

Journal of Biblical Text Research. Vol. 41.

Published Semiannually by

The Institute for Biblical Text Research of the Korean Bible Society; October 2017

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<Abstract>

**The Literary and Theological Significance of Names
in the Book of Exodus 1:1-15:21**

Yoonjong Yoo
(Pyeongtaek University)

Names play a very important role in the literature of ancient Near East. It had been believed that names have the power to make true its nature and characters.

Thus having the authority to call names means to have the power to control the power of people or deities represented in their names. According to Egyptian mythology, divine order is controlled by hidden names of superior gods to inferior ones.

The English book name of Exodus is called Shemot (Names) in the Jewish tradition in accordance with the second word of Exodus 1:1. This paper purposes to show how names in Exodus 1:1-15:21 are presented, and pursues to interpret the literary and theological significance of names according to the general concept of names in ancient Near East. Methodologically, I will take synchronic approach by which does not raise how the texts had been developed.

It is noteworthy that on the one hand, names are hidden, but are revealed in Exodus 1:1-15:21 on the other. First of all, I've done exegetical work with texts in which personal or divine names are revealed and hidden, and classified texts in which names are revealed as follows: ancestors from Canaan (1:1-7), two midwives (1:15), Moses (2:10), Moses's wife and son (2:16-22), YHWH (6:2-5), Moses's parents and brother (6:16-20), and YHWH (15:3). The list of hidden names are as follows: Pharaoh (1:8, 11, 15, 17, 18, 19, 22), Moses' parents and sister (2:1-10), divine name Ehye (3:14), the Sun god Ra (10:10, 12-14, 21-23), and Egyptian gods in ten plagues (7:14-10:29; 12:12).

It is maintained that the motif of revealing and hidden names in Exodus 1:1-15:29 has literary and theological significance. Literary significance can be summarized as follows: 1) The name motif supports that the first part of Exodus is 1:1-15:29. 2) The divine name YHWH plays a key role: YHWH not revealed (1:1-2:22), YHWH alluded (2:23-6:1), YHWH revealed (6:2-14:31), and YHWH proved (15:1-21). 3) Moses's name alludes future redemption in the

Reed Seas. It also has the following theological implications: 1) In 1:1-2:22, YHWH seems to be hidden, but he works secretly to protect the people of Israel. 2) In 2:23-6:1, YHWH appears to Moses without revealing his name, but alluded his assurance of being with Moses. 3) In 6:2-14:31, YWHH is revealed in the struggle with Pharaoh, and destroyed Pharaoh with ten plagues and the great victory in the Reed Seas. 4) In 15:1-21, the power of the name YHWH is proved.

It is concluded that knowing the name YHWH is to know the nature and character of YHWH. The name motif occurs mainly in the first part of the book of Exodus, but in the second (15:22-18:27) and the third parts (19:1-40:38), Israelites learn to know how to live with the name YHWH and to serve the name YHWH. Accordingly it is suggested with certainty that the name 'Shemot' be the most appropriate name for the book of Exodus.

<Abstract>

A Short Reflection on the Translation of the Names of 'Locust' in the Old Testament

Yeong Mee Lee
(Hanshin University)

The present study suggests to translate technical terminology, such as names of materials, plants, and animals in the Bible into Korean based on the principle of 'dynamic equivalence' in narrative texts, and 'literary functional equivalence' in poetic parallel lines. The term that refers to 'locust' is the case study for this paper.

The difficulty of translating technical biblical terminology into Korean names is threefold. First is the lack of understanding about the actual characteristics of the given terminology in biblical culture. Second, it is hard to find an equivalent terminology because of the cultural differences between the world of the Bible and Korea. Third, there are cases where some terminologies symbolize different or even opposite meaning in their respective cultures. For these difficulties, translation of technical terminology of the Bible needs to follow the principles of 'dynamic equivalence' or 'literary functional equivalence' instead of 'formal equivalence'.

The study first explained characteristics of biblical terms for locust in Hebrew to provide the background for choosing equivalent terms in Korean. There are nine different words used to refer to various kinds of locusts: *'arbeh*, *chagav*, *sol'am*, *chargol*, *gev* (or *govay*), *gazam*, *chasil*, *yeleq*, *tselatsal*. The term, *'arbeh* is most common word. Second, it examined the names of locust that appear in Korean Bible translations to see if the names reflect the characteristics of locust in Hebrew. Most Korean Bible translations of locust are not coherent in the use of equivalent terms between Hebrew and Korean name. Neither did they consider the biblical rhetoric of parallelism. Third, it suggested the term for locust be translated differently in narrative texts and in parallel lines, focusing on the meaning of the name by which biblical author intended to express through its metaphor.

An example, among many cases, comes from Joel 1:4. The names of locust in

Joel 1:4 are not seen as four different kinds of locust. They seem to represent two grown locusts and two baby locusts in parallel lines. Thus the study suggests to translate it as follows:

What the big locusts had left, the locust have eaten;
what the locust had left, the young locust have eaten;
what the young locust had left, the locust swarms have eaten.

<Abstract>

A Study on the Word Order in Biblical Aramaic

Sung-dal Kwon

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Aramaic is a language affiliated with the north-west Semitic languages, which include Ugaritic, Phoenician, and Hebrew. A common characteristic of Semitic languages is the initial position of the verb within the sentence. However, the word order in Biblical Aramaic, the formal Aramaic language is very different from that of the north-west Semitic languages. This in-depth study examines all the sentences in Biblical Aramaic, specifically the 1002 Biblical Aramaic clauses, in order to explore word order. Sentence types (verbal, nominal, participial, and HAVA [=to be] sentences, etc.), verb forms, subject-predicate-object word order, descriptive and colloquial styles, tense, independent and subordinate clauses, etc. were considered.

The greatest differences appear in the word orders of verbal sentences. All possible word orders, i.e. all the six word orders appear in sentences where subject, verb, and object are included, while the word orders of VO and OV account for almost half of the samples when the orders of verbs and objects are considered. Thus, verbal sentences in Biblical Aramaic can be said to have flexible word orders.

To determine what factors influence word order in Biblical Aramaic, we have employed various parameters in our investigations, and made comparisons with the word orders of Biblical Hebrew, Akkadian and Ugaritic languages, Arabic, and Sumerian, the most ancient language. However, no linguistic factors were discovered, and thus it was noted that examining geographic and historical factors was necessary. We conclude that movement by the Aramaic people following the national migration policy of the Neo-Assyrian Empire resulted in Biblical Aramaic or formal Aramaic having the flexible word order, as the original ancient Aramaic from the eastern area of Mesopotamia received influence from the Akkadian language used in the area to where migration took place.

<Abstract>

**Where Does the Korean Term
Dong-Jeung-Nyeo (동정녀) or *Cheo-Nyeo* (처녀)
in Matthew 1:23 Come From?**

Hwan Jin Yi

(Methodist Theological University)

The Biblical Greek *parthenos* (παρθένος) in Matthew 1:23 is rendered as either *Dong-Jeung-Nyeo* (동정녀) or *Cheo-Nyeo* (처녀) in Korean Bible translations like the Older Version (1906, 『구역 신약』), the Revised Version (1938, 『성경개역』), and the Common Translation (1977, 『공동』), and etc. The two Korean words mean *virgin* or *maiden*. As we know, Matthew 1:23 in the Greek New Testament quotes LXX Isaiah 7:14, which has the Hebrew term *almah* (עלמה), presumably referring to a young woman.

The Korean term *Cheo-Nyeo* (처녀) seems to come from the Old Chinese Marshman and Lassar's Version (1822), which is followed by later Chinese versions of the Bible including Delegates' (1852) and Bridgman and Culbertson's (1863) versions. But most of the Chinese versions read the Greek word as 童女, even though the Contemporary Chinese Bible (『当代译本』) issued in 2011 has the word 童贞女 in Isaiah 7:14 and Matthew 1:23.

In contrast, Japanese Bibles have words like 處女 and 乙女 in Matthew 1:23. Both words are pronounced *O-to-me* (おとめ) nowadays. The Japanese Colloquial Version (1955) and the New Common Translation (1987) do not use Chinese characters but Japanese Hiragana script in the translated text. Interestingly enough, only the Japanese New Testament (1911) translated by the Dutch missionary Emile Raquet reads the Greek *parthenos* as 童贞女.

The Common Prayer of the Church of England translated into Chinese by J. S. Burdon entitled 『教會禱文』 (1872) has the word 童贞女 (동정녀) in a section of the Apostles' Creed. In addition, the Anglican Church in Korea issued a book called 『조만민광』 (照萬民光) in 1894. The latter book, a translation of the Anglican Church's shortened New Testament, *Lumen Ad Revelationem Gentium* (*A Light To Lighten The Gentiles*) also has 동정녀 (童贞女) within the creed mentioned above.

We can therefore assume that the Korean term 동정녀 (童貞女) might have come from the Chinese 『教會禱文』 (1872) or the Korean 『조만민광』 (1894) in that its use has begun to appear in the New Testament (1906) of the Korean Older Version among the Korean Versions of the Bible.

<Abstract>

**A Study on Verbs Related to Seeing
in the Paragraph of the Blind Man of Bethsaida (Mark 8:22-26)**

Chan Woong Park
(Mokwon University)

The purpose of this study is to consider the meaning of the paragraph in Mark 8:22-26. This study covers the following contents. First, in the discussion on seeing-related verbs, we will look at the meaning of three verbs (ἀναβλέπω, διαβλέπω, ἐμβλέπω) in various ways. Second, it deals with the subject of interpreting the text in relation to the Messianic secret theory. Third, we proceed with further discussion on the meaning of verse 25. We analyze here that ἐμβλέπω is used as an imperfect tense: its object is uniquely referred to as *all things* (ἅπαντα), and that the blind man of Bethsaida is made perfect by using a special vocabulary of τηλαυγῶς and ἀποκαθιστάνω. Fourth, the text discusses the relevance of the context of the Marcan community. In other words, through sociological interpretation of the text, it can be assumed that the blind man is set as a symbolic figure of the Marcan community.

This paragraph is an important scene in the structure of Mark's Gospel, and the unique scene of the two-stage healing casts an important meaning. This blind man is described as a person who starts from a state of total ignorance (misunderstanding) and reaches a complete understanding through incomplete understanding. It is not only to distinguish the stages of faith from the universal level, but rather to the actual context of the Marcan community. Since the blind man is set as a model that is clearly comparable to the disciples, this can be seen as suggesting that the Marcan community is in a competitive situation with another existing group, which is supposed to be the twelve disciples. As for the aspect of translation, ἀναβλέπω of Mark 8:24 is to be translated as *re-open the eyes*, ἐμβλέπω of Mark 8:25 as *be able to see clearly*, and ἀποκαθιστάνεις as *become perfect*. In the case of Acts 22:13 where ἀναβλέπω is used twice, it seems appropriate to translate the same as *re-open the eyes* or *restore sight*.

<Abstract>

**Luke's Gospel Narrative
Which Had Been Heard Two Thousand Years Ago**

Hyunjeong Kim
(Seoul Jangsin University)

When the author of the Gospel of Luke wrote the narrative about Jesus' story, the majority of the common people could not read it because they were illiterate and could not afford to buy it. In those days, people usually got access to the literature by listening to someone who was literate. Luke also would have known well the main media of communication and the way of delivering his writing. Henry J. Cadbury pointed out four features of Lucan style, which are repetition, variation, distribution, and concentration. These are told to indicate influences of oral tradition.

In Korea there are many Bible versions, representatively the New Korean Revised Version (1998), the Revised New Korean Standard Version, Common Translation Revised Version (1999), and Seonggyeong (2005). They all have a common purpose in their translation of the Greek New Testament in that they aim at adjusting to the Korean way of writing which is quite different from that of the ancient Greeks. Especially in the Gospel of Luke, the predicate is often located in the early part of the sentence. On the contrary, Koreans place the verb in the latter part of the sentence. Translations in all Korean Bible versions are therefore quite dissimilar to the Greek Bible, the so-called NTG²⁸ chosen here when they are compared against the Greek one.

I thus set up several principles for translating the NTG²⁸ into Korean versions with the attempt to reconstruct the way early Christians comprehended when they heard the gospel of Luke two thousand years ago as follows: 1) The sentence is transcribed into the Korean version following the one breath rule while the reader is reading. In early Christian churches, a reader must have read out phrase by phrase, taking a breath before the audience because he could not keep on reading a sentence without breathing in and out. 2) The sentence is decoded

according to the order it has been written. I try not to follow the Korean way of writing. It turns out the gospel of Luke was composed by means of oral devices and excellent utterances from the mouths of Jesus and the narrator. 3) I pursue the dynamic equivalence between the source text and Korean audiences. Koreans have the custom of using honorific expressions to convey respect to a teacher or older people. When the narrator calls Jesus, Jesus is called by his name with the suffix *nim* added to signal respect. When Jesus speaks to anyone whether it is his disciples, the crowd, the Pharisees, or etc., he uses honorific speech or mediates their level using *hasipsiyo* or *haseyo* instead of the imperative *haera* which is used towards lower people. 4) I try to preserve the unique features of Lucan style, which contains a lot of languages and phrases known to be influenced by the Septuagint.

All Korean Bible versions rarely show a good command of literary Greek when choosing Korean words to transcribe various Greek words. Early Christians were evangelized and filled with the Holy Spirit not by reading but simply by listening to the Scripture. I hope many Koreans can be led in the same way of hearing to experience every bit of the gospel of Luke.

<Abstract>

**Is Jesus Christ the Predication of God?:
The Korean Bible Translation of Titus 2:13**

Young-in Kim
(Seoul Theological University)

Titus 2:13 causes a significant discussion about the translation as popular versions of the English Bible show the disagreement (NIV, NAS/RSV, KJV etc.). This phenomenon can also be found in the Korean Bible translations. The key issue of the translation is whether Titus 2:13 calls Jesus “God”. So the question that arises is whether the two titles “God” and “Savior” (θεός and σωτήρ) refer to one person, Jesus Christ (the Son) or to two persons (the Father and the Son). Possibly, the occurrence of this issue is due to the fact that in order to understand the verse, it is necessary to have profound comprehension about the complexity of the origin Greek syntax externally and also about the (Pauline) Christology of early Christianity internally.

In the case of the complexity of the Greek Syntax, we should focus on the two καί in the middle of the sentence. Especially the second καί plays an important role which connects the two titles θεός and σωτήρ. But the difficulties here are to distinguish whether these two titles are tied together only to Christ or whether they are used separately for God and Christ respectively. Unlike what is often mentioned here, I do not think the Granville Sharp Rule (The-Substantive-καί-Substantive) applies strictly. I therefore also see here that the second καί has the function not as an appositional but as an equivalent conjunction. In the case of the title interchange between God and Christ, it is often overestimated in the discussion regarding Christ’s divine nature. Certainly the σωτήρ’s use of God-Christ interchange is widely and frequently recognized. The application of salvation can be the predication of Christ as well as the Father. But for the usage of the title θεός in the phenomenon appears very limitedly and carefully. That is an evidence that it is difficult to clearly and explicitly designate Jesus Christ as θεός.

Beginning with Ross’s first complete translation of the New Testament 『예수 경교전서』 (1887), early Korean Bible versions have been influenced by English

translations like the Revised Version (RV) and the King James Version (KJV). According to the translation tradition of these versions, Titus 2:13 in early versions of the Korean Bible has been translated, in terms of content, into the two-persons phrase. Though the process of translating and revising, the text has been modified according to the specificity of the Korean language such as *spacing words* and especially omitting the second *καί*. In this regard, the New Korean Revised Version (1998) which is the official Bible in Korea for liturgy that has inherited this tradition of Korean Bible translation seems to simply give a list of majestic titles. In the next revision of this Bible, it is necessary to clarify the grammatical relationship and the theological position.

<Abstract>

**Be Patient While Maintaining Divine and Human Relationships:
A Discourse Analysis of James 5:7-20**

Ji-Woon Yoo
(Myongji University)

The Letter of James needs to be understood as a whole instead of being read in a fragmentary way. For a long time, James has been treated as an anthology that retains little literary coherence or integrity in itself. Recently, however, New Testament scholars not only have pointed out problems on this matter but also effectively argued that James has literary integrity. By exploring rhetorical devices such as chiasmus, parallelism, and sound effects prevalent throughout the letter, the author demonstrates that James retains a clearly purposed but not deductively unfolded argumentation. In a macro approach to the Letter of James, it is argued that James moves the argument from the theme of endurance (introduction) where he emphasizes receiving the implanted word with meekness to be “perfect” to those of speaking and doing (2:1-3:12). Then he moves to a transitional and core section (3:13-4:10), focusing on wisdom from above and friendship with God. James implies that one can speak and act in a righteous way through receiving wisdom from above and having friendship with God. This transitional and core section becomes a solid foundation alongside another important *inclusio* (4:6-5:6) to advance the argument toward the end of the letter. Particularly, James 4:6 plays a significant role in foreshadowing the following themes: excoriating the rich (4:13-5:6) and exhorting the audience (5:7-20). In an extension of this interwoven but purposefully advanced discourse, James 5:7-20 appears as the concluding section of the letter. Employing a discourse analysis of the Letter of James, the author demonstrates that James 5:7-20 shows a clear purpose of the letter, which is of integrity as a discourse in itself and of considerable coherence with the preceding discourses. The author argues that in this concluding part of the letter, James exhorts the audience oppressed by “the rich” to be patient while keeping divine relationship with God and peaceful relationship with community members.

<Abstract>

Revisiting the Problem of a Christian's Sin in 1 John 3:6, 9

Chang Wook Jung
(Chongshin University)

No consensus has been reached about the meaning of 1 John 3:6, 9 since an article dealing with grammatical matters of these verses was published in 2006. In that article, the author tried to resolve the problem by investigating the meaning of the Greek present tense with the indicative and the participle which occurs in the verses. Nevertheless, many scholars have raised their voices against the argument based on the traditional view of the Greek tense. According to the traditional view, the Greek present tense denotes the iterant or habitual action both in the indicative mood and other moods. Therefore, the present tense with the indicative and the participle for 'sin' in 3:6, 9 indicates the habitual action. The basic meaning of the present verb means 'does not habitually sin/does not sin habitually'.

However, many scholars recently follow the aspect theory, which differs from the traditional view. Especially, the advocates of a rather radical aspect theory postulate that the Greek present tense cannot signify any kind of habitual action. Even some scholars who accept both the aspect theory and the traditional theory maintain that the Greek present tense in 1 John 3:6, 9 does not refer to habitual action. They posit that no grammatical factor can support such interpretation.

The issue centers on whether the radical aspect theory is convincing and whether any grammatical or textual elements lend support to the traditional view. Probably the expression, 'sins from the beginning' in 1 John 3:8 provides the evidence for the interpretation of the present tense as indicating habitual action in 1 John 3:6, 9. The context of the sentence in 3:6 also reinforces such an explanation. In addition, a proper understanding of the relationship between semantics and pragmatics also helps to resolve the problem of these verses.

<Abstract>

**The Enemies of the Rebuilding of the Wall, Who Are They?
Literary Construction in the Book of Nehemiah**

Brigitte Rabarijaona
(United Bible Societies)

The Book of Nehemiah presents in a disconcerting way a certain omnipresence of opponents of the reconstruction of Jerusalem. Who are these “enemies” and what are their purposes? Several names are mentioned but not all of them are real characters. Some are in the text due to ideological and literary construction. The passages containing these names are found exclusively in the part of the book that is commonly called as the Nehemiah Memoir (NM). This is the first-person account in the book of Nehemiah. This part is supposed as written by Nehemiah himself and contain a short report of the rebuilding of the wall. A kind of foundation deposit kept in the archive of the temple. An editor resumed this original short version of the NM. Through literary constructions, this editor added more details and more enemies from other origin and identities so that their presence in the account helps emphasizing the ability of Nehemiah to overcome any kind of opposition. These enemies acted independently of one another. Their oppositions were at different levels and each of them had his own strategy: considering the works of Nehemiah as a beginning of rebellion against the Persian administration and discouraging people to not to take part to it; trying to raise some influential people, nobles and prophets against Nehemiah; spreading rumors, trying to trap Nehemiah in the temple. The resumed narrative depict Nehemiah as the one who always win. Therefore, Nehemiah became an important figure for the Judean community in quest of reference and threatened by an imminent Hellenization. Because of this ideological orientation of the resumption, the literary construction seems too artificial in the passage containing it. Translating such a resumed passage containing literary construction need a knowledge of the background of the resumption and a special attention in terms of harmonization because most of the time, there is a lack of coherence in certain passages.

<Abstract>

**Bible Translation and Culture: the Theory and Practice of
Intercultural Mediation in the Translation of John 2:1-12**

Lourens de Vries
(Vrije Universiteit)

The paper presents a theory of Bible translation as intercultural mediation and applies it to the translation of the story of the Cana Miracle in John 2:1-12. The theoretical framework draws on the notions of script, skopos, the ethics of loyalty and the distinction between three domains of intercultural mediation, namely the conceptual domain, the domain of norms and values and the domain of cultural pragmatics. There are three applications, the first is the intercultural mediation of the key concept δόξα ‘glory’ in various translations, the second application illustrates the ways in which translators bridge gaps in norms and values, in this case norms and values clashes around the use of alcohol. The third application focuses on the vocative γύναι ‘woman’ used by Jesus to address his mother Mary.

Pressured by commissioners and audiences, translators sometimes become disloyal to the writers of the ancient biblical texts and this pressure is especially felt when the cultures of the ancient biblical worlds and those of audiences have very different norms and values. In such cases, the concepts to be translated such as οἶνος ‘wine’ are actually easy to translate in most cases but translators try to soften the blow to the sensitivities of their audiences. This is in stark contrast with the domain of intercultural pragmatics where it is often impossible to find renderings in target languages that convey the sense of the biblical term. The first domain of intercultural mediation, that of concepts, is the domain that most people think of when they reflect on translation and culture, for example wondering how to translate ‘camel’ when audiences have no clue what a camel is. Yet, it is the unique cultural networks of concepts that we reach the boundaries of translatability.

<Abstract>

**Codex Bezae (D05) in Light of P.Oxy. 4968 (P¹²⁷):
A Reassessment of “Anti-Judaic Tendencies” in Acts 10–17**

Hannah S. An
(Torch Trinity Graduate University)

Since the publication of E. J. Epp’s 1966 landmark study, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*, it has elicited varied reactions among New Testament textual critics. A recent publication of Oxyrhynchus Papyrus 4986 (P¹²⁷), not considered in Epp’s original work, and J. Ruis-Camps and J. Read-Heimerdinger’s fresh analysis on the Bezan text of Acts require a synchronic reappraisal of Epp’s thesis. Based on G. Gäbel’s finding that both Codex Bezae (D05) and P¹²⁷ descend from a similar textual base, this article evaluates instances of “singular” readings in D05 and P¹²⁷ in light of Epp’s proposition that the distinctive D-variants have “anti-Judaic tendencies.” A comparison of the most representative cases in Acts 10–17 indicates that P¹²⁷ closely adheres to the ideological emphases in the D05, with only minor variations. This partially confirms Epp’s notion about a theologically motivated emphasis running through the D-variants. However, a careful examination of the D-texts reveals that the ideological orientation of the textual accretion of Acts 10–17 cannot be strictly categorized as either “Gentile Christian” (Epp) or “Jewish” (Ruis-Camps and Read-Heimerdinger). Literary allusions to both Testaments, especially relating to Gentile inclusion, point to a D-text scribe, familiar with Jewish and Christian canons, whose ideal was the “restored Israel” in which Jewish converts embraced Gentile believers in one faith. This article claims that the apostolic decree in the D-text, with the negative golden rule, preserves one of the early literary allusions to Leviticus 17, 18, and 19, focusing on Gentile converts (Lev 19:18, 34).

<초록>

번역사회학과 번역자의 핵심적 역할

번역학자들은 이 분야에서 번역사회학의 출현으로 이어지는 명확한 “사회적” 전환을 최근에 인지하였다. 번역사회학은, 사회적, 문화적 차원의 환경 안에 위치하여, 복합적 역할을 감당하고 의미를 절충하는 사회적 존재로서의 번역자의 마음/정신(mind)에서 번역이 일어난다는 점을 인식한다. 번역사회학은 그 초점을 텍스트에서부터 번역자들, 그들의 역할, 사회적 네트워크, 그리고 사회에 미치는 지속적 영향으로 전환시킨다. 본 연구 논문에서 필자는 구체적으로 번역사회학의 출현에 초점을 맞추어 번역학에서의 몇몇 최근의 논의들을 검토하고자 한다. 이 연구 논문의 목적은 성서 번역자가 속해 있고, 그 안에서 번역이 수행되는 경쟁적 사회적 네트워크들을 어떻게 재확정할 수 있을지를 탐구하는 것이다. 필자는 번역사회학의 도움으로 말미암아 우리가 사회적으로 건설된 그리고 건설적인 행위자로서, 동시에 텍스트를 생산하고, 의미를 만들어 나가는 번역자의 핵심적 역할을 더 잘 알게 된다고 주장한다.

<Abstract>

**Book Review – *As the Romans Did:
A Sourcebook in Roman Social History***

(Jo-Ann Shelton, 2nd ed., New York; Oxford: Oxford University Press, 1998)

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Jo-Ann Shelton's *As the Romans Did* is a collection of primary evidence to the political, economic, and social lives of ordinary Roman people. It contains 473 translations of selections from texts, papyri, and inscriptions concerning fifteen broad general areas of Roman life and society. Chapters are about the structure of Roman society, families, marriage, housing and city life, domestic and personal concerns, education, occupations, slaves, freedmen and freedwomen, government and politics, Roman army, the provinces, women in Roman society, leisure and entertainment, and religion and philosophy. Each chapter consists of translations and general commentary. Shelton's selection and treatment of the primary material is tailored for students who do not necessarily have facilities for Greek and Latin texts. The breadth, albeit shallow, of primary texts is one of the major qualities of this book. Translation is clear and easily comprehensible, maybe overly so, but the target readers of this book would appreciate it. Shelton's commentary is generally interesting and brief, a quality both advantageous and disadvantageous. This book serves a wide readership including students of the Bible for the direct relevance of the subjects at hand to the historical milieu in which the Bible was written.