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<Abstract>

## Textual Criticism for Bible Translation

Chang-Nack Kim

Good translation is based on good textual criticism. Success in translating the New Testament into Korean depends upon the selection of the best critical edition of the New Testament in the original Greek. A translator should have full understanding of textual criticism in order to make a wise decision as to what is the best Greek text of the New Testament. It is not necessary, however, to become a textual critic before acting as a translator. It is sufficient to be capable of utilizing the results of professional textual critics' work.

This article first reviews the history of the printed editions of the Greek New Testament, from the time of the Textus Receptus of the 16th century to the 20th century's new standard text. It goes on to explain the critical apparatus of the Greek New Testament of UBS as well as the canons of textual criticism applied to this edition. In conclusion it deals with a short evaluation of the GNT<sup>4</sup> and the relationship between textual criticism and Bible translation.

<Abstract>

## Introduction to New Testament Textual Criticism

Kyoung Shik Min

The purpose of this article is not to make a critical investigation of problems or topics in New Testament textual criticism, but to introduce New Testament textual criticism itself and its history up to the present.

The task of New Testament textual criticism is not only to reconstruct the “text” (Ausgangstext der Überlieferung), but also to research its history. Although these two tasks can hardly be separated from each other in practice, they will be dealt with separately in chapters 2 and 3 for convenience’ sake. The article will also introduce recent trends in modern New Testament textual criticism, which include the new project of the Institute of New Testament Textual Research in Münster Germany, and the method newly developed by G. Mink of the same Institute.

<Abstract>

A Proposal for Coherent Transliteration of Hebrew Proper Nouns  
in the Revised Korean Version

Dong-Hyun Park

In this article I have tried to offer a table of coherent transliteration in 64 cases covering 183 verses, and in which a Hebrew proper noun is transliterated in the Revised Korean Version in two or more different ways. Each case has been reviewed and evaluated on the basis of my own observations on the transliteration system in the Revised Korean Version (cf. JBTS 8 [Feb., 2000], pp.16-157) and on the related materials of the Korean Bible Society.

<Abstract>

## A Survey of Musical Instruments in the Old Testament and Their Translation in the Korean Bible

Seong-sil Yi

Musical instruments in the Old Testament have not been known in detail for very long. But from the beginning of the 20th century they gradually became better known, with the development of archaeological evidence in ancient Israel and other Middle East areas. The efforts of many musicologists has also given us more concrete information about them.

In my work I surveyed the systematic shapes of the instruments with the help of documents among the early translations of the Bible, especially *Septuaginta*, *Vulgate*, *Targum* and *Peshitta*, along with archaeological evidence.

I also reviewed the names of the instruments that appeared in European languages (English, German, French and Italian) in the central Middle Ages and tried to point out problems with their translation in Korean versions (*The Korea Revised Version* 1911/38, *Common Translation* 1977, *The New Korean Standard Version* 1977, *The Korean Revised Version* 1998), and to propose an alternative solution toward a better translation of the Korean Bible.

<Abstract>

## Literary style proposals for a Korean children's Bible

Mu-Yong Jeon

1. This article discusses the issue of literary style for a children's Bible.
2. It seeks to envision a Bible that can be read easily by children in terms of vocabulary and phrasing.
3. Whenever possible, the words of a children's Bible should be translated into the easiest ones available if the same content can be delivered. In case this is not feasible, it is recommended to edit the page by adding footnotes or illustrations easily understandable to children.
4. The Bible is a book that is read aloud in church groups. It therefore should be composed of sentences that can be read verbally without conversion.
5. The task of producing a Bible that can be easily understood and read by children marks the first step of preparations for the future Korean church, in 30, 60 or 100 years' time.