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<Abstract>

**The Technique of Translating Hebrew Idiomatic Expressions:  
The Case of ‘to Speak on the Heart’ (דבר על-לב)**

Prof. Sun-Jong Kim

(Honam Theological University and Seminary)

Among a lot of problems of the Bible translation, it is much more difficult to render the idiomatic expressions found in the Hebrew Bible into the modern language. An idiom signifies a sequence of words that form an exocentric meaning. The difficulties of the translation come from the gap between the time when the expressions were used and that of the readers and from the choice of a good corresponding idiom in the target language.

When we limit the case of the idiomatic expression ‘to speak on the heart’ (דבר על-לב) in the Korean Bible translations, it is very rare to find its literal renderings. Most Korean versions translate it freely, or add a corresponding word to a free translated text in order to reveal the biblical meaning in the context that this expression belongs to. These translation tendencies are already found in the Septuagint and the Targum. The literal rendering makes the modern readers difficult to understand the message of the original text well. On the other hand, the readers may lose the good taste found in the original structures of the Hebrew Bible. The Bible translators usually undergo these problems in rendering the idiomatic expressions of the Bible.

In that the translation does not simply render one language into another but leads the biblical readers to the message of the Living God, we can be satisfied only when the original structures of the original text are preserved well in the target text as well as its original meaning is conveyed rightly.

<Abstract>

## **Some of the Characteristics of the Delegates' Version of the Chinese Bible (1854): Focusing on the Book of Qoheleth**

Prof. Hwan Jin Yi  
(Methodist Theological University)

The Chinese Delegates' Version, which was released in China in 1854, can be called "Classical Chinese Targum." Most of all, this Wenli Bible freely quotes and rewrites from Chinese Classics, when translating the Hebrew Bible. Ecclesiastes 7:14 can be taken as one of the preeminent example of it: 福來可喜, 禍至可慮, 上帝使二者迭相倚伏, 俾人不能逆料. The sentence can be read, "We can be joyous, when good fortune comes. We can be worried about, when bad fortune arrives." Interestingly, the wordings and dicta of Ecclesiastes of the Delegates' Version are so similar to that of Tao Te Ching. The Wang Pi's Edition(王弼本) of Tao Te Ching(道德經) reads "禍兮福所倚, 福兮禍所伏, 孰能其極"(ch. 58), which means "Bad fortune is what good fortune leans on. Good fortune is what bad fortune hides in. Who knows the ultimate end of this process?" (John C. H. Wu) Both Delegates' Version and Tao Te Ching share with each other the important terms like "福"(fú, 복), "禍"(huò, 화), "倚"(yǐ, 의) and "伏"(fú, 복). As such, when reading the Delegates' Version, we might feel that we read Chinese Classics together due to their similar wordings and expressions.

Some of characteristics of the Aramaic Targum can be termed "addition," "substitution," and "rewriting," according to Philip Alexander. (Anchor Bible Dictionary vol. 6, p. 329). The Chinese Delegates' Version shows the similar features to Aramaic Targum. For example, the catch-phrase of the book of Qoheleth in the Wenli Bible can be "空之又空, 虛之又虛," which occurs in 1:2 and 12:8, because it forms an inclusio within the whole book of Qoheleth. It can be literally read, "Empty and again empty. Vain and again vain," or the like. This Chinese expression is quite close to that of Tao Te Ching in terms of its literary formation, when we read chapter one: 玄之又玄. ("Mystery and again mystery"). We can get to know that "空之又空, 虛之又虛" shows us addition, substitution and rewriting, when we read it in Hebrew originals.

The Masoretic text of Qoheleth reads in 1:2, “hāvēl hāvālīm ’āmar qohelet hāvēl hāvālīm hakol hāvel,” which literally means “The vanity of vanities, says Qoheleth, the vanity of vanities. Everything is vain.” This phrase is somewhat different from 12:8. There the second “the vanity of vanities” is omitted, but the Delegates’ version has the same expression in both verses. It seems likely that this kind of reading in the Wenli Bible presumably refers to rewriting in order to emphasize on inclusio as its literary structure within the whole book of Qoheleth. At the same times the wordings in both 1:2 and 12:8 follow the Classical Chinese expressions and rhymes as well.

Over all, the Chinese Delegates’ Version seems to faithfully follow the functional equivalence by Eugene A. Nida, even though it was issued 100 years before the coming out of his theory. From the perspectives of communication theory, it definitely successful in delivering the biblical message to the East Asian people of the literates in that far more than 70 reprints had been showed up in China up until the 1930’s.

<Abstract>

## **A New Translation of Jeremiah 1:18**

Dr. Sang-kee Kim  
(Jeonju University)

Here is dealt with the question, whether the metaphor in Jeremiah 1:18 can be otherwise comprehended. That is unexceptionally associated with the prophet Jeremiah himself regardless of how the preposition lamed belonging to it is interpreted. But this leads, in my estimation, to a discrepancy between Jeremiah's images: strong and invincible one and feeble and dependent one (v. 19). Jeremiah as the former is considered to be able to supercede the broken city Jerusalem and her temple, whereas he as the latter must rely on God's only promise to be with and save him.

When this discordance is caused by connecting the metaphor in question with the prophet Jeremiah, another possibility can be found in defining it as apposition to the subsequently referred ruling classes of the kingdom of Judah. This can be backed up by semantic, intertextual and structural investigation of Jeremiah 1:13-19 and its relating other texts. Then Jeremiah 1:18 is to be translated as follows:

“Now behold, I have set you today  
against a fortified city and against a pillar of iron and against walls of bronze  
upon the whole land, (that is,  
against the kings of Judah, against its princes, against its priests and against  
the people of the land.”

<Abstract>

## **The Issue of the Translation of 1QS col. 5 and its Theological Concerns**

Prof. Yoon Kyung Lee  
(Ewha Womans University)

1QS(Serek) is a collection of laws with regards to entry and withdrawal, promotion and demotion of membership with the presupposition that a new member should enter the covenant, which is interpreted and executed by the leadership of the Zadokite Teacher of Righteousness. 1QS must have been highly regarded by the Qumran Community. The extant numbers of the manuscripts of 1QS are 15-16, of which number is higher than the manuscripts of Numbers and Jeremiah. 1QS consists of eleven columns, which are divided into two parts, which is, the introductory section of cols. 1-4 and the regulation section of cols. 5-11. This paper focuses on col. 5, which is the very beginning of the regulation section. First, this paper is to translate column 5 into Korean. On the basis of this work, the second task is to examine its theological concerns. By this second task, it is believed to reveal, at least, a look at the Qumran Community.

This paper deals with column 5 by dividing four subsections. The first subsection (5:1-7a) is a good introductory part to inform what these regulations are made for and by whom. This first part is particularly designed to inculcate the members that the Zadokite priests has a privilege to establish laws. The second subsection (5:7b-10a) is to announce that to enter the Qumran Community is equivalent to enter the covenant of the Mosaic Law, which is revealed inalienably to the Community. The third subsection (5:10b-20a) is to separate the Community members from the wicked. This is another way to establish the group identity. The last subsection (5:20b-E) is to teach the members to keep their own position, to be annually examined, and accordingly, to be promoted or demoted.

<Abstract>

**Eine neue Übersetzung und Theologische Interpretation der  
Paulinischen καυχᾶσθαι ἐν τινι**

Prof. Young Sook Choi  
(Westminster Graduate School of Theology)

Üblicherweise nimmt ein transitives Verb ein dementsprechendes notwendiges Objekt, um einen Satz zu komplettieren. Im Regelfall können verschiedene Satzglieder auf der Stelle des Objektes vorkommen: ein Akkusativ, ein Dativ mit einem Akkusativ oder eine Präposition mit einem Präpositionsobjekt. Bei der Übersetzung solcher griechischen Sätze wie mit der letzten Konstruktion tritt eine Schwierigkeit hervor, dass man solche Sätze nicht einfach nach der Wortübersetzung wiedergeben kann. Deshalb ist ein technischer Schritt für die Wortübersetzung zwingend erforderlich, dass man den Satz nach dem Wortsinn so zu übersetzen versucht, die Arten der griechischen Verben nicht gleich in die andere Sprache, bzw. in die koreanische Sprache zu übernehmen, weil ein bestimmtes Verb in einer Sprache nicht die gleiche Funktion einer anderen Sprache darstellen kann. Ansonsten besteht die große Gefahr, dass der Sinn des Gedankens eines biblischen Autors dadurch verändert und verfälscht werden könnte.

Den ausdrücklich falschen Übersetzungsfehler zeigt das Verb καυχᾶσθαι. Wenn das Verb καυχᾶσθαι, mit einer Präposition ἐν bei Paulus vorkommt, wird es in vielen Übersetzungen (Koreanisch, Englisch, Deutsch) als “sich in ... rühmen” übersetzt: Insbesondere καυχᾶσθαι mit ἐν κυρίῳ, als “sich im Herrn rühmen,” aber das soll "sich des Herrn rühmen übersetzt werden.” Aber wenn man annehmen muss, dass die koreanische Sprache eine andere Sprachkonstruktion bildet, nicht wie die romanische Sprache, die viele Ausdrucksmöglichkeiten mit einer Wahl der Präpositionen besitzen, ist ein als intransitives Verb erscheinender Satz mit einer Präposition in der griechischen Sprache als ein transitives Verb ins Koreanische zu übersetzen. Das Ziel dieser Studie ist die richtige Übersetzungsmöglichkeit von καυχᾶσθαι anzubieten, zugleich den theologischen Gedankengang über das paulinische Sich-Rühmen.

<Abstract>

## **A Consideration on Titus 3:5 and a Proposal of a New Korean Translation**

Prof. Kyoung-Shik Min  
(Yonsei University)

The main purpose of this article is to investigate the meaning of Titus 3:5b (ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου) and to propose a new possibility for Korean translation of the verse. As far as I am concerned, the existing official Korean translations of the Bible (NKRV, CT, RNKSV, and Bible[2005]) which are used in Korean Protestant Church and the Roman Catholic Church do not deliver the meaning of the verse satisfactorily.

In order to reach the goal, this study, first, looks into the grammatical structure of the verse, and then, discusses the meaning of the following terms: “washing” (λουτρόν), “regeneration” (παλιγγενεσία), and “renewal” (ἀνακαινώσις). I argue that both “regeneration” and “renewal” are dependent on “washing”, and that this “washing” is the only act of God. “Regeneration” and “renewal” are, then, two different aspects of a single event (“washing”), which can be understood as a Spirit-baptism. Thus there is no need to assume that there is a series of events in God’s salvation program: water-baptism (“washing of rebirth”) and confirmation (“renewal of the Holy Spirit”).

Just as “regeneration” and “renewal” cannot be separated from the “washing”, so are they from the Holy Spirit. Therefore the role of the Holy Spirit is not restricted to the “renewal.” The Holy Spirit is an agent that effects the regeneration and renewal and accomplishes the process of the salvation of God.

At the end, I propose two possible Korean translations: one literal, and the other functional.

(1) He saved us through the washing of regeneration and of renewal by the Holy Spirit.

(2) God saved us by washing us with the Holy Spirit which gave us a new world and a new beginning.



<Abstract>

**A Korean Linguistic Study on  
*Revised New Korean Standard Version***

Prof. Young-Hwan Park  
(Hannam University)

This paper aims to investigate the *Revised New Korean Standard Version* (2004) in terms of Korean linguistics. The purpose of this study is to examine some of the erroneous translations found in RNKSV based on Korean linguistic aspects and lay the foundation to publish a better version, which would provide a friendly access to its text and satisfy modern readers.

First, in view of morpho-syntactic field, some forms ought to comply with honorific rules. For an example to take ‘예수’, the honorific subject case ending, ‘께서’ needs to be rewritten as ‘예수님’. The second personal pronoun, ‘당신’ has no implication of honor any more. And in accordance with the rule of humbleness, ‘나’ and ‘우리’ should be replaced with ‘저’, and ‘저희’. Furthermore, some case endings ought to be changed in order to read fast and to understand well. Differences in the usage of conjunction adverbs, particles, tense, and word order must be recognized.

Secondly, in the viewpoint of semantics, Chinese characters which are difficult to decode need to be changed to easy Chinese or native vocabulary. Lexical selection requires prudence to enable modern readers to comprehend. As for quantitative expressions, some need to be replaced with the more proper forms. Words signifying ‘the disabled’ should be changed to appropriate ones such as ‘physically challenging man’ or ‘mentally challenging woman’, so that they will not evoke unpleasant feelings.

Finally, it’s very preferable in terms of orthography that punctuation marks are used in the Korean Bible for the first time. However, in some sentences the appearance of numerous commas is not desirable. And after some conjunction adverbs, the comma can’t be used. There are minimal mistakes in word spacing despite meticulous proofreading.

<Abstract>

## **Terms Referring to the Disabled in Korean Bible Versions and their Alternatives**

Prof. Unha Chai  
(Hanil University & Theological Seminary)

Since the very beginning of the Korean church, it has produced Bibles translated in Korean and has continually revised them. The first Korean New Testament named 『예수성교전서』 was published in 1887. From that time on, the Korean church published the Korean Revised Version named 『성경 개역』 in 1938 (1952 and 1961) and the New Korean Revised Version (『개역개정판』) in 1998 which are being used widely among Protestant churches. There are two common translations of the Holy Bible translated by both the Protestant and Catholic churches named 『공동번역』 in 1977 and 『공동번역 개정판』 in 1999. In addition to them, Revised New Korean Standard Version 『표준새번역』 was made in 1993 and was again revised in 2001 and its Korean name was changed to 『새번역』. Again, Korean catholic church produced its own Bible 『성경』 recognized by Catholic bishops' conference of Korea in 2005.

This essay studies the terms referring to the disabled people in various Korean versions of the Bible mentioned above from the view point of the disabled people. The problem of the terms used in Korean versions is not simple at all. While they have been translated into Korean in various versions published over 100 years, changes are being made slowly from bearing very negative, underestimated and mistreated meaning to more neutral and sound designations. However, it is pointed out in this essay that from the view point of the disabled people, the changes are not fully made yet and they are alternatively proposing changes in several locations of the Bible with references to the disabled in accordance with The Welfare Act for the Disabled which came into effect since 1990. The language of the Bible has the power and can have a great influence upon Bible readers because it is God's word. Therefore the terms used to refer to the disabled need to be revised into words with sound and neutral meaning and nuance according to our times' spirit and fashion.

**Book Review-*Hebrew Poetry in the Bible:*  
*A Guide for Understanding and for Translating***

(Lynell Zogbo and Earnst R. Wendland, New York: United Bible Societies, 2000)

Assistant Prof. Sung-Gil Jang  
(Westminster Graduate School of Theology)

This paper reviews Lynell Zogbo and Earnst R. Wendland's monograph entitled, *Hebrew Poetry in the Bible*, which is published by United Bible Societies. The focus of this study is on the relationship between features of Hebrew poetry and some problems related to the translation of poetry in target languages. In contrast to prose, poetry presents information in a compact, non-linear manner. On the one hand, Hebrew poetry is characterized by the formal structure, including many types of parallelism, chiasmic structures, inclusios and refrains. On the other hand, stylistic features of Hebrew poetry can be described by figures of speech and sound effects as well. It means that the first step of translating Hebrew poetry is to identify the diverse poetic devices, that can be divided by the structural and stylistic features. In this respect, the span of this monograph extends from the features of Hebrew poetry (chs. 3-5) to the complex problems in translating Old Testament poetry, which is quoted in the context of the New Testament (ch. 8).

After reviewing the life setting, genres, and principal features of Hebrew poetry in chapters 2 and 3, Zogbo and Wendland devote the next chapter to the major question: 'What features of Hebrew poetry should we attempt to preserve in the translation?' The goal of this chapter is to appropriately translate Hebrew poetry in poetic form in the target language. Thus, the translator should know well what poetic devices exist in the target language. In Chapter 6, the authors further develop ideas on poetic devices of biblical Hebrew as means to solving some problems related to the translation of poetry. This chapter discusses a number of difficult problems in word choice, and the translation of key terms and difficult metaphors. Throughout the passages, the authors make the point that in contemporary languages, translated poetic text should be well-organized and well-formatted in order to make the characteristics of biblical Hebrew poetry understandable to readers.

In conclusion, it is true that this monograph can help translators who begin their mission in the field of Bible translation. I may fully agree to the authors' argumentation that the essential content and function of the original text must be preserved, and that translators should not transform biblical poetry into today's images. We have to be careful to keep what is in the original text.

<Abstract>

**Book Review - *Text, Theology & Translation.*  
*Essays in honour of Jan de Waard***

(S. Crisp & M. Jinbanchian, eds., Swindon: United Bible Societies, 2004)

Prof. Jong-Hoon Kim  
(Busan Presbyterian University)

The present volume consists of 14 essays, which are dedicated to Jan de Waard in celebration of his 70th birthday, who has worked as UBS Interregional Coordinator of Work on Ancient Languages and Texts. As the title of the volume shows, the essays contained could be largely classified into two categories: Some essays deal with the concrete problems arose from the regional translations of the Bible such as Russian Orthodox Church on the one hand, and the principal theory or hypothesis or theory formed for the translating the Bible on the other.

Because to translate means nothing but to interpret, it should be also useful to read this volume for those who are interested in the biblical theology. The readers are inevitably urged to ponder over, how the biblical text should be properly translated, that is theologically interpreted. Although the respective essays cannot be threaded in a consistently convincing argument, this volume is free from impairment of its value.