

Journal of Biblical Text Research. Vol. 34.

Published Semiannually by

The Institute for Biblical Text Research of the Korean Bible Society; April 2014

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<Abstract>

Her Irresistible Desire: A New Understanding and Translation of Genesis 3:16

Dr. Yani Yoo
(Methodist Theological University)

This essay suggests a new Korean translation of Genesis 3:16. Traditional understandings and translations of the verse were under the influence of the Christian doctrine of sin and fall of the first woman and man, and judgements upon them accordingly. In the Western culture, the verse was often used to oppress women. Although Christianity came to Korea not as a culture but as a religion, the verse has still contributed to oppression of church women.

This essay briefly surveys traditional understandings of the verse and then introduces feminist interpretations and translations. It also deals with translation problems related to the Hebrew text, and shows that various translations of the verse are possible. Then it suggests that the reader in modern Korea requests a new translation which can empower both women and men.

Our translation, “You shall work hard and conceive often. In pain you will give birth. You long for your man and the longing will be overwhelming,” can smoothly connect 3:16a and 3:16b, and get rid of the domination ideology. But still, it carries the unavoidable connotation that the text reflects the narrator’s patriarchal fantasy that the woman has more responsibility to maintain population, and provide constant love.

<Abstract>

**Is ‘祝福(축복)’ ‘To Confer a Blessing(복을 베풀다)’ or
‘To Wish a Blessing to Someone(복을 빌다)’
in Korean, Japanese, and Chinese Translations of the Bible?**

Prof. Hwan Jin Yi
(Methodist Theological University)

The purpose of this article is to suggest that the Korean expression of ‘축복(祝福)하다’(to bless) used in Bible translations has both meanings of (1) ‘to confer happiness, as God’ and (2) ‘to pronounce a wish of happiness to someone’. There are two reasons to support this suggestion. First of all, most Korean Christians usually ask for blessings in prayer with the expression, ‘축복하소서’ which would mean “O God, bless us!” or the like. Second, modern Chinese and Japanese Bibles use the expression of ‘축복(祝福)’ for both meanings mentioned above.

Korean versions of the Bible such as the Old Version (1911), the Revised Version (1938), and the Common Translation (1977) have traditionally differentiated ‘축복하다’, which literally means ‘to pray a blessing for someone’, from ‘복을 베풀다’, ‘to be given a blessing by God’. In contrast, modern Japanese and Chinese Translations of the Bible have not differentiated one from the other. By modern Japanese Bibles, I am referring to the Colloquial Translation (1955), the New Interconfessional Translation (1987), and the Iwanami Shoten Translation (2004). Modern Chinese Translations of the Bible include the Lu Chen-Chung Version (1970) and the Catholic Studium Biblicum Version (1968). Somewhat different from these Bibles, the Old Chinese Delegates’ Version (1854) and the Japanese Meiji Translation (1888) take the Hebrew verb *bērak*(*ברך) literally as both ‘(God) to grant a blessing to someone’ and ‘(human) to pray to give a blessing to someone’. Interestingly enough, the English-Chinese Dictionary (1866-1869) by W. Lobscheid lists both meanings of ‘祝福’ to the entry of ‘to bless’.

Korean language belongs to Chinese character culture so we Koreans can follow both usage of ‘祝福’ in the Chinese and Japanese Bible translations. Nowadays Koreans use the expression of ‘축복(祝福)’ to imply both meanings. Indeed, the language itself has been changing over the time.

<Abstract>

The Names of the Books in the Old Testament Proposed Anew

Prof. Kyung-Jin Min
(Busan Presbyterian University)

This article intends to propose new names for a few books in the Old Testament of the Korean version. The Korean versions of the Bible have kept the name tradition for more than 100 years since the first publication in 1911. It is high time, however, that the names of the books in the OT be changed in view of their relevancy.

The traditional names have relied heavily upon the Chinese version by doing a thorough transliteration. In doing so, there have been many confusions. For instance, the name 申命記 implies “a repetition of the Torah” in Chinese. But Koreans can scarcely notice the meaning from its transliterated word 신명기.

In order to achieve the purpose of this article, we first investigate how the Chinese version named the books of the OT, and find that the principles of classification and ending lacks consistency. Since the names of the books in the Korean version originated from those of the Chinese version, the same problems are shared. It is needed, therefore, to construct a principle for new names of the books in the OT, and a principle is suggested with five notes.

We, then, move on to explore the principle on which books can gain new suitable names, and conclude that giving new names to some books, as suggested on <Table 15> in the text, might be more appropriate.

<Abstract>

Analysis and Consideration of the System of Honorific Verb Endings for Korean Translations of the Gospel of Mark

Prof. Deok-yu Park
(Inha University)

This paper analyzes the system of Korean honorific verb endings in four broadly accepted Bible versions, namely the New Korean Revised Version (1998), the Revised New Korean Standard Version (2004), Common Translation Revised Version (1999), and Seonggyeong (2005). Especially it focuses on the honorific verb endings phenomena of the Gospel of Mark in the existing Korean translations, and propose the proper Korean verb endings. Among the Synoptic Gospels, the focus was placed on the Gospel of Mark as this book with less metaphors is more suitable for analyzing various honorific verb endings in Korean translations. Each translation was compared and classified, and then the honorific verb endings was broadly divided into discourses concerning Jesus and discourses between people other than Jesus for consideration.

Since the Gospel of Mark is centered around events that occurred during the public life of Jesus, large proportion of its text is taken up by Jesus' utterance. The utterance types related to Jesus takes place mostly between 'Jesus and the disciples', 'Jesus and the sick', 'Jesus and the crowd', and 'Jesus and the religious leaders'. Besides these, there are special instances like the utterance between 'Jesus and the high priest' and 'Jesus and the Pilate'. Existing Korean Bible highlights Jesus as Messiah by using a formal form of honorifics. In general, Jesus uses directive expression of 'haera' to everyone while other people use respectful expression of 'hasipsio' to Jesus.

But it should be sublated to keep adhering excessively to principle of formality and to use it uniformly. First of all, the directive expression of 'haera' and the respectful expression of 'hasipsio' are suitable for what are to be a supposedly strict relationship between Jesus and His disciples. Then, Jesus took deep compassion and bestowed mercy on the sick he encountered. In that sense, a kind of welcoming expression of 'hao-hasipsio' or a little bit more welcoming expression of 'haeyo-hasipsio' would be better than directive expression

‘haera-hasipsio’ for dialogues with the sick who suffer from physical diseases. As for the crowd, the expression of ‘hasipsio-hasipsio’ will be better or suitable. Instead of the directive expression ‘haera’, the ‘hasipsio’ expression reveals the more personal side of Jesus so the latter expression will be more appropriate to convey God’s Word to the crowd.

Instead of consistent application of the formality principle, the honorific verb endings need to be applied, in special circumstances, according to the scale of politeness of the discourse or pragmatics. For instance, the honorific verb endings need to be applied differently according to the situations Jesus is in as in the court hearing with the high priest before the Sanhedrin, when being questioned by the Pilate, and when people mock, curse and even beat him when he is arrested, tortured and crucified on the cross. In addition, I have presented the need to apply diverse levels of ness in consideration of the circumstances such as the speaker-listener relationship, the third person, etc and various sociocultural factors. In case of discourses among people that do not involve Jesus, the directive ‘haera’ - the respectful ‘hasipsio’ may be appropriate form of politeness in hierarchical/vertical relationships such as ‘king-subject’, ‘master-servant’, and ‘father-son’ etc.

<Abstract>

**A New Understanding of the Participial Phrase, μή μεμαθηκώς,
in John 7:15**

Dr. Joohan Kim
(Chongshin University)

In this article, I try to suggest a new (Korean) translation and interpretation of a participial phrase, μή μεμαθηκώς, in John 7:15. In Korean Bible versions, the participial phrase, μή μεμαθηκώς, is rendered as if it is a concessive clause. And based on this translation, many preachers and students have cited this phrase as the verse evidencing Jesus' omniscency on earth. However, John 7:15 and its context neither talks about his omniscency, nor is the participial phrase translated to connote concession. In fact, John 7:15 is in a context of an issue of Jesus' teacher, and the participial phrase should be understood in a conditional sense. Particularly, the writer of the Gospel of John is likely to have followed (or imitated) the classical usage of the negation of (adverbial) participle, i.e. μή +participle (implying condition) and οὐ+participle (implying the rest of the adverbial clause), which is supported by other examples in the Gospel of John (e.g. Joh. 10:12; 12:48; 15:2). In addition, when we consider Jesus' reply in verse 16 ("My teaching is not mine but his who sent me" NRSJ), which informs who Jesus' teacher is, but not his education level, the question of Jews in verse 15 should be interpreted in the same line as the reply, i.e. an issue of Jesus' teacher. As the result, while the participial phrase negated with μή in verse 16 should be rendered in the conditional sense, the πῶς question has to be understood as a deliberative question.

<Abstract>

Understanding the History of the Herodian Family in the Gospels and the Acts

Prof. Ho-Seung Ryu
(Seoul Jangshin Univ.)

There are several members of the Herodian family found in the New Testament. The modern Bible reader has difficulty distinguishing between the three kings called Herod (Mt 2:1-18; Mk 6:14-29; Acts 12:1-2). Here are a few reasons why I believe this difficulty has occurred:

First, the modern era is thousands of years apart from the times of the New Testament. Second, the Nativity play has effected people's minds. When Jesus was a baby, King Herod attempted to kill the baby Jesus. This has made an impression on the mind of the Bible reader. As they read the Bible, they think that the 'King Herod' who attempted to kill baby Jesus, also killed John the Baptist and James the Apostle. Third, all three King Herod's are different people, but they are all called by the same name in the New Testament.

Here are some suggestions to overcome this difficulty in a new Korean translation:

First, the Bible translator(s) give the three Herod's their individual names. For the first Herod who attempted to kill Jesus when He was a baby, it is suggested to keep his name as 'Herod'. The one who killed John the Baptist may be called 'Antipas', and the other who killed James the Apostle 'Agrippa'. Agrippa (who killed the Apostle James), had a son called by the same name, who appears in Acts 25-26. His son was present at the trial of the Apostle Paul. He had the same name as his father, thus, the son of Agrippa was named 'Agrippa II'. This would make it more simpler for the reader to distinguish the three kings called Herod without confusion. The three kings would have their own names, and would take away the difficulty for the reader about the Herodian family. However, the new Korean translators would be criticized for destroying the original Bible text.

Second, they could use footnotes instead, which would give simple information about the history of the Herodian family.

Third, they could use the Appendix to give lots of information about them. This would mean that the original Bible text would remain the same, and the information about the history of the Herodian family would be available to the reader. The only problem with using the Appendix would be that the reader generally does not use it because they concentrate on the Biblical text.

I would conclude that the second suggestion, using footnotes, would be best suitable for the situation of the Korean Church. Korean Christians dislike the alteration of the Biblical text because they believe that God wrote the Bible.

<Abstract>

**Survey of Terms Referring to People with Disabilities(PWD) in
Korean Bible Versions and Their Alternatives:
Centering on the Gospels and Acts**

Prof. Unha Chai
(Hanil Uni. & Theological Seminary)

A lot of people with disabilities(PWD) often appear in the four Gospels and Acts in the NT. It is because Jesus did concentrate on curing and healing them in his early ministry. Jesus met them in their setting of life, cured and healed them, and had them return to their normal lives. They are usually represented as six Greek terms like *χωλός*, *κυλλός*, *ἀνάπειρος*, *κωφός*, *ἄλαλος*, and *τυφλός* in the UBS Greek New Testament⁹⁴).

As much as the Korean church is growing mature, newly revised Korean versions are continually being published and are widely and commonly being used in her. They are as follows: “New Korean Revised Version” transliterated as “Gae-yeok-gae-jung” in 1998, “Revised Common Translation” of the Holy Bible in 1999, and “Revised New Korean Standard Version” in 2001. In addition, the Catholic church in Korea produced its own Bible “Seong-kyung” recognized by the Catholic Bishops’ Conference of Korea in 2005. This means that there were three newly revised Korean versions, and a brand new Korean translation during the last 15 years.

This essay compares six Greek terms for the people with disabilities appearing in the Greek NT and their translations in various Korean versions of the Bible mentioned above, and seeks to find out their alternatives. The problem of their titles in Korean versions is not simple at all. It is noticeable and significant that they are being changed from very negative, underestimated and mistreated meaning to more neutral and sound designations than the older Korean versions of the Bible. However, it is pointed out in this essay that there is still more to be done. Thus it is alternatively proposed in this paper that the terms especially in the four Gospels and Acts in the NT, be revised to ‘a physically challenged

94) B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini & B. M. Metzger, eds., *The Greek New Testament*, 4th ed., New York: United Bible Societies, 1983.

person'(지체장애인), 'a speech-impaired person'(언어장애인), 'a hearing-impaired person'(청각장애인) and 'a visual impaired person'(시각장애인) according to the Welfare Law for Persons with Disabilities which became effective from 1990. The language of the Bible has the power and can greatly influence Bible readers because it is God's Word. Therefore terms or titles of people with disabilities need to be revised into words with sound and neutral meaning and nuance according to the spirit of the times. Careful consideration is required so that translations are neutral and non-prejudiced in themselves at any case. This essay is aimed at it.

<Abstract>

A Study of Translation on ἐν θανάτῳ in Revelation 6:8

Prof. Dal Lee
(Hannam University)

This article aims to show how ἐν θανάτῳ in Revelation 6:8 should be translated into Korean. ἐν θανάτῳ in Revelation 6:8 is used in the context of enumerating the method of killing. However, it has been translated, especially in Korean Bible translations, in the general sense of death. Such a translation cannot be differentiated from the personified agent of killing, ‘death’, found in the immediate context. By contrast, English Bible translations have continuously sought to find a translation which makes sense.

It is said that the word θάνατος has another meaning besides the general meaning of death. This special meaning of θάνατος belongs to the meaning field of ‘disease’. The thesis of this article is that the very special meaning of θάνατος can be applied to Revelation 6:8. The special meaning of θάνατος is found in two contexts: one is the dative form of θάνατος used with the verb ἀποκτείνειν; the other is the noun θάνατος used in the list of plagues.

Internal and external evidences can be given to prove the thesis. Internal evidence is that the similar usage of θάνατος with its related form is found in Revelation 2:23 and Revelation 18:8. This evidence is also explained in comparison with both the English and the Korean translations.

External evidences are given in two ways: Firstly, the word דָּבַר in BHS of which the meaning belongs to the meaning field of ‘disease’, is mostly translated into θάνατος in LXX. Secondly, the Old Testament sources (Lev 26:14-26; Eze 14:21, etc.) behind Revelation 6:8 also show the special meanings of ‘disease’. In addition, Luke 21:11, which is known to have affected the list of plagues in Revelation 6:8, uses the word θάνατος in the plague list with only the special meaning of ‘disease’. These intertexts of the Old Testament sources and the eschatological discourses of the synoptic Gospels are valuable in assessing the evidence.

Finally, a desirable Korean translation of ‘jonyeombeong’ (meaning epidemic/pestilence) is suggested at the end, after examining the relevance of English and Korean renderings of the word θάνατος in English and Korean Bible translations. The relevance of translation in any translation always matters.

<Abstract>

**A Survey on Biblical Resources for the Korean Children:
Focusing on *The Amazing Bible Fact Book for Kids***

Prof. Jayhoon Yang
(Hyupsung University)

The purpose of this article is to survey the biblical resources available for Korean children and to make some suggestions for a potential project of producing biblical resources of this kind for Korean children. It begins with recent publications of biblical resources for kids according to their functions and targets. Such publications for kids can be categorized in two groups at large-Bible storybooks and biblical information books. The former is mostly targeting the younger kids and the latter the upper grader kids. These books vary in their styles and reading expectations. Some expect the children readers to have more knowledge of biblical stories, whereas some others to acquire historical or cultural information.

This article pointed out the problem that Korean children do not have an appropriate Bible for their comprehension ability. In this situation, the best answer to this problem for now is to provide them with proper biblical resources, and this article suggested *The Amazing Bible Fact Book for Kids* by the American Bible Society. The book has been thoroughly examined, and its strong and weak points have been provided respectively. It also suggested some tips for the Korean Bible Society to produce biblical resource books, especially for Korean children.

<Abstract>

**Research for Thought and Speech Initiation with the Verb
אמר in Prov and Koh: a Contribution to Illuminating of
the Wisdom's Thought on the OT**

Dr. Min-Su Oh

(Christian-Albrechts-Universität zu Kiel)

This article analyses the root of the verb “אמר” which is used in the wisdom literature of the Old Testament. This verb has a commonly used root from the semitic language; meaning ‘see’, ‘speak’, ‘say’ in semantical spectrum. The researcher has especially focused on the verb “אמר”, which can be translated into the word ‘think’ as well. In terms of the verb, syntactical ‘ל’ and ‘אל’ as preposition have the meaning “speak” in situations of communication. If the verb “אמר” is used as whole verb, it can be classified as a verb, which presents a process of thinking. Thus “אמר” is a language fossil of Hebrew in ‘monological thinking’. The root “אמר”, from the point of unfinished process of thinking, has the meaning that the wisdom of the Old Testament has an opened system for the thought to grow through experience.

<Abstract>

The Baker's Oven Simile and the Divine Lament in Hosea 7:3-7

Dr. Sang-Hee Lee
(Myungsung Presbyterian Church)

The divine lament over Israel's not calling upon God is not just the theme of Hosea 7:3-7. It is also the theme of Hosea 5:8-7:16 that encircle the text. One may even say that it is the theme that runs through the book of Hosea. The simile of the baker's oven and the figurative use of the word 'adulterers' in Hosea 7:3-7 are of grave importance in understanding the theme. This paper tries to show how the simile and the concept of adultery help understand the theme.

Before doing so, this paper firstly presents a serious study on textual issues. The book of Hosea is regarded as one of the most difficult books in the Old Testament, and 7:3-7 is especially notorious for its difficulty. Mays presents a list of some other difficult places such as 4:4f., 17-19; 6:7-9; 7:14-16; 8:9f., 13; 10:9-10; 11:12; 13:9-10 while McComiskey regards as difficult and problematic 1:6, 7; 2:3; 4:11, 16; 5:8, 11, 13; 6:5, 7; 7:4, 12; 8:13; 9:1, 13; 10:5, 10; 12:1; 13:2; 14:3. Others suggest some other difficult places, enlarging the number of difficult passages.

The difficulty does not always come from textual corruptions. Some difficulties are caused by Hosea's unique writing style, and this paper gives attention to Hosea's writing style in making efforts to understand the text and its message.

<Abstract>

Bible Translation between Anthropology and Theology

Dr. Andrei S. Denitsky

(The Institute for Oriental Studies of the Russian Academy of Sciences)

This paper gives a brief overview of this new trend, based on the author's twenty years of experience in this field in Russia and neighbouring countries, first as a Bible translator and editor with the Bible society, then as a translation consultant with the Institute for Bible Translation in Moscow, Russia.

The area of Biblical studies used to be dominated by theology, but theology lost its central importance in the latter 20th century, replaced by linguistics, anthropology and other humanities disciplines. However, theology is slowly regaining its former importance under new circumstances and in a new way.

This shift is primarily associated with the name of Eugene Nida and his colleagues who developed a profound theoretical foundation and a set of elaborate methodologies for Bible translators. Those changes eventually led to the appearance of some newer approaches, the two most prominent being relevance and functionalist theories. This tendency is yet more visible with the skopos or functionalist theory, initially proposed by K. Reiß and H. Vermeer, later developed and made globally known by C. Nord. New approaches are appearing, some trying to *domesticate* the text as much as possible, others on the contrary, insisting on radical *foreignisation* of the Bible.

The principle of *iconicity* that S. Crisp promotes can however give some room for translations different from the standard 'meaning-based' ones while avoiding the naivity of so-called essential literalness. Anthropology takes an important place in translational studies but theology mostly remains an uncharted area, so creating some sort of an 'iconic theology' of translation may help to correct this imbalance.

The current problems of Bible translation have some clearly theological components so they should be studied, discussed and dealt with accordingly. To sum up, we are facing a situation which is fundamentally different from the one that was present in the "missionary era", so theologians and anthropologists should become friends if they want to be successful as Bible translators.

<Abstract>

**Book Review — *BasisBibel: Neues Testament und Psalmen*
(Stuttgart: Deutsche Bibelgesellschaft, 2012)**

Prof. Eun-Geol Lyu
(Hoseo University)

The purpose of this review is to investigate characteristics of the *BasisBibel*, a newly published German translation, and to discuss how we should prepare for a Korean version to come in the future. In contrast to common belief that the *BasisBibel* offers a legible translation derived from free rendering, this Bible provide readers with an interpretation which roots in profound understanding of the original texts. This Bible is, according to my observation, to be qualified as a combination of ‘visiting translation’ and ‘inviting translation’, by leaving ample possibilities for readers to involve themselves in the process of interpretation. It could be the reason why its translators give indispensable definition or information on concepts with notes in margins, leading the readers to further meditations.

One of the most significant characteristics in the Bible is that it prepares for the electronic media era. Young generation, familiar with smart phones and internet, now have access to a huge amount of information on the web. But at the same time, we have to note that a Korean version, if it follows the model of the *BasisBibel*, calls for consistency in dealing with translated words.

<Abstract>

**Book Review — *New English Translation Bible*
(Texas: Biblical Studies Press, 2005)**

Prof. Jun Hyun Kim
(Luther University)

The New English Translation Bible (NET) stands on the long history line of English Bible translation. The uniqueness of the NET Bible is that it is published in print and on the web at the same time. This indicates that the NET Bible targets the so-called internet generation. While the printed NET Bible has limits to express all notes, the online NET Bible does not have any limits. The online version has 60,932 translator's notes (tn). In fact, the online version has 4 kinds of notes, which are tn, tc (text-critical note), sn (study note) and map notes. The descriptions for each note is as the following:

tc discuss alternate (variant) readings found in the various manuscripts and groups of manuscripts of the Hebrew Old Testament and the Greek New Testament.

tn is the most numerous. They explain the rationale for the translation and give alternative translations, interpretive options, and other technical information.

sn is explanatory notes intended for the nonspecialist engaged in the reading or study Bible.

map notes indicate for the reader where the particular location can be found in the map sections included in the NET Bible.

For example, Psalm 23 in the printed edition of the NET Bible has only six notes whereas its internet version has ten. When comparing the NET and ESV translations, it was observed that the NET Bibles tries to render new translation. In Isaiah 7:14, the NET chooses “young woman” instead of “virgin.” It may be a very innovative expression. The NET Bible provides a very long and important translator's note via its internet version, of which it is a great advantage. Moreover the web version is absolutely free.

Alongside these advantages, the NET Bible also has its weak points. One of the weakest points is the maps. Its maps are spectacular satellite images of the Holy Land with an overlay of site designations. While these are magnificent images reminding the reader that the events of the Bible took place in an actual terrestrial location, they aren't as much use for actual study. Because they are satellite photos, the natural orientation of these pictures, i.e. the direction in which they are turned, often presents the map in a direction other than vertical north.