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<Abstracts>

Exploring Toponyms in the Early Route of Exodus

Chang-Joo Kim
(Hanshin University)

This article explores toponyms by analysing the early route of Exodus: Migdol, Baal-zephon, and Pi-Hahiroth. Many studies have discussed the locations of the three sites. However, there is no consensus regarding where those spots are. This article thus attempts to interpret the implied senses behind those words etymologically and theologically.

Israel was once under the tyranny of Pharaoh but after Israel became free, a tent was set up between Migdol and Baal-zephon, also known as ‘the front of Pi-Hahiroth’. These sites are stated in the Book of Numbers as the third night, yet in the Book of Exodus, it is not clearly stated. The author of Exodus might have had a purpose of not clarifying the chronological order. Unfortunately, the three designations cannot be pointed on the maps. Then why would the author of the Book of Exodus pass down and mention unidentifiable sites? This is because Migdol, Pi-Hahiroth, and Baal-zephon are used symbolically in the Book of Exodus.

The word, Mesopotamia means ‘between two rivers’ while Exodus refers to ‘in between Migdol and Baal-zephon’. As the Mesopotamian civilization prospered in between Euphrates and Tigris, Yahwism flourished among the Israelites in between Migdol and Baal-zephon. That place is the entrance of freedom, ‘Pi-Hahiroth’. Even though Israel was an Exodus community that had become free, her freedom was limited. On the one hand, there was Migdol which would exploit and violate them, while on the other hand, there was Baal-zephon which would lure their freedom to subordinate Israel. Would Pharaoh have known about this? As Israel escaped from Egypt, he said, “They are wandering aimlessly in the land; the wilderness has closed in on them” (Exo 14:3). The only place Israel could enjoy and feel free was in between Migdol and Baal-zephon, that is, the space between the oppression of an empire and the temptation of Baal.

<Abstract>

**David's Lament (2 Sam 1:17-27):
A Song for David's Royal Ideology**

Jeong Bong Kim
(Korea Baptist Theological University)

David's lament (2 Sam 1:17-27) is a song that shows David's personal sorrow and his public concern for the death of Saul and Jonathan in the political context of status change. Its poetic structure, keywords, themes, and poetic expressions present Saul and Jonathan as failed military leaders, and it is set in the context of the emergence of kingship in ancient Israel.

The poetic structure of David's lament has a thematic climax in the final phrase "the weapons of war perished". This stands with the phrase "How the mighty have fallen", which is repeated in verses 19, 25, and 27. The remarkable military skill of Saul and Jonathan mourned in the central structural section (vv. 22-23) is contrasted with the emphasis on their deaths and announcing their failure as the military leaders of Israel. Saul and Jonathan should have been the "gazelle" on "high places", demonstrating their swiftness and agility, but instead they are presented as fallen on the mountain of Gilboa. Saul, who should have given the blessings of Yahweh to Israel, turned out to bring them shame, being killed by uncircumcised people. The anointed one was not saved and the shield of Saul was unable to protect him. David did not hesitate to state that Saul and Jonathan were failed military leaders of Israel. As the anointed and divinely sanctioned leader, David claimed that he was the heroic military leader Judah and Israel needed, and could bring effective weapons of war.

The failure of Saul and Jonathan leads the people of Israel to pay attention to David and acknowledge him as the anointed and divinely sanctioned king and leader of Israel. David's lament is the song of his royal ideology, announcing that he is "a man after His own heart". Although there is no direct reference to David's royal authority and his kingship in the song, it is clear that this lament is a song for David and a song for Yahweh, who made him both king and military leader of Israel.

<Abstracts>

**A Study on the Translation of Parallels between Kings and
Chronicles in the New Korean Revised Version (1998) Based on the
Analysis of 1Ki 8:1-53 and 2Ch 5:2-6:42**

Jong-Hoon Kim
(Busan Presbyterian University)

The present study analyses the texts of sample passages (1Ki 8:1-53//2Ch 5:2-6:42) from the parallels between Kings and Chronicles focusing on the translation of the New Korean Revised Version (1998). The main perspective is that the translation of the parallel texts should be equal, if both Hebrew texts are identical. The result of the analysis naturally shows the improvement of the NKRV (1998), but also exposes its problems in the translation. These problems are to be categorized as the following: (1) cases where incorrect translations or mistakes of the previous version, the Korean Revised Version (1956) are maintained; (2) cases where problems of translation are newly raised in the NKRV. These problems are found not only in one of the parallel texts, but sometimes in both of them. They are concerned mainly with the differentiated translation of the identical source text, and the active revision of one part of parallels in the NKRV. They were therefore caused either by a careless reviser, or by the absence of mutual reading to reach a consensus between revisers of the parallels.

The problematic cases can be found without effort, although the present study has set the limit to analyse just one chapter. There should therefore be much more cases where translation of the parallels between Kings and Chronicles need reconsideration. Finally, the present study insists that the New Korean Revised Version must be revised once more, at least in the passages of parallels between Kings and Chronicles.

<Abstract>

The Historical Ezra and his Supporting Group ‘חרדים’

Hyeong-Geun So
(Seoul Theological University)

The purpose of this article is to seek the historical Ezra, his supporting group ‘חרדים’, and their roles in the text of Ezra-Nehemiah. Ezra who originally served as ספר in Persia was dispatched to Judah and Jerusalem, and since then, it seems that he carried out the priestly function in the Jewish community with a hereditary status. However, the role of ספר was emphasized than that of כהן in the Ezra-Nehemiah text. In addition, Ezra came to Judah and Jerusalem as an imperial official through the top-down appointment, but he who was a Jewish descent performed a role for the Jewish community arbitrarily with his own program. Ezra rolled out the reform in Judah and Jerusalem, and it was the חרדים group that advocated and supported the reform of Ezra, and they were “every one who was trembling at the words of the God of Israel” (Ezra 9:4; 10:3). The חרדים was the group that suggested to Ezra the conditions and directions of reform beyond agreement.

<Abstract>

Is Psalm 88:11-13 a Rhetorical or General Question?

Il-rye Lee

(Seoul Theological University)

In the studies, we relate verses 11-13 to theological translation, and understand it as a rhetorical question. We are able to examine a general tendency in these studies where researchers saw the enemies' comprehension of God in verses 5-6 as the main theological topic in Psalm 88. The suffering of the poet is seen as death. The poet gets redeemed through a suffering like death, but not through actual death.

Therefore, the suffering poet approaches the monotheistic understanding of God in the whole body of Psalm 88. Through the new comprehension of the ancient world after death controlled by might from a different area, his monotheistic idea takes shape. The question in verses 11-13 contains "JHWE does not carry out any miracle to the dead, the dead does not rise up to praise god."

The article analyses whether the continuous questions in verses 11-13 should be understood as rhetorical questions through the structure that forms Psalm 88. Verses 11-13 are a "fork-formed statement". In verse 11, this fork-formed statement forms a general question with the interrogative $\text{וְ$ and $\text{וְ$. And not only in verse 11, the following verses of 12-13 also suggest the possibility of a general question through a particular structure.

In midst of suffering, the poet adheres to his belief in God, and entreats eagerly for salvation and a new recovery. In his entreaty, only God can provide the inevitable intervention for salvation from the world after death or recovery from his suffering. Furthermore, the salvation through God refers to salvation not only from the death (von Tod) but also in death (in dem Tod).

We must therefore reconsider whether it is appropriate to translate verses 11-13 of Psalm 88 rhetorically in Korean and other language Bible translations. For as we observed, verses 11-13 of Psalm 88 are an interrogative clause. The poet asserts the theological subject of 'God's authority after death' based on the poet's new understanding of monotheistic ideology.

In addition, only through appropriate translation of verses 11-13 of Psalm 88, we are able to understand the poet's monotheistic faith which is expressed at the climax of the entreaty that salvation comes only through God.

<Abstract>

Eine neue Interpretation von Jeremia 33:1-3 - Kommunikation und Offenbarung -

Kyunggoo Min
(Hansei University)

Die koreanische Bibelübersetzung von 1911 ist immer wieder bearbeitet und sprachlich modernisiert worden. Die Redewendung ‘קרא אל ואענה’ in Jeremia 33:3 wird jedoch immer noch mit ‘Schreie zu mir auf’ wiedergegeben. Die Fassung von 1961, die 1998 neu revidiert worden ist, versteht den Ausdruck somit weiterhin im Rahmen der Relation von menschlichem Aufschrei und göttlicher Antwort. Im Gegensatz dazu wird dieser Ausdruck in anderen Versionen ‘Ruf mich an, dann will ich antworten’ wiedergegeben. Aufgrund dieses Unterschiedes ist die Bedeutung von Jeremia 33:3 zu untersuchen.

Dies Schema dient zum Ausdruck religiösen Eifers, worauf der Text an sich jedoch gar nicht abzielt, denn dies Verständnis setzt zwingend eine Notsituation voraus. Dies ist jedoch in Jeremia 33 nicht der Fall, weil dieser Abschnitt durch einige Redaktionsphase bearbeitet worden ist und das Heil in Jeremia 32:37-44 schon vorausgesetzt ist. Deshalb ist קרא אל in Jeremia 33:3 also nicht als aufschreien, sondern als anrufen zu verstehen, denn Jeremia 33 ist durch die Heilsankündigung geprägt. Im Text geht es natürlich auch um die Kommunikation Gottes mit den Menschen, doch im Zentrum steht die göttliche Verheißung, die die Ermöglichung der Erfüllung des göttlichen Willens bedingt.

Ferner weist der Ausdruck וְאֵינִי לְךָ für die Offenbarung hin, die sich in Gen 41:25 findet. Deshalb zielt der Anruf Jahwes, der in Jeremia 33:3 zum Thema wird, sowohl auf die Kommunikation mit Jahwe als auch auf die Übernahme der Offenbarung Gottes ab.

<Abstract>

Analysis of Dramatized Prophetic Discourses in the Book of Ezekiel

Yoo Hong Min

(Methodist Theological University)

This article aims to analyse a remarkable literary phenomenon in the book of Ezekiel, that is, ‘dramatization’ of prophetic discourses, and to account for the correlation of this phenomenon to the composition process of a prophetic book. Prophetic discourse is a closed and well-rounded text unit which contains a direct citation of Yahweh’s speech and was basically built on a common structural formula. The dramatization is a literary activity through which a non-narrative text is transformed into a narrative text.

In the book of Ezekiel, the dramatization of prophetic discourses was carried out in two different contexts. The first is the biographical context of the Ezekiel’s prophetic activity in which two dramatized prophetic discourses 12:1-16 and 24:15-24 were integrated. The second is the narrative context of visions where the main purpose of the dramatization is to fit prophetic discourses to the flow of the narrative. In the second case, the theological principle lying behind combination of visions and prophetic discourses is considered to be the analogical thinking which understands the relation between heavenly and earthly events according to the schema ‘archetype-image’.

The analysis of the dramatized prophetic discourses indicates that the dramatization should not be thought of as an original element, but rather as the result of secondary editorial activities. It shows also that the editorial intention of the dramatization goes beyond the context of an individual text unit, and is related to the broader context of the whole book of Ezekiel. On the basis of these results, it can be surmised that the dramatization was a part of the literary activity which aimed to compose a well-designed prophetic book based on Ezekiel’s prophetic traditions.

<Abstract>

A Study on the Word Order in the Nominal Sentences of Biblical Hebrew

Sung-Dal Kwon
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Word order in Biblical Hebrew nominal sentences is one of the most important themes that have been addressed for the past 100 years in the discipline of Biblical Hebrew linguistics. It can be said that the correct understanding of ‘word order’ has enormous influence on the interpretation of the Bible because the word order of ‘predicate-subject’ as well as ‘subject-predicate’ frequently occur actually in Biblical Hebrew and the interpretation of texts can differ depending on what is the normal word order. With semantic categories of nominal sentences, definiteness, morphological categories of subjects and predicates, characters of sentences (identification and non-identification sentences), types of sentences (matrix and subordinate clauses, predicative and interlocutory styles, and declarative and interrogative sentences), syntactic structures (kinds of sentences, use of particular particles, and use of relative pronouns) etc. as important factors that can have influence on word order in Biblical Hebrew nominal sentences, this study tries to approach word order in Biblical Hebrew nominal sentences by systematically analyzing whether, and how far if any, such factors actually have a correlation with word order in nominal sentences.

As a result of the statistical analysis of word order in Biblical Hebrew nominal sentences based on precise data along with diverse variables, we can draw the following conclusions.

- (1) In prayer texts, different from other interlocutory sentences, the order of ‘predicate-subject’ occurs about twice as much as that of ‘subject-predicate’.
- (2) In list texts, the proportion of ‘subject-predicate’ turns out to be high (82.3%).
- (3) There is a correlation between identification/non-identification sentences and word order.
- (4) There is a correlation between independent/subordinate clauses and word

order.

(5) There is a correlation between interrogative/declarative sentences and word order.

(6) There is a correlation between definiteness and word order.

(7) There is a very high correlation between morphological categories of subjects/predicates and word order. The word order is of ‘subject-predicate’ when the morphological category of the subject is demonstrative pronoun (94.7%), suffixal noun phrase (93.3%), ‘kol’-phrase (90.7%), and proper noun (90.1%).

When the morphological category of the predicate is proper noun (92.8%), the word order is of ‘subject-predicate.’ Also, in cases where the predicate is a definite noun or a definite noun phrase, the word order of ‘subject-predicate’ absolutely accounts for 100%. When the morphological category of the predicate is demonstrative pronoun or interrogative pronoun, the word order of ‘predicate-subject’ absolutely accounts for 100%.

(8) Variables that don’t have influence on word order in Biblical Hebrew nominal sentences are periods (Standard Biblical Hebrew and Late Biblical Hebrew) and semantic categories (simple be, exist, and become). Though tense and word order appear to have a correlation, we can say that there is no correlation between tense and word order since such a phenomenon appears because other variables have relations with tense rather than because tense itself has influence on word order.

<Abstract>

Understanding and Translation of the Noun φόβος in Luke-Acts

Chang Wook Jung
(Chongshin University)

The Greek noun φόβος which often occurs in the Greek New Testament signifies various meanings: terror, fear, awe, reverence, and respect. Broadly speaking, it delivers two denotations, i.e., ‘fear/terror’ and ‘awe/reverence’. The distinction between ‘fear’ and ‘awe’ is sometimes complicated as the two words share an overlapping signification. The latter, however, distinguishes itself from the former as it contains the implication for ‘reverence’ more than the former. If so, how is the Greek noun to be interpreted in given texts? Especially, do Korean Bible versions translate it precisely and appropriately?

In order to determine if Korean Bible translations properly understand and accurately render the noun, this study investigates its usage in Luke-Acts where it occurs most frequently in the New Testament. This also provides a chance to look at the usage of the noun in two different environments - Jesus’s earthly life and the church in his post-resurrection era. We may observe the continuous flow of the concept ‘φόβος’ and/or its different aspect between Luke and Acts. Evidently, the context plays an important role in deciding which aspect the noun betrays more strongly in a given text. Clarifying the context requires a careful examination of some grammatical ingredients. This study undertakes such research.

The study demonstrates that the rendering of the noun needs to be altered in some given texts of Korean Bible versions. In some instances, the ‘terrifying aspect’ of the noun should be appropriately expressed, whereas its ‘reverential attitude’ has to be described in other instances.

<Abstract>

**Euphony in the Septuagint:
Genesis 49 and Exodus 15 as Study Cases**

Andrei S. Desnitsky

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

This article takes a closer look at some poetic passages in the Septuagint in order to determine if a certain quest for more formal regularity could have influenced translator's choices. This factor has been usually neglected so far because the Septuagint itself was not regarded as a literary text that can make an aesthetic impact on the reader. Anyway, the study demonstrates that at times translational anomalies can be explained, alongside with other reasons, by translator's intention to produce more alliterations and assonances and more rhythmic regularities than a standard equivalent would. Still, this research demands a rather balanced methodology so that meaningful solutions can be distinguished from mere coincidences. So the methodology is discussed here in detail. Another aspect which is considered in this study is the role played by the Septuagint in the history of Greek literature. One may ask if some Septuagint texts influenced to a certain degree the future rise of the Byzantine rhythmic poetry, and the present study gives a cautious approval to this hypothesis.

<Abstract>

The Meaning of “ממלכת כהנים” in Exodus 19:6 Revisited

Kyu Seop Kim
(University of Aberdeen)

This study explores the meaning of “ממלכת כהנים” in Exodus 19:6, and considers its proper translation. “ממלכת כהנים” have been interpreted in various senses in the ancient and modern interpretation history. In the contemporary scholarly views, the interpretation falls into three categories. First, it is interpreted in the sense of “a kingdom ruled by priests”. Secondly, it is read as a priestly kingdom or a kingdom set apart from the nations. Thirdly, some scholars read it as “a royal priesthood”. William Moran and Georg Fohrer argue that “ממלכת” means “kings”, not “kingdom”. However, if we read it as “kings”, the meaning of the construct would be rather confusing (kings of priests). Rather, “גוי” and “ממלכת” should be regarded as a common word pair which refers to the same entity (Israel). Moreover, scholars in favour of “a kingdom ruled by priests” take the meaning of “כהנים” as literal (i.e., the cultic officers), not as figurative. Arie Van der Kooij contends that “כהנים” was not figuratively employed in the OT. However, we find metaphorical usage of “כהנים” in 2 Kings 4:5 and 2 Samuel 8:18. Furthermore, Moran and van der Kooij maintain that כהנים ממלכת and גוי קדוש form the totality of Israel together and that ממלכת כהנים refers to leaders of Israel. However, in the context of the covenantal privilege in Exodus 19, it would seem that designating the political entity for Israel does not fit with the context. Rather, “ממלכת כהנים” should be interpreted as attributive genitive which refers to the privileged status of Israel among the nations. Yet, כהנים does not mean “holy”. In the context of Exodus 19:22, “כהנים” may indicate the feature of priests who can approach near to God. Therefore, “ממלכת כהנים” refers to Israel’s covenantal status as a kingdom near to God. In addition, the proper translation of “ממלכת כהנים” should be a priestly kingdom or a kingdom near to God.

<Abstract>

“And It Happened Like This”: Summary and Unfolding in Biblical Hebrew Narrative Structure

Robert A. Bascom
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In a number of passages in the Hebrew Bible, one finds what at first seem to be repetitions in the text. Not simply repetitions of events, but also at the beginning and end of the repetitions of the events, repetitions of actual wording. What is more, these seeming repetitions make it appear that the biblical author is confused about temporal sequence, since the same events are being repeated and in the repetition even earlier events are being related following later events (see Gen 10-11). But upon closer examination a distinctive structure appears: one of summary and unfolding. First will appear a summary statement, followed by a repetition of the contents of the summary in detailed form (the unfolding). Finally, a phrase repeated from the summary (an *inclusio*) closes the unfolding section and brings the reader back to the main narrative line. Eleven different examples of this will be documented, and a brief concluding comment made on the implications of this structure for translators of the Bible.

<Abstract>

“He Lifted Up His Eyes”: Translating Luke 16:23 in the Context of Cognitive Interpretation

Alexey Somov

(Institute for Bible Translation Russia/CIS)

This article investigates the meaning of the expression ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ (“he lifted up his eyes”) in Luke 16:23. This Septuagintalism, which Luke uses in the parable of the Rich Man and Lazarus (Luk 16:19-31), can be translated either as simply “look at” or with reference to a spatial difference between these two people. Although many Bible translations prefer indicating its spatial aspect, commentators are divided on this issue. The fact of such an ambiguity raises the question again, whether Luke uses “he lifted up his eyes” intentionally in 16:23 or simply as a conventional expression? Discussing this question the present article uses not only a traditio-historical enquiry and textual analysis, but also Cognitive Metaphor Theory (CMT) developed by G. Lakoff and M. Johnson. CMT argues that metaphor is an integral part of the process of human thinking and acting. Moreover, metaphor allows us to comprehend supernatural realities in terms of human everyday or embodied experience, reflecting our physical characteristics and bodily interactions with the world in the form of image-schemas, i.e., pre-conceptual, structural primitives (Up-Down, Inside-Outside, Near-Far, Center-Periphery, Container). Indeed, the spatial organization of the otherworld in Luke 16:19-31 is connected with the conceptual orientational metaphorization centered in embodied experience and involves four cognitive image-schemas organizing the spatial contrast: Up-Down, Inside-Outside, Center-Periphery, and Container. The difference between the rich man and Lazarus in their social position and honor as well as in their postmortem state is marked by the spatial distinction between them throughout the whole parable. The spatial difference between their postmortem positions marks their difference in their afterlife status: the lower and more peripheral or remote position corresponds to the worse fate and humiliated condition, while the higher and more central position designates the honorable and exalted state. Thus, in this parable the righteous and the wicked are separated in altitude and distance in the afterlife. Therefore, it is suggested that Luke uses the expression “he lifted up his eyes” in Luke 16:23 intentionally, in order to emphasize the spatial differentiation between the abode of the righteous and that of the wicked.

<Abstract>

**From the Desert to the Kingdom of God: Narrative Space and the
Temptation Story (Q 4:1-13)**

Inhee Park
(Ewha Womans University)

The following study will present the Temptation Story (Q 4:1-13) as a reflexive narrative of Q people, rather than a mere Christological narrative about Jesus. A narratological approach to the study of Q explains more about the socio-historical context of Q through a world which Q reveals, since narrative is an indicator of the culture or social locus of the behind the people. Especially, narrative space plays a significant role in a narrative, reflecting a culture and history as well as the particular locale within the society in which the narrative is produced.

This paper focuses on the narrative space of the Temptation story (Q 4:1-13). Its role will be presented as a part of the prologue of the Q narrative. The prologue introduces Q as a narrative derived from the ordinary poor people of Roman Galilee who believed that forgiveness would bring God's kingdom. The Temptation story (4:1-13) intensely and symbolically displays the issues of Q in its narrative space which is involved with the social locus of the people behind Q. Nonetheless its mythical elements and obvious citations are derived from the Old Testament. Considering the fact that the narrative selectively chooses the meaningful and relevant anecdotes/events, the list of Jesus temptations implies the immediate issues of the particular circumstances of people in Roman Palestine such as poverty, and oppression under the temple and Roman world. This is enforced by the fact that narrative space is critically important for efforts to perceive the relationship between characters and objects as well as the setting and movements of the protagonist and antagonist. The socio-political symbolic places which are involved with the devil's activity in this temptation story displays Q's intention of establishing the spatial framework in this regard. Moreover, the unusual locale of the desert and the contrast between the dynamic actions of the devil and the passivity of Jesus throughout the temptation story plays a symbolic role in revealing the characteristics of the mission of the Q people. Thus, as the prologue of the Q Temptation story unfolds, the entire progression of the narrative Q moves from the desert to the kingdom of God.

<Abstract>

Balancing between λύπη and ἀγάπη in 2 Corinthians

Jin Ki Hwang
(Fuller Theological Seminary)

In 2 Corinthians Paul frequently uses the *λυπέω* verb (2:2, 4, 5; 7:8, 9) and its noun form, *λύπη* (2:1, 3, 7; 7:10; 9:7). Most of the references are attested in chapters 2 and 7. In chapter 7 Paul seems to acknowledge that he intended to cause pain or grief to the Corinthians with his tearful letter (vv.8-9). But in chapter 2 he makes it clear that the tearful letter aimed not so much at causing them pain as at showing them how much he loves them (v.4). He also states that he is determined not to cause them pain in his upcoming (third) visit to Corinth (v.1). Further, he fears that he might have to suffer pain from them again in this visit as in his second visit (v.3; cf. 12:21). Thus, we see that Paul presents himself both as the one who causes others pain and the one who suffers pain from them. Similarly in 2:5-11, Paul finds the Corinthians in a comparable relationship with the offender. They not only suffered pain from him (who grieved Paul too) but also caused him pain – overly so – in turn. As he intended to show his love (*ἀγάπη*) for the Corinthians when he had to play the role of one causing grief (2:4), Paul also encourages them to do the same for the offender (2:7-8). Thus, the present paper seeks to explicate Paul's use of *λύπη* in 2 Corinthians in light of Greco-Roman rhetorical and epistolary traditions and his attempts to balance *λύπη* and *ἀγάπη* in his own ministry for the Corinthian church.

<Abstract>

ZeBible

(Villiers-le-Bel : Société Biblique Française-Bibli'O, 2011)

Sun-Jong Kim

(Honam Theological University and Seminary)

ZeBible is a French study Bible that the French Bible Society published in 2011 after 7 years of work with the investment of 620,000 Euros. The most salient feature of this Bible is that the French pastors have participated as authors and editors in this project for adolescents of 15-25 years old and non-Christians. *ZeBible* is tailored completely for their use from its name to its design and communication with these readers. This Bible approaches readers with contents in interesting language so that they can be understood easily. It is thus natural that *ZeBible* is much more concerned with political, economical, and ethical issues than theological comments in comparison with other study Bibles. Another strong point is that this study Bible is not a biblical commentary in its miniature form. *ZeBible* is a symbol of ecumenical work in French churches. The French Bible Society stands on the biblical thought that the Bible is not a place of competition and fight, but a place of reconciliation and communication between different religious orders and different religions.

Korean Churches need a Korean study Bible written by pastors for particular groups and multi-cultural members in the social and pastoral situations of Korea. To achieve this aim, *ZeBible* may function as a good model for a Korean study Bible.

<Abstract>

The Financial Stewardship Bible
(The Contemporary English Version)
(New York: American Bible Society, 2011)

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The purpose of this article is to provide a critical review of *The Financial Stewardship Bible*(FSB), which was published by American Bible Society in collaboration with a non-profit organization, Compass-Finances God's Way. FSB uses The Contemporary English Version(CEV) translation and highlights in green color over 2,000 verses, which offer perspectives on money and principles of how to handle it. This Bible includes "The Core", which consists of a 40-day Bible Study, a small group discussion guide, and other resources such as a topical index, in the middle of the book. Accordingly, this review discusses: 1) the adaptation of CEV; 2) the selection of the verses that relate to stewardship; and 3) the texts and themes included in "The Core." Since financial matters are a widespread concern for most people today, the use of CEV seems to be a wise decision, considering its accessibility and readability. While highlighting verses related to money and possessions may help people easily find biblical texts dealing with financial issues such as earning, spending, debt, and retirement, the selection itself has limitations in that it lacks consistency. FSB also selects a majority of verses from texts in the form of discourse rather than from narrative passages. Thus it appears that Proverbs has the highest percentage of pertinent verses. Moreover, the Bible Study material also approaches the topics of stewardship as a personal matter, excluding biblical texts and themes that address communal and social concerns about money, possessions, and economic justice. Readers would benefit from reading and using FSB since it affirms that God cares for their lives no matter how serious their financial straits and encourages them to trust in God's provision. Yet a theologically holistic perspective on stewardship, which takes care of all resources God has given us, could overcome an individualist and consumerist tendency in dealing with this important topic of handling finances in faith.