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<Abstract>

## **A Proposal on Korean Translations of Cultic Terms in the Book of Leviticus**

Se Young Roh  
(Seoul Theological University)

This article seeks to propose better Korean translations of some cultic terms in the Book of Leviticus. There are several important cultic terms for understanding the cultic system in the Book of Leviticus. Most Korean versions have used traditional translations for such terms and phrases. However, those translations sometimes prevent us from understanding the meaning of the texts accurately. Here, several terms have been chosen for discussion.

The first term is **תִּשְׂאֵת** (Lev 4:3, 14, 20, 21, etc). **תִּשְׂאֵת** is usually translated as ‘sin offering.’ But some scholars like J. Milgrom and J. Hartley suggest translating this term as ‘purification offering’ because **תִּשְׂאֵת** is not related to **אָשַׁם** (to sin), but rather to **שָׂאֵת** (piel of **אָשַׁם**, to clean or to purify), and because the blood of **תִּשְׂאֵת** is not to applied to human, but to sancta which has to be purified from uncleanness (Lev 16:16). But the ritual of **כִּפּוּר**, which means the goal of **תִּשְׂאֵת**, is not limited to purification but extends to expiation and even to holiness. Thus, So, we may translate **תִּשְׂאֵת** as ‘sanctification offering.’

The second term is **שִׂשְׂמֹנֶת** (Lev 5:15, 16, 18, 19, etc). **שִׂשְׂמֹנֶת** is usually translated as ‘guilt offering.’ If **שִׂשְׂמֹנֶת** is translated as ‘guilt offering’, we cannot distinguish **שִׂשְׂמֹנֶת** from **תִּשְׂאֵת**. There are two different characteristics of **שִׂשְׂמֹנֶת** from those of **תִּשְׂאֵת**. The first characteristic is that the sin for **שִׂשְׂמֹנֶת** is **מַעַל** which means unfaithfulness to God. And **מַעַל** refers to two kinds of sins – The first one is about the misuse of holy things and the other is about making false oaths by God’s name in order to acquire neighbors’ properties. These two sins are connected to the misuse of the properties of God and others. The second characteristic is that the sinner has to add a fifth part to the original property to the priests or to the original owner. That is why we may translate **שִׂשְׂמֹנֶת** as ‘reparation offering’ even if the purpose of **שִׂשְׂמֹנֶת** is similar to **תִּשְׂאֵת**.

The third terms are **תְּרוּמָה** and **תְּנוּפָה** (Lev 7:14, 30, etc). **תְּרוּמָה** is usually

translated as ‘heave offering.’ But תְּרוּמָה is not always related to the cultic context. In the non-cultic context, תְּרוּמָה is used as ‘gift’, ‘tax’, ‘contribution’, or ‘offering’ (Exod 25:2; 30:13; 35:5; Num 5:9; 20:26, etc). Even in the cultic context, תְּרוּמָה is like an offering without any cultic action like lifting something (Exod 29:27; Lev 7:14, 28-34, etc). Rather it is to offer a gift to Yahweh (הַיהוָה). Accordingly, תְּרוּמָה can be translated as ‘offering’, or ‘gift.’ And תְּנוּפָה is traditionally translated as ‘wave offering.’ But some recent English versions like NRSV and NJPS translated it as ‘elevation offering’ because הִנִּיף (hiphil of נוף) may mean a cultic action like elevating the offering before Yahweh (לִפְנֵי יְהוָה), rather than waving the offering (Exod 20:25; Isa 10:15; 13:2; 19:16, etc). We may therefore translate תְּנוּפָה into ‘heave offering’, or ‘elevation offering.’

<Abstract>

**A Proposal for a New Translation of Joshua 1:8:  
Activity or Meditation**

Kyunggoo Min  
(Hansei University)

This essay sheds light on a new interpretation of Joshua 1:8. In Korean communities, Joshua 1:8 is perceived as two commandments, which are “Do not let the book of the Torah depart from the mouth” and “Do not cede the activity of what is transliterated in the Torah.” Since the Bible was first translated into Korean, this has been the dominant interpretation. Thus all the Korean versions that followed basically were translated to connote the following meaning: “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, and you must act on what is written in it.” This translation can be positively evaluated insofar as Korean churches could defend their religious practices based upon these verse.

Nevertheless, there is difference between Korean translations and other language modern translations such as English and German. Although Korean Bible translations emphasize both commands, English and German translations have only one command, namely to meditate, and the message to act is not written in imperative. This difference is due to the different approaches for interpreting למען. Because this word introduces the final clause, the sentence must be interpreted in following manner: “so that you may be careful to do according to all that is written in it”. This means that the *New Korean Revised Version* needs to be revised.

Such an interpretative difference may lead to a theological dispute. In fact, true meditation on the Torah leads to righteous acts. For this reason, Joshua 1:8 does not focus on the futility of human, but directs our attention to the Torah and its ability.

<Abstract>

## A Study on the Theological Significance of Psalm 128

Chang Joo Kim  
(Hanshin University)

Psalm 128 celebrates happiness(*ashrei*), blessing(*berakhah*), and peace(*shalom*). Psalm 128 consists of two paragraphs that start out with happiness and are led into blessing. Happiness and blessing are connected with goodness(*tov*) and finally arrive at Israel’s shalom. It is difficult to explain the difference between ‘happiness’ and ‘blessing’ in content. As Mowinckel has said, origins of words are different, however, it is not easy to discuss about the differences in the Old Testament.

The main theme examined in this work is that Psalm 128 sings in an effectively dynamic way. The poem changes to second person from third person; spatially it spreads from individual to community; and in terms of content, it moves from sapiential salutation to priestly benediction. Eventually happiness and blessing come to shalom through *tov*. This dynamic development of Psalm 128 looks like a literary device that causes a dramatic climax while a pilgrim walks up the stairs of the Jerusalem Temple.

The conclusion I came to in this study is that Psalms 127 and 128 are about praying for a family’s happiness and blessing. Thus, it is usually read at wedding ceremonies in western churches. Happiness and blessing are the two wheels that guide Psalm 128. Through *tov*, the happiness of a family and the blessing of Zion that start from ‘the fear of Yahweh’ eventually arrive at the shalom of Zion, Jerusalem, and Israel. This shows the way a married couple should follow throughout their lifetime. Through this process, happiness is spread to the poet, his wife and his children while blessing is gradually dispersed to Zion, Jerusalem, and Israel. This creates a beautiful harmony like a duet, and ultimately shalom for the poet and his communal society.

<Abstract>

## **Chinese Classics in the Book of Proverbs of the Chinese Delegates' Version(1854)**

Hwan-Jin Yi

(Methodist Theological University)

The Delegates' Version of the Chinese Bible had heavily influenced not only the later Chinese Bible versions but also the Japanese and Korean Bible translations. It is true especially in terms of their wordings and expressions. Therefore, The Chinese Delegates' Version can be said to be the matrix of East Asian Bibles.

In addition to this, the Delegates' Version shows unique characteristics when we think of the history of Bible translation in Asia. Because it has a lot of direct quotations from Chinese classics such as the *Works of Mencius*, the *Doctrine of Mean*, and the *Book of Odes*, etc. For example, Proverbs 4:22 and 7:4 have 拳拳服膺 (quán-quán-fǔ-yīng), which comes from the *Doctrine of Mean*. Proverbs 27:27 also borrows the expression like 綽然有餘 (chuò-rán-yǒu-yú) from the *Works of Mencius*. Furthermore, two expressions from the *Book of Odes* are quoted in Proverbs 9:2 (肆筵設席, sì-yàn-shè-xí) and Proverbs 20:1 (載號載呶, zài-háo-zài-náo).

Unlike these quotations from the Chinese classics, Proverbs 23:31 adds 嘗旨否 (dāng-zhǐ-fǒu) to the Chinese translation. This expression is a quotation of 嘗其旨否 (dāng-qí-zhǐ-fǒu) from the *Book of Odes* with the word, 其 (qí) omitted. In Proverbs 30:19, 鷹飛戾天 (yīng-fēi-lì-tiān) is quoted from the *Book of Odes* too after slight alteration of 鳶飛戾天 (yuān-fēi-lì-tiān).

As such, the Delegates' Version of the Chinese Bible on the one hand quotes some expressions directly from the Chinese classics (Prov. 9:1, 20:1, 23:31, 27:27). On the other hand, it borrows some expressions from the Chinese classics and makes slight alterations (Prov. 22:22, 23:23, 30:19). What is more, some expressions from the Chinese classics are added to the translated text (Prov. 4:22, 7:4).

It seems that the Chinese Delegates' Version tried to have an inter-cultural dialogue with the Chinese classics through the utilization of the translation technique mentioned above. It presumably results to enrich readings of the Bible in Asian cultural soil. Therefore, we can learn an Asian way of reading the Bible from the Delegates' Version of the Chinese Bible.

<Abstract>

## Theological and Symbolic Meaning of Deep Sleep(תַּרְדֵּמָה)

Sun-Jong Kim

(Honam Theological University and Seminary)

This paper attempts to clarify the meaning of the Hebrew word *tardēmā* by analyzing the Masoretic and Septuagint texts that contain this word. This work encourages the readers to contemplate whether *tardēmā* in Gen. 2:21 acts as an agent of God in the creation of His humankind or simply signifies deep sleep in a physiological sens.

So far, the commentators generally interpreted the three Hebrew words concerning sleep(*tēnumā*, *šēnā*, and *tardēmā*, and their nominal forms) as a depth or stage of sleep. Recently some commentators define *tardēmā* as the first sleep in a physiological perspective. However, the idiomatic usages and parallel phrases of these words indicate that the above understanding of *tardēmā* is very simplistic. This argument is strengthened by considering that the Masoretic and Septuagint texts use these words figuratively with supernatural connotation.

This study compares the three words on sleep, analyzes the relationship between sleep and death that appear in the Hebrew Bible and Greek myths, and considers the usages of *tardēmā* in the Septuagint. It is notable that the Septuagint uses 9 different words in order to translate the same word *tardēmā* that appears 11 times in the Hebrew Bible. It implies that the readers at that time tried to interpret *tardēmā* in the figurative and symbolic manner according to the context to which this word belongs.

Our study will leads the readers to the fact that ‘deep sleep’ in the Hebrew Bible is not merely the physiological first sleep, but the place where God works and the human experience that enables his participation in divine creation.

<Abstract>

## **4QPseudo-Ezekiel: A Reinterpretation of the Ezekielian Tradition**

Yoon Kyung Lee  
(Ewha Womans University)

This paper is to examine how the canonical Ezekiel was adopted and adapted by the Qumran community. The detailed examination is focused on the two most famous visions of the canonical Ezekiel, i.e. the Vision of Dry Bones and the Merkabah Vision, and a text alluded to Ezekiel 37 and 38-39. The Vision of Dry Bones appears three times in 4QPseudo-Ezekiel manuscripts. In addition to 4QPseudo-Ezekiel, many manuscripts contain the Merkabah Vision (e.g. 4QShirSabbah, 4QBerakhot, etc.)

This examination on the texts of 4QPseudo-Ezekiel reveals how the Qumran community transforms the canonical Ezekiel. Especially, the study on the Merkabah Vision significantly proves that the Merkabah Vision of Ezekiel 1 and 10 was already firmly established in the time period of the Qumran community. In principle, 4QPseudo-Ezekiel faithfully follows the canonical Ezekiel visions. Yet, 4QPseudo-Ezekiel transforms the Ezekielian visions in accordance with the Qumranic agenda, which was closely related to their contemporary historical and political situations. For example, the Vision of Dry Bones in 4Q386 frg. 6 joins the Merkabah Vision to the issue of resurrection, an issue that is not even implicitly alluded in the canonical Ezekiel.

The literary characteristics of 4QPseudo-Ezekiel have been examined from various aspects by comparing it with other Qumran manuscripts. For instance, 4QPseudo-Ezekiel is to be considered as a pesher, as a simple paraphrase, or as a simplified summary version. 4QPseudo-Ezekiel does not fit in with any of those categories, but rather belongs to a genre reconstructed from the perspective of apocalyptic eschatology.



&lt;Abstract&gt;

## **Costumes of Ancient Israel with Emphasis on Clothes Worn during the Old Testament Times**

MiYoung Im  
(Seoul Theological University)

Naked at birth, all men come into the world equal. However, a man soon learns how to dress, using clothes to keep him warm or cool and to reflect his position in society with all its cultural connotations: religion, government, sexual differences, social rank, occupation, ethnic identification, etc. This has been a reality in everyday life for human beings for a long time.

Thus, knowing peoples' costumes may help us understand their social and cultural background. The people of ancient Palestine, who were the main players on the scene in the lands of the Bible, are presented with costumes to reflect their situation and character in the biblical sources. The study focus on the Iron Age II (1,000 to 586 B.C.E.) when the people of Palestine were very active. Due to the lack of remains, there are however difficulties in the study of costumes of ancient Palestine during the Iron Age II, and they have been emphasized. Most figurines are naked or partially preserved. Only two sites, Kuntillet 'Ajrud and Ramat Rahel, reveal painted sherds which bear clothed figures of foreign influence. Furthermore, the painting from Kuntillet 'Ajrud could not be utilized to postulate costumes for this thesis. The Assyrian artists did not draw exact looks of their enemies. A few fragments of textiles were preserved. Ambiguous mentions of clothing from the Bible bring more confusion.

Despite these difficulties, matching the archaeological evidence and biblical sources still provides better understanding of this topic. According to iconography of archaeological evidence, people from ancient Palestine basically wore similar clothes although they belonged to different ethnic groups. Both men and women wore long robes, כתונת, with sleeves. They must have openings like Egyptian or Syrian dresses. Most soldiers wore short מדים. Over the inner garment, they wore outer garments, שמלה, a square or semicircle shaped piece of cloth. While men wrapped their bodies with שמלה, women covered their heads

with it and drew it down to the back. Both men and women from Ashdod wore the same outer garments which wrapped their left upper arms and backs, and covered their entire heads. Phoenician women had shorter head cover while Edomite women covered their entire heads like modern Arabic women. The most interesting feature of costumes is the headdress. Each ethnic group seemed to wear different headdresses such as the peculiar headdresses of Judeans, the “Phrigian caps” worn by Jehu and his servants, and soldiers’ headdresses. The most distressing feature is that there is not much evidence of shoes, except the typical Hittite shoes worn by Jehu’s servants and the sandals worn by the Ashdodites.

My own reconstruction of ancient Palestine costumes during the Iron Age II based on this study was tried. Men and women are represented separately, and each ethnic group is also discussed. It was hard to represent according to occupation because there is not much evidence; however, kings’ costumes could be drawn based on the painted sherds from Ramat Rahel and the costumes of Assyrian kings. In addition, costumes of soldiers were presented based on the reliefs found in the palaces of Assyrian kings. Priestly garments are also presented but these costumes were mainly dependent on the descriptions found in biblical literature. Although this study was neither easy nor good enough, as I stated in the beginning, I still hope this thesis has contributed to a better understanding of the costumes of ancient Palestine during the Iron Age II.

<Abstract>

## The Meaning of κρίνοντες in Matthew 19:28

Tae Sub Kim  
(Kyungmin College)

In Matthew, when Peter asks Jesus about the reward that the disciples will receive for having left everything to follow him, Jesus answers, “Truly I tell you, at the age of regeneration, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, *judging/ruling* (κρίνοντες) the twelve tribes of Israel”(19:28). Among the issues revolving around this verse, the translation of κρίνοντες has generated much debate, since this term can be translated either with a common forensic meaning to ‘judge’ or in a broader sense to ‘rule’ as with its usage in the LXX(cf. LXX Jdg 3:10; Psa 2:10; 71:1-2; 121:4-5; Dan 9:12; 1Mac 9:73; Pss. Sol. 17:26, 28).

In regarding this issue, Luke 22:29-30 is particularly illuminating: “I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones κρίνοντες the twelve tribes of Israel.” There is a broad consensus among Lukan scholars that the disciples’ κρίνοντες of Israel indicates their eschatological rule over Israel. This understanding of the κρίνοντες opens up the possibility that the same participle in its parallel passage of Matthew 19:28 also has the same sense of ‘governing’.

In this regard, it is important to note that the authority to judge in the parable of the last judgement(Mat 25:31-46) is limited to the king, namely, the Son of Man alone. The same is also true in Matthew 13:36-43 and 16:27-28. There is no mention of the disciples for whom the judgement of Israel is set apart. This observation makes it less likely that ‘κρίνω’ in 19:28 would point to the judicial action of the disciples in judging(condemning) the twelve tribes at the parousia. Rather, the fact that the disciples are chosen as the legitimate shepherds (leaders) of Israel in 10:5-6 implies that their κρίνοντες of the twelve tribes can be better understood as their eschatological ruling than their judging of Israel.

Given that a present participle, when representing an adverbial clause,

indicates a continual action, the κρίνοντες in question characterizes the disciples by their act of continued ruling in the kingdom of God rather than an one-off judgment of their compatriots at the parousia. Furthermore, it needs to be stressed that Matthew expects Israel to recognize Jesus as the Lord at his return (Mat 23:39). This prophecy certainly sheds positive light on the fate of Israel in Matthew, since the nation's repentance has often been seen as a prerequisite for its restoration. It can be, then, concluded that the First Gospel anticipates the eventual restoration of Israel in the twelve-tribal league ruled by the Son of Man and his disciples when the kingdom of God comes to its full manifestation at the eschaton. Therefore, the participle κρίνοντες in Matthew 19:28 needs to be translated as to 'rule' in a positive sense.

<Abstract>

**A Critical Review on the *Nestle-Aland: Novum Testamentum Graece*, 28<sup>th</sup> Edition with Korean Foreword**

Kyoung-Shik Min  
(Yonsei University)

The Purpose of this paper is to give a critical review on the recently published Korean version of a Greek New Testament, *Nestle-Aland: Novum Testamentum Graece with Korean Foreword*, 28<sup>th</sup> ed. (Seoul: Korean Bible Society, 2014).

It's aim, however, is not to go into a detailed criticism of theories which were applied to the 28<sup>th</sup> edition of NTG, nor to simply introduce the textual and text-critical changes of this volume.

It not only describes the overall physical features of this volume, but also tries to explain why the text is changed and what kind of new methodology(CBGM) is applied which brought about some textual changes. This paper demonstrates that this new methodology gave us not only new textual decisions, but also new insight into the history of textual transmission. CBGM opened a new possibility to evaluate Greek minuscules which were text-critically devaluated and neglected so far.

This paper also explains the reasons and results of the revision of the text-critical apparatus: Why this is changed and what kind of advantages it gained as a necessary consequence. It also tries to point out a misleading notation system of the apparatus.

In addition, this paper chases the history of preparation and publication of the Korean version of NTG form the late 20<sup>th</sup> century to today. It examines some characteristics of the introduction in the Korean version.

Finally this paper makes some suggestions for further advancement of this Korean version of NTG, and of Korean New Testament scholarship as well.

<Abstract>

## The Right Understanding and Translation of תַרְעָצָה, λέπρα, λεπρός

Yoonjong Yoo  
(Pyeongtaek University)

The words *šāra‘at* in the Old Testament, *lepra* and *lepros* in the New Testament have been translated into ‘leprosy’ in most English versions as well as in Korean. This paper pursues three matters concerned with the relationship between *šāra‘at* of the Old Testament, *lepra* and *lepros* of the New Testament and Hansen’s disease and argues that the *šāra‘at* in the Old Testament, *lepra* and *lepros* in the New Testament has nothing to do with Hansen’s disease.

First, this paper compares symptoms of *šāra‘at* of the Old Testament, *lepra* and *lepros* of the New Testament with Hansen disease. The best text for comparing symptoms of *šāra‘at* with those of Hansen’s disease is the book of Leviticus chapters 13-14 where the priestly writer explains well how to deal with symptoms of *šāra‘at*. It is not easy to find the symptoms of *šāra‘at*, *lepra* and *lepros* in other texts of the Bible where horrible features of the disease are mentioned. It is concluded that *šāra‘at*, *lepra* and *lepros* have no relationship with modern Hansen’s disease.

Second, It has been reviewed through ancient writings that Hansen disease did not arrive at Israel during the Old Testament times, since it has been assumed that the disease entered into the land of Palestine after Alexander’s conquest of India in 324 B.C. from India. Archaeological evidences such as human skull also proves that Hansen’s disease is shown after the 5<sup>th</sup> century in Palestine. In addition, it has been suggested that the term for Hansen disease during the New Testament times was not *lepra* or *lepros*, but *elephantiasis*. The *lepra* or *lepros* refers to a term including a variety of skin diseases. The term referring to modern Hansen’s disease was *elephantiasis*.

Third, it is noteworthy that there had been some confusion between the terms *lepra* and *elephantiasis* after the fourth century A.D until the beginning of the 20<sup>th</sup> century. Thus the term called leprosy has been used for today’s Hansen’s disease. Most of modern biblical studies show that the usage of a term ‘leprosy’ to the translation of *šāra‘at*, *lepra* and *lepros* is not proper, but it is not easy to correct wrong translation in the Bible.

The author demonstrates that translation of *ṣāra* 'at of the Old Testament, *lepra* and *lepros* of the New Testament into true leprosy, i. e. Hansen's disease is a serious error. Accordingly it should be corrected to a proper term. The author proposes a term 'a lethal skin disease,' because *ṣāra* 'at, *lepra* and *lepros* are used in the context of fear to death in the Bible.

<Abstract>

**Study on the Translation of ‘神(かみ)’ in Early Japanese Protestantism  
in Relation to the ‘Term Question’ Debate  
in Early Chinese Protestantism**

Yerem Hwang  
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Strictly speaking, there exists in Japan no term for God as a monotheistic deity. The term for God in the Japanese Bible is ‘神(かみ-Kami), a word that has been applied traditionally to the deities worshipped by the Shinto(神道). The Christian population in Japan is just around 1%, and it is not likely that a non-Christian would hear the word, ‘Kami’ and think of the Creator or the Absolute Being.

This paper pursues the reasons why 19<sup>th</sup> Century’s Japanese Protestant adopted ‘Kami’ for God. The origin of Kami as a Japanese Christian term, is deeply related to 19<sup>th</sup> Century’s Chinese Bible translation, especially ‘term question’ for the Christian deity in Chinese language. British missionaries of London Missionary Society insisted on the use of ‘上帝’(ShangTi) for God, while American missionaries preferred to use ‘神’(Shen). As the result, two translations appeared: the Delegate version(上帝 version, 1854) and the Bridgman-Culbertson’s 神 version(1863).

This paper clarifies how the British and American missionaries’ ‘Term Question’ controversy affected the translation of the word for ‘God’ in the early Japanese Protestant Bible. The following three circumstances are validated in detail. ① Japan opened her door to America first when the ‘term controversy’ in China was at around its peak. ② 神-favoring American missionaries took hegemony in the Japanese Bible translation. ③ The Bridgman-Culbertson’s version (神 version) was the most important source for Japanese Bible translation. These three points demonstrate how the 19<sup>th</sup> Century’s term controversy between British and American protestant missionaries accounts for the use of the term ‘Kami’ in the early Japanese Protestant Bible.



<Abstract>

**Did Jeroboam Participate in the Shechem Assembly?:  
The Portrait of Jeroboam in Three Different Traditions**  
(1 Kgs 11:26-12:24; 3 Kgdms 11:26-12:24; 12:24a-z)

Dong-Hyuk Kim  
(Methodist Theological University)

The story of Jeroboam's return from Egypt, the negotiation at Shechem, and the subsequent revolt and secession of the northern tribes is preserved in three different traditions: MT 1 Kgs 11:26-12:24; LXX<sup>B</sup> 3 Kgdms 11:26-12:24; and LXX<sup>B</sup> 3 Kgdms 12:24a-z. They share major events, but differ in their order and some important details, reflecting different attitudes towards Jeroboam and the northern kingdom. In order to appreciate the different ideologies and attitudes of the three traditions, the present study asks the following questions: when did Jeroboam return from Egypt?; and did he participate in the Shechem assembly? The first tradition of the LXX<sup>B</sup> (3 Kgdms 11:26-12:24) portrays Jeroboam as not participating in the Shechem assembly. In the second tradition of the LXX<sup>B</sup> (3 Kgdms 12:24a-z), Jeroboam does participate in the Shechem assembly although he is not mentioned in the negotiation scene proper. The MT's Jeroboam, similarly, participates in the Shechem assembly, but in comparison with the second tradition of the LXX<sup>B</sup>, he is given a more prominent role. This is also supported by a proper understanding of the difficult Hebrew syntax of 12:2-3. The present study also attempts to reconstruct the possible original text behind the three traditions, and for this, it depends on the models proposed by previous scholars. The study then examines how each tradition developed from the reconstructed original text and what are the significances of the changes and revisions made to each of the traditions. It is concluded that the first tradition of the LXX<sup>B</sup> (3 Kgdms 11:26-12:24) is sympathetic toward Jeroboam and the northern kingdom, whereas the second tradition of the LXX<sup>B</sup> (3 Kgdms 12:24a-z) and the one in the MT (1 Kgs 11:26-12:24) are hostile, with the latter being more so.

<Abstract>

## **Present or Future Eschatology in Psalm 96 in the Light of Deutero-Isaiah**

Florian Förg  
(Payap University)

The translations of Psalm 96:12-13 in modern Thai Bibles leave some questions open: Do these verses want to say, that Yhwh has come already, that Yhwh is coming or Yhwh will come in the future? What is the trigger for the joy that the reader is confronted not only in these verses, but also in the whole psalm? Do these verses express present or future eschatology? This article will clarify these issues by an examination of the relationship of Psalm 96 as a whole and Deutero-Isaiah. Part of this will be to decide who was first in time, the author of Psalm 96 or the exilic prophet, the result being that Deutero-Isaiah precedes Psalm 96 in time. Above all, the joy which Psalm 96 expresses, points to the fact that Yhwh has come already, which is the reason for the overwhelming joy of man and nature. This however is only true out of an inner-temple perspective and cannot be perceived in everyday life. The reader should keep that in mind, while reading modern Thai translations of the Bible.

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**Translation and Engagement:  
Reclaiming Philemon for the Emancipatory Movement**

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The Bible Societies' movement has seen an increase in Study Bibles and engagement material by means of readers' helps for the modern audience. Study material should not only focus on information content, but aim at maximum relevance. In the Caribbean basin and the Americas where the history of Atlantic slave trade and a plantation legacy has left its mark in the way Scripture has been used and is perceived by many, there is a need for background information to a text like the letter of Philemon. Despite the general tendency in the NT to accommodate cultural elements of the Greco-Roman status quo so as not to endanger the spread of the Jesus movement, this article proposes that under the guise of a diplomatic appeal, this letter, as an instance of deliberative Pauline rhetoric, is aimed at revealing the dignity of the human being Onesimus who is enslaved. And study notes and introductory material should keep this hermeneutical aim in mind.

Ultimately the main goal of Bible Translation is engagement with the message behind the text. This audience's engagement is facilitated by the type of translation and paratextual features like footnotes and side bars, which can help embed the text in its ancient socio-cultural context, while relating it to the modern Caribbean history and identity. The offering of valid alternative points of departure in study material can encourage the disclosure of the euangelion to the oppressed in what seems to be the ultimate occasional letter. Depending on the type of Study Bible material, creative engagement material from the culture of translation, which highlights the hermeneutical issues, can be added.

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**Book Review — *Die Menschen der Bibel: Ein illustriertes Lexikon der Heiligen Schrift*  
(Stuttgart: Deutsche Bibelgesellschaft, 2014)**

Donghyun Park

(a retired professor at Presbyterian University and Theological Seminary)

This Book can be regarded as an adapted translation of *Who is Who in the Bible? An Illustrated Biographical Dictionary*(The Reader's Digest Association, 1994) which contains more than 500 biographical articles on men/women, gods, and angels in the Bible including the apocryphal books. The German translation, omitting 41 articles from the English original, has gained a new clothing particularly by changing most of about 200 illustrating materials(oilpaintings, aquarelles, frescos, altarpieces, pictures in the books, icon images, carpet pictures, wood engravings, copperplate engravings, enamel paintings, mosaics, and so on) with better ones.

Each article of the lexicon consists of the name of the person treated, the transliteration of his/her name in the original language(s), explaining the meaning of his/her name, evaluating of the person in the biblical traditon, summarizing the biblical stories about him/her sometimes with useful informations not only on the historical, geographical, and cultural backgrounds, but also on the history of interpretation, influence, and reception.

This illustrated biographical dictionary seems to be edited for the ordinary people who are interested in the life of men/women in the Bible. Throughout the whole book the biblical texts are retold on the basis of well-balanced exegetical and theological interpretations so easily and vividly that readers could feel as if they were hearing a storyteller recounting 400 individual stories of life. A great advantage from this book lies in the abundant illustrated materials, which can afford readers to take a glance at the history of Western Biblical Art. Other extra-biblical materials help them to understand the biblical stories on wider dimensions. Pastors and teachers can make good use of them.

Some mistakes need to be corrected. For example, in the Article on Paul *the*

*First Epistle to the Thessalonians* is falsely said to be the first written book of the Old(!) Testament(p. 315). Moreover, it would be better if the articles on the gods and angels could be gathered and put at the end of the book as appendices.

In any case, the German Bible Society has succeeded in notably upgrading of a book originally published in a somewhat old fashion for the modern people. Now readers can understand better than before how God has been using various kinds of people to fulfill his own will in the human history.

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**Book Review — *In the Steps of Jesus:  
An Illustrated Guide to the Places of the Holy Land,*  
(Peter Walker, Oxford: Lion Hudson, 2006)**

Cheol-Won Yoon  
(Seoul Theological University)

The purpose of this review is to investigate the significance of *In the Steps of Jesus, an Illustrated Guide to the Places of the Holy Land* in order for the reader to gain a better understanding of the text. How beneficial would it be to have a book like this, when planning a pilgrimage to the Holy Land? One of the most significant questions and answers while on a visit to the Holy Land is to perceive its temporal, linguistic, cultural, ideality and conditional differences of past and present. With a detailed analysis of the history and politics, this book becomes valuable as a guidebook as well as suitable for academic purposes. The basic structure of this book retraces the life of Jesus as each chapter follows the course of his footsteps and introduces the respective region and place. Here, the author takes on this process by investigating each place in accordance with the structure of the Gospel of Luke. In effect, the main purpose is to have a better comprehension of the ministry of Jesus at that time by looking at the locations and their significance mentioned in the Bible.

Accordingly, this book not only helps the reader to follow the Biblical stories(the Gospel) in order, but also provides an ample knowledge to prepare oneself before visiting the Holy Land. In particular, the reader is able to acquire overall background information(ex: history, geography, culture or archeology) at one view regarding the specific area dealt in each chapter with a chronological table through careful concern of the author. Moreover, the author invites the reader to read this book before the visit to prepare oneself and after to sum up one's impressions as well. As the book unfolds in both historical and modern contexts along with the provision of detailed maps, the reader is able to visualize as if he/she is on a pilgrimage in person. Subsequently, the specialized guidance to the Holy Land deserves of one's attention that is worth taking the time to

read. It is also interesting to notice that this book makes reference to prominent figures such as Josephus, the Bordeaux pilgrim, Egeria, Cyril, and Jerome. This is apparent in the presence of the Holy Land, where the influence of early Byzantine period unto Christians was huge. Churches were starting to be found at this time, when the Bible was often abused and burnt before. Hence, it is impossible to go back to the era of Jesus without passing by the Byzantine period in an archeological point of view.

Whether willing or not, it is essential to realize that there are numerous pilgrims who have already followed the footsteps of Jesus. At the same time, however, there are not as many scholars who have approached their studies in this manner. This book may hopefully be a solution to these problems as well as a fresh lens that provides a new perspective to see the birthplace of Jesus. Finally, Israel has become one of the most popular attractions in the world that receives much of the media limelight. The author invites the reader to this place; yet, purposely remains silent to the political issues. The author goes on to explain that the complex matter will require another lengthy volume in order to focus on the core problem.

Overall, when this book get published, it will not only increase the level of pilgrimage culture of the Korean Churches as a guidebook to the Holy Land, but also a gift for pastors and seminarians who are planning academic visits.