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<Abstract>

A Proposal of the Korean Translation of יָרָא (yare') Based on the Various Meanings of the Concept of the Fear of God

Hyung Won Lee
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One of the most important theological concepts in the Old Testament is the concept of “the fear of God.” Leaders of various theological traditions in ancient Israel, such as wise men, priests and prophets taught and emphasized the God-fearing life to the people of Israel (Prov 1:7; Psa 31:19; Mal 3:16).

The Hebrew verb יָרָא (yare'), which is the basic verb for the concept of the fear of God, contains diverse meanings according to the social and literary contexts in which the verb is used. However, Korean translations of this verb convey rather limited meanings by using mostly the words “fear” and “stand in awe.”

The purpose of this paper is, firstly, to find out various meanings of יָרָא according to the social and literary contexts in which the verb is used. Secondly, it is to propose some of the basic principles with which one can translate the verb יָרָא in the Hebrew Old Testament into the Korean language. Finally, it is to propose a better Korean translation of יָרָא for the specific verses in which the verb is used in the Old Testament. By accomplishing these purposes, the writer of this paper hopes to offer not only practical understandings of the concept of the fear of God for Korean Christians, but also better Korean Bible translations of the verb יָרָא.

Some of the basic principles with which one can translate the verb יָרָא into the Korean language are as follows:

1) When the verb יָרָא is used in the context of God’s divine appearance or in the context of God’s judgment and wrath caused by people’s sin and rebellion, it can be translated as “fear.”

2) When the verb יָרָא is used in the context in which the object becomes people, it can be translated as “respect” or “honor.”

3) When the verb יָרָא is used in the normal context other than in principle 1), it can be translated as “stand in awe.”

4) When the verb **סָבַח** is used in the context of worship and sacrifices, it can be translated as “worship.”

5) When the verb **סָבַח** is used in relation to the words, commands, laws and statutes of God, it can be translated as “obey.”

In the beginning section of this paper, the writer offers a diagram in which the different translations of the verb **סָבַח** between New Korean Revised Version and Revised New Korean Standard Version are shown. At the final section of the conclusion, the writer proposes a better translation of the verb **סָבַח** after a close study of the social and literary contexts of each verses in which the verb is used.

<Abstract>

Reading the Story of Dinah from an Etiological Perspective

Il-Seung Chung
(Asia Life University)

Textual ambiguities within the story of Dinah in Genesis 34 have been making diverse but contradictory interpretations with regard to characters such as Dinah, Simeon, Levi, Shechem and Jacob. Various interpretations exist - such as positive evaluation on the deeds of Simeon and Levi; negative comments on Dinah who left the house of her father; and reading the Dinah story from Dinah's perspective. The present study traces the implications of the Dinah story by re-examining the translations and interpretations of ambiguous texts, and focusing on etiological elements of the story which become crucial elements for the interpretation of Genesis 34. The main theme for the interpretation of the Dinah story is intermarriage, not rape. The story of Dinah is not written merely for the purpose of narrating a tragic incident that occurred in Jacob's family. It rather has communal significance for Israel. As with the story of Simeon and Levi who become the tribal fathers, Genesis 34 shows the origin of the city of Shechem, and provides narrative evidence of the law which forbids the Israelites from intermarrying and making a treaty with the Canaanites (e.g. Exo 34:16; Deu 7:1-4; 20:10-14).

<Abstract>

**Crisis of Discontinuity vs Hope of Continuity:
Canonical Position of 2 Kings 25:27-30**

Chang Joo Kim
(Hanshin University)

This essay attempts to explore theological significance in the final verses of 2 Kings. The Jehoiachin's episode is mentioned just like an epilogue in the last stage at the compositive edition of Enneateuch (Genesis through Kings). It is, first of all, necessary that 2 Kings 25:27-30 should be analyzed historically and exegetically. I suggest that the final 4 verses imply canonical position of the present formation of the Hebrew Bible through Jehoiachin's release.

The appearance of Jehoiachin and Evil-merodach in this episode shares a couple of common points with each other. Both of them, as a legitimate line of decent, ruled their own country shortly, but were estimated as a failure. For the Deuteronomic historian, Jehoiachin was indeed evil in the sight of the Lord (2 Kings 24:9). If so, how did he come to the conclusive part of the Primary History? The fact that Jehoiachin was restored by Evil-merodach of the Babylonian Emperor implies a positive message for the following reasons. First, Jehoiachin's episode, as a model for Diaspora Novelle, reflected an open ending or positive closing of the Judaic way of canonical editing even in a hopeless time. Second, I try to propose that the use of an imperfect verb in the short paragraph can reach a climax in the whole chapter 25. From then on, Jehoiachin as a Davidic line will be restored and reign the Judah community.

Meanwhile when Enneateuch draws a conclusion as the Primary History, the Deuteronomist devised theological and rhetorical device, which is namely a dialect between discontinuity and continuity of the Kingdom of Judah. For Jehoiachin, though being a loser and a captive in Babylon, he could become a clue of a positive sign in the critical moment of Judah. Accordingly, by positioning Jehoiachin in the final step of Enneateuch, Deuteronomist could read into the possible continuity of Israel/Judah. Thus, Enneateuch could form a narrational structure of a long history from the beginning of the world to the last

scene of Judah. If Genesis 2-3 reflects the Babylon exile of Israel, and the Book of Genesis is a prologue of the Primary History, the technique that closes the Enneateuch with the appearance of Jehoiachin is applicable to “an intelligible end”, that keeps not only theological consistence but also optimistic expectation from him.

<Abstract>

Politeness Strategies and Korean Honorifics: A Case of the Scroll of Esther

Sung-On Kim
(Yonsei University)

A translator for honorific languages should be aware of not only the honorific system of the target text but also of politeness strategies of the source text. Korean translators of the Bible therefore must recognize unique deferential system (addressee honorifics) of their own language as well as the politeness strategies of the Bible.

The study of politeness has become a major topic of pragmatics and socio-linguistics. However the interest of politeness started not from linguistics but sociology. Politeness theories were developed, in the field of language, by scholars such as Brown and Gilman (1960), Lakoff (1967), Leech (1983), and Brown and Levinson (1987). They investigated politeness as an universal language phenomena.

Research into politeness strategies has been done by Hebrew scholars such as Miller (1996) and Revell (1996). According to their studies, the question of social status should be a major consideration. Although the study of politeness strategies has been done in classical biblical Hebrew, very little work has focused exclusively on late biblical Hebrew in general, and the polite language of the scroll of Esther in particular.

The scroll of Esther is a good sample text for the study of politeness since it has many dialogues between an authoritative Persian king and his servants. All characters of the scroll know how to use politeness strategies and deferential languages. Their polite languages show that they know their place in the court. A character who is subordinate in status must use polite and deferential language to persuade the king to act as they wish. For example, the use of the third person for polite distancing displays deference.

The last part of this study reviews how four major Korean Bible translations - *New Korean Revised Version* (1998); *Common Translation of the Holy Bible*

(1999); *Revised New Korean Standard Version* (2001); and *The Bible* (2005) - have dealt with addressee honorifics, and evaluated their choices from the perspective of politeness strategies of the scroll. *NKRV* (1998) adopted the archaic honorific system, and remained uninfluenced by rapid linguistic changes during the last century. *RNKS* (2001) and *The Bible* (2005) did not follow archaic and informal style but rather adopted the modern and formal honorific system. The honorific system of *CTHB* (1999) is composed of both formal and informal forms.

<Abstract>

Significance of the New Covenant for the Transformation of the People: A Textlinguistic Analysis of Jeremiah 33:14-26

Changdae Kim
(Anyang University)

This study has attempted to elucidate the theological significance of Jeremiah's new covenant with regard to the people in the Kingdom of God. The thesis is that the new covenant of Jeremiah seeks to make God's people in the eschaton the ones that will actualize the ideal of the kingly priests as suggested in the Mosaic Covenant. In making a case for this, this study proposes that the new covenant has, among other theological meanings, the sense of consummating the kingdom of God by making God's people kingly priests who practice justice and righteousness.

In this attempt, our chief attention has been devoted to analyzing the text of Jeremiah 33:14-26 by using the method of textlinguistics. The hermeneutical method of textlinguistics is basically text-oriented in nature, with the assumption that the meanings of a text is embedded in the text when the author tries to convey his intentions to his reader (or audience) through the text. In this method, the intended meanings of a text are culled out from the view point of grammatical cohesion and semantic (or thematic) coherence.

The method of textlinguistics also has its concern on how the author impacts the reader in such a way that the reader should respond to the intended meanings of the text. In this respect, a trend in this method focuses its attention on the structures of literary units through which the author arranges his emphases in order to facilitate the reader's understanding of the communicative effects of the text.

On the basis of the method of textlinguistics, this study pays its attention to the literary structure of Jeremiah 33:14-26, with the result of arguing that this unit forms a thematic peak in the context of Jeremiah 30-33. Furthermore, our textlinguistic analysis lends credence to the notion that the reference to Davidic descendants and Levites in this unit implies that in the kingdom of God, the

people will be made kings and priests.

In conclusion, from the above observations, it is clear that this way of making an exegesis of a text enhances our understanding of the unified relation between the Old and New Testaments from the perspective of the new covenant. The new covenant of the Old Testament connotes the making of God's people into kingly priests, which is explicitly announced in the New Testament.

<Abstract>

**Research on the Textual and Literary History of the Old Testament:
Based on Barthélemy's *Studies in the Text of Old Testament***

Eun-Woo Lee
(Presbyterian University and Theological Seminary)

The purpose of this study is to pay attention to *Studies in the Text of Old Testament* by Jean-Dominique Barthélemy which contributes greatly to the textual research of the Old Testament. This book deals with the history of textual criticism in detail from its origin in 9th century up to J. D. Michaelis, that is, up to the era of modern biblical criticism. Applying the research result of Dead Sea scrolls, he deals with major text critical issues in this study. With priority given to Tiberian masoretic texts, he pursues his studies on proto-Masoretic texts and pre-Masoretic texts in connection with various textual issues related with numerous manuscripts. He introduces text critical value of the early versions like the LXX, the Hexapla, the Vulgate, the Peshitta, the Targum and the Arabic versions, and how critical apparatuses should be constructed. This study has a point of excellence in paying attention to the history of textual and literary transmission from the ancient period of textual formation to the medieval period, and includes the transmission issues of text into the area of textual criticism. This study challenges established scholarship which focuses mainly on the literary or redactional criticism. This study, paying attention to Barthélemy's new suggestions on the transmission history of the texts and consulting the arguments by van Seters, Carr, Tov, and Ulrich, presents a new direction of exploring the textual and literary history of texts considering the orality of the texts, the LXX, the Dead Sea Scrolls, and the roles of editors who linked the gaps among them.

<Abstract>

**Why Was the Rich Man Dressed in Purple
Unable to Go into Abraham's Bosom?:
A Socio-Political-Economic-Cultural Interpretation
on Luke 16:19-31**

Ho-Seung Ryu
(Seoul Jangshin University)

In Luke 16:19-31, a rich man who was clothed in purple and fine linen died, but after his death, he was not carried to Abraham's bosom but into the Hades. In economic perspective, most scholars interpret that the rich man liked his wealth too much that he didn't take care of the poor man, Lazarus. This explanation has validity to a certain extent.

First, in the parable in Luke 16:1-13, the dishonest manager is related to the problem of wealth, and verse 14 also mentions the Pharisees who were lovers of money. It is therefore possible to read the whole chapter 16 with an economic point of view.

Second, Luke had to integrate the rich and the poor in their community, so he presented the eschatological ethics, i.e. if the rich does not use his wealth for the poor, he must go to the Hades.

Such understanding is however narrow. It does not consider the following requirements. First, the rich in the ancient Mediterranean-Palestinian society at the time of Jesus not only had a lot of money from today's perspective, but were also at the top of the class structure, enjoying political power. Ancient societies were more closely associated with socio-political-economic structure than the ones of today.

Second, it did not consider the socio-cultural history aspect. Today, one can dress himself or herself freely without being conscious of his or her social class all the time. We can freely choose the shape and color of our dress. However, that was not the case in ancient societies. The color of the dress represents one's social status in ancient societies. Purple clothes were only for those who belonged to the top of class structure, namely kings and emperors.

Third, it did not take into account the spatial structure and literary background. This parable is woven into the confrontation structure of two persons, the rich and the poor. If this parable can be understood from an economic point of view, the rich would be poor after the death, and the poor would be rich. But it is found that the rich went to the Hades, while the poor, Lazarus, went into the Abraham's bosom. The compensation is not wealth but space: Abraham's bosom and Hades. In Hades, the rich has no power whereas in Abraham's bosom, Lazarus is very comfortable.

This is why the parable of Luke 16:19-31 should be interpreted from socio-political-cultural perspective. The rich was a political leader who had immense power. He was either Herodes Antipas who was a tetrarch of Galilee and Berea, or the one who executed John the baptist. God gave Antipas the power to take care of the poor and the righteous, but he became immersed in self-indulgence. He also persecuted the righteous. So he was sent into the Hades after his death. On the contrast, the poor Lazarus, symbolizing of the righteous one suffering under Antipas, was sent to Abraham's bosom, which was the due blessing he deserved.

<Abstract>

**Translation of the Participial Forms of the Verbs,
σέβω (sebo) and φοβέω (fobeo)**

Chang Wook Jung
(Chongshin University)

The usage of the participial forms of the verbs σέβω and φοβέω in Acts has generated much discussion. The issue centers on whether they point to the Gentiles who belong to a specific class; more precisely whether they signify the presence of Gentiles who attended the synagogue and participated in its activities, but still did not convert to Judaism by being circumcised and baptized. They are rendered as ‘God-fearers’ by some Bible translations. Recently, most scholars concur that there existed such people in the synagogue of the first century, though it is less probable that the term had been used for them before the composition of Acts.

An investigation into the instances in Acts demonstrates that the scholarly consensus on the usage of the two verbs is appropriate. How is then a translator to express the idea reflected by scholarly agreement? This study looks at English/German/Koran versions concerning the use of the participial forms of the two verbs. Most verses in Acts where the participial forms of σέβω and φοβέω occur are examined; various versions of the Bible are compared with each other to grasp how each version translates Greek participial forms into target languages.

The study suggests the most desirable way to deliver the connotation of the forms. The participial forms of the verbs σέβω and φοβέω may be translated as ‘God-worshippers’ and ‘God-fearers’ respectively. In addition, they should be consistently translated based upon solid lexical principles.

<Abstract>

Reading the Ehud Story (Jdg 3:12-30) in the Light of Linguistic Playfulness

Sun Wook Kim

(Westminster Graduate School of Theology)

This study is to present a way of reading the Ehud story (Jdg 3:12-30) as humor in the light of linguistic playfulness. Though this story deals with a historical event, it may be read as humor, especially a political satire with ethnic antipathy. In order to discover the characteristics of a narrative, genre identification methods are helpful to disclose its characteristics. On the basis of three criteria to identify the genre of a story, the humorous nature of this story is examined: linguistic analysis, mood of the text, and historical background. The words such as “Eglon”, “Ehud”, “left” contrary to “right”, and “secret message” have double or implied meanings which may burst into laughter. The descriptions such as the offering of the tribute, the murder scene, the waiting servants, and the battle and the victory are full of disdain, ridicule, and mock against the Moabites. The investigation of the relations between the Israelites and the Moabites in the social and historical situations demonstrates that Israelites had antipathy and contempt against the Moabites. In consideration of wordplay, scornful mood, and historical circumstances, therefore, the Ehud story has the nature of humor, which can be read as a political satire with an ethnic contempt against the Moabite.

<Abstract>

Verses in the 'Wrong' Chapter: When Chapter Division and Structural Segmentation in the Old Testament Do Not Match

Lénart J. de Regt
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In Old Testament books, the places where traditionally a new chapter is made to begin are not always in line with the places where the biblical text divides itself into segments according to the structural coherence and syntactic discontinuities in the text itself. Some individual verses appear to be in the 'wrong' chapter. Starting with less controversial examples and moving on to more controversial ones, it is argued that translators (and readers) can and should be guided from the start by the segmentation on the basis of structural and syntactic discontinuities in the text itself, rather than being influenced by the traditional chapter division. For each verse that is discussed, recommendations are given about its position in the segmentation of the text. Comparisons are made with the segmentation of the text according to the Codex Leningradensis, Codex Aleppo and Codex Cairensis, as well as the Rabbinic Bibles of 1525 and 1548 and a number of exegetical commentaries. The article closes with some implications for the practice of Bible translation. Even without altering the traditional chapter numbering as such, it is still recommended to show the segmentation in the text itself with the help of paragraph divisions, blank lines and section titles in what the translation team considers to be the right places in the text.

<Abstract>

**John 1:29, 36: The Meaning of ἀμνὸς τοῦ θεοῦ
(amnos tou theou) and John's Soteriology**

Marijke H. de Lang
(United Bible Societies)

The title “Lamb of God” for Jesus in John 1:29 and 1:36 has traditionally been explained as a reference to Jesus’ sacrificial death, and the phrase “the Lamb of God who takes away the sin of the world” has mostly been interpreted in terms of Old Testament sacrifices or near-sacrifices as for example Genesis 22 (the binding of Isaac) or Leviticus 16 (the scapegoat of the Day of Atonement), the Passover lamb, or as a reminiscence to the Suffering Servant of Isaiah 53. The aim of this article is to argue two things.

First, that the words “lamb of God” do not refer to a sacrificial animal. They originate from Isaiah 53, not, however, as a reference to an atoning sacrifice, but as an expression of Jesus’ complete obedience to the Father and his willingness to suffer (and ultimately die) as a consequence. Secondly, that in his Gospel, the Fourth Evangelist focuses on the salvific effect of the believer’s affirmative “yes” to Jesus as the one through whom the Father can be known, rather than on Jesus’ death as saving event.

<Abstract>

**A Rhetorical Analysis of Paul's Contrasting Use of
προλαμβάνω (prolambanō) and ἐκδέχομαι (ekdechomai)
in 1 Corinthians 11:17-34**

Oh-Young Kwon
(Whitley College, University of Divinity in Melbourne)

This essay argues that Paul uses the two words — προλαμβάνω and ἐκδέχομαι in the literary context of 1 Corinthians 11:17-34 — to challenge the inhospitable atmosphere of the Christ-believers' meal at Corinth and to encourage them to exercise the Lord's hospitality at their meal/table fellowship.

These two words, it is argued, play a significant role in Paul's rhetorical strategy in this particular passage, which is characterised by epideictic and deliberative rhetoric and three modes of proof — *ethos*, *pathos* and *logos*. Paul's argument is drawn from his rhetorical technique of 'contrast'. Paul cleverly uses προλαμβάνω before and ἐκδέχομαι after his description of the Lord's Supper to attack the Corinthian Christians' inappropriate practices and to motivate them to exhibit the love and hospitality of Christ towards one another, and to break through the socio-economic distinctions and barriers between them.

<Abstract>

Wang Tao, Chinese Bible Translation and His Hermeneutical Strategy

You Bin
(Minzu University of China)

The history of Chinese Bible translation is an important part of Sino-foreign cultural communication of Modern China. The versions of the different Chinese Bible were usually named after the western missionaries in China, and the Chinese native literati assistants who played very important roles in the translation generally went into oblivion. This article is to analyze the famous reformer, journalist, and writer, Wang Tao, who contributed greatly to the success of Delegates' Version under his missionary instructor, W. Medhurst. Drawing from a number of first hand materials, the author believes Wang Tao was one of the de facto translators, though himself tried to conceal it because of the heavy social pressure in the late Qing dynasty. Under his assistance, the Delegates' Version could be regarded as "a Chinese literature", being welcomed by the contemporary Chinese literati. Some translation passages are analyzed, with comparison to the original Biblical text and other Chinese translations. Furthermore, its translation was a deep hermeneutics which aimed to contextualize Christianity into Chinese culture.

<Abstract>

**Book Review — *La Bible Expliquée*
(Villiers-le-Bel, Société biblique française - Bibli'O, 2004)**

Sun-Jong Kim
(Honam Theological University and Seminary)

This paper reviews *La Bible Expliquée*(the Explained Bible) published in 2004 by the French Bible Society, presents the commentaries of this Bible, and analyzes its pros and cons.

To achieve this aim, we will use the following processes. First, by considering the foreword of *La Bible Expliquée*, we will try to grasp its purpose and orientation with its theological features. Second, in order to understand the theological position of this Bible, we will compare it with *ZeBible* published in 2011 by the same bible society.

La Bible Expliquée is an international and interdenominational Bible in that the French Bible Society and the Canadian Bible Society have cooperated, and that Protestants, Catholics, and Evangelicals have worked together. This explication Bible tries to give the explanation of the difficult passages in the Bible to the readers with little theological education. That is why this Bible uses easy and evident terms that all can read and understand. Its commentaries do not arouse thorny theological controversies. When certain biblical passages conflict with present ideas, *La Bible Expliquée* tends to explain them positively by emphasizing their historical contexts and vindicating the Bible's qualification as a canon. In this regard, we can evaluate that this Bible is more moderate and conservative than *ZeBible*. *La Bible Expliquée* was made in order to overcome the limits of the preceding study bibles. While the Life Application Study Bible is fundamentalistic and *La Bible des Communautés Chrétiennes* has much anti-semitic tendencies, *La Bible Expliquée* seeks to avoid dogmatic and spiritual interpretations, and takes out the theological meanings in the light of the Holy Spirit. The reader who wants to get biblical answers to real-life problems may be helped by *ZeBible*.

There is a deep gap between the Bible written in the ancient times and the

present Bible readers in the aspects of time, geography, language, and ideas, therefore requiring the Bible to be explained. However it is impossible to make a perfect and unique explication Bible because the readers are situated in different contexts from one another. Hence, diverse explication Bibles are needed for various objectives and directions.

part there is to tell the incredible story of the bestseller to which Luther's Bible translation developed from the very first moment.

The second part will look into the development of the digital media today and ask what they mean for Bible Societies. Somehow they give us chances similar to the new printing technique in Luther's time. But at the same time they confront us, the Bible Societies, with completely new challenges. After 500 years of dominance of the "Gutenberg Galaxis" the 20th century saw new electronic media coming up. Radio and Television changed the way how people get information and towards the end of the 20th century the triumph of the Internet began. The digital media changed our habits of reading. We have to read more and more in less time – a sort of fast "informational reading" developed beside or instead of the traditional "deep reading" which books – and especially the Bible – require. It is the special challenge of us Bible Societies to find ways and concepts for keeping the Bible present and showing its relevance to and for our "brave new world" of reading. As example of such a concept I will tell you about the BasisBible – the Cross Media Bible Translation and Publishing concept developed by the German Bible Society, combining translation, extra material and Social Media engagement.

1. The Contribution of the Printing Press to the Reform Movement of the 16th century

1.1. 2017 – 500 years of Luther's Reformation

The Year 2017 will be a special one for the Protestant world: It is the year when we celebrate 500 years of Reformation. The Protestant churches in Germany and many other countries are preparing themselves for this jubilee, and so does the Germany Bible Society. Whereas in the previous centenaries the reformation jubilee was a highly national German event, the 2017 event will concentrate on the remaining importance of the reformatory theology. One of the incontestable highlights of the year will be a complete new revision of the Luther Bible which the German Bible Society will bring out at the Frankfurt Book Fair 2016. At the same time Germany as motherland of Luther's

reformation will present itself as host, inviting churches and people from all over the world to visit the places of Reformation and to find out how a (re-)discovery of Reformation can strengthen and encourage Christian faith today.

The 31st of October 1517 (the Saturday before All Saints' Day) is regarded as the starting point of Reformation. It is the date when Martin Luther is said to have nailed a placard carrying his famous 95 Theses to the door of the Castle Church in Wittenberg. (While tradition is very sure about this date, today's scholars doubt whether there ever was any kind of nailing by whatever means. But one thing is absolutely sure: The Theses themselves are a first point of crystallization of what was to become the reformatory theology.)

Reformation theology in a nutshell amounts to: Only God's grace can make us righteous before God. In Christ, God does not ask our efforts for righteousness but gives it to us as a gift – without any condition we have to fulfill. This is the essence of Luther's theology. Straightaway, this brought him into conflict with the Roman-Catholic Church of his time, especially with the practice of indulgence trade which was very common in the beginning of the 16th century. The mere thought of indulgence contributing to the reconciliation between a human being and God was absolutely contradictory to Luther's insight that only the Blood of Christ redeems people from all guilt and sin. So Luther first addressed the Archbishop of Magdeburg to complain about this misuse of the Christian message. Anticipating the Archbishops indifference to his concern, Luther at the same time made his critique public through the 95 Theses. He invited the learned public to a disputation – but no one responded. Nevertheless, in very short time his Theses were widely distributed in print, and quite a few people responded with enthusiastic agreement... With this distribution we already touch the subject of the contribution of the printing press to the reform movement. But I will put this aside for a short moment.

For the moment, let's go back in history a couple of more years: Luther's reformation was neither the first nor the only call for a fundamental change of the medieval church. Already the monastic reform orders fought against the abundance of wealth and the worldliness of the Church. And there were the efforts of Petrus Waldes (d. before 1218) in France, John Wyclif (d. 1384) in England, and Jan Hus (ca. 1369-1415) in Bohemia who sharply criticized the Church hierarchy, especially the Popes of their time, for a life and administration

of their office which didn't have much in common with the spirit and origin of Christian faith. All these efforts drew their power from the Bible as criterion and source of faith and its renewal. But for the official church of their time it was relatively easy to get rid of these uncomfortable movements. Either they remained within the church – obedient against the Pope like the reform orders. Or they were consequently suppressed by the church authorities who called them heretic and persecuted them – up to the burning of Jan Hus at the Council of Constance, 600 years ago on July 6th, 1415.

But what had worked up to 1415 did no longer work 100 years later. The Reformation that was initialized by Martin Luther could no longer be suppressed as a heretic movement like all his predecessors. And this indeed had a lot to do with the new technology of the printing press.

1.2. Johannes Gutenberg and his invention of the movable type printing technology

During the 15th century we see the transition from medieval to modern times. It was a time of far-reaching cultural changes: It was the time when the Europeans discovered the Americas – new worlds to them, with the consequence of ongoing changes in politics and trade. It was the time when Renaissance and Humanism opened people's minds for new models of thinking. And it was the time of great inventions, among which Gutenberg's improvement of the printing technique was one of if not *the* most important.

Johannes Gutenberg (ca. 1400 – 1468) was not the inventor of printing. Woodcut printing was well known long before his time and in many places of the world. But this was an expensive method and not adequate for any sort of what one could call “mass production”. The printing was done from one wooden block which had to be cut before, and this block could not be used very often before it was worn out. Therefore texts – and also the Bible – normally were simply reproduced by handwriting – for many monasteries at that time a considerable source of their income. What Gutenberg did was to divide the text in all its different elements – letters, numbers, punctuation marks, blank space etc. And he invented a method of producing all these elements, the so called “characters”, in an “industrial” way. The new device he created was a hand mold

that allowed the fast creation of metal types in large quantities. For every character he produced a matrix which was put into the mold to cast in a special alloy of lead, tin and other admixtures. At the end one got single characters which could be combined for typesetting and be reused quite often. The more copies of each character a printer owned the more text he could typeset and the more economic he could run his business.

Interestingly enough, it was Gutenberg's aim that the printing characters he created should be as beautiful as if they were handwritten – whereas today teachers would like the pupils to write as beautifully as printed. Perhaps this has to do with Gutenberg's original profession as goldsmith. The most famous printed work Gutenberg produced was the Latin Bible (Vulgate) of 42 lines (per page). This Bible was printed in two volumes with all in all 1282 pages. 180 copies were printed altogether – 49 have survived until today and are still considered to be among the most beautiful books of the world! Looking at the technical side of the book one can distinguish 290 individual characters!

But Gutenberg did not only revolutionize the printing plate, he also invented the matching printing press that would meet the demands of 'mass production': the movable type printing press. He did that by improving the screw presses – common since Roman times for wine making or getting other sorts of fruit juice or oil. Gutenberg adjusted it in a way that allowed an even pressure on the paper. Then he combined the platen with a flat and movable table where the sheets of paper could rapidly be changed. But still not enough! Along with that Gutenberg also developed a new sort of printing ink because the one which was used for wood printing was too liquid for the new production method and took too much time for drying.

In the end, everything was prepared for the mass-production of printed material. One even speaks of the "Printing Revolution" that stands at the beginning of a new era of information sharing. From the middle of the 15th century on, printing spread incredibly fast throughout Europe. This has mainly two reasons: one being financial difficulties of Gutenberg himself which led some of his printers to leave his workshop and go to other towns, opening up printing businesses of their own. The second reason lies in political changes in Gutenberg's hometown Mainz in the year 1462 (six years before Gutenberg's death) which led many inhabitants to leave the town, among them again some of

the printers. In a few decades the new printing technology spread to more than 200 towns within Europe. In the year 1500 the production of printed material already reached an amount of more than 20 Millions of copies.

The fact that now new ideas could spread as fast as never before, can hardly be overestimated. The existence of an interesting and affordable (!) range of printed material supported the education of the people and vice versa. The ability to read and write was no longer the privilege of the rich, and knowledge became accessible for everybody. Thus – in a way – the fundament was laid for what much later became the Enlightenment, modern sciences and democratic structures of the society.

1.3. How the Reform Movement benefitted from the new printing technology

But before looking too far into the future let's come back to the Reform Movement of the 16th century and have a look on how this new movement benefitted from the printing technology. There are two lines to pursue: (1) the spread of the ideas of the Reformation and the special role illustrations have in this context, and (2) the triumph of Luther's Bible translation.

1.3.1. The spread of the ideas of Reformation and the specific role of illustrations

From its very beginning the ideas of the Reformation spread from city to city and from village to village through broadsheets and pamphlets, most of which were written by the heads of the Reformation Movement, mainly Martin Luther himself. Together with the beginning of Luther's activities as Reformer we see a considerable rise of broadsheets and pamphlets circulating in Germany (in the short period between 1518 and 1520 about 300.000 copies of Luther's broadsheets and pamphlets were spread throughout the country). These writings were read aloud in public meeting places in many towns and villages, and the printers really struggled to meet the public need for reprints or new prints. Luther for instance allowed some of his sermons to be printed to bring his theological insights to the people of Germany. Others are theological treatises, like his famous *Sermon on Indulgences and Grace*, dating from March 1518.

Other leaders of the Wittenberg branch of Reformation, like Philipp Melanchthon, published similar writings. These pamphlets normally had 15–20, maximum 70–90 pages, very often with woodcuts as title illustration.

This brings us to the special role of illustrations for the popularization of the Reformation. There is one name inextricably linked to this context: Cranach. It stands for two people: Lucas Cranach the Elder and Lucas Cranach the Younger. Together with their highly skilled staff they became the painters of the Reformation. Cranach the Elder lived in Wittenberg when Luther began his fight against the evils of the Church of his time. He already was Luther's friend when Wittenberg suddenly became the center of events which at the end should change not only Germany but also many other countries in Europe and worldwide. Early on, Cranach had adopted Luther's ideas and decided on supporting him. He supplied the illustrations for Luther's Bible-Translation and for the reformer's pamphlets. Together with Luther he developed the type of "pedagogic images" which depicted Luther's theology. And it was also Cranach who is accountable for the portraits from which we know how Luther looked like. So Lucas Cranach the Elder developed a Protestant iconography while at the same time creating a painted chronology of Luther's life.

(a) Images as weapons in the fight for the right faith

As an example for polemic pictures in Luther's fight against the Pope we can look on Cranach's *Passional of Christ and Antichrist* dating from 1521. It was a small book with only 13 woodcuts from Cranach's workshop contrasting Jesus and the Pope. Philipp Melanchthon and Johann Schwertfeger (another friend of Martin Luther and a scholar of law) added short pieces of text, mainly quotations from the Gospels and from papal decrees. The book was printed anonymously in Wittenberg and immediately became extremely popular. It saw several reprints already in the year of its original publishing. In the early 16th century, a "Passional" usually contained stories about the Saints. In this special "Passional" it was different. Here, on each double-page spread of the book we find one scene from the life and passion of Christ, combined with one scene from the Pope's activities depicting him as Antichrist. A typical example can be seen in the pictures about indulgence. One double-page spread shows a picture of Jesus cleaning the Temple and driving out the salespersons from the Holy Place on the

one side. It is obvious that Jesus does not at all allow this sort of moneymaking in God's house. On the other side we see the Pope on his throne signing letters of indulgence whereas people are bringing more money to the amount that already lies on the table.

Another pamphlet of this extremely polemical sort appeared two years later in 1523 and immediately became as popular as the "Passional". It was called: *The interpretation of two terrible beasts: the Donkey of the Pope in Rome and the Calf of the Monk in Freyberg*. Lucas Cranach supplied two woodcuts for the book, the text was written by Luther and Melanchthon. The two "beasts" the pamphlet deals with are said to have really existed. The donkey of the Pope was a figure which had a female human body with the head of a donkey. Arms and legs were covered by scales, one hand and one foot are formed like hoofs of an ox, and the other foot is formed like the claw of an eagle. The beast had a tale beginning with a mask of the devil and ending in the head of a dragon. Supposedly such a beast was found dead at the river Tiber in Rome. Therefore the woodcut shows it in front of the Angel's Castle, the Pope's residence in Rome. The calf of the monk was a calf with a big piece of skin in its neck which resembles the cowl of a monk's habit. A calf with such a piece of skin was actually found in the year 1520 in a cow slaughtered in the city of Freiberg, Saxony. Both beasts were shown in many broadsheets circulation of this time. But the Reformers used them for their own purposes by giving a very special interpretation: Luther described the calf looking like the cartoon of a monk as image of the monastic life which has lost its moral integrity. And Melanchthon wrote that the beast with the head of the donkey in front of the Pope's residence stands for the Pope not being the legitimate head of the Church. So both beasts were regarded as signs that the church as it was – along with its Pope and its monastic orders – would soon come to its end.

These pictures provoked what today we would call a "hate-attack". Even people who could not read were immediately faced with the Reformer's criticism of the Pope living in splendor and collecting huge amounts of money by the practice of indulgences and of the rich monasteries where the monks lived like kings while the people in the villages had to struggle for their living. Everybody had to take a stand for or against the reformation – and the amount of people sympathizing with the Reformation Movement grew rapidly. In the

beginning, the Roman Church had nothing to put against this sort of criticism. The old ways of reacting – censorship, burning of the respective scriptures or punishment of the responsible person – didn't work any longer. It was only some years later that the Roman side developed similar cartoons and broadsheets to fight against the Wittenberg movement.

(b) Images as a means of educating people in the new faith

Luther did not only use images as a tool for his polemic against the Church but also developed a new type of illustration which was determined to educate people in the Reformed faith. The most famous one is called *Law and Grace*. It shows Luther's theology of justification and was developed by Lucas Cranach the Elder, together with Luther and Melanchthon. In the course of time, different versions of the image were created in the workshop of the Cranach family. What I will explain to you now is a diptych by Lucas Cranach the Elder dating from 1535.

The left half of the diptych is entitled "Law". The Law, revealed in the Ten Commandments and proclaimed by the Old Testament prophets (lower right side of the picture) gives people God's guidelines for living. Yet, the story of the Fall (upper left) shows that they are not able to give God his due. Human life is threatened by sin and death (center). Humans cannot earn their own salvation; they are closer to death and destruction (lower left) than to the living God who has revealed himself in Christ (upper center). The right half of the diptych is entitled "Grace". The New Testament, with the Gospel of the cross of Christ, brings into the center the grace which God shows to humanity. This message is already present in the Old Testament when Moses lifted up the bronze snake in the dessert so that the people of Israel might be healed (upper left). In the same way Christ had to be raised up to the cross to redeem humankind from death and sin. No one is righteous before God by only obeying the Law or by his own deeds but only by faith in God's love and His grace. John the Baptist points people (lower left) to Christ as the Lamb of God who bears the sins of the world (lower center). God comes to help the poor, wretched and oppressed, as Luke's Nativity Story (upper center) clearly shows by the Annunciation and the message to the shepherds. By his resurrection Christ has conquered sin and death (lower right). Now Christ has ascended into heaven (upper right) and sits

at God's right hand. That means: God is no longer far from human beings – through faith in Christ they are bound together with God. What a picture! This highly complex core theme of Luther's Reformation all in one picture!

Lucas Cranach the Younger painted a similar picture as centerpiece for the altar of the church St. Peter and Paul in the city of Weimar. The image was completed in 1555 – two years after Cranach the Elder had died. The story this altar piece tells goes one significant step further than the picture I just showed you. Son Cranach added Martin Luther together with his father to the composition. They stand under the cross next to John the Baptist. Luther points to the Bible which he translated into German. Between him and the Baptist we see father Cranach. The blood from the wound in the side of the crucified goes directly to his head and indicates that he has part of God's redeeming grace.

What has been said about the polemic pictures applies in the same way for these pedagogic images: They make the center of the Protestant faith understandable – even for illiterate people. They attract, convince and confirm people: this (new) Faith is meant for each and every one.

From the very beginning, pictures from Lucas Cranach's workshop were part of the editions of Luther's Bible translation. In the New Testament – published in 1522 – we have 21 full page illustrations in the Book of Revelation which was very popular at that time. When the full Bible came out it was completely illustrated by woodcuts and we know that Luther personally took part in the draft of these illustrations which were realized by a man from Cranach's workshop of whom we only know the initials – the so called master MS.

(c) Cranach's portraits of Martin Luther as image-campaign for the Reform Movement

It was Cranach's special contribution to all next generations that we know how Luther looked like. If you think of Martin Luther you will automatically remember one of Lucas Cranach's famous images. From Johannes Gutenberg, who died only 15 years before Luther was born, we don't have any historic picture, but from Luther and other celebrities of his time we do have quite a few – due to Lucas Cranach and his workshop. They very well fit and complement the 'picture program' described above.

It was not by chance that Cranach did this job. The first picture was

commissioned by the court of Frederick the Wise of Saxony, Luther's temporal ruler, whose secretary and advisor Georg Spalatin was a good friend of the Reformer. The small university of Wittenberg, which at that time was only some 20 years old, had become quite famous because of Luther's activity and attracted many students. Spalatin wanted to strengthen this development and thought it would be a good idea to make Luther even more popular by getting him portrayed by a local artist.

In 1520 Cranach created two copper engravings of Luther as monk of the Order of St. Augustine. Obviously the officials were not too happy with the first one because Cranach had to re-do it. Of this first, probably more authentic picture, only very few copies still exist today. They are most likely the result of test printings. Here Luther looks very determined and uncompromising. The second one tells a different story, by putting Luther in some kind of niche. At that time, this was the way Saints were depicted. Furthermore Luther's face looks milder and his eyes more contemplative. In one hand he holds the Bible, with the other he seems involved in explaining the insights he got from it. Instead of a stubborn monk we see a wise man, an authority of faith, ready to enter into any discussion that one wanted to begin with him. This was the Luther the Court of Saxony wanted to show. Cranach got the permission to print the picture – which again spread rapidly throughout the country. The words under both portraits mean: “Luther himself creates the lasting portrait of his spirit (in his writings), the wax of Lucas [Cranach] only creates the transitory traces of his face.”

Two years later, in 1522, Cranach portrayed Luther as Knight George (Junker Jörg). The picture tells yet another story: It shows Luther's appearance while he lived incognito on the Wartburg where he translated the New Testament. The woodcut shows him as man who was willing and strong enough to resist the church authorities of his time – a man with an ascetic coat and the beard of a philosopher.

After Luther had married Katharina von Bora in 1525 Cranach regularly took portraits from him which let us take part in his becoming older. From now on Luther is no longer depicted as a sort of hero but as husband and experiences theologian. Cranach shows him in an almost private way – a scholar who could be addressed by everybody to ask any theological question: very appealing and

inviting.

Looking back on the development of these images one really gets the impression of a very modern image-campaign presenting the Reformer as strong and reliable guarantor of his principles. Through his portraits Cranach gave a face to the Reformation Movement that is still vivid today. And more than that: The fact that these pictures exist has a high symbolical relevance: Luther and the other Reformers are portrait in the same way as before only the rich and influential leaders of the mundane and ecclesiastical power: kings, rulers or prince bishops. To be portrait like this was no longer the privilege of the aristocracy but also suitable for the masterminds of the Reform Movement. One could say: Altar, pulpit and baptismal now range on the same level as scepter, crown and throne. This corresponds exactly to the new self-consciousness of the ordinary people which Luther puts like that in his famous writing “To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate” (dating from 1525): “Whoever has been baptized may boast that he has already been ordained as priest, bishop and pope”. Or, even more pointedly: Whoever came out of baptism even deserves the pontifical office. Thus even these portraits of the Reformers play an important role in promoting the basic ideas and ideals of the Reformation.

1.3.2. The story of the bestseller “Luther Bible”

After all these picture stories it’s now time to look into the incredible success of Luther’s Bible as printed book which certainly would not have been possible without Gutenberg’s new printing technology.

It was the 21st of September 1522 when the first part of Luther’s Bible translation was published in print in Wittenberg. It was the New Testament that Luther had translated during his compulsory protective custody at the Wartburg during the previous year. His translation was completed in the unbelievably short time of eleven week. Assuming he worked seven days a week, that means three chapters a day, while Luther was also writing other things at the same time (don’t tell this second part to today’s Bible translators!). The publication date in September determined the name “September Testament.” Between 3000 and 5000 copies were printed – an unusually large print run in those days. The title page did not say more than: The New Testament German (“Das Newe

Testament Deutsch”) and the place: Wittenberg. Neither the translator, nor the printer or the year was mentioned. The book was rather expensive: The price was half a guilder – that was the price for 26 pound of beef or pork, 10 pound butter or 160 eggs. Only a few people knew that Martin Luther was the translator whose name at that time only started to become more and more popular.

Nobody could foresee the success of this book – printed without mentioning the translator, in a very small town with not more than 2500 inhabitants at an edge of Germany. But nevertheless the unexpected became true – the book became a real “bestseller”. It had to be reprinted less than a quarter of a year later in December 1522 – this edition is called “December Testament”. In the same year a pirated edition appeared in Basel, followed in the next year by twelve more pirated editions (originating in Basel and cities in the south of Germany). Beside that, the book was immediately translated into Dutch and there were several authorized and pirated editions in the Netherlands.

Two years after the September Testament the printers added the Name “Mart. Luther” and the year (1524) to the book. In the thirteen years up to the publication of the full Bible in 1534, there were 87 printings of Luther’s translation plus 19 in the dialect of North Germany (Niederdeutsch), this means altogether 106 editions, an average of 9 per year. In the 24 years between 1522 and Luther’s death in 1546 we have about 430 editions (full Bibles and parts of the Bible) published, an average of 17 per year – which shows the increasing number of Bibles distributed. When Luther died, most probably every second or third German family had some edition of Luther’s Bible.

The importance of the immediate access of the people to the Bible in their mother tongue cannot be overestimated. No Church hierarchy was needed anymore as mediator between man and God. In questions of faith people were responsible for themselves – and this consciousness also changed their understanding of themselves. What we see here is one of the roots of our modern self-understanding as autonomous individuals.

1.3.3. Technological innovation and theological reformation – a successful combination

The success of Luther’s Bible translation was without doubt due to Luther

being a genius as a Bible translator. There were German translations of the Bible before him, but a 19th-century Catholic (!) scholar (Ignaz Döllinger) summarized the difference between Luther and his predecessors in five words: “They stammered, but he spoke.” Luther really used and created a language people could understand. It was his idea to “look at people’s mouth”, which means: “to inquire the mother in the home, the children in the street, the common man in the market place” and get the Bible translation “guided by their language” and “the way they speak”. But this is not the only secret of his success.

There is much tribute to be paid to Luther as a Bible translator. But yet again, without the contribution of the printing press to the Reform Movement the success of his writings and Bible translation cannot be explained: From what I told you it is obvious that such a success would simply have been impossible before Gutenberg’s “Printing Revolution”. It was indeed a very lucky coincidence that the Wittenberg Reform Movement could benefit so much from the new printing technology. At the beginning Luther’s opponents didn’t really have anything to put against this ‘new media campaign’ (to call it like that). They still fought with the old means of Papal bulls and resolutions of diets where the Pope’s interests always conflicted with the different interests of the German Emperor and the many regional rulers. At the same time Luther’s broadsheets and pamphlets took their way through the country and beyond.

It was only with considerable delay that Luther’s opponents began to use broadsheets and pamphlets for their own purposes, trying now to make the Protestant side look ridiculous. And as well, the Roman side did not have anything to put against Luther’s Bible translation into the mother-tongue. Not until 1527 – after all, five years after Luther’s September Testament – we see a “Roman-Catholic” translation of the New Testament by Hieronymus Emser. The Romans learned quickly. A Roman translation of the full Bible, done by the Dominican friar Johannes Dietenberg, was published the same year as Luther’s translation. But both Roman-Catholic editions drew heavily on Luhter’s text, changing mainly special translations that contradicted the ‘old’ faith. But the Catholic competitors never became as popular as Luther’s Bible, probably because Bible reading was so important for the Protestant faith and so much recommended by the Reformers themselves. To put it in a nutshell: Luther was

always one step ahead in the use of the new media. He combined technological innovation and theological reformation in a really brilliant and extremely successful way. One can only learn from him.

2. The Digital Challenge Today

2.1. Beyond the Gutenberg-Galaxy: Reading goes digital

2.1.1. An intermediate stage: The electronic media of the 20th century

Now we have to leave the late middle age era and move to our contemporary situation. Not 500 but 53 years ago, in 1962 the Canadian philosopher Herbert Marshall McLuhan published his famous book *The Gutenberg Galaxy*. This “galaxy” is described as a world dominated by printed material as the main media of spreading information. At that time, McLuhan already saw the end of the 500 years lasting dominance of print. He saw this end coming by the “age of Marconi”, which means by the invention of wireless telegraphy through the Italian physicist Guglielmo Marconi in 1894. Indeed this invention enabled the rise of broadcasting, the new electronic media in the beginning and middle of 20th century. McLuhan predicted that the new media of radio and television would lead to an electronic network of the existing societies to a single “global tribe” living in a “global village” which would be created electronically. The printed word would have to make way for the spoken word.

No doubt: Broadcasting had its influence on the habits of reception of information. Whereas in the era of print one mainly got information by reading (books, newspapers), they now were available by listening (to the radio) and watching (television). For their audiences radio and television had to prepare the information in a way that made them easily accessible. There was no possibility to look into an encyclopedia while listening to broadcasted news – the background information necessary for understanding had to be given immediately within the respective program.

It was not by chance that at that time and for an audience socialized by radio and television the Bible Societies developed a new type of Bible Translation: The Good News. With its principle of dynamic equivalency the Good News

translation supplied the information needed to understand a specific biblical term via explication immediately within the text. This way of translating was very successful. It brought people back to read and understand the Bible which otherwise may have lost their interest in the Bible simply because in secularized societies they no longer were able to understand the classical Bible translations like King James – or Luther.

2.1.2. Something new is emerging: The “Internet-Galaxy”

At the latest in the early 1990th, the relevant set of media started changing again – and even faster and more profound than with the changes provoked before by radio and television. We speak of the “Digital Revolution” because its consequences will be or already are as far reaching as the “Industrial Revolution” of the 18th and 19th century. We may also call it the emerging “Internet-Galaxy”, changing the world more dramatically than the “Gutenberg Galaxy” did from the 15th century onwards. The innovative technological development behind these developments would be a story of its own. So I will only you give some keywords for a draft of the picture.

The computer technology goes back to the 1940th. But it was only in the 1970th and the 1980th that the “Personal Computers” became affordable for everybody, and in the 1990th the Internet started its triumph through the countries and societies worldwide. Before, it had been a tool for specialists only – in the armies and at universities, but then it became accessible and affordable by every person. Quickly the World Wide Web developed to be the favorite channel for the spread of any kind information and at the same time for lots of commercial transactions. The classical media for information – newspaper, radio, television – at least developed an online branch or went directly online, and communication via the “good old” letters or faxes became snail mail and was more or less replaced by email. At the beginning of the new millennium Social Media joined the picture with even more direct exchange of information between the individuals and all sorts of user-generated content.

A special mile-stone in this development was the coming up of mobile devices such as laptops and – even more important – smart phones and tablets. Although this is a rather new technology – we saw the first iPhone only in 2007 – it spread almost explosively. From all sorts of use of the World Wide Web, it

is the mobile Internet that develops most rapidly. It is said that in the year 2013 almost 2 billion people worldwide used the mobile Internet. (Who in the industrial societies of today – or should I ask: who in this room? – can imagine ‘surviving’ without a smartphone only the shortest amount of time?)

2.2. The influence of the digital media on the culture of reading

2.2.1. More stuff struggling for our attention

With the new digital media, reading moved from paper to screen. This means a dramatic change in a 5000 years old technique of civilization: the way of reading. In the era of radio and television one could have expected that reading would lose its predominant importance for our civilization and be replaced by listening and viewing. In the middle of the 1990th in Germany, we learned from some researches (conducted for example by the German “foundation for reading”/Stiftung Lesen) that the young generation would read less and less in the future. – By the way, just as an aside: At that time a young teacher in Great Britain, a broke single parent, wrote a book, titled *Harry Potter and the Philosopher’s Stone* (Harry Potter und der Stein der Weisen), the first print run was 500 copies, mostly distributed to British libraries – until now the book sold up to 500 million copies worldwide!

Not only because of Harry Potter but mainly because of the digital media, reading experiences some kind of Renaissance. But reading in the digital world is not the same as it was in the Gutenberg era. Never since mankind developed the ability to read and write individuals had so many ways and channels for reading, and never before they are addressed more directly than through these channels: via email or text messages, on Facebook, Twitter or WhatsApp, on websites and by blogs – a multitude of ways that can hardly be counted. Reading really has become omnipresent.

What at first glance looks like Paradise on Earth for all publishing houses, bears – at second glance – dangers, problems and challenges as well. On a more general level, reading online automatically means that we do no longer read alone. Not only in the sense of loneliness but also in the sense that others know exactly what we do. There is a shadow hanging over our practice of reading in the Brave New (Media) World. From George Orwell’s *1984* to Laura Poitras’s

Citizenfour — the big five giants of the internet, Amazon, Google, Facebook, Microsoft and Apple, know what we read, just as they know where we are or what we buy. To a certain extent they can predict what we will do. Online shops already make suggestions of what we should buy — and sometimes know better what we like than our best friend with whom we usually go shopping. Do we want such omniscient, omnipresent and omnipotent “co-readers” to whom we are surrendered while reading the Bible online? Do we really want to share our spiritual experiences with Google, Facebook, etc.? Do we want them to know about our fears and doubts?

We have to be aware of this negative side of the New Media. As Bible Societies of the 21st century we do not have any alternative to making use of them to fulfill our Bible missionary task. But we have to be conscious of the fact, that a virtual church cannot replace the local church where people come together to find comfort and salvation, to mourn and to praise and to be on their way towards the Kingdom of God.

On a more specific level we have to be aware of how the New Media changes the habits of reading. In 2010 the American journalist and finalist for the 2011 Pulitzer Prize in General Nonfiction, Nicholas Carr, published his — in the meantime quite famous — book *The Shallows (Die Untiefe): What the Internet Is Doing to Our Brains*. In this book he describes very impressively the fascinating power of the Internet:

“For well over a decade now, I’ve been spending a lot of time online, searching and surfing and sometimes adding to the great databases of the Internet. The Web’s been a godsend (!) to me as a writer. Research that once required days in the stacks or periodical rooms of libraries can now be done in minutes. A few Google searches, some quick clicks on hyperlinks, and I’ve got to telltale fact of the pithy quote I was after. I couldn’t begin to tally the hours or the gallons of gasoline the Net has saved me. I do most of my banking and a lot of my shopping online. I use my browser to pay my bills, schedule my appointments, book flights and hotel rooms, renew my driver’s license, send invitations and greeting cards. Even when I’m not working, I’m as likely as not to be foraging in the Web’s data thickets — reading and writing e-mails, scanning headlines and blog posts, following Facebook updates, watching video streams, downloading music, or just tripping lightly from link to link to link.

The Net has become my all-purpose medium, the conduit for most of the information that flows through my eyes and ears and into my mind.”

But at the same time Carr observes that there is another side of this fascinating world – an effect on the user that he did not foresee:

“I feel it most strongly when I’m reading. I used to find it easy to immerse myself in a book or a lengthy article. My mind would get caught up in the twists of the narrative or the turn of arguments and I’d spend hours strolling through long stretches of prose. That’s rarely the case anymore. Now my concentration starts to drift after a page or two. I get fidgety, lose the thread, begin looking for something else to do. I feel like I’m always dragging my wayward brain back to the text. The deep reading that used to come naturally has become a struggle.”

Carr even had to confess:

“I began worrying about my inability to pay attention of one thing for more than a couple minutes. ... My brain, I realized ... was hungry. It was demanding to be fed the way the Net fed it – and the more it was fed, the hungrier it became. Even when I was away from my computer, I yearned to check e-mail, click links, do some Googling. I wanted to be connected.” So finally “I missed my old brain.” (p. 6)

What Carr describes are the two sides of the same coin.

2.2.2. Informational reading versus deep reading

It is exactly this phenomenon that came into the focus of neurological research, related to the name of Maryanne Wolf. Wolf is an acknowledged expert in her field of work with many a title and a long list of publications. Her most popular book, *Proust and the Squid (Tintenfisch): The story and Science of the Reading Brain*, has received numerous awards and was translated in many languages. In this book Wolf explores the relationship between reading – represented by the French writer Marcel Proust and his ideas in “On Reading” – and brains – represented by the squid, one of the model organisms of neuroscience:

“The brain’s design made reading possible, and reading’s design

changed the brain in multiple, critical, still evolving ways. The reciprocal dynamics shine through the birth of writing in the species and through the acquisition of reading in the child.”

That means: If reading changes in the digital media, this has as consequence that the neurological structures of our brains will automatically adapt to the new demands. Reading online is a ‘pick and choose’ kind of reading. There is always a multitude of information available – this is what you expect the Internet to be – and you only have a short attention span and need to have mastered the art of fast orientation in order not to get lost. Using a picture of the television world, the literal channel-hopping, one could imagine a term like zap-reading for readers going randomly from one piece of information to another. This way of reading is always combined with a certain “informational shortsightedness”. This means that the users only perceive parts of a text – a website or web-application – and this part usually only superficially.

This leads Maryanne Wolf to distinguish between two ways of reading:

- the classical “deep reading” (usually associated with the reading of books or articles of special interest)
- the emerging “informational reading” aiming at getting as much information out of a text in the shortest amount of time (usually associated with the Internet).

It is the deep reading which generates the hermeneutical circle between reader and text. The reader brings into the text his expectations, experiences and previous knowledge but at the same time the text influences the reader with his view and understanding of the world, with the messages it sends and the feelings it provokes. Thus, deep reading never leaves the reader unchanged, the text which is read becomes an integrated part of the reader’s live.

But this way of reading seems to be in danger today. More and more people want to read faster and get more information. Time has become short nowadays, and we don’t want to “waste” it for slow deep reading. The magic of reading seems to disappear. With the new media for the first time we must not only decide *what* we read, but also *how* we want to read. Do we want to read deeply or superficially – exactly or quickly? And we have to decide that before we start reading.

Bible Societies being faced with the question which kind of reading they would prefer for readers of the Bible will surely go for the deep reader. The Bible has a message to tell: The message of God's love for the universe and for mankind. It is a message that really changes our perspective: An individual is no longer only an autonomous subject but at the same time part of God's creation and of the history of salvation by which God leads his creation to its eternal salvation. It is obvious that this is not a message that can be realized by fast informational reading. The Bible requires deep reading – the way of reading that seems to decrease. So the real question is: Do we as Bible Societies have any concepts to meet this trend – or can we even find ways to benefit in the end from the 'renaissance of reading'?

These questions – to be honest: mainly the first one – were the starting point for a development process within in the German Bible Society at which end stood the BasisBibel: not only a new Bible translation, but also as a Cross Media/Multi Format concept of publication for the Bible in the digital era. And that's what I want to share with you in the last part of my lecture today. One has to be aware of the fact that until now Bible Translations have always been made for print – although in our times they also were used in the New Media. But being *used* in the New Media is not the same as being *made* for the New Media. Under this respect the German BasisBibel was the first Bible translation for ordinary Bible readers which from its very beginning was consequently designated for the 'dual use': for reading on paper as well as on screen. So for now the concept of the BasisBibel may serve as a case study of what can be possible in making the Bible attractive (again) in the digital era.

2.3. The BasisBibel: A Cross Media Concept for the Digital Era

The term "Cross Media" originally goes back to the desktop-publishing process and means the media-neutral handling of a certain content of data for different sorts of publications. It was taken over from online-journalism and today describes the convergence of the different media: Print, radio, television, the traditional and mobile web. Cross Media is not only the taking over of a given content from one media, for instance a newspaper, to another, for instance a website, but the integration of different sorts and techniques of

information-sharing into an integral concept from production to distribution.

For the Bible the Cross Media approach includes three parts:

- The translation itself
- Additional (study-)material
- Digital communication and social media as a means to connect to our readers

2.3.1. The BasisBible's Concept of Translation

The readers of the digital era are impatient, run quickly out of time and interest, and an ever-increasing number of them uses mobile devices – the screens of which become smaller and smaller: Just look at the Apple Watch! So the first question is: What do texts – and especially texts from the Bible – need to look like, in order to be accessible for reading on this kind of screens? (Sceptics may even ask whether it was at all possible to adapt the Bible to such an environment as we cannot simply alter or reduce its content.)

Adapting complex texts to small screens is an especially challenging endeavor for the German language: German is famous for its long and complicated sentences with numerous subordinate clauses, where the verbs of these subordinate clauses only come at the very end and words can be combined to new meanings by just adding one to another or to an already existing combination. But to make a long story short: GBS found a way for a Bible translation which is appropriate to the new media without reducing the demands of the text. The clue was to simplify the *structure* of the language that is used in the BasisBible, while keeping the content as it is. This means in practice:

- Short sentences (the rule of 16 words – “16-Wörter-Regel)

We restricted the length of sentences to not more than 16 words. German linguists teach that information given in spoken language usually comprises between 7 and 14 words which the listeners are able to keep in mind. Given the fact that it is a little bit easier to remember a text if you *read* it, 16 words means a length that can easily be received. Above that the maximum of one subordinate clause is allowed in the language of the BasisBible.

- Linear sequence of information (the rule of the pearls of a chain – “Perlenkettenregel”)

The language of the BasisBible has to be structured very clearly. We follow the principle of a linear sequence of information – one piece of information after the other in a logical order – like pearls on a chain. So a person who reads or listens to a text in the BasisBible translation always gets the information necessary to understand the next information. We even often follow the rule of the SPO-order: subject – predicate – object, which is constitutive for the English grammar, but definitely not for German.

- Typography and the rhythm of language (the rule of breathing units – “Regel des Sprach- und Atemrhythmus”)

This structure of information is also shown in the typography of the BasisBible. The lines of printed text do not result by chance but always contain a certain unit of information. Therefore the lines already have to be determined during the process of translation and even influence the translation. If a translator realizes that he would need one and a half line for a certain unit of information he will need to check whether he can find a shorter translation that fits in one line or whether it would be better to form two units of information in two lines. The result is a really rhythmical language following the rhythm of breath and spoken language.

By the way: The famous Jewish Bible translator Martin Buber did the same in his Bible translation dating back to the 1920’s – although he never ever thought of any New Media. Buber already underlined the importance of rhythm for a language that people would like to hear or read. For him the rhythm of breath is constitutive for the units of information a speaker can produce and a listener can understand without too much effort. Buber called these units “kola”. In his Bible translation he already marked the “kola” by the printed lines – the BasisBible does the same.

Together with the other features (short sentences, linear sequence of information) the text of the BasisBible is extremely easy to read – not only in the printed book but also on the small screens of a smartphone and we claim: The same will apply to the even smaller screens of the Apple watch and similar devices we have to expect. – Interestingly enough, this is at the same time true

for any audio presentation of the BasisBible. Read in a Sunday service or in a youth group: one always gets the feedback that the listeners could get the message of this special Bible reading very well. Thus this concept of translation and the way it makes us ‘use’ the German language is the first step to a text, that allows an understanding so far only attributed only to deep reading – without the actual ‘deep reading’ described above.

2.3.2. Additional material and “rich media”: Reader’s helps to understand the text

Everything that was said concerning the concept of translation applies to any edition of the BasisBible: from the printed editions to all digital ones, be it website or App. But above that the BasisBible as a Cross Media project exploits the advantages of the New Media for its translation strategy. First of all the electronic editions add the possibilities of strong engines for searching within the Bible text. But this is not yet something special, as all electronic Bibles use these possibilities.

To understand what is special for the BasisBible-concept, we first have to look back about 45 years to the “Good News”-type of dynamic equivalent Bible translation in order to realize the value of the New Media for Bible translations: The Good News-type Bible translations already addressed unchurched readers and were easily to understand. But if we look into the translation strategy of the Good News we realize that these translation-strategies were developed at a time when one only had printed books. What the Good News-type of translations do, is to concentrate on giving the readers the *sense* of a Biblical text, while abstaining from the idea one could preserve its *form* at the same time. If modern readers would need extra information, which was understood by itself for the original readers or listeners, the translators of the Good News only could give this information by explication, which means by putting it explicitly into the text whereas the original text contained this information only implicitly. At the end there is quite a piece of extra text in the Good News translations. They are reasonably longer than the original Bible text in Hebrew or Greek and tend to long sentences respectively long units of information. The Good News-type translations are more or less literary, and even become more literary when being revised. Bible Societies are very well aware of the fact that revisions usually

tend to higher the level of language in a Bible translation.

We at GBS see the BasisBibel in the Good-News-Tradition in ways of supplementing implicit information for the benefit of better understanding the Bible. But drawing on the possibilities of the New Media, the BasisBible can go new ways to give this extra information to its readers. In the BasisBible we hyperlink the words in Bible text for which background information is given. The links lead the reader to a broad range of extra-material about the world of the Bible: the habits and ways of life, the customs and religions, the geography and history. This extra information is given on two levels: short explanations for those who do not want to go really into the depth, and extensive articles for those who want to know more. These extensive articles build a real Bible-encyclopedia combining text, picture material from places and archeological findings and maps. Even video material from the UBS-videos “Bible lands as classroom” is presented.

It is obvious that this range of extra-material could never have been printed between the two cover-pages of a printed book. But in the world of electronic publishing we don't have any restriction of place (except that of memory space which we can neglect here). Nevertheless the concept of hyperlink-information does not only work for electronic editions but also for the printed ones. We apply it also to print edition by printing a selection of the words with a link in an extra color, leading to the short explanation in the margin. At the same time the page number is formed as a tiny URL. If a reader puts that into his browser – or simply the page number to his App – he or she goes directly to exactly the same part of the text on the BasisBible website or in the App. Here, the short explanation appears as mouse-over text, and if you click on it you will get the extensive articles I mentioned above. This allows a real Cross-Media reading experience bringing together the printed book with the full range of extra-information that is reserved to electronic editions of the BasisBible. And even more is possible: One could for example think of also making available the audio edition.

By the possibilities of the electronic media the BasisBible turns out to be both: a ‘normal’ Bible as well as a study Bible: One can only read the text, but if he or she feels like it, can also dig deeper. All the extra-information is an offer that one *may* use, but *does not have to*. The autonomous user decides for him- or

herself how much additional information he or she needs and which links he or she wants to open. So the concept of the BasisBible consequently uses the habit of clicking, customary to the New Media, where the landing points of the clicking never draw the attention too far away from text. Instead they may lead the reader deeper into the text – without effort or perhaps even without realizing it. So again, this second part of the BasisBible concept opens a way to the understanding of the text so far only attributed to ‘deep reading’ – and without the exertions of the actual ‘deep reading’.

And again, one can easily think other kinds of extra material – Bible commentaries or inputs for meditating the text. At the end of the day, they all may contribute to turning the attempt for informational reading into a deep reading experience that allows the Bible to enter into people’s brains and hearts.

2.3.3. Digital communication and social media as a means to connect to our readers

To read a book is something which a person usually does for him- or herself. Usually, we read alone. To some extent the Bible is an exception if we think of Bible reading groups or other church groups which read a Bible and talk about it. But still we also have single Bible readers who do their own individual Bible studies. At any rate, in the world of traditional reading, publishers don’t have much contact with their readers, at least when the actual reading starts. The New Media again opens new ways. Contact and exchange among readers as well as between readers and publishers becomes more and more common as well easy. This begins with reader’s book reviews which we find on platforms like Amazon.com from where we can order books and ends at the common writing of a novel, when a writer builds a community with his readers who decide how the story of a novel has to develop.

Bible Societies and Bible Translators definitively would not change the biblical stories by any means. We have no need for another “New Testament” or any such thing, but certainly for testimonials about good experiences with Bible reading. The connecting of people in the New Media opens the space for social reading; that means: for sharing, liking, commenting on and discussing the Bible and its message with others. For the BasisBible the German Bible Society established a Facebook-Site www.facebook.com/basisbibel.de. Through this

site we can keep in touch with people who are interested in the BasisBible. The site started in 2009 and now has almost 7000 “friends” – among them are experts like pastors and teachers, as well as young people, confirmation classes, but also people who have little contact to the Bible. Every day there is one post by GBS – a short passage from the Bible, sometimes combined with a picture or a graphic, a link or a video. During last Lent we had a daily stimulus connected to the fasting campaign of the Evangelical Church in Germany (EKD). This year’s motto was: “You are pretty” – seven weeks without despising (7 Wochen ohne Runtermachen). For the Facebook-post we combined a despising word with an encouraging verse from the BasisBible as a way to drive out despising thoughts. Many of these combinations included puns, which I cannot translate, but there is one that will work in English, too: The post from March 12th combines the headline ‘weak’ with Psalm 18:30: “Indeed, by You I can run against a fortress. By my God I can leap over a wall.” Similar posts we give before Christmas as a kind of Advent-calendar. These posts regularly get a lot of “likes” and our BasisBible friends share them with their friends. Maybe you want to have a look at the latest post later this day?

Another way of getting in touch with our audience through digital communication is a group of “test readers” who get newly translated texts of the BasisBible together with an extensive questionnaire. By this method our translators can find out whether their translation works or where people have difficulties of understanding and obviously some more work has to be done. We also test certain terms, for instance the term “cult” for pagan religious activities in the Old Testament. Actually the German word “Kult” is quite common in modern language –as well as in English, also with quite similar connotations (at least according to my dictionary); for example the movie ‘Blues Brothers’ is considered to be a ‘Kultfilm’. But at the same time within the framework of the Old Testament “Kult” is a theological term, and we are not sure if and how our readers will understand it. By the test readers we are able to find out about these things before the translation is published. One could say that this way of test-reading and getting feedback from our readers is a modern form of what Martin Luther called “to look at people’s mouth” – the way they speak – to do the Bible translation accordingly. (To avoid any misunderstanding: The BasisBible translation is not meant to be crowd-made translation.)

The Social Media activities of the German Bible Society, described above, are only examples of what can be done in Bible related digital communication activities. One could think of establishing communities who share their experiences in Bible reading or discuss difficult passages accompanied by a pastor or a layperson with the respective competence or of even other activities. Or less spiritual and more publishing house oriented: One can engage the readers in the process of production by ways of giving them a vote for example when it comes to the question of colors for covers – and thus establishing a kind of customer loyalty Bible Societies as enterprises also need.

With both approaches the aim always is to attract attention to the Bible and to get people in contact with the Bible who otherwise would not think about reading it. At the moment, experts see a movement away from ‘boring’ books towards more ‘cool’ and interesting Social Media reading among the younger generation. In order to fulfill our task as Bible Societies – to engage people in Bible reading – we cannot simply wait for people to approach us, but we have to go to where the traffic is instead: we have to engage in digital communication activities. One Bible verse a day which reaches people’s hearts is already good in itself. But it may also open the door to what turns out in the end to be a long lasting friendship with the Bible and God. And think of people who are not able or simply not willing to join a Bible reading group because they are handicapped, live too far away from existing groups or just want to test whether this ‘Bible stuff’ is a possibility for them – they all can be part of and benefit from “virtual” groups. The opportunities of the digital era are great.

Let me end my lecture with a personal remark regarding the challenges of Bible reading today, be it a traditional printed Bible or a New Media Bible: Reading means meeting, means getting to know somebody or something: When we read, we meet the author of the text, we get to know the characters he introduces and the world they live in. When we engage in Bible reading, two more ‘meeting points’ (if I may use this word) appear on the scene: We also get to know our Brothers and Sisters, with whom we are united in Christ, our Lord and Redeemer. And finally we meet God, our Creator, who holds us in his hands and leads us to the eternal aim of life. That’s a core message of the 16th century Reform Movement. And that’s the reason why Luther encouraged the people of his time as well as us today to keep on reading the Bible.

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In the night before his death on February 18th 1546 Luther wrote some words on a piece of paper which may serve as résumé of his life's work: "No one should think to have tasted enough of Holy Scripture, unless he has directed the churches for a hundred years with prophets like Elija and Elisha, John the Baptist, Christ and the apostles. We are beggars: that is the truth."

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<Report>

The Contribution of the Printing Press to the Reform Movement and the Digital Challenge Today

Hannelore Jahr*

Preliminary remarks

A very warm welcome to the participants of this year's UBS Publishers Convention here in Seoul. Being in such a multinational event, first of all I have to ask your understanding that in my lecture on "The Contribution of the Printing Press to the Reform Movement ... and the Digital Challenge Today" I will concentrate on the German-/Luther-side of the Reform Movement, leaving aside the Swiss branch of Zwingli and Calvin (indeed very close to Germany) and also the reformation movements in other countries of the world. But as you will see the Luther-side is already more than enough stuff and it has an exemplary character.

As the title indicates the lecture will have two parts: The first one about "The Contribution of the Printing Press to the Reform Movement" will be mainly historical – looking back to the origin of Reformation in the 16th century. I will start by giving you some information about the 2017th Jubilee of Luther's Reformation and its historical roots, followed by some insights in Gutenberg's inventions on the technical side of the game and the benefit the reformation took out of it. The new printing technology did not only work for texts, but also for pictures which – quite modern – played an important role for the popularization of the new ideas. As a special highlight for Bible Societies at the end of the first

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