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<Abstract>

**A Chronological Review of the Translation and Revision of Psalm 5:
from Alexander A. Pieters' Psalms (1898)
to New Korean Revised Version, 4th ed. (2005)**

Hwan-Jin Yi
(Methodist Theological University)

The New Korean Revised Version, 4th ed. (2005) can be said to be the Korean King James Version in that its earlier versions have been used for Bible study and worship by Korean Protestants since 1938. This Bible, as implied in its name, is the result of many people's painstaking efforts over the years.

More specifically, the first Korean Psalms by Alexander A. Pieters has heavily influenced the later Korean versions of the Bible. The book of Psalms in the Korean Old Version (1906) especially adopted a lot of expressions and terms from the work of Alexander A. Pieters, who had translated it from the original Hebrew text into Korean in 1898.

In 1930, W. M. Baird's team produced a revision of the book of Psalms from the Korean Old Version. Interestingly, due to Baird's death, Alexander A. Pieters took charge of the Korean Old Version revision, including Psalms since 1931. At last, the Korean Revised Version was completed by his team and published in 1938. But when we compare the book of Psalms by Baird's team (1930) with that of Pieters' team (1898), we can see that Baird's team did not change much of the earlier work.

Recently the Korean Bible Society produced the New Korean Revised Version due to linguistic and social changes in Korea. This version was introduced in 2005 as a revision of the Korean Revised Version (1961). Having closely compared the Psalms of the KRV with those by Alexander A. Pieters (1898), and the Korean Old Version revision team led by W. H. Baird (1930) and by Pieters (1936), it obviously has taken the Psalms by Pieters (1898) as the basis for their revision work. The overview of translations affirms that most part of Psalm 5 revised by Baird's team has been preserved and carried down to the current New Korean Revised Version.

The New Korean Revised Version has more or less changed the Korean Revised Version with their linguistic and theological tastes. This new version is an achievement of time-consuming and painstaking work of various people

including Western missionaries like Alexander A. Pieters and W. M. Baird over the years. Of course, the work could not have been accomplished without the help of Korean translators such as Yi Won-Mo.

<Abstract>

Motifs of Confinement and Dumbness in the Book of Ezekiel

Yoo Hong Min
(Methodist Theological University)

In this study, motifs of confinement and dumbness in Ezekiel 3:22-27 were analysed in order to understand their meaning, and to investigate their structural role in the macro context of the book of Ezekiel. First of all, 3:22-27 and 4:1-5:17 together form an independent, well-closed text unit, in which they are combined as introduction and development. This text unit was intended to supplement and to extend the first calling vision (1:4-3:15). Regarding the confinement motif, if Ezekiel's confinement in his house is interpreted as a symbolic action for the siege of Jerusalem, then its meaning fits to the context at most. Two text passages, 12:1-16 and 24:15-27, in which Ezekiel himself (or his wife) and his house are used as symbols for residents in Jerusalem and the city Jerusalem respectively, and verses 8:1; 14:1; and 20:1, which imply Ezekiel's confinement, attest that the confinement motif plays a structural role of determining the story in the macro context of the book. In all probability, the dumbness motif (3:26-27; 33:21-22) is an editorial element, which was secondly added to the confinement motif. The dumbness symbolizes that the final judgement of God on Jerusalem is decided and can never be cancelled, so that it is prohibited for the prophet to warn and to admonish the people of Israel about the judgement of God. The confinement and the dumbness motifs are combined to a motif complex, which plays a structural role to divide the entire book into an era of retribution and an era of new hope for restoration. Finally the motif complex provides a way, through which an element of restoration can be incorporated into the calling vision (1:4-3:15), which is strongly coined with the perspective of calamity. Therefore the calling vision is extended to encompass the horizon of restoration.

<Abstract>

**A Study on the Image of ‘Tannin (Dragon)’ in the Old Testament with
Reference to Its Translation in Korean
and Chinese Bibles**

Eun-jung Kim
(San Dong University)

This research paper seeks to explore how the word and meaning of ‘dragon’ has been translated in the Chinese and Korean Bibles. The Oriental perception of dragon differs significantly from the Western one. Whereas a dragon is associated with negative images in the West, the East associates it with positive ones.

In both of the Chinese and Korean contexts, a dragon is often associated with the ‘God of water’, or with water and weather, which also shows deep correlation with each country’s agricultural society. In the Old Testament, dragons are associated with the ocean, and its depiction of the ocean is associated with darkness, which differs from the Korean and Chinese Bible interpretations which depict a more positive image.

Bible translations are hugely influenced by each country’s culture and language. The study seeks to compare and contrast the antithetic images of dragon in the texts of Korean and Chinese Bible translations. This research paper reviews four versions of the Bible in English, Chinese, and Korean, and the original Hebrew Bible was used to enhance accuracy of the translation.

This research paper is about Tannin (Dragon) appearing in the Old Testament and its different translations in Korean and Chinese. When I first came across dragons in the Old Testament, I started to research the background of the semantic creation of myths, and later connected it to Chinese and Korean cultures. This led me to countless examples of different translations in Korean and Chinese as well as other diachronic contrasts between these languages.

<Abstract>

A Study on the Characteristics of Modality in Biblical Hebrew Verbs

Sung-Gil Jang

(Westminster Graduate School of Theology)

This article provides a comprehensive description of the Biblical Hebrew verbal system that focuses on the value of modal concept. Until recently, some Hebraists insisted that the verbal system of classical Hebrew is tense-prominent, but scholars at the opposing end disputed the theory, and insisted it as aspect-prominent. In this context, some scholars suggest a new syntactic and pragmatic perspectives in the light of common understanding of tense, aspect and modality. I demonstrate that the value of modality is absolutely indispensable in understanding the functions of verbal conjugations of Biblical Hebrew: *qatal*, *yiqtol*, *wayyiqtol*, *weqatal* and *weyiqtol*. As far as the verbal system is concerned, it is true that verbal forms could carry the value of tense, aspect, and modality. But as Joosten, Hatav, Warren, and Andrason insist, epistemic and deontic modality gives various new perspectives to solve complex issues of the *yiqtol* and waw-consecutive *weqatal* forms. I propose that deontic and epistemic modality contributes to accurate identification of the meaning of *yiqtol* and *weqatal*. Furthermore, with regard to the *qatal* form, Hebraists generally advocate that the *qatal* expresses the meaning of indicative past and also the value of resultative construction, but sometimes the *qatal* conceptually could be shown to be modal, involving the remaining dominant sense of propositional/evidential modality. In this respect, I propose that the modal concept should be considered in the semantic and pragmatic categories of Biblical Hebrew verbal system.

<Abstract>

A Study on the 1887 Revised Edition of the Gospel of Mark

Sung Deuk Oak

(University of California, Los Angeles)

This paper discusses and compares three Korean versions of the Gospel of Mark, published in 1885, 1887, and 1893, and confirms a new-found edition (donated by the American Bible Society to the Korean Bible Society in 2015) as the 1887 version. The 1885 edition was the first Korean gospel printed in Japan. It was translated by Yi Su-Jeong, printed at the Fukuin Printing Company in Yokohama, and published by Rev. Henry Loomis of the Japanese agency of the American Bible Society. By this identification, it argues that the other edition, which has been regarded as the 1887 one for a long time, is actually the revised edition printed at the Trilingual Press in Seoul in 1893.

The front cover of the 1887 edition has some notes and stamps, indicating that it was translated by Rev. Horace G. Underwood and Rev. Henry G. Appenzeller in Seoul. Three copies were sent to the ABS Library in New York by Mr. Loomis, which were catalogued on October 7, 1887, and one of the copies was purchased by the New York Public Library. Nevertheless, it was printed with the fund provided by Rev. J. A. Thomson of the Japan agency of the National Bible Society in Scotland. Mr. Loomis of the ABS wanted to publish it as its own exclusive publication, and the agents of British and Foreign Bible Society in China regarded the new edition as a rival version of Ross's Korean gospel printed in Manchuria. The text reveals that the 1887 edition was printed with the same metal types used in the 1885 edition at the Fukuin Printing Company.

Interestingly enough, Rev. F. Ohlinger, director of the Trilingual Press in Seoul, imported the types from that Japanese company and printed a new edition of the Gospel of Mark in 1893. This final edition of Yi Su-Jeong's Gospel of Mark was revised more by the missionaries in Seoul with more suitable terms and spelling system. For example, "Jesus Christ" was spelled "예수 그리스도" for the first time in the 1893 edition.

The significance of the 1887 edition were as follows: it was the first gospel

translated by the missionaries in Seoul; Korean assistants (language teachers) participated in the translation and Mr. Song Sun-Yong, a former Catholic translator, transmitted the century-long Roman Catholic studies of the Korean language to the Protestant Church; the literary style and Chinese or Sino-Korean terms of the Yi Su-Jeong version were appreciated by the literary Koreans and North American missionaries in Seoul, and thus exerted considerable influence upon the Bible translation from 1887; the 1887 edition failed to be published with the joint help from the three Bible Societies, yet it stimulated such joint project to be officially adopted from 1894 in Korea; and finally the metal movable types used in Yi Su-Jeong's Mark almost became the standard in mass publication of Protestant literature from 1887 to 1910 as well as in the *Tongnip Sinmun*, the first Korean newspaper printed at the Trilingual Press from April 1896.

<Abstract>

**A Comparative Study on the Words of Human Existence
in the Bible and the Greek Tragedy:
Focused on ὑβρις (*hubris*), ἁμαρτία (*hamartia*), θάνατος (*thanatos*),
φόβος (*phobos*)**

Hyung Chul Park
(Chung-pa Dong Church)

This paper examines four Greek words (*hubris-hamartia-thanatos-phobos*) for human existence in the Bible and the Greek tragedy. While the Bible says that a man is subject to death because of sin, a tragic hero in Greek tragedy dies because of his *hamartia*. Both perspectives commonly show that human beings live in fear of predestined death. This study aims at re-explaining human existence with four words that a human being is subjected to *thanatos* because of *hubris/hamartia* and he lives his life in *phobos*.

After comparing, analyzing and synthesizing four Greek words in the Bible and the Greek tragedy, I have tried to reconstruct and reinterpret them. In due course, human existence will be explained within the intertextuality between the Bible and the Greek tragedy. And this could provide a new approach in translating and interpreting the Bible. Besides these four Greek words, this paper also looks for other words in the Greek tragedy that are related to human life and existence in the Bible. By comparing and applying their meaning, this study will enlighten and suggest new approaches to translating and interpreting how humans are portrayed in the Bible. This study could also suggest new possibilities of rethinking the notion of salvation of human existence not only in the Bible but also in the Greek tragedy. I hope that this study might contribute to broadening the horizon of the biblical text in its exploration of constructive dialogue between the Bible and the Greek tragedy.

<Abstract>

A Study on the Translation and Publication of the Chinese Bible in India

Yerem Hwang
(University of Tokyo)

The first translation of the Protestant Chinese Bible was completed in India in the early 19th century. It has been known as the Marshman-Lassar version. Despite this remarkable event in Chinese Bible translation history, this endeavor for the first Chinese Bible translation had been unknown until it was uncovered through the recent Chinese researches. However, their perspective was limited as their analysis depended mainly on Marshman's materials.

The aim of this paper is to reconstruct a broader understanding of Marshman's version in consideration of the social-political context, and on the basis of 19th century materials by Buchanan, a priest of Church of England and by Baptist missionary. In detail, this paper covers Bible translation efforts of the College of Fort William; how Lassar and Marshman got involved in the translation; and Marshman's approach to Chinese language study, translation process, and development in printing technology. This comprehensive approach attempts to give an outline of the first Chinese Bible translation in India.

Chinese Bible translation in India was started by the College of Fort William which promoted Bible translations into eastern oriental languages. Lassar, who was hired for Chinese language teaching and Bible translation into Chinese, was introduced to Marshman under the prospect of a college downsize plan. Under Lassar's instruction, Marshman learned Chinese language with Confucian canons. In the translation, Marshman's main work was to revise and improve Lassar's first translation draft from the Armenian Bible with Greek or Hebrew text. In the process of translation, the movable metal-type printing system was also developed. Finally, this comprehensive approach also examines the main contributors of the first Chinese Bible translation, and thus it is clarified that the Chinese Bible translation in India is a relic of Christian union.

<Abstract>

Review of German Bible Society's One-Year Bibles and Suggestions for Korean Edition Development

Eun-Geol Lyu
(Hoseo University)

The purpose of this article is to review Bibles designed for one-year reading recently published in Germany, and to make suggestions for preparing such Bibles for Korean readers in the future. Each of the four versions reviewed has its own strong and weak points. *Jahresbibel*, based upon Luther's translation, has a distinctive order of texts that lists Psalms first, and then texts from the Old and New Testaments. But it does not provide readers with any expository comment. *Leuchfeuer*, *Kompass Bibel*, and *Die neue gute Nachricht für dich*, on the other hand, add informative introductions to the text of *Gute Nachricht in heutigem Deutsch*, helping us read through the Bible and grasp their profound meaning.

Korean Christians have shown so far little interest in Bibles for such reading purpose. But reading through the Bible has much more importance than one might think, for we can find a fundamental hermeneutical principle, according to which we should not try to justify our thoughts on the basis of the Bible, but rather let the text speak to us and have influence on our lives.

If we are going to provide such Bibles, we need to note that it is advisable to make various versions of one-year reading Bible, depending upon readers' needs first. We then need to adopt readable texts such as 'New Hangeul Translation' which is presently being prepared, in order to facilitate a better understanding.

<Abstract>

Biblical Hebrew and Modern Hebrew: How Much Do They Understand?

Ray Pritz
(The Bible Society in Israel)

Bible translations undergo periodic revisions, in part because all living languages are fluid and evolving. The language of the Old Testament underwent its own evolution over the hundreds of years between the composition of the first books and the last ones. Such a process of change continued until Hebrew ceased to be a spoken language in the Second or Third Century AD.

There followed a hiatus of close to seventeen hundred years, when attempts were begun to revive the language. The Hebrew spoken in the State of Israel today is the result of many forces, including artificial creation of words to adapt the language to the modern era and the normal dynamics of spoken language evolution from early in the Twentieth Century until today.

Until now there exists no translation of the Old Testament in Modern Hebrew. As a result, while biblical Hebrew terms are very frequent in today's Hebrew, there is a constant danger that "familiar" words and phrases actually carry meanings that are significantly (or completely) different from what they meant in Bible times. This means that the average Israeli reading the Old Testament will encounter many words and grammatical forms that are quite unfamiliar. On the other hand, she or he is liable to read a passage, seemingly with understand, but they will have quite misunderstood what was meant by the original writer.

This article looks at these potential pitfalls of misunderstanding. A number of specific words are discussed, some of them hapax legomena, others that today have very different lexical meaning from what they carry in the Bible. There is also a discussion of tools that can be used to derive the possible meanings of hapax legomena.

There is then a discussion of a project undertaken by the Bible Society in Israel to produce an annotated edition of the Old Testament in which explanations are given of words and phrases that the modern Israeli will find

impossible to understand. The annotations also cover expressions that are likely to be misunderstood because of lexical differences between biblical and modern Hebrew. An example is given from Nahum 2:4-5.

<Abstract>

The Second Use of ἁμαρτία (*hamartia*) and δικαιοσύνη θεοῦ (*dikaiosune theou*) in 2 Corinthians 5:21 Revisited

Ho Hyung Cho
(Chongshin University)

Unlike the Corinthians who had a worldly, fleshly perspective and lived their lives according to such standards, Paul had a different perspective and lived a life based on spiritual standards. In Christ, God reconciled Paul to himself, and as an ambassador, Paul accomplished his task to reconcile the world to God (5:19-20). 2 Corinthians 5:21 shows the content of “the word of reconciliation” that brought about reconciliation in the relationship between God and Paul himself, and between God and the world. It is a marvelous verse in the Scriptures. Despite its beauty, scholars debate the second use of ἁμαρτία and δικαιοσύνη θεοῦ in the verse. As a matter of fact, the two terms are the most controversial ones in 2 Corinthians and even the New Testament. In this paper, I investigate the meanings of the second use of ἁμαρτίαν and δικαιοσύνη θεοῦ. First, having identified the structure of verse 21, I examine two grammatical issues: 1) Even though the subject in the second part of verse 21 is “we,” it is appropriate to consider “God” as an implied subject because the actual subject of the second part is not an active agent but a passive one who receives something given or acted by God through (or in) Christ’s redemptive works. 2) The second use of ἁμαρτίαν in the first part is parallel to δικαιοσύνη θεοῦ in the second part. Second, in defense of objections raised against the sense of a sin offering, I argue that the second use of ἁμαρτίαν has the sense of a sin offering in the context of 5:17-20 and in light of the book of Isaiah that God sends His own son, Jesus Christ, as a sin offering and condemns sin in the flesh. Third, I explore the meaning of δικαιοσύνη θεοῦ in interaction with N. T. Wright who interprets ἡμεῖς in verse 21 and opposes imputed righteousness. In particular, I focus on his two ways of interpreting 2 Corinthians 5:21: ἡμεῖς as the main key to understanding the phrase δικαιοσύνη θεοῦ and the sense of imputed righteousness which does not appear in 5:21. On the basis of the above

arguments, I argue in this paper that the second use of ἁμαρτίαν has the sense of both Christ's identification and a sin offering, and that δικαιοσύνη θεοῦ signifies both imputation and God's action in Christ.

<Abstract>

Die 28. Auflage des Nestle-Aland: Eine Einführung
(Stuttgart: Deutsche Bibelgesellschaft, 2013):
A Review on Trobisch's Guide to the Nestle-Aland 28
Greek New Testament

Kyoung Shik Min
(Yonsei University)

This paper reviews David Trobisch's book entitled *Die 28. Auflage des Nestle-Aland: Eine Einführung* (Stuttgart: Deutsche Bibelgesellschaft, 2013). This volume is also published in English under the title *A User's Guide to the Nestle-Aland 28 Greek New Testament* (Atlanta: Society of Biblical Literature, 2013) in the same year.

This book is structured in three parts according to the level of knowledge. The first part is for beginners who have never been familiar with previous editions of *Nestle-Aland Greek New Testament*. This book will guide them to the world of *Nestle-Aland Greek New Testament* and give them some critical ideas about issues in New Testament textual criticism.

The second part is for (graduate) students who have some knowledge and special interest in biblical literature. Through exercises, it helps readers check their knowledge, and leads them to a better understanding of the 28th edition of *Nestle-Aland Greek New Testament*. Finally, it helps them to apply the information of the edition to biblical studies.

The third part is for experts in the academic field, namely biblical teachers, professors, and preachers. It gives not only an overview of changes in the 28th edition of *Nestle-Aland Greek New Testament* but also an overview of strengths and weaknesses of this edition.

Readers who have interest in biblical literature and want to read the New Testament in Greek, and who have to interpret the Greek New Testament professionally will find this book useful.