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<Abstract>

**A Proposal for the Korean Translation of the Verb **טָפַט**  
in Judges: Focused on Judge Othniel**

Sok-Chung Chang  
(Catholic Kwandong University)

This study is to explore the possibility of newly translating what has currently been translated as “he became a judge of Israel” in Judges 3:10a. The verb **טָפַט** is used in the stories of individual judges in the book of Judges. The noun **טָפֵט** in participle form has never been used for any of the judges. However, the Korean Bible translates as if there is a noun form in the sentence. We do not know the exact meaning of ‘becoming a judge’ according to the text in Judges. Therefore, we need to have a new translation for Judges 3:10a as well as for all other cases in Judges where the verb **טָפַט** is used.

This study proposes that the plausible meaning ‘to rule’ needs to be applied to the verb **טָפַט**, and indicates that ‘to judge’ is only one of many possible meanings of the verb **טָפַט**.

Furthermore, other passages in the Hebrew Bible than Judges also support the proposed translation of ‘he ruled Israel’ instead of ‘he became a judge for Israel.’ 2 Kings 23:22, Ruth 1:1, and 1 Samuel 7:6, 15-17 show that the verb **טָפַט** is already translated as ‘he ruled Israel’ in the Korean Bible. These examples suggest that the translation ‘he became a judge for Israel’ is done only in Judges and not elsewhere in the Hebrew Bible.

Not only in the case of Othniel, but also in all other cases of judges in the book of Judges, the translation of the verb **טָפַט** should be coherent and reasonable. In order to convey the meaning of the verb **טָפַט** and to identify the role of a judge as the ruler for the people of Israel (both as a commander in war and a civil administrator), the proposal for a new translation, ‘he ruled Israel as a judge’ is a promising candidate.

<Abstract>

## The Meaning of the Noun עפלים in 1 Samuel 5-6

Changyop Lee  
(Anyang University)

This paper starts with the translation issue of a noun עפלים in 1 Samuel 5-6. The noun עפלים in 1 Samuel 5: 6, 9, and 12, and 6: 4-5 is not tumors but hills that are classified as residential areas. This alternative reading is consistent with the emphasis of 1 Samuel 5-6 on the place of the ark where it should be placed. The ark of the LORD stayed in the field of the Philistines for seven months. The lords of the Philistines decided to offer five golden mounds, that is, five golden mice as *'asham*. Mice are not real mice as the Septuagint mentions. The *waw* before the noun mice or tumors is not taken as the coordinate conjunction but as *waw explicative* in 1 Samuel 6: 4, 5, 11, and 18. The golden mice are used as synonymous to the golden mounds. The golden mice mean the golden figures in 1 Samuel 6:8 and 15.

The reading of the Septuagint that the mouse was a vehicle to carry the disease is not plausible, but we need to accept that the Septuagint can be consulted when we decipher the meanings of the BHS text. We can see that the Septuagint fails to deliver the original meaning and intent of the BHS 1 Samuel 5-6. The Philistines who wanted to stop the plague had to repair their fault by giving votive offerings called *'asham*. The five lords of the Philistines did not repeat Pharaoh's mistakes. After David had to give sacrifice to atone for his sin in 2 Samuel 24, the plague was averted from Israel but the author of 1 Samuel 5-6 does not tell explicitly whether the outbreak of plague in the cities of the Philistines stopped or not.

<Abstract>

**Hezekiah's Removal of High Places (2Ki 18:4)  
and Jeroboam's Sin (1Ki 12:26-32):  
Comparison of Hebrew Bible (MT) and Korean Versions**

Sang-Won Lee

(Presbyterian University and Theological Seminary)

In this paper, I attempt to study how the Korean Bible could help to understand the formation process of the Old Testament text. For this purpose, I will analyze Hezekiah's cult reform in 2 Kings 18:4 and Jeroboam's sin in 1 Kings 12:26-32, which are recent issues concerning Kings among scholars. The analysis will show that 2 Kings 18:4 is part of the original text, and that 1 Kings 12:26-32 (except 12:30a) is also written by a single author.

Some scholars argue that the narrative about the removal of high places in 2 Kings 18:4 is written at a different period from the destruction of pillars and Asherah. This thesis is, above all, based on Hebrew verbal form *w<sup>e</sup>qaṭal*. However, the verbal form *w<sup>e</sup>qaṭal* expresses that the narrated events of the past took place almost at the same time. Contrary to what some scholars insist, this verb form points out that past events catalogued took place simultaneously. Therefore, 2 Kings 18:4 cannot be divided into two different literary phases.

In addition, some scholars suggest that the topic of 1 Kings 12:26-30 regarding Jeroboam's sin is particularly disobedience against cult-unification. But the thrust of the text in question is not cult-unification but idolatry of worshiping golden calves. In 1 Kings 12:26-32\*, which is literarily unified, Jeroboam is accused of committing idolatry by worshiping golden calves and constructing high places. Therefore, we cannot divide diachronically the narrative of Jeroboam's sin.

Adequate translation of the significant verbal form *w<sup>e</sup>qaṭal* on the issue of text formation already exists in the Korean Bible. But the Korean translation does not exactly reveal the intention of the text. That is why I suggest a new translation of נתן and לפני הלך in 1 King 12:29-30 and במות בית in 12:31. My suggestion is as follows:

“<sup>29</sup> And he set up the one in Bethel and the other he gave to Dan. <sup>30</sup> And this thing became a sin. So the people went, in front of the one, to Dan. <sup>31</sup> And he made the house of high place.” (1Ki 12:29-31a).

<Abstract>

**Characteristic of Verb Form in the Translation of the Septuagint  
Chronicles: Infinitive Construct and Infinitive Absolute**

Suk-il Ahn

(Westminster Graduate School of Theology)

This study examines the translation technique of the Septuagint Chronicles, raising the question whether the translators of the Septuagint employed a literal translation or an exegetical translation. In particular, the verbal system of Hebrew is very different from that of Greek, so when the original language (Hebrew) is translated into the target language (Greek), the translation of each verb form becomes a problem. In the case of the Septuagint translation of Chronicles, however, both forms of Classical Biblical Hebrew and Later Bible Hebrew in Chronicles give rise to an additional problem to the Septuagint translators. Significantly, one of the characteristics of LBH is the infinitive verb form, which includes infinitive construct and infinitive absolute. The former is frequently employed in Chronicles, whereas the latter rarely occurs. If we examine the usages of Greek translations of the infinitive constructs and absolutes in Chronicles, we would know if the Septuagint translators have already recognized the characteristics of CBH and LBH. Accordingly, the author traces the Greek translations of the infinitive constructs and absolutes in Chronicles based on Good's study of the Septuagint translation, and points to the characteristic of LBH (e. g., the frequent use of the infinitive construct + *l<sup>e</sup>*), going beyond Good's. As a result, this study shows that the Greek translations of the infinitive constructs in Chronicles are diverse and dynamic even though they are generally translated as accorded to Hebrew verb form (e. g., Hebrew infinitive as Greek infinitive). In the translations of infinitive absolutes (generally translated as Greek participles), they seem to have used a translation technique close to literal translation, even though there is no equivalent of the infinitive absolute in Greek verb forms. In this regard, the Septuagint translators of Chronicles appear to have employed literal translation technique. Yet, it is not easy to confirm that they have known the characteristics of LBH.

<Abstract>

## **God's Holy Nation in His Design: Ezekiel 37:15-28**

Young Bok Park

(Seoul Bible Graduate School of Theology)

After the introduction of a series of actions in 37:15a-17b, God commands Ezekiel to perform a curious symbolic action (37:19a-20c) and prophesy its implied meaning (37:21a-28c) before the eyes of Ezekiel's contemporary audience ('the children of your people' in 37:18b). God's expectation that they will be asking questions concerning the meaning in 37:18a-e is located in a central position in the text, and functions as the starting point for the following prophecies, thus binding them together into the whole discourse.

In terms of participants, however, when one perceives the fact that the implied meaning has nothing to do with Ezekiel's contemporary audience but with 'the children of Israel' (37:21c), which is a reference to God's real people in the future (cf. 37:23d-25e and 37:27b-c), one has to ask why God intends them to watch the curious symbolic action, to listen to the hopeful message for the future, and to hear what the implications of these signs will be. In light of this detail, God's eleven actions to 'the children of Israel' (37:21c-28c) in the message need to be dealt with.

In the message of hope, the fact that unity is highlighted throughout the discourse is obvious. The root  $\text{אֶחָד}$  'one' occurs eleven times in the discourse, and each of these occurrences signify one nation that shall not be divided, and that shall be reigned over by one shepherd. What does this imply for the unity of this prophecy? In God's eleven activities, the one nation of the children of Israel will be established in the future on the mountains of Israel, and will never be in contact with any defilement again (37:21c-23c). God's servant David as the only shepherd will rule over them, and they will observe God's ordinances and statutes (37:23d-24e). All of these actions will culminate into an eternal covenant and the establishment of God's sanctuary in their midst forever. The text concludes that God sanctifies Israel and that the nations will know it (37:27a-28c). In short, all of God's activities aim at one future holy nation. The



holy nation in God's design is going to be established by the Lord himself as the sanctified Israel in the sight of the nations, not according to any desires for restoration or plans to repent that Israel itself might have.

<Abstract>

## **Arguments for the Identification of Mt. Sinai: Problems and Tasks**

Mi-Sook Lee  
(Presbyterian University & Theological Seminary)

Mt. Sinai was a primary destination on the Exodus route, and was the place where Israel met with God and entered into covenant with His laws. The special status of Mt. Sinai is reflected in the name “Yahweh’s mount” (Num 10:33) or “God’s mount” (Exo 4:27; 18:5; 24:13). However, it is difficult to find the locations of the Exodus stations because ancient toponyms are not found in the Sinai Peninsula. Jews, Christians, and Muslims have tried to find the holy mountain since ancient times. A recent book published in Korea argues that Mt. Sinai is not in the Sinai Peninsula, but rather in the Saudi Arabian Peninsula, the land of Midian. This book has provoked not only substantial public concern, but also scholarly disputes.

This study seeks to define a proper method to identify the biblical sites and to discuss future tasks related to our recent arguments for the identification of Mt. Sinai. Research from the early and late nineteenth century was not considered in our recent arguments about Mt. Sinai. Therefore, the purpose of this study is to define the questions and to delineate remaining assignments for its identification by examining past studies and the focus of research methods.

We should depend on ancient traditions and diaries of pilgrimages in order to find the location of Mt. Sinai since the Old Testament does not identify the site. However, Jewish and Christian traditional materials from ancient times do not specify the location, so we cannot use them as decisive sources for its identification. Although many explorations and archaeological excavations have been conducted in the Sinai Peninsula from the nineteenth century to the late twentieth century, the historic path of the Exodus and the location of Mt. Sinai are not definitively known. Until even recently since modern times, explorations raised as essential methodology for the identification on Exodus itinerary have largely depended on the local citizenry's oral traditions, whose methods turn out to be problematic.

In that case, what are the remaining tasks to identify Mt. Sinai? First, this

study suggests a hermeneutic task that could analyze different traditions among the texts dealing with the Exodus route in Exodus, Numbers, and Deuteronomy. It is necessary to study the stations list in Numbers 33 as a principal text, which has been neglected recently as compound text. In addition, the relationship between the Exodus stations and the wildernesses merits close attention. Also needed is an extensive environmental survey including geography, geology, ecology, climatic, and water resources in the Saudi Arabian Peninsula as well as the Sinai Peninsula. Finally, an archaeological mission is needed including archaeological studies and excavations in the Saudi Arabian Peninsula, which have relatively been ignored. The importance of identifying Mt. Sinai makes it necessary to use careful and consistent methods.

<Abstract>

**The Translation of Hebrew Deferential Self-Reference:  
Dialogues in 1 Samuel 1-3**

Yoo-ki Kim  
(Seoul Women's University)

This article focuses on the deferential self-reference expression 'your servant' in Biblical Hebrew and the Korean deferential pronoun *cheo*. There are similarities between these two forms in terms of pragmatic functions. But they differ in their morphosyntactic properties and frequency of use. The Hebrew forms have not been fully grammaticalized to be recognized as pronouns. More importantly, these forms alternate with first-person forms such as pronominal suffixes, verbal conjugations, and independent pronouns.

An examination of the major Korean translations of 1 Samuel 1-3 reveals that most of them simply render deferential self-reference forms lexically, though their lexical meaning cannot usually be found in the original Hebrew text. This type of literal translation could cause confusion among the readers. They might think that the speaker is literally a slave of the addressee or is flattering his/her superior, while in fact the forms are regular means of deference in Hebrew.

Hebrew deferential self-reference forms can better be rendered using the Korean deferential pronoun with the help of other means of deference. In addition, the absence of deferential forms when speaking to a status-marked person can signify that the speaker is on an equal standing or in intimate terms with the addressee. Therefore, both the presence and absence of deferential forms can serve as markers that inform better functional translations.

<Abstract>

## **A Thought on Some Grammatical Terms and Their Proposed Korean Translations in the Study of English and Biblical Hebrew**

Dong-Hyuk Kim  
(Yonsei University)

The present study investigates some grammatical terms in English and Biblical Hebrew (BH), and their Korean translations that may cause misunderstanding: *adjective* and its translation *hyeongyongsa* (형용사), *verb* and its translation *dongsa* (동사), and *stative verb* and *fientive verb* and their translations *sangtae dongsa* (상태 동사) and *dongjak dongsa* (동작 동사). The study argues that the grammatical concepts that the English expressions refer to in English and BH differ from the ones that the Korean expressions refer to in Korean.

First, *adjectives* in English and BH differ from *hyeongyongsas* in Korean. Morphologically, *adjectives* decline whereas *hyeongyongsas* conjugate. Syntactically, *adjectives* require a copula to be a predicate while *hyeongyongsas* need an ending. Therefore, rather than translating *adjective* as *hyeongyongsa*, it seems better to invent a new expression like *sogseongsa* (속성사).

Second, the category called *verb* in many languages including English and BH is generally translated as *dongsa* in Korean. In English, BH, and many other languages, *verbs* are understood to conjugate morphologically and to be able to be a predicate syntactically. On the other hand, Korean *dongsas* should meet an additional condition: the fientive meaning. Therefore, the category of *verbs* and that of *dongsas* do not overlap well enough, and the latter is not a satisfactory translation of the former. The study suggests *seosulsa* (서술사) as an alternative.

Third, verbs are grouped into fientive verbs and stative ones, generally translated as *dongjak dongsa* and *sangtae dongsa*. Following the foregoing discussion, *dongjak seosulsa* (동작 서술사) and *sangtae seosulsa* (상태 서술사) are to be preferred.

<Abstract>

## **Reflection on Matthew's Suffering Kingdom of Heaven (Mat 11:12)**

Seong Hee Kim  
(Ansan University)

Matthew 11:12 has been a notorious and ambiguous verse for both translation and interpretation in Biblical Studies. The key depends on how we interpret βιάζεταί. There are four possible cases as follows: 1) a middle voice with positive meaning, 2) a middle voice with negative meaning, 3) a passive voice with positive meaning, or 4) a passive voice with negative meaning. In terms of grammar and Matthean context, it seems right for me to take the fourth, especially because of the following two Greek terms, βιάσται and ἀρπάζουσιν which always come with negative meanings. In that case, the meaning implies that the kingdom of heaven has suffered violently, and that the violent has taken it by force. Most Korean versions of the Bible chose the passive form. However, its theological meaning still remains ambiguous. When Korean churches use it in their ministry and preaching, and even in theological thesis of academia, they almost tend to choose the positive meaning that the kingdom of heaven comes forcefully, and that those who exert ardently can take it. This is mainly because it is in harmony with Luke 16:16 (“the Good news of the kingdom of God is preached and everyone enters it forcefully”).

Indeed, both Matthew 11:12 and Luke 16:16 seem to draw the verse from their common source (may be, Q). However, each applies it to its unique literary context for each theological purpose. Therefore, we don't have to keep those verses in harmony. It is more reasonable to understand it respectively in the narrative flow of each gospel. Matthew 11:12 should be understood within Matthew's story apart from Luke 16:16. Matthew has his/her own plot within the narrative concerning the kingdom of heaven which is the most significant theological term in Jesus' ministry. The whole literary theme of Matthew 11 is about the negative responses to the kingdom of heaven (11:2-24) and Jesus' new invitation (11:25-30). Within this flow of the story, Jesus deploras the imprisoned John the Baptist as an example of the suffering kingdom, and demands his

disciples to respond with ears to hear to the kingdom of heaven, which is the counter-concept of the Roman empire. From the time of John the Baptist, via Matthew's time, and until today, the kingdom of heaven has suffered violently, and those in authority and power have still taken it violently. Alas!

<Abstract>

**Bible Translation and a Contextual Reading of the Text:  
A Case Study with the Parable of the Prodigal Sons**

Jayhoon Yang  
(Hyupsung University)

The purpose of this article is to suggest a contextual reading of the biblical narrative in translating the Bible. Bible translation is not a simple, mechanical process of changing a word in a source text into a probable corresponding word of the target language. It is more than a word-for-word or sense-for-sense matching work; it is rather a complicated series of action where lots of elements such as linguistic, sociocultural, artistic and literary aspects are to be considered.

I briefly surveyed what the translation scholars and theorists have been interested in when they define the concept and function of the act of translation. I criticised some key theories and methodologies such as formal equivalence, dynamic equivalence, functional equivalence, skopos theory, and Literary Functional Equivalence, and argued for the importance of the balance between the author or original text oriented stance and the reader/receptor/consumer oriented stance in Bible translation.

I suggested reading biblical texts from the context to find out how the author or the text expected the implied reader to understand or to feel when they read or listened to biblical texts. Admitting that to guarantee absolute objectivity is impossible when reading and translating a text, I argued that in spite of this, Bible translation should be, in a sense, conservative as to illuminate the originally intended meaning and effect, and as to help the reader understand and feel them as closely as possible.

I examined the parable of the prodigal son in Luke's Gospel employing contextual reading methodology, and suggested three new translations of 'δουλεύω (v. 29)', 'στολήν τήν πρώτην (v. 22)', 'συναγαγών (v. 13)' into Korean by reading the narrative from the context.



<Abstract>

## **The Examination of “the Equality with God” and the Interpretation of Philippians 2:6-11**

Seung Hyun Lee  
(Hoseo University)

Philippians 2:6-11 has been at the center of Pauline scholarship for a long time. The passage is called the Kenosis hymn, since it praises Jesus' emptying himself for the sake of others. While it was Ralph Martin's view that stood out as the most popular among scholars, N. T. Wright challenged him on the basis of Hoover's linguistic analysis of the term *harpagmos*. However, many scholars then published their articles, criticizing Wright in various ways. They claim that *harpagmos* does not necessarily mean what Jesus had already possessed before his kenosis, that the articular infinitive is not anaphoric, and that God's form cannot be a synonym for God's glory or nature. In this article, I will explore the key points of Wright and Hoover, and then, examine other scholars' criticism of them. In light of their challenge against Wright and Hoover, the author will then reexamine the kenosis hymn in Philippians 2:6-11, and question their view that the equality with God was what Jesus possessed in heaven before his incarnation. The author argues that the equality with God is what God offered to Jesus at his exaltation as a compensation for his humbleness. While Jesus existed in the form of God before his incarnation, namely, in the divine status in heaven, he was not equal to God in every aspect of his status since he then and there was not called the Lord of the universe yet. According to the author's analysis of the Kenosis hymn, the equality with God consists of the possession of God's name the "Lord" and his cosmic lordship over those who are in heaven, on earth and under the earth. According to the overall structure of the hymn, it seems to be true that Jesus did not possess this equality with God before his incarnation. It is only after his death and resurrection that Jesus was exalted as Lord, and was bestowed the cosmic lordship. The name Lord, which was originally God's name, and the cosmic lordship, which belonged to God only, now become status markers for the exalted Jesus. And this exaltation of Jesus became true as a result of God's reward for his obedience and humbleness. The author knows that he does not have the last word for this complicated hymn of Philippians 2:6-11, but it is his hope that this article will help scholars move forward in their analysis of the Philippian hymn beyond what Wright and Hoover have argued.

<Abstract>

## **A Contextual Understanding of ἀτάκτως (ataktōs) in 2 Thessalonians 3:6, 11 and Its Translation Revisited**

Sun Wook Kim

(Westminster Graduate School of Theology)

This study is a proposal for translating the Greek ἀτάκτως (2Th 3:6, 11) to “idle and insubordinate” in light of contextual understanding. In the English-speaking world, many scholars have pointed out the limitations of translating ἀτάκτως simply into “idle”: for example, RSV and ESV translate this word into “idle”. Instead of rendering it into “idle”, however, NKJV translates it into “disorderly”, and NIV into “idle and disruptive”. I believe the Greek ἀτάκτως in 2 Thessalonians 3:6, 11 contains two meanings: “idle” and “insubordinate”. In the context of this passage (2Th 3:6-15), those who behave ἀτάκτως have the attitude not only of refusing to follow the tradition received from Paul and his co-workers (so its translation is “insubordinate”: 3:6; cf. 2:15; 3:14), but also of being unwilling to work (so its translation is “idle”: 3:11; cf. 3:10). Furthermore, while not working, they became busybodies whose behavior is disruptive to the church. In an eschatological view, the misunderstanding of Christ’s return led them to refuse working and to create disorder in the community because they thought that the effort to build up treasure on earth would be unworthy at the end of time. The discussions about Christ’s return (1Th 4:13-5:11; 2Th 2:1-17) appear as a major subject in the Thessalonian letters, and this fact leads to the assumption that some of church members expected the eschatological events as imminent that they abandoned their jobs. They might have been the persons who were not willing to work and were disobedient to Paul’s apostolic teaching due to their misunderstanding and false teaching of the eschatological events. Because they also exerted bad influence on church members, church discipline was needed to correct them and to stabilize the church. Therefore, I believe the proper translation of ἀτάκτως is ‘idle and insubordinate’. In light of the translation of ἀτάκτως I have proposed, its adjective form, τοὺς ἀτάκτους in 1 Thessalonians 5:14 (the substantival use

of the adjective) should be translated into ‘those who are idle and insubordinate’; and its verbal form, ἠτακτήσαμεν in 2 Thessalonians 3:7 into ‘we were idle and disorderly’.

<Abstract>

**Intertextuality and Biblical Translation:  
A Proposal for Translating Hebrews 12:15b in Korean**

Jaechon Cho  
(Torch Trinity Graduate University)

The use of the OT in the NT is such a widespread phenomenon that exegetes, for the last decades, have taken much care in identifying various patterns of the use and applying them in Biblical exposition. It goes without saying that a translator of the Bible should examine carefully the ways in which the OT passages are used in the NT, and reflect on the actual translation whatever insights garnered from such studies. I approach this issue from two directions.

First, the issue of proper signification of the OT passages that are used in the NT merits our attention. I find the signification of intertextuality in major printed Korean translations neither accurate nor adequate. The *New Korean Revised Version* (1998) is riddled with singular problems while other versions share common weaknesses. I suggest we employ the reference system of *Novum Testamentum Graece* together with its organization of inner and outer margins.

Second, I take Hebrews 12:15b as a test case for examining intertextuality in the NT and for applying whatever observations in translating the Greek text into Korean. Again, *NKRV* and some other versions fall far short of presenting the unique nuances couched in intertextuality. The context of the original passage, Deuteronomy 29:17b (LXX) in this case is of prime importance in deciding how we should put Hebrews 12:15b in Korean. Other considerations such as lexical studies, syntax, textual criticism of the original passage are all in play as well.

Every reader of the Bible is encouraged to grasp the meaning of the Biblical text as much and as deeply as possible. Korean Christians will be aided greatly in that regard by a translation that reflects intertextuality fully and provides accurate signification of it.

<Abstract>

**An Investigation on Textual Changes of  
the *UBS Greek New Testament, 5th Edition***

Dong-Soo Chang

(Korea Baptist Theological University/Seminary)

The purpose of this paper is to investigate textual changes in the Catholic Letters of the United Bible Societies' *The Greek New Testament, 5th Edition* (UBS 5th). There are 33 readings in the text of the UBS 5<sup>th</sup> edition as well as the Nestle-Aland 28<sup>th</sup> (NA 28th) edition which differ (sometimes significantly) from those of the UBS 4<sup>th</sup>/NA 27<sup>th</sup> editions of 1993. This is because the Editio Critica Maior (ECM) representing a new level of scientific research (CBGM, Coherence-Based Genealogical Method) on the text and offering a text newly established on this basis is already available, and the text of the Catholic Letters was taken from the ECM, and apparatus was reconstructed on the basis of this text.

But we are not in a position to completely understand why particular readings have been chosen without additional material supporting the textual decisions made in the ECM (and especially a textual commentary). Sometimes this can be discerned by new evidence or other discussions; some general tendencies can be discerned by the differences between the ECM and the NA 27<sup>th</sup>/ 26<sup>th</sup> editions or the UBS 4<sup>th</sup>/3<sup>rd</sup> editions.

In this regard, this paper provides a short introduction to the CBGM, a critical overview of those 33 textual changes, and some detailed analysis on several passages that merit closer attention. An analysis of some of these variants is done in order to see how and why several new readings have been adopted in this new edition.

This paper provides three results from the analysis, and critical evaluation on them. First, it is not easy to discern any general tendency among these variants because sometimes the new readings follow early witnesses like Sinaiticus or only Vaticanus (Jud 5) or even only early versions (without any Greek manuscripts) in 2 Peter 3:10 while at other points, they follow the later Majority

(Byzantine from this edition) text or even only some later Minuscules like P (025) in 1 Peter 4:16.

Second, new readings of the UBS 5<sup>th</sup> edition at several passages like 1 Peter 4:16; 2 Peter 2:18; 1 John 5:10 and 5:18 can surely be better, and in some cases like James 2:3; 1 Peter 1:6; and 2 Peter 2:6, old readings of the UBS 4<sup>th</sup> edition may be better. This not only signifies both strengths and weaknesses of the CBGM but also reflects the result which is not from the editors' reasoned eclecticism but from the application of the CBGM.

Third, since the CBGM emboldens editors of the ECM to go against the bulk of the manuscript evidence at significant moments, textual choices of the ECM/UBS 5<sup>th</sup> edition can only be understood in light of the CBGM. Therefore, detailed textual commentary on textual decisions as well as further intensive studies on the relevance of this method should follow.

<Abstract>

## **A Korean Linguistic Approach to the Causative of the Lord's Prayer**

Hyeyoung Jeon  
(Ewha Womans University)

This study aimed at examining the causative in the Korean translation of the Lord's Prayer in terms of Korean linguistics, and at investigating how Christians recite the clause and understand its meaning. According to Korean linguistics, the sixth petition of the Lord's Prayer indicates that God as a causer is involved in a causative action of a 'test' by translating a causee of the clause as 'we' and using accusative case '-reul' instead of nominative case '-ka'. In addition, although there had been a long debate about whether the expression regarding the causative action should be translated as 'temptation' or 'test', it can be observed that the term 'test' became established as the Korean expression given its long-lasting use in the Korean church. In the case of the causative '-kae hada', 'lead us not into temptation' has been translated to the structure, 'lead us into temptation' in the New Korean Revised Version, indicating a conflicting meaning structure compared to the previous version of the Lord's Prayer. In other words, the causative action of the causer 'God' has a contrary meaning according to different versions of the Bible.

This study surveyed 132 Christians to examine how they understand the meaning of this clause. The results demonstrate that there are more than three versions of this clause being recited by the respondents. Furthermore, the respondents do not grasp the meaning of causative clause that they recite because their understanding of the clause varies, even when they are reciting the same version. The result of the chi-squared analysis shows that there is a statistically significant difference between the meaning of the clause which the respondents understand in the Lord's Prayer and the expression regarding God that they have been thinking about, and that the correlation between these two variables is high.

<Abstract>

**The Eschatological Blessing (בְּרָכָה) of the Spirit in Isaiah:  
with Special Reference to Isaiah 44:1-5**

YunGab Choi  
(Kosin University)

In this paper, we attempt to identify the eschatological blessing (בְּרָכָה) of Spirit in Isaiah 44:1-5 from the emic approach. From the etic approach, the majority of scholars have put forth diverse opinions from their own viewpoints: (1) “innate power and vitality” of the Spirit, (2) the “numerous offspring” of future Israel or a “spiritual change of the people” in the future community, and (3) the “future realization of the blessing” promised to Abraham and Jacob. Even though they have made diverse arguments on this issue, it is definite that they cannot reach the proper consensus on it. Therefore, we pursue, against the viewpoints of the majority of scholars, the identity of the eschatological blessing of the Spirit in this paper with an emic approach to Isaiah 44:3-4, and reach the conclusion that this blessing of the Spirit is none other than the “growth of righteousness” in the future community of Israel with the life-giving power of the Spirit. In order to resolve this issue, we utilize the text-linguistic approach, literary approach, and intertextual approach (canonical approach), all of which are text-oriented and text-sensitive approaches to the issue. The emergence of this “righteousness” with the life-giving ministry of the Spirit must be *the blessing* for both Israel and the ongoing Christian community since it signifies the prevailing emergence of the “total rectitude” and the “new order” in their spiritual and ethical life — peace, security, and quietness in secure dwelling. This also implies the reversal of the disorder and chaos in human life. Therefore, there is no doubt that the growth of righteousness implies the complete reversal of Israel’s fortune, thus signifying the eschatological blessing (בְּרָכָה) of the Spirit in Isaiah 44:1-5!



<Abstract>

**The Hebrew Proto-Masoretic Text of Habakkuk 3:1-4  
and Its Interpretive Presentations in Other Biblical Texts**

Kyung-Sik Park  
(Mokwon University)

The purpose of this study is to compare different texts' nuance and variation based on redaction criticism and textual criticism in order to see how the texts were written, changed, and transmitted from one generation to the next. Frequently text critical scholarship presupposes that the old Greek of the Septuagint is actually the base text for the entire biblical tradition. However, there are some issues that do not support that hypothesis.

I will compare five texts of Habakkuk 3:1-4 in the order of the suggested dates of the manuscripts: the Hebrew proto-Masoretic Murabba'at Scroll of the Twelve Prophets (Mur88; the second cent. C.E.); the Greek Septuagint (LXX) represented by Codex Vaticanus (Codex B; the fourth cent. C.E.), which is the oldest complete manuscript of the Greek Bible; the Syriac Peshitta (Peshitta; the seventh cent. C.E.) edited by Anthony Gelston; the Hebrew Masoretic text (MT; around 1,009 C.E.) based on Codex Leningrad B19A, which is the oldest complete Masoretic manuscript of the Hebrew Bible in the world; and the Aramaic Targum Jonathan on the Prophets (TJ; the sixteenth cent. C.E.) edited by Alexander Sperber.

Through the analysis, the intention of the scribes who translated biblical texts is recognizable when we compare the texts because there are clear editorial works which reflect the scribes' own theological and religious viewpoints. The proto-Masoretic text is the base text for other biblical texts because the LXX, the TJ, and the Peshitta clearly show that they are more interpretive presentations of the proto-Masoretic text. The scribes did not simply translate the text literally. They tried to correct any problem in the text using their own interpretation.

<Abstract>

**Christ as a Model for Eschatological Worshipping Community:  
Rereading Romans 15:7-13**

Youngju Kwon  
(Asbury Theological Seminary)

Based on the premise that Paul's theology and ethics are interrelated rather than separated, this article rereads Romans 15:7-13 with a particular concern to prove that Paul's various ethical admonitions are profoundly shaped by his theology, especially christological and eschatological beliefs. Despite the presence of a number of christological and eschatological beliefs interwoven in this passage, there are two undergirding beliefs. Regarding the eschatological belief, Paul believes that, through the eschatological Christ's event (i.e., his death and resurrection), Gentiles are now incorporated into a new eschatological people of God. His various ethical call for unified worship are the natural corollary of this eschatological belief. Regarding the christological belief, in the catena of scriptural citations (15:9b-12), Christ is essentially depicted as the one who both exemplifies and exhorts mutual welcoming and unified worship. In short, Paul's ethical admonitions are not arbitrary or tactical solutions to ad hoc pastoral problems, but the thoughtful outworking of his coherent theology.

<Abstract>

**Sex, Scribes, and Scriptures:  
Engendering the Texts of the New Testament**

Edgar Battad Ebojo  
(The Philippine Bible Society)

Textual alterations in some of the manuscripts of the New Testament conform to the prevailing socio-cultural milieus from which these manuscripts emerged. Interestingly, a number of these alterations intimate preference for the “stronger sex”, and almost always to the detriment of the “weaker sex”. Using text-critical lenses, this article identifies some passages that may be considered as gender-related alterations in the manuscript tradition, that have preoccupied the exegetical attention of many Bible scholars and theologians for centuries. The varying interpretations that emerged out of this on-going interpretive exercise have undeniably influenced the very fabric of many Churches’ *dogma* and *praxis* with regard to the role of women in ministry and leadership. This paper will attempt to offer alternative appreciation of the evidences pertaining to these textual conundra. In offering this renewed text-critical appreciation, this paper will also appeal to the contributions of new fields of studies, particularly the field of scribal studies, in relation to the ancient socio-anthropological contexts, which might have influenced the form and content of the transmitted passages dealt with in this article. Finally, a reflection on its challenges for the contemporary Asian Church is submitted.

<Abstract>

## **Contributions of the Institute for Biblical Text Research to Bible Translation and Proposals for Its Future**

Hyung Won Lee

(Korea Baptist Theological University/Seminary)

This article was originally presented at the Collaborative Workshop between the Nida Institute for Biblical Scholarship and the Institute for Biblical Text Research (IBTR), on July 8th, 2016 in Seoul, Korea. The main purpose of this article is to review the IBTR's contributions to Bible translation and to propose some meaningful ways through which the institute can widen its ministries.

After introducing the various purposes of the IBTR, the writer describes the IBTR's four main contributions to Bible translation: (1) the publication of *The Journal of Biblical Text Research (JBTR)*; (2) Bible Translation consulting for many countries in Asia; (3) direct contribution to various Korean Bible translations, such as the Korean New Testament or New Translation (1967), the Common Translation of the Holy Bible (1977/1999), the Revised New Korean Standard Version (1993), the New Translation (2001), and the New Korean Translation (a tentative name), which is in development.; and (4) the Korean Translation Workshops (KTW).

In the main section of this article, the writer analyzes all articles published in the *JBTR* according to their stated subjects and scopes in order to evaluate whether the detailed set of purposes of the IBTR is being met. A diagram illustrating the number of articles in each volume of the *JBTR* that belongs to each category is attached at the end of this article. After the analysis, the writer produces crucial observations in relation to Korean Bible translations, studies on biblical texts and languages, biblical criticisms, and the study of Bible translations in general.

In the final section, the writer offers some proposals for the IBTR to widen its ministries in the future. For this purpose, the writer benchmarks some of the ministries of the Nida Institute and the United Bible Societies.

<Abstract>

**The Nida Institute, Its History, Scholarly Focus,  
and the “Turn to Power” in Translation Studies**

Philip H. Towner and Roy E. Ciampa  
(Nida Institute for Biblical Scholarship at American Bible Society)

In this paper, we will address the question, “What, if anything, does the ‘poly-discipline’ of translation studies, largely developed in secular university contexts by scholars quite allergic to anything related to the Bible have to offer Bible translation?” As in the case of many academic disciplines, Translation Studies has gone through a number of paradigm shifts, or “turns” of direction, as it has grown as a discipline. Those turns include the “Pragmatic Turn” in the 1970’s, the “Cultural Turn” in the 1980’s, and the “Power Turn” from the 90’s on up to the present. This essay will focus on the Power Turn, in which translation has come to be understood as a means of exerting power—social power, cultural power, religious power, and cognitive power. Scholarly critiques described translation in contexts of asymmetrical power relations and conditions of hegemony, and practices in which translation, controlled by those in power has abetted subjugation. Resistant translations produced in response by the colonized or other oppressed classes in society were explorations in the application of power to bring their “otherness” to light. We will also discuss some of the implications of the Power Turn for Bible translation, including questions of power and ethics in the Bible.

We suggest that Nida’s innovative approaches to training, his focus on the target audience and their meaning-making voices, and the development of an approach to translation that would empower and incorporate native speakers as translators and eventually as consultants anticipated aspects of the Power Turn.

The Nida Institute seeks to emulate Eugene Nida’s commitment to bringing insights from the widest possible range of academic fields and disciplines to bear upon the work of Bible translation, advancing the work of Bible translation. This essay explains how the “poly-discipline” of translation studies has served as a particularly constructive dialogue partner for our work, informing how we think

of the task of translation, how we train others to do it, and how we understand the effects and dynamics of translations in culture.

<Abstract>

**Book Review – *Der Text des Alten Testaments.*  
*Neubearbeitung der Einführung in die Biblia Hebraica*  
*von Ernst Würthwein*  
(Alexander Achilles Fischer, Stuttgart: Deutsche Bibelgesellschaft, 2009)**

Jong-Hoon Kim  
(Busan Presbyterian University)

The present review deals with “*Der Text des Alten Testament*”, revised and expanded by Alexander A. Fischer from the monumental work of Ernst Würthwein. Fischer’s book is labeled as a expanded revision of Würthwein’s book, but it has actually been overall rewritten. According to the author, Würthwein’s book is assumed to be rewritten because of three factors, which the original author Würthwein could not experience. These are (1) the completed publication of the DJD series in 2002; (2) the newly published Biblia Hebraica (BHQ) fifth edition; and (3) the recently published volumes of the *Göttinger Septuagint* editions, or the so-called Antiochene Text. Fischer targets theological seminary students as main readers. For that reason, Fischer explains each article systematically and in greater detail than Würthwein. But for the same reason, he occasionally loses conciseness and clearness, which have been the main advantage of Würthwein’s work. Futhermore, Fischer, in some cases, seems to be in awe of Emanuel Tov’s book. Nonetheless, the book is not to be devalued because it covers almost every detail of recent data. This book is thus recommended as an essential reading to those who are interested in textual criticism.