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Table of Contents

• Paper •

- [Kor.] A Proposal on the Korean Translations of the Presence of the Spirit of Yahweh in the Book of Judges ----- Il-Seung Chung / 7
- [Kor.] Noetic Analysis of Classical Hebrew and His Application to Job 1:1-5
----- Minsu Oh / 30
- [Kor.] Deciding ‘Ketib’ or ‘Qere’ for Job 30:22b on the Basis of Literary-Rhetorical Translation
----- Keun Jo Ahn / 52
- [Kor.] Application of the Precative Qatal for Korean Bible Translation
----- Cheol-Woo Park / 71
- [Kor.] A Study on the Comparison of Terms Referring to People with Disabilities(PWD) and Their Alternatives: Centering on Hebrew Bible, LXX, and Recently Revised and Newly Translated Korean Bible Versions ----- Unha Chai / 95
- [Kor.] Reading the Text of Matthew 2:9 in the Context of Ancient Astronomical Languages
----- Woosik Hyun / 117
- [Kor.] A Suggestion on the Use of ‘ma-eum’ in Korean Translations of the Pauline Letters: A Semantic and Theological Consideration Focused on Romans
----- Jae Hyun Lee / 137
- [Kor.] She will be saved through childbearing?: Reflection on 1 Timothy 2:15
----- Sung-Ho Park / 162
- [Eng.] A Model for Translators: An Exegesis of Genesis 32:22-32
----- Natarajan Subramani / 187
- [Eng.] Two Spheres of Life: Rereading Galatians 3:10-14
----- Youngju Kwon / 202
- [Eng.] Ephesians 5:5 Revisited: A Study of ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ
----- Ho Hyung Cho / 225

• Translated Paper •

- [Kor.] On the Relevance of Translation Theory
----- Stephen W. Pattemore (Doo-Hee Lee, trans.) / 248

• **Book Review** •

[Kor.] *Erklärt. Der Kommentar zur Zürcher Bibel* (Konrad Schmid and Matthias Krieg eds., Zürich: Theologischer Verlag Zürich, 2011)

----- Donghyun Park, Sang-Won Lee / 265

• **Report** •

[Eng.] A New Dutch Bible Translation in Plain Language

----- Matthijs J. de Jong / 292

<Abstract>

**A Proposal on the Korean Translations of the Presence
of the Spirit of Yahweh in the Book of Judges**

Il-Seung Chung
(Asia LIFE University)

The period of the judges is portrayed as a desperate time calling for charismatic leaders. The stories of heroic characters, who received the Spirit of Yahweh in the book of Judges, provide various portraits of Israelite judges. The Spirit of Yahweh appears seven times in the book of Judges, and it came upon only four judges: Othniel (Jdg 3:10), Gideon (Jdg 6:34), Jephthah (Jdg 11:29), and Samson (Jdg 13:25; 14:6, 19; 15:14). The book of Judges uses different Hebrew verbs to describe the descent of the Spirit of Yahweh upon these judges, but most Korean Bible translations do not reflect stylistic variations in these passages. The major sections of this study discuss key passages referring to the Spirit of Yahweh in the book of Judges, investigate their stylistic difference, and suggest a new translation in order to feature the significance of רִיחַ in the leadership and experience of these charismatic judges. Upon occasion, the Spirit of Yahweh appears to come upon ordinarily but the Spirit had great influence. At times, the Spirit of Yahweh clothed, troubled, and rushed. Reviewing various nuances of different Hebrew verbs used to describe the Spirit of Yahweh in the book of Judges leads to understand the importance of stylistic variations in the narrative plot of Judges.

<Abstract>

Noetic Analysis of Classical Hebrew and His Application to Job 1:1-5

Minsu Oh
(Chongshin University)

This essay suggests an new approaching method to interpret biblical narrative texts. The new approaching based on verbal syntax of the classical Hebrew is called as noetical interpretation of texts. This essay tries to show how the verbal syntax helps understand profound meaning of a narrative text. Before doing so, the author briefly surveys grammatical distincts and differences between the classical Hebrew and the indogermanic languages. In historical respect of both language families, the use of the former goes back to semitic language cultures. The grammatical systems of the later was fundamental established by the Greek's Philosopher Aristoteles. Difficulties for syntactical and semantical interpretation are caused by different uses of employed verbs. Thus the noetical approaching is alternatively proposed in this essay. It differentiates content's level of a sentence from expression's level, so that one may notice nuances of narrator's intention. The noetical analysis mainly gives attention to explain interlingual consistent elements and is very helpful to inform beginning and conclusion of a paragraph, progress and ending of events, foreground and background information toward readers. The author applied this grammatical system to Job 1:1-5. Finally, this essay ist pointing out the adequateness of the noetical analysis for Hebrew texts.

<Abstract>

**Deciding ‘Ketib’ or ‘Qere’ for Job 30:22b on the Basis
of Literary-Rhetorical Translation**

Keun Jo Ahn
(Hoseo University)

The task of this study is to decide whether we are to adopt ‘Ketib’ or ‘Qere’ for the translation of Job 30:22b. Most previous translations follow Ketib rather than Qere’s alternative reading. Exegetical reasons as well as historical emergence of *Masorah parva* are pursued in order to explain the translators’ decision of Ketib reading in Job 30:22b. This study, by contrast, aims to prove that Qere reading of the text is more appropriate because it reveals literary-rhetorical competence of the text.

Translators have not given much attention to ‘Ketib’/‘Qere’ system of the Masorah text. Also, their sensitivity to literary textures of the text has been questioned by literary critical scholars. However, a reconsideration of the masoretic marginal notes and detailed readings of the literary complex of the text emerge as one of the cardinal criteria in interpreting and translating biblical texts.

This study first observes how the Ketib/Qere system was employed by Masoretes in its first phase and how the system has been utilized by modern translators. Second, the reasons for scholars’ taking Ketib instead of Qere in interpreting Job 30:22b are explored in both perspectives of textual critical analyses and exegetical studies. This work looks through various versions and readings of the text. Third, the literary features of the book of Job is emphasized. Regarding Job 30:22, the rhetorical skills of *paradox* and *reversal* are recognized. Based on these literary-rhetorical techniques, a new translation which adopts Qere reading is proposed. This new translation reflects literary-rhetorical effectiveness of the whole book of Job. Finally, some observations and suggestions of translation criticism are made with the emphasis on the necessity and validity of the literary-rhetorical translation.

<Abstract>

Application of the Precative Qatal for Korean Bible Translation

Cheol-Woo Park

(Korea Nazarene University)

The precative Qatal is now well established grammar, which is accepted by many scholars. But it has not been fully applied to actual translations of the Bible. NIV accepted it partially, but most other English translations did not apply it to their translations. CEV (1995), one of the latest translations shows that much consideration was given to the precative Qatal in its translation. Most popular English translations appeared in the 70's and 80's (NEB[1961]; NIV[1979]; NKJ[1982]; NJB[1985]; TNK[1985]; NRS[1989]), and the Korean Common translation was published in 1977, and the New Korean Standard Version in 1993 when it was not yet widely accepted nor familiarized well enough to do so. The revision of the New Korean Standard Version (2004) and the Korean Common Translation (1999) did not apply it for their revisions.

Recent French translations of the Bible (TOB[2004]; *La Bible En Français Courant*[1997]; *La Nouvelle Bible Segond*[2002]; *La Bible Segond 21*[2007]) also do not show positive attempt to do so even though they show their partial recognition of the need of its application to their translations. It is also evident that a number of biblical scholars (especially those whose works date before the 1960's) tended to show conservative attitude toward the extant Hebrew grammar as we have seen in this article (for example, Arthur Weiser, Hans Joachim Kraus, et al.).

In this article, I showed the present situation of applying the precative Qatal to Bible translations focusing on some selected biblical texts, especially the first six Psalms (Ps 3, 4, 7, 9, 10, 17) of the Psalter and different opinions related to its application to each of these biblical texts, and proposed the possible Korean translation of these passages, showing the benefit of its application for clearer and deeper meaning of the texts.

We observed the present tendency to make direct application to the translation in many 'commentaries', but not so much in the 'Bibles.' I think we are in the right time now to apply it more positively to new Korean Bible translation and

exegesis. Although it is quite a challenging task, I regard it worthwhile and necessary for letting the biblical texts themselves speak their meaning, feeling, and message with more clarity.

<Abstract>

**A Study on the Comparison of Terms Referring to
People with Disabilities (PWD) and Their Alternatives:
Centering on Hebrew Bible, LXX, and Recently Revised and
Newly Translated Korean Bible Versions**

Unha Chai

(Hanil Univ. & Presbyterian Theological Seminary)

A lot of people with disabilities (PWD) appear in the Hebrew Bible (BHS⁴⁵). It is because disabilities can neither be avoided nor overlooked in human history. Therefore, their terms could be a public barometer to judge their society's mass bias or unconsciousness concerning PWD. In this respect, it is of significance to find out which terms are used for PWD in BHS and how they are translated in LXX and recently revised and newly translated Korean Bible versions. The Korean Bible versions chosen for this essay are "The New Korean Revised Version (1998)", "The Revised New Korean Standard Version (2001)", "The Common Translation of the Holy Bible (1999)" and "Seong-kyung (2005)" published by the Catholic Bishops' Conference of Korea.

The terms representatively referring to PWD are עִוֵּר, קִוְּוָה, אֵלֵם and פִּסְחָ in BHS. In LXX⁴⁶ they are usually translated as τυφλός for עִוֵּר, κωφός for קִוְּוָה and χωλός for פִּסְחָ. However, אֵלֵם is translated into various words like δύσκαωφος, μογιλάλος, ἄλαλος, κωφός or ἐνέος rather than a specific word. As shown, each Hebrew term is quite regularly translated into Greek words like τυφλός, κωφός and χωλός in LXX except אֵלֵם. The Hebrew terms are usually translated as "the blind, the dumb, the deaf, and the lame" in English versions like the KJV, NRS and NIV.

This essay seeks to compare the four Hebrew terms for the PWD in BHS and their translations into Greek words in LXX and various Korean Bible versions mentioned above, and to find out their alternatives. It is noticeable that their titles in Korean versions are translated into more neutral and sound designations than in older Korean versions of the Bible. However, this essay points out that

45) *Biblia Hebraica Stuttgartensia* (BHS) (Stuttgart: Deutsche Bibelgesellschaft, 1977; 1997).

46) A. Rahlfs, ed., *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 1979).

there's more to be done, and alternatively proposes to align these terms in the Old Testament according to the terms used in The Act on Welfare of Persons with Disabilities (1990), and to adopt the terms 시각 장애인, 언어 장애인, 청각 장애인 and 지체 장애인 for the four Hebrew terms studied in this paper. The language of the Bible is very powerful and influential to Bible readers because it is God's Word. Therefore the terms or titles for the PWD are to be revised to words with sound, neutral meaning and nuance according to the spirit and fashion of our times. It is carefully proposed that the translations are to be neutral and non-prejudiced at any case.

<Abstract>

**Reading the Text of Matthew 2:9
in the Context of Ancient Astronomical Languages**

Woosik Hyun
(Hoseo University)

This interdisciplinary study explores the meaning and translation of Matthew 2:9 from an ancient astronomical perspective. With respect to the Greco-Roman astronomy as well as astrology around the first and second centuries, we understand the text is characterized by (1) ἐν τῇ ἀνατολῇ, (2) προῆγεν, and (3) ἐστάθη. In terms of a star, we rediscover the usage of the Greek terms by analyzing the proper documents including Ptolemy's *Tetrabiblos*, and then discuss the implications of astronomical approach and translation.

Regarding the Matthean magi as observers of the star, we assert that (1) ἐν τῇ ἀνατολῇ could be defined as a heliacal rising, (2) προῆγεν as a retrograde motion, and (3) ἐστάθη as a stationary motion. The results could imply and demonstrate a new translation: “the star which the astronomers had observed at its heliacal rising did retrograde before them until it came to do a stationary motion over the place where the child was.”

<Abstract>

**A Suggestion on the Use of ‘ma-eum’ in Korean
Translations of the Pauline Letters: A Semantic and
Theological Consideration Focused on Romans**

Jae Hyun Lee

(Chaplain in Handong Global University)

The purpose of this article is to evaluate the use of ‘ma-eum’ in Korean translations in light of the concept of the illegitimate totality transfer. In 1961, James Barr, a British biblical scholar, coined the term ‘illegitimate totality transfer’, when he criticized the approach of TDNT, which was one of the most influential theological dictionaries at that time. This phenomenon can happen when one understands the meaning of a word in the bible. As the result of the analysis of the meaning in various contexts, one can get a total view or meaning of a certain word as a summary. It is a normal way to get a possible meaning of a word. However, if the interpreter tries to understand the text with the assumption that in every case the word connotes the total meaning regardless of its context, several problems arise. He/she can neglect the authorial intention in a text, which the author expresses with the choice of a certain word in a specific context. In addition, to distort the meaning of the word is also possible. Even though this error happens in understanding the meaning of the Greek or Hebrew word in the bible, the same thing can also happen in translating the original language of the bible into Korean. One of the examples is the use of ‘ma-eum’ in Korean translation. Since this word has a wide range of meaning including the cognitive, emotional, and volitional aspects, it is often used as the standard word to express the inner situation of human. Because of its inclusive meaning, most of the Korean bible translations use it to translate the Greek words in various context and show the same problems caused by the illegitimate totally transfer.

This paper examines all the cases of ‘ma-eum’ in the three major Korean bible translations, *the New Korean Revised Version*, *the Revised New Korean Standard Version*, and *the revised edition of the Common Translation of the Holy Bible*, and points out twofold problem. One is their inconsistency in translation and the other is the pitfalls of the illegitimate totality transfer with

regard to ‘ma-eum’ translation. Even though *καρδία* (*kardia*), which is translated as heart in English, is the most general term to express the inner state of human, Paul distinguishes it with other words such as *νοῦς* (*nous*) and *φρονέω* (*phroneō*) that connote the cognitive aspect of the heart. Moreover, he maintains their distinctions consistently in describing the process of salvation. However, the present use of ‘ma-eum’ in Korean translation fails to reflect Paul’s intention, so it makes the readers overlook his emphasis on the thinking or cognitive aspect in the salvation process. In response to these problems, this paper suggests to use ‘ma-eum’ only as a translation of *καρδία* consistently. With regard to the other words about the cognitive aspect of inner state, however, this paper proposes not to use ‘ma-eum’ but to use different terms such as ‘saeng-gak’ or ‘e-seong’ for *νοῦς* and ‘saeng-gak-ha-da’ for *φρονέω*, etc., and to maintain their consistency by selecting proper expressions within the same semantic domain. After then, this article provides a brief sketch of Paul’s explanation on the salvation process and his emphasis based on the proposed translation.

Translation is to link between the author and the readers by leading the readers into the same linguistic environment of the author. Since translation deals with two different languages, however, the connecting work is on-going process and its outcome is not always perfect. It leads us to consider that translation always needs evaluation and revision. In this sense the goal of this paper is still valid: to put another stepping stone on the way of linking the bible and the readers by providing proper evaluation.

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<Abstract>

She will be saved through childbearing?: Reflection on 1 Timothy 2:15

Sung-Ho Park

(Methodist Theological University)

First Timothy 2:15 is the ending verse of the paragraph in which the author of the Pastoral Epistles gave two orders about the right attitude during the service to women in the church in Ephesus. He based the second order (v. 11-12) on the story of the creation and the fall (v. 13-14). The sin of Eve who was tempted by the serpent has sealed the fate of women since Eve that they are responsible for the fall of the mankind and also much inferior to men. This was a theological problem because it has been thought that women cannot be saved or that their salvation can be threatened. The author had to remove this misunderstanding and/or charge.

The main sentence (=apodosis) of v. 15 shows a very extraordinary statement that women are saved by childbearing. But the problem is that this statement does not match the soteriology of Paul and of the author of the Pastoral Epistles who is succeeding Paul's theology. The purpose of this study is to reexamine the meaning of the expressions of the apodosis and protasis and to find a grammatically, linguistically, and theologically right interpretation. Specially, unlike the tendency to give too much weight on the apodosis (or the prepositional clause in the apodosis), the importance and meaning of the protasis let us verify that the author did not claim salvation of women by childbirth but through religious life in faith, which is completely in agreement with the soteriology of Paul and that of the author who faithfully follows Paul's theological tradition.

<Abstract>

A Model for Translators: An Exegesis of Genesis 32:22-32

Natarajan Subramani
(The Bible Society of India)

The book of Genesis has a variety of stories, many ambiguous in their nature. One such is the Jacob saga materials, which abounds with puzzles and confusions. It starts with Jacob's encounter with the divine at the verge of his meeting with Esau. Before the meeting he seeks the blessings of the divine to protect him from Esau and his 400 men who have set out to meet Jacob. The story then moves on to Jacob's new name and how he acquires his limp. There is then a discussion of the source of the story and a consideration of its division into three parts. These are described as part narrative, describing the river crossing and Jacob's wrestling with a man; part dialogue between Jacob and the man, climaxing in the renaming of Jacob as Israel and part etymological, explaining the origin of the name Peniel and a certain dietary restriction.

There is then an examination of the puzzle of sending Jacob's family across the river while he remains on the other side. In the struggle there is the question of the interpretation of 'man'— there is considerable discussion on who "the man" is—a river god, a demon, El or God Himself. The one definite conclusion is that whoever the mysterious figure is, he is supernatural, as only such a person could cause the mysterious 'touch' that dislocates Jacob's hip, the implication of this and the consequences. The effect of change of name is considered, along with the conclusion that the identification of 'man' must be God and Jacob realising and acting on the implication. An examination of the theological and ethical themes involved in the story follows, together with consideration of the relationship of the story to other Biblical passages.

The articles concludes with its relevance to present day context for Indian society, especially marginalized sections of society. The relevance of the story of Jacob and his wrestle with the mysterious "man" can be taken as a metaphor for their struggle for acceptance in the wider Indian society and the Church—Jacob may have limped as a result of his wrestling match, but he gained several benefits from it which lasted into later generations.

<Abstract>

Two Spheres of Life: Rereading Galatians 3:10-14

Youngju Kwon

(Asbury Theological Seminary)

Galatians 3:10-14 is arguably one of the most difficult passages in Pauline letters since it contains a number of exegetical and theological issues. But the clear meaning of this passage will emerge when we pay due attention to Galatians 1 and 2 that have been largely ignored in previous studies. Paul places several important interpretive keys in these chapters that may enhance our understanding of Galatians 3:10-14. Such interpretive keys include: that the letter as a whole—especially numerous antithetical themes attested throughout the letter—is best understood in light of apocalyptic two ages; that despite the frequent change of antithetical themes, law and Christ are the overarching antithesis; that law and Christ are depicted essentially as mutually exclusive spheres of life; and that the inclusion of gentiles is the core element of Paul’s true gospel.

Based on these, the rest of the article offers a fresh reading of Galatians 3:10-14. In the exegesis of Galatians 3:10, noting the so-called Old Perspective’s and New Perspective’s inadequate readings of “works of the law,” it argues that the emphasis in this phrase is not on “works” but on “the law.” Thus Paul’s fault with works of the law is neither that they rely on human works nor that some, not all, practices of the law function as boundary markers. But Paul’s real problem is, we propose, that the entire law as a sphere of life cannot produce life and blessing. As to Galatians 3:11-12, there are two main contributions of this article. First, despite Paul’s use of different antithetical referents here (i.e. law vs. faith), the investigation of other parts of the letter reveals that Paul’s overarching antithesis is still clearly law and Christ. Second, the change of expression (from ἐξ ἔργων νόμου in v. 10 to ἐν νόμῳ in v. 11) underscores the law as a sphere of life. Regarding Galatians 3:13-14, Paul’s use of the verb ἐξαγοράζω stresses the law as an old sphere of life that enslaves those in it. Again, the use of preposition ἐν in association with Christ also highlights him as a new sphere of life.

<Abstract>

Ephesians 5:5 Revisited: A Study of ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ

Ho Hyung Cho
(Chongshin University)

The Gospels are full of concepts, words, and relevant stories of “the kingdom of God.” On the contrary, the situation of Paul’s letters is quite the opposite. As a matter of fact, in relation to the frequency in use, the word βασιλεία rarely occurs in the letters (Rom 14:17; 1Co 4:20; 6:9, 10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:13; 4:11; 1Th 2:12; 2Th 1:5; 2Ti 4:1, 18.). Nevertheless, the low frequency in use does not imply that the kingdom theme is of little importance in the letters of Paul. Rather, despite its low occurrences, it is significant because it has to do closely with Paul’s eschatology (or soteriology). Among the occurrences in the letters, I deal in particular with ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ in Ephesians 5:5. In general, the kingdom of God or the kingdom of Christ occurs in the New Testament. However, the combined form appears *only* in this passage. In order to grasp the phrase ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ after clarifying the grammatical issues, I examine its present aspect in light of the phrase ἔχει κληρονομίαν in Ephesians 5:5. Then, I explore the meaning of the word βασιλεία in relation to the whole of Ephesians, fathoming how it can be applied to both reign and realm. From this I draw the following conclusion. First, the phrase in 5:5 is an expression full of overtones of the present aspect rather than the future one in light of the semantic usage related to κληρονομία in Ephesians. Second, the phrase has the sense of both reign and realm rather than either reign or realm alone. Third, the phrase signifies both Christ’s reign and his realm, believers under his reign, throughout Ephesians. In addition, as those who experience his reign, believers are responsible for presenting it.

<초록>

관련성 이론에 관하여

최근 성경 번역은 의사소통 이론의 영향을 받고 있다. 의사소통 이론은 언어의 화용론적 측면, 즉 구체적인 맥락에서 언어가 사용된다는 점을 강조한다. 성경 번역자에게 있어서는, 적어도 두 가지 맥락이 중요하다. 하나는 본문이 원래 전달되었던 당시의 맥락이고, 다른 하나는 최근에 그 본문을 읽는 청중의 맥락이다. 관련성 이론(Relevance Theory: RT)의 주장에 따르면, 우리가 말한 내용은 우리가 뜻하는 내용의 실마리에 지나지 않는다. 따라서 우리가 말한 내용은 그것을 통해 전달하고자 의도했던 사상이 생겨난 맥락 속에서 해석되어야 한다. 이리하여 관련성 이론은 의미의 생성과 수용에서 맥락이 어떤 역할을 차지하는지를 평가하는 데 있어서 체계적인 수단을 제공한다. 이 논문은 관련성 이론에 연관된 쟁점들을 간략히 설명하고, 관련성 이론의 중요 개념 몇 개를 개관한 다음, 관련성의 고려가 번역에 어떤 식으로 영향을 미치는지를 보여주는 사례 몇 가지를 소개할 것이다.

<Abstract>

Book Review - *Erklärt. Der Kommentar zur Zürcher Bibel*

(Konrad Schmid and Matthias Krieg, eds.,
Zürich: Theologischer Verlag Zürich, 2011)

Donghyun Park, Sang-Won Lee

(Retired Professor of the Presbyterian University and Theological Seminary,
Presbyterian University and Theological Seminary)

In this article, we will introduce *Erklärt. Der Kommentar zur Zürcher Bibel*. It is one of the four companion books entitled '*bibel(plus)*' published with *Zürcher Bibel* (revised in 2007). In so doing, we will think over how Korean churches and Christians could use this kind of study Bible for their own purposes. First of all, we will survey a short history about the translation and revisions of *Zürcher Bibel* and briefly explain the nature and characteristics of the four volumes of the *bibel(plus)*. Thereafter, we will look into *Der Kommentar zur Zürcher Bibel* in detail.

This study Bible with expositions alongside the text of *Zürcher Bibel* 2007 was published in three volumes: two volumes of the Old Testament and one volume of the New Testament. It is composed of three parts. The first part is the introduction, which is included in volume 1. It introduces *Zürcher Bibel* 2007 and four volumes of the *bibel(plus)*, and explains the significance of this study Bible among the *bibel(plus)*. The second part is the texts of the Old and New Testaments and expositions on them, which are found throughout three volumes. The last part is the appendix, which includes the glossary, a catalogue of essays (located in the expositions' section), and the list of authors of expositions, etc.

The expositions on each text of the Bible begin with a short introduction of the book as a whole, which includes the name of the book, date of writing, place of writing, author, literary characteristics, and theology of the book. Then it succinctly summarizes its contents and starts commenting on the text. The section of *Lauftext* presents *Zürcher Bibel* 2007 pericope by pericope. It continues to explain meanings of the text. The section of *Rand* provides further information on other biblical passages, essays, books and media related to the text in question. Lastly comes the author of the expositions. Biblical and theological explanations do not hesitate to communicate fruits of recent biblical scholarship with its ordinary readers. In particular, it informs readers of the

formation process of the texts that has been discussed among scholars.

These pieces of information may help readers to recognize and understand the history of Bible interpretation in a fresh way. We can also find out expositions of the texts and explanations of biblical terms which would be found in other study Bibles. The abundant up-to-date contents of this study Bible is its merit. On the other hand, the academic level of expositions and expressions is uneven, which might be unavoidable in a cooperative work of many different authors. There might be contents that are not easy for Korean ministers, seminarians, and lay persons to accept and digest. But there are also many Korean Christians who meticulously read the Bible verse by verse. The Korean translation of this study Bible would bring great joy to the latter group of Christians, helping them to better understand the Bible in a deeper level.

<Abstract>

A New Dutch Bible Translation in Plain Language

Matthijs J. de Jong
(Netherlands Bible Society)

The *Bijbel in Gewone Taal* (Bible in Plain Language), published in October 2014 is a Dutch translation made by the Netherlands Bible Society. It is a translation from the biblical source texts, and is designed to make the Bible accessible to as wide a readership as possible.

The translation method is based on scholarly research into the comprehensibility of language and texts. Comprehensibility of *language* is facilitated by the choice of a very limited vocabulary and a strong preference for using well-known words. Furthermore, it requires the use of relatively short and clearly structured sentences. The comprehensibility of *texts* relates to factors such as the coherence and structure of the text, the organization of the information, and the connection between sentences. All these relevant factors were integrated into our translation method.

The BGT is characterized by its explicit rendering of the source text. Aspects that remain implicit in the source text that are essential for understanding the text are rendered in an explicit way in the BGT. Furthermore, biblical imagery is also made comprehensible for today's readers. Whereas well-known images are retained, others are clarified, generalized, or presented more directly using their implied meaning. Instead of the traditional biblical terms such as 'righteousness', the BGT often uses a variety of plain terms and phrases dependent on the contextual meaning of the biblical term. This sheds light on the actual meaning of such biblical terms.

The BGT as a translation aims to clarify the biblical text and make it accessible to present-day readers. The target audience explicitly includes those readers who have difficulty in reading and understanding other Dutch translations. But at the same time, the BGT is designed to be useful for *any* Bible reader who appreciates a clear text. Its general acceptance in the Dutch context shows that it indeed functions in this way.

Whereas clarity and comprehensibility always come first, great care has been

taken to retain the expressiveness of the text. Thanks to the power and directness of plain language, reading the BGT can be an overwhelming experience for readers of all backgrounds, age groups, and educational levels.