

Journal of Biblical Text Research. Vol. 42.

Published Semiannually by

The Institute for Biblical Text Research of the Korean Bible Society; April 2018

Table of Contents

• Paper •

- [Kor.] ‘The Association of Raphah(הרפיה הירי)’ in 2 Samuel 21:15-22
----- Changyop Lee / 7
- [Kor.] A Viewpoint on Daily Life and Labor in the Book of Qoheleth: Ecclesiastes 2:18-26
----- Soon Young Kim / 22
- [Kor.] Reconsidering the Translation of παρεδίδετο in 1 Corinthians 11:23
----- SeungHyun Lee / 45
- [Kor.] Reconstruction of Sound Values of New Testament Greek Consonants by the Method of
Internal Reconstruction ----- Sang-Il Lee / 68
- [Kor.] An Investigation into the Translation of Modern Mongolian Bibles: from the Mongolian
Bible Translation Committee Version to the Mongolian Union Bible Society
Version ----- Kyo Seong Ahn / 90
- [Eng.] Social Justice and Divine Righteousness in the Old Testament Wisdom Traditions
----- Manfred Oeming / 115
- [Eng.] Reading Matthew from the Perspective of Marginality
----- Sun Wook Kim / 130
- [Eng.] Revisiting Vocative γύναι in John 2:4: A Plea for Linguistic Realism
----- Vitaly Voinov / 157

• Translated Paper •

- [Kor.] History of English Bible Translations
----- Gerrit J. van Steenbergen(Dong-Hyuk Kim, trans.) / 173

• Book Review •

- [Kor.] *Translating Scripture for Sound and Performance: New Directions in Biblical Studies*
(James A. Maxey and Ernst R. Wendland, eds., Biblical Performance
Criticism 6, Eugene: Cascade Books, 2012) ----- Ji-Woon Yoo / 200

• Report •

[Eng.] A Case Study of Two French Study or “Discovery” Bibles, *La Bible Expliquée (BEX)* and *ZeBible*: Using a Contemporary Plain Language Translation with Abundant Explanatory Material in order to Give New Readers and Young People Access to the Bible Text ----- Katie Badie / 215

<Abstract>

‘The Association of Raphah (הרפה הלידי)’ in 2 Samuel 21:15-22

Changyop Lee
(Anyang University)

This paper explores the meaning of **הלידי הרפה** in 2 Samuel 21:15-22 and helps to understand the war history of David's warriors who fought the Philistines in the early monarchical period. Traditionally, the existing translation of this words is interpreted as descendants of the giants. The singular form **רפה** in 2 Samuel 21 and 1 Chronicles 21 should be distinguished from the plural form *rephaim* in other historical texts. The meaning of **רפה** in 2 Samuel 21 must be clearly distinguished from reading in relation to the underworld used in wisdom and prophetic books. In 2 Samuel 21:15-22, **לידי** means a group of military experts, not races. Rather than emphasizing natural birth, **לידי** is responsible for military purposes through adoption or rites of passage.

2 Samuel 21:15-22 does not focus on introducing the stature of the giants, but reveals that the Philistines had special troops consisting of soldiers specially selected for military purposes. The servants of David killed these Philistines, revealing the courage of David's men. Just as David had defeated Goliath as a warrior for the combat between two, David's men also won fights between the two. 2 Samuel 21:15-22 provides an insightful account of the early monarchical history of the Israelite war associated with combat between two with the Philistines.

הלידי הרפה in 2 Samuel 21 is a professional mercenary association and is leagued with a divine name called Raphah, alias of a Philistine god. I suggest that **הלידי הרפה** used in 2 Samuel 21:15-22 should be translated as the association of Raphah, rather than as descendants of the giants ethnically. Thus, this presents an alternative interpretation and reading of **הלידי הרפה**.

<Abstract>

**A Viewpoint on Daily Life and Labor in the Book of Qoheleth:
Ecclesiastes 2:18-26**

Soon Young Kim
(Seoul Hanyoung University)

The goal of this study is to identify emphasis of daily life and labor in the book of Qoheleth. Qoheleth clearly reveals an attitude of concern about the earthly and material life. In order to discuss the issue of humankind's labor, Qoheleth begins his discourse with a rhetorical question, 'What profit does man have in his labor under the sun? (1:3; cf. 2:22)' This question is summarized as the recurring word 'amal (עָמַל)' that refers to all human labor and effort. It is a unique word to Qoheleth and is interrelated with the superlative expression 'hebel' judgement (הֶבֶל הַבְּלָיִם, 1:2; 12:8), which constitutes the frame of the book. In this broad context, Qoheleth not only hates life merely, but also expresses frustration toward it by raising questions about all kinds of 'labor' (עָמַל) and 'profit' (יִתְרוֹן) in human life. This is because of the reality where profits of hard work are passed onto and controlled by others who did not labor for it. Thus this too is 'hebel' (2:18-21). Nevertheless, he declares again and again using the phrase 'en-tob (אֵין-טוֹב)' phrase (2:24), that the best way to value life is to eat, drink and be joyful in labor. Each time the value of human labor is questioned (which constitutes the literary macrostructure of Qoheleth), the counsel to enjoy life comes back as the primary response (2:24-26; 3:12-13, 21-22; 5:18-20[17-19]; 8:15; 9:7-10; 11:7-10). Consequently, Qoheleth's answer to the initial question about advantages to hard work is simple joy in receiving from God, not in any self-generated affluence (2:24). The book of Qoheleth offers a paradoxical and glorious vision of human life, in the profundity of experiencing joy in the simplest of experience. The simple joy of everyday life is a sacred call; it is the answer to living amidst the contradictions and incomprehensible things that arise from all the hard work of mankind.

<Abstract>

**Reconsidering the Translation of παρεδίδετο
in 1 Corinthians 11:23**

SeungHyun Lee
(Hoseo University)

The Greek passive verb παρεδίδετο in 1 Corinthians 11:23 is translated in many English bibles as ‘betrayed’, while in most Korean Bibles as ‘caught’. However, the most basic meaning of this verb is ‘to deliver’ or ‘hand over’. The reason English and Korean Bibles render this word as betrayed or caught is because of the memory of Judas’ betrayal in Jesus’ passion narrative. But in this article, the author argues that their rendering of παρεδίδετο as caught or betrayed hinders its deep theological complexity behind its lexical ambiguity and Paul’s reasoning of quoting the Eucharist tradition in the Corinthian context. This is because although the passive verb implies Judas’ betrayal of Jesus, Paul believes that it has taken part in God’s providential execution of salvation for the sinners. Paul expresses this belief in several places of his letters by making God the one who handed over Jesus to death, that is, the real agent of the passive verb παρεδίδετο. The Gospel writers express a similar idea through the divine passive and the divine δεῖ regarding Jesus’ death. According to them, Jesus was also aware of God’s divine will regarding his death since he commanded Judas to execute quickly his heinous plan to betray Jesus. Similarly, Paul also claims that Jesus voluntarily gave himself up for the believers as an expression of his obedience to God’s will. When the passive verb παρεδίδετο is translated as delivered rather than caught or betrayed, it can therefore fully express the theological profundity of the meaning of Jesus’ death which exists behind its lexical ambiguity. Furthermore, this new translation can explain better Paul’s teaching of the Eucharist tradition as a divine basis for the strong’s taking care of the weak in the Corinthian church.

<Abstract>

Reconstruction of Sound Values of New Testament Greek Consonants by the Method of Internal Reconstruction

Sang-Il Lee
(Chongshin University)

There are three reasons to reconstruct the original sound values of Hellenistic Greek consonants according to linguistic levels. At the phonological level, we can trace the phonological rules based on the phonological process if we know the exact sound values of Hellenistic Greek. At the level of morphology, we can teach the derivational affix and inflectional affix in an easier way. At the level of syntax, we can understand syntactic rules according to phonological process and phonological rules. We can explain some irregular morphological and syntactic rules into regular morphological and syntactic rules on the basis of reconstructed original sound values. From the perspective of syntax, a good grammar is to reduce irregular grammatical rules.

The grammarians of Hellenistic Greek have suggested their reconstructed sound values of Hellenistic Greek consonants. But they have not applied General Linguistics to reconstructing the sound values because General Linguistics as an academic subject did not begin at that time. It is also probable that some recent scholars, in a sense, did not accept nor understand the outcomes of General Linguistics fully. In relation to reconstruction of sound values, linguists have generally used internal reconstruction to reconstruct the original sound values of a language. It is persuasive to use the method of internal reconstruction to reconstruct the sound values of Hellenistic Greek consonants. According to the linguistic analysis of internal reconstruction, the original sound values of Hellenistic consonants can be explained as follows:

- σ alveolar fricative
- β bilabial voiced plosive
- δ alveolar voiced plosive
- γ palatal voiced plosive
- π bilabial unaspirated voiced plosive

- τ alveolar unaspirated voiced plosive
- κ palatal unaspirated voiced plosive
- φ bilabial aspirated voiceless plosive
- θ alveolar aspirated voiceless plosive
- χ palatal aspirated voiceless plosive
- ψ bilabial voiceless affricate
- ζ alveolar voiced affricate
- ξ palatal voiceless affricate
- μ bilabial nasal
- ν alveolar nasal
- λ palatal lateral
- ρ guttural rolled

<Abstract>

**An Investigation into the Translation of Modern Mongolian Bibles:
from the Mongolian Bible Translation Committee Version
to the Mongolian Union Bible Society Version**

Kyo Seong Ahn

(Presbyterian University and Theological Seminary)

Modern Mongolian mission was initiated as part of mission to post-communist countries which began with the fall of Communism in 1989. In the immediate aftermath of the opening of Mongolia, the question of a new Bible translation or revision was raised among expatriate missionaries and indigenous Christians. This study aims to investigate the reality of Bible translation works, especially focusing on peculiarities of the Mongolian case.

This study maintained that the establishment of the Mongolian Bible Translation Committee as an ad hoc consortium of Christians, expatriate and indigenous, in Mongolia in 1994 contributed to partly overcoming the factional spirit in emerging Mongolian Christianity, particularly with regard to the quarrel over Bible translation; and that the cooperation in translation ministry built on consensus developed to facilitate the maximization of resources available in the mission field at the time. This study also found out that the history of missions as well as the Mongolian national history affected the process of translation in various ways: for example, the influence of the terminology of basic Christian doctrines such as Ten Commandments, Lord's Prayer and Apostles' Creed on biblical terminology; and the ideological association of words due to the previous Communist rule and the way to dismantle the association - how, why and by whom. This study also unearthed that through the cooperation in translation ministry, Mongolian translators from the very beginning participated in the major Christian work for the Bible, which is the backbone of Protestant Christianity; contributed to making the MBTC Version natural; had a voice in decision making; and began to take initiative in Bible ministry. For the unity of Mongolian Christianity, the Mongolian Bible Translation Committee handed over the MBTC Version to the Mongolian Union Bible Society, and thus the former evolved into a new MUBS Version. As a way of united work, the MBTC

Version fleshed out the spirit of unity in translation, publication and distribution, and enhanced the leadership of nationals as well as triggering the indigenization process of Christianity in Mongolia. However, it is true that there is much to be desired: the need for a brave new version translated directly from the original Biblical texts by national experts, and the consultation of both translations and translators.

<Abstract>

Social Justice and Divine Righteousness in the Old Testament Wisdom Traditions

Manfred Oeming
(Universität Heidelberg)

The assumption commonly held in historical critical interpretations of the Hebrew Bible that hope for the afterlife was only a late, marginal phenomenon is not plausible. This paper tries to demonstrate first an early dating of the expectations for a post mortal existence. Already in the oldest wisdom literature (Pro 10-12) there is the promise of a salvation from death by good deeds (*zedakah*). The origins of this idea are the Egyptian funeral habits and imaginations best known from the Book of Death, chapter 125. With great probability, the (archaeologically well attested!) political and cultural hegemony of Egypt over Israel in the Late Bronze Age also influenced the concepts concerning the future life of the soul from the beginnings, especially from Solomon's era onwards. Throughout the course of the history of Israel's religion, the early vision (my deeds cause my destiny) became increasingly complex. Not only the deeds of a living individual are decisive for his fate, but also the deeds of the other contemporaries, especially the king, and the deeds of the ancestors (Abraham, David) and the actions of heavenly beings (like angels cf. Job 33:23-30 or Satan). At the final form of the canonical theology, there is a complex view of a "large doing-receiving-connection". But from the beginning until the end of this evolution of faith, "justice" – divine and human – was decisive.

<Abstract>

Reading Matthew from the Perspective of Marginality

Sun Wook Kim
(Anyang University)

The purpose of this paper is to suggest how to read the Gospel of Matthew from the perspective of marginality. Though this Gospel generally tends to be read and studied with a focus on the themes of kingship and kingdom compared with those of David, Matthew narrates that God's salvific works to deliver and rule over the world are performed by revealing his will to marginalized people and giving them a mission to preach the gospel. Marginality is deeply rooted and characterized in this Gospel and the Kingdom of God and his sovereign power are exposed to the world on the basis of marginality. Looking at the history of God's salvation, it is clear that God has given marginalized people a role in transforming the world. In the time of the Old Testament, Israel was not a central nation of the world, but rather a marginal one that had been oppressed by powerful nations. God, however, chose Israel in order to show his will to redeem the sinful world. God's way of salvation is not the same as the world's. God's salvific revelation climaxed in sending his son, Jesus Christ, to the world. Jesus, however, did not come as a central figure. He came as a marginal one. Jesus identified himself with the marginalized, worked for them, and died on their behalf. Therefore, we need to discover the nature and traits of marginality in the Matthew's Gospel and to know how he portrays the marginal circumstances and the marginalized people in his narrative.

For this study, I investigate marginality in three dimensions: conceptual, regional, and social. First, in a conceptual dimension, the meaning and characteristics of marginality can be explained in the two passages (Mat 11:25-30 and 18:1-14) in terms of God's revelation to marginalized people and Jesus' identification with those who need to be cared for. Second, in a regional dimension, Matthew's unique description of geography presents marginality in relation to regional discrimination. Only Matthew notes the fulfillment of the OT prophecy through geographical explanations, especially Nazareth and Galilee (2:23; 4:14-16), which tell us that the Messiah comes from a marginal

region as a marginalized person who live with them, minister to them, and save them. Finally, in a social dimension, Matthew shows deep concerns for groups of marginalized people such as women, the Gentiles, and the poor. Christianity comes from marginality and its identity is based on marginality. Reading Matthew's Gospel from the perspective of marginality will help us to understand the origin and nature of Christianity.

<Abstract>

**Revisiting Vocative γύναι in John 2:4:
A Plea for Linguistic Realism**

Vitaly Voinov
(Institute for Bible Translation in Russia)

Many practitioners of functional Bible translation, including Eugene Nida, have seen nothing wrong in rendering Jesus' address of Mary as γύναι in John 2:4 as a duly respectful form using a recipient language term that means "mother." However, in recent years the scholarly pendulum seems to be swinging to a preference for the opposite interpretation, namely that this vocative should not be understood as an acceptable way to address one's mother in Greek. Some scholars have also argued that completely omitting the rendering of γύναι in a translation may be preferable to rendering it as a respectful form of address for one's mother. In this paper, I marshal arguments, primarily based on pragmatics, corpus linguistics, and translation practice, to argue that there is nothing unrealistic about understanding γύναι as a respectful address form for one's mother and translating it as such. In particular, I argue that: 1) the clear starting point for interpreting John 2:4 must be taken from the context in which this vocative is found in John 19:26, where it is clear that the usage cannot be disrespectful or distancing; 2) the Greek corpus that is used as a basis for claiming that γύναι cannot be a respectful address for one's mother is too small to be definitive; and 3) rendering γύναι as a zero-form (i.e., not translating it all) is not a good solution for many translation projects because the intended readership is often familiar with the passage in a language of wider communication and may not accept a complete omission of an address form in the translation.

<Abstract>

History of English Bible Translations

The Bible has not only been translated more often than any other literary work, it is also known by most people in translation only. The spread of Christianity is certainly linked with the translation of the Bible. Worldwide, the Bible or its sections have been translated into more than 2,500 languages (2,508 as of December 2009 according to a statistical summary of the United Bible Societies), and each year the number of languages that have at least some part of the Bible translated is increasing. Translation of the Bible has a long and varied history. This article describes and analyzes the history and development of the translation of the Bible in English. It provides insight into the most important English versions of the Bible from different perspectives, including the textual basis, theoretical considerations undergirding the versions, and the motivations for making the versions.

<Abstract>

**Book Review - *Translating Scripture for Sound and Performance:
New Directions in Biblical Studies***

(James A. Maxey and Ernst R. Wendland, eds.,

Biblical Performance Criticism 6, Eugene: Cascade Books, 2012)

Ji-Woon Yoo
(MyongJi University)

This collection of essays is edited by James A. Maxey and Ernst R. Wendland, both of whom are translation specialists with a particular experience of African oral performance culture. This book is also one of the Biblical Performance Criticism series, edited by David M. Rhoads, emeritus professor of the New Testament at Lutheran School of Theology at Chicago. In this book, Vol. 6 of the series, co-editors provide their own articles alongside the other six contributors, many of whom have had a life experience of oral (performance) culture. First two articles written by Maxey and Rhoads play an important role in expanding the readers' understanding of "biblical performance criticism" in relation to "Bible translation." The other six essays seem to function as case-studies that apply biblical performance criticism to a specific Bible text or emphasize a fresh aspect of "Bible translation" based on biblical performance criticism. This book review mainly points out fresh insights of "Bible translation" that this collection of essays provide. First, "Bible translation" does not seek only one "right" and "objective" meaning. Rather it seeks multivalent and legitimate meanings, considering various "responses" from the audience, not just so-called "the intended meaning" by the author. Second, this book intensifies our understanding that translation itself is an interpretation. "Bible translation" does not mean mechanical transliteration from one language to another language. The article contributors in this book recognize that the oral performances of the Bible as "Bible translation" can have artistic value. Third, there are two types of "Bible translation" as oral performance. One is a translation of the ancient performances of the Bible and the other is a translation for the contemporary oral performances of the Bible. Although both translations are important as they are, it seems more significant how they can be related to

each other and how the contemporary performances can make rhetorical impact effectively on the audience. Fourth, the notion that oral performance of the Bible can be called a “Bible translation” belongs to Rhoads’ “engagement model” of Bible translation. Although almost all existing “translations” tend to center on a written translation document whatever the versions are, Rhoads’ “engagement model” of Bible translation regards oral performances as central, not a written document. Fifth, oral performances as “Bible translation” contribute to forming a particular identity of the hearing community. In this way, a fresh goal of Bible translation, i. e. “Christian identity formation” can be established.

<Abstract>

**A Case Study of Two French Study or “Discovery” Bibles,
La Bible expliquée (BEX) and *ZeBible*:
Using a Contemporary Plain Language Translation with Abundant
Explanatory Material in order to Give New Readers and Young People
Access to the Bible Text**

Katie Badie
(French Bible Society)

This article shows the growing importance of publishing Bibles with notes, commentaries and articles that aim to help the unfamiliar reader to understand, read and appreciate the relevance of the Bible. It also suggests that the material added to a translation and its presentation can change the way that particular translation is received.

The two study Bibles, both published by the French Bible Society, are *La Bible expliquée* (“The Bible explained”), or the *BEX*, first published in 2004 and *ZeBible* for young people, first published in 2011.

Both Bibles add short commentaries or notices on the outside margins. The general idea is to add non-specialist information and advice to help the reader overcome obstacles to understanding the text and to see the relevance of the Bible for everyday living in today’s world. The angle of the commentaries is cultural (for the *BEX*) and existential (for *ZeBible*) rather than academic or dogmatic. *ZeBible* seeks to help young readers to find their way around the Bible according to their personal interests by offering different tools for approaching the Bible text. However, in both cases, the short commentaries are respectful of the reader and of the text: they do not seek to impose an interpretation or application, but rather to encourage the reader to think about the text for him or herself.

The article will also highlight the importance of developing the extra-biblical material in mixed confession working groups and, for the case of *ZeBible*, the concept of ongoing partnerships and the use of social media to accompany the published Bible.