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<Abstract>

The Translation of the Causative Constructions of *hyh*

Yoo-ki Kim

(Seoul Women's University)

Both Biblical Hebrew and Modern Korean have analytic, morphological, and lexical causative constructions. Biblical Hebrew uses the morphological causative productively while its use is more restricted in Modern Korean. The Hebrew morphological causative takes the form of a *piel* or *hiphil*. Both forms can signify either direct or indirect causation. In Korean, however, morphological causatives have become associated with direct causation while analytic causatives tend to represent indirect causation.

The Hebrew causative of *hyh* generally means either 'let live' or 'bring to life'. In most cases, the three recently revised Korean translations, New Korean Revised Version (1998), the Common Translation of the Holy Bible (1999), and the Revised New Korean Standard Version (2001) render these causative forms into morphological causative constructions involving '*salida*', which can be optionally followed by an auxiliary verb such as '*juda*' or '*duda*'. While '*salida*' without an auxiliary and '*sallyeo juda*' express a direct causation and non-durative aspect, '*sallyeo duda*' expresses an indirect causation and durative aspect.

This study finds that Korean translations do not always faithfully render the Hebrew causative *hyh*: they use '*salida*' or '*sallyeo juda*' in places where '*sallyeo duda*' or '*salge hada*' (an analytic causative) is appropriate. One reason is that these translations often overlook the meaning of the verb in context. Another is that they do not fully incorporate recent semantic changes in Korean morphological causative constructions: they often resort to the morphological causative of '*salda*' to indicate an indirect causative while this usage has lost ground in the contemporary Korean language.

<Abstract>

Relative Clauses in Korean and Biblical Hebrew

Dong-Hyuk Kim
(Yonsei University)

The purpose of the present paper is dual. The major part is devoted to describe and elucidate relative clauses in Korean and in Biblical Hebrew in general. The following section presents translations of some sample Biblical Hebrew texts that include relative clauses.

Relative clauses in general are defined by subordination and the sharing of a head noun phrase. In Korean, the relative clause shows the following traits: it precedes the head noun it modifies like all other kinds of noun phrase modifiers; the head noun shows a gap within the relative clause; on the spectrum of the Noun Phrase Accessibility Hierarchy, Korean shows relativizations of subjects, direct and indirect objects, and some oblique cases; Korean uses both restrictive and non-restrictive relative clauses, which are not distinguished graphically. On the other hand, the relative clause in Biblical Hebrew shows the following characteristics: it shows exactly the opposite word order by following the head noun; Biblical Hebrew uses various relative pronouns and markers; the head noun can show up either as a gap or as a resumptive element; on the Noun Phrase Accessibility Hierarchy, Biblical Hebrew can relativize subjects, direct and indirect objects, oblique cases, and possessives; Biblical Hebrew uses both restrictive and non-restrictive relative clauses, which are not distinguished graphically. At the end of the paper, it suggests Korean translations of Genesis 24:37; 27:15; and 31:13, which incorporate the above discussion.

<Abstract>

Die Transkriptionen der Eigennamen in der ‘New Korean Revised Version’ in Bezug auf der *Ketib/Qere*-Tradition: ausgehend von Metathesen und Differenzen zwischen Jod und Waw

Jong-Hoon Kim

(Busan Presbyterian University)

Bei dem vorliegenden Beitrag handelt es sich hauptsächlich um die Transkription der Eigennamen in der ‘New Korean Revised Version’ (1998/2005; NKR). Vor allem sind die Fälle, wo es im sog. masoretischen Text, bes. im Kodex Leningradensis Differenzen zwischen den *Ketib*- und *Qere*-Traditionen gibt. U.a. werden zwei Phänomenen näher betrachtet, nämlich die Metathesis und die Differenz zwischen Yod und Waw. Im masoretischen Text finden sich insgesamt 74 betreffende Fälle, bei der Metathesis 16 und bei der Differenz zwischen Yod und Waw 58.

Zur textkritischen Betrachtung wird zunächst die Septuaginta verglichen, weil der Qumrantext für unseren Zweck bloss einen Fall (Gen 36:5) bietet. Dann sollte die lateinische Übersetzung, also die Vulgata bzw. Nova Vulgata ebenfalls in Betracht gezogen werden. Als englische Vergleichstexte werden die ‘English Revised Version’(1881/1885) und die ‘American Standard Version’(1901) benutzt und als deutscher Text die Lutherbibel(1984). Zuletzt kommen die koreanischen Versionen: die ‘Korean Bible’(1911), ‘Korean Revised Version’(1938/1961) und ‘Katholische Version’(2005).

Die Ergebnisse: 2. Bei der Transkribierung des Eigennamens folgt die NKR meistens, wie bekannt, die ERV und ASV, die sich auf die *Ketib*-Tradition tendieren. Nur in den wenigen Stellen korrigiert die NKR diese Tradition. Dagegen nimmt die KJV häufig die *Qere*-Tradition auf. D.h. anscheinend hat die NKR sogar in einigen fraglichen Stellen keine eigene textkritische Entscheidung geführt. Das beansprucht die dringende Bearbeitung der NKR. Nicht nur für die neue koreanische Bibelübersetzung, sondern auch für die Bearbeitung der NKR muss man die Charakteristika der *Ketib*- und *Qere*-Tradition richtig berücksichtigen.

<Abstract>

Translation and Interpretation of Proverbs 31:1-9:

Focusing on מַשָּׂא and דְּרָכָה

Jae Woog Bae

(Youngnam Theological University and Seminary)

In this article, the writer has dealt with the translation and interpretation of Proverbs 31:1-9, which is passed down in the name of ‘Lemuel’ as its author. The writer dealt with the translation of ‘Massa’ in Proverbs 31:1 and ‘derakheeka’(דְּרָכָה) in verse 3, and sought to identify what the proverb writer would convey through Proverbs 31:1-9.

Proverbs 31:3-9 known as “The Way of the King” is revealed through a just trial. First, “wisdom appeared in the prohibition order” in vv. 3-7, and in vv. 8-9, “the counsel for justice” is present. Proverbs often warn about alcohol (cf. Pro. 20:1; 23:31-35). The mother of King Lemuel(לְמוּאֵל) enumerates the harmfulness of wine and warns her son about alcohol, relating the reason to the cause. Kings must pay attention to people in hardships, and exercise their duties properly. Since kings have a duty to the people, it is necessary to know the difficulties of the people and to serve them. In particular, there is a lesson about the need to identify with the needy who can be alienated from the trial (v. 8 and 9b).

In the Old Testament, God’s justice is the “grace of God” (cf. Isa. 40:10; 51:14; 46:12-13; 61:10) and also judgment (cf. Isa. 1:17). The mother of King Lemuel instructs her son to act in justice as a king on behalf of God. Justice needs to be practiced. The king’s rule should be justified through this trial. The king sets up a common good when he conducts a just trial.

<Abstract>

Translation of the Main Summary Statement in Acts 9:31

Chang Wook Jung
(Chongshin University)

The summary statement in Acts 9:31 as variously translated by English Bible versions reflects the complicated nature of the sentences in the verse. The crucial issue centers on the proper understanding of the relation between two main verbs and two participles. All Korean versions of the Bible construe the first and second participles as being connected to the first and second main verbs respectively. In contrast, the translation of English versions varies from version to version, which indicates the complexity of the sentences in Acts 9:31. Considering the grammatical elements and the Greek style of other summary editorial notes in Acts, the translation of Korean versions is preferable.

Another issue arises concerning the precise meaning of the Greek word *παρακλήσις* which all Korean and English versions interpret as conveying ‘comfort’ or ‘encouragement’, though it may also denote ‘exhortation.’ Remarkably, the Holy Spirit exhorts Peter to go to Caesarea Philippi with people sent by Cornelius in the episode of the conversion of Cornelius in Acts ch. 10. As a result, the noun has to be understood as delivering at least a double connotation, i.e., ‘comfort’ and ‘exhortation’; the church should receive not only the comfort but also the exhortation/guidance of the Holy Spirit.

The last problem revolves around the usage of the genitive concerning the two expressions, *τῷ φόβῳ τοῦ κυρίου* and *τῇ παρακλήσει τοῦ ἁγίου πνεύματος*. The genitive case may function as the subjective genitive or the objective genitive, resulting into two different meanings, especially for the first expression: ‘the fear of the Lord’ or ‘fearing the Lord’. Intriguingly, all Korean versions of the Bible include the second expression ‘fearing the Lord,’ which ignores the structure of the Greek text and its connotation. The expression ‘the fear of the Lord’ indicates a more inclusive concept of fear, which originates from the Lord or which the Lord gives. Both the first and the second genitives probably function more as the subjective genitive than the objective genitive in this verse.

As the result, the locution τῷ φόβῳ τοῦ κυρίου and τῇ παρακλήσει τοῦ ἁγίου πνεύματος needs to be interpreted as ‘the fear of the Lord and the exhortation/comfort of the Lord’.

<Abstract>

**“You Are Mad” or “You Are Inspired”?:
Reconsidering the Translation of $\mu\acute{\alpha}\iota\nu\epsilon\sigma\theta\epsilon$ in 1 Corinthians 14:20-25**

Youngju Kwon
(Torch Trinity Graduate University)

Although the overall argument of 1 Corinthians 14 is clear, verses 20-25 are full of exegetical cruxes. Any interpreter dealing with this passage should address the following three exegetical problems. First, Paul uses Isaiah 28:11-12 in order to provide pastoral advice to the Corinthian believers who prioritize speaking in tongues over prophecy. The problem is that it is hard to determine how the context of Isaiah fits with the Corinthian situation. Second, Paul's principle about speaking in tongues and prophecy in verse 22 (i.e., speaking in tongues is helpful for unbelievers while prophecy believers) seems contradictory to his illustrations in verses 23-25 (i.e., what is useful for unbelievers is not speaking in tongues but prophecy). Third, one should answer the question of how to translate $\mu\acute{\alpha}\iota\nu\epsilon\sigma\theta\epsilon$, the response that unbelievers may have if they see believers speaking in tongues. The critical issue is whether the word should be translated negatively or positively.

The present study revisits these three exegetical problems in turn and then argues that $\mu\acute{\alpha}\iota\nu\epsilon\sigma\theta\epsilon$ should be translated positively. The traditional position on this issue is that the word should be translated negatively, namely, “you are mad” or “you are out of mind.” However, this study maintains that the traditional position does not properly consider both the context of Isaiah and the immediate context of our passage (1Co 14:1-19). If we reflect these contexts and the wider literary context where $\mu\acute{\alpha}\iota\nu\epsilon\sigma\theta\epsilon$ was used, then it is more proper to translate this word positively, namely, “you are inspired” or “you are possessed by God.”

<Abstract>

**The Appearance, the Development, and the Extinction of the Sea
in Revelation (4:6; 15:2; 21:1) and Its Theological Significance
in Light of the New Exodus**

Sun Wook Kim
(Anyang University)

This study is to explore the theological significance of the sea in Revelation from the perspective of the new exodus, focusing on the scenes of its appearances, development, and extinction in Revelation (4:6; 15:2; 21:1). From the beginning of John's vision in Revelation 4, the sea emerges with a spectacular description of the heavenly throne that is adorned with "a sea of glass like crystal" (4:6). In chapter 15, the sea is portrayed as "a sea of glass mingled with fire" (15:2) while pouring out plagues and judgement in the following chapter. Finally, in chapter 21 where the world of new creation unfolds, the complete and final extinction of the sea takes place with the declaration that "the sea was no more" (21:1). It is hard to understand, however, that the sea which seemed to be a means of decorating the heavenly throne in the first scene has completely disappeared in the new creation at the final scene.

For the contradictory descriptions of the sea in Revelation, I try to solve this problem by finding its nature and identity with the perspective of the new exodus in the cosmic, apocalyptic, and eschatological dimensions. The Red Sea event has been reinterpreted from generation to generation in the Old Testament (OT) and the later Jewish literature, during which the sea was regarded as the chaos and evil forces. In the exodus, the sea was a threat to both the Egyptian army and the Israelites, but God used the sea to destroy the Egyptian army and dried the sea to save the Israelites. On the one hand, the sea therefore serves as a tool to destroy the adversaries of God and his people while on the other hand, the sea is the chaos and evil force threatening God's people that should be eliminated. The sea means both the tool of judgement over the evil people and the evil itself.

Such nature and identity of the sea in the OT and the later Jewish literature are

similarly manifested in Revelation, and are described in terms of the new exodus and in cosmic, apocalyptic, and eschatological dimensions. The glass sea like crystal (4:6), which implies the chaos and evil force in front of the heavenly throne reveals the glory and sovereignty of God through the complete submission of the sea. The glass sea mixed with fire (15:2) is used as a tool of judgement to destroy the forces that oppose God and his people. The sea being no more at the time of the new creation (21:1) shows that the complete elimination and extermination of evil has been accomplished. Just as the Red Sea dried up in the original exodus and thus entered the Israelites into the promised land, so the sea will be eliminated in the new creation of Revelation, which implies the ultimate and final destruction of chaos and evil forces, and that the people of God will dwell in the world of the new creation with the fulfillment of the new exodus.

<Abstract>

**John Ross's Chinese Bible Major Source Discovered
by Researching Adverbs**

Kyon-yon Kim

(Kansai University Graduate School)

This research paper is an analysis of the translation of the Bible from Chinese into the Korean language, which began at the end of the 19th century. Two Chinese Bibles from the King James Version will be considered — Medhurst's translation in 1852 and Bridgman and Culbertson's translation in 1863.

In 1885, Ri Jutei translated from Bridgman and Culbertson's version into Korean.

In 1887, John Ross also made a translation into Korean from either of the two translations. The Chinese Bible that Ross used as his major source has not been discovered. The purpose of this analysis is to discern which Chinese Bible Ross used mainly for his Korean translation.

John Ross arrived in Manchuria in 1872 from Scotland, and translated and revised the New Testament from 1882 to 1887, focusing on the four Gospels of Matthew, Mark, Luke, and John. Ross translated from Greek and English into Korean, but for some particular words, from Chinese into Korean. Ross had the help of J. Macintyre and some native Korean speakers.

The focus of this research is to analyze the adverbs Ross used in his translation. The first part of this project is to compare the adverbs Ross used to the two Chinese Bibles. The second part of the project is to compare the adverbs Ri used to Bridgman and Culbertson's translation.

The comparison showed that Ross used 102 different adverbs 738 times. Ri used 131 different adverbs 1,150 times. Ross translated adverbs 612 times from Bridgman and Culbertson's translation, and those from Medhurst's 456 times. Therefore, the major source that Ross used was the Chinese Bible translated by Bridgman and Culbertson. Ross translated from the Greek Bible and English Bible, and for certain words, Ross used Bridgman and Culbertson's translation more than Medhurst's translation.

<Abstract>

Ausdrucksmöglichkeiten der iterativen/generellen Sachverhalte mit einigen Bibelstellen in der Fügung *w^eqatal* im Buch Kohelet

Minsu Oh
(Chongshin University)

Die Untersuchung geht davon aus, dass unterschiedliche Formulierungen zum Ausdruck der mehrmaligen Sachverhalte in der alten Sprachen ins Licht gebracht werden, wobei kategorische Unterscheidungen ins Auge kommen. Für diesen Zweck prüft der Autor innere Semantik der Sprachen in der Antike. Zum Ausdruck des iterativen Sachverhalts steht im Falle des Altlateinischen, Altgriechischen, Akaddischen und Ugaritischen spezifische Änderungen der Stammformen, sei es im Narrativ oder sei es in der Rede. Zum Ausdruck des iterativen Sachverhalts (SV) steht aber im Aramäischen das Imperfekt (PKL), das dem Perfekt einen nicht abgeschlossenen SV gegenüberstellt. Wird das Imperfekt in der Erzählung verwendet, bezeichnet es wie im BH (Biblisches Hebräisch) nicht das Präteritum, sondern den iterativen, aber auch den generellen Sachverhalt. Ähnlich wie beim Aramäischen wird im biblischen Hebräischen iterative Funktion an Verbformen erkannt. Dort steht die Fügung *w^eqatal* zum Ausdruck der iterativen Sachverhalten neben generellen Sachverhalten. Dabei meint “genereller Sachverhalt” nicht eine Handlung, sondern kennzeichnet eine Handlung als Gattung. Mit dem Terminus wird ein gattungsmäßiges oder typisches Verhalten beschrieben, das freilich auch einen Anfangs und Endpunkt hat.

Angesichts der Schwierigkeit für die These einerseits, dass das biblische Hebräisch ursprünglich zwei Arten von *Waw* besessen hat, und aufgrund dessen andererseits, dass allein die syntaktischen Funktionen der Verbformen des biblischen Hebräischen einen relativ gesicherten Ansatzpunkt zur Erhellung der Fügung *w^eqatal* bieten können, kann der Autor den Erklärungsversuch des relativen Tempussystems des biblischen Hebräischen von Bartelmus nachvollziehen. Demnach kommt man zur Feststellung, dass praktisch alle Funktionen der Fügung *w^eqatal* letztlich auf die Hauptkonnotation Progressivität in der Nachzeitigkeit zurückgreifen. Dementsprechend steht die Fügung *w^eqatal*

neben *yiqtol*. Beides steht in der Hauptfunktion zum Ausdruck des nachzeitigen Sachverhalts. Als Nebenfunktion hat beides gemeinsam Iterativität und Generalität. Die Möglichkeit, die Fügung *w^eqatal* wie im klassischen Hebräisch zum Ausdruck von iterativen Sachverhalten zu gebrauchen, besteht weiterhin.

So analysiert der Autor anhand einigen Versen des Buches Kohelet die Fügung *w^eqatal* in der Funktion der iterativen/generellen Sachverhalten. Denn Anerkannt wird die Ansicht, dass Kohelet in Mittelposition zwischen dem Klassisch-Hebräischen und dem Mischna-Hebräischen (bezüglich mischna-hebräischer Wendungen) steht. Darum wird häufig angenommen, dass der zeitgenössischen Umgangssprache der parallele Gebrauch diverser Verbalsysteme innerhalb desselben Buches unterstellt wird, oder dass die Sprache von Kohelet in der Übergangsphase vom klassischen Hebräischen zum späten Hebräischen steht.

Die Probeverse, die den noetischen Hinsichten eine Untersuchung unterzogen werden, sind Kohelet 2:13a, 14b, 15a, 15b, 17a, 18a; 2:20a; 3:22a; 4:1, 4a, 7; 8:15aa, 17aa; 9:16a; 12:5b. Der Autor kommt zum Ergebniss, dass Kohelet gelegentlich die zeitgenössische Umgangssprache bzw. das Nordisraelitische verwendet; dazu passt auch die Verwendung fremder Wörter und (zusammengesetzter) Konjunktionen bzw. Partikeln. So spielt der sogenannte Aramaismus bezüglich der Verbalsyntax innerhalb des Koheletbuches nicht so große Rolle. Hervorzuheben ist indes, dass das Koheletbuch eine gewisse Tendenz zeigen mag, iterative Sachverhalte mit der Fügung *w^eqatal* in lexikalischer Hinsicht anhand der Bedeutungsbreite des Verbs *שׁוּב* *qal* abzusichern (vgl. Koh 4:7; 9:11). Aus dem Gesagten ergibt sich, dass der Autor des Koheletbuches im wesentlichen die *w^eqatal*-Funktionen des klassischen Hebräisch übernommen und verarbeitet hat.

<Abstract>

**Word Order in Biblical Hebrew Poetry:
A Reassessment of the Concept of Focus**

David J. Fuller
(McMaster Divinity College)

It is no understatement that the issue of Biblical Hebrew word order in prophetic and poetic texts is a difficult and foreboding one. Although the last two decades have seen a number of monographs published on BH word order, the difficulty of surveying these works is greatly diminished by their common theoretical background. Lambrecht's *Information Structure and Sentence Form* (1994) proved immensely influential on the following generations of Hebrew grammarians interested in word order, as its terminology and approach was the backbone of the studies of Heimerdinger (1999) and Shimasaki (2002). Other studies, such as those of Floor (2004), Moshavi (2010), and Holmstedt (2005) similarly utilize a broadly cognitive framework. The most pertinent study for poetics is Lunn's *Word-Order Variation in Biblical Hebrew Poetry* (2006). For Lunn, a sentence can have its main focus on the predicate, the argument, or the whole sentence. To ascertain the focus of a sentence, Lunn differentiates asserted and presupposed knowledge, and asks whether or not the topic at hand has already been activated in the discourse. The chief difficulty with duplicating his analysis is that these decisions are, for him, made on intuitive rather than concrete linguistic grounds. Additionally, they require utilizing information from a discourse as a whole, rather than the order of components in the individual clause. It is the intention of this study to utilize the methodology of discourse analysis within the framework of functional grammar to develop a rigorous set of criteria for determining activated topics within a discourse. This framework will allow for a more reliable means of determining occurrences of marked and unmarked word order within Biblical Hebrew poetry.

<Abstract>

**A Computational Approach to Syntactic Diversity
in the Hebrew Bible**

Wido van Peursen
(Vrije Universiteit Amsterdam)

For more than four decades, the Eep Talstra Centre for Bible and Computer (ETCBC) has been building a richly-annotated linguistic database of the Hebrew Bible. This contribution describes the processes of data creation of this database and its underlying methodological principles. These principles which can be labeled as “bottom-up” and “form-to-function” stem from a deep concern to do justice to the biblical text itself and to prevent it from being overruled by thematic or theological considerations.

The database facilitates the application of computational linguistics and digital humanities to the Hebrew Bible, and supports biblical exegesis, Bible translation as well as the study of the Bible as a language corpus. In recent years, the ETCBC database has been transformed to an open tool, which can be consulted online and be downloaded as a package for anyone who wants to use it for more advanced computational analysis of the Hebrew Bible.

A research project on syntactic variation in the Hebrew Bible demonstrated the interaction of presumed data of origin (e.g., early versus late texts), genre (e.g., prose or poetry), text type (e.g., narrative and direct speech), and syntactic environment (e.g., main versus subordinate clauses). Regarding the realization of the copula “to be” for example, it can be observed that the narrative text type and the direct speech sections differ considerably in the alleged early texts of the Bible and that the direct speech in the early corpus shows similarities with the Late Biblical Hebrew corpus.

Regarding the complexity of tree structures, it can be observed that changes in the average size of tree structures take place in main clauses, and only later, or not at all, in subordinate clauses. This agrees with a well-known principle in linguistics, the so-called Penthouse Principle, that accounts for the distinction between “innovative” main clauses and “conservative” subordinate clauses.

Such distribution patterns which can only be discovered with a computational

full corpus analysis are helpful to get a better understanding of diachronic language development of Classical Hebrew in the intersection of oral and written text transmission.

<초록>

중국어 옛 성서의 디지털화(1950년대 이전)

“중국어 옛 성서의 디지털화” 프로그램 프로젝트는 이제까지 시도했던 중국어 성서 디지털화 프로그램으로서는 가장 거대한 것으로 디지털성서도서관(DBL)의 후원 아래 2014년 8월부터 시작되었다. 이 디지털성서도서관은 세계성서공회연합회가 주도하는 사업으로 성경 본문과 인쇄본을 수집하고 인증하고 보존하는 것을 그 목적으로 한다(이에 대해서는 웹페이지 <https://thedigitalbiblelibrary.org/home/>을 참조하라). 이 디지털화의 제1단계 사업은 2016년 4월에 끝났는데, 연이어 제2단계 사업이 시작되었다. 아마도 이 논문이 발간될 무렵에는 이 제2단계 사업의 22종 중국어 성서 역본(성경전서 혹은 신약전서) 중 대부분의 전체 본문이 디지털화되고 디지털성서도서관에 탑재되어 널리 이용될 수 있을 것이다. 이 디지털화 프로그램 프로젝트의 최종 목표는 1950년대 이전에 발간된 현존하는 33종의 온전한 중국어 신약전서 혹은 성경전서를, 그것이 문리역(문어체/경서체) 성서이든 관화역 성서이든 간에 모두 디지털화하는 것이다. 따라서 이 논문의 집필 목적은 이 프로그램 프로젝트가 어떻게 진행되고 있으며 또한 어떤 당면 과제의 도전을 받는지 밝히는 것이다.

<Abstract>

**Book Review - *The Greek New Testament,
Produced at Tyndale House*
(Dirk Jongkind, Peter J. Williams, Peter M. Head,
and Patrick James, eds., Wheaton: Crossway Books;
Cambridge: Cambridge University Press, 2017)**

Dong-Soo Chang

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This is a critical review of *The Greek New Testament, Produced at Tyndale House*, Dirk Jongkind, Peter J. Williams, Peter M. Head, and Patrick James, eds. (Wheaton: Crossway Books; Cambridge: Cambridge University Press, 2017). As the title of the edition indicates, The Tyndale House Greek New Testament (THGNT) is a kind of critical edition of the Greek New Testament produced by several scholars at Tyndale House, an independent and evangelical Christian study center in Cambridge, England. This paper consists of mainly two parts: introducing THGNT and evaluating both its text and methods applied upon building its text.

THGNT is organized into four main parts: (1) Preface (vii-viii); (2) Greek text of the New Testament (1-504); (3) Introduction (505-524); and (4) Acknowledgements (525-526). The preface explains that THGNT is “based on a thorough revision of the great nineteenth-century edition of Samuel Prideaux Tregelles” and “aims to present the New Testament Books in the earliest form in which they can be attested” (vii). THGNT text is presented surprisingly in the order of the four Gospels, Acts, the catholic epistles (James-Jude), the Pauline epistles including Hebrews, and Revelation. The editors use the ekthesis paragraph divisions (first line set to left margin with the rest of the paragraph inset). The introduction explains the distinctive approach to this edition including orthography, order of books, paragraphs, breathings, accents, punctuation, the apparatus, and the list of witnesses.

Through investigation of both the text selections including the apparatus and the applied methods of THGNT, and comparing them with those of NTG²⁸/GNT⁵ and other some editions, this review evaluates that the two

strengths of THGNT are its method (reasoned eclecticism balanced with documentary approach and emphasis of scribal habits) and the text itself with good readability. Some interesting choices of THGNT are as follows: THGNT relegates John 7:53-8:11 to the apparatus, and presents Mark 16:9-20 in the text prefaced by the famous scribal note found in minuscule 1. THGNT abbreviates and marks off with a supralinear stroke some numerals in Revelation 13:18 (χξς, 666) and 21:17 (ρμδ, 144). THGNT chooses ὁ μονογενης υἱός rather than μονογενης θεός (NTG²⁸/GNT⁵) in John 1:18, and includes the prayer of Jesus of Luke 23:34 without brackets but lists the omission as a variant and marks with a black diamond. For the study of the Greek New Testament, this paper therefore strongly recommends THGNT as a good alternative edition to be compared with NTG²⁸/GNT⁵ as well as the *SBL Edition of The Greek New Testament* (2010).

<Abstract>

Publication of the Japan Bible Society Interconfessional Version

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The Japan Bible Society Interconfessional Version (=JIV) was published by Japan Bible Society (JBS) in December 2018. It is the second Japanese interconfessional version, translated from the biblical source texts. The first one was the New Interconfessional Version (=JNIV) published in 1987.

There were some problems in JNIV. The biggest problem was a change of the translation theory during the translation process where the principle changed from dynamic equivalence to formal correspondence. Because of this change, there remained some confusion of two translation theories in JNIV.

JBS adopted skopos theory as the basis of its JIV Bible translation. The skopos of JIV was set as “to seek stylistically refined and beautiful Japanese translation suitable for the reading in the worship”. This skopos was clearly shown in the preface of the *Guideline for the Translation for JIV* in 2009.

The New Translation Project (=NTP) started in 2010 and ended in 2017. There were 148 persons — 62 translators, 43 editors, 20 external monitors, and 23 advisors — engaged in the work.

The characteristics of JIV are especially marked by the contribution of female members and the changing the translation of two important biblical terms (צָרָעַת, πίστις Χριστοῦ).