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<Abstract>

**A Suggestion for Translation of “גִּבְעַת הָאֱלֹהִים”
in 1 Samuel 10:5a through the Study of Political Relations
between the Kingdom of Saul and the Philistines**

Keungjae Lee
(Mokwon University)

The Philistines are closely connected with the beginning of the kingdom of Saul. For this reason, many scholars have argued that the military threat of the Philistines was one of the most important causes of the birth of Saul's Kingdom. However, this argument has been criticized for overlooking various complex factors such as the corruption of judicial system, Israel's internal demands on the kingdom, temporary collapse of the great powers around Israel, and the social and economic development of Israel.

First of all, this study argues that the beginning of Saul's kingdom has nothing to do with the military threat of the Philistines. On the contrary, the birth of Saul's Kingdom was possible under the permission of the Philistines. This argument is convincing because even after Saul became the king of Israel, the Philistine army was still stationed in places like Geba (1Sa 13:3) and Michmas (1Sa 13:23) which were the territory of the tribe of Benjamin, the strongest support base of the kingdom of Saul.

The key phrase of this study, גִּבְעַת הָאֱלֹהִים (1Sa 10:5), also confirms that the garrison of the Philistines was stationed in that area. The prototype of the noun of גִּבְעַת is גִּבְעָה in the Old Testament, which means ‘hill’ or the City ‘Gibeah’. This means that there are two possible translations of the phrase גִּבְעַת הָאֱלֹהִים, that is ‘the hill of God’ or ‘Gibeah of God’. But most Korean Bible versions translated the phrase as ‘the hill of God’.

However, this study proposes to translate it into ‘Gibeah of God’. ‘Gibeah’ mentioned in this verse signifies the same city of Saul's hometown Gibeah (1Sa 10:26; 11:4), the first capital of the kingdom of Saul. This expression has the following theological implications: First, Saul's kingdom was permitted by God. Second, God will protect Gibeah, the capital of the kingdom of Saul. For this reason, this study suggests to translate גִּבְעַת הָאֱלֹהִים mentioned in 1 Samuel 10:5a into ‘Gibeah of God’.

<Abstract>

**Reading of 2 Kings 2:23-24
in Light of Geographical, Linguistic, and Cultural Background**

MiYoung Im
(AnYang University)

Even if critics see the same scene in a drama, they often give different reviews and interpretations. This is because they have different impressions depending on their own social environment, educational background, and emotional responses. Only when critics try to understand the background and intention of the director(writer) who wrote the drama and the director who directed it, can they grasp the true meaning of a scene. When it comes to the scene of 2 Kings 2:23-24, biblical scholars also need to return to its background and intent. When we understand the geographical, linguistic, and cultural background of its era, we can forget about the wacky and fiery Bald Elisha, who has cursed little children.

After Elijah's ascension, Elisha wearing his master's coat (אַדְרָתָה) went up to Bethel where there were religious troubles. He would have met the sons of the prophets in Bethel as he had met them in Jericho. But he could not even enter Bethel because he was blocked by 'nearim ktanim (נְעָרִים קְטָנִים)' on the way there. The exact meaning of this phrase requires clarification. First, there are various examples of 'nearim' in the Bible. The term can refer to young men between the ages of 13 and 25 years. This range of ages means that the 'nearim' were at the age of marriage, but they probably had not yet become fathers. The word 'ktanim' used to be translated as "little" but this word rather means 'young' in this phrase. Thus the ages of 'nearim ktanim' must be estimated at around 13-17. They were old enough to be responsible for their own words and actions. They might be immature but they were not childish when they spoke the words "Go up, baldhead (עֲלֵה קָרְחָה)!" They meant to tease Elisha, the prophet of YHWH. Despite the fact that the priests of Egypt and other nations were bald, Israel had a negative view of baldness. Given that Elisha was 25-30 years old at the time, he was less likely to be bald. Therefore, it was a blasphemy to call Elisha a bald man because they were referring to him as the leader of foreign

religion, not as YHWH's prophet. Elijah, who chastised them went up (alla עלָּ, meaning "to go up") into heaven and did not bother them anymore. The same word 'alla' was used against Elisha. They told Elisha to go up, meaning that as Elijah went up and disappeared, "Elisha, you too, go away, get out of here, disappear, and do not bother us." The act of insulting the prophets of YHWH was to mock YHWH. They were punished based on "Whoever does not listen to my words, to those who speak in my name will be punished by me" (Deu. 18:18-19) and "They will send wild animals among you, and your ways shall be desolate" (Lev 26:22). The result was terrible. Two female bears came and tore them apart. It was not because of their mockery of Elisha's physical condition that they were punished, but because of their faithlessness in interfering in the ministry of YHWH's prophet. The rumor about this event in Bethel likely spread throughout Israel and proclaimed that the Lord had started to pass judgment on Israel's religious problems.

<Abstract>

The Meaning and Function of Ma'al in Chronicles

Suk-il Ahn

(Westminster Graduate School of Theology)

In this study, the author traces the meaning and function of the Hebrew word Ma'al in Chronicles. Generally speaking, the term Ma'al in the Old Testament is frequently used to describe what is done against duty and what breaks trust between man and man or between God and man. It is one of the key words the Chronicler uniquely employs in his own way while rewriting the history of Judah. In order to apprehend the intention of the Chronicler, the author examines how the Chronicler employed the Hebrew word Ma'al by tracking its location and arrangement in Chronicles. Interestingly, this word does not occur even once in the parallel texts in Samuel-Kings. In this regard, Ma'al illustrates the Chronicler's theology, which is related to the temple and worship. This word used to explain Saul's death (1 Chr 10:13-14), then is not mentioned at all throughout the David-Solomon narrative (1 Chr 11-2 Chr 9), and then reappears in the Rehoboam narrative (2 Chr 12:2). Through the use of this word, the Chronicler explains that the kings of Judah after Rehoboam's reign have continued to be unfaithful to God and that the whole Judah eventually becomes unfaithful to YHWH (2 Chr 36:14). Thus, the unfaithfulness of the whole Judah, which includes kings and leaders, resulted in the exile, so that the captives of Judah were moved to Babylon. This term is used to describe important moments in the history of Israel (such as Achan's Ma'al in the time of Joshua's conquest, the loss of the land east of the Jordan River, and Judah's exile to Babylon), and indicates how the kings of Judah disobeyed God's Word concerning the temple and worship (such as a few kings of Judah: Uzziah, Ahaz, and Manasseh), and abandoned the Law (like Saul and Rehoboam). As such, the Chronicler has characteristically used the Hebrew word Ma'al in connection with the violation against the temple and worship, which expressed the unfaithfulness of the kings of Judah after Solomon towards God. Thus, this word explains why Judah has

been taken captive to Babylon, and serves to the returnees in the Persian Yehud that they should be faithful to the Jerusalem temple and its worship. Probably, this would be because the postexilic community was a worship community centered on the Jerusalem temple and worship.

<Abstract>

Alliteration in the Book of Hosea

Yoon Jong Yoo
(Pyeongtaek University)

This study purposes to show how alliteration contributes to form exegetic, contextual, and literary meaning in the book of Hosea as well as to demonstrate new examples of alliteration. Rendsburg defines alliteration as follows: “Alliteration is a literary device whereby the same or similar consonantal sounds are used to create an oral-aural effect in a sentence or verse.”³⁹⁾ Though alliteration occurs frequently in the Old Testament, it has not been paid great attention by scholars unlike other western literary traditions. The same is also true for the book of Hosea. Up till now, only several scholars have dealt with alliteration in this book and in just several verses, thus calling for a more comprehensive study on this topic. This study pursues to demonstrate alliterations in the book of Hosea. The author presents seventeen new examples of alliteration in this book, which can be summarized as follows:

- 1) 1:2, לָךְ and לְךָ
- 2) 1:4-5, יִזְרְעֵאל and יִשְׂרָאֵל
- 3) 2:12[14], תִּאֲנֶתָּה and אֲתֶנָּה, and נִתְּנִי
- 4) 4:9, מַעֲלָלִי and עָלִי
- 5) 4:16-17, חֲבוּר and מִרְחָב
- 6) 5:14-15, thirteen occurrences of א
- 7) 6:10, שַׁעֲרֵי־רִיָּה and יִשְׂרָאֵל
- 8) 7:4, מֵאֲפָה and מְנַאֲפִים, כָּמוֹ and כָּלם
- 9) 7:9, זֶרְקָה and זָרִים
- 10) 7:13-16, עַל and יִלְלִי, and עַל
- 11) 8:7, קָמָה and צָמַח, and קָמָה
- 12) 9:3, שָׁב and יָשָׁבוּ
- 13) 10:8-9, עֲלֶיָּה and יַעֲלֶיָּה, and עַל
- 14) 11:3, רִפְאֹתִים and אֲפָרִים
- 15) 11:4, עַל and עַל

39) Rendsburg, “Alliteration,” 86.

16) 12:8[9], אֵין and עֵין

17) 12:11[12], גִּלְעָד and גִּלְגָּל, and גִּלְיָם

These seventeen examples of alliteration can be classified into five categories: 1) verses in which the name of Israel and Ephraim was utilized (1:2; 6:10; 11:3), 2) verses in which Israel's sins and judgment are portrayed (2:12[14]; 4:16-17; 7:4; 7:9; 9:3; 12:8[9]; 12:11[12]), 3) verses where עַל was utilized (4:9; 7:13-16; 10:8-9; 11:4), 4) YHWH's sovereignty (5:14), and 5) the others (1:2; 8:7). According to this classification, it is noteworthy that Hosea as a poet has been greatly concerned about criticizing Israel's sins and declaring judgment. In addition, the wide use of preposition עַל could be another feature of the book of Hosea in delivering the prophet's message.

In conclusion, alliteration plays greatly very important role in intensifying the poet's message by associating meaning as well as consonantal sounds. Moreover, the text of Hosea is known to be notoriously difficult. The author believes that such difficulty is caused by the lack of literary and linguistic understanding to the text of Hosea. It is expected that this study would contribute to overcoming such difficulty of the text of Hosea.

<Abstract>

**A Reflection on the Translation of λαός (Mat 1:21) and
ἔθνος (Mat 21:43) in the New Korean Revised Version**

Tae Sub Kim

(Presbyterian University and Theological Seminary)

The present research attempts to illuminate the semantic and theological difference between λαός (Mat 1:21) and ἔθνος (Mat 21:43) in the Gospel of Matthew. Admittedly, it is sometimes argued that λαός indicates the Church in Matthew 1:21. However, it should be noted that after the first appearance of λαός in Matthew 1:21, its second occurrence is found in Matthew 2:4 which says “the chief priests and scribes of the λαός.” It is of no doubt that the groups, qualified by the genitive of λαός here, refer to the ruling elites of ‘Israel.’ This being so, it is hardly conceivable that the same term λαός which indicated the Church in Matthew 1:21 would changes its meaning so radically six verses later. Thus, λαός (Mat 1:21) can better be understood as referring to Israel.

The interpretation of ἔθνος (Mat 21:43) has been the subject of much debate among the Matthean scholars. Some, by limiting the responsibility for the repeated murder in the parable to Israel’s leadership alone, argue that ἔθνος in Matthew 21:43 signals the appearance of new leadership such as Jesus’ disciples. If understood against the wider background of the Gospel, however, the culprits of Jesus’ death are not limited to the elites of Israel(cf. Mat 27:25). In Matthew’s theological outlook, it is not only the leaders but also the people of Israel in general that contributed to the murder of God’s messengers and Jesus (cf. Mat 23:29-36). The term ἔθνος (Mat 21:43) then needs to be understood as indicating ‘the faithful Christians,’ be it Gentile or Jewish, to whom the status of God’s people is granted in place of the unfaithful Israel.

Given the difference between λαός (Mat 1:21) and ἔθνος (Mat 21:43), it is naturally expected that their translations into Korean might have been done with two different terms. Since the publicatin of Ross’s Version of the Korean NT in 1887, the translators have however used the same word 복성 for both λαός (Mat

1:21) and ἔθνος (Mat 21:43). It seems that the Chosun collaborators of Ross, influenced by the use of 百姓 in the mandarin Chinese Bible, employed 백성 to translate the Chinese word 民 in the Wen-li versions. Although this translation failed to distinguish the two important Greek terms in Matthew, it is still retained in the New Korean Revised Version (NKRV). It is therefore necessary to find suitable Korean parallels of λαός (Mat 1:21) and ἔθνος (Mat 21:43), for instance, 민족 for the former and 백성 for the latter.

<Abstract>

**The Churches of Galatia in Crisis and Wanderings
in the Wilderness:**

The Wilderness as the Narrative Location of the Churches in Galatia

Sun Wook Kim
(Anyang University)

The word “wilderness” never appears in Galatians. In Galatians, however, images and themes from exodus emerge in several places, and some of them contain the implications of the wilderness. Paul makes an analogy between the Israelites in exodus and the churches in Galatia. As the Israelites who escaped from Egypt complained in the wilderness and attempted to return to Egypt albeit becoming slaves, the Galatians were likewise in that they heard the gospel preached by Paul and had faith but then followed the instructions of false teachers and degraded to becoming slaves of the law. Paul looks upon the serious crisis of the Galatians by recalling the Israelites who rebelled in the wilderness. In Paul’s mind, the churches in Galatia are straying like the people of Israel who wandered in the wilderness as they try to follow a different gospel. The narrative location of Galatians therefore is the wilderness.

In this paper, I discover the images and themes of exodus that reflect the wilderness in Galatians, and explore the state of crisis the churches of Galatia were in by comparing it with Israel’s wanderings in the wilderness. In doing so, I present the theological meanings of the wilderness in Galatians. First, I examine the characteristics of wilderness through the generations. The wilderness has both positive and negative characteristics, namely as a place of test and hope. In the Qumran Literature and the Gospels, the wilderness serves not just as a background but also as the subject of fulfillment in the eschatological and typological dimensions. Paul however presents the wilderness as a place of warning and lesson in connection with wilderness wanderings of the Israelites.

The churches of Galatia show the apostasy of abandoning the gospel preached by Paul by following a different gospel, just as the people of Israel apostatized

by serving the golden calf in the wilderness. The Israelites who complained about having no food or water in the wilderness tried to go back to Egypt, which meant that they would become slaves of Egypt. Likewise, the churches of Galatia are discarding Paul's teachings and following the false teachers' instructions, which implies that they will become slaves of the law. However, as the Israelites desired for the promised land flowing with milk and honey, the churches of Galatia should long for the inheritance of the kingdom of God. In addition, as in the parable of Hagar and Sarah, the churches of Galatia which belong to "Mount Sinai in Arabia" and "the present Jerusalem" should not remain in the wilderness but receive the inheritance of the kingdom of God by belonging to "the Jerusalem above". In other words, the Galatians must leave the wilderness and enter the promised land. To the churches of Galatia that are narratively located in the wilderness, Paul warns that they must not go back to being slaves of the law by following the teachings of false teachers. At the same time, he urges that they should go ahead with the hope of the promised inheritance according to the gospel of liberty.

<Abstract>

**Comparison between the Korean Bible and the Korean Revised Version:
Focusing on Pauline Texts**

Eun-Geol Lyu
(Hoseo University)

The purpose of this article is to compare the Korean Bible (*the Complete Bible*, 1911) and the Korean Revised Version (1938) and to make some contributions to revision and translation to be prepared in the future. Contrary to our belief that a revision of Bible translation leads to a better rendering of God's Word, we have ample cases where the Korean Bible beats the Korean Revised Version, especially in that the former uses the spoken language of the ordinary people at the time of translation.

Nevertheless, the Korean Revised Version should not be understood as mere deterioration of the Korean Bible since this revision in 1938 reflects the results of textual criticism and offers a new translation in which significantly greater number of words from Chinese characters are involved. The Korean Revised Version was well received by the aristocratic people who preferred Chinese characters. This shows that a Bible translation reflects the cultural background from which it has been brought forth.

We therefore cannot simply conclude that the Korean Revised Version improved the Korean Bible in every respect. Ironically enough, the Korean Bible translated by foreign missionaries employs more words of Korean origin than its revision which was prepared mostly by Korean ministers. We come to conclusion that both translations are results of constant efforts to answer the needs of their times.

<Abstract>

**Method for Teaching Chinese Character Words of the Bible to
Non-native Korean Learners Focusing on the Four Gospels**

Deok-yu Park, An-yong Lee
(Inha University)

For a foreigner studying the Korean language to enhance their use of Korean vocabulary, it is important for them to expand the volume of vocabulary and to understand the precise meaning of vocabularies they learned. An accurate understanding of their meaning will allow the speaker to use with ease vocabularies that are appropriate for the context and circumstance. Korean vocabulary comprises three types of words: words of native origin, words based on Chinese characters, and words of foreign origin. Among them, words based on Chinese characters amount to approximately 60% of the Korean vocabulary. A teaching-learning program helping foreign learners to efficiently understand these difficult Chinese character words is therefore required to understand the precise meaning of Korean vocabularies.

This thesis inquires into a teaching method that will help foreign learners from non-Chinese cultural backgrounds to grow their faith. The proposed teaching method is designed to help non-native learners who read the Bible to efficiently understand Chinese character words in the Korean Bible. In the Gospels, i.e. the first four books of the New Testament, of the New Korean Revised Version, there are 2,116 Chinese character words. Among them, 355 words that appear repeatedly are selected and provided herein. There are 24 Chinese character words appearing repeatedly in all four Gospels, and 83 appearing in two or more of the Gospels. In the Gospels, 290 of them appear more than five times while 138 of them are repeated. This thesis presents a teaching method that categorizes Chinese character words into different themes, and utilizes an associative mind map to expand the volume of vocabulary. At the same time, the internal meaning of vocabulary is learned through the related meaning of synonyms, homophones, variants, and antonyms. In addition,

certain difficult Chinese character words are changed into easy Korean words and presented to foreign learners.

Chinese character words occupy a large portion of the Korean language, and thus becomes a requirement for foreign learners to understand the Bible. This thesis presents a method for learning Chinese character words by means of a vocabulary learning strategy on a recognition factor based on a linguistic factor.

<Abstract>

**Qoheleth's Impact on the Qumranic Presentation of
the Eschatological Worldview (4QMysteries and 4QInstruction)**

DaeWoong Kim
(Chongshin University)

This article examines the critical reception of Qoheleth's skepticism by two Qumran documents (4QMysteries and 4QInstruction). Both Qumran wisdom texts demonstrate that a sapiential text can combine elements from apocalypticism and traditional wisdom. Qoheleth's skepticism goes so far as to cancel the advantage of life and divine retribution. The sapiential texts of the sectarian community directly reacts to Qoheleth's thoughts in order to resist and transform them. Qoheleth bears witness to the problem of death, which is the ultimately dehumanizing power. 4QMysteries, however, translates the destroying power of death into the theophanic knowledge which executes an inevitable elimination of folly and evil. The community behind 4QMysteries eagerly anticipates that the eschatological embodiment of the knowledge will fill all the world at the expense of the personification of deified Death, which Qoheleth identifies with the insatiable rich.

4QInstruction's version of eschatological future is a powerful reaction to Qoheleth's daring implication that God does not treat benevolently the wise and the righteous. 4QInstruction modifies, with apocalyptic way of thinking, such motifs as reward, reputation and portion, all of which are in the service of Qoheleth's description of death. Qoheleth's judgment of a single fate that levels the wise/righteous with the fool/wicked is born again as the theme of divine predestination, which determines the inherent disparity of the human spirits as well as their distinct destinies. These points of analogy between Qoheleth and the sapiential texts demonstrate that the sage's words about death carry sharp barbs that prick those who dare to think radically like him. Thus, some evidence for the literary dependence of both Qumran sapiential compositions on Qoheleth throws a precious light on the stimulating debate about the relationship of the apocalyptic tradition with biblical wisdom at an earlier stage.

<Abstract>

One Cry or Two? Mark's Composition of Mark 15:34-37

Marijke H. de Lang
(United Bible Societies)

Mark 15:34-37 describes the moment of Jesus' death. In these verses, Jesus cries out twice, in v. 34 and in v. 37. In v. 34, his cry is a quotation of the first half of Psalm 22:2a (Ελωι ελωι λεμα σαβαχθανι) while in v. 37, his cry is an unspecified shout (ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ). In many translations of Mark's gospel, the words in v. 37 are rendered in such a way as to suggest that Jesus' cry in v. 37 is a second utterance, but in the literature on Mark 15, opinions are divided. The parallel in Matthew (27:45) indeed allows for the interpretation of two distinct utterances because Matthew's gospel uses an explicit πάλιν in the second case (n v. 50). However, there are two reasons to understand Mark's gospel as narrating the event in a different way, with only one utterance intended in vv. 34-37. The first reason is that even though πάλιν ("again") is frequently used by Mark, it is not used in v. 37. As such, it is not made explicit in v. 37 that a second cry is intended. This is indeed all the more remarkable because in other cases, Mark uses πάλιν explicitly to emphasize the repetition of an event in the same chapter. The second reason for assuming why Mark reports only one cry is that the transition from vv. 34-36 to v. 37 is awkward and seems to indicate a redactional intervention of Mark. In this article, I will argue that in vv. 34-36, there is sufficient evidence to assume Markan redaction, while v. 37 is most likely original. My conclusion is that vv. 34-36 are a Markan addition to an original v. 37, resulting in the typically Markan style feature of "duality". In other words, v. 37 does not recount a second cry but resumes and repeats the cry in v. 34.

<Abstract>

Retranslations of Holy Scriptures: Why Keep Translating the Bible?

Lourens de Vries
(Vrije Universiteit)

Why are there so many retranslations of the Bible and why accept Christians Bible translations rather than Hebrew or Greek texts as authoritative texts in the center of their spiritual and liturgical life? This is because Christianity, from its very beginnings and because of its deep roots in Hellenistic Judaism a translational religion, was driven by motives of actualization, especially liturgical actualization through translation: the Word, the Logos was believed to need incarnation in the linguistic and cultural worlds which it encountered during its long and still unfinished journey through the world.

The actualization motive was already behind the Aramaic and Greek translations of Hebrew Scripture in the centuries before Christ. Sysling in his study of translation techniques in Old Greek and Aramaic translations of the Hebrew Scriptures concludes “that they all try to actualize Scripture, interpreting it and applying it to their own historical and religious situation and time”.²⁶⁾ For example, the Aramaic Targum Neofiti on Genesis 10:10 replaces the geographical names with contemporary ones that the new audience could relate to: “And the beginning of his kingdom was Babel, Edessa, Nisibis, and Ctesiphon in the land of Babel” rather than “Babel, Erech and Accad, all of them in the land of Sinear” as in Hebrew Scripture.²⁷⁾

The *liturgical* actualization in translation is what sets Christian traditions to a great extent apart from many faith communities within other world religions with Holy Books. The translated Holy Scriptures, from Vulgate to King James, replaced the Hebrew, Aramaic, and Greek Scriptures as the center of worship and liturgy in Christendom. These translations function as Holy Texts, with authority, in the center of our worship services.

The translational nature of Christianity and the actualization motive are

26) H. Sysling, “Translation techniques in the Ancient Bible translations: Septuagint and Targum”, 280.

27) Ibid., 303.

already clearly visible in the writings of the New Testament in their dealings with Hebrew Scriptures. The earliest Christian communities centered on the veneration of Jesus Christ, the “Word made flesh”. They read, quoted, and alluded to the sacred writings of what we now call the Hebrew Bible in Greek, and for them, these ancient Greek Scriptures were filled with Christ. For them, “The holiness resided not in the written text or the language in which it was written but in the Christological reality to which it witnessed”²⁸).

28) David M. Carr, *Writing on the Tablet of the Heart: Origins of Scripture and Literature*, 279.

<Abstract>

Mein Bibellexikon

**(Michael Jahnke, ed., Marienheide: Verlag Bibellesebund, in Kooperation
mit Deutsche Bibelgesellschaft und SCM R. Brockhaus, 2012)**

Jinsu Im

(Methodist Theological University)

Diese Rezension ist ein Versuch, *Mein Bibellexikon*, das in der deutschen Kinderbibel-Enzyklopädie herausgestellt ist, kritisch zu lesen und inhaltlich zu bewerten. Dieses Buch wurde erstmals 2012 im Verlag Bibellesebund in Zusammenarbeit mit Deutsche Bibelgesellschaft und SCM R. Brockhaus in Deutschland veröffentlicht. Dieses Buch hilft den Kindern dabei, die Welt und die Zeit der Bibel selbst zu verstehen. Der Herausgeber des Buches, Michael Jahnke, sagt, das Wörterbuch könne ab 8-Jährigen Kinder in Deutschland verwendet werden. Dieses Alter entspricht 9 Jahren oder 10 Jahren Kindern in Korea. Die Berücksichtigung von Kindern zeigt sich in der Tatsache, dass die fast 100 professionellen Autorinnen/Autoren, die Kinder in Kirchen, Gemeinden, Schulen und Privathäusern unterrichten, an der Herstellung dieses Buches teilgenommen hatten.

Dieses Buch besteht aus verschiedenen Bildern (Illustrationen), Emoticons, schönen Farben und Fotografien, so dass Kinder leicht über 1400 Begriffe im Alten und Neuen Testament lesen und verstehen können. Insbesondere, da diese Erklärungen in Form eines Dialogs als in Form einseitiger Kommunikation nicht sind, reizen die Kinder dazu, die Bibel selbst zu entdecken und zu erforschen. Ich kann nicht alle Begriffe, mit denen sich dieses Buch befasst, durch diese Rezension erklären. Ich möchte nur die Struktur und Eigenschaften dieses Buches durch die kritische Bewertung vorstellen. Erst bewerte ich kurz die Begriffe, die von 1400 Begriffen sind und erweitert wurden. Abschließend möchte ich einen einfachen Vorschlag machen, wie dieses Buch zum Lesen der Bibel und zum Unterrichten der Kinder in unseren Kirchen in Korea verwendet werden kann.