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<Abstract>

**Plausible Source Texts for The Korean Bible (1911):
Focused on Exodus 4:13**

Sok-Chung Chang
(Catholic Kwandong University)

Most Korean Bibles have translated Exodus 4:13 as “Moses said, Oh Lord, Please send a capable man.” since the first publication of The Korean Bible (『성경전서』) in 1911 and The Korean Revised Version (『성경개역』) in 1938. We notice that these translations are certainly not based on MT, which is the main basis for the translation of the Old Testament. This study identifies the translation issue of the verse, and tries to find out the plausible source texts for the Korean Bibles, especially for The Korean Bible.

In the case of Exodus 4:13, all English Bibles were based on MT without exceptions. Our study indicates that our Korean Bibles seem to be translated according to the LXX instead of MT. According to MT, Exodus 4:13 would be ‘Please send someone whom you want to send.’ Moses simply asks that he does not want to lead the Exodus, and that God should send somebody else other than himself.

Furthermore, our Korean translation of Exodus 4:13 seems to be derived from the Japanese Bible (Meiji Version, 1877). This study shows that the translation committee members seem to use neither MT nor LXX, and that they certainly used English, Chinese, and the Japanese Bibles. Even though all the Chinese and English Bibles seem to translate Exodus 4:13 according to MT, whereas The Korean Bible translated it in a similar way to LXX and the Japanese Bible. This shows that among the source texts for The Korean Bible Japanese Bible could have played a certain role as far as the Exodus 4:13 is concerned. Therefore, Japanese Bible would be one of the possible candidates for the source text for The Korean Bible. In the future, further studies would be necessary to secure this plausible suggestion for the source texts for the translation of the Korean Bible. Specifically Dutch Bible Statenvertaling (1637) and Spanish Bible Sagradas Escrituras (1569) need to be studied to search for more possible source texts.

<Abstract>

A Metacritical, Deconstructive, and Transtextual Reading of the Slavery Laws

Yani Yoo

(Methodist Theological University)

This essay reads the slavery laws in the Covenant and Deuteronomic Codes with key words such as polyphony, construction, metacriticism, deconstruction, and transtextuality. We first observed inconsistencies within the slavery law in Exodus 21. The beginning part of the law talks about the possibility of liberation of male slaves and guarantees rights of the slave-wife taken before another one, presenting the slave owner as a generous man. But then the law regulating the owners' violence against women and men slaves assumes that all slaves are exposed to excessive and regular violence. For us, the coexistence of the slave laws of the Covenant and Deuteronomic Codes in the Pentateuch with more differences than similarities powerfully demonstrates the polyphony of the Bible.

We argued that the slavery laws as disciplinary discourses enculturate values and construct identities. The slavery laws construct class and hierarchy, serving the interest of the rich male slave owner. While the owner is constructed as both generous and violent, the male slave is constructed as one with low self-esteem, having to say that he loves his owner as he chooses to become a permanent slave. The female slave is constructed as lower than the male slave and is sexualized, being subject to her owner sexually.

We observed metacritically how western scholars' interpretations and commentaries come from their male, middle class, and western backgrounds, and how they remain in the ideologies of the text. Above all, they tend to identify themselves with the slave owner, the subject of the law. Their male-centered interpretations construct the abandoned slave-wife as the body with which they are entitled to sexual pleasure.

We read the slavery laws transtextually with the Hagar-Abraham and the Jacob-Laban narratives. Abraham is described as stingy and passive, unable to protect his slave-wife Hagar and his child Ishmael. Laban is described as a

(slave) owner who would not send off his (slave-like) Jacob with gifts. The characterizations of these male figures undermine the male slave-owner who was constructed as both generous and powerful by the slavery laws. Thus we argued that the narratives deconstruct and relativize the laws.

<Abstract>

***Hăšālôm* in 2 Kings 9**

Yoo-ki Kim
(Seoul Women's University)

In the story of Jehu's rebellion in 2 Kings 9, the question *hăšālôm* appears five times. The speakers are Jehu's fellow commander (v. 11), the first (v. 18) and second (v. 19) horsemen sent by Joram, Joram himself (v. 21), and Jezebel (v. 31), while the addressee is Jehu in all these cases. The Septuagint renders *hăšālôm* in 2 Kings 9 consistently as an interrogative particle εἰ and εἰρήνη ('peace'). The Vulgate also employs the words *pax* (peace) and *pacatus* (peaceful) in four of the five cases. Yet the Latin version is not as literal as the Greek in its translation of the expression. Some modern translations use words meaning *peace*, either consistently or partly, while others resort to a greeting formula.

In its form, *hăšālôm* is a typical polar question. A speaker can utter this short question simply to greet the addressee or ask about a third party's wellbeing by adding a prepositional phrase which points to the third party. As with other polar questions in Biblical Hebrew, an echo system language, the addressee generally responds with *šālôm*, the first word of the question, to answer the question in the affirmative. The negative answer *lō'* expected in other polar questions is not found for *hăšālôm* in the Old Testament. Probably, the expression was generally not taken as a serious question but a greeting formula.

In 2 Kings 9, Jehu never answers *hăšālôm* questions with *šālôm*. He either does not respond to the question (vv. 11, 31) or responds in an uncooperative manner (vv. 18, 19, 22). At any rate, the five occurrences of *hăšālôm* directed to Jehu are not real questions about peace but general greetings. Therefore, it is best to render *hăšālôm* as a greeting in the target language, such as *annyeong-* in Korean.

<Abstract>

Eine Analyse der Textformen von 11Q5

Jong-Hoon Kim

(Busan Presbyterian University)

Beim vorliegenden Beitrag handelt es sich um die Textformen von 11Q5. Die betreffende Handschrift aus der Qumran Höhle 11 enthielt 48 Psalmen, nämlich 36 Psalmen ab Psalmen 101, aber auch einige außerkanonische Psalmen. Wie bekannt, stellen sie eine gegenüber MT unterschiedliche Reihenfolge der Psalmen. Deshalb konzentrierten sich die meisten Forschungen bis jetzt darauf. In dieser Handschrift sind aber auch gegenüber MT bzw. LXX eine Menge eigene Lesarten vorhanden. Diese Lesarten und deren Bedeutung in der Textkritik und der Textgeschichte wurden noch relativ außer Acht gelassen. Der vorliegende Beitrag wollte diese Variante systematisch analysieren.

Nach der Edition von Eugene Ulrich finden sich etwa 375 Varianten in der Handschrift. Zunächst wurden die Varianten mit MT und LXX verglichen. Vor allem ist erkennbar, dass sich die Textform des MT schon in dieser Zeit von den anderen einigermassen abgehoben war. Der Text von 11Q5 spiegelt aber an vielen Stellen eigenartige Textvarianten, d.h. 11Q5 spiegelt eine vermutlich sowohl von MT als auch von LXX unabhängige Textform wider. Trotzdem gibt es an vielen Stellen die Übereinstimmungen entweder mit MT oder mit LXX. Die Textformen der Korrektur (11Q5^{corr}) stellt nichts anderes dar. Daraus ist vorstellbar, dass die Verschiedenen Textformen in der Zeit von 11Q5 vorhanden waren und miteinander influieren. Auf jeden Fall stellt 11Q5 im Vergleich mit MT und LXX textkritisch eine sehr wichtige Textform dar. Deshalb müssen die Varianten von 11Q5 an den jeden Stellen sorgfältig textkritisch überprüft werden.

<Abstract>

Verb Syntax and Semantic Approach in Ecclesiastes 3:10-15

Minsu Oh
(Daeshin University)

The researcher analyzed the paragraphs of Ecclesiastes 3:10-15 as verb syntax and semantics of a relative tense system, and focused on the expression and meaning generation of the text paragraph. Within the sub-paragraph, the verb has various functions. Verbs within this unit function in various ways. First of all, the verb form qatal is characteristic of the past and pluperfect, and starts observation, reflection, and enlightenment. Yiqtol uses not only individual facts of the future but also general facts and repetitive (habitual) usages. The timelessness of the form of existence is universally transforming statements. In addition, Ecclesiastes 3:10-11 convincingly expresses one's own statements through strategic use of alternating individual concepts and general concepts.

The way the passages in Ecclesiastes 3:10-15 deploy is a narrative development of wisdom that leads to observation (v. 10) - reflection (v. 11) - enlightenment (vv. 12-13; v. 14). Unlike the position of King-Qohelet (1:13b), the Evangelist Qohelet observes the contradictory facts pre-set by God, saying that this is what God has allowed to a humble (or devote) man (3:10c). He says that there is a proper time (v. 11a) when all things are beautiful, but that man cannot understand God's event as a whole (v. 11b γ) and implies the partial possibility and partial impossibility of man (v. 11b β). Observation and reflection reach dual enlightenment, and the anthropological dimension of the pre-set kairos-time is not transcendental, but exists in the possibility of simple enjoyment (eating, drinking, seeing good) It is realized in the good and good behavior (v. 12b). On the theological level, enlightenment – this good event of God – continues in the future, and has the sovereignty (v. 14a γ) of sovereign personality that cannot be added or subtracted as a human. People who are habitually fearful of God (v. 14b β) are enchanted by His aesthetic beauty. Therefore, a person's limited understanding is not limited, but partial. Even if it is a part of a person and if he can enjoy it and do good things, even though he

lives for a limited time (v. 12b), he can enjoy the kairos-reality of “Olam-time” (eternal time, v. 11b α). The thought of Ecclesiastes 3:10-11 is very marvelous: God is not just a distant, incomprehensible, indescribably fearful being (deus tremendus), but a fascinus (deus fascinus). Man does not know God’s events as a whole, but has partial understanding and possibility of capture. Even if it is subject to the passage of time (years), the possibility of partial enjoyment of a person remains. The evangelist says that such enjoyment is also God’s gift. The thought of Ecclesiastes 3:10-15 is far from a skeptical, pessimistic worldview.

<Abstract>

The Interpretative Issue of the Divine Plural ‘We’ in Genesis 1:26 and Paul

SeungHyun Lee
(Hoseo University)

The divine plural ‘we’ in Genesis 1:26 has a long history of interpretation among both its ancient and modern readers. Since the author of Genesis does not clarify who he has in his mind when he speaks of ‘we’, the readers are left wondering about their identity. So far, six interpretative options have been suggested as its answers: (1) memory of pluralistic myth, (2) the created world, (3) the plural of majesty, (4) self-summons, or self-deliberation, (5) the heavenly council or court, and (6) the plurality or duality of God. Among them, the first four options are considered minor due to their various interpretative weaknesses. Only the last two options of the heavenly council/court and God’s plurality/duality are considered rather convincing by the readers of Genesis. In this article, we would like to examine various ancient interpretations of the divine plural ‘we’ in Genesis 1:26, especially focusing on the last two interpretative options. First, Philo seems to be prone to the heavenly council/court option by including angels in the divine plural. For Philo, human soul has two different parts, one part of which is being good, while the other being evil. Since Philo wants to argue that God is only responsible for the creation of the good part, he ascribes the creation of evil parts to angels. Likewise, later rabbis also argue that the divine plural consists of God and his angels. But rabbis claim for angels’ minimal involvement in the creation of human beings as they only serve God’s will. For the rabbis, God is the one who is solely responsible for the creation of human beings. While agreeing upon the heavenly council option, ancient gnostics ascribe the creation of humanity to the evil creator Demiurge and his angels. Thereby, the gnostics completely separate the Good Father from the creation of the evil world. Unlike all these ancient interpreters, Paul interprets the divine plural in Genesis Christologically. For Paul, Jesus is the sole cocreator of God who shares the heavenly image with God. According to the divine image found in Jesus, God and the Son created Adam together.

<Abstract>

The Meaning of ὑπόστασις in the New Testament

Hong Seok Kim

(Presbyterian University and Theological Seminary)

ὑπόστασις has been employed as a term for a person in the doctrine of the Trinity. Therefore, it is a word that plays a critical role in the history of Christian doctrine. However, in the Bible, this word may be one of the most challenging terms to translate. In the New Testament, this word hasn't been translated identically, despite its a few examples. Religious reformers have translated this word as trust and confidence, reflecting their theological perspectives.

For an accurate and consistent translation of ὑπόστασις, we need to take a look at the conceptual history of ὑπόστασις in ancient Greek documents. The fundamental problem in ancient Greek ontology was that the Transcendental Being could not enter the limited individual due to its substantial nature. ὑπόστασις resolved the problem in the ontology of this ancient philosophy by enabling a connection between the Transcendental Being and the limited one while keeping the essential nature of the Transcendental Being. In ancient Greek philosophy, the reason why ὑπόστασις was able to play a role as a link between the Transcendental Being and the limited one was that the word had the meaning of continuance(Bestand) and existence(Wirklichkeit) at the same time. These two meanings are likely to have been driven initially by different schools. But the two became a unified concept when Poseidonios, one of the main figures of the Middle Stoics, combined the ideas. Thus, the ontological possibility, which means the Transcendental Being keeping its nature could exist in the limited individuals, was made possible through ὑπόστασις.

The meaning of ὑπόστασις found in conceptual history can be used for the translation of ὑπόστασις in the New Testament. In the New Testament, ὑπόστασις is employed five times by two authors (2 Corinthians 9:4; 11:17; Hebrews 1:3; 3:14; 11:1). However, ὑπόστασις was not translated identically in other foreign language Bibles as well as the KRV. Although sense-for-sense translation benefits the audience's understanding, the translation's purpose to carry its

original denotation should not be lost. Consequentially, contextually liberal translation poses the threat of misunderstanding of the author's intention.

Most of all, in the texts of the New Testament, it is important that ὑπόστασις was used to bridge opposing points that are difficult to reconcile contextually in the texts of the New Testament. Contrary to the author of Hebrews, Paul used ὑπόστασις to personally imply conflicts within the church whilst the author of Hebrews used ὑπόστασις within the theological scope. Paul applied ὑπόστασις to describe his situation instead of theological perspectives, while the author of Hebrews applied ὑπόστασις in the meaning of the theological subjects. The *actual* aspects of Paul himself in his situation is delicately expressed through ὑπόστασις, and Paul prepares lessons and encouragements for the status of the church through this. In Hebrews, the revelation of the *existence of God* in the present day has been portrayed through ὑπόστασις. Hebrews 1:3 has an almost perfect theological agreement with the example used by Trinitarianism, which is the final purpose of studying this word.

Therefore, the fundamental ontological meaning of *existence* should not be weakened or alienated within all these examples. The translation should be attempted within the range containing the fundamental meaning of *existence* in line with the context and authors' intent. The uniform translation of ὑπόστασις in the New Testament based on the conceptual history provides the very ground for the interpretation of the text itself and a decisive contribution to the whole history of Christian doctrine.

<Abstract>

**A New Korean Translation of Revelation 3:10:
Focused on Τηρήσω ἐκ**

Chul Heum Han
(Korea Baptist Theological University/Seminary)

In Revelation 3:10, Jesus says that he will keep the Philadelphian Christians, who have kept his word of endurance, from the hour of trial. This article suggests that the Greek clause *καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ* should be translated literally into Korean. The New Korean Revised Version translates this clause somewhat liberally as “I also will keep you exempt from the hour of trial.” In so doing, the New Korean Revised Version inserts *exempt* which does not appear in the Greek text. Instead, this article argues for a literal translation: “I also will keep you from the hour of trial,” which is faithful to the Greek text.

The Greek preposition *ἐκ* may mean either *source* or *separation* in the Greek New Testament. When the *ἐκ* of Revelation 3:10 is taken to mean *source*, then Jesus promises to take the Philadelphian Christians out of the trial. But this reading is weakened by the fact that the meaning of *τηρεῖν* – *to cause a state to continue* – scarcely means *out of*, which presupposes a change of situation. When the *ἐκ* of Revelation 3:10 is taken to mean physical separation, then Jesus is promising to keep the Philadelphian Christians exempt from the hour of trial. This translation, however, is undermined by the fact that Revelation views the eschatological tribulation as something through which the followers of the Lamb must pass.

The easiest and best translation is to construe the *ἐκ* of Revelation 3:10 as meaning spiritual separation or protection, in which case Jesus promises to keep the Philadelphian Christians from being negatively affected by the eschatological trial. The followers of the Lamb will have to pass through the trial but will come out victorious with his special help. This view is supported by the fact that Revelation encourages the readers to overcome the eschatological tribulation.

The strength of the suggested literal translation of Revelation 3:10 lies in maintaining the ambiguity of the Greek, which can be taken to mean either that

Jesus will keep the Philadelphian Christians from experiencing the trial, or that Jesus will protect them so that they can overcome the trial. In contrast, the liberal translation of the New Korean Revised Version fails to preserve this ambiguity, insofar as it excludes the second meaning. This study pays special attention to the possibility that the translation of the New Korean Revised Version is used as a proof text for dispensational premillennialism, especially the pre-tribulation rapture theory, though my suggested literal translation does not exclude the idea of pretribulational rapture advocated by dispensational premillennialists.

<Abstract>

A Study on the Translation of Yoram and Jehoram in the Korean Bible

Moo-Yong Jeun

(Former Secretary of Translation Department,
Korean Bible Society)

In the Old Testament, the son of Ahab king of Israel appears as Joram and Jehoram. Also, the son of Jehoshaphat king of Judah appears as Jehoram and also as Joram. In this paper, we look at how these two names are used in the Bible, and how the patterns of use and translation of the two names can cause difficulties for readers. The texts of KJV, CEV, NIV, ESV, ZB and Hebrew BHS were examined to clarify this problem and to find a solution. Among Korean Bible translations, New Korean Revised Version (NKRIV), Revised New Korean Standard Version (RNKSV), and Common Translation of the Holy Bible (CTHB) were examined to see how each translation translated these names. And we looked at how the two people using the two names could cause confusion for the reader, and how to adjust or revise the translation in order to make it less confusing.

In the Hebrew text, the son of Ahab king of Israel is marked as Joram, but it is translated in 2 Kings 1:17b; 3:1a and 6 as Jehoram in the NKRIV. It was therefore suggested to adjust them to Joram.

Among the places in the Hebrew text where the son of Jehoshaphat king of Judah is marked as Joram, i.e., 2 Kings 11:2 and 1 Chronicles 3:11 in the NKRIV, the translation into Joram was proposed to be adjusted to Jehoram.

In the New Testament where Joram appears twice in Matthew 1:8, it was proposed to adjust the Joram the son of Jehoshaphat king of Judah to Jehoram.

Jehoram in 1 Chronicles 12:8 of the CTHB is an error of Jeroham (יֵרוֹחַם). Joram in 1 Kings 22:51 of the CTHB is also the translation of the Hebrew word Jehoram (יְהוֹרָם), and its actual content is Jehoram (son of Jehoshaphat, king of Judah in the southern kingdom, father of Azariah). It was suggested to correct the translation of these two places.

<Abstract>

**“Testing God” Becomes “Rejection of the Land”:
Israel’s Sin in Psalm 106 in Light of the Psalm’s Chiastic Structure**

Kiyoung Kim

(Korea Baptist Theological University/Seminary)

Psalm 106 is an intriguing text as it concerns various subject matters. In forty-eight verses, it deals with praise to the Lord which is followed by petition following, then switches its interest to report Israel’s history spanning from the days in Egypt to the exile, and returns and ends with another praise and petition to the Lord. Thus, scholars have tried to determine its nature and message with varying interests in the text.

Among various subjects, this article focuses on Israel’s sin in Psalm 106. Notably, it attempts to reveal the meaning of verses 13-15 and the function of the psalm’s structure. Concerning verses 13-15, there is no single scholarly consensus on the meaning of the passage. These verses are often referred to as one of the most puzzling texts to interpret among many psalms. This study gave particular attention to these verses since they serve to describe the Israelites’ fundamental issue in the wilderness. This article suggests one way to understand the meaning of verses 13-15, especially concerning the nature of Israel’s sin. Regarding the psalm’s structure, a few scholars have expounded on the chiastic structure of the psalm. Unlike other structural analyses, this article uniquely notices that the psalm’s structure exposes the progressive nature of Israel’s sin.

In order to advance the argument, this article first undertakes a poetic analysis of verses 13-15 to reveal their meanings. Second, since it argues the development of Israel’s sin in Psalm 106, this article articulates the chiastic structure of the psalm. Lastly, this article locates verses 13-15 in the chiastic structure and demonstrates the gradual intensification of the Israelites’ sin in that structure.

Verses 13-15 locate the first incident in the wilderness in the structure; thus, they exhibit Israel’s fundamental failure i.e., testing God. In the structure, the sin of “testing God” (vv. 13-15) gradually grew and developed into another phase of sin, “jealousy” (vv. 16-18). Further, the structure of Psalm 106 shows that the

development of sin is crystallized by the Israelites’ worshipping idols (vv. 19-23, 28-31), and this wickedness led the people to reject the promised land (vv. 24-27).

In sum, this article suggests one way to understand the meaning of verses 13-15 and reveals the theological contribution of Psalm 106’s chiasmic structure that Israel’s “Testing God” is a fundamental sin among Israelites which ultimately results in the loss of the promised land.

<Abstract>

Israel's Identity, Fall, and Destiny in the Book of Jubilees

Janghoon Park
(Baekseok University)

Second Temple Jewish literature is a helpful resource for illuminating the hermeneutical interface between the Old Testament and the New Testament. The present article seeks to contribute to our knowledge of Second Temple literature by exploring the book of Jubilees, an interpretative retelling of the Pentateuchal narrative. Our specific focus is on Jubilees' understanding of Israel's identity, fall, and destiny, which are three important themes that are expounded in both the Old and the New Testaments. The book of Jubilees displays the following features in its conceptualization of Israel's identity, fall, and destiny. First, Jubilees describes Israel as the true successors of Adam, who embodied the glorious creational vision of priestly humanity and retained it even after his sin. Adam is described as the first priest of Israel who kept the ritual regulations in the Mosaic law, and the people of Israel are presented as Adam's true priestly descendants. Not all of the Jewish people belong to Israel, and only those Jews who remain faithful to the Mosaic law, obeying particularly the priestly regulations that mark Israel as distinct from Gentiles constitute the true priestly line descending from Adam. Second, concerning Israel's fall, Jubilees emphasizes Israel's violation of the Mosaic law, especially the regulations that mark Israel's priestly identity, as the paradigmatic case of sin, which is exemplified in the story of the fall of Watchers in Genesis 6. Jubilees identifies corrupt human heart and demonic power as the two causes of human sins that are also operative also in Israel, inclining Israel to forfeit their priestly identity. While the people of Israel are provided with some protection from demonic power, they are still vulnerable to demonic influence. Third, concerning Israel's destiny, the people of Israel do not enjoy the privilege of either disembodied immortality or bodily resurrection because God's creational intention for humanity was longevity rather than immortality. The result of Adam and Israel's fall was therefore not mortality itself but shortened lifespan and premature

physical destruction that now characterize human life in the present world. Only those Jews who keep the Mosaic law and retain their priestly identity will be restored from this shortened span and premature violent death through eschatological vindication and heavenly ascension.

<초록>

성서 번역에서 인지적 이슈들

— 인간 경험의 정황 안에 있는 성서 본문 —

인지 연구는 정신-뇌와 인간 행동 간의 연관성을 탐구하는 모든 분야에 영향을 미친다. 당연하게도 성서 번역은 다분야적 작업으로서 인지적 과정의 영향을 받는다. 한편으로 특정 성서 본문에 의도된 의미, 다른 한편으로 특정 민족 집단의 정황에 기반해서 추론된 의미들에 관해 성서 번역자는 무엇을 알아야 하는가? 이질적이지만 상호 작용할 수밖에 없는 이 두 환경들이 혼합됨으로써 성서 본문의 내용으로부터 나오는 지식의 총화를 투영해 낼 수 있는가? 공저자들은 번역과 인간 행동의 관계를 반영하는 다양한 인지적 과정을 탐구한다. 우리의 목표는 번역된 성서 본문이 어떻게 인간의 인지 활동과 어우러지면서 특정한 정황에서의 행동에 영향을 미치는지를 보이는 것이다.

<Abstract>

Bible: Les récits fondateurs
(S. Bloch, F. Boyer, Montrouge: Bayard, 2016)

Sun-Jong Kim
(Jeongeup Joongang Presbyterian Church)

Published in 2016 by Bayard Culture, *Bible: les récits fondateurs* is an illustrated Bible rewritten by a general writer and designed by an illustrator. This Bible comes from the ambition to create a Bible that readers have never seen, read, or heard before. This Bible mainly contains illustrations with minimal writing. The greatest feature of this Bible is to show the process of producing the website and to introduce questions and answers by experts. As a media Bible, *Bible: les récits fondateurs* aims to promote the biblical message from children to adults and from beginners to believers.

We live in a multimedia age today. Even without the fourth industrial revolution mentioned, the civilization will change rapidly in the future. The existing literal Bible would not be able to excite young people who are changing too quickly. It would be difficult to satisfy them. In fact, the media Bible, produced in an illustration and video form, is not a new Bible made in a new culture. Already for early Christians, the Bible was not just a written Bible, but a Bible that was made to be listened to in narrations and looked at in paintings. In this regard, the media Bible restores the ideology of the time when the Bible was produced. Therefore, it seems that *Bible: les récits fondateurs* comes from not only this motivation but also a deeper theological dimension. Faith is not just an intellectual acknowledgment or confession. Through the healing of emotions, a complete person must be created.

In order to produce a media Bible, we need the infrastructure of writers, illustrators, voice actors, broadcasters, animators, and artists. And it should be based on healthy commentaries from biblical scholars. This work is possible when the Christian culture is established to some extent. Religion should not remain as a ghetto within the walls of religious people. It is necessary to communicate with the secular culture to make the biblical message be delivered to the general public more easily.