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<Abstract>

**Prophet's Social Status and Politeness Strategies:
A Case of Naaman Narrative in 2 Kings 5:1-19**

Sung-On Kim
(Yonsei University)

2 Kings 5 is an interesting text in which a Syrian general is eventually cured of his disease with the help of several characters. There are at least 10 characters of various classes, ranging from a young girl to the king of Syria. The differences in social status between the characters are largely determined by the positions they hold. Titles such as king, general, and servant clearly state their place in society at the time. And the low-status person is expressing his humble attitude through the strategy of lowering himself to a *servant* and calling the other *my lord*. Social status is a relative concept. General Naaman is in a higher position than his servants, but in front of the king, he is just a servant. Naaman calls the king of Syria master and lowers himself as servant.

In cases where the differences in status are not clear and are somewhat ambiguous, attention should be paid to the translation of the Bible. A typical case occurs in the relationship between a prophet and a king or between a prophet and a high-ranking official. In the text of this study, the relationship between the king of Syria and the king of Israel, or the dialogue between Elisha and Naaman can be translated in various ways depending on interpretation.

The biblical text leaves several marks showing the difference in status between the characters. When Bible translators translate based on these marks, the message of the text will be delivered more clearly. This study intends both to point out how well the Korean Bible reflects the character's utterances that are used according to the differences in their status and situations as revealed in the Hebrew text, and if there are any shortcomings, to suggest alternatives.

First of all, it will depend on whether you want to give a more realistic representation of the social hierarchy that prevailed in ancient society, or whether you want to give more value to mutual respect like the people of today. The translation proposed by the present author tried to harmonize between these two positions, but is only a provisional, first step for further discussion and

research. Above all, I remained on the suggesting a translation that focuses on honorifics in this study, and expect a translation reflecting more diverse politeness strategies to emerge in subsequent studies.

<Abstract>

Research on the Lament of the Poor People in Individual Psalms

Il-Rye Lee

(Seoul Theological University)

This research analyzes the special structure in the lament of the poor which appears in the psalms of individual laments, and observes its theological significance. The psalms of lament from the ones who are suffering from poverty consist of *self-lament*, *God-lament*, and *enemy-lament*.

The poor experience a sense of loss of life amid economic exploitation, social alienation, and hunger. At the same time, the poor also experience abandonment and a deep despair in their relationship with God like the fear of abandonment as well as emotional abandonment. But it does not stop there. They confess their pain of poverty as a self-lament. The worse the poverty gets, the deeper they lament. Here, self-lament gets connected to the God-lament. The poor meet God through the God-lament, and God lightens up their faces. They meet God as the one who frees them from poverty as well as the legal helper of the poor. In this way, the lament of the poor functions as the most direct and essential driving force that induces YHWH's astonishing *Magnalia Dei*.

Therefore, the lament of the poor changes their stance of suffering, and they disclose the sufferings caused by exploitation. They lament about the poverty and social isolation caused by social structure. The poor do not hesitate to lament about the enemies' affront (Ps 14:32, 35). The lament of the poor who experienced suffering amid the existential danger accelerates God's act of salvation, and leads to the insight that liberation from poverty is possible.

The purpose of this study also has another important intention: Although the Hebrew terms referring to "the poor" — the subject that shapes the lament of the poor — and "the enemy" — the target of the lament of the poor — appear variously, and the understanding of "God", the recipient of the lament appears differently according to the situations or characteristics of the lament, the Korean translation is overly uniform.

Thus, this research presents one useful data and standard to understand the

lament of the poor by analyzing the theological intention of each term although it accepts the existing translation and its uniform translation.

<Abstract>

Textual Criticism and Interpretation of Matthew 23:26

Youngmog Song
(Kosin University)

In the Gospel of Matthew of the GNT⁴/GNT⁵, the only case where the textual critical grade D is given is 23:26. However, it is surprising that few of the commentaries on the Gospel according to Matthew deal with textual criticism of this verse in detail. B. M. Metzger, one of editors of the GNT⁴/GNT⁵ regarded the singular genitive pronoun *ἀποῦ* (of cup) as the original rather than the plural genitive pronoun *ἀποῶν* (of cup and bowl) which later scribes altered. He briefly explains that *παροψίς* (dish) of Matthew 23:25 was added to verse 26. However, Metzger provides no concrete evidence for his own claims. In this verse, there is no consensus even among the editors of GNT⁴/GNT⁵, so *ἀποῦ* (of cup) is indicated in the text of GNT⁴/GNT⁵, but D is given as its critical grade. For the textual criticism of Matthew 23:26, this article first studies the external evidence that examines the support of the manuscripts. Then, the structural analysis (namely colon analysis) of Matthew 23:13-36, the textual context of 23:26, the literary style of Matthew, and the purpose of writing and the main theology of the Gospel of Matthew are explored in turn in order to analyze the internal evidence. Finally, the conclusion of textual criticism is suggested in the light of the intertexts of the Gospel of Matthew 23:26.

Through this study of textual criticism of Matthew 23:26, it is suggested that when attempting New Testament Greek textual criticism, not only the external evidence but also the detailed internal evidence should be investigated. For internal evidence, it is suggested to comprehensively consider the structural analysis, the purpose of writing, the study of core theology, and the intertextual interpretation that have been overlooked in previous studies. This kind of study is more appropriate when the text critical grade is low. In addition, this comprehensive analysis has the advantage that it does not stop with the theoretical study of textual criticism itself, but also encompasses the grammatical interpretation of context and structure, and the theological interpretation that

considers main theology. The present researcher suggests that textual criticism which stayed at the level of reconstructing the original text should be developed in the direction that can provide practical help to interpret a text.

<Abstract>

Translation of Mark 4:12: Purpose or Result?

Hyeon Woo Shin
(Chongshin University)

In Mark 4:12, ἵνα probably introduces a result clause as in Mark 4:22; 11:25; 15:32. If the word is interpreted as introducing a purpose clause, 4:12 could mean that Jesus taught the people in parables so that they would not understand the meaning. If so interpreted, v.12 does not fit with v.33 which says that Jesus taught people in parables just as they were able to understand. In addition, such an interpretation does not fit with v.22 which says that the purpose of concealing is to reveal. Further, it does not correspond with Mark 12:12 which states that Jesus' opponents actually understood the parable. As such, Mark's literary context does not lead us to consider Jesus' parables to have been means of misunderstanding.

Our interpretation is supported by Mark's redactional use of the Old Testament. Mark 4:12 does not use Isaiah 6:9-10 (LXX) as it is. Mark changes οὐ μὴ ἴδητε and οὐ μὴ συνῆτε ("you will never understand") into μὴ ἴδωσιν and μὴ συνιῶσιν ("they could not understand"). As such, Mark does not fully close but rather open the possibility of understanding.

In v.12, μήποτε may mean *otherwise*, which is also a possible meaning in its Aramaic counterpart ܘܡܠܝܢܐ. If the word is interpreted as *lest* here, v.12 does not cohere with Mark 1:15 which reports that Jesus commanded repentance. Luke 14:29's use of ἵνα μήποτε in the meaning of *so that otherwise* also supports this interpretation.

The use of cognate participles (βλέποντες βλέπωσιν, ἀκούοντες ἀκούωσιν) in v.12 reflects Hebrew usage of the infinitive for emphasizing the verb. Such a usage is found not only in the LXX (Gen 22:17; Exo 3:7; Isa 6:9) but also in the NT (Mat 13:14; Act 7:34; Heb 6:14). Likewise in Mark 4:12, the participles does not mean *seeing* or *hearing* but *indeed*.

On the basis of these considerations, Mark 4:12 may be translated as follows: *As a result, they may indeed see but could not know, and they may indeed hear but could not understand. Otherwise, they might repent and be forgiven.*

<Abstract>

Reconsideration of the Translation of John 3:13

Seung-In Song
(Reformed Graduate University)

This study investigates three main issues of John 3:13. The first is the issue of textual criticism. There are two major readings of this text: reading with the expression ὁ ὢν ἐν τῷ οὐρανῷ (in heaven) and reading without it. Regarding this issue, I judge that the short reading without this expression is closer to the original text, after applying the external and internal criteria of textual criticism. The conclusive ground for this judgment is that manuscripts containing the short reading (P⁶⁶ P⁷⁵ ⋈ B) are dated much earlier than manuscripts containing the longer reading. In terms of the geographical distribution of manuscripts, P⁶⁶ and W among manuscripts including the short reading can be judged to have relatively wider geographical distribution as they are a mixture of Alexandrian and Western text-types.

The second issue is the interpretation of ἐὶ μὴ. Of the two meanings of this expression (except and but), I find the latter to be more convincing. As a ground for this judgment, I take a fresh approach to this issue by analyzing the speaker of 3:10-13. Beasley-Murray argues that Jesus is the speaker in 3:10-12 and the author of John's Gospel is the speaker in 3:13-21. Contrary to this argument, I argue that the speaker in 3:13 is Jesus. There are two grounds for this argument. First is that the expression the Son of Man applied to Jesus is used in 3:13-14. Second, verse 3:12 and 3:13 are closely connected by the conjunction καί.

The third issue is the interpretation of the perfect tense ἀναβέβηκεν. Recently, Pierce and Reynolds interpreted this word by applying verbal aspect theory. To this interpretation of Pierce and Reynolds, I raise doubt based on the usage of ἀναβέβηκα in 20:17a where another verb in perfect tense form is used according to the traditional verb theory. Through this study, I finally propose to translate this verse as follows: *And no one has ascended into heaven, but he who descended from heaven, the Son of Man.*

<Abstract>

The Understanding and Translation on ‘γύναι’ Revisited in the Gospel of John

Hyung Dong Kim
(Busan Presbyterian University)

This article revisits the use of γύναι in the Johannine Gospel (2:4; 19:26), and asks why Jesus addresses his mother as *woman* from the literary context perspective. Eugene Nida had long argued that γύναι was a common highly respectful address form for *mother*. But Gert Knepper argues, “Nida for long time did not realize the real problem with γύναι.” Recently Vitaly Voinov tried to rebut Knepper’s argument. He also argues for translating γύναι as *mother* in the light of pragmatics and corpus analysis.

But the article shows that within exegetical research, the use of γύναι is recognized as a symbol by means of two criteria, *conventional plausibility* and *textual plausibility*, which Ruben Zimmermann suggested to identify symbols. Symbols are only defined by way of the conventions of a linguistic community, and can only be recognized through evidence from the text itself.

Γύναι is a recurring image throughout the Gospel. It is named for the sake of *inclusio* at the first sign and the last. Γύναι has a traditional, compositional-technical, theological function within the literary work, which is characterized as a woman who gives birth to a child like the Old Testament themes of Lady Zion’s giving birth to her offspring. Γύναι is not an expression of proper filial respect. Within the literary context of the Gospel of John, γύνη represents those who bear the words of Jesus and witness the death of Jesus as his love caring for his own to the end (cf. 13:1). The Gospel of John, therefore, applies this tenor of expression to Jesus’ mother in relation with the beloved disciples, who constitute the new family of faith and are now called *brothers* (20:17). The writer argues as Knepper does, “under no circumstances should γύναι be translated with a term meaning *mother*.”

<Abstract>

**How Should the Phrase πίστις Χριστοῦ Be Translated?:
A Contextual and Exegetical Approach
to the πίστις Χριστοῦ Construction in Romans 3:22**

Gab Jong Choi
(Evangelia University)

Since the book *The Faith of Christ* of Richard Hays appeared in 1983, the translation of πίστις Χριστοῦ has become a battlefield in recent Pauline Studies. The critical issue at stake is whether the phrase πίστις Χριστοῦ should be translated as an objective genitive, i.e., *faith in Christ*, or as a subjective genitive, i.e., *faith (faithfulness) of Christ*.

Most Korean Bibles, including the significant English Bibles, translate the phrase πίστις Χριστοῦ as *faith in Christ*. However, many recent English Bibles (e.g., Jubilee, BRG, New Matthew, RG, Wycliffe Bible, NET, CEB, CJV, ISV, NTE, PT, and Voice Bible) translate it as either *faith of Christ* or *faithfulness of Christ*.

Because it is generally recognized that this issue cannot be settled by grammatical and syntactical approaches in recent Pauline scholarship, this paper attempts a contextual and exegetical approach to the πίστις Χριστοῦ and ἐκ (διὰ) πίστεως constructions in Romans 3:21-31 to explore the meaning of the Pauline πίστις Χριστοῦ construction (Rom 3:22, 26; Gal 2:16[×2]; 3:22; Eph 3:12; Phi 3:9).

The paper gives its particular attention to three questions:

First, whether the πίστις Χριστοῦ construction, when it is employed with the δικα- terms, functions as an instrument to attain the righteousness of God or as an instrument to disclose the righteousness of God. Second, whether the πίστι- terms mean *human faith in Christ* or *the faithfulness of Christ* in its literary context. And third, whether ἐκ (διὰ) πίστεως construction functions as an abbreviation of πίστις Χριστοῦ in its literary context.

The paper finds, through a contextual and exegetical investigation of Romans 3:21-26, the following: First, the phrase πίστις Χριστοῦ functions as the means to attain the righteousness of God, not to disclose it. Second, the πίστι- terms

usually mean *human faith in Christ* in its literary context, not *the faithfulness of Christ*. And third, ἐκ (διὰ) πίστεως construction functions as an abbreviation of πίστις Χριστοῦ in its literary context.

The paper therefore concludes that the Pauline πίστις Χριστοῦ should be translated as *faith in Christ* rather than as *faithfulness of Christ*.

<Abstract>

**A Historical Study on the Use of the Word “Jayu”
in the New Korean Revised Version and Its Earlier Versions**

Shin-Hye Seo, Sun-Hui Yi
(Hanyang University, Chungang University)

This paper studied when the word *jayu* (자유 meaning freedom/liberty) was used in Bible translations, and the process through which it has arrived at its current use.

First, it was revealed that in comparison of the time when modern concept of freedom was introduced in Korea, *jayu* was used later in the Bible. The words freedom and liberty from the West were translated as *jayu* in the East, and *jayu* in its modern concept was already used in the 1890s in various places like Korean newspapers and so forth. However, this study analyzed that the use of *jayu* in early Korean Bible translations was very limited, and that it came into wider use only in the KRV (1938).

Second, it was revealed that the phrases expressed as *jayu* in the NKRV were largely expressed with three different types of vocabulary in earlier translations, and that these merged into *jayu* only later on.

The three types are as follows: The first refer to cases where initial translations were done as *jayu*. The word *jayu* had been used since the pre-modern period to only signify the *possibility of acting freely* with negative connotation of *doing as one pleases; without restraints; in random manner, etc.* When referring to matters of behavior, it was translated into *jayu* or *imui* (임의 meaning arbitrarily) in early translations.

Next type includes cases where initial translations as *jaju* (자주 meaning autonomy) later merged into *jayu*. *Jaju* emphasizes individual's will. When conveying that the person is not a slave, but a person who can decide for his/herself, it was often translated as *jongina jajujana* (종이나 자주자나 meaning either a slave or an autonomous person) to contrast it being an opposite concept of slavery.

Last type refer to initial translations into *nota* (놓다 meaning to release) which were later merged into *jayu*. In the pre-modern period, the legal term

bangseok (방석 meaning to release) was used when the person of authority is officially releasing criminals. In other instances, various words meaning to release, be released, to set free were used in early translations.

Through the above two findings, this study was able to arrive at two meaningful conclusions. First, it revealed Bible translators' efforts to reduce misunderstanding of the Gospel by persistently avoiding the use of one word. Second, it presented an example for the current readers of the Bible to understand the Bible more accurately by knowing how different branches of vocabulary merged into the word *jayu*.

<Abstract>

Discussion on Stylistic Revision of the New Korean Revised Version

Moo-Yong Jeun

(Former Secretary of Translation Department,
Korean Bible Society)

The reason for revising the Bible is to provide *a more accurate and clear translation of the Bible and a Bible that better communicates the meaning to readers of existing Bible translations*. Considering this as a premise, the stylistic issues in the revision of the Bible can be summarized as follows:

- 1) It is natural to apply the latest Korean orthography to the text.
- 2) The style including the sentence ending form should be maintained as it is. This is the same for poetry and prose. If you change the style to the ‘-da’ ending form, there will be strong opposition or you will have to just ignore it.
- 3) On the stylistic level, the existing translation should be maintained unless the existing translation is wrong.
- 4) Borrowed Chinese words are now part of our language. However, it is difficult for words that do not communicate when written only in Korean to become Korean words. You have to find their alternatives.
- 5) With the passage of time, the use of traditional words decreases, and new words can be used more widely. When translating a new Bible, it is desirable to choose a word that is currently used more widely. But when revising an existing Bible, it is necessary to keep the existing terminology for existing Bible readers as long as there is no major problem in communication.
- 6) Although translation of human and place names is not meaningful in itself, it is sometimes a factor that makes the Bible difficult. Whether it’s a person with two names or two or three different persons with the same name, it is necessary to find alternatives when it can cause confusion.
- 7) When revising a translation of traditional style, attempts to shorten the length of a sentence can be made in very limited cases when it is absolutely necessary. Considering the use of the Bible, it is necessary to examine whether it is possible to break sentences in verse units.

8) Even if the traditional style is maintained, editing the psalms to have line breaks can help the reading experience of the reader.

9) Use of punctuation in the Bible text would be a good consideration for Bible readers. Considering that most churches still use the *New Korean Revised Version* for worship, it will be of great help to readers familiar with modern literature. It can be helpful for preachers who adopt the sermon text on a verse-by-verse basis.

10) Expressions that are not grammatical must be corrected.

<Abstract>

**The Community Vision of Early Christian Community of Korea:
Through the First Hangeul Gospel *Sungkyung-jikhae-gwang-ik***

In Hee Park
(Ewha Womans University)

This paper demonstrates the significance of the first Korean Gospel *Sungkyung-jikhae-gwang-ik* and its influence on feudal society of Joseon in the eighteenth century. In Catholic mission history, the Korean Christian Community is evaluated today as an outstanding model of church by lay people, which was greatly in debt to *Sungkyung-jikhae-gwang-ik*, the Bible translation in their mother tongue. *Sungkyung-jikhae-gwang-ik* was translated and edited from two Chinese books, and comprises about twenty books. Its translation and distribution was led by Choi, Chang-Hyun, but many lay persons regardless of social ranks also participated, especially prominent Confucian scholars. Initially these scholars established the first Korean Christian community solely through independent studying of Christian thought. Although they did this without any foreign influences, this Bible translation is a masterpiece in terms of showing their complete understanding of the biblical message. Furthermore, this translation itself was regarded as a realization of their socio-political vision of a better society which had been recognized from the biblical teaching of love and an equal society in relation with the concept of the children of God.

While the original Chinese books seem to be written for Confucian intellectuals in the upper-class of China, main readers of this Hangeul *Sungkyung-jikhae-gwang-ik* were conversely women and lower-class people. After the initial scholarly leadership was demolished within a decade by the government, Christian communities were rapidly established amongst lower classes of people. Even after the coming of foreign missionaries which accompanied severe persecutions and formed a language barrier to Christian thought, this Korean Christian community necessarily established itself through lay people's voluntary participation. As such, *Sungkyung-jikhae-gwang-ik* played a crucial role in making up for the absence of leadership, since it was helpful on the practical level for Sunday worship and lay people's

self-education. Through this, a compassionate and egalitarian Christian society known as the *Village of Friends* was fostered and grew.

Sungkyung-jikhae-gwang-ik constantly highlights Jesus' teaching of love as well as a virtuous life as being the children of God. For example, it accounts the love for enemy as a Christian virtue as seen from the exhortation in "The twelfth bible after the advent" in *Sungkyung-jikhae-gwang-ik*. It would have empowered Christians to live a respectable and altruistic life as attested by many historical records even under brutal persecutions. Moreover, this biblical teaching had urged for a more benevolent and equal society even in highly hierarchical feudal society of Joseon, and eventually realized the community vision of the Kingdom of God.

<Abstract>

**Models of Biblical Interpretation in
NKRV, Erklärt-Der Kommentar zur Zürcher Bibel:
Revisiting the Gospel of John as a Case Study**

Sung Uk Lim
(Yonsei University)

This essay intends to delve into the interpretive framework of the Korean version of *NKRV, Erklärt-Der Kommentar zur Zürcher Bibel* with a main focus on the Gospel of John as a case study. In the past recent decades, Korean Bible Society has made all efforts to provide the best study Bible for South Korean Protestant lay people on the basis of the New Korean Revised Version. As part of these efforts, Korean Bible Society has consecutively offered a Korean edited translation of *The NKRV Study Bible; Stuttgarter Erklärungsibibel* (1998) (hereinafter Stuttgart), *the Good News Study Bible* (2000), and the *NKRV, Erklärt-Der Kommentar zur Zürcher Bibel* (2021) (hereinafter Zürich). The current study probes into the ways in which the Korean version of Zürich finds meanings out of the sacred text in the following three ways. First of all, it will analyze the structure of Zürich in such a way as to compare the Korean version with the German version. Second, it will give an overview of the hermeneutical model of Zürich in juxtaposition with Stuttgart and *the Good News Study Bible*. Finally, it will take a closer look at the trial scene in John's Gospel (18:28-19:16a) as interpreted by the Korean version of Zürich. In a nutshell, it is the contention of the present essay that the Korean version of Zürich is deeply rooted in an interpretive framework which brings the literary approach to the fore, but in collaboration with the other historical and theological approaches.

<Abstract>

A Portrait of the “Evil Heart” in 4 Ezra

Janghoon Park
(Baekseok University)

4 Ezra’s notion of an “evil heart” is often cited as an illuminative Jewish parallel to Paul’s description of sin. However, it is necessary to understand how the evil heart is presented in 4 Ezra before it can be considered exegetically helpful for understanding the notion of sin in Paul’s and in other New Testament writings. To meet this need, the present article observes the ways in which the term evil heart is used in 4 Ezra, and concludes that in 4 Ezra, the evil heart has five distinguishable characteristics. Written in the wake of the Second Temple’s destruction, 4 Ezra seeks to understand the reasons for this tragic event, and identifies the evil heart, which can be characterized by the following five ways, as an evil force responsible for Israel’s downfall. First, it originates from the time of Adam. More specifically, the evil heart was formed in Adam, inclining him to sin, but it acquired universal potency to cause Adam’s descendants to fall, only as a result of Adam’s transgression. Second, its power is not deterred by Israel’s law because the evil heart made Israel fall no less than the rest of Adam’s descendants despite Israel’s possession of the law. Third, while the evil heart has universal potency, its power can be overcome by a small number of Israel’s remnants who are helped by God to resist it. Fourth, the evil heart, through Adam’s fall, brought universal mortality to Adam’s descendants, and also led Adam’s descendants, except for the remnants, to be in miserable postmortem existence and tragic eschatological separation from God. Fifth, the remnants who are immune to the corrupting power of the evil heart are considered a new Adamic people to inherit the new world and live in the new age, whereas the rest of Adamic humanity remain bound within the present world and will perish with it. These five features of the evil heart need to be in view whenever this notion is compared with supposed New Testament parallels.

<초록>

평행본문, 얼마나 평행해야 할까?

성경 번역 소프트웨어인 파라텍스트(Paratext)에는 평행본문 도구가 있는데 아주 유용하다. 그러나 다른 유용한 도구들처럼 이 도구도 번역 작업에 있어 장단점을 드러낸다. 특히 번역 자문위원들이 반드시 알아야 할 문제가 있다. 이 도구는 자국어 성경 구절들 가운데 평행한 구절이 있으면 그 부분을 하이라이트해 주는데, 일치 내지는 불일치에 대해 종종 잘못된 결과를 보여준다. 이 도구를 올바르게 사용하면 번역의 질을 향상하는 데에 도움을 주지만, 잘못 사용하면 번역의 자연스러움과 정확성이 떨어지게 된다. 어떤 본문의 경우, 자국어가 지닌 문법적 특성이 완벽한 평행을 허락하지 않기 때문이다. 이 기고는 파푸아 뉴기니의 아팔(Apal)어의 예를 들어 이 도구의 장단점을 보여 줄 것이다. 그리고 결론적으로 이 평행본문 도구에 대한 제안사항을 자문위원회에 제시할 것이다.

<Abstract>

Book Review - *The Japanese Translations of the Hebrew Bible: History, Inventory and Analysis*
(Doron B. Cohen, Leiden: Brill, 2013)

Sok-Chung Chang
(Catholic Kwandong University)

The Japanese Translation of the Hebrew Bible: History, Inventory and Analysis (Leiden: Brill, 2013) is the first of its kind, that is, the first English scholarly book focusing on the history of translating the Hebrew Bible into the Japanese language. It compares and analyzes 12 full translations (A-1···A-12), 16 partial translations (B-1···B-16), 13 fragmentary translations (C-1···C-13), and 6 further editions of the Bible (D-1···D-6). The book consists of two main parts: part one (History and Inventory) and part two (Analysis and Translated Verses). Part one has three chapters. Chapter 1 is introduction which deals with The Bible in Japan (1.1), Christianity in Japan (1.2), Translation (1.3), and Scope and Method (1.4).

Chapter 2 talks about a historical review of Bible translation according to several periods: the Kirishitan Period (2.1), the Bible in China (2.2), the 19th Century and Early Meiji (2.3), from Late Meiji until World War II (2.4), and the Post-World War II Period (2.5). And Chapter 3 introduces various kinds of Japanese Bible in four categories: full translations (3.1), partial translations in book form (3.2), fragmentary translations, early digests and partial translation in magazines (3.3), and some further editions of the Bible, using previous translations (3.4).

Part two has four chapters. Chapter 4 focuses its study on Deuteronomy 32:8-9, and compares and analyzes 12 different full Japanese translations. In each translation, the author gives a Japanese translation of two verses and their transliteration. However, he does not give the English translation of the given Japanese translation of the verses. Unless the reader is fluent in Japanese, he/she could not understand what the Japanese translation means. With only the Japanese verses and their transliteration, the readers are unable to see what the author explicates.

Chapter 5 deals with Psalm 23 in various translations as well as the analysis of words and expressions like YHWH *ro'i*, *mizmor ledavid*, and many others. Furthermore, the author touches on the issue of *faithfulness* in the process of translating Psalm 23. In 5.5, he also talks about the three early versions of Psalm 100 and the identity of the translators. Chapter 6 chooses several examples of translation and compares them. Some passages from Genesis, Proverbs, and Job are picked and analyzed. In 6.4, Hebraism in the Japanese translations are discussed in two categories: Hebraism retained and Hebraism avoided. Chapter 7, the last chapter mentions several issues including *faithfulness* and new translation or revision. It ends with the author's personal perspective appreciating the enormous efforts of the missionary translators and the Japanese assistants.

Although there are some weaknesses in this book, the beneficial aspects are much more than enough. I hope someday this kind of study is published on the Korean translations of the Hebrew Bible.