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Is There a Combat Myth Motif (*Chaoskampfmythos*) in the Priestly Source?:
Reading Genesis 1:2; 8:1 and Exodus 14:21

Sun Bok Bae
(Seoul Theological University)

This study argues that it is hard to read the Combat Myth in the creation, the flood, and the Re(e)d Sea stories in the Priestly source (especially, Gen 1:2; 8:1; Exo 14:21). Yahweh is never particularly a storm-god in the Priestly source. The waters are never demonized and are not even personified. The Priestly author does not draw an analogy between Yahweh and Marduk in *Enuma Elish* or Baal in the Baal Cycle who are both warrior-like deities. Many previous studies regarded the differences in the Priestly narrative from Mesopotamian and Canaanite myths, especially the ones in *Enuma Elish* and the Baal Cycle, as the former's response to the latter. Yet there is no clear evidence that the allegedly reinterpreted or revised motif of the ancient Near Eastern literature is present in the Priestly source, nor that the Priestly source responds to the foreign religions, institutions, or literature even if the motif is really present. It is unfair to read an entire mythic episode or plot into the Priestly text because of any tenuous correspondence, as if the biblical author could not compose a narrative without making use of an existing mythical structure. Some old traditional motifs could be there and knowing them may help decode incomprehensible literary conventions that now escape us. But the mythological motifs, if any, were developed and transformed within the larger context of the Priestly style and plot. The Priestly story cannot be defined merely as a historicized myth. The Priestly historical narrative is a different genre, whose complexity and uniqueness deserve an independent analysis from the alleged mythical paradigm.

<Abstract>

A Translation Proposal and Understanding of Exodus 4:11:
Focused on the expression, "I am heavy of mouth and tongue"

Sok-Chung Chang
(Catholic Kwandong University)

Translating a biblical passage is always a new challenge and difficult task that requires continuous thinking and choosing. Nevertheless, biblical scholars have the responsibility to willingly walk that path. In this article, I deal with Exodus 4:10 where Moses refuses YHWH's calling by saying, "I am heavy of mouth and tongue." The Korean Bible (1911) translates this sentence as "입도 둔ㅎ고 혀도 둔흐쟈니이다", which means "I have clumsy mouth and a tongue." The Korean Revised Version (1938) reads "나는 입이 뻣뻣하고 혀가 둔한 자니이다", which means "I am stiff of mouth and clumsy of tongue." The MT reads "I am heavy of mouth and heavy of tongue", but the foreign missionaries and their Korean assistants who worked on The Korean Bible did not know Hebrew, so they did not consult MT when they translated Exodus into Korean. Instead, they consulted Bibles in English, Chinese, and Japanese available at the time of translation. Therefore, I will look into these Bibles, and try to find some influences from them.

First, English Bibles translate the phrase as "slow of mouth and tongue". This means the Hebrew word kbd was translated into *slow* instead of *heavy*. So the relationship between the first Korean Bible and those English Bibles seems to be very weak. Second, the Chinese Bibles did not use the word 重 (meaning heavy), but instead used 拙 since the publication of the Delegates' Version (1856). This Chinese character 拙 means *slow* or *clumsy*. Therefore these Chinese Bibles could have influenced The Korean Bible (1911). It was tragic when this translation was changed in the Korean Revised Version (1938) without any reasonable basis. The latter translation does not carry the MT meaning at all.

In the case of the Japanese Bibles, Meiji Version (1887) uses the word 重, and it shows that the Japanese Bible translators got away from the influences of the Chinese Bibles and walked in their way. They might have tried to translate the

sentence from MT. They did not choose the suitable translations from available Bibles (English, Chinese), but tried to translate the sentence as closely as possible to MT. In conclusion, Moses's words in Exodus 4:10 needs to be either retranslated like the one in The Korean Bible (1911) or to do a round translation like "I am not eloquent."

<Abstract>

A Linguistic and Archaeological Study on the Reports of
Josiah's Death in 2 Kings 23:29-30 and 2 Chronicles 35:20-27

Changyop Lee
(Anyang University)

Most recent studies of 2 Kings 22-23 and 2 Chronicles 34-35 have focused on Josiah's religious reform in connection with the discovery of the book of the law and Josiah's restoration of temple services. Although many of the insights from these studies are indispensable to understanding Josiah's achievements, little consideration has been relatively paid to the reading of Josiah's death in 2 Kings 23:29-30 and 2 Chronicles 35:20-27. Therefore, I would like to first argue that the final text of 2 Kings 23:29-30 itself contains both possibilities. The situation described in 2 Kings 23:29-30 can be a battle or a meeting. The author of Chronicles reports Necho's negotiation and the death of Josiah specifically. Although 2 Kings 23:29b reveals that Josiah went to meet with Necho, Necho meticulously eliminates Josiah to achieve his political purpose.

The report of Josiah's death described in 2 Chronicles 35:20-27 introduces a much more detailed view of Necho's international situation than in Kings 23:29-30. This can be deduced from the phrase 'my house of war'. It is likely that 'my house of war' is Riblah, which is strategically located to station Egyptian troops and to dominate the region beyond the river. The author of Chronicles uses the words of Necho theologically to justify Josiah's sudden death according to the theory of personal retribution. Because Josiah did not listen to Necho's words that came out of God's mouth, he died as the result. Josiah tried to stop Necho, but it was beyond his ability to change the great course of history at a time when the international situation was rapidly changing. Necho rules the area across the river instead of Assyria for a certain period.

<Abstract>

Revisiting the Translation of Proverbs 18:24
in the Light of Sayings about True Friendship

Yong Hyun Cho

(Honam Theological University and Seminary)

This paper revisits the translation of Proverbs 18:24 in the light of the sayings about true friendship. Proverbs 18:24 has been translated in various ways because of two words of the Masoretic text, that is, 'אִישׁ(’îš)' and 'להתרעע(lĕhitroʿēaʿ)'.

First, several bibles and commentaries construe אִישׁ as a noun whose meaning is *a man*, translating it with the following word 'רעים(reʿim)' as *a man of friends*. They also consider the relation of אִישׁ and רעים as the subjective genitive (*a man who has friends*) or the attributive genitive (*a man who makes friends*). However, this reading of אִישׁ is neither grammatically correct nor contextually consistent. For this reason, the BHS apparatus suggests that אִישׁ should be read as a particle 'אִשׁ(’iš)' or 'יֵשׁ(yeš)', which means *there is*. Such reading clearly makes the parallel between the first half and the second one through the same word יֵשׁ or at least the same meaning, *there is*. Moreover, אִשׁ or יֵשׁ highlights the contrast between friends in the first half, and a friend in the second one.

Second, some bibles and commentaries parse the word להתרעע as Hithpolel infinitive construct of IIרעע whose meaning is *to be beaten up*. This reading results in the translation of the first half as follows: *A man of friends comes to ruin* or *There are friends who ruin themselves*. Yet, להתרעע gives rise to a weak opposition between *to ruin* in the first half and *clinging to* in the second one. Compared to the Masoretic reading of להתרעע, the BHS apparatus's reading of 'להתרעות(lĕhitrāʿôt)' is preferable to understand the meaning of the whole verse. Considering that להתרעות means *to associate with*, the verse draws a comparison between friends who want to associate with others and a friend who clings closer than his/her brother. Indeed, Proverbs 18:24 offers a lesson about true friendship in terms of being superior to kinship. Its emphasis on true friendship is also harmonious with other sayings about friendship in the book of

Proverbs, especially focused on an association with wise friends, unconditional and selfless love, and a warning against disguised friendship.

Therefore, this paper suggests the translation of Proverbs 18:24 as follows: There are friends who maintain superficial friendship, but there is a friend who clings closer than a brother.

<Abstract>

The Canonical Location of Zephaniah in the Book of the Twelve and Its Implications

Yoon Jong Yoo
(Pyeongtaek University)

This paper pursues to show the implications of the canonical location of Zephaniah in the book of the Twelve. Among the three 7th century prophetic writings, it should be chronically ordered as Zephaniah (622), Nahum (612), and Habakkuk (605). However, it is in the ordered of Nahum, Habakkuk, and Zephaniah. It is necessary to ask why these three books are placed in the present order. To search for the reasons behind it, the author takes the methodology called canonical criticism and intertextual approach. It accords with recent scholarship which focuses on the interpretation of the twelve prophetic writings as a single historical, literary, and theological book from the 8th century in the Assyrian period to the 5th century in the Persian period.

Zephaniah is placed as the 9th book preceded by Habakkuk and followed by Haggai. Between Zephaniah and Haggai, there are historical events of destruction of Jerusalem and Judah (587), exile to the Babylon (587-539), and return to homeland (539-520). Though Babylon is not mentioned in Zephaniah, there are lots of allusions to imminent destruction of Judah and exile to the Babylon. It is probable that the reason why Zephaniah comes after Nahum and Habakkuk is that the book has many occurrences concerning 'the day of YHWH's wrath' which denotes destruction and forced deportation by the enemy in ancient Near Eastern literature as well as in the Bible. In addition, the word *šbh* referring to exile also occurs twice in the book of Zephaniah. Some messages in the book of Zephaniah are set for lessons in the exilic period in order to be hidden by God. First, seek YHWH, justice and righteousness, and humility (2:1-3). Second, wait for me until the day I rise up to the prey (3:8). Third, God made the promise to leave the oppressed and the poor as remnants (3:12). Zephaniah also declares oracles against nations (2:4-15) which play an important role in the 7th century prophetic writings. The book of Nahum declares the fall of Assyria. The book of Habakkuk anticipates the rise of

Babylon as another empire. Zephaniah does not mention Babylon as the enemy of Judah, but accepts the disaster by the enemy as God's plan, and believes that Babylon will not avoid the fate of Assyria as well.

It also should be noteworthy to consider theology of post exilic canonical community responsible for the book of the twelve as a canon. It is clear that the post-exilic canonical community have accepted messages of the book of Zephaniah as God's words for the community. It is believed that they were still in the exile because the Persian empire still controlled the land of Yehud.

<Abstract>

A Reflection on the Text Types of Matthew 21:28-32
and Its Korean Translation History

Tae Sub Kim

(Presbyterian University and Theological Seminary)

The present article attempts to study the text types of Matthew 21:28-32 (the parable of the two sons) and its Korean translation history, and to put forward a suggestion for the upcoming revision of the New Korean Revised Version (NKRV). There are mainly three text types of Matthew 21:28-32. The first type represented by the Codex Sinaiticus portrays the first son as the naysayer but fulfilling his father's will. The second type as in the Codex Vaticanus favors the second son as being obedient in the end. The third type as appears in the Codex Bezae describes the first son as repentant to answer his father's request, but it features Jewish leaders who give Jesus a perverse answer that ironically commends the second.

The current NKRV provides a translation based on the second type of the text. In contrast, the Korean New Testament (KNT, 1900), the first full NT translation in Korea considered the first type to be the original. At that time, the Board of Official Translators used Chinese bibles to draft the Korean translation, which then was emended and improved based on the KJV, the ERV, and the Palmer's Greek New Testament (1881). They also referred to the three critical commentaries written or edited by Charles J. Ellicott, Heinrich A. W. Meyer and Henry Alford. It is interesting to note that all these resources prefer the first type as the original for Matthew 21:28-32. This can explain why the translation in the KNT (1900) is different from the present NKRV.

This difference was, in fact, occasioned by the KRV (Korean Revised Version, 1938). Since the Korea-Japan Annexation Treaty in 1910, Koreans got used to Japanese bible. Thus, the revision committee used not only the NTG[12] (1923) but also the Taisho Revised Version (1917) as its source text. It should be noted that these two Greek and Japanese bibles show Matthew 21:28-32 in accordance with the second type. This gave rise to the change of the text type in the KRV. From this revision onward, its translation has been passed down to the

current NKRV with no great change in its content. However, the majority of the Matthean scholars and textual critics now consider the first type closer to the original for Matthew 21:28-32. Accordingly, it is necessary to reconsider its text type for the future revision of the NKRV.

<Abstract>

Is the Hardening of People the Purpose or the Result of
Jesus' Use of Parable?:
Interpreting ἵνα in Mark 4:12

Youngju Kwon

(Korea Baptist Theological University/Seminary)

This article explores the following questions: How should we interpret ἵνα in Mark 4:12? Is it used as a purpose clause or a result clause? In order to answer these questions, previous studies tend to focus on grammatical and linguistic issues. The problem is that both positions provide all convincing evidence and arguments. Thus, previous studies offer not much contribution to the issue of determining the meaning of ἵνα clause despite their usefulness. Since previous studies have come to a dead end, this article suggests that scholars should find different avenues of research to resolve this crucial interpretive issue. This article intends to fill this gap by studying three areas: (1) the original context of Isaiah, (2) Mark's use of Isaiah, and (3) the context of Mark.

Regarding the first area, it is true that the overall tone of Isaiah 6 and its previous context (Isa 1-5) is gloomy. In other words, the message of judgment is predominant. In light of this, it seems right to conclude that Isaiah 6:9-10 is to be interpreted as the message of judgment. However, this article argues that Isaiah's original context itself includes the message of recovery and hope. For example, Isaiah 6:11-12 indicates that the judgment is temporary rather than permanent. Further, Isaiah 6:13 explicitly states that God leaves the holy seed even in the season of judgment. With regard to the second area, Mark uses Isaiah in the way of de-emphasizing the divine intention and initiative expressed in MT and LXX. MT uses imperative verbs, implying that God takes initiative in the hardening of people. MT also uses hiphil verbs that have causal meaning. This gives the impression that God is responsible for the hardening of people. The uses of future indicative verbs and divine passive verb in LXX have the same effect. However, Mark 4:12 mitigates divine intention in the hardening of people by using subjunctive mood and avoiding reinforced negation(μὴ rather than οὐ μὴ). Concerning the third area, both immediate context and larger context of

Mark highlight audience's response and reception. If ἵνα is to be interpreted as a purpose clause in the sense that Jesus' use of parables intends to harden people's heart, Mark 4:11-12 may not cohere with the general tone of the rest of the chapter. Putting all these pieces of evidence together, this article concludes that interpreting ἵνα in Mark 4:12 as a result clause makes far better sense.

<Abstract>

A Proposal for the New Transliteration of Proper Names in the New Testament:
Focused on Names and Places in Acts (NKRV)

Jeongsoo Park
(Sungkyul University)

This paper reviewed proper names of people and places in NKRV and KCT as well as the most recently published the New Korean Translation The New Testament and Psalms (NKT NT&Ps), and transliterated the names in the original NTG[28] text of Acts by the following below. The proposed new transcription follows the basic principles for foreign word transcription by the National Institute of Korean Language.

In the consonant, that does not follow the method of the NKRV's transcription from all the polisive as 'ㅂ, ㄷ, ㄱ', but the transcription of polisive 'π, τ, κ,' 'φ, θ, χ' into 'ㅍ, ㅌ, ㅋ', and the polisive 'β, δ, γ' into the aspirated sound 'ㅂ, ㄷ, ㄱ' instead of the fortis 'ㅃ, ㄸ, ㄲ'. In the vowel, 'υ' is written as 'ㅟ', but when 'υ, ει, υι, οι' is settled as 'ι' and used for modern person and place names, it is written as 'ㅣ'.

The basic principle of foreign words transcription states the following: "The established usages of foreign words are respected, but the scope and usage are determined separately." In this regard, proper names of people and place shall be established and indicated according to the following categories and guidelines. First, remove '-스' that occurs in the final ending, but for the transliteration of the vowel in front of -s, follows the idiomatic use in the NKRV. Second, the names of Jesus, twelve disciples, and the other apostles and the titles of the four Gospels shall follow established transcriptions, but Greek names such as the seven Hellenistic Jews and names of the epistles shall be newly transliterated. Third, if the same person is mentioned in both the Old and New Testaments, it shall be based on the Hebrew sound. But if the person has the same name, it shall follow the transcription of Greek while Roman officials and Latin names follow the transcription of Latin. Fourth, if the place name is the same as in the Old Testament, it shall be based on Hebrew, but if it is settled as a Greek place

name, it shall follow Greek. Fifth, the names of city or state formed during the Hellenistic period shall follow the transcription of Greek, reflecting the abbreviation and 'ι' assimilation phenomenon. Sixth, cities where Latin names are preferred, such as capital cities of the Roman period, follow the transcription of Latin.

<Abstract>

Another Look at "the Law of God" (Rom 7:22, 25; 8:7)

Ho Hyung Cho
(Chongshin University)

In Paul's epistles, νόμος is usually translated as a codified "law" such as the "law of Moses" or the "Old Testament". If one interprets the sentence in which this word is used only with its fixed meaning, he or she may have a limited understanding without any choice. Indeed, with regard to today's situation in which such an understanding is dominant, W. Bauer, J. P. Louw, and E. A. Nida criticize attempts to confine the meaning of νόμος to only the written *law*. Pondering the situation associated with the word, I explore in this study the meaning of the "law of God" (7:22, 25; 8:7) in Romans. By examining some translations of this phrase and the various opinions of scholars, I reveal that the most important difference in understanding this phrase stems from the word νόμος; translations consistently allude it to a codified "law", and many scholars appear to limit its meaning to the law of Moses. Although some scholars translate it as "principle", they do not take the contextual situation into account, and do not adequately disclose the meaning of the phrase. I give several examples of its meanings in history. By exposing its various meanings, I draw on the presupposition that when a word has multiple meanings, it must be revealed within the surrounding context to uncover the meaning of the word. In addition, showing that Paul uses a wordplay with νόμος in Romans, I lexically and grammatically maintain that θεοῦ in the phrase is a subjective genitive, and νόμος is a "principle". In 7:14-25 where the phrase appears twice, there is a matter of scholarly debate as to whether it was Paul's pre-Christian experience or his Christian experience. Still, I recognize it as a Christian experience, investigating how the "inner being" (7:22) and "mind" (7:25) relate to "the law of God." Importantly, the "inner being" and "mind" represent the inside of a believer, and the law of God resides within the believer. In 8:1-17, the phrase occurs once with "flesh" (8:7). Considering that "flesh" and "Spirit" are opposites in the paragraph. The phrase signifies a "principle" essential to the life of a believer. Scrutinizing this phrase in context in this way, I show, in the light

of Paul's eschatology in Romans that "the law of God" implies the eschatological tension/conflict in believers. On the basis of these findings, I argue that the law of God is a "God-given principle", that is, "the Holy Spirit".

<Abstract>

Translation Backgrounds and Characteristics of the New Korean Translation (NKT) with the focus on Its New Testament

DooHee Lee
(Korean Bible Society)

This paper aims to explore and highlight translation backgrounds and characteristics of the New Korean Translation (hereafter NKT) with its New Testament in focus. There are already the New Korean Revised Version which pursues the principle of formal correspondence, the Korean Common Translation which is based on the principle of dynamic equivalence, and the Revised New Korean Standard Version which attempts to optimize merits of these two translations. There seem to be all kinds of translations ranging from more literal to more reader-friendly ones. Then, why do we need another new translation? There are two main reasons for any new translation or revision of existing translations: changes of language and developments of biblical scholarship. These two factors taken into account, periodic update of existing Bible translation is needed to make it possible for people to read the Bible more accurately and easily. In case of the NKT, there was another significant factor in deciding to launch the new translation project, which is the change of media. Korean Bible Society thought that new generation familiar with new media such as smart phones and other electronic devices require a new Bible translation optimized for their unique needs. Thus, Korean Bible Society referred to the BasisBibel which is designed for the same kind of target audience in Germany. BasisBibel is the first Bible translation in the world that considers the change of media to be a significant factor impacting on the Bible readers. As the result, the NKT came to have several characteristics in two dimensions. One dimension is related to coping with the change of language and media: (1) short sentences composed of less than 16 words and (2) linear delivery of information. The goal of these features is to enhance readability and communication. The other is related to an essential principle of translation, which is faithfulness to the original text: (1) use of the most recent critical edition of Greek New Testament

(UBS 5th edition), which shows 33 changes in the Catholic Letters, and (2) meticulous attention to the etymology of the Greek words, word order, tenses (especially historical present), and special usages of Koine Greek. It is now at readers' hands to evaluate how much the NKT has achieved its goal to satisfy two fundamental goals of all Bible translations: being more readable and more faithful to the original Greek New testament.

<Abstract>

An Evaluation on the Translation of the Historical/Historic Present in the New Korean Translation The New Testament and Psalms (NKT NT&Ps) and Some Suggestions for the Future Revision: Focusing on the Gospel of Mark

Sung-Min Jang
(Presbyterian University and Theological Seminary)

When translating the so-called historical/historic present (hereinafter, HP) in the Greek New Testament, it has been commonly practiced to translate it into the past tense regardless of the type of target language. However, the New Korean Translation The New Testament and Psalms (hereinafter, NKT NT&Ps) translates the HP in the Greek New Testament into Korean present tense for the first time in the history of Korean Bible translation. It is not an exaggeration to say that this is a new and unfamiliar attempt, and that it has opened a new era in the tradition of translating the Greek Bible into Korean. Being unfamiliar, it is highly likely to be the subject of the most active discussion in future evaluation and revision process. Therefore, this paper evaluates how the HP is currently translated in the NKT NT&Ps, focusing on the Gospel of Mark. For this, this paper first examines and evaluates the cases where the HP has not been translated into the Korean present tense even though it is so in the Greek text by comparing it with other passages in which the HP has been translated into the present tense. Then this paper scrutinizes closely the translation status of the HP in NKT NT&Ps by dividing it into five major cases where:

  1) the HP in the Greek text was simply not translated into Korean present tense;

  2) same phrases in the original Greek text are translated differently or unidentical phrases are translated into the same phrase;

  3) the HP in the complex sentence of the Greek text cannot be identified because the complex sentence in Greek has been translated into one sentence in Korean;

  4) misunderstanding is caused; and

  5) the translation reflects special usage of the HP in the ancient Greek rather

than a simple translation into Korean present tense.

Next, this paper explains how Mark utilizes the HP, and proposes a couple of suggestions to consider in the future revision process.

1) Considering that Mark uses the HP to introduce new paragraphs or to distinguish scenes, it would be better to divide paragraphs based on the HP used for that purpose.

2) When the present tense of λέγω acts as a high-order word and is used with a low-order word with a similar meaning in the same sentence, it does not represent a separate utterance that is distinct from the low-order word, but rather plays a cataphoric discourse-pragmatic function. It would therefore be better to translate it appropriately.

<Abstract>

The New Korean Translation The New Testament and Psalms (NKT NT&Ps) as a Better Translation:
A Study Based on the Text of the Gospel of Luke

Jaecheon Cho

(Jeonju University)

   The New Korean Translation The New Testament and Psalms (NKT NT&Ps), a newly translated Korean bible published in late 2021 aims primarily at accommodating the need of young Bible readers by introducing more colloquial style and vocabulary. Whether this stated goal was achieved or not needs further study, but this study attempts to examine whether the NKT NT&Ps achieved an unstated, but possibly more important goal as a Bible translation. Generally speaking, it is the proximity or faithfulness toward the original text that determines the quality of a translation. This study finds that the NKT NT&Ps is a far better translation than its predecessors (both the NKRV and the RNKSV) in terms of its faithfulness to the form and content of the original text (the Greek text of the Gospel of Luke). The NKT NT&Ps can be considered as the most literal translation of all, as it rarely fails to translate any word in the Greek text as well as to follow its word order very closely. In contrast to the NKRV or the RNKSV, the NKT NT&Ps reflects the most up-to-date critical text in the 28th edition of the NTG. With respect to its treatment of texts in square brackets and double square brackets, the NKT NT&Ps is not as literal as the RNKSV which adopted the same sign as the Greek text. Overall, the NKT NT&Ps delivers the meaning of the original text more closely and faithfully than previous Korean versions.

\<Abstract>

Suggestions for the New Korean Translation
The New Testament and Psalms (NKT NT&Ps):
Focusing on Particular Expressions in the Gospel of John

Chang Seon An
(Korean Bible University)

Languages not only serve to facilitate communications between people, but also appear to be social symbolic systems they share within a particular society. In this regards, the publication of the New Korean Translation The New Testament and Psalms (hereafter NKT NT&Ps) plays a crucial role in helping young generations to come to better understanding of the meaning of the Bible. This essay examines particular expressions of the Gospel of John in the NKT NT&Ps while concentrating on some particular terms displaying the Johannine understanding of Jesus, God, and the believers in Jesus.

The publication of the NKT NT&Ps shows the meaningfully continuous efforts to fill the cultural, linguistic, and social gaps between the time of the Gospel of John and that of the contemporaries. In this vein, the essay concentrates on expressions of the NKT NT&Ps displaying and reflecting historical, cultural, and religious contexts in the Gospel. This study examines (1) Jewish feasts like the Dedication; (2) Jesus' distinctive ways to speak with women, 'I am' saying in John, and polite speech; (3) the translation of '고아'; and (4) some expressions demonstrating temporal movements in the narratives of the Gospel of John. Then, this paper suggests that the NKT NT&Ps will be appreciated when translators pay more careful attention on the theological structures of the Gospel of John that differ from those of the Synoptic Gospels, and are cognizant of the fact that the NKT NT&Ps leaves modern readers unfilled between two different people, cultures, and regions.

<Abstract>

The Analysis of the Interpretation of πίστις in Galatians by the New Korean Translation The New Testament and Psalms (NKT NT&Ps) and Some Interpretative Suggestions

SeungHyun Lee
(Hoseo University)

In this paper, we are exploring how the New Korean Translation The New Testament and Psalms (hereinafter NKT NT&Ps) interpreted the controversial word πίστις in the key passages of Galatians. It is reasonably clear that an interpreter is not free from his or her own historical setting, including modern theological issues and debates. So, in this paper, we first examine theological debates regarding the Greek word πίστις and some key expressions with it in Galatians. Then, we critically examine NKT NT&Ps' interpretation of them and its theological position behind those interpretations. Finally, we want to make some critical suggestions for future amending of the translation or revisions.

The Greek word πίστις is a very dynamic word. In the past, it used to be translated as faith in English without any particular nuances added, but now with its various implications. The semantic field of the Greek word πίστις is very dynamic. It includes faithfulness to covenants, cognitive acknowledgement of the proclaimed Gospel message and positive attitude toward it, mutual trust as a foundation for faithful relationship, and obedient life. Therefore, this word tends to include various implications depending upon its grammatical position, literary contexts, and theological orientation of the passages where it is found. On the basis of our examination of the NKT NT&Ps, it seems to be in fond of the objective genitive view and translate πίστις as faith without adding any further implication of it. Furthermore, the NKT NT&Ps emphasizes the verbal action of human faith toward the proclaimed Gospel message. In general, the author agrees with the NKT NT&Ps in its translation of πίστις and theological position toward its multiple implications. Nevertheless, in order to emphasize the dynamic semantic field of the word the NKT NT&Ps may have to add some more words in its translation rather than simply rendering of it as faith. Also, the NKT NT&Ps tend to translate key Greek expressions with πίστις in a rather

rigid way. For example, in case of ἐκ πίστεως, it could be rendered as "on the basis of faith" as the NKT NT&Ps does, but sometimes, as "from/out of faith." For the Greek preposition ἐκ mostly functions as source or origin. And in some places, the NKT NT&Ps changes the word order of the Greek expressions with πίστις to express the translators' understanding of particular meaning of πίστις. In these cases, the NKT NT&Ps may add footnotes where it explains why it made those translating decisions. However, regardless of some controversial translations, it provides us with a very readable, reader friendly version of a Korean translation of the Bible. This makes us expect that the NKT NT&Ps will be especially welcomed by young generations of readers.

<Abstract>

Korean Linguistic Significance of
the New Korean Translation The New Testament and Psalms
(NKT NT&Ps)

Hyunsik Min
(Seoul National University)

Reading the Bible written in an old-fashioned style is difficult for the younger generation to read, so it is necessary to translate the Bible into a modern language for the next generation. The New Korean Translation The New Testament and Psalms (hereinafter NKT NT&Ps) was introduced at this time in response to the need of a translated Bible that uses easy native language instead of difficult Sino-Korean words, and fits the story structure of the Bible by utilizing the grammatical characteristics of discourse (text) and genre. The significance of the NKT NT&Ps in terms of its lexis, syntax, discourse, and notation is listed in the numerical order as follows:

(1) In pursuit of a new native language translations, native-language-centered translation was thoroughly conducted, and expanded the breadth of expression of the Korean translation Bible.

(2) While respecting the principle of direct translation of the original text, paraphrase was performed with its focus on the native language. The old-fashioned style of writing mixed with compound sentences and complex sentences was avoided, and sentences were cut as short as possible.

(3) The old-fashioned-style of two-level honorification was converted into the six-level, modern language honorification, and it was adjusted according to the genre characteristics of each book in the Bible. Discriminatory expressions were avoided and modified.

(4) Modern orthography was followed, and punctuation marks were introduced. Modern measurement systems and Arabic numerals were introduced to improve readability.

The NKT NT&Ps should be viewed as an experimental and positive challenge.

<Abstract>

The Transmission of Interpretive Renderings
in the Passover Law from LXX Pentateuch to LXX Chronicles

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I aim to answer the following question: How was the Chronicles' translator guided by LXX Pentateuch in translating the Passover description? In this question, I will first explicate some of my key presuppositions on the nature of LXX Chronicles, and outline a brief history of scholarship on the issue of the influence of LXX Pentateuch to the books translated later. Second, I will show the three exceptional renderings, which appear in the Passover description of LXX Pentateuch and LXX Chronicles, but are rare or do not appear in other LXX books. Then, I will demonstrate how three interpretive renderings in LXX Pentateuch were transmitted to LXX Chronicles – שחט and θύω in Exodus 12:21 and 2 Chronicles 29 and 35, בשל and ὀπτάω in Deuteronomy 16:7 and 2 Chronicles 35:13, and עֵז and ἔριφος in Exodus 12:5 and 2 Chronicles 35:7. My argument is that these interpretive renderings in LXX Pentateuch and LXX Chronicles represent that the translator of the Chronicles was guided by LXX Pentateuch, and that he was thereby able to translate and deliver a more exact meaning of the law to his contemporaries. Third, I will demonstrate how this kind of transmission might have happened in regard to three hypotheses. While previous scholars understood that this transmission could have happened by the way of liturgical usage and the interlinear paradigm, I will include my suggestion that it might have happened as a result of the translator's actual experience of participating in the temple ritual. I will point out that the purpose of building the temple of Onias in Leontopolis, Egypt may have been to keep and hold religious rituals and sacrifices. In this regard, I will argue that the translator of the Chronicles may likewise have been someone who had the identity of *soldier-priest*, who served at the temple in Leontopolis.

This paper contributes to current studies of LXX Chronicles and the Septuagint by examining how the imitation of LXX Pentateuch renderings by later translators transmitted interpretations of certain texts. The reception of the

exceptional and interpretative renderings in the Passover law of LXX Pentateuch demonstrates the reception of the hermeneutics of the Pentateuch's translators. Furthermore, the translator, who dutifully served his contemporaries and later generations endeavoured to deliver and transmit what he considered to be the most traditional interpretation of the Passover sacrifice. The translator, who has received guidance in ways that I have described above may have intended to provide guidance to posterity himself. The later translator himself may have been quite conscious of these translational-interpretive transmission.

<초록>

성육신으로서의 성서 번역
― 형식과 의미를 통한 변화의 힘 ―

　　성서 번역은 도덕적, 영적, 문화적 주장이나 책임과 분리된 중립적 활동이 아니다. 형식은 종종 의미를 왜곡하지만, 다행히도 의미는 종종 서로 다른 문화들에서 새로운 융합 형식을 창조한다. 이 논문은 다중양식적 관점에서 성서 번역의 성육신적 측면을 이해해야 할 필요성을 논한다. 첫째, 형식과 의미 사이의 변증법적 관계에 대한 철학적, 신학적 설명이 필요하다. 둘째, 가령 동일한 다중양식적 실재의 일부로서 구술 번역(oral translation)과 문서 번역(written translation)처럼 구체화된 언어수행(embodied performance)의 다양한 유형들 사이의 관계를 재해석할 필요가 있다. 셋째, 성서 번역이 변화의 힘을 발휘하려면 다양한 방식의 성서 이용을 촉진해야 한다. 다중양식 이론(multimodal theory)은 번역의 모든 유형과 양식을 동등하면서도 개별적인 표현으로 다루는 귀중한 도구를 제공함으로써 서로 다른 문화들과 인간 집단들, 신앙 공동체들을 인정할 수 있게 한다.

<Abstract>

Book Review - *Biblical Translation in Context*
(Frederick W. Knobloch, ed.,
Studies and Texts in Jewish History and Culture 10,
Bethesda: University of Maryland Press, 2002)

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This article is an extended review on Frederick W. Knobloch, ed., *Biblical Translation in Context*. Studies and Texts in Jewish History and Culture 10 (Bethesda: University of Maryland Press, 2002). The book under review consists of thirteen essays that were originally delivered on the conference, Biblical Translation in Context, held at the University of Maryland, USA in 1998. Contributors were actively involved in various translation projects such as the New English Translation of the Septuagint, the New American Bible revision, the Chicago Bible Translation, the New Living Translation, the New Century Version, and so forth. Although the essays in the book vary in their subject matters, they all have in common the commitment to examining the nature and practice of Bible translation. Readers will understand that Bible translators are no neutral and scientific mediums, but all translators work out of their theological, denominational, political, cultural 'prejudices.' This is intimated by the fact that Bible translations have been planned and executed along particular confessional and denominational lines, be it Jewish, Catholic, Protestant, or Evangelical. Reading the Bible in translation is, one may say, nothing other than reading translators' interpretation of the Bible. The thirteen essays in this book will help us to appreciate various influences that went into the making of Greek, Aramaic, German, Mongolian, and English Bibles.

This book is divided into three parts. Part 1 "Precedent: The Bible in the Ancient World" contains two essays on the first ever translation of the Old Testament, the Septuagint. Part 2 "Scripture and Community: Jewish Bibles, Christian Bibles" constitutes the meat of the book: the eight essays contained therein deal with individual translation projects in the Jewish and Christian traditions. Although the contributors all try to shed light on the ways in which

prejudices of Bible translators influence the work of translating the Bible, Gillman takes the matter into another level: the two German Bibles discussed in Gillman's article (Chapter 5) show that Bible translators may incorporate their visions for a religious community into their versions of the Bible. Mendelssohn, for instance, used his German Bible to take Yiddish speaking Jewish-Germans out of their ghetto life into the high German culture in early 18th century whereas Buber and Rosenzweig used their version of the Bible to restore the spirituality in their Jewish community of the early 20th century. Finally, Part 3 "The Bible in the Classroom: Mimetic Translation and the Literary Approach" consists of three essays on bible translation designed specifically for an academic setting. Three scholars share their experience as a Bible teacher in a university or seminary setting, and propose various translations that may help students to appreciate the literary artifice crafted in the Biblical literature.