Table of Contents

<Abstract>

A Sociological Interpretation on
"Why Are the Wicked Alive? (מַדּוּעַ רְשָׁעִים יִחְיוּ)":
Centered on Job 21:7-16

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The book of Job takes as a central theme the *theodic* debate about *the suffering of the innocent and the prosperity of the wicked*, which has been long debated in philosophy and theology. The book, as is well known, consists of the speeches of Job who appealed the suffering of the innocent and of his friends who interpreted human suffering with the doctrine of retribution. Job and his friends have different interpretations about the cause of pain, and presents them in respective questions of 'Is it the ordeal of the innocent?' and 'Is the result the punishment of the wicked?'

 The theological logic of his friends recognized suffering as a consequence of sin, and viewed it as a punishment given to the wicked. However, along with the suffering of the innocent, Job raised a realistic question about the prosperity enjoyed by the wicked from a social structural perspective.

It should be noted that there was an inseparable social relationship between the sufferings of the innocent and the prosperity of the wicked at the time the book of Job was written. In particular, the wicked in the Old Testament are often portrayed as subjects of greed and exploitation, who inflict pain on the poor. However, the book of Job explains the wicked more clearly from a social point of view, and points out that their greed and exploitation was ruthless throughout society. Moreover, the wicked in Job 21 are described as those who live a comfortable life in this world and die a peaceful death (Job 21:13). In other words, the rhetorical question of "Why are the wicked alive?(מַדּוּעַ רְשָׁעִים יִחְיוּ/*madua reshayim iechyu*)" (Job 21:7) is a criticism of the reality where crimes are exposed but are not subject to any responsibility or punishment. This is very different from the evaluation of evil persons taught in most wisdom literature.

In this respect, readers need to clearly understand and interpret the 'wicked man' who provided the social cause of suffering in reading the book of Job. I

would thus like to reinterpret the text through a sociological approach about the wicked, which has not been often dealt with as the subject matter when studying this book. The purpose of this thesis is to find political and economic meanings by analyzing how the wicked is understood and structured in the text, and to find out how to the entire book of Job can be accommodated to provide sociological information and to reinterpret it.

<Abstract>

On Teaching Biblical Hebrew:
The Consonants

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Students of Biblical Hebrew often complain about how difficult it is to learn the language. Of course, the first and foundational problem lies in mastering the Hebrew alphabet (or aleph-bet), particularly the pronunciation of each letter. The problem of the Masoretic reading system's notorious difficulty is only next. Overcoming the barrier of properly pronouncing consonants is no doubt the primary matter.

Beginners of the language have to confront unexpected obstacles when learning Biblical Hebrew consonants. Unlike most other languages, Biblical Hebrew's original sounds are lost, and its modern pronunciations are diversified because of the complex history of the Jewish diaspora. Moreover, there is no unified method to transliterate Biblical Hebrew into the Korean writing system, which is essential for beginners to understand the pronunciation of Biblical Hebrew. Such circumstances eventually led Hebrew Bible scholars in Korea to produce introductory grammar books that render the sound of each letter differently in many cases. This eventually made learning the consonants of Biblical Hebrew, which is supposed to be the simplest and clearest subject in learning foreign languages, quite complex and unclear. As many students cannot take the first step, they cannot go any further but give up on learning Biblical Hebrew.

Instructors' understanding of the current situation regarding Biblical Hebrew consonant teaching is pivotal. In this paper, I endeavored to provide instructors with key features to consider in teaching Biblical Hebrew consonants. For example, I introduce a comparison of the three main traditions of Hebrew pronunciation, that is, Sephardic, Ashkenazi, and Yemenite. Then I offer an analysis of seventeen different introductory grammar books that are used in Biblical Hebrew grammar classes in Korea, focusing on consonants in general; their ways of dealing with the name and pronunciation of each letter in

particular. Finally, I add my evaluation on the current situation of Biblical Hebrew consonant education based on the textbooks I analyzed, hoping to foster better Biblical Hebrew education.

<Abstract>

A Study on the Main Theme about the Analogy of a Child in the Gospel of Mark:
Focusing on Understanding the Meaning of παιδίον and the Sentence Structure of Mark 10:15

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This study interprets the two analogies of a child in Mark 9:33-37 and 10:13-16 in association with the events related to the disciples that occurred on the road in the second paragraph of the Gospel of Mark, and suggests that they contain the core lessons of the discipleship of Jesus. The key teachings are, as is expressed well in Jesus' words and symbolic action in the first analogy of a child, that disciples are to serve not as the first but as the last, and that they are to welcome and receive small and insignificant beings like a little child. The second analogy of a child, in close connection with the first analogy, also emphasizes a new shift in how children are to be perceived, and how they should be welcomed and accepted. Existing studies have understood that these analogies are intended to correct adults' negative perceptions of children in the ancient world. However, the current study argues that such understanding not only is inconsistent with the context of the passage, but also stems from a misunderstanding of the key word, παιδίον and the sentence structure of Mark 10:15. Considering its use throughout the Bible and other ancient literature, the word παιδίον in the analogy of a child is likely to refer to a child who lived as a servant rather than an ordinary child. Jesus put before his disciples the little child who was living as the last in the world, and spoke of his discipleship of serving as the servant of all people (Mark 9:35). He also demanded a new shift in the perception of the little child by identifying that child with himself (Mark 9:37). Likewise, the second child analogy reveals the meaning of Jesus' teachings and symbolic actions more clearly when the children in the text are assumed to be in lowly and miserable situations. The problem with the disciples was not that they lacked a childlike innocent and dependable mind, but that they rejected and did not accept children, whose standings were the last in the world. Jesus' words

about the kingdom of God (Mark 10:14-15) are not intended to urge his disciples to become like children, but to emphasize that the kingdom of God belongs to the children they did not accept, and that no one can enter it without receiving these little ones.

<Abstract>

A Suggestion on the Understanding and Interpretation
of 1 Corinthians 15:45:
Adam as the *Living Flesh* and Christ as the *Life-Giving Spirit*

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As K. E. Bailey rightly observes, 1 Corinthians 15:45 lies in the heart of the chiastic structure of verses 35-50, but its meaning is difficult to understand. Especially understanding the meaning of ψυχὴν ζῶσαν and πνεπῦμα ζῳοποιοῦν in verse 45 was not easy, and it gave the previous Korean translations problems to translate the phrase. On this account, this article examines Paul's use of Genesis 2:7 in 1 Corinthians 15:45, and how Paul contrasts the first Adam and the last Adam.

Paul contrasts the first Adam with the last Adam in a dualistic way. First, Paul makes an ontological contrast which sets an antithesis of Adam who is living but only as a natural being, placed in death and belonging to dust, and Christ who is the spirit, raised from death and belonging to heaven. Paul already explains this contrast in 1 Corinthians 2:14-15 where he makes a sharp distinction between a *natural/fleshly person* (ψυχικὸς ἄνθρωπος) and a *spiritual person* (ὁ πνευματικός). Moreover, in 1 Corinthians 3:1, Paul argues that he could not address the Corinthians as *spiritual people* (πνευματικοῖς) but as *people of the flesh* (σαρκίνοις). This shows that Paul uses the *spiritual* as an antithesis to *natural* or *fleshly*. Thus Paul's contrast continues in 15:45 where he makes an ontological contrast between the first Adam who is still a natural being and the last Adam who is now a spiritual being.

Second, Paul makes a functional contrast which sets an antithesis of Adam who received life from God and Christ who *gives life* (like God). The verb *to give life* (ζῳοποιέω) is explicitly and exclusively used with regard to God's ministry in verse 22 and 36 in 1 Corinthians chapter 15. The first Adam was a being that received life from God, but the last Adam is a being that gives life. Through this dualistic contrast, Paul claims that the life-giving ministry that belonged to God in Genesis is now entrusted to the resurrected Christ, which

leads to Paul's exhortation for the Corinthians to belong to Christ and to *abound in the work of the Lord*. Thus this article aims to suggest an interpretation of 1 Corinthians 15:45 based on the dualistic contrast between Adam and Christ.

<Abstract>

Analysis of Participants' Agent Role
in the Two Major Divisions of Leviticus

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This paper progresses the research on Leviticus, giving the first priority to syntax and results in a text-hierarchical structure, and the second priority to the analysis of participants' roles and results in the discourse functions between the syntactic divisions. This study considers the ETCBC linguistic inventory that includes the annotated linguistic database of the Hebrew Bible at all linguistic levels such as grapheme, morpheme, phrase, and clause,[49] together with the text-hierarchical structure constructed on the basis of the annotation of all clause relationships that occur in a text, using the text-linguistics of Eep Talstra. This methodology stems from the linguistics of Wolfgang Schneider, who adopted the linguistic model of Weinrich who had defined syntax as a means of communication.[50] Schneider viewed that syntax is a description of the linguistic forms that conduct the process of communication, and that word order is a form that has its own function.[51] In the same line, Talstra observes the verb form and its placement in the clause as well as the adjunct phrases in the clause, and describes the function of the word order. I call this an Elaborate Divine Speech Formula [**divine speech formula + locative or time phrase**].[52] In my conjecture, the EDSFs in the four books of the Pentateuch except Genesis demarcate the major divisions as follows: Exod 1:1-4:18, 4:19-11:10, 12:1-40:38; Lev 1:1-24:23 (subdivided into 1:1-15:33 and 16:1-24:23), 25:1-27:23; Num 1:1-8:26 (subdivided into 1:1-3:13 and 3:14-8:26), 9:1-36:13 (subdivided into 9:1-20:22, 20:23-33:49, 33:50-34:29 and 35:1-36:13); Deut 1:1-32:46 and

49) W. van Peursen, "A Computational Approach to Syntactic Diversity in the Hebrew Bible", *JBTR* 44 (2019): 237-238.

50) H. Weinrich, *Tempus, Besprochene und erzählte Welt* (Stuttgart: Kohlhammer, 1964), 29.

51) W. Schneider, *Grammatik des Biblischen Hebriiisch*, 5th ed. (Munich: Claudius Verlag, 1982). E. Talstra, "Text grammar and Hebrew Bible I: Elements of a Theory", *BO XXXV* (1978), 169.

52) https://shebanq.ancient-data.org/hebrew/text?iid=2862&page=1&mr=r&qw=q
https://shebanq.ancient-data.org/hebrew/text?iid=2832&page=1&mr=r&qw=q

32:47-34:12.

    This paper focuses on the demarcations in Leviticus, which might be different from the demarcations of scholars who made thematic divisions. For example, most scholars propose Lev 17:1-26:46 as one literary unit with a holiness code. This paper does not seek to present syntactic division in competition with semantic divisions, but rather as an alternative way of looking at the text that puts Leviticus in the context of the Pentateuch in a different light and of the discourse functions between the syntactic divisions.

<Abstract>

Water (and Blood) in Ezekiel 16 and 36-37

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This article compares Ezekiel 16 and Ezekiel 36:1-37:14 as an example of "resumptive exposition" (D. I. Block) with particular attention to the ways that the message of Israel's restoration in the later chapters allude to the message of Jerusalem's judgment and rehabilitation in the earlier one. Although commentators have occasionally noted various lexical and thematic links between Ezekiel 16 and Ezekiel 36-37, none has yet provided an integrative assessment of these chapters with respect to the foundling motif. The prophetic indictment of the adulterous Jerusalem in Ezekiel 16 recurrently appeals to YHWH's merciful treatment of Jerusalem in her youthful years as an exposed orphan and uncovered virgin (vv. 1-14). The author proposes that the ancient Near Eastern texts on the birth ritual and the foundling inform the rhetoric of Ezekiel 16. A careful examination of the chapters warrants the conclusion that Ezekiel 36:1-37:14, in connection with Ezekiel 16, employ literary reversal and amplification through skillful interlacing of lexical elements (e.g., to multiply, to know, to remember, and to live) to augment the import of YHWH's message for the eschatological renewal of Israel. Moreover, in both chapters (Eze 16 and 36), the water ritual intimated at the beginning of YHWH's deliverance of the covenantal partner is allusively linked to priestly texts on riddance rituals (e.g., Num 19; Lev 16), underscoring the irony of divine forgiveness of the house of Israel—to her shame. Ezekiel's prophecy of the restoration of the house of Israel (Eze 36:33-38) and the vision of the bones in the valley (Eze 37:1-14) parallel the depiction in Ezekiel 16 of Jerusalem's encounter with YHWH as a foundling in response to his divine command, "Live!" (Eze 16:6/2x). The creative imperative reverberates throughout Ezekiel's vision of the dry bones in Ezekiel 37 (vv. 6, 9, 10, and 14) with the word *to live* (חיה) serving as a characteristic leitmotif. This pronouncement powerfully affirms YHWH's eternal loving-kindness for his chosen people, whom their parents had abandoned (Eze 16:2), in contrast to the way these estranged parents entreat the river god for

their lives while abandoning an unwanted child in the Mesopotamian riddance ceremony. Ezekiel 16 is thus a significant dialectical partner in understanding the prophetic discourse on the hopeful future of Israel in Ezekiel 36:1-37:14.

<Abstract>

Inclusive and Exclusive Translations of ἄνθρωπος
in the Gospel of Mark

Peter-Ben Smit
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This paper discusses the question of a more or less inclusive translation of the noun ἄνθρωπος in the Gospel of Mark. An analysis of a selected number of occurrences of this noun in this gospel shows that it would be desirable to translate it (more) inclusively in many cases, while in some other cases, the desired gender justice that (often) drives the quest for more inclusive translations is, in fact, better served by means of an exclusive translation, regardless of how counterintuitive this may seem. Thus, it is argued that an overarching gender sensitivity when translating this term is even more necessary than a more or less automated, inclusive translation of the term. Beyond discussing the selected texts in which ἄνθρωπος occurs, the paper also makes a modest contribution to researching this word's meaning in the Second Gospel.

<초록>

단어 또는 문구 사용과 맥락상의 의미
— 번역에 있어서 의미론적 논점들의 재고찰 —

“단어들이 의미들을 갖는 것이 아니라 의미들이 단어들을 갖고 있다”고 인식되어 왔다. 그러나 더 나아가 의미의 기본 단위들이라고 일반적으로 생각되는 단어들과 문구들이 실제로는 맥락들 안에서 단지 용례들만 갖고 있다고 보아야 한다. 이러한 맥락들은 그 자체로 정신과 육체의 상태들과 공정들을 촉발시키는 소통의 요소들이며 의미의 해석으로 합당하게 간주될 수 있다. 때로는 이러한 사용의 맥락들은 음운론적 또는 문법적 패턴들에 의해 (B. Bergen 참조), 때로는 상호성 같은 사회적 요인들에 의해(E. Goffman 참조), 그리고 물론 가장 흔하게는 (전통적으로 “의미 영역들”로 제시되던) 어휘 패턴들(일반적으로 방사형)과 범주들에 의해 형성된다. 인지언어학자들 (예를 들어, Lakoff, Turner)은 오랫동안 이와 같은 것을 암시해왔지만, 무엇이 의미론을 구성하는지에 대한 명확한 재진술은 지연되고 있다.

<Abstract>

Book Review – *Let's Play with Greek Vocabulary*
(Chang-Nack Kim, Seoul: Benedict Press, 2022)

Hye-Jin Jeong

(Ewha Womans University)

This paper briefly reviews the Greek-Korean lexicon, *Let's Play with Greek Vocabulary* (GEURISEOYA NOLJA in Korean) in the context of the author's career and introduces its strengths and weaknesses.

This book not only has 744 pages but is also bigger in size than regular books, giving the impression that it would be difficult to study Greek with it. However, it is the work of an English teacher-turned-New Testament professor, carefully designed for use by beginner-level Greek students.

It aims to help students who want to learn *Koine* Greek acquire their Greek vocabulary as quickly and easily as possible. To achieve this goal, the author includes almost all the Greek words in the New Testament, and introduces them in the 24 chapters ordered according to letters of the Greek alphabet. Furthermore, he uses three creative methods to help students, that is, association, analysis, and illustrations.

First, association method utilizes the similarity of pronunciation or meaning between a foreign word and a native word to memorize the word. Second, analysis method analyzes the components of foreign words by etymology to memorize them together. Third, illustrations vividly bring up the image the author presents.

Despite its many strengths, it lacks the Greek word index. It is not so difficult to find words because chapters are arranged in alphabetical order. But within each chapter, it can be a little inconvenient to find them as they are not arranged in alphabetical order and some words are repeated here and there. It will be more helpful for students if there is an index at the end of the book.

In conclusion, this book will be useful and helpful for *Koine* Greek learners.