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<Abstract>

## **Theological Meaning and Translation Suggestions of Human Creation in Genesis 1:27; 2:22-23**

Keung-Jae Lee  
(Mokwon University)

Genesis 1-2 (Korean version of the Bible) consists of two different stories about the creation of humans (Gen 1:1-2:4a and 2:4b-25). In Genesis 1, God created humans in his own image as ‘man’ and ‘woman’, and gave them his blessing to be fruitful and multiply. Then, in Genesis 2, YHWH God took a rib from the human, whom he had created from the dust and created a ‘woman’ for him. Later, the first created human being called himself ‘man’. As such, they are translated as ‘man’ and ‘woman’ without distinction in both stories in the Korean translation, but are written differently in Hebrew: זָכָר and נְקֵבָה (Gen 1:27) and אִישׁ and אִשָּׁה (Gen 2:23) are written differently.

This use of different Hebrew words is due to the different literature and the different periods in which they were written. The first creation story, which mentions the creation of humans using זָכָר and נְקֵבָה, belongs to the so-called ‘priestly source’ written after the captivity. In the following texts, they are referred to as God’s blessed beings who are fruitful and multiplying. The first text (Gen 1:28) describes זָכָר and נְקֵבָה as beings created and blessed by God to be fruitful and multiply. This motif is confirmed in Noah’s genealogy (Gen 5:1-2), and refers to the humans who survived after the flood (Gen 9:6-7) and the patriarchs of Israel in Canaan (Gen 17:6, 20-21; 28:3-4; 35:11; 47:27; 48:3-4) and the Israelites who formed a large nation in Egypt (Exo 1:7). And another fact is that these words were used to distinguish the biological sex of animals (Gen 6:19; 7:9, 16). For this reason, we propose to translate זָכָר and נְקֵבָה in the first story as ‘male’ and ‘female’, signifying biological differences (sex).

The second creation story which mentions the creation of humans using אִישׁ and אִשָּׁה belongs to the so-called ‘Jahwist source’ written during the Kingdom period. These documents recorded the social situation in Israel at the time. Genesis 2:18 tells us that the first created ‘Adam’ needed ‘a helper’. And in the

following verses, Adam and a helper are referred to again as אָדָם and אִשָּׁה. This shows that they are social beings who need each other, and that Israeli society at that time would have required them to perform social roles and duties like labor and childbirth (Gen 3:16-17). For this reason, we propose to translate אָדָם and אִשָּׁה in the second story as ‘man’ and ‘woman’, signifying differences in social roles (gender).

<Abstract>

**Proper Translation and Correct Understanding of פֶּסַח  
in Aramaic-Greek Version:  
Focusing on Exodus 12**

Sa-Moon Kang  
(Presbyterian University)

The purpose of this article is to deal with the proper translation for the paschal sacrifice which had been translated as the ‘Passover’. The פֶּסַח had been determined by the command of Yahweh (Exo 12:21-28) and had been historized through the Exodus Event that Yahweh had saved the Israelites from the bondage of Egyptian Pharaoh. Thus the Israelites presented the פֶּסַח sacrifice at the fixed time of every year in spring in remembrance of the salvation of Yahweh. What does the Hebrew פֶּסַח mean? There are two ways to suggest the meaning of פֶּסַח. First of all, all of the ancient versions had been transliterated the Hebrew פֶּסַח into the Aramaic פֶּסַח (TO, TN Exo 12:11; TPJ Exo 12:13), into the Septuagint πασχα and into the Vulgata, ‘phase or pascha’. It suggests that the normal meaning of the translation was the harder than the transliteration. For the rendering of the meaning translation was not easy to define the meanings. Next it is proved that if it will be compared the Hebrew פֶּסַח with the translations of the five ancient versions: three targum: targum Onqelos, targum pseudo Jonathan, targum neofiti, the Septuagint: LXX and Vulgata, the meanings of translation of versions will be clearly known.

In the targum Onqelos the Hebrew פֶּסַח was translated into חוּם (Exo 12:13, 23) or חִים (Exo 12:27) that means to protect, to shield or to defend. In the targum Pseudo Jonathan the Hebrew פֶּסַח was also translated into the חִים (Exo 12:11, 27), or חוּם (Exo 12:13) which means to protect or to spare. In the targum Neofiti the Hebrew פֶּסַח was also translated into the Aramaic חוּם (Exo 12:13, 23) or חִים (Exo 12:27) which means to protect or to defend. In the Septuagint the Hebrew פֶּסַח was translated into the σκεπάσω which means to protect or to spare, as well as transliteration πασχα. Until now, the Hebrew word פֶּסַח which had been rendered into ‘pass over’ did not appear.

before the Vulgata. But from the fourth century in AD in the Vulgata the

Hebrew פסח began to translate as transibit, 'pass over' until now. So it is proved that the better meaning rather than to pass over is to protect or to shield in the paschal context. The פסח sacrifice to Yahweh is the thanksgiving ritual to remember the grace of Yahweh God who had saved the Israelites from the bondage of Egypt (Exo 12:27). It is better that the פסח is to be translated as the protection rather than Passover. Therefore we wish to call the Hebrew word 'פסח feast' as a protective ritual rather than the Passover.

<Abstract>

**A Study on the Correlation between דְּבַר עֲרוֹת and הַטְּמֵאָה  
in Deuteronomy 24:1-4**

Changyop Lee  
(Anyang University)

This paper deals with the palingamy of a man who tries to remarry his former wife after the end of her second marriage or the bereavement of her second husband. In order to understand the entire statement of Deuteronomy 24:1-4 with a new perspective, a syntactic analysis of Deuteronomy 24:1-4 is attempted. Key words such as the verb הַטְּמֵאָה and דְּבַר עֲרוֹת are analyzed. Through this analysis, we can observe some correlation between the statement “after she has been defiled” and the words דְּבַר עֲרוֹת.

Unlike the traditional position of understanding Deuteronomy 24:1-4 as a conditional protasis (vv. 1-3) and apodosis (v. 4), the sentences in verses 1-4 are composed of declarative sentences (D) that describe successive events. וְהָיָה אִם used in Deuteronomy 24:1a should not be viewed as a marker for a conditional clause, but rather functions to inform that new events are continuing following the first event mentioned in Deuteronomy 24:1a.

The man (M1) uses דְּבַר עֲרוֹת as technical term (the ‘objectionable’) to lay the grounds for his divorcing his wife. Rather than being a term that refers to a specific situation, דְּבַר עֲרוֹת is a term that refers to the man (M1)’s ‘opposition’ to show that he cannot maintain his marriage. The term denotes unseemly behavior in general. There are three possible readings of the verb הַטְּמֵאָה without transforming or repositioning consonants. Reading the verb הַטְּמֵאָה as the passive form of the reflexive expresses the fact that the woman is passively defiled. But because her situation does not fit with the reflexive usage which connotes benefiting, I suggest that reading the verb הַטְּמֵאָה as the hophal form (הַטְּמֵאָה) is a more suitable reading for its contexts than the reflexive form. It fits well with the situations completely governed by the arbitrariness of the man (M1). Therefore, Deuteronomy 24:4 forbids him (M1) from taking her as his wife again by the unilateral expediency of her husband for his own benefit.

Deuteronomy 24:1-4 does not deny the meaning of the marriage introduced in

Genesis 2:24. Deuteronomy 24:1-4 also does not aim to introduce general rules regarding divorce. It presents specific, likely examples. Deuteronomy 24:1-4 can be seen as expressing very strong intention to protect women, who are socially disadvantaged. Deuteronomy 24:1-4 clearly shows that the goal is not to fundamentally change the patriarchal society, but to control the hearts of those who want to abuse his power for his own good.



<Abstract>

**A Translation Proposal and Understanding of הַפְּסִילִים  
in Judges 3:19:  
Focused on Ehud Story**

Sok-Chung Chang  
(Catholic Kwandong University)

This study clearly shows that the Hebrew word הַפְּסִילִים has been translated into 돌 뜨는 곳 (the place where the stones were cut, i.e. quarries) since the Korean Bible(hereinafter KB, 1911) up to the New Korean Revised Version(1998). After reviewing various original texts as well as English, Chinese, and Japanese Bible translations, which the translation Committee for KB consulted, I found the most surprising fact that the Hebrew word means the sculptured stones, and LXX translated it into *the sculptures* but Targum translated it into “the quarries.” Targum’s translation is important because KJV, ERV, and ASV not only translated MT literally but also seem to follow Targum’s translation of *the quarries* instead of Vulgate’s where *the idols* was used.

The translation committee for KB is thought to have consulted the English, Chinese, and Japanese Bibles instead of the original texts. Among those consulted Bibles, English Bibles translated the Hebrew word into *quarries*, so the committee might have treated them more importantly than the rest. Scholars have also thought that the committee consulted the Delegates’ Version (1856) and the Bridgman-Cullbertson’s Version (1864) among the Chinese Bibles. After the comparison and analysis of various Chinese Bibles, I however found that these two Bibles translated it into where *there was a sculptural shape* and *the place of the statues* respectively. Only Morrison’s Version (1823) translated it into “the quarry.” Moreover, in the case of the Japanese Bibles, Meiji Version (1887) translated it into *the place where the stone statue was*.

Therefore, the committee considered KJV, ERV, ASV, and Morrison’s Version more than other Bibles and finally translated it into 돌 뜨는 곳 (the quarries). However, this translation has been a stumbling block for the interpretation of Ehud’s story. “The quarries” in KJV has been deleted among

the modern English translations: NRS (the sculptured stones), GNT (the carved stones), and NET (the carved images). In the scholarly world, the majority of scholars focus on the fact that Ehud returned from the sculptured stones and came to meet Eglon alone.

If we translate הַפְּסִילִים into the quarries, it only means a place where Ehud passed by. Then it becomes difficult for the readers to figure out the relationship between Ehud's sayings and Eglon's responses. But If we translate it into "the sculptured stones" like NRS, the reader could easily understand Eglon's responses to Ehud's sayings and the significance of *the sculptured stones* in Ehud's assassination of Eglon. Although translating the ancient texts correctly into modern languages is not easy at all, it is a sacred responsibility of Hebrew Bible scholars, and they should do it with all their hearts and minds. This study shows that the new Korean translation of הַפְּסִילִים into 조각된 돌들이 있는 곳 seems to be faithful to the meaning of the Hebrew text (MT) and could contribute to Korean Christians' understanding of the story of Ehud.

<Abstract>

**From Emptiness to Fullness:  
Reconsidering the Korean Translations of Ruth 1:9; 2:7; 3:16**

Hee-Sook Bae  
(Presbyterian University and Theological Seminary)

The Book of Ruth has four chapters, but offers multiple perspectives. First, the fact that the book is set in Bethlehem and David is mentioned at the end of the narrative (4:17b) and in the genealogy (4:18-22) provides a context for reading it from David’s point of view. According to this interpretation, the Book of Ruth is about Israel not Ruth and Naomi. Second, unlike other biblical books, the Book of Ruth focuses on women’s lives and relates events from their perspective; thus, it is viewed as a story of women building the “house of Israel” during a time of crisis. It is ambiguous in this reading whether Naomi or Ruth is the protagonist. Thirdly, the Book of Ruth makes references to or allusions to other Old Testament texts; consequently, it can be read from a canonical perspective by comparing them.

This article reconsiders the Korean translations of Ruth 1:9; 2:7; 3:16 in an effort to enhance understanding of the Book of Ruth.

(1) Naomi urges her two daughters-in-law to return to Moab while traveling from Moab to Bethlehem. Naomi’s unanticipated advice in 1:9, following her request for YHWH’s favor, indicates that the loss of her husband and two sons has diminished her faith in God. Thus, 1:9 provides a reading orientation for the Book of Ruth, namely, to investigate how Naomi’s initial emptiness is filled.

(2) The first phrase of the Book of Ruth positions it in the time of the Judges. In general, intertextual analysis reveals that the Book of Ruth depicts Bethlehem differently from the Book of Judges. In Ruth 2:7, however, the words of Boaz’s field overseer disclose hostile attitudes toward Ruth and her vulnerability to sexual violence in Boaz’s fields. Bethlehem was not a perfect community from the beginning.

(3) Naomi’s question, “Who are you, my daughter?” in Ruth 3:16, is not a query about Ruth’s identification but rather a reflection of her surprise at seeing Ruth enter with her grain-filled apron. This image of a pregnant woman

symbolizes the filling of Naomi's emptiness through Ruth's birth of a son. In this manner, the book suggests that Ruth, Naomi's foreign daughter-in-law, facilitates Naomi's transformation from an initial state of emptiness to one of fullness.

The Book of Ruth depicts not only Naomi's transformation from "emptiness" to "fullness" but also Bethlehem's transformation from hostility to benediction toward the foreign woman Ruth. The catalyst for this transformation was Boaz. Therefore, the Book of Ruth is not only a response to the issue of mixed marriage that appears in Ezra and Nehemiah after the exile but also a vision of an ideal society. A welcoming attitude toward foreigners is essential for the dawn of a new era, according to the Book of Ruth.

<Abstract>

## **Rethinking the Diachronic Variety in the Language of the Book of Esther**

Kyoungsik Kim  
(Methodist Theological University)

In this study, I utilize previous scholarly work on the diachronic nature of the language used in the Book of Esther to propose that diachronic variety elements would be indicative of the author's literary intent. The Book of Esther is commonly regarded as exemplifying a transitional language style. However, it is crucial to recognize that the language employed in the Book of Esther, categorized as belonging to the *novella* genre also reflects the deliberate linguistic choices made by the author.

With this in mind, I focus on the discourses found within the text of Esther. In the Book of Esther categorized as the genre of novella, discourses serve as a critical driver of the main plot. I argue that the distinct Jewish and Persian identities are linguistically evident in the discourse. Particularly, I have examined specific discourses from the text of Esther and analyzed their usage of language elements which were considered as the diachronic marker. I find that expressions categorized as Early Biblical Hebrew and Late Biblical Hebrew are not used haphazardly or without criteria; rather, they are deliberately selected and employed to differentiate between Jewish and Persian identities. The findings suggest that certain language elements are best understood as *authorial choices* that reflect the deliberate literary intentions of the author rather than being solely attributed to natural diachronic development.

To comprehensively comprehend linguistic diversity, it is essential to not only consider external factors such as the social context and historical period in which the text was written but also carefully examine the author's literary intentions embedded within the text itself. An author's language is not invariably constrained by the linguistic norms prevailing during their specific time and within their social milieu. Authors of later texts, particularly those who experienced a transitional phase of linguistic development might have been acquainted with both older and newer linguistic forms and skillfully employed

elements from these two distinct linguistic phases for specific literary purposes.

The language employed in the Book of Esther appears to possess characteristics of a transitional work, blending elements from Early Biblical Hebrew and Late Biblical Hebrew. However, as evidenced in this study, the various linguistic expressions in the Book of Esther can be more effectively understood in terms of the author's literary intent rather than solely through the lens of diachronic complexity. This approach allows for a more nuanced and comprehensive understanding of the language used in the Book of Esther.

<Abstract>

## **Interpretation and Translation of the Title ἀρχηγός for Jesus**

Young-in Kim  
(Seoul Theological University)

This thesis is a study on ἀρχηγός, the oldest Christological title of early Christianity. ἀρχηγός is a title for Jesus in the missionary proclamation of early Christianity. However, this title has received less attention than other titles for Jesus. Moreover, there is a problem that its translation has no consistency in modern translations of the Bible. This also means that modern Bible translations do not give an appropriate interpretation of ἀρχηγός. Interestingly, the word ἀρχηγός was used for translating the Hebrew words ראש, שר, גשיא, קצין in the Old Testament into Greek for the Septuagint incorporated wide range of meanings such as head, the first, leader, elder, chieftain, ruler, (army) commander, source, and beginning. And early Christianity accepted this tradition as a title for Jesus. However, modern Bible translations fails to find a single concept corresponding to this ἀρχηγός, and again pours out various concepts about ἀρχηγός, which only shows insufficient and imperfect research on ἀρχηγός. As already shown in the Septuagint, the use of ἀρχηγός in Acts and Hebrews exemplifies the possibility of converging multiple concepts into a single concept in modern Bible translations. This is because there is a commonality in the context of tradition where ἀρχηγός is used, and that they are all consistently connected to the historical title of Jesus (Act 2:13; 5:30; Heb 2:9; 12:2). From this point of view, ἀρχηγός can be seen as a special functional title related to his ministry, especially to that of leading to life and salvation. In detail, ἀρχηγός is a symbol of a leader who leads to salvation and life in the context of the Acts of the Apostles, and in the Epistle to the Hebrews, it is an exemplum fidei of passing through hardships and reaching the destination. Therefore, the conviction that Jesus is ἀρχηγός, who leads beyond death to resurrection, not only gives all Christians who put their hope in him the strength and courage to endure persecution, but also strengthens the belief that he can lead them to salvation and life. When we interpret in this manner, a consistent

translation of ἀρχηγός could be ‘the leader’.



&lt;Abstract&gt;

**“Different” in Galatians 1:6-7 Reconsidered:  
Another Reading of ἕτερον and ἄλλο**

Ho Hyung Cho  
(Chongshin University)

This paper examines the meaning of ἕτερον and ἄλλο in the phrase ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο (Gal 1:6-7). To be precise, these two adjectives have different nuances: ἕτερον implies a different entity of a disparate kind and ἄλλο a different entity of the same kind. Yet, there is a divergence of opinion on whether the difference in meaning between the two is or not: scholars, dictionaries, and translations. Interestingly, it seems that Korean versions almost consistently disagree about the difference. The two words occur in the New Testament without distinction (Mat 16:14; 1Co 12:8-9; 15:39-40; 2Co 11:4). On the contrary, there is a clear difference in nuance between the two (Act 2:4; 7:23; Joh 18:16; Heb 11:35). Considering the cases of the New Testament, the meaning of the two should be determined in light of the context surrounding these words. Recognizing that the meaning of each word must be examined in context, I explore first of 1:6-7 to which the two words belong. Syntactically, the relative pronoun clause becomes nothing more than emphasis due to redundancy if the distinction between the two is not acknowledged. Rather, I affirm these two expressions as a rhetorical device of *self-correction*; ἄλλο is used as a specific explanation of the preceding ἕτερον in terms of the different nuances. Then, I expound on 1:6-7 within in light of 1:6-10. Paul drops a hint of the situation of the Galatian believers in verse 6 that they are trying to follow the ἕτερον gospel. In verse 7, it is mentioned that the ἕτερον gospel is not the gospel of his co-workers for Paul. In addition, I reveal that the semantic distinction between ἕτερον and ἄλλο plays a major role in reaching 1:8-9, which corresponds to *pathos*. Lastly, I recognize that 1:6-7 belongs to a rebuke section of 1:6-10 that replaces the thanksgiving one which has three functions: pastoring, exhortation, and foreshadowing. Especially, its foreshadowing function evinces that ἕτερον and ἄλλο are connected to the main body of Galatians along with their two different meanings. In this manner, I deduce the

conclusion that ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο should be translated as *a totally different gospel that is not another gospel [of coworkers]* by delving into the contextual situation around the two adjectives and considering their different nuances.

<Abstract>

**Father Laurentius Syen (1915-1976), a Pioneer in the Translation of  
the Korean Catholic Church's Bible:  
Focused on Syen's Version of the Bible (1958-1963) and  
the Korean Common Bible (1977)**

Hwan Jin Yi

(Methodist Theological University)

Father Laurentius Syen, whose Korean name is Sun, Jong-wan can be called a pioneer of the Korean Catholic Church's Bible translation. He had excellent knowledge of Biblical Studies, being fluent in modern and North-West Semitic languages, including Sumerian. In addition, Father Syen was also a man of outstanding artistry, who drew four beautiful Bible maps. With these maps, he wanted to help not only the seminarians but also the Bible readers. His enthusiasm for Bible translation was so great that he would raise quails to cover the costs for Bible translation.

Indeed, Father Syen was the first person to use the divine name *Yahweh* (야훼) as a Bible translator, and for the first time in Korean, he translated the Book of Baruch contained in the Second Canon (Apocrypha). His great love for the Korean language can be assumed from the fact that he used native Korean word '비롯음에 (*bee-rot-eum-eh* meaning *in the beginning*)' as the first word of his translation of Genesis. It is in this respect that Father Syen is called a pioneer in the Catholic Church's Bible translation work.

Syen's Version of the Bible has had a profound impact on the Korean Common Translation (1977), the North Korean Bible (1984), and the Catholic Bible (2005) although it wasn't a full translation of all Old Testament books. Of course, Father Syen did participate in the translation of the Korean Common Translation (1977). Only few verses of Genesis and Exodus (Gen 1:1, 3; 2:4; Exo 3:14) are given as examples in the paper, but expressions from Father Syen's Version of the Bible have been passed down in those Korean translations of the Bible.

In addition, the first part of Father Syen's paper, *Even the right person can live by trusting* (올바른 사람도 믿어야 살 수 있다, 1976) clearly shows his

intense academic rigor and sensitivity in studying Habakkuk 2:4 text to translate the verse when he was participating in the Korean Common Translation (1977) project. It is probably the only writing in Korean that reveals how intense the work of translating the Bible is.

I believe Father Syen's own translation (1958-1963) and the Korean Common Translation (1977) are a great legacy not only for the Korean Catholic Church but also for the Korean Protestant Church.

<Abstract>

## **A Text-Hierarchical Structure of Exodus and the Analysis of Main Players**

Gyusang Jin

(Chongshin University Graduate School)

This paper progresses the research on Exodus, introducing the text-hierarchical structure of Exodus and how it can be discovered. The research gives priority to syntax, its second priority to participants and their roles, and its third priority to rhetorical criteria such as theme, place, and plot. Based on the demarcations in the structure, this paper explains the discourse functions between divisions. This study used the ETCBC linguistic inventory in which ETCBC encoded all the linguistic annotations and parameters of the Hebrew Bible at all linguistic levels. The text-hierarchical structures of the Pentateuch and Exodus were discovered using the ETBC database. Using the text-linguistics of Eep Talstra, this paper judged recursively the relationship between clauses in Exodus, whether it indicates a subordinate relationship or coordinate relationship, and extracted the whole structure of Exodus. There are two scholars who influenced Talstra's text-linguistics. Weinrich defined syntax as a way of communication. Wolfgang Schneider adopted the linguistics of Weinrich. Schneider argued that syntax describes the linguistic forms that perform the communicative process. Talstra agreed with Schneider's view that a word order has its own function, and described the function of a word order by observing the placement of a verb form and phrases in a clause. This paper calls the word order a syntactic pattern or an Elaborate Divine Speech Formula [**divine speech formula + locative or time phrase**]. The EDSFs [**Basic Divine Speech formula + locative phrase**] in Exo 4:19, 12:1 demarcate Exodus into three major divisions of 1:1-4:18, 4:19-11:10, and 12:1-40:38. This paper focuses on the demarcations in Exodus, which differ by scholars according to the literary criteria such as theme, place, and plot they use. For example, Umberto Cassuto considers 1:1-17:16 as the first major division of Exodus while another group of scholars like Mark S. Smith, Carol Meyers, G. I. Davies considers 1:1-15:21, and George W. Coats 1:1-13:16 as the first major division. This paper does not focus on

syntactic demarcations in competition with thematic demarcations. Instead, it proposes them as an alternative way to look at the text of Exodus in the Pentateuch from a new perspective and as the development of discourse functions between the divisions. This paper argues that seeing demarcation markers in the syntactic-hierarchical structure helps readers reckon their function and the discourse function of a division that each demarcation marker initiates.

<Abstract>

**Beyond the Transfer Paradigm:  
New Insights in Bible Translation  
using the Dutch Nieuwe Bijbelvertaling as a Case Study**

Matthijs J. de Jong

(The Bible Society for the Netherlands and Flanders)

This article focuses on recent advancements in Bible translation, using the Dutch Nieuwe Bijbelvertaling (NBV) as a case study. The NBV was published in 2004 and underwent a revision in 2021. This translation follows the tradition of Nida, but also aims to enhance the method of functional equivalence with innovative elements. The 2021 edition incorporates valuable feedback from readers to improve the translation according to its own standards and draws insights from *skopos* theory to address various dilemma's. Consequently, the NBV exemplifies the contemporary stance of Bible translation that emphasizes methodological improvements and acknowledges the additional perspective of *skopos* theory. However, it still predominantly adheres to the view of translation as a solely linguistic endeavor and remains within the paradigm of translation as a transfer process.

Within the field of translation studies, the transfer paradigm has been under scrutiny for several decades. A more current paradigm (frames paradigm) recognizes that translation inherently involves a reconceptualization of the source text influenced by various factors and frames of reference. Furthermore, the translator not only reconceptualizes the source text but also envisions a particular concept of the target text. Embracing these insights entails recognizing that translation is not a straightforward transfer but is rooted in interpretative processes. While glimpses of these insights were evident in the NBV project, the translators at the time were not fully aware of the implications.

Bible translators and their organizations tend to present their translations within the framework of the transfer paradigm, conforming to the audience expectations and adhering to the traditional view of translation as reproduction of the same text in new words. However, according to the frames paradigm, the relationship between source text and translation is less direct. A translation can

be seen as a contemporary representation of an existing text, fundamentally aligned with the source text but also displaying distinct variations. Translation inherently embodies a certain duality. The current scholarly view of translation does not necessarily conflict with a Christian perspective on Scripture: a translation can be viewed not only as a representation of the source text but also as a recontextualization of the eternal Word.



<초록>

## 신약성서 최신 그리스어 본문(NTG<sup>28</sup> 및 GNT<sup>5</sup>)이 번역에 미치는 영향

새로운 그리스어 판본인 NTG<sup>28</sup> 및 GNT<sup>5</sup>는 그리스어 신약성서 이전 판본(NTG<sup>27</sup> 및 GNT<sup>4</sup>)과 비교할 때 공동서신에서 서른네 군데에서 달라졌다. 이 변화가 신약성서의 번역에 어떤 영향을 미칠까? 이 논문에서 나는 그중 절반에 해당하는 변화들이 신약성서 번역자들과 개정자들에게 영향을 줄 것임을 보일 것이다.

<Abstract>

**Book Review – *Geldgeschichten der Bibel***  
**(D. Bauer, Stuttgart: Deutsche Bibelgesellschaft, 2006);**  
***111 Bibeltexte, die man kennen muss***  
**(A. Malessa, Stuttgart: emons; Deutsche Bibelgesellschaft, 2021)**

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Churches and theology should always strive to make it easier for readers of the Bible to access the biblical text, enter into its world, and hear the voice of God revealed within it. In this sense, the two books I have examined here are highly meaningful.

(1) *Geldgeschichten der Bibel* by Bauer provides a practical starting point for establishing the correct values regarding money, which has an undeniable influence on almost every aspect of human life, both in the world of the Bible and in modern times, through biblical exploration. Certainly, Bauer's ability to select and categorize Bible passages related to money, to provide economic and financial perspectives, and to offer practical introductions is unique to him. However, for those who desire a more detailed description of specific passages he selected, his explanations may seem too concise. Furthermore, the conclusions he asserts may even seem like clichés. This can be attributed to the limitations of the author himself being unable to incorporate deeper theological reflections. Nevertheless, Bauer's journey through the money stories in the Bible from the perspective accessible to lay people or non-believers continues to shine brightly and remains relevant.

(2) *111 Bibeltexte, die man kennen muss* by Malessa can be evaluated as one of the most effective ways to guide readers with an interest in the Bible, perhaps enabling them to access the world of the Bible most easily. This book employs a storytelling-focused selection of biblical passages, a simple, clear, and concise style in spoken language, as well as pictures and illustrations that help readers think more deeply about the excerpts, making it an optimized approach for the 21st-century generation familiar with online writing and reading. This book offers unparalleled accessibility for those who have not encountered the Bible before or are just beginning to explore it. The writing style is not stiff or formal

but rather evokes everyday conversation, making it concise and precise, contributing to its excellent readability. From the title to the introduction, the narrative, and visual materials, the author's efforts to stay grounded in everyday life are evident throughout the book.

Of course, it should be noted that both books were authored by experts in their respective fields, such as an economic and financial expert and a journalist, rather than biblical experts. Thus, they have inherent limitations in biblical interpretation. Nevertheless, these limitations do not overshadow the merits of these two books.