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<Abstract>

**Deuteronomy without Moses?:
Rethinking *Urdeuteronomium* through the Analysis of Deuteronomy 12**

Sun Bok Bae
(Seoul Theological University)

This study investigates the so-called *Urdeuteronomium*, considered to be the earliest layer of the Book of Deuteronomy or the Deuteronomistic History. As the existence of *Urdeuteronomium* is a hypothesis based on inference, scholars have presented diverse opinions on this matter. The contested areas primarily concern the scope and nature of *Urdeuteronomium*. The prevailing trend in academia perceives *Urdeuteronomium* as a very brief document that strips away the voice of Moses or the wilderness narrative, forming the current structure of Deuteronomy, and attributes the direct command for centralization of the sanctuary to Yahweh. Building on Simeon Chavel's thought-provoking and persuasive analysis of Deuteronomy 12, this study accepts his argument that Deuteronomy 12:2-12 represents the earliest editorial layers within Deuteronomy 12. Considering that most scholars include Deuteronomy 12:13-19 in *Urdeuteronomium*, this new analysis of Deuteronomy 12 suggests that the entire Deuteronomy 12:2-28 is included in *Urdeuteronomium*. These conclusions shed some light on the nature and scope of *Urdeuteronomium*, and this study highlights a couple of implications. Firstly, there is no such *Urdeuteronomium* that lacks the narrative framework of Moses' voice, the journey through the wilderness, and the vision of the Promised Land. Secondly, the inclusion of Deuteronomy 12:2-7 in *Urdeuteronomium* lends greater credibility to the idea that Deuteronomy 13 is part of *Urdeuteronomium*. These two implications suggest that there is no compelling reason to exclude narrative elements from the earliest version of Deuteronomy, and that there is no need to overly restrict the length of *Urdeuteronomium*.

<Abstract>

Nehemiah: Cup-bearer? Eunuch?

MiYoung Im

(International Bible Museum / AnYang University)

Nehemiah himself said, “I am a cup-bearer of Artaxerxes, the king of Persia, in the palace of Susa” in the book of Nehemiah 1:11. Besides him, the cup-bearer called *mašqæ* (מִשְׁקָה) in Hebrew is found in the story of Joseph when he was in an Egyptian prison (Gen 40:1-23; 41:9), and among the servants in Solomon’s palace (1Ki 10:5; 2Ch 9:4). Various artifacts found in Egypt, Canaan, Assyria, and elsewhere depicting scenes of royal banquets show figures standing with the king’s cup, suggesting that this position did exist in ancient times. However, some scholars, including J. M. Myers, have argued that Nehemiah was also an eunuch because the person holding the Assyrian king’s cup has the appearance of a beardless eunuch. They argue that Nehemiah was a Persian royal eunuch because he mentions his father and brothers by name but not his wife and children; because he served the queen (Neh 2:6); and because the Alexandrian Codex uses the Greek word for the cup-bearer *οἰνοχόος* while the Vatican Codex and Sinai Codex use *εὐνοῦχος* meaning eunuch. Some scholars have argued that Nehemiah called himself a cup-bearer because the position of the eunuch in the ancient time was religiously exclusive (Lev 22:24; Deu 23:1). However, E. Yamauchi and some other scholars argued that a cup-bearer is a distinct designation for an officer in charge of drinks because the Hebrew word *סָרִיס* (*sārîs*) is used for the eunuch. He presented several literary and archaeological sources from Persia that could prove this. However, he still left a little possibility of Nehemiah being an eunuch.

This paper therefore seeks to build upon and develop Yamauchi’s ambiguously concluded thesis and to clarify Nehemiah’s exact position in the royal culture of the ancient Middle East. First, the terms *mašqæ* and *sārîs* were compared and their roles looked up, noting that the chief *mašqæ* was referred to as *rabšaqæ* and the head eunuch as *rabsārîs* in 1 Kings 18:17. This suggests that the two terms refer to distinctly different roles. By searching for visual differences between *mašqæ* and *sārîs* in scenes of royal banquets, hunting, and

warfare in the ancient Middle East, it was found that they had similar but different appearances and roles. In particular, M. Wilson and E. F. Schmidt took closer look at the Persepolis wall reliefs that were the basis for claiming that Nehemiah was a Persian royal eunuch. According to such argument, a Persian royal eunuch wore hoods similar to the Judahite hood worn by Jehu on the Black Obelisk. However, many of the people wearing the same hood could be identified as subjects who were not acting as eunuchs. Furthermore, it is difficult to say that this procession necessarily included a cup-bearer since the king is not shown holding a cup in any of these wall sculptures. If there were, the crown prince behind the king in this scene would have served as the head of the cup-bearers. The failure to find Nehemiah in Persepolis wall reliefs is not to say that he did not serve in the Persian royal court, or that he did not hold a high position as a cup-bearer. We know from ancient historians (e.g., Herodotus, Xenophon, Xerxes, etc.) that Nehemiah the foreigner in the palace of Susa was able to hold the position of the cup-bearer, which was a nobleman's position, and at the same time hold another position as a provincial governor. Despite knowing the word and title of *sārīs*, Nehemiah therefore introduced himself as *mašqæ* because it was his position in the Persian royal court.

<Abstract>

Habakkuk 2:4-5a as Response to a VisionSang-Kee Kim
(Currently Unaffiliated)

Habakkuk 2:1-5a constitutes a literary unit, within which the verse 4b is to be explained. The Hebrew word **אֱמוּנָה** has a double meaning: faith and faithfulness, and its suffix (3ms) shows **three possible** referents: the vision, the prophet or Yahweh. Consequently, the verse can be variously interpreted, but its implication may be paraphrased in this way: man should live a life corresponding to the faith in the realization of the vision.

What is crucial for the comprehension of verses 2-5a is first the verbal expression in verse 2: **לִמְעַן יָרוּץ קוֹרֵא בּוֹ** (that he who reads it may run). This is the expected response of those that read the inscribed vision. In fact, the vision readers will be divided into three types as in verses 2-5a: the neck-swollen up, the righteous, and the thoughtless. This paragraph of a chiastic structure does not turn on verse 4b, for that structure mostly aims at its end, which makes this unit carry over nicely into the woe oracles in verses 6ff.

The next is the nominal sentence in verse 3: **עוֹד חֶזוֹן לְמוֹעֵד** (The vision is yet for the appointed time). The thing that counts is the time between the vision and its fulfillment, during which the above mentioned three types come into view. What makes this clear is the word **עוֹד**. Therefore, this is not supposed to be changed into any other form.

Then comes the conjunctive phrase in verse 5a: **וְאֵךְ כִּי** (and how much more), which reads verse 5a as the continuation of v.4. Such reading is supported by the correlation of **יָרוּץ** (he may run) and **וְלֹא יָגִיעַ** (but he cannot arrive).

The theological impact of so understood Habakkuk has been the primary focus of attention thus far, since Habakkuk was a source for Paul's theology, even though Romans 1:17 and Galatians 3:11 do not take 2:4b verbatim. But Habakkuk's treatment of the types of responses to the vision also has implications in terms of literary form and thought.

The reaction types of those who read the vision, referred to in 2:4-5a, can be

compared to the parable of the sower in Matthew 13:3-9 and 18-23, which deals with the reactions of those who hear the gospel, though their types are further subdivided in the Gospels. In this sense, Habakkuk can be regarded as the prototype of the parable of the sower.

<Abstract>

**A Translation of Zechariah 1:11b
with Its Historical Contexts and Literary Approach**

Ki-Min Bang
(Kangnam University)

This paper aims to suggest an alternative translation and exegetical ideas for Zechariah 1:11b, a report by a horse rider after patrolling the whole earth in the first night vision of Zechariah. Bible translators conventionally translate כָּל-הָאָרֶץ as “the whole earth at rest and in peace”(NIV 2011). However, this conventional translation causes problems in terms of historical and literary contexts: (1) the second year of Darius the Great was not peaceful, so such a translation creates discrepancies with biblical history; (2) Rather than praising God after the report, the messenger of Yahweh laments. Thus, the nuance of the messenger’s report must have been negative.

To find a better translation for Zechariah 1:11b, it first discusses the historical context of the second year of Darius the Great with Herodotos’s *Histories* and the Bisitun inscription. All written historical resources witness severe political and military conditions against Darius the Great. Darius’s early reign was never peaceful. Second, it discusses its literary context and the occurrences of two keywords יָשָׁבַת and שָׁקַטָה which may have deeper meanings than “remains at peace and rest.” Through case studies of these two vocabularies, this paper suggests translating יָשָׁבַת as the gesture of sitting in depression and frustration, and שָׁקַטָה as the gesture of dropping hands and heads after being defeated by someone.

The new suggested translation of Zechariah 1:11b may affect the translation and exegesis of the entire book of First Zechariah. It shows a pattern of moving from depression and frustration to encouragement and resilience. The eight night visions of Zechariah may imply repeated patterns of frustration and resilience, possibly thanks to the continuous ministry of Zechariah for the people of Yehud during the five years of reconstructing the Second Temple.

<Abstract>

**Re-reading Mark 10:32-52 in Light of Genre Characteristics of
Greco-Roman Biography**

Youngju Kwon

(Korea Baptist Theological University/Seminary)

This article re-reads Mark 10:32-52 in light of the three genre characteristics of Greco-Roman biography. The first genre characteristic is a sustained focus on the protagonist. The interpreter sensitive to this genre characteristic will thus observe Jesus the protagonist of the Gospels closely. Mark 10:32-52 highlights two aspects in terms of who Jesus is. First, Jesus is not a glorious or victorious figure, but one who came for suffering and death. This is clearly indicated in the third passion prediction (10:32-34) and the purpose statement of why Jesus came to the earth (10:45). Second, the title “son of David” Bartimaeus used does not refer to a militaristic or political figure with charisma and leadership but one who has pity and mercy on the neglected. The second genre characteristic is the use of comparison/contrast. In Mark 10:32-34, Bartimaeus and the disciples Jacob and John are contrasted in several ways. First, Jacob and John gave a wrong answer while Bartimaeus gave the right one to the same question of Jesus (What do you want me to do for you?). Second, the disciples’ perception of Jesus as a victorious or glorious one is wrong while Bartimaeus’s perception of Jesus as the son of David is right. Third, Jacob and John might be good at professing but not in action while Bartimaeus is the one who puts into action what he knows and believes. The third genre characteristic is that by the characterization of the protagonist, the biographer invites readers to a virtuous life. This is clearly indicated in Mark 10:42-45 where Jesus’ life is presented as the basis for his follower’s life.

<Abstract>

**A Study on the Translation of the δικαι-Terms
in Romans 5:16-21**

Seo-Jun Kim
(Keimyung University)

This study addresses the meanings and translation challenges of the terms related to ‘righteousness’ used in Romans 5:16-21, particularly those with the δικαι- root. This section, known for the Adam-Christ typology, is not typically noted for its focus on terms of ‘righteousness’. However, in this passage, these terms are key in describing God’s salvation through Jesus Christ. The overarching discourse structure of comparing Adam and Christ and the symmetry in each comparison makes discernment of the approximate meanings and emphases of each term: δικαιώμα, δικαιοσύνη, δικαίωσις, and δίκαιος not too difficult. However, it is far from easy to accurately understand the meanings of these terms, especially the less familiar ones beyond the often encountered δικαιοσύνη in Paul’s letters, and to translate them into Korean. This challenge is evident when examining their translations in the main Korean versions. Against this backdrop, this study critically examines how the main translations currently in use render the various terms of ‘righteousness’ in Romans 5:16-21. It aims to propose appropriate translations for each term, considering their etymology, word formation, sentence structure, and context.

<Abstract>

**An Examination for the Translation of the Weak and the Strong
in Romans 14:1-2; 15:1**

Doosuk Kim
(Kwangshin University)

The present article suggests a reassessment of the translation of ‘the weak and the strong in faith’ in Romans 14:1 and 15:1. The Greek word πίστις does not mean faith exclusively but is employed in different contexts to indicate various meanings such as faithfulness, confidence, pledge, and loyalty. Most of the English and Korean translations, however, render πίστις in Romans 14:1 into faith. Considering that Romans 14 and 15 concern the conflict between Jewish Christians and ex-pagan Christians, such translation may cause the misrepresentation that Jewish Christians have a weaker faith in God but a stronger faith in God, on the other hand, the ex-pagan Christians have. In this line of thought, this paper reconsiders the translation of πίστις by investigating semantics, syntactic patterns, and the context of πίστις. The current research then proposes that πίστις ought to be rendered into ‘confidence’ rather than ‘faith’ in Romans 14:1, and as ‘we, who are able [to eat]’ instead of ‘we, the strong in faith’ in Romans 15:1. Such alternative translation is based on the collocation and syntactic analysis of πίστις and δυνατός, and it helps to avoid the fallacy caused by the mechanical translation from one linguistic sign to another.

<Abstract>

**How to Translate Ephesians 1:8-9?:
Focusing on ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ (1:8b)**

Gab Jong Choi
(Evangelia University)

The primary purpose of this article is to examine the translation issues between the Korean and English Bibles regarding the prepositional phrase ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ in 1:8 of the *hymn* of Ephesians 1:3-14. Most Korean Bibles understand ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ as an object that modifies the main verb ἐπερίσσευσεν in verse 8, and translate it as “all wisdom and intelligence” that God gives us. On the other hand, major English Bibles understand ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ as a kind of instrumental prepositional phrase that modifies the participle verb γνωρίσας in verse 9, and translate it as “all wisdom and understanding” of God through which God reveals the secret of His will.

Through a grammatical, syntactical, and structural investigation, this article however argues that the prepositional phrase ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ should neither be translated as an object modifying the main verb ἐπερίσσευσεν in verse 8 as in the Korean Bible, nor as an object serving as a means of modifying the participle γνωρίσας in 1:9, but rather as a kind of instrumental prepositional phrase that modifies the main verb ἐπερίσσευσεν of 1:8. In other words, ἐν πάσῃ σοφίᾳ καὶ φρονήσῃ should be translated as “in God’s all wisdom and intelligence” which is how He gives us His riches of grace. If our argument is correct, Korean Bible translations and major English translations of Ephesians 1:8-9 should be revised.

<Abstract>

**Proper Understanding of the Greek Present Perfect Tense:
Focusing on 1 John in
the New Korean Translation: The New Testament and Psalms**

Chang Wook Jung
(Chongshin University)

One of the major problems encountered when attempting to translate from the Greek New Testament is the proper understanding and translation of Greek verb tenses. Problems arise due to conflicting views on the tenses of Greek verbs, and sometimes due to the translator's own lack of understanding of the subject. This confusion is accelerated by the challenge of capturing the meaning of verb tenses in the context of the target language.

Considering these elements, the translation of Greek verb tenses in the New Korean Translation: The New Testament and Psalms recently distributed by the Korean Bible Society draws our attention. First and foremost, the task of translating the meaning of Greek verb tenses into Korean, the Greek present perfect tense in particular, would have caused many problems for the translators as they carried out the translation work on the basis of the Greek text of the New Testament.

In this study, we examine the translation of the Greek verb present perfect tense in the New Korean Translation: The New Testament and Psalms to grasp the developments made in comparison to the Korean Revised Standard Version and other Korean Bibles, and to see whether the translation has been done in a desirable direction to reflect recent academic trends in Greek tense studies. The scope of this study is narrowed down to 1 John; this approach is justified by the frequent usage of the present perfect tense in 1 John. A brief overview of the Greek present perfect tense is provided in order before examining the New Korean Translation's interpretation of the Greek present perfect tense.

This study demonstrates that the New Korean Translation has taken great pains to properly deliver the meaning of the present perfect tense into Korean, at least in 1 John, and has produced some positive results. Above all, the translator for 1 John worked hard to find a new way of expressing the meaning of the

Greek present perfect tense. However, as there are still some aspects that could be improved, these should be taken into account and reflected in future translations.

<Abstract>

**A Critical Appraisal of the “Verbal Aspect Theory”
and Suggestions for Its Exegetical Application and Limitations**

Sung-Min Jang
(Presbyterian University and Theological Seminary)

The purpose of this study is to contribute to the ongoing debate by critically assessing some of the remarkable advances in the study of ancient Greek that have been made over the past thirty years or so, and to suggest some applications and limitations to the study of the New Testament. First, I present the following consensus among scholars in the debate based on a retrospective assessment by B. M. Fanning. (1) Verbal aspect is key to understanding the verbal meaning of ancient Greek verbs. 2) Aspect is a matter of viewpoint, i.e., the perspective from which the speaker views an action or state of affairs, and is a semantically distinct category from procedural or actional characteristics, commonly referred to as Aktionsarten or kinds of action. 3) The Greek aorist is the *perfective aspect*, while the present and imperfect are the *imperfective aspect*. 4) Greek verb forms play an important role in the organization of certain kinds of discourse. I then critically evaluate each of these items, and suggest some points to note the exegetical use of the Verbal Aspect Theory as follows. First, one should not overstate the aspectual value of a tense form during exegesis of its meaning. The aspectual value of a tense form is not, by itself, sufficient to support any particular exegetical claim. Rather than basing an argument on an aspectual value only, it should therefore be supplemented by a variety of other evidences, including context, narrative logic, lexical meaning, usage, and the author's theology. Second, it is quite natural to attempt to read the conscious choices or literary intentions of the speaker/author into the text reading process, given that certain verbal aspects represent a difference in the speaker's/author's point of view, but this too requires very careful exegetical verification. In this process, it is important to closely examine whether certain tense forms in the text are out of the ordinary. Third, it seems unnecessary to try to implement aspectual values in Korean translations. Although aspectual values are encoded in tense forms, they actually express tense values and Aktionsarten

in combination with other contextual factors, which can be translated quite well into Korean. Finally, the process of analyzing texts based on differences in speaker/author perspectives also requires a somewhat conservative approach. This is where we need to exercise exegetical care and balance while suppressing hermeneutical impatience. In conclusion, I believe that if we pay attention to these points, we can make exegetical use of the various insights brought about by the Verbal Aspect Theory, and thus offer creative and novel perspectives that have not been available for previous studies.

<Abstract>

Preliminary Discussion on Adding Punctuation Marks to the New Korean Revised Version

Moo-Yong Jeun

(Former Secretary of Translation Department,
Korean Bible Society)

For this study, we searched for places in the text that show typical situations, considered the punctuation marks for those texts, and then looked at ways to add punctuation marks to the entire Bible text. I think this study offers clues about the things to consider when adding punctuation marks to the text of the Bible.

Concluding principles for punctuation:

- 1) Consider a format that fits the style of the Revised Version text.
- 2) Think about the punctuation marks needed in the text on the one hand and the ones needed by modern Bible readers on the other. Then determine the direction for the current work between these two different needs.
- 3) As the base principle, faithfully insert punctuation marks wherever necessary.
- 4) Limit insertions to the minimum considering today's Bible readers. This could be a *realistic alternative*, and in a stricter sense, a *transitional measure*.
- 5) Based on the perspective that punctuation marks are forms required by the content of the text, set standards as objectively as possible and avoid subjective standards such as the writer's intention.
- 6) Add punctuation marks according to consistent grammatical standards rather than removing or adding them based on subjective judgment that there are too many or too few of them in the text. Grammatical consistency is an important point of consideration.
- 7) The situation of utterance can become a perspective that establishes objective standards.
- 8) Ultimately, the current translation becomes the standard for judgment. But without considering the underlying meaning of the original text, punctuation marks may be added incorrectly to deliver a different meaning in the end.

9) The National Institute of the Korean Language's *Punctuation Commentary*, representing modern orthographic rules should be used as the standard, but when its rules do not sufficiently support the forms required by the current text, punctuation marks need to be added beyond the given rules to address the needs of the text. Search for the punctuation marks needed in the text and add them. In this case, notation rules will be supplemented later based on linguistic reality.

Conclusions that provide guidance for the practical task of punctuating the text:

10) In case of commas, placing them only at the highest level within a sentence is a way to reduce confusion. But when there are cases where a comma cannot be omitted at a lower level, the comma at the next higher level can be omitted.

11) If there are an upper position comma and a lower position comma in a single sentence, use of semicolon (;) and colon (:), etc can be considered. This is not based on the worker's will. Although English texts use these punctuation marks, this is not to follow the style of foreign languages such as English, but to find and reflect the form required by the Korean Bible's writing style.

12) Punctuation marks from the traditional era like the base point may be used correctly when the sentence progresses in an analog manner. But even if they are partially correct, they may prevent readers from capturing the sentence structure as a whole, and hinder their understanding the meaning of the entire sentence. Punctuation marks should be added to reveal the structure of the sentence and in ways that help convey the meaning.

13) Rules for the exclamation mark states, "It is used in phrases expressing strong feelings, statements, imperatives, and petitions." In case of the Bible, discernment of *strong feelings* should not be based on subjective judgment but on the situation of utterance so as to find the punctuation mark needed by the text.

<초록>

〈9월 성경〉과 이전 역본들

— 루터의 신약 번역은 이전 독일어 역본과 어떻게 다른가? —

루터의 첫 번째 신약성경 독일어 역본은 1522년 9월 출간되었다. 이 번역은 성경 번역사에 이정표를 놓았다. 그러나 루터의 번역은 당대 성서학의 성과 및 이전 독일어 번역본과 정확히 어떤 점에서 다른가? 또 어떤 점에서 이를 계승하는가? 본 논문은 〈9월 성경〉의 요한복음을 안톤 코베르거의 1483년 독일어 성경 및 에라스무스의 1519년 그리스어/라틴어 신약성경과 비교하고자 한다. 루터의 1522년 역본은 그 체제에 있어 이전 번역과는 다르다. 루터는 제롬의 서문 대신 자기의 것을 넣었고 독자들의 이해를 돕도록 해설과 단락 구분을 덧붙였다. 코베르거의 역본과 비교하자면, 루터의 의중은 더 매끄럽고 고상한 언어를 사용하는 데 있었다. 그는 라틴어의 흔적을 자신의 독일어 번역에 남기는 것을 피하고 수사학적으로 힘이 넘치는 독일어를 사용하고자 했다. 루터는 에라스무스의 언어적인 색채를 수용하되, 비평적으로 받아들였다. 루터는 줄곧 그의 독일어 신약성경 역본이 복음의 본질을 구현하도록 애썼다.

<Abstract>

**Book Review - *A Guide to Bible Translation:
People, Languages, and Topics*
(Swindon: United Bible Societies, 2019)**

Sehee Kim
(Ewha Womans University)

This book, *A Guide of Bible Translation: People, Languages, and Topics*, is the latest volume in the book series of *History of Bible Translation*, published by United Bible Society (UBS). The volume is nearly 1,000 pages long and includes massive and veritable information about the people, languages, and topics in relation to Bible translation. Philip A. Noss and Houser are co-editors of this book, who served as a Bible translation consultant in UBS and an editorial manager in American Bible Society (ABS), respectively.

In the first section, the selected key figures in the history of Bible translation and distribution are introduced. The introduced people are key figures in the history of Bible translation and distribution to the communities. The second section consists of a huge number of languages including the original biblical languages, ancient and modern languages, related to the Bible/Bible translation. The last section deals with veritable topics in Bible translation, including conceptions, grammars, theories, and practical field.

Overall, it is a helpful guide for readers who seek not only the general information but also hidden gem when studying the history of Bible translation; the volume spotlights the less well-known people, languages of far countries, and interesting topics in Bible Translation. Thanks to a large number of contributors from all over the world, the readers obtain the opportunity to learn valuable wisdom and in-depth knowledge, along with the joy of reading the Bible itself.