

Verse 4 GNB surprisingly introduces 'evil **men**'; inverse sexism! For some reason 'straw' replaces the lightweight 'husks' or 'chaff' that are blown away in contrast to the firmly rooted, fruitful tree.

Verses 5-6 These are completely paraphrased and condensed. Reference to the 'congregation', whether the present worshipping assembly or that of the final assize (cf. Dan 7:9f), is omitted. 'God' is interpolated twice in verse 5. Five verbs in the last two verses are now in the passive, arguably diminishing the focus on 'the LORD' who is the subject in the ST.

THE INDONESIAN VERSIONS

TL 1958

1. Berbahagialah orang yang tiada berdjalan dalam bitjara orang fasik atau berdiri pada djalan orang berdosa, atau duduk dalam perhimpunan orang pengolok; ²Melainkan jang suka akan hukum Tuhan dan jang memikirkan hukum itu baik siang, baik malam; ³Karena adalah halnja bagaikan pokok, jang tertanam pada tepi anak sungai, jang berbuah pada musimnja dan jang tiada gugur daunnja; maka segala perbuatannjapun beruntung djuga. ⁴Adapun orang fasik itu bukannya demikian, melainkan adalah mereka itu seperti sekam jang dilayangkan oleh angin. ⁵Sebab itu seorang faspun tiada akan tahan menghadapi hukum atau seorang berdosa menghadapi perhimpunan orang jang benar. ⁶Karena diketahui Tuhan akan djalan orang jang benar itu, tetapi djalan orang fasik akan binasa adanja.

TB 1974

1. Berbahagialah orang yang tidak berjalan menurut nasihat orang fasik, yang tidak berdiri di jalan orang berdosa, dan yang tidak duduk dalam kumpulan pencemooh, ²tetapi yang kesukaannya ialah Taurat TUHAN, dan yang merenungkan Taurat itu siang dan malam. ³Ia seperti pohon, yang ditanam di tepi aliran air, yang menghasilkan buahnya pada musimnya, dan yang tidak layu daunnya; apa saja yang diperbuatnya berhasil. ⁴Bukan demikian orang fasik: mereka seperti sekam yang ditiupkan angin. ⁵Sebab itu orang fasik tidak akan tahan dalam penghakiman, begitu pula orang berdosa dalam perkumpulan orang benar; ⁶sebab TUHAN mengenal jalan orang benar, tetapi jalan orang fasik menuju kebinasaan.

BIS

1. Berbahagialah orang yang tidak mengikuti nasihat orang jahat, tidak mencontoh orang berdosa dan tidak bergaul dengan orang yang menghina Allah, ²tetapi yang suka melakukan perintah Tuhan dan merenungkannya siang malam. ³Orang itu berhasil dalam segala usahanya; ia seperti pohon di tepi sungai yang berbuah pada musimnya dan tak pernah layu daunnya. ⁴Sebaliknya orang jahat: ia

seperti sekam yang dihamburkan angin. ⁵Orang jahat akan dihukum Allah, hakimnya dan dipisahkan dari umatnya. ⁶Sebab orang taat dibimbing dan dilindungi Tuhan, tetapi orang jahat menuju kepada kebinasaan.

Terjemahan Lama (1879/1958)(TL)

The Old Translation is similar to the English RSV with somewhat more archaic language. It preserves the structure and figures of the ST. Unlike the RSV it retains, in verse 3, 'all that he does, prospers'

There is one concession to Indonesian style in verse 6 where the ST active gives way to a passive rendering viz. 'Because it is known by the Lord'.

Terjemahan Baru (TB)

The New Translation provides a title of which the English equivalent is 'The Way of the Righteous and the Way of the Wicked'.

The translation uses a natural modern Indonesian while essentially preserving the structure and figures of the ST.

In verse 4 it actually reverts to the unnatural word order of the Hebrew (and LXX) *Bukan demikian orang fasik*—'not thus, the wicked person'.

It also used the more technical *Taurat*, capitalized, 'Torah' rather than the general *hukum* 'law' of the TL.

Two passives are employed in verse 3 where the ST has actives.

Bahasa Indonesia Sehari-Hari (1985)(BIS)

The DE translation provides a title: 'True Happiness' (cf. GNB)

The first three verses follow the GNB fairly closely without switching to the plurals that the GNB employs for the sake of inclusive language. In fact sexist language concerns are generally not applicable in Bahasa Indonesia because neither the pronouns nor the word for 'person' *orang* is gender marked.

Verse 1 Whereas the TL and the TB had preserved the everyday metaphors of the ST in verse 1 *berjalan* 'walk', *berdiri* 'stand' and *duduk* 'sit', BIS adopts the explanatory approach of the GNB:

who do not follow the advice of the wicked
do not follow the example of the sinful

and do not join with those who insult Allah

Note how BIS follows GNB in interpolating 'God' into verse 1, as the target of the scoffers, a dubious piece of over-translation.

Verse 2 Likewise in verse 2 'delight in the Law of the Lord' becomes 'delight in **obeying** the command of the Lord', following the GNB. The insertion of 'obeying' is unnecessarily explicit and limiting. BIS's use of *perintah* 'command' is strange. *Hukum* or *Taurat* would be more appropriate.

Verse 3 BIS is more radical than GNB. It restructures the verse, putting the concluding line of the ST before the simile thus reducing the impact of the comparison with the tree. In BIS the tree is neither 'planted' as in the ST or 'growing' as in the GNB; it is simply 'a tree by the side of the river'.

Verse 4 BIS has one improvement over GNB: the Indonesian word for 'husks' *sekam* is used rather than straw. The image in verse 4 of the wind blowing away the (rice) husks when the grain is tossed into the air is just as powerful in Indonesia as it is in Africa or Palestine.

Verses 5 and 6 in BIS are a straight translation of the GNB paraphrase!

Concluding Comment

The GNB translation is cavalier in its treatment of the formal features of Psalm 1 particularly in verses 5 and 6. There is a general tendency to over-translation in terms of explicitness and the three basic metaphors of verse 1 are casualties.

Sensitivity to 'sexist language' is reflected in the pluralizing of the subject of the first three verses though the introduction of 'evil **men**' in verse 4 suggests inverse sexism.

The Indonesian DE translation BIS is clearly based on the GNB as the title provided suggests. However as Bahasa Indonesia is not gender marked there is no need to pluralize the subject of the first three verses. BIS does introduce five passive constructions not found in the ST in the last three verses, which is more natural in Bahasa Indonesia. Even these had already been employed in the GNB.

TEXT 4 ZECHARIAH 2:6-13 (Hebrew and LXX 2:10-17)

Introduction

The Book of Zechariah is the longest of the twelve minor prophets. Of all the OT books it stands out as the one most quoted in the Gospel narrative of the passion, death and resurrection of Jesus. It is an important source of messianism.¹⁸

Haggai and Zechariah are regularly bracketed together as the titles of commentaries bear witness, as two prophets who prophesied between 520 and 517 BC. Personal details are minimal, though their persons are enhanced in the LXX, Syriac and Vulgate translations which attribute various psalms to them.

The name of both prophets resonate with their respective tasks. Zechariah, a common name in the OT where it occurs 33 times, means 'Yahweh has remembered' (from the Hebrew זכר followed by the suffix יָ').

The critical consensus that discerns a fundamental division between chapters 1-8 and 9-14 does not concern us here. Certainly the medium of chapters 9-14 is more apocalyptic, whereas the earlier chapters convey their message through the medium of visions. The Book of Revelation draws much of its symbolic language from Zechariah along with Isaiah, Ezekiel and Daniel.

The particular text we have chosen is an oracle spelling out the practical implications of Zechariah's second and third visions in which the Lord guarantees the safety of Jerusalem.

Zechariah 2:6-13 is most definitely *poetry* though the change of genre, as well as speaker and destination, is not reflected in the standard English versions. Only Moffatt and JB set it out as poetry.

It is important to note the different enumeration of verses in Zech chapters 1-2:

Hebrew & LXX	Vulgate, English
1:1-17	1:1-17
2:1-4	1:18-21
2:5-17	2:1-13
3:1ff	3:1ff

¹⁸ See R.L. Smith, *Micah-Malachi* (WBC) (Waco: Word Books, 1984) 175-81.

MT

10 הָיוּ הַיּוֹנִים וְנָסוּ מֵאֶרֶץ צִיּוֹן נֹאמְרֵיהֶּנּוּ
כִּי בְּאֶרֶץ רִחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם נֹאמְרֵיהֶּנּוּ:

11 הָיוּ צִיּוֹן הַמֶּלֶטִי יוֹשֶׁבֶת בְּתִי-בְּבֵל:

12 כִּי כֹה אָמַר יְהוָה צְבָאוֹת יֹאחֲזֵר כְּבוֹדִי שְׁלַחְנִי אֶל-הַגּוֹיִם
הַשְּׁלָלִים אֶתְכֶם בִּי הַנֶּגַע בְּכֶם נֶגַע בְּכַבְּת עֵינָי: 13 כִּי הִנְנִי מֵנִיף
אֶת-יָדִי עֲלֵיהֶם וְהָיוּ שְׁלָל לַעֲבָדֵיהֶם וַיִּדְעוּתָם כִּי-יְהוָה צְבָאוֹת
שְׁלַחְנִי: 14 יָרַנִּי וְשִׂמְחִי בְּתִצֹּן בִּי הִנֵּי-בָא וְשִׁכְנִיתִי בְּתוֹכָךְ
נֹאמְרֵיהֶּנּוּ: 15 וַיִּנְלֻוּ גוֹיִם רַבִּים אֶל-יְהוָה בָּנִים הָיוּ וְהָיוּ לִי לְעָם
וְשִׁכְנִיתִי בְּתוֹכָךְ וַיִּדְעוּ כִּי-יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֶיךָ: 16 וַיִּנְחַל
יְהוָה אֶת-יְהוּדָה חֶלְקוֹ עַל אֲדָמַת הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלַם:
17 הֵם כָּל-בָּשָׂר מִפְּנֵי יְהוָה כִּי נִעֹר מִמֶּעוֹן קִדְשׁוֹ:

LXX

10 ὦ ὦ φεύγετε ἀπὸ γῆς βορρᾶ, λέγει κύριος, διότι ἐκ τῶν τεσσαρῶν
ἀνέμων τοῦ οὐρανοῦ συναῶξ ὑμᾶς, λέγει κύριος 11 εἰς Σιών
ἀνασῶζεσθε, οἱ κατοικοῦντες θυγατέρα Βαβυλῶνος. 12 διότι τάδε
λέγει κύριος παντοκράτωρ, Ὅπισω δόξης ἀπέσταλκέν με ἐπὶ τὰ
ἔθνη τὰ σκυλεύσαντα ὑμᾶς, διότι ὁ ἀπτόμενος ὑμῶν ὡς ἀπτόμενος
τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ 13 διότι ἰδοὺ ἐγὼ ἐπιφέρω τὴν
χεῖρά μου ἐπ' αὐτούς, καὶ ἔσονται σκῦλα τοῖς δουλεύουσιν αὐτοῖς,
καὶ γνώσεσθε διότι κύριος παντοκράτωρ ἀπέσταλκέν με. 14 τέρπου
καὶ εὐφραίνου, θυγατερ Σιών, διότι ἰδοὺ ἐγὼ ἔρχομαι καὶ
κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος. 15 καὶ καταφεύξονται
ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ἔσονται αὐτῷ
εἰς λαὸν καὶ κατασκηνώσουσιν ἐν μέσῳ σου, καὶ ἐπιγνώσῃ ὅτι
κύριος παντοκράτωρ ἔξαπέσταλκέν με πρὸς σέ. 16 καὶ
κατακληρονομήσει κύριος τὸν Ἰουδαν τὴν μερίδα αὐτοῦ ἐπὶ τὴν
γῆν τὴν ἁγίαν καὶ αἰρετιεῖ ἔτι τὴν Ἱερουσαλημ. 17 εὐλαβεῖσθω
πᾶσα σὰρξ ἀπὸ προσώπου κυρίου, διότι ἐξεγήγερται ἐκ νεφελῶν
ἅγιων αὐτοῦ.

The Hebrew Source Text (MT)

The MT of Zechariah chapters 1-8 is regarded as being well preserved. However the footnotes in the RV and RSV remind us that this does not mean these chapters are

always easy to translate. Thus Petersen in his commentary is moved to offer 13 readings that differ from the MT.¹⁹

Our particular sample, the oracle of chapter 2:10-17, is as we have noted intensely poetic, being full of imagery and allusion.

The Septuagint Versions (LXX)

The Greek retains the form of the Oracle but provides a few differences of interpretation. As always the Hebrew personal name YHWH is rendered by the title κύριος.

Verse 6 (LXX v.10) does not follow the MT in regarding the 'second clause as parenthetical explaining how the Jews got to Babylon i.e. 'for to the four winds I have dispersed you' (Heb. פִּרְשֵׁתִי), but rather as a promise of future ingathering from the four winds of heaven.

Verse 12 κύριος παντοκράτωρ is used to render צבאות יהוה as usual in LXX.

Verse 8 (LXX v.12) 'After (the) glory (he) sent me' is the LXX's literal rendering of a notoriously difficult Hebrew clause. The various resolutions proposed revolve around different interpretations of 'after' אַחֵר which could be taken as a conjunction or preposition, and of 'glory' כְּבוֹד. The latter could be a substitute for the Divine subject or it could be a reference to the vision (cf Ezek 1:28). Another suggestion is that אַחֵר is being used in the sense of 'with' and כְּבוֹד in its literal sense of 'heaviness' so that the expression here has the sense of 'with insistence he sent me'.

LXX does retain 'the apple of the eye' image cf. Deut 32:10; Ps 17:8 but changes MT's 'my eye' to 'his eye'.

Verse 9 (LXX v.13) 'I will shake my hand over them' becomes 'I bring my hand upon them'. This could be motivated by the LXX's reluctance to use anthropomorphisms as in the case of the last verb in verse 13 (17) where 'he has risen up from his holy clouds' replaces 'he has roused himself from his holy dwelling' (cf. Zech 4:1; Ps 44:23; Isa 51:9).

¹⁹ D.L. Petersen, *Haggai & Zechariah 1-8*, (London: SCM, 1984) 125

Verse 11 (LXX v.15) 'Many nations shall join themselves to the Lord in that day' becomes 'Many nations shall **flee for refuge** to the Lord in that day'. Likewise 'They shall become a people for him' instead of MT's 'They shall be my people', the great covenant theme (cf. Jer 31:33; 32:38).

Verse 13 (LXX v.17) MT's 'Be silent all flesh before the Lord' becomes 'Let all flesh fear before the Lord'.

THE ENGLISH VERSIONS

RSV 1952

⁶Ho! Ho! Flee from the land of the north, says the LORD; for I have spread you abroad as the four winds of the heavens, says the LORD. ⁷Ho! Escape, you who dwell with the daughters of Babylon. ⁸For thus said the LORD of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: ⁹"Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent me. ¹⁰Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of you says the LORD. ¹¹And many nations shall join themselves to the LORD in that day, and shall be my people; and I will dwell in the midst of you, and you shall know that the LORD of hosts has sent me to you. ¹²And the LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem." ¹³Be silent, all flesh, before the LORD; for he has roused himself from his holy dwelling.

GNB 1976

The Exiles Are Called to Come Home

⁶⁻⁷The LORD said to his people, "I scattered you in all directions. But now, you exiles, escape from Babylonia and return to Jerusalem. ⁸Anyone who strikes you strikes what is most precious to me." So the LORD Almighty sent me with this message for the nations that had plundered his people: ⁹"The LORD himself will fight against you, and you will be plundered by the people who were once your servants." When this happens, everyone will know that the LORD Almighty sent me. ¹⁰The LORD said, "Sing for joy, people of Jerusalem! I am coming to live among you!" ¹¹At that time many nations will come to the LORD and become his people. He will live among you, and you will know that he has sent me to you. ¹²Once again Judah will be the special possession of the LORD in his sacred land, and Jerusalem will be the city he loves most of all. ¹³Be silent, everyone, in the presence of the LORD, for he is coming from his holy dwelling-place.

The Revised Standard Version (1952)(RSV)

The RSV follows the MT very closely as the initial 'Ho! Ho!' would have led one to anticipate. A dynamic equivalent such as 'Listen! Listen!' would have been acceptable(see Isa 18:1; 55:1; Jer 47:6), though in other contexts it can mean 'Woe!'

However on one occasion the RSV does follow the LXX in its 'Escape to Zion', where the MT simply reads 'Ho! Zion' (v.7).

The RSV retains all the imagery as well as most of the formal features of the original.

The Good News Bible (1976)(GNB)

GNB by contrast is extremely free in its rendering of this prophecy.

Verses 6 and 7 are conflated in a flat paraphrase which begins 'The Lord said to his people...' instead of the urgent and arresting 'Ho! Ho!'

GNB eliminates the twelve figures preserved in the RSV and makes explicit that the 'land of the North' is Babylon. The latter is in fact a figure taken from Jeremiah where it refers to the area from which the invaders will come (Jer 6:22; 10:22) and from which the exiles would return (3:18; 16:15; 23:8; 31:8). Ironically GNB retains 'country in the North' in Jeremiah but by paraphrasing the figure here, it eliminates the allusion and the important link with the previous prophecy. This expression from Jeremiah is used in parallelism in the ST with 'the four winds' and 'the daughter of Babylon' which GNB also drops. In summary this parallelism and the linguistic usage in Jeremiah helps us to understand that 'the North' is a conventional figure for the diaspora. The 'North' serves both as a literal reference insofar as one had to travel via Syria to Mesopotamia and as a symbol of all scattered to the four winds.

Verse 8 The solemn prophetic formula 'Thus says the Lord of hosts' is dropped. So is the ambiguous reference to his 'glory'. 'The apple of his eye' is paraphrased by 'what is most precious to me' thus obliterating the great covenant allusion to Deut 32.

Verse 9 The emphatic prophecy marker 'Behold' is dropped, as is the Lord's 'shaking his hand'. The dropping of the anthropomorphic 'shake my hand' and 'He has roused himself' (v.13) signal an important tendency of the GNB to sterilize language about God.

Some of the figures dropped are arguably difficult: 'four winds of heaven', 'daughter of Babylon', 'daughter of Zion', 'Zion', 'inheritance' and 'flesh'. But they are part of the texture of the text. 'Inheritance' vocabulary (v.12) reflects a theme of both testaments that is regularly dissipated in the GNB. As to 'flesh' (v.13) the GNB's aversion to the metonyms 'flesh' and 'blood' is notorious, not least where they are a motif in the ST as is $\sigma\acute{\alpha}\rho\chi$ in Paul and בָּשָׂר in Ezek 22:1-13; 24:6-9.

THE INDONESIAN VERSIONS

TL 1958

⁶Dengarlah, dengarlah, larilah dari tanah utara, demikianlah firman Tuhan; hai kamu, jang sudah kutjerai-beraikan kepada keempat mata angin, demikianlah firman Tuhan!

⁷Dengarlah, hai Zion! Luputkanlah dirimu dari sana, hai engkau jang lagi duduk ditanah Babil! ⁸Karena demikianlah firman Tuhan serwa sekalian alam (setelah sudah disurukannya aku dengan kemuliaan kepada segala bangsa jang dahulu mendjarahi akan dikau): Bahwasanja barangsiapajang mengusik kamu, ia itu mengusik bidji matakmu! ⁹Karena sesungguhnya, djikalau sahadjaku akan menggerakkan tanganku atasnja, maka mereka itu djadi suatu djarahan bagi segala orang, jang dahulu hambanja. Demikianlah diketahui olehmu kelak, bahwa aku telah disuruhkan oleh Tuhan serwa sekalian alam! ¹⁰Bersorak-soraklah dan bersukasukaanlah, hai puteri Zion! Karena sesungguhnya Aku datang dan Aku akan duduk ditengah-tengah kamu, demikianlah firman Tuhan. ¹¹Maka pada hari itu beberapa bangsa jang besar-besar akan bersangkut-paut kepada Tuhan, dan djadi umat bagiku! Demikianlah Aku akan duduk ditengah-tengah kamu dan akan diketahui olehmu, bahwa telah disuruhkan Tuhan serwa sekalian alam akan daku mendapatkan kamu! ¹²Pada masa itu Tuhan mempunyai Jehuda akan pusakannya, akan bahagiannya ditanah sutji, dan Jeruzalempun akan djadi pula negeri pilihannya! ¹³Diamlah kamu, hai segala manusia, dihadapan hadlirat Tuhan! Karena sudah bangunlah Ia dari dalam kediaman kesutjiannya!

TB 1974

Orang-orang buangan dipanggil pulang

⁶Ayo, ayo, larilah dari Tanah Utara, demikianlah firman TUHAN; sebab kearah keempat mata angin Aku telah menyerakkan kamu, demikianlah firman TUHAN. ⁷Ayo, luputkanlah dirimu ke Sion, hai, penduduk Babel! Sebab beginilah firman TUHAN semesta alam, yang dalam kemuliaannya telah mengutus aku, mengenai bangsa-bangsa yang telah menjarah kamu—sebab siapa yang menjamah kamu, berarti menjamah biji matanya—: ⁹"Sesungguhnya Aku akan menggerakkan tanganKu terhadap mereka, dan mereka akan menjadi jarahan bagi orang-orang yang tadinya takluk kepada mereka. Maka kamu akan mengetahui bahwa TUHAN semesta alam yang mengutus aku. ¹⁰Besorak-sorailah dan bersukarialah, hai puteri Sion, sebab sesungguhnya Aku datang dan diam di tengah-tengah-mu, demikianlah firman TUHAN; dan banyak bangsa akan menggabungkan diri kepada TUHAN pada waktu itu dan akan menjadi umatKu dan Aku akan diam di tengah-tengahmu." Maka engkau akan mengetahui, bahwa TUHAN semesta alam yang mengutus aku kepadamu. ¹²Dan TUHAN akan mengambil Yehuda sebagai milikNya di tanah yang kudus, dan Ia akan memilih Yerusalem pula. ¹³Berdiam dirilah, hai segala makhluk, di hadapan TUHAN, sebab Ia telah bangkit dari tempat kediamannya yang kudus.

BIS
Orang-orang buangan dipanggil pulang

6-7 Tuhan berkata kepada umatnya, "Aku telah menceraiberaikan kamu ke segala penjuru. Tetapi sekarang hai orang-orang buangan, larilah dari Babel dan kembalilah ke Yerusalem. ⁸Siapa yang menyerang kamu, menyerang buah hatiku." Maka Tuhan Yang Mahakuasa menyuruh aku menyampaikan pesan ini kepada bangsa-bangsa yang telah merampoki umatnya. ⁹Tuhan sendiri akan melawan kamu! Dan kamu akan dirampok oleh bekas hamba-hamba-mu sendiri. Bila hal itu terjadi, kamu akan tahu bahwa Tuhan Yang Manakuasa telah menyuruh aku." ¹⁰Tuhan berkata, "Bernyanyilah dengan gembira hai penduduk Yerusalem! Aku akan tinggal di tengah-tengahmu!" ¹¹Pada masa itu banyak bangsa akan datang kepada Tuhan untuk menjadi umatnya. Ia akan tinggal di tengah-tengahmu, dan kamu akan tahu bahwa Tuhan telah mengirimaaku kepadamu. ¹²Sekali lagi Yehuda akan menjadi milik khusus Tuhan di tanahnya yang suci, dan Yerusalem akan menjadi kota yang paling disayanginya. ¹³Diamlah kamu semua di hadapan Tuhan! Karena is telah berangkat dari tempat kediamannya di surga."

Terjemahan Lama (1879/1958)(TL)

TL as usual has an FC approach to the ST. It generally retains the forms, the imagery, the intensity and the urgency of the original prophecy.

Interestingly whereas RSV rendered *הוֹי הוֹי* with 'Ho! Ho!' TL prefers a more natural equivalent *Dengarlah! Dengarlah!* 'Listen! Listen!'.

Verse 7 Where the RSV preferred LXX 'Ho! Escape to Zion', the TL sticks with the MT *Dengarlah, hai Zion!* 'Listen O Zion'. TL does, however, drop 'daughter of Babylon' in favour of 'land of Babylon' though it retains 'daughter of Zion' in v.10.

Verse 8 The crux, *אֶחָד כְּבוֹד* is rendered 'with glory', i.e. 'After he sent me with glory to all the nations that previously despoiled you'—another literalistic but hardly transparent reading.

Verses 10-13 are a literal translation of the MT with some accommodation to Malay-Indonesian in word order and in four passive renderings of verbs that are active in the ST.

Terjemahan Baru (1974)(TB)

The passage is given a title: '*Orang-orang buangan dipanggil pulang*' —'The exiles are called to come home' which we also find in GNB and later BIS.

The language is much more modern than that of the TL though the formal features of the ST are respected.

Verse 6 'Ayo, Ayo' 'Come here, come here' replace the TL's *Dengarlah, dengarlah*. This is somewhat more idiomatic but phonologically closer to the Hebrew.

Verse 7 TB also follows the LXX and RSV in interpolating 'Escape to (Zion)' whereas the TL had followed the MT and Dutch versions 'O Zion'. Like the TL, TB does not retain 'daughter of Babylon'.

Verse 8 The troublesome אֲחֵר כְּבוֹד is rendered by a more natural and more intelligible 'in his glory (He has sent me)'.

Verses 9-13 TB uses clearer modern Indonesian but interestingly unlike the TL does not change any active verbs into passive forms.

Bahasa Indonesia Sehari-Hari (1985)(BIS)

The title given to Zech 2:6-13 is the same as that of TB and of GNB.

The first two verses are conflated and paraphrased along the lines of the GNB. In fact verse 6-7 are a translation of the GNB.

Verse 8 is also a straight translation of GNB except for one redeeming feature. For the image rendered 'apple of my eye' by the RSV, but paraphrased as 'what is most precious to me' in GNB, BIS supplies *buah hatiku* literally 'fruit of my heart'—a good natural equivalent.

Verses 9-13 are also a translation of the GNB. BIS adds two words at the end of verse 13—*di surga* i.e. '(His holy dwelling) in heaven'.

Conclusion

Zechariah 2:6-13 (Hebrew 2:10-17), our fourth sample text, is poetry. Whereas the preceding three visions of the prophet are related in dramatic narrative this oracle involves a distinct change of literary style, as well as speaker and audience.

The LXX and RSV by preserving the imperative verbs, imagery and Biblical allusions convey much of the urgency and intensity of the Hebrew ST.

The English GNB, however, produces a simplified, flat paraphrase which drops twelve figures of speech many of which are rooted in early Biblical traditions and

interwoven with them (e.g. 'land of the north', 'inheritance'). The dropping of anthropomorphic images (e.g. 'shake my hand', 'He has roused himself') also signal an important tendency of the GNB to sterilize language about God. The Lord is no longer allowed to 'bare His holy arm' or even stretch it out.

The Indonesia DE translation BIS can be shown to be a straight translation of the GNB. Only two points of independence are evident. The first is the provision of a good natural equivalent for 'the apple of his eye'. The second involved adding (gratuitously) 'in heaven' to 'from his holy dwelling' in verse 13.

This is a serious deficiency in a version which claims "*Teks Perjanjian Lama diterjemahkan dari Bahasa Ibrani*" —'The text of the Old Testament is translated from the Hebrew Language.'

TEXT 5 MARK 1:1-15

Introduction

The opening passage of The Gospel According to Mark introduces us to the 'gospel' genre. Of course when Mark uses the term in his heading he is referring to the content of his narrative rather than providing a literary designation. Nevertheless the term 'gospel' came to be applied to literary works of similar content even though Matthew refers to his work as a 'book' (βίβλος 1:1) and Luke speaks of his as a 'narrative' (διήγησις 1:1). Subsequently the term 'gospel' as a literary designation was applied by extension to other works which purported to convey a revelation of the message of Jesus even though they showed less interest in the biographical account of Jesus' earthly life and ministry and more in the revelatory discourses (e.g., The Gospel of Thomas). Mark's claim accepted by the early church, that the narrative was the 'gospel' of God about a promised salvation fulfilled in the ministry of Jesus, makes the canonical (and related non-canonical) gospels a distinctive sub-category of Greco-Roman biography.¹

It is not insignificant that the first volume published in the *Helps for Translators* series, produced by the United Bible Societies (UBS), is *A Translators Handbook on the Gospel of Mark* by Robert G Bratcher and Eugene A Nida (1961). This impressive series, much used by Bible translators, now numbers over 50 volumes most of which are authored or co-authored by Nida, Bratcher or Barclay Newman.

These *Translators Handbooks* and a more recent series of *Translators Guides* purport not to usurp the role of exegetical commentaries but to help translators working in languages outside the Indo-European family which throw up very different questions and problems from those addressed in European commentaries. Thus a TL may have obligatory linguistic categories that are not present in Hebrew, Greek or English, e.g. inclusive and exclusive pronouns, or honorifics indicating the relative social status of the participants in any communication.

Handbooks printed subsequent to *Mark* employed a GNB running text, though with a statement claiming that they have been prepared essentially on the basis of the original text.² More recently Handbooks have provided both RSV and GNB texts verse by

¹ For a discussion of genre, see D.E. Aune, *The New Testament in its Literary Environment* (Library of Early Christianity, 8) (Philadelphia: Westminster Press, 1987) 17-76; F.J. Matera, *What are They Saying about Mark?* (New York: Paulist Press, 1987) 75-85; C.H. Talbert, 'What is a Gospel?', *Semeia* 43 (1988) 53-73.

² e.g., J. De Waard and E.A. Nida, *A Translators Handbook on the Book of Ruth* (London: UBS, 1973), 5

verse in parallel columns. This is because 'workers in the field discovered that the Revised Standard Version makes a better base for discussion than does the Good News Bible (Today's English Version) especially for explaining the form and function of the ancient Hebrew text to translators who have not been taught Hebrew; the authors therefore had to revise their work which had been based on GNB, and use RSV instead'.³

GREEK TEXT OF MARK 1:1-15

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ. 2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ·

ἰδοὺ ἄποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδὸν σου·

3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·

ἐτοιμάσατε τὴν ὁδὸν κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

4 ἐγένετο Ἰωάννης ἰδὼ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων

βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ

ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ

Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ

ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ Ἰωάννης

ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

7 Καὶ ἐκήρυσσεν λέγων· * ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου,

οὗ οὐκ εἰμὶ ἱκανὸς ὁ κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων

αὐτοῦ. 8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν

πνεύματι ἁγίῳ. 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς

ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ

Ἰωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους

τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς

αὐτόν. 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ

ἀγαπητός, ἐν σοὶ εὐδόκησα.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν

ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ,

καὶ ἦν μετὰ τῶν θηρίων, * καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

³ R. Bratcher and W. Reyerburn, *A Translators Handbook on The Book of Psalms*, (New York: UBS, 1991), 9.

14 ' Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν *κηρύσσων τὸ εὐαγγέλιον τ τοῦ θεοῦ 15 'καὶ λέγων' ὅτι 'πεπλήρωται ὁ καιρὸς' καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

The Greek Text

The basic text for the New Testament used in GNB is *The Greek New Testament* published by the UBS (3rd edition, 1975). It is salutary that the Introduction includes a tribute to the 1960's initiative of E.A. Nida in transforming the revision of the Nestle-Aland 25th edition (1963) into an international ecumenical effort:

By his enthusiasm, understanding and skill E.A. Nida succeeded not only in gaining the support of the Bible Societies (at first the American Bible Society, the Württemberg Bible Society, and the National Bible Society of Scotland, then later also the Netherlands Bible Society and the British and Foreign Bible Society) but also in achieving the continued cooperation of the Editorial Committee (K. Aland/Münster, M. Black/St Andrews, B.M. Metzger/Princeton, A Wikgren/Chicago; at an early stage A. Vööbus was also a member, and later his place was taken by C.M. Martini/Rome) throughout the extensive and arduous labours that eventually produced the First Edition of *The Greek New Testament* in 1966.

Eugene Nida's involvement in this great enterprise was of course motivated by the need for an authoritative form of the NT Text with a critical apparatus and format that would be most useful to Bible translators worldwide.

Verse 1 With regard to our passage the first issue is the status of verse 1 which seems to have the form of a title or a heading. It begins with an anarthrous noun and has no verb. Is it then a superscription for the whole Gospel or simply a heading for the initial section concerning the 'beginning of the gospel'?⁴ Comparable constructions cited from the LXX included Hos 1:2; Prov 1:1; Eccl 1:1; Cant 1:1; as well as Matt 1:1 and Rev 1:1. Studies of the use of καθώς (which begins verse 2) show that it relates to the preceding rather than the following material. Verse 2 then requires a close syntactical relationship with verse 1. This indicates that verse 1 provides the heading of the initial section only the extent of which would require further investigation (e.g. verses 1-3; 1-4; or 1-15).

A second question arising in the text of verse 1 is the status of 'Son of God' (υἱοῦ θεοῦ) which is missing in some of the earliest MSS. Given the tendency of some copyists to expand titles, the originality of the phrase may be doubted. On the other hand the support of MSS BDW et al is strong. Furthermore the internal evidence

⁴ For a full discussion, see R.H. Gundry, *Mark: A Commentary on his Apology for the Cross* (Grand Rapids: Wm.B. Eerdmans, 1993) 29-36.

favours its retention. Not only does Mark use the title to introduce Jesus in 1:11 but the Roman centurion's confession of 15:39 provides a climactic counterpart (cf. 1:11; 5:7; 9:7; 14:61). It is difficult to explain the omission of the phrase in early MSS. The most plausible explanation is that the series of six genitive endings caused error to occur. Such homoioteleuton (i.e. similar endings of lines) frequently leads to accidental omissions by copyists.⁵

Verses 2 and 3 The editors wisely follow the older MSS which attribute to 'the Prophet Isaiah' the evangelist's composite quotation from both Malachi and Isaiah. The Authorized Version had followed later MSS which read 'as written in the prophets', an obvious amelioration of the puzzling original.

Verse 4 There is a question as to whether ὁ βαπτίζων is original or just βαπτίζων. It is probably easier to account for the addition of the article than its deletion thus making the participle adverbial rather than adjectival. The appearance of the article could well have been a result of the influence of the common reference to John in the Synoptics as ὁ βαπτιστής.

Verse 8 The UBS committee opted to include ἐν before πνεύματι but not before the earlier ὕδατι. Their decision reflects the weight of MSS evidence and the likelihood that the former was assimilated to the latter in those MSS that have the preposition before ὕδατι also.

THE ENGLISH VERSIONS

RSV 1952

1 The beginning of the gospel of Jesus Christ, the Son of God. ²As it is written in Isaiah the prophet,

"Behold, I send my messenger before thy face, who shall prepare thy way; ³the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight—"

⁴John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. ⁵and there went out to him all the country of Judea, and all the people of Jerusalem; and they were

GNB 1976

The Preaching of John the Baptist

1 This is the Good News about Jesus Christ, the Son of God. ²It began as the prophet Isaiah had written:

"God said, 'I will send my messenger ahead of you to clear the way for you.'

³Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'

⁴So John appeared in the desert,

⁵ R.H. Gundry, *Mark: A Commentary on his Apology for the Cross* (Grand Rapids: Wm.B. Eerdmans, 1993) 33

baptized by him in the river Jordan, confessing their sins. ⁶Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. ⁷And he preached saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you with water; but he will baptize you with the Holy Spirit." ⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; ¹¹and a voice came from heaven, "Thou art my beloved Son; and with thee I am well pleased." ¹²The Spirit immediately drove him out into the wilderness. ¹³And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him. ¹⁴Now After John was arrested, Jesus came into Galilee, preaching the gospel of God, ¹⁵and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

baptizing and preaching. "turn away from you sins and be baptized," he told the people, "and God will forgive you sins." ⁵Many people from the province of Judaea and the city of Jerusalem went out to hear John. They confessed their sins, and he baptized them in the River Jordan. ⁶John wore clothes made of camel's hair, with a leather belt round his waist, and his food was locusts and wild honey. ⁷He announced to the people, "The man who will come after me is much greater than I am. I am not good enough even to bend down and untie his sandals. ⁸I baptize you with water, but he will baptize you with the Holy Spirit."

The Baptism and Temptation of Jesus

⁹Not long afterwards Jesus came from Nazareth in the province of Galilee, and was baptized by John in the Jordan. ¹⁰As soon as Jesus came up out of the water, he saw heaven opening and the Spirit coming down on him like a dove. ¹¹And a voice came from heaven, "You are my own dear Son. I am pleased with you." ¹²At once the Spirit made him go into the desert, ¹³where he stayed forty days, being tempted by Satan. Wild animals were there also, but angels came and helped him.

Jesus Calls Four Fishermen

¹⁴After John had been put in prison, Jesus went to Galilee. ¹⁵"The right time has come," he said, "and the Kingdom of God is near! Turn away from your sins and believe the Good News!"

The Revised Standard Version (1952)(RSV)

The Revised Standard Version of the New Testament, first published in 1946, was an authorized revision of the American Standard Version of 1901, which was a revision of the Authorized or King James Version of 1611. The translators were very aware of the huge body of Greek papyri unearthed particularly in Egypt since the production of the English Revised Version of 1881 and its variant ASV (1901) mentioned above.

They adopted an eclectic principle assessing each variant reading on its merits, though generally agreeing with the 17th edition of Nestlé (Stuttgart 1941).⁶ They were also very aware of the truth of Charles Spurgeon's pithy criticism of the ERV when it appeared—that it was 'strong in Greek, weak in English'.

A Second Edition of the RSV was published in 1971 with some minor changes. The Introduction states: 'Certain passages omitted because of dispute in the earlier version are not restored, though separated from the rest of the text and their problems noted. Notes are also added which indicate significant variations or omissions in the ancient manuscripts.'

Social changes in the 1960s and 1970s, including a relaxation in formal styles of worship and the concern about gender-biased language, resulted in the production of a New Revised Standard Version in 1990. However our comparison will continue to be between the RSV and GNB because in practice these have been the main reference points for Bible translators.

Verses 1-15 The RSV follows the Greek text closely using English that reproduces the unpretentious direct style of the original. The translation of the initial *καὶ* by 'and' is not natural English. Of the nine occurrences of initial *καὶ* the RSV does not reproduce two, renders one by 'Now' and six by 'And'.

The use of 'thy' in verse 2 is archaic but consistent with the RSV policy of using contemporary English **except** for speech address to God in which 'thees' and 'thous' are retained. This compromise was adopted for the NEB also and seemed satisfactory for the seventies. But of course neither the original texts nor the KJV made any distinction between speech to God and speech to humans.

The RSV treats verse 1 as a heading and relates verses 2 and 3 to verse 4. In verse 4 RSV assumes that the definite article before the participle *βαπτίζων* is original.

The RSV woodenly renders Mark's distinctive *καὶ εὐθύς* by 'immediately', but does drop the Hebraistic narrative marker *καὶ ἐγένετο* 'and it came to pass' in verse 9.

⁶ See F.C. Grant, *An Introduction to the RSV of the NT* (ed. L.A. Weigle; New York: International Council of Religious Education, 1946), 41

The Good News Bible (1966, 1976)(GNB)

A section heading is given for 1:1-8 *The Preaching of John the Baptist*. To clarify the distinctiveness of the GNB renderings they are printed again verse by verse alongside the RSV.

	GNB	RSV
1:1	This is the Good News about Jesus Christ, the Son of God	The beginning of the gospel of Jesus Christ, the Son of God

GNB understands verse 1 to be a title for the whole Gospel and defers 'beginning' till verse 2 to relate with what immediately follows. Here DE principles have led to greater emphasis on clarifying the implicit relationship between the terms 'beginning', 'gospel', 'Jesus Christ', and 'Son of God' than on the function of the verse as a whole.

The use of 'Good News' as an explanation of the term εὐαγγέλιον is influenced more by the etymology of the English word 'gospel' (and an imagined LXX background) than by actual usage in the NT.

Most of the 70 NT occurrences are in Paul. There are none in the LXX (*pace* Kittel et al). Instances of the plural εὐαγγέλια in the language of the Imperial cult have been proposed as a plausible background. Against this must be placed the frequent LXX use of the cognate verb εὐαγγελίζομαι (particularly in Isaiah 40–66), which represents the Hebrew רָשַׁב, 'to announce or deliver a (good or bad) message' (e.g., 1 Kgs 1:42; Jer 20:15). This verb is used in the Psalms (40:9; 68:11; 96:2ff) and Isaiah (41:27; 52:7) to announce Yahweh's victory over the world.

In the NF it is made clear that Jesus understood his own mission in the light of Isaiah 61:1-2 (see Matt 11:2-6), as the messianic evangelist of the poor. His preaching of God's kingly rule (Mark 1:15) is the רָשַׁב (message of peace) of Isa 52:7. The term εὐαγγέλιον is attributed to Jesus on a number of occasions (Mark 1:15; 8:35; 10:29; 13:10; 14:9; Matt 24:14; 26:13). Jesus 'appears not only as the messenger and the author of the message, but at the same time its subject, the one of whom the message tells.'⁷

So when Paul frequently uses the noun εὐαγγέλιον absolutely, we can assume it was already a technical term in early Christian vocabulary. Paul would have been well aware of its use in the Imperial cult, but as J.A. Fitzmyer has observed, 'the fact that Paul deliberately quotes Isa 52:7 in Rom 10:15, precisely in a context in which he is

⁷ U. Becker, 'Gospel, Evangelise, Evangelist', in *NIDNTT*, II, 110.

speaking of the preaching of the "gospel" (10:16), shows that his notion of *euangelion* is heavily dependent on the Old Testament idea of God's herald and his message.⁸ It is curious that both John and the writer to the Hebrews avoid using εὐαγγέλιον, possibly precisely because of its Graeco-Roman associations. If we allow NT usage to determine the meaning of the word, the connotation 'good' is less obvious than that of 'authority'.

GNB

1:2 It began as the prophet Isaiah had written:
 God said, "I will send my messenger ahead of you to open the way for you:

RSV

As it is written in Isaiah the prophet, "Behold I send my messenger before they face, who shall prepare thy way"

GNB introduces 'It began' deferred from verse 1 and restructures the clause in the active with Isaiah as subject. This weakens the force of the 'it is written' (cf. 7:6; 9:12, 13; 10:4, 5; 11:17; 12:19; 14:21, 27) where γέγραπται connotes permanent Scriptural authority.

'God said' is interpolated apparently to make it clear that the words following do not originate from the prophet. But the formulaic 'Behold' is dropped.

GNB

1:3 Someone is shouting in the desert:
 "Get the road ready for the Lord;
 make a straight path for him to travel!"

RSV

The voice of one crying in the wilderness: "Prepare the way of Lord, make his paths straight".

The Semitic idiom 'The voice of one crying;' introducing direct discourse is replaced by a more natural English sentence. The GNB's 'shouting' is better than the RSV's 'crying' which could be misunderstood. Both versions preserve the parallelism of Isaiah 40:3 (quoted from LXX) though the GNB is more long winded.

⁸ quoted in P.T. O'Brien, 'The Gospel in Philippians', in *God who is Rich in Mercy: Essays presented to Dr D.B.Knox*, P.T. O'Brien and D.G. Peterson, eds., (Homebush West, NSW: Lancer Books, 1986), 215.

GNB

1:4 So John appeared in the desert, baptizing and preaching. "Turn away from your sins and be baptized", he told the people, "and God will forgive your sins".

RSV

John the baptizer appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins

Nida often hails this GNB rendering as a fine example of DE translation of a verse which has both dense terms (e.g. 'forgiveness', 'repentance', 'sin', 'baptize') and complex syntax.

However Nida fails to acknowledge that Mark could have written his report of John's preaching along the lines of the radical restructuring in the GNB had he wished to do so, as does Luke in his report of Peter's call to baptism in Acts 2:38. But we are stuck with the condensed summary that Mark preferred and which English is perfectly capable of reproducing.

The GNB rendering also involves quite a few important exegetical decisions. What does 'preaching a baptism of repentance for the forgiveness of sins' mean? The NEB rendering 'a baptism in token of repentance' drew attention to one of the latent issues—the force of the genitive. Rather than 'in token of repentance' the GNB translation suggests that is a prerequisite for baptism. Moreover we might ask who forgives sins? Only John is mentioned in the text.

The GNB rendering represents the thoroughgoing application of three DE principles: firstly that the text can intend only one possible relationship between the terms, secondly—that the translation must make that implicit relationship explicit, and thirdly a total recasting of the form of the SL is justified if this enables it to retain its force in the RL. Thus 'baptism', 'repentance', and 'forgiveness' have all disappeared as nouns and reemerge as verbal forms to show who does what to whom in each case. 'Preaching a/the baptism' has become 'preaching his message' the terms of which are 'be baptized'. 'Repentance' has become 'turn away from your sins' and 'forgiveness of sins' has become 'God will forgive your sins'.

Thus a whole series of decisions have been made about syntactic and logical relations not to mention the important lexical decision about the meaning of 'repentance'. This reoccurs in verse 15. The GNB translation of verse 4 is undoubtedly clearer than other

versions but whether the meaning has been rightly grasped and rendered may be open to contention.⁹

GNB

1:5 Many people from the province of Judea and the city of Jerusalem went out to hear John. They confessed their sins, and he baptized them in the Jordan River.

RSV

And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins.

Bratcher says that a literal translation of the first clause such as the RSV's is undesirable as the language is exaggerated!¹⁰ The GNB makes explicit that the people went out 'to hear John'.

GNB

1:6 John wore clothes made of camel's hair, with a leather belt around his waist, and his food was locusts and wild honey

RSV

Now John was clothed with camel's hair and had a leather girdle around his waist and ate locusts and wild honey

The GNB drops the narrative marker and replaces the archaic 'girdle'.

GNB

1:7 He announced to the people, The man who will come after me is much greater than I am. I am not good enough even to bend down and untie his sandals

RSV

And he preached, saying "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie"

GNB drops the unnatural 'And' (kaiv) and breaks the passage up into two sentences.

After verse 8 in which the GNB is virtually identical with the RSV, the GNB inserts a heading for verses 9-13: *'The Baptism and Temptation of Jesus.'*

Verses 9-13 The differences between the GNB and RSV are minimal. The GNB breaks up both verses 11 and 13 into two sentences and uses slightly more modern English.

After verse 13 the GNB inserts a heading for verses 14-20: *'Jesus Calls Four Fishermen.'*

⁹ See the helpful article by L. Williamson 'Translations and Interpretation', *Interpretation* 32:2 (1978) 158-70.

¹⁰ R. Bratcher and E.A. Nida, *A Translators Guide to The Gospel of Mark*, (Leiden: Brill, 1961) 6

GNB

1:14 After John had been put in prison
Jesus went to Galilee and
preached the Good News from
God

RSV

Now after John was arrested,
Jesus came into Galilee,
preaching the gospel of God

We have already stated above (see on 1:1) that εὐαγγέλιον is best translated 'gospel'—a word that has long since entered English (and its equivalent in other major languages) rather than 'good news'. NT usage suggest connotations of authority rather than goodness.

Here there is another interpretative problem concerning the relation of 'gospel' and 'God'. Is the genitive τοῦ θεοῦ here an objective genitive ('about God'), or a genitive of sources as GNB assumes, or a possessive genitive? The KJV, following a textual tradition now generally rejected, had 'the gospel of the kingdom of God'. Clearly in that phrase the genitive could be objective or possessive. But if one translates literally as does the RSV then 'the gospel of God' preserves all three exegetical options.

GNB

1:15 "The right time has come", he said
and the Kingdom of god is near!
Turn away from your sins and
believe the Good News"

RSV

and saying, "The time is fulfilled,
and the kingdom of God is close
at hand; repent, and believe in the
gospel."

Again the text confront us with many exegetical queries. GNB's wish to preserve a (doubtful) distinction between χρόνος and καιρός has translated the latter 'the right time'. 'Has come' replaces 'is fulfilled' (πεπλήρωται) as in JB and NEB. This is unfortunate as it weakens the undoubted assumptions of Divine promise and fulfilment which is such a key theme of the NT documents including Mark.

In verse 15b the translation of ἤγγικεν is also problematic. The King James tradition (i.e. KJV, RV, RSV) had 'the kingdom of God is at hand'. NEB has 'the kingdom of God is close at hand'. The issue is whether in this text the kingdom is announced as imminent or present. GNB (cf JB) favours a future but imminent eschatology whereas RSV conveys a more ambivalent impression—both future and realized.

In 15c GNB explains 'repent' as 'turn away from your sins'. Most commentators would see echoes of the Hebrew OT נָחַשׁ here involving a deliberate turning of heart and will (expressed in change of conduct). GNB has opted for clarity and explicitness by focusing on conduct, but with the risk of diminishing the aspect of 'change of

heart'. Nida and Bratcher could well reply that 'repent' is a somewhat fuzzy ecclesiastical word. This is a difficult issue but my purpose is to show how translators' decisions can incline readers toward (or even lock them into!) particular understandings of the text. This is all the more significant when as we have seen the GNB is also being used as a model for BT into many other languages.

THE INDONESIAN VERSIONS

TL 1938/1958

Pekerjaan Jahja Pembaptis

1 Bahwa inilah permulaan Indjil dari hal J sus Keristus, Anak Allah. (*Mat.3:1-12; Luk.3:1-18; Jahj. 1:19-30.*) ²Seperti jan tersurat didalam kitab nabi Jesaja, bunjinja: ,Sesungguhja, Aku menjuruhkan utusanku dahulu daripadamu jang akan menjediakan djalanmu.' (*Mal.3:1; Mat. 11:10.*) ³„Adalah suara orang jan berseru-seru dipadang belantara: ,Sediakanlah djalan Tuhan dan luruskanlah lorong-lorongnja!” (*Jes.40:3*) ⁴Maka datanglah Jahja membaptiskan orang dipadang belantara, serta mengchabarkan baptisan tobat, djalan keampunan dosa. ⁵Tatkala itu keluar seisi tanah Jahudi serta segala orang isi negeri Jeruzalem mendapatkan Jahja, lalu mereka-itu dibaptiskannja didalam sungai Jarden, sambil mereka itu mengaku dosanja. ⁶Maka pakaian Jahja daripada bulu unta dan ikat pinggangnja daripada kulit, maka makanannja belalang dan air madu hutan. ⁷Maka ia mengadjar orang, katanja: „Kemudian daripada aku ini

TB 1974

Yohanes Pembaptis 1:1-8 Mat 3:1, 11-12 Luk 3:3-6, 15-17 Yoh 1:19-28

1 Inilah permulaan Injil tentang Yesus Kristus, Anak Allah.

²Seperti ada tertulis dalam kitab :

”Lihatlah, Aku menyuruh utusanKu mendahului Engkau, ia akan mempersiapkan jalan bagiMu;

³ada suara orang yan berseru-seru di padang gurun: Persiapkanlah jalan untuk Tuhan, luruskanlah jalan bagiNya,”

⁴demikianlah Yohanes Pembaptis tampil di padang gurun dan menyerukan: ”Bertobatlah dan berilah dirimu dibaptis dan Allah akan mengampuni dosamu.” ⁵Lalu datanglah kepadanya orang-orang dari seluruh daerah Yudea dan semua penduduk Yerusalem, dan sambil mengaku dosanya mereka dibaptis di sungai Yordan. ⁷Yohanes memakai jubah bulu unta dan ikat pinggang kulit, dan makanannya belalang dan madu hutan. Inilah yang

akan datang kelak seorang jang lebih berkuasa daripadaku, maka tunduk menguraikan tali kasutnjapun aku ini tiada berlajak. ⁸Adapun aku membaptiskan kamu dengan air, tetapi Ia akan membaptiskan kamu dengan Rohu'lkudus." ⁹Pada masa itu datanglah Jésus dari Nazaret ditanah Galilea, lalu Jahja membaptiskan Dia didalam sungai Jarden. (*Mat.3:13-17; Luk. 2:51; 3:21, 22; Jahj. 1:31-34.*) ¹⁰Maka ketika Ia naik keluar dari air itu, dilihatnja langit terbelah, serta Roh Allah turun ketasnja seperti seekor burung merpati. ¹¹Lalu kedengaranlah suatu suara dari langit, mengatakan: „Engkau inilah Anakku jang Kukasihi, kepadamu djuga Aku berkenan!" (*fs. 9:7*)

Iblis mentjobai Tuhan Jésus
Mat.4:1-11; Luk.4:1-13.

¹²Pada masa itu djuga Roh membawa Jésus kepadang belantara. ¹³Adalah Ia dipadang belantara itu empat puluh hari lamanja ditjobai oleh Iblis, maka Ia hidup diantara binatang-binatang jang buas, tetapi malaekatpun melajani Dia.

Pekerdjaan Tuhan Jésus
ditanah Galilea
Mat. 4:12-17; Luk.4:14,15.

¹⁴Setelah Jahja itu sudah tertangkap, datanglah Jésus ketanah Galilea memasjhurkan Indjil Allah, ¹⁵serta berkata: „Waktunja sudah sampai, keradjaan Allah sudah dekat. Bertobatlah kamu dan pertjayalah akan Indjil itu."

diberitakannya: "Sesudah aku akan datang Ia yang lebih berkuasa dari padaku; membungkuk dan membuka tali kasutNyapun aku tidak layak. ⁸Aku membaptis kamu dengan air, tetapi Ia akan membaptis kamu dengan Roh Kudus."

ay 2: Mal 3:1 an 3: Yes 40:3

ay 6: 2 Raj 1:8

Yesus dibaptis Yohanes 1:
9-11
Mat 3:13-17 Luk 3:21-22
Yoh 1:32-34

⁹Pada waktu itu datanglah Yesus dari Nazaret di tanah Galilea, dan Ia dibaptis di sungai Yordan oleh Yohanes. ¹⁰Pada saat Ia keluar dari air, Ia melihat langit terkoyak, dan Roh seperti burung merpati turun ke atasNya. ¹¹Lalu terdengarlah suara dari sorga: "Engkaulah Anak yang Kukasihi, kepadaMulah Aku berkenan."

ay 11: Kej 22:2, Mzm 2:7, Yes 42:1, Mat 3:17, 12:18, Mrk 9:7, Luk 3:22

Pencoban di padang gurun
1:12-13
Mat 4:1-11 Luk 4:1-13

¹²Segera sesudah itu Roh memimpin Dia ke padang gurun. ¹³Di padang gurun itu Ia tinggal empat puluh hari lamanya, dicobai oleh Iblis. Ia berada di sana di antara binatang-binatang liar dan malaikat-malaikat melayani Dia.

Yesus tampil di Galilea 1:14-
15
Mat 4:12-17 Luk 4:14-15

¹⁴Sesudah Yohanes ditangkap datanglah Yesus ke Galilea memberitakan Injil Allah, ¹⁵kataNya: "Waktunya telah genap; Kerajaan Allah sudah dekat. Bertobatlah dan percayalah kepada Injil!"

ay 15: Mat 3:2

Khotbah Yohanes Pembaptis
(Mat.3:1; Luk.3:1-18; Yoh.1:19-28)

¹ Inilah Kabar Baik tentang Yesus Kristus, Anak Allah. ²Kabar Baik itu mulai seperti yang ditulis oleh Nabi Yesaya, begini,
 '''Inilah utusanku,' kata Allah;
 ' Aku mengutus dia lebih dahulu daripadamu,
 supaya ia membuka jalan untukmu.'
³ Ada orang berseru-seru di padang pasir,
 'Siapkanlah jalan untuk Tuhan;
 ratakanlah jalan-jalan yang akan dilewatinya.'"
⁴Seperti yang tertulis itu, begitulah juga muncul Yohanes di padang gurun. Ia membaptis orang dan menyampaikan berita dari Allah. "Kamu harus bertobat dari dosa-dosamu dan harus dibaptis, supaya Allah mengampuni kamu," begitu kata Yohanes. ⁵Semua orang dari negeri Yudea dan kota Yerusalem pergi mendengar Yohanes. Mereka mengaku dosa-dosa mereka, dan Yohanes membaptis mereka di Sungai Yordan. ⁶Yohanes memakai pakaian dari bulu unta. Ikat pinggangnya dari kulit, dan makanannya belalang dan madu hutan. ⁷Ia mengabarkan berita ini, "Nanti sesudah saya, akan datang orang yang lebih besar daripada saya. Untuk tunduk membuka tali sepatunya pun, saya tidak layak. ⁸Saya membaptis kamu dengan air, tetapi ia akan membaptis kamu dengan Roh Allah."

Yohanes membaptis Yesus
(Mat. 3:13-17; Luk.3:21-22)

⁹Pada waktu itu Yesus datang dari Nazaret di daerah Galilea, dan Yohanes membaptis dia di Sungai Yordan. ¹⁰Begitu Yesus keluar dari sungai itu, ia melihat langit terbuka dan Roh Allah turun seperti burung merpati ke atasnya. ¹¹Kemudian terdengar suara Allah mengatakan, "Engkaulah Anakku yang kukasihi. Engkau menyenangkan hatiku."

Yesus dicobai oleh Iblis
(Mat. 4:1-11; Luk.4:1-13)

¹²Langsung sesudah itu Roh Allah membuat Yesus pergi ke padang gurun. ¹³Empat puluh hari ia berada di situ, dicobai oleh Iblis. Binatang-binatang liar ada juga bersama-sama dengan dia di situ, dan malaikat-malaikat melayani dia.

Yesus memanggil empat nelayan
(Mat.4:12-22; Luk.4:14-15, 5:1-11)

¹⁴Setelah Yohanes dipenjarakan, Yesus pergi ke Galilea, dan mengabarkan Kabar Baik dari Allah di sana. ¹⁵Katanya, "Allah segera akan mulai memerintah. Bertobatlah dari dosa-dosamu, dan percayalah akan Kabar Baik yang dari Allah!"

Terjemahan Lama (1938/1958)(TL)

The official title of the book is interesting: *Kitab Injil Karangan Markus*—literally 'Gospel Book Composition of Mark'.

Both *Kitab* and *Injil* are Arabic loan words reminding us of the tremendous influence of Islam on the Malay and Indonesian cultures such that Arabic (as well as the Sanskrit of the earlier Hindu and Buddhist Kingdoms) has provided much vocabulary not least in matters of religion.

Format

TL then proceeds to provide section headings. These are found throughout the NT whereas none were provided in the Old Testament. The Old Testament was the work of H.C. Klinkert, originally published in 1879. The NT translation is by WA Bode, and was first published in 1938. These two separate works were published together as one Bible in 1958. The two works were an interim measure until a new translation could be completed—hence the lack of consistency between the two Testaments.

The section heading provided for chapter 1, verses 1-11 is *Perkerdjaan Jahja Pembaptis*—'The Work of John the Baptist'.

Another unusual feature of this versions of the NT is the series of cross references printed in brackets at the end of each verse.

Translation

Verse 1 This, which we noted in the original ST to be a verbless heading, is rendered as a complete sentence in the TL.

Verse 2 In an unusual feature *ijdouv* is rendered by *Susungguhnya* 'Truly'. No doubt functionally this serves to underline the solemnity of the prophetic quotation even if the literal meaning is different. 'Book' *kitab* of the prophet Isaiah is also supplied.

Verse 4 'John comes baptizing people in the desert', i.e. the participle βαπτίζων is read without the article and an object 'people' is supplied as would be more natural in Indonesian.

'And announcing a baptism of repentance the way of forgiveness of sin' is an interesting rendering in view of our earlier discussion (under GNB) of the exegetical possibilities of this compact clause. In Bahasa Indonesia *ejj* could have been translated literally by *untuk*.

Verse 5 TL supplies a classifier *negeri* before 'Jerusalem'—but *negeri* in modern Indonesian means 'state' or 'country' not 'city'.

Verse 7 TL renders καὶ ἐκήρυσσεν λέγων by 'so he **taught** people, saying' a surprising rendering of κηρύσσω.

Verse 9 TL supplies a classifier *tanah* 'land of' before Galilee.

Verse 11 TL makes another concession to natural Indonesian by rendering '**Thou has heard** a voice from heaven saying...'

Another section heading follows for verses 12-13 *Iblis Mentjobai Tuhan Jesus*—'Satan Tempts the Lord Jesus'.

Verse 12 TL renders καὶ ἐνθὺς by 'At that time also' *Pada masa itu juga* thus providing a suitable natural equivalent for the ST's narrative marker.

A new section heading is provided for verses 14-45: *Pekerdjaan Tuhan Jesus ditengah Galilea* —'The Work of the Lord Jesus in the land of Galilee'.

Verses 14-15 The translation of these two verses is fairly literal. But mindful of the exegetical issues already raised it is worth noting that the *Indjil Allah* would most naturally imply 'God's gospel'. *Waktunja sudah sampai, keradjaan Allah sudah dekat* back translated into English reads: 'The time has already *arrived*, the kingdom of God is *already near*.' The note of fulfilment of the divine promise is not as strong as in those translations which give full value to πεπλήρωται.

In summary the TL rendering of Mark 1:1-15 is a FC translation with less archaic language than the TL Old Testament and with more concessions to naturalness in narrative flow than the RSV.

Terjemahan Baru (1974)(TB)

The TB's title is reduced to *Injil Markus* —'Gospel of Mark'.

Format

There are now nine section headings for the chapters instead of TL's three headings. Some cross references are included but these are placed immediately after the section headings rather than after each verse (as in TL).

Translation

There is a section heading *Yohanes Pembaptis* for 1:1-8

TB makes the first verse a complete sentence. Unlike TL it does not separate verse 2 from verse 1 thus obscuring the function of verse 1 as a heading.

Verse 2 The classifier *kitab* 'book' is retained before *nabi isaja* but 'Look' replaces 'Truly' as the literal rendering of ἰδοὺ.

Verse 4a This verse is assumed to be original in the ST so, unlike TL, the participle is treated as a title *Yohanes Pembaptis*.

Verse 4b Nida's recommended paraphrase appears as it had already done in the TEV NT (1966) so the condensed summary of John's preaching is replaced by direct speech: 'Repent and give yourself to be baptized and God will forgive your sin(s)'. This is startling evidence of Nida's influence in what would be considered an FC version.

Verses 5-8 follow the Greek closely. Though the renderings of the Greek connective καί are flexible and natural.

Verses 9-11 There is a section heading: *Yesus Dibaptis Yohanes*.

TB follows the Greek of verses 9-11 closely. However like the TL before it, TB inserts the classifiers 'land of Galilee' and 'river Jordan'.

Verses 12-13 Another section heading introduces these verses: *Pencobaan di padang gurun*—"Temptation in the Desert". The TB follows the Greek (and TL) closely. The translation of ἐκβάλλει by 'led' *memimpin* is rather weak.

Verses 14-15 are introduced by the section heading *Yesus tampil di Galilea*—"Jesus appears in Galilee".

The wording of the TB is not significantly different from TL except that *Waktunya telah genap* has replaced *Waktunya sudah sampai*. *Genap* means 'fulfilled' and so captures the force of πεπλήρωται much better.

Bahasa Indonesia Sehari-hari (1985)(BIS)

Format

The format of BIS follows that of GNB closely though the title is a little more fulsome: 'The Good News Which was Conveyed by Mark'—*Kabar Baik Yang Disampaikan oleh Markus*.

There is an Introduction and Outline of Contents which is a straight translation of that in the GNB. Some readers might well assume the Introduction is an integral part of the Gospel according to Mark.

The section headings are also identical with the seven headings of GNB except that verses 9-13, 'The Baptism and Temptation of Jesus' (GNB), is split in two in BIS as it had been in TB. The cross references printed under each section heading are those of the GNB.

Translation

In its translation of Mark 1:1-15 BIS is clearly based on GNB and deviates from it in less than a dozen instances.

Verses 1-3 A back translation of the first 3 verses gives us the text of the GNB except in v.2b where BIS has 'This is my messenger' says God, 'I am sending him ahead of you...' etc giving a stronger focus on τὸν ἄγγελον than GNB or any of the other versions.

Hence the restructuring of verses 1 and 2, the deferring of the translation of ἀρχή, the explanation 'Good News', the replacement of 'it is written' by 'God says', and of 'voice' by 'someone is shouting' etc are all reproduced in the new Indonesian version.

The use of *kata Allah* in the interpolated 'God says' is most uncomfortable even in modern Indonesian where the Islamic context and hierarchical social heritage means that mortals *berkata* but God *berfirman*.. This is a point of tension between the ST language which often does not distinguish God's pronouncements from those of humans (except in prophetic formulae) and the demand of naturalness in the RL. Ironically it is the DE version committed to naturalness that offends by not observing a deeply embedded Indonesian convention.

Verse 4 We have noted that the radical restructuring of this verse in the interest of clarity and explicitness as recommended by Nida in his workshops and manuals had

already found its way into TB. BIS builds even further on the GNB paraphrase of the Greek by further interpolations: the phrase 'As it is written' is inserted at the beginning. Then GNB's literal 'baptizing and preaching' is expanded by BIS to 'baptising people and conveying the news from God'. Finally 'thus said John' is added to the end of the verse.

BIS does introduce one improvement in v.4: instead of GNB's 'Turn away from your sins' it reinstates 'repent'—*bertobat* a word well known not only because of the influence of the earlier versions TL and TB, but again because of its use in Islam.

Verses 5-8 These verses follow GNB closely. But GNB itself is fairly conservative in its rendering of these verses.

BIS has one improvement—GNB's embarrassed 'many people...went out to hear John' is replaced by 'All people...went to hear John' as in the Greek.

Verse 9 Likewise GNB's rather free 'Not long afterwards' for ἐν ἐκείναις ταῖς ἡμέραις BIS improves on with its *Pada waktu itu* —'At that time'.

For some reason BIS opts for an unnatural active verb to render ἐβαπτίσθη. Indonesian always prefers the passive. It also supplies *sungai* 'river' before 'Jordan'.

Verses 10-11 BIS continues to follow GNB but replaces 'a voice came from heaven' with 'the voice of God said' (again using *kata* rather than *firman*) a gratuitous change.

Verses 12-13 BIS inserts *Allah* after *roh* 'spirit'—a defensible clarification in the Indonesian context. BIS's rendering of διηκόνουν by *melayani* 'served' is better than GNB's 'helped'.

Verses 14-15 Verse 14 is a straight translation of GNB including the reference to imprisonment. In verse 15 BIS goes a bit wild. It fails completely to render πεπλήρωται ὁ καιρός though the reading has overwhelming MSS support. It then replaces GNB's 'The kingdom of God is near' with 'God will immediately begin to reign'—*Allah segera akan mulai memerintah* an extraordinary rendering of ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.

Summary

Our examination of the fate of Mark 1:1-15 in two dynamic equivalent translations, the English GNB and the Indonesian Alkitab BIS, has illustrated the outworking of two DE principles: the need for explicitness in translation and the priority of conveying the 'meaning' of the ST rather than its formal features.

Thus when we read in 1:14 that Jesus only begins his preaching ministry after the Baptist has been 'handed over' we are not surprised that GNB and BIS feel the need to explain that παραδίδωμι here means 'put into prison'. The DE approach certainly clarifies things by eliminating the ambivalence in the ST. But has it really conveyed the meaning? Why does Mark use an unqualified παραδίδωμι here? It could well be that this indeterminate expression has been used deliberately, for instance to underline the association between Jesus and John.

We have noted how the DE approach leads often to a drastic restructuring. Verse 4, so often quoted by Nida in his advocacy of explicitness and naturalness, receives radical expansion. In the ST there are 13 Greek words. To translate them the RSV uses 17 words, the TL 14, the TB 18, but the GNB uses 27.

As a matter of interest the Malay NT *Berita Baik Untuk Manusia Modern* (1976) differs from the Indonesian BIS in two respects. Firstly it distinguishes the speaking of God from that of man. Secondly it gives Jesus the title 'Rabbi' rather than *Tuhan* apparently out of sensitivity to the Islamic context. This leads to problems in Romans 10 where *Tuhan* is retained in the quote from Isaiah (v.13) but not in the required confession of faith in (v.9).

It might be supposed that in a Gospel narrative attention to the formal features of the ST is not as important as in more poetic sections of the Bible. Such a view is false. Modern commentators are increasingly aware of the deliberateness of the arrangement and vocabulary of Biblical narrative. Thus Mark 1:1-15 as a whole carefully sets the scene for the action which is to follow. For the participants Jesus is an enigma. But the readers are provided with a superscription in 1:1 that gives them the interpretative keys denied to the main players until very much later in the plot: 'The beginning of the Gospel of Jesus Christ Son of God'.

Thus, as Robert Fowler has pointed out, there is never any question of a 'Messianic Secret' for the reader of the gospel in which these opening verses provide the

cornerstone of irony in Mark.¹¹ These verses establish at the outset both the prophetic context and the eschatological orientation of all that follows. Not surprisingly they are heavy with allusive language. We have mentioned παραδίδωμι; ὀπίσω μου (1:7 cf 8:34) is another significant phrase. That John is a type of Elijah will later be made explicit for the narrative's characters but the linguistic allusions from 2 Kings 1:8 are already present in verse 6 for the reader's advantage.

In summary, to extract the 'message' from the forms in which it is embedded and to press it in natural English is not as easy as DE theory assumes. It often misses the intertextual connections which contribute to the meaning of the ST. We shall reflect later on the replication of the natural English renderings of the GNB in the Indonesian BIS.

¹¹ R. Fowler, 'Loaves and Fishes': *The Function of the Feeding Stories in the Gospel of Mark*, SBLDS 54 (Chico CA: Scholars Press, 1981) 159

TEXT 6 ROMANS 3:21-26

Introduction

The Epistle to the Romans is the Apostle Paul's most influential work. The body of the letter (1:16—15:13) is a compelling treatise on the 'gospel of God', for which he has been personally set apart. As the Jewish apostle, dramatically called to take to the Gentile world the message of the fulfilment of God's promises to Abraham in the person of Jesus the Messiah, Paul feels keenly all the tensions involved in 'to the Jew first, but also to the Greek' (Rom 1:16). This is the theme he addresses in Romans along with the questions concerning the righteousness and faithfulness of God, the future of Israel and the significance of the law.¹²

Paul's purpose in writing such a substantial exposition to a group of people that he did not in the main know has been a question of unending scholarly debate. However, the reasons that he indicates in his introduction (1:1-15) and conclusion (15:14ff) provide a sufficient general idea of his motivation. He is the apostle to the Gentiles. They come naturally under his umbrella. He is keen to expound his gospel to them. Not least, having completed his missionary task in the north eastern Mediterranean region, he seeks their support for his planned extension west to Spain. What better base could he look for than Rome itself?

Although Paul had no detailed knowledge of the situation in Rome, chapter 16 (assuming its authenticity) shows that the apostle had natural contacts with many households both Jewish and Gentile. The issues he addressed were real ones both within the Jewish community and among proselytes. Likewise the ethical teaching and guidelines for fellowship, found in chapters 12-15 reflected pastoral wisdom distilled from his experience of planting 'mixed' churches in other centres.

There is no doubt that 3:21-26 is a key passage in the letter: 'The importance of 3:21-26 within the broader argument of Paul's letter to the Romans is almost universally affirmed. The section has constantly attracted designations like 'thesis paragraph' because it stands at the heart of a sustained theological discourse.'¹³

¹² See C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Vol.1 (ICC), (Edinburgh: T & T Clark, 1975), 199-218; J.D.G. Dunn, *Romans 1-8* (WBC), (Waco: Word Books, 1988), 163-218; J.A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary* (Anchor Bible), (New York: Doubleday, 1992), 341-53; E. Käsemann, *Commentary on Romans*, tr. and ed., G.W. Bromiley, (Grand Rapids: Wm.B. Eerdmans, 1980), 91-101.

¹³ D.A. Campbell, *The Rhetoric of Righteousness in Romans 3:21-26*, JSNT Supplement Series 65, (Sheffield: JSOT Press, 1992), 1.

GREEK TEXT

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 δικαιοσύνη δὲ
θεοῦ διὰ πίστεως ὁ Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ
γάρ ἐστιν διαστολή, 23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς
δόξης τοῦ θεοῦ 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς
ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ. 25 ὃν προέθετο ὁ θεὸς
ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων
ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς
δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον
καὶ δικαιοῦντα τὸν ἐκ πίστεως ῥ' Ἰησοῦ.

The Greek Text

Romans 3:21-26 is a central passage in the development of Paul's argument about the righteousness of God. We are alerted to its significance by the re-emergence of two key terms from the statement of theme in 1:17 viz. δικαιοσύνη—3:21, 22, 25, 26; and πίστις—3:22, 25, 26, 27, 28, 30, 31. Yet this passage also echoes themes from the intervening chapters: the relation of God's righteousness to the Law (3:21 cf 2:12-29; 3:10-20), the impartiality of God's dealings with humanity (3:22 cf 2:6-11; 3:19), the universality of human sin (3:23 cf 3:9, 19) and the underlying exigence of the vindication of God seen in 3:1-9 is highlighted again in 3:25-26.

Thus what Paul now states about the saving work of Christ capitalizes on the cumulative effect of his treatment to 3:20.

The Greek text of Rom 3:21-26 has no major textual problems.

Verse 22 There is some meagre MSS support for ἐπὶ πάντας instead of εἰς πάντας. The Textus Receptus (1565-1611) actually combined the two readings following a later Western and Byzantine tradition, but the simple εἰς πάντας is probably the original reading.

Verse 25 Our text brackets the article in διὰ [τῆς] πίστεως reflecting variety in the MSS tradition. However, the article may well be original as it is later in verses 30 and 31. It would also function here as a back reference to διὰ πίστεως Ἰησοῦ Χριστοῦ in verse 22.

Verse 26 Some MSS add Χριστῷ after Ἰησοῦ. This could be a natural scribal addition.

THE ENGLISH VERSIONS

RSV 1952

²¹But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, ²²the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; ²³since all have sinned and fall short of the glory of God, ²⁴they are justified by his grace as a gift, through the redemption which is in Christ Jesus, ²⁵whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; ²⁶it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

GNB 1976

How God Puts Us Right with Him

²¹ But now God's way of putting people right with himself has been revealed. It has nothing to do with law, even though the Law of Moses and the prophets gave their witness to it. ²²God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: ²³everyone has sinned and is far away from God's saving presence. ²⁴But by the free gift of God's grace all are put right with him through Christ Jesus, who sets them free. ²⁵⁻²⁶God offered him, so that by his death he should become the means by which people's sins are forgiven through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In this way God shows that he himself is righteous and that he puts right everyone who believes in Jesus.

The Revised Standard Version (1952)(RSV)

The interpreter of Romans 3:21-26 is faced with a series of difficult lexical, grammatical, discourse and theological decisions.

Lexically the RSV translates concordantly a number of key terms whose precise meaning continues to be a matter of dispute among commentators: δικαιοσύνη,

δικαιόω, ἀπολύτρωσις, ἱλαστήριον, αἷμα, δόξα, πίστις, νόμος. This means that it tends to carry over into English some of the ambiguities, obscurities and probably meaning potential of the ST.

Grammatical questions concern the precise relationship of the words in the two genitive form phrases, δικαιοσύνη θεοῦ in verses 21 and 22 and πίστεις Ἰησοῦ Χριστοῦ in v. 22 and v.26. It is not immediately clear whether the force of the genitives is subjective, objective, or both, or something else. In the former RSV simply reproduces 'the righteousness of God'. Its rendering 'faith in Jesus Christ' clearly opts for an objective understanding of the genitive.

At the syntactic and discourse level RSV preserves the transition in Paul's argument signalled by the initial νυνὶ δὲ (v.21) while retaining the link with v. 20 revealed in the repeated negative—positive reference to law:

v.20 righteous not by the works of the law...
through the law knowledge of sin

v.21 righteous apart from the law...but
witnessed to by the law

Verses 22-26 The relationship between successive phrases and clauses is not always obvious. Whereas these were simply translated literally in the KJV, the RSV seeks to make the passage more manageable in English by replacing a participle by a verb in v.24 'they are justified', by commencing a new sentence in v.25 'this was to show God's righteousness...', and by replacing a prepositional phrase with a full clause in v.26!

In its restructuring of v.25 the RSV does lose the third of a threefold epanaphora, preserved in the KJV, and so arguably obscures the structure of this key passage.¹⁴ It could be represented as follows:

But now the righteousness of God has been revealed
through the faithfulness of Christ
(for everyone who believes...);
through the redemption that is in Christ Jesus
(whom God purposed as a ἱλαστήριον);
through (the) faith(fulness) in his blood.

¹⁴ D.A. Campbell, *The Rhetoric of Righteousness in Romans 3:21-26*, (Sheffield; JSOT 65, 1992) 95

The Good News Bible (1976)(GNB)

We shall again print the RSV and GNB alongside each other verse by verse to better note the distinctive qualities of the GNB.

GNB

3:21 But now God's way of putting people right with himself has been revealed. It has nothing to do with law, even though the Law of Moses and the prophets gave their witness to it.

RSV

But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it,

The GNB breaks the verse into two sentences, paraphrases 'righteousness of God' and 'apart from law', and inserts 'of Moses' after 'Law' (capitalized). Hence this verse in the GNB has 34 over against the RSV's 22 words.

δικαιοσύνη θεοῦ: Exegetes have provided various interpretations of this key phrase (cf. 1:17):

- e.g. (a) 'the righteous standing that God gives'
(b) 'the righteous character of God'
(c) 'the righteous activity that comes from God'¹⁵

GNB cuts the Gordian knot and apparently opts for (c) 'God's way of putting men right with himself'. NB: the 1979 edition changed 'men' (the supplied object) to a less sexist 'people'.

χωρὶς νόμου is rendered rather freely 'It has nothing to do with law'. This together with its deferred appearance in the translation distorts the antithesis of the two νόμος phrases in this verse which as we have seen link it with the parallel antithesis in verse 20.

The interpolation 'of Moses' after 'law' is gratuitous. The phrase 'law of Moses', though rare in Paul, is common in the Gospels (and in the Apocryphal writings).

GNB, however, like RSV, retains the 'witness' of the law and the Prophets cf the imagery of the law court in verses 19-20.

¹⁵ See C E B Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Vol.I, (Edinburgh: T&T Clark, 1975) 91f.

GNB

3:22 God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all:

RSV

the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction;

The repetition of δικαιοσύνη δὲ θεοῦ anticipates a further explanation of the phrase. The addition of δε underlines this (cf. 9:30; 1 Cor 2:6). The GNB rendering again supplies a verb and an object to make explicit its interpretation. Like the RSV (but not KJV) the GNB also clarifies that the genitive is objective: 'through faith in Jesus Christ.' The ST διὰ πίστεως Ἰησοῦ Χριστοῦ is in fact ambiguous. The genitive could be subjective, or possessive or even generally descriptive (e.g. 'Christian faith').¹⁶

Which grammatical interpretation we choose is also influenced by our understanding of the meaning of the noun πίστις. Does the sense of the noun correspond to that of the active and intransitive forms of the verb πιστεύω ('I believe', 'trust') or does it mean 'faithfulness', 'reliability', 'firmness'?

Inevitably one's theological understanding of Paul's total argument will also be significant. Is the apostle focussing here on the work of Christ, or the human response, or both as G. Herbert, K. Barth and T. Torrance have maintained?¹⁷

It is not my purpose to argue here concerning the general thrust of Paul's usages of πίστις Χριστοῦ, but on the basis of comparison of the eight main occurrences (Gal 2:16, 20; 3:22; Rom 3:22, 26; Phil 3:9; and Ephes 3:12) and of Paul's immediate thesis in Romans, a subjective understanding is plausible. Furthermore, the term πίστις in the LXX and extra Biblical Greek seems to have the sense of 'reliability', 'faithfulness' or 'pledge' (rather than 'faith' or 'trust'), a reading which commends itself in other parts of the NT (e.g. the many occurrences in 1 and 2 Thessalonians; cf Mark 11:22, James 2:1; Rev 2:13; 14:12; Phil 3:9; Ephes 3:11).

In the immediate context of Rom 3:21-26 a non-objective understanding of πίστις Χριστοῦ is surely a live option. The chapter has begun with an assertion of the πίστις θεοῦ over against the unfaithfulness of His people. Then, in the midst of that divine operation whereby 'the righteousness of God' is brought to bear for guilty Jews

¹⁶ An excellent survey of the options and their implications is found in D.A. Campbell, *The Rhetoric of Righteousness in Romans 3:21-26*, (Sheffield: JSOT Press, 1992), 62-69.

¹⁷ The argument is taken up by G. Howard, 'Romans 3:21-31 and the Inclusion of the Gentiles', *HTR* 163 (1970) 228-31.

and Greeks, the faithfulness of Jesus Christ has been manifested to those who believe. Christ's faithfulness to death itself makes possible an atoning sacrifice that redeems lost men and women. This is God's way of righting wrong.

'to all who believe in Christ' GNB supplies an object v.12 'in Christ' to what was probably a standard self designation of the first disciples.

The emphatic use of *πάντας* balances the repeated 'all/every' in verses 19-20 and 23.

Verses 23-26 in the Greek are one sentence. GNB breaks it up into six sentences.

	GNB	RSV
3:23	everyone has sinned and is far away from God's saving presence.	since all have sinned and fall short of the glory of God,

GNB's 'Everyone has sinned' is unfortunate in that *πάντες*—'all'—links this statement with the 'alls' in 3:4, 9, 12, 19, 20.

Likewise 'is far away from God's saving presence' obliterates the *δόξα* motif in Romans (cf 1:23 and 8:18-21). The allusion is to Adam's fall which resulted in his forfeiting the glory of God. Commentators have drawn attention to a tradition of Jewish reflection on Adam's loss of the glory of God and its eventual restoration, reflected in the intertestamental writings.¹⁸

	GNB	RSV
3:24	But by the free gift of God's grace all are put right with him through Christ Jesus, who sets them free.	they are justified by his grace as a gift, through the redemption which is in Christ Jesus,

GNB renders verse 24 by a complete restructured sentence. The passive participle of *dikaiovw* is rendered 'all are put right'. 'All' is interpolated as is 'God's.'

The verb has already appeared three times (at 2:13; 3:4, 20) while its related noun form has appeared four times (1:17; 3:5, 21, 22). We can assume a law court analogy.

'through the redemption which is in Christ Jesus' (RSV) has become 'through Christ Jesus who sets them free'.

The traditional salvation term 'redemption' is thus replaced by a verbal construction. This is regrettable in that while the sense of 'emancipation' or 'liberation' may be

¹⁸ J. Dunn, *Romans 1-8*, (Dallas: Word Books, 1988) 168

uppermost, one could not rule out the component of 'ransom' found in contemporary usage particularly in view of Paul's teaching elsewhere about believers being bought with a price (cf 1 Cor 6:20; 7:23; Gal 3:13; 4:5) as well as other NT references (Mk 10:45; Mat 20:28; Act 20:28; 1 Tim 2:6; 1 Pet 1:18f; 2 Peter 2:1; and Rev 5:9). It is highly likely, too, from the use of λυτροῦν vocabulary in the LXX that the OT motif of God as Israel's redeemer from Egyptian slavery also lies behind Paul's usage.¹⁹

GNB

3:25-26 God offered him, so that by his death he should become the means by which people's sins are forgiven through their faith in him. God did this in order to demonstrate that he is righteous. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, in order to demonstrate his righteousness. In this way God shows that he himself is righteous and that he puts right everyone who believes in Jesus.

RSV

whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; ²⁶it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

The GNB rendering of Paul's sacrificial terminology in ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι is unsatisfactory.

The verb probably should be translated 'set forth' rather than 'intended' (*pace* Cranfield²⁰). The public nature of Christ's shameful execution is reflected in Acts 5:30; 10:39; Gal 3:1. This is in contrast with the private manipulation of blood in the Holy of Holies on the Day of Atonement.

ἱλαστήριον is almost exclusively an LXX word, used 21 times in Exodus, Leviticus and Numbers for the lid of the ark of the covenant, 'the mercy seat'. It is used here metaphorically. Traditionally it has been translated 'propitiation' or 'expiation'. Paul's exposition to this point implies a turning aside of God's wrath. But the passage presents God as the offerer rather than the beneficiary of the sacrifice.

By deciding to paraphrase the metaphor GNB reduces the shock value of the expression and severs the connection with the Temple cultus. Likewise the replacement of 'blood' by 'death' removes the association of 'the blood of sacrifice'

¹⁹ See C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Vol. I (ICC) (Edinburgh: T&T Clark, 1975, 206-7; J.D.G. Dunn, *Romans 1-8* (WBC) (Waco: Word Books, 1988) 169; J.A. Fitzmyer, *Romans* (Anchor Bible) (New York: Doubleday, 1992) 348.

²⁰ C.E.B. Cranfield, *Romans* Vol 1 (ICC) (T & T Clark: Edinburgh, 1975) 209

which Paul's readers would have known was the crucial part of the ritual, not least in the Day of Atonement sin offering (Lev 16 cf Heb 9:11-14; 1 Pet 1:19; Mark 14:24).

διὰ πίστεως GNB renders 'through their faith in him'. But as argued above it is more likely that pivsti" refers to Christ's faithfulness in death. How can human faith demonstrate God's righteousness? This interpretation also obviates the need to separate pivsti" from 'in his blood' which modern commentators feel compelled to do.

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ The RSV's 'This was to show his righteousness' is preferable because it does not lock up the reader to one interpretation e.g. 'God's own righteousness' (so GNB) or the alternate 'righteous status given by God'.

GNB fails to note the significance of the structure of verses 25c-26c in the Greek.

It is helpful to have these two parallel purpose constructions set out

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
ἐν τῇ ἀνοχῇ τοῦ Θεοῦ
πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
ἐν τῷ νῦν καιρῷ.

Actually GNB does twice reproduce 'in order to demonstrate...' but translates the two following uses of δικαιοσύνη Θεοῦ differently.

GNB restructures verses 25 and 26 in the interests of natural English. Thus following on the RSV 'God...was patient' is brought forward from verse 26 and 'he deals with men's sins' is interpolated into verse 26 'as a transitional device to make explicit the relation between the last part of verse 25 and the first part of verse 26'.²¹

Nida does not like latinate vocabulary, so in verse 26c 'just' and 'justifier' are replaced by 'righteous' and 'puts right' which is a fair exchange, and in fact superior to the RSV's mixed rendering 'righteous' and 'justifies'.

In translating τὸν ἐκ πίστεως Ἰησοῦ GNB makes even more explicit RSV's earlier interpretation by rendering this 'everyone who believes in Jesus'. Why did Paul not spell this out if this were his intent? Again I believe the 'faith(fulness)' referred to is that of Jesus and that a subjective genitive best fits the context.

²¹ B. Newman and E.A. Nida, *A Translators Handbook on Paul's Letter to the Romans*, (Stuttgart: UBS, 1973) 69.

Summary

As is common in NT teaching passages, the GNB's tendency to paraphrase results in a more verbose rendering of Romans 3:21-26 (174 words against RSV's 121 words).

We are reminded that 'dynamic equivalence' implies more than just contemporary, vernacular language. In practice DE requires that where a word or phrase in the ST may be open to several meanings of nuances one should be chosen and made explicit. An FC translation on the other hand will often retain in the RL the ambivalence of the ST.

In this, our sixth text, we noted that the GNB has followed lines of interpretation already suggested in the RSV but with less concern to preserve ST forms. The most significant result is the dissipation of ST motifs, e.g. δικαιοσύνη θεοῦ, δόξα as well as terminology from the Jewish sacrificial cultus such as ἀπολύτρωσις, ἱλαστήριον and αἷμα.

GNB also followed RSV in interpreting πίστις followed by the genitive to mean 'faith in'. I have suggested that this is both contrary to normal usage and to the argument of Paul in Romans 3:21-26. It is worth reminding ourselves that different languages put different grids on reality. Thus where in English we see a clear meaning distinction between 'belief' on the one hand and 'fidelity' on the other, it could be that for a Greek speaker πίστις covered both or perhaps represented a *tertium quid*—some sense of 'fixity' or 'firmness' which was suitable for a variety of contexts.

TL 1938/1952

²¹Tetapi sekarang dengan tiada bertorot sudah dinjatakan kebenaran Allah, jang disaksikan oleh Torat dan nabi-nabi, (*Kis. 10:43*) ²²jaitu kebenaran Allah oleh sebab iman kepada Jésus Keristus untuk sekalian orang jang pertjaja; karena tiada perbedaan, ²³sebab sekaliannja sudah berbuat dosa dan kurang kemuliaan daripada Allah, (*aj. 9, 19.*) ²⁴serta dibenarkan tjara karunia sahadja, dengan anugerah Allah, oleh sebab penebusan jang ada didalam Jésus Keristus, (*fs 5:1; Epes. 2:8*) ²⁵Jang dihadapan Allah mendjadi pendamai dengan djalan iman kepada darahnja, akan menundjukkan kebenarannja, sebab dibiarkannja segala dosa jang

teradahulu didalam masa pandjang sabar Allah, (*Iman. 16:12-15; Ibr. 4:16.*) ²⁶akan menundjukkan kebenarannja itu pada masa ini, bahwa Ia sendiri ada adil, dan Ia membenarkan pula orang jang menaruh iman kepada Jésus.

TB 1974

Manusia dibenarkan karena iman 3:21-31

²¹Tetapi sekarang, tanpa hukum Taurat kebenaran Allah telah dinyatakan, seperti yang disaksikan dalam Kitab Taurat dan Kitab-Kitab para nabi, ²²yaitu kebenaran Allah karena iman dalam Yesus Kristus bagi semua orang yang percaya, Sebab tidak ada perbedaan. ²³Karena semua orang telah berbuat dosa dan telah kehilangan kemuliaan Allah, ²⁴dan oleh kasih karunia telah dibenarkan dengan cuma-cuma karena penebusan dalam Kristus Yesus. ²⁵Kristus Yesus telah ditentukan Allah menjadi jalan

pendamaian karena iman, dalam darahNya. Hal ini dibuatNya untuk menunjukkan keadilanNya, karena Ia telah membiarkan dosa-dosa yang telah terjadi dahulu pada masa kesabaranNya. ²⁶MaksudNya ialah untuk menunjukkan keadilanNya pada masa ini, supaya nyata, bahwa Ia benar dan juga membenarkan orang yang percaya kepada Yesus.

BIS 1985

Bagaimana Allah memungkinkan manusia berbaik dengan dia

²¹Tetapi sekarang Allah sudah menunjukkan jalan bagaimana manusia berbaik dengan dia; dan caranya itu tidak ada sangkut pautnya dengan hukum agama Yahudi. Buku-buku Musa dan buku-buku nabi-nabi justru menyatakan hal itu, ²²bahwa Allah memungkinkan manusia berbaik dengan dia, hanya kalau manusia percaya kepada Yesus Kristus. Allah berbuat ini untuk semua orang yang percaya kepada Kristus; sebab tidak ada perbedaannya: ²³Semua orang sudah berdosa dan jauh dari Allah yang hendak menyelamatkan mereka. ²⁴Hanya karena rahmat Allah saja yang diberikan dengan cuma-cuma, hubungan manusia dengan Allah menjadi baik kembali; caranya ialah: manusia dibebaskan oleh Kristus Yesus. ²⁵Allah mengurbankan Kristus Yesus supaya dengan kematiannya itu manusia dinyatakan bebas dari kesalahan kalau mereka percaya kepadanya. Allah berbuat begitu untuk menunjukkan keadilannya. Sebab pada masa yang lampau Allah sudah berlaku sabar terhadap dosa-dosa manusia, sehingga ia tidak menghukum mereka. ²⁶Tetapi sekarang ia bertindak terhadap dosa

untuk membuktikan keadilannya. Dengan cara itu ia menunjukkan bahwa dirinya benar; dan setiap orang yang percaya kepada Yesus, dinyatakannya sebagai orang yang sudah berbaik kembali dengan Allah.

Alkitab Terjemahan Lama (1938/1952)(TL)

It is always of interest to read the TL because it often preserves Dutch traditions of exegesis not espoused in the British or American schools.

The sub-title given to our passage reads 'God Reveals His Righteousness Because of Faith' *Allah menyatakan kebenarannya oleh sebab iman*. The 'because' comes as a surprise in a translation emanating from the Reformed tradition!

TL is a similar translation to the RSV. It preserves key motifs and terminology from the ST, e.g. *kebenaran Allah* 'righteousness of God', *kemuliaan* 'glory', *penebusan* 'redemption', *torat* 'law', *darah* 'blood'.

Three differences from the RSV are found in verse 25:

- a) Instead of 'whom God put forward' we find 'whom in the presence of God'—*Jang dihadapan Allah* ...
- b) Instead of 'as an expiation' TL has 'became a peacemaker'—*mendjadi pendamai*
- c) Instead of RSV's rather free 'by his blood, to be received by faith' TL has 'by the way of faith in his blood'—*dengan djalan iman kepada darahnya*, which preserves the order of the Greek.

With regard to Paul's general play on the δικαιο- word group, this is faithfully reproduced in the Malay-Indonesian TL. The adjective used is *benar*, the noun *kebenaran*, the verb *membenarkan*. The only exception to this concordant translation of the Greek word group in the TL is in verse 26 where the adjective δίκαιος is rendered by *adil* 'just' rather than *benar* which more usually means 'true' than 'just'.

Alkitab Terjemahan Baru (1976)(TB)

The sub-title is almost as strange as that of TL 'Mankind is justified **because** of faith'—*Manusia dibenarkan karena iman*. The 'because of faith' is repeated in verse 22.

The language of TB is typically more free flowing and contemporary. Key motifs and terms are retained as in TL and the same renderings of these are used as in TL. With regard to the translation of the δικαιο- word group there are some changes: *benar*

replaces *adil* in verse 26 to restore the word play of the Greek lost in TL, but, then strangely *adil* unexpectedly replaces *benar* in the noun form (v.12 *keadilan*) in verses 25 and 26a.

Verse 25 is now broken up into 2 sentences.

The first now reads 'Christ Jesus has been appointed by God to become the way of peace/reconciliation because of faith, in his blood' which follows the Greek order but removes the connection between 'faith' and 'in his blood'. The 'because of faith' did attract some criticism when TB was published but, as we have seen, the tradition was already in TL.

Both TB and TL like RSV promoted 'in God's forbearance' from the beginning of verse 26 to the end of verse 25.

TB provides the classifier *kitab* 'book' and its plural before both 'the Law' and 'the prophets'.

Alkitab Kabar Baik Bahasa Indonesia Sehari-hari (1977/1985)(BIS)

The title is a virtual translation of that in GNB (and preferable to that of TL and TB!) 'How God puts mankind right with Him'.

We are immediately aware of the DE tendency to expand and explain didactic passages. TL had 106 words, TB 113 words, but BIS takes 173 words to render the 99 Greek words in the ST.

Following the example of GNB, BIS paraphrases key terms δικαιοσύνη θεοῦ, δόξα and even νόμος (which GNB retained), as well as eliminating the sacrificial figures in verse 25: ἀπολύτρωσις, ἱλαστήριον, αἵμα are all paraphrased.

In fact BIS is more free than GNB. The 'law' in verse 21 becomes 'laws of the Jewish religion'. TB had inserted the classifier *kitab* before 'the law' and 'the prophets'. This is now replaced in BIS with 'books of Moses and books of the prophets'. The play on 'law' disappears and the classifier *buku* is irreverent in an Islamic society.

BIS reads as a translation of GNB rather than of the ST, with occasional independent flourishes such as the interpolation at the end of verse 25 'such that he did not punish them' in addition to the GNB's interpolation at the beginning of verse 26 'But in the

present time he deals with their sins' which BIS faithfully reproduces! On checking the UBS *Translators Handbook on Romans* one finds that the translator is urged to put such explanations into the translation of verses 26 and 27 to make clear that 'God is concerned with men's sins'.²²

Summary

We see once again the remarkable influence of Nida and the GNB on the Indonesian DE version BIS such that the observations made above on GNB are again apt for BIS. The striking feature of this modern Indonesian translation, however, is that it is more influenced by its Western model (GNB) than by sensitivity to the Indonesian context. Thus the disappearance of sacrificial terminology in Romans 3:25 along with other terms (not least δόξα and νόμος) fails to recognize not only their centrality in the ST but also their naturalness in the Indonesian context where the Islamic religious milieu takes for granted familiarity with animal sacrifice, 'law', and the concept of 'glory'.

²² B. Newman and E.A. Nida, *A Translators Handbook on Paul's Letter to the Romans*, (Stuttgart: UBS, 1973) 69

TEXT 7 REVELATION 20

Introduction: The Genre Of Revelation

The past century has seen the emergence of a bewildering variety of critical tools for Biblical scholarship: form and redaction criticism, canon criticism, social scientific analysis, lexical semantics, literary criticism etc. One of the more recent and important disciplines is genre criticism.

From one point of view genre criticism is hardly new. From the earliest centuries readers of the NT have recognized that it comprises four different types of books which cannot be approached in identical ways: the Gospels, the Acts of the Apostles, the Letters and Revelation. Only recently, however, has there been self-conscious reflection on the literary character of the different Scripture genres and their relationship to similar non-canonical works within their Jewish or Greco-Roman contexts.¹

Thus there are no other biographies quite like the Gospels. Yet Luke 1:1-14 alerts us to links with contemporary Greco-Roman histories. With regard to the Epistles Adolf Deissmann's study of Egyptian papyri and his twofold classification of 'real' and 'non-real' letters stimulated subsequent studies which tended to analyze the Letters functionally or rhetorically.

Revelation is a work that calls out for genre criticism. Formally it shares the features of prophecy, apocalyptic and letter.

Traditionally the book has been primarily studied as prophecy with fiercely different schools of interpretation emerging along temporal (preterist, historicist, idealist and futurist) and millennial (premillennial, amillennial) lines. This prophetic approach has often encouraged the reading of the Apocalypse in terms of current events down through the centuries. Hal Lindsey's best-selling book *The Late Great Planet Earth*² published in the 1970s is a salutary recent example. The imagery of Revelation is of such an archetypal nature as to fit well with world events in many eras.³

Despite the unique place that Revelation occupies in the Canon of Scripture this does not mean that it is without literary counterparts from which helpful insights can be

¹ See D.E. Aune, *The New Testament in its Literary Environment*, (Philadelphia: Westminster, 1987).

² H. Lindsey with C.C. Carlson, *The Late Great Planet Earth*; (Grand Rapids: Zondervan 1970 & Melbourne: S John Bacon, 1972)

³ On archetype in Revelation see N. Frye, *The Great Code: The Bible and Literature*, (San Diego: Harcourt, Brace and Jovanovich, 1983).

derived. Within the first five verses of his prologue John provides three different categories to describe his work. 'Ἀποκάλυψις'—'revelation' is the first word John writes and 'apocalyptic' has become the term most commonly used to describe the class of writings with which it is seen to be related. In verse 3 John goes on to describe his work as a 'prophecy'. Then in verse 4 (cf. v.11) he proceeds as though he is composing a letter that is intended to be read in church like those of the Apostle Paul. The subsequent letters to the seven churches in chapters 2-3 and the conclusion (22:6ff cf Col 4:16) underline this purpose. Before the NT writers we find that the letter had become established in Greek literature as a form of instruction used by philosophers, moralists, physicians etc. It is not surprising therefore that the Apostle Paul and the other NT writers adopted this convention to their own purposes.

To call the Revelation of John 'apocalyptic' is strictly speaking tautologous, but it is a convenient way of stressing that the composition is not completely *sui generis*. There is in fact a genre of revelatory literature, particularly Jewish literature such as Daniel 7-12, 4 Ezra, 2 Baruch, the Apocalypse of Peter, and the Apocalypse of John the Theologian.

In the Old Testament, prophecy addressed the historical covenant relationship between God and Israel which was breached or maintained within history and whose fulfilment was envisaged in strictly historical terms. But the apocalyptic movement, emerging from a prophetic matrix, fed on the pessimistic conditions in the immediate post exilic period, displaying an increasing indifference to the historical arena as the place from which divine action would come. Coupled with this extra mundane preoccupation, one finds increasing use of myth, particularly ancient Near East creation myths to focus on the principalities and powers in heavenly places.⁴ Recent studies have concentrated on the social function of Revelation.⁵

However, it is imperative that the *Revelation of John* not be forced to conform to some arbitrary construct drawn up on the basis of a diverse group of writings. As Leon Morris has pointed out, Revelation differs from 'typical apocalypses' in that a) it frequently refers to itself as a prophecy b) includes prophetic calls for repentance c) is not pseudonymous d) is pervaded by optimism e) does not retrace past history in the guise of prophecy f) has a realized eschatology g) has little angelic interpretation and h) affirms that the Messiah has already come and made atonement.⁶

⁴ cf W.J. Dumbrell, 'Daniel 7 and the Function of OT Apocalyptic', *RTR* 34 (1975), 16-23.

⁵ e.g. 'Early Christian Apocalypticism: General Social Setting', *Semeia* 36 (1986).

⁶ L. Morris, *The Book of Revelation*, (Leicester: IVP; Grand Rapids: Eerdmans 1987) 25-27.

Our interpretation of Revelation must not be primarily determined by external factors (e.g. Greek drama, imperial games, paschal liturgy) but by the inner structure of the book. Having asserted the preeminence of the formal features of the book, however, one must quickly admit that no scholarly consensus has been reached.

On the one hand there are those who expound the septenary or seven-fold structure. Thus A.Y. Collins provides the following outline.⁷

1. Prologue 1:1-8
2. The seven messages 1:9-3:22
3. The seven seals 4:1-8:5
4. The seven trumpets 8:2-11:19
5. Seven unnumbered visions 12:1-15:4
6. The seven bowls 15:5-16:21
 - Babylon appendix 17:1-19:10
7. Seven unnumbered visions 19:11-21:8
 - Jerusalem appendix 21:9-22:5
8. Epilogue 22:6-21

On the other hand Schussler-Fiorenza detects a chiasmic structure:⁸

- A Prologue 1:1-8
- B Inaugural vision and letter septet 1:9-3:22
- C Seven-sealed scroll vision 4:1-9:21; 11:15-19
- D Small prophetic scroll 10:1-15:4
- C' Seven-sealed scroll vision, continued 14:1,5-19:10
- B' Visions of judgement and salvation 19:11-22:9
- A' Epilogue 22:10-22:21.

The interpreter of Revelation does face a hermeneutical minefield. But commonsense reminds us that the book would have been intelligible to its original addressees. Beasley-Murray likens the writer to a modern political cartoonist.⁹ For us, many of the creatures and situations sound grotesque. But just as the modern cartoonists might use the Russian bear, the Chinese dragon and the British lion, so the original readers of Revelation would have recognized the symbols and caricatures that portrayed the

⁷ A.Y. Collins, *The Combat Myth in the Book of Revelation*, Harvard Dissertation in Religion 9 (Missoula: Scholars Press, 1976).

⁸ E. Schussler-Fiorenza, *The Book of Revelation: Justice and Judgement*, (Philadelphia: Fortress Press, 1985) 175-176

⁹ G.R. Beasley-Murray, *The Book of Revelation* (NCB) (London: Oliphants, 1974) 17.

contemporary political forces and spiritual powers, just as the readers of Daniel 7 would have recognized the monsters that emerge from the sea as variants of Tiamat the sea monster that defied heaven. So John makes free use of conventional material both prophetic and apocalyptic.

As the vision of the Lord in chapter 1 introduces the seven letters, so the vision of God and the Lamb in chapters 4-5 introduces the main body of the book occupying a crucial position in its structure and the key to its theology. There follows a sequence of events that lead to the unveiling of the final kingdom (chapters 6-19). It is probable that the three sequences of messianic judgements portrayed in the symbolism of seals, trumpets and cups of wrath are to be understood as parallel and alternative descriptions rather than a chronological series of events leading to the parousia.¹⁰

The only other comment to be made on the structure of the book is the repetition of the phrase 'in the Spirit'. Each of the four occurrences of this stock phrase is in a context where a heavenly intermediary enters the narrative. On each occasion the prophet is in a different place:

1:10-11	on Patmos
4:1-2	in heaven
17:1-3	in a wilderness
21:9-10	on a great, high mountain

Revelation Chapter 20¹¹

The choice of this chapter in Revelation was arbitrary. I am aware that 'it has been the paradise of cranks and fanatics on the one hand and literalists on the other'.¹² I am not aware of any treatment of it in *The Bible Translator* or other UBS publications.

GREEK TEXT

20 Καὶ εἶδον τὸ ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα
τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστὶν τὸ
Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη 3 καὶ

¹⁰ G.R. Beasley-Murray, *The Book of Revelation*, (London: Oliphants, 1974) 30-32.

¹¹ Helpful treatments of this chapter include G.R. Beasley-Murray, *The Book of Revelation*, (London: Oliphants, 1974) 284-304; G.B. Caird, *The Revelation of St John the Divine*, (London: A.&C. Black, 1966) 249-60; R.H. Mounce, *The Book of Revelation* (NICNT) (Grand Rapids: Wm.B. Eerdmans, 1977) 351-67.

¹² G.B. Caird, *The Revelation of St John the Divine*, (London: A. & C. Black, 1966) 249

ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν
 ἐπάνω αὐτοῦ, ἵνα μὴ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ ^ο1 τὰ
 χίλια ἔτη. Ἦ μετα ταῦτα δεῖ ^ς λυθῆναι αὐτὸν ² μικρὸν χρόνον. 4
 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτοὺς καὶ κρίμα ἐδόθη
 αὐτοῖς, καὶ Ἦ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν
 Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν
 τὸ θηρίον ἢ οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ
 τὸ μέτωπον ἢ καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ ἔζησαν καὶ
 ἐβασίλευσαν μετὰ τοῦ Χριστοῦ ¹ χίλια ἔτη. 5^ο οἱ λοιποὶ τῶν
 νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. Ἦ Αὕτη ἡ
 ἀνάστασις ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
 ἀναστάσει τῇ πρώτῃ. ἐπὶ τούτων ὁ
 'δεύτερος θάνατος' οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ
 καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν 'μετ' αὐτοῦ' ^ο[τὰ] χίλια ἔτη.
 7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς
 φυλακῆς αὐτοῦ 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη ^οτὰ ἐν ταῖς
 τέσσαρσιν γωνίαις τῆς γῆς, τὸν Ἰνδὸν καὶ τὴν Μαγὼν, ¹ συναγαγεῖν
 αὐτοὺς εἰς ^ο1 τὸν πόλεμον, ὧν ὁ ἀριθμὸς ^ο2 αὐτῶν ὡς ἡ ἄμμος τῆς
 θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ
 ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων ἢ καὶ τὴν πόλιν τὴν
 ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν
 αὐτούς. 10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν
 λίμνην τοῦ πυρὸς ἢ καὶ τοῦ θείου ὅπου ^οκαὶ τὸ θηρίον καὶ ὁ
 ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς ^οεἰς
 τοὺς αἰῶνας τῶν αἰώνων. 11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
 τὸν καθήμενον ἐπ' αὐτόν, ὃν ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ
 καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὗρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς
 νεκρούς, ^οτοὺς μεγάλους καὶ τοὺς μικρούς, ἔστῶτας ἐνώπιον τοῦ
 θρόνου καὶ βιβλία ἠνοίχθησαν, καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ
 ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν
 'τοῖς βιβλίοις' κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν ἡ θάλασσα
 τοὺς ἑνεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν
 τοὺς ἑνεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ
 ἔργα ^ο1 αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν
 λίμνην τοῦ πυρὸς. ^ο οὗτος ὁ 'θάνατος ὁ δεύτερός' ἐστὶν, ἡ λίμνη
 τοῦ πυρὸς. 15 καὶ εἴ τις οὐχ εὗρέθη ἐν 'τῇ βίβλῳ' τῆς ζωῆς
 γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς.

The Greek Text

R.H. Charles called Revelation 20 'a constant source of unsurmountable difficulty to the exegete' and could see no way to solve the problem except by a radical rearrangement of the text which he proceeded to carry out.¹³ He expressed amazement at this perceived disorder in the concluding part of Revelation because elsewhere he found 'a structural unity and a steady development of thought from the first chapter to the close of 20:3'.

The 26th edition of Nestle-Aland's Greek NT reminds us that the textual scene and history of the Book of Revelation differ greatly from the rest of the NT writings. There is a relative paucity of early Greek witnesses. It is absent from codex B and poorly represented in \aleph . So the Textus Receptus merits greater attention than it normally obtains.

However, Charles' lament about the logic of Revelation 20 cannot be blamed on the available Greek text. It is straight forward, however poorly attested (relatively speaking). Hence Metzger's Textual Commentary notes only 3 minor textual variants.

Verse 2 ὁ ὄφις ὁ ἀρχαῖος a nominative variant, is preferred over the normal accusative found in the Textus Receptus, since Revelation regularly retains the nominative forms for titles or proper names.

Verse 6 there is an even balance between those MSS that have an article before χίλια ἔτη and those that do not.

Verse 9 [fire came down] 'from heaven' has seven variants e.g. 'from God', 'out of heaven' from God' etc.

¹³ R.H. Charles, *A Critical and Exegetical Commentary on the Revelation of St John*, 2 vols, (ICC) (Edinburgh: T&T Clark, 1920) 144ff.