Translating נֶפֶשׁ in the Psalms into Chinese

--an exercise in intergenerational, literary Bible translation[1]

by

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[1] Additional material is available in a separate document.

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Acknowledgements

Abbreviations[2]

1. Bible translations

Chinese Bible versions

CUV	和合本=Chinese union version	
RCUV	和合本修訂版=Revised Chinese union version	
CNV	聖經新譯本=Chinese new version	
LZZ	呂振中譯本=Lu Zhen Zhong Bible translation	
TCVRE	現代中文譯本修訂版= Today's Chinese version: revised edition	
CCB	當代譯本修訂版=Chinese contemporary Bible	
CNET	新英語譯本聖經中譯本=Chinese new English translation	
DCT	新譯簡明聖經=The holy Bible: a dynamic Chinese translation	
CNLT	新普及譯本=Chinese new living translation	
CCV	新漢語譯本=Contemporary Chinese Version	
CSB	中文標準譯本=Chinese Standard Bible	
WCB	環球聖經譯本=Worldwide Chinese Bible	

English Bible versions

NIrV	New International Reader's Version
LEB	Lexham English Bible

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[2] Except for the abbreviations listed here, the rest of the abbreviations in this study follow those in *The SBL handbook of style* 2014.

2. General abbreviations

1cs/p	first person, common, singular/plural
2ms/p	second person, masculine, singular/plural
2fs/p	second person, feminine, singular/plural
3ms/p	third person, masculine, singular/plural
3fs/p	third person, feminine, singular/plural
cent.	century
HDC	漢語大詞典=Hanyu Da Cidian (Chinese Dictionary)
IBTT	Intergenerational Bible Translation Team
IBTTV	Intergenerational Bible Translation Team Version
IIM	Intentional Intergenerational Ministry
LiFE	Literary Functional Equivalence
MCD	現代漢語詞典=Modern Chinese Dictionary
SL	source language
TL	target language

Chapter 1

Introduction

1.1 The gap

The traditional rendering of the Hebrew anthropological term נֶ֫פֶשׁ, occurring 754 times in the Old Testament (OT), is 'soul'.[1] Very early on, this is questioned by Parkhurst (1778:408) and Briggs (1897:30). The former asserts that no passage in the OT indicates that נֶ֫פֶשׁ has the meaning 'soul'. The latter contends that 'soul in English usage at the present time conveys usually a very different meaning from נֶ֫פֶשׁ in Hebrew'. The same position is held today by many biblists. For example, Brueggemann (1997:453) also argues that it is 'unfortunate that…נֶ֫פֶשׁ is commonly rendered "soul"'.

Such stereotypical rendering as soul has led to stimulating Christians, influenced by Greek philosophy, to advocate the formulation of the constituent parts of human beings, e.g., dichotomy. This results in controversy on the issue of Hebraic conception of human beings for centuries (Murphy 2006:17). Murphy (2006:36) laments, 'most of the dualism that has appeared to be biblical teaching has been a result of *poor* translation (italics added). Nida (1952:65-66) (see §2.3.2.2.2.3) further points out that viewing נֶ֫פֶשׁ as soul is to neglect the literary or situational context. This not only causes inaccurate interpretation and misunderstanding, but also diminishes the word's wealth of referents (e.g., breath, life, living thing, person, self).

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[1] For example, in KJV, the majority of נֶפֶשׁ is rendered as 'soul' (475 out of 754 occurrences).

This issue has impacted the Chinese Christian community in many ways. Watchman Nee (1903-72), arguably the most influential theologian in the Chinese Christian evangelical world of the twentieth century (Zēng 2011:161), misunderstood the principle of literal translation and thus insisted that the only appropriate translation of נֶפֶשׁ is '魂 *hún* (soul)' (Nee 2006[1928]:47-48). This interpretation was incorporated in his views of trichotomy which directly or indirectly influenced 70 per cent of Chinese Christians (Lǐ 2004:309). As a result, Nee's tripartite anthropology not only stimulates Chinese Christians' negative attitude towards the physical part of life in this world, but also causes high controversy among contemporary Chinese theologians today (Zēng 2011:160, 162).

Although criticized by Nee (2006[1928]:28-29), the *Chinese union version*'s translations of נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)' or '靈 *líng* (spirit)' play a crucial role in reinforcing Chinese believers' acceptance of Nee's tripartite anthropology since it is the most popular, authoritative and influential Bible version in contemporary Chinese Christian communities (Zhuāng 2010:41). If נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)' or '靈 *líng* (spirit)'[2] is problematic, its translation as '心 *xīn* (heart)'[3] calls for reconsideration as well. This is because in Chinese understanding, the implication of the trichotomy of '靈, 魂, 體 *líng, hún, tǐ* (spirit, soul, body)' is almost synonymous to that of the trichotomy of '靈, 心, 身 *líng, xīn, shēn* (spirit,

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[2] In the *Chinese union version* (CUV), נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)' occurs 23 times; as '靈 *líng* (spirit)' four times (Ráo 2010:240).

[3] In CUV, נֶפֶשׁ as '心 *xīn* (heart)' occurs about 180 times (Ráo 2010:240).

heart, body)'.[4] The latter is even more prevailing and common in Chinese thinking (Zēng 2011:164).

The aforementioned issues in both Chinese and Western Christian communities result from the misinterpretation and mistranslation of נֶפֶשׁ. Therefore, it is necessary to determine its correct meanings. However, the word נֶפֶשׁ is not easy to define, just as Jacob (1974, 9:617) notes. Making the task of determining its meaning even harder is the influence from etymological considerations, which put some senses to the polysemous word נֶפֶשׁ, such as neck/throat, and sustenance, etc. (Tawil 2009: 244-246). In the past decades, Christian scholars have identified this as the fallacy of etymology, especially for a word with high occurrences (Barr 1961, Ch. 6; Silva 1994, Ch. 1; Carson 1996:28-33).

Unfortunately, prominent Chinese and English Bible versions and dictionaries seem to have been influenced by etymological studies. For example, נֶפֶשׁ as neck/throat is found in, e.g., Ps 69:1 (e.g., LZZ, TCVRE, CNET, NIV2011, ESV, NRSV). Another example of the influence is probably demonstrated by the divergence in the meaning of נֶפֶשׁ between TDOT and DCH. TDOT has only six different lexical meanings, which include throat/gullet (Seebass 1998, 9:497-517). DCH has twelve meanings, which include palate/throat/gullet, neck, sustenance, perfume, and sepulcher/funerary monument, etc. (Clines 2001, 5:724-734). The divergence in the two dictionaries is probably influenced by the extent to which etymology is applied.

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[4] The common word order of '靈, 心, 身 *líng*, *xīn*, *shēn* (spirit, heart, body)' is '身, 心, 靈 *shēn* , *xīn* , *líng* (body, heart, spirit)'. Such change is to make the comparison between this trichotomy and that of '靈, 魂, 體 *líng, hún, tǐ* (spirit, soul, body)' more easily.

Another possible reason for the divergence is the fact that lexicographers derive their meanings from various existing sources, for example, those collected in grammar books and translations (Silva 1994:137). The different senses of נֶפֶשׁ in Ps 23:3 in the foregoing dictionaries may be such a case. TDOT takes its meaning as a 'whole person' (Seebass 1998, 9:510); while DCH views it as belonging to the category of 'soul, heart, mind' (Clines 2001, 5:725). This brings out another issue, that is, the divergence in the translations of נֶפֶשׁ in different Bible versions,[5] which confirms Jacob's observation (1974, 9:617), the term נֶפֶשׁ is 'as hard to define as it is to translate'.

The foregoing discussion shows that it is necessary to determine the semantic range of נֶפֶשׁ and reconsider its translations in the OT since erroneous translation leads one to misinterpret and misunderstand God's Word. It also underlines the importance of the translators' accurate understanding of translation theory and the text in order to avoid exegetical fallacies such as those made by Nee. Thus, it is essential to explore translation studies, which developed into an independent discipline in 1970's (Snell-Hornby 2006:40-41), and choose a translation method for the present translation exercise even if this study does not undertake a complete translation. This is in accordance with the argument in Péng's (2012:14) 'Contemplating the future of Chinese Bible translation: a functionalist approach', where he shows the importance of informing the audience of the method and theory employed in Bible translation. Péng's argument indirectly reflects a critical issue with

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[5] For example, in Gen 35:18, נֶפֶשׁ is rendered differently in Chinese and English versions, such as '氣 qì (breath)' in RCUV, CNV, LZZ, TCVRE, CNET, NIV2011, '靈魂 líng hún (spirit-soul)' in CUV, CCV, NASB1995, ESV, NRSV, or 'life' in LEB.

contemporary Chinese Bible translation; i.e., there is no rigorous, systematic translation theory and method drawing upon translation studies used in Chinese Bible translation projects even though this discipline has been undergoing a renaissance in China since the late 1970's (Gentzler 2008:117). For example, the *Contemporary Chinese version* (NT) of 2010 lists three translation principles and five translation steps in its preface, which do not provide a specific, systematic approach from the perspective of translation studies.

Another critical issue with contemporary Chinese Bible translating is the fact that there is no readable Chinese Bible version rendered directly from the original languages for children. As a homeschooling mother of two sons and children's worker within evangelical churches for about 15 years, the present author has observed that children usually have difficulty in understanding the translations of the most popular Bible version, i.e., the *Chinese union version* (CUV) published in 1919. As to other easier versions, the *Today's Chinese version: revised edition* (TCVRE), directly translated from the original languages, targets readers in the junior high school reading level. The *Chinese contemporary Bible* (CCB) is also translated from the original languages and is designed for a general audience with a seventh grade education or above. The *Chinese new living translation* (CNLT) is a paraphrased version, whose translation is mainly based on *New living translation* (NLT 1971). *The holy Bible: a dynamic Chinese translation* (DCT) is based on the *New international version* and the *New American standard Bible*, whose target audience are young and older readers. Though the latter two versions might be easier than TCVRE and CCB, they are not translated according to the original texts and are not widely accepted by Chinese Christians due to the popularity of CUV. This means there is

space for further development regarding a Chinese Bible version that is readable for and accepted by children.

In this regard, some might argue that children need a Bible in their own language. However, when English Bible versions suitable for children whose first language is English, such as the NIrV and *the Easy-to-Read-Version*, are analysed, they demonstrate the use of wider vocabularies and more complex sentence structures than those in Wycliffe Associates' EasyEnglish, a version for those who are 'from a wide diversity of cultures and who speak a wide range of mother tongues' (Betts 2003). These findings indirectly support the present researcher's argument that for children as first-language speakers, a general Bible version is suitable and acceptable (Malherbe 2005:12). Children's competence with first language will be further explored later.

In contemporary Bible translation, team work (Hill, Gutt, Hill, Unger, and Floyd 2011:268; Wendland 2004:371; Larson 1998:513) and the integration of the theories of various disciplines are indispensable (Cheung 2013:13). Drawing upon this, the researcher explores theories from different fields, including translation studies, childhood studies, and intergenerational ministry, and finds it important to bring together and train an intergenerational Bible translation team to produce a comprehensible Chinese Bible version for readers of all ages, including children. This is briefly discussed as follows.

Firstly, in the West, due to the dysfunction of family and the indifference of society in the postmodern era, an Intentional Intergenerational Ministry (IIM) is encouraged in neighborhoods, communities, corporations, organizations and churches (Gambone

1998:v). For Gambone (ibid.:vii), IIM possesses the potential to 'start a movement to bring Christ's intergenerational message of unconditional love to an aging society suffering from generational isolation, separation and neglect'. This is also a critical issue for the contemporary Chinese community in mainland China in that it is experiencing an aging society resulting from the one child policy (Hé 2014; Powell 2012:iii) and suffering from generational separation caused by urbanization and modernization (Powell 2012:39).

Although IIM is still viewed 'as something outside of the core mission of the congregation' (Gambone 1998:vi), some churches are focussing on this ministry (Ross 2006). The present author has already put it into practice for more than a decade in the settings of home education and children's ministry at church. The author witnesses the practicability of different generations serving, studying, and playing together and sees how the interaction of various generations is advantageous to all. Therefore, structuring and facilitating an intergenerational team to participate in Bible translation is a feasible exercise. This could be regarded as a good example of IIM that involves different generations, including children who have been marginalized by modern churches (Allen 2014:9;[6] Sadler 2000:120).

Secondly, the enterprise of Bible translation is often accomplished by a translation committee consisting of middle-aged Biblical scholars and experts whose speech becomes more conservative, as showed by community studies of variation, that

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[6] Allen laments, 'children face the marginalization and oppression of a modern church that does not take them seriously as co-participants in its ministry'.

'increasing age corresponds with increasing conservatism in speech' (Eckert 1997:152). Social dialect research also indicates that vernacular speech is:

> …high in childhood and adolescence, and then steadily reduce[s] as people approach middle age when societal pressures to conform are greatest. Vernacular usage gradually increases again in old age as social pressures reduce (Holmes 2001:168).

Therefore, in order to produce a new translation that may be effective and accepted by all age groups, including children, it seems important to involve children, adolescents, even senior adults in the process of Bible translation.

As to the question of whether children are competent to participate in the process of Bible translation, Mishler (Black 1979:39) asserts that 'first grade children and adults do not differ significantly in the length of their utterances including their questions…first grade children have the ability to vary speech style, and to use features of adult conversation'. Kornei Chukovsky (1971:7) comes to the same conclusion based on his research among Russian-speaking children. He fully agrees with A.N. Gvozdev who states:

> At [the age of eight] the child has already mastered to such a degree the entire complicated grammatical system, including the finest points of esoteric syntactic and morphological sequences in the Russian language, as well as the solid and correct usage of many single exceptions, that the Russian language, thus mastered, becomes indeed his own (Chukovsky 1971:10).

Therefore, children might not be fully competent in writing their language but they can still be competent in spoken language. This is sufficient for them to join in the discussion of Bible translation. And their participation, in turn, can help produce a general Bible version suitable for both young and adult readers.

A translation project involving as many readers as possible in areas such as contextualization and consultation may produce a version that is more acceptable (Wendland 2011:407). This pioneering argument encourages the researcher to suggest that children should be involved not only in the operations of contextualization and consultation, but also in the latter part of composing a provisional translation in the production of readable Bible versions for young readers. This is because they can help suggest or determine words, phrases, or sentences that are really understandable to them.

1.2 Bridging the gap

Given the foregoing issues, the researcher proposes that convening and training an intergenerational translation team to participate in Bible translation is a promising exercise, through which the problematic translations of נֶפֶשׁ in the Chinese OT will be addressed. Furthermore, the team will contribute to produce a Chinese Bible version readable for readers of all ages, including children.

1.3 Objectives of the study

The main objective of the present research is to explore the best way to render the Hebrew word נֶפֶשׁ in the Psalms in contemporary Chinese. What follows are the five subsidiary objectives:

First, the researcher explores Chinese Bible translation history, which is connected to the early development of Bible translation history as a whole.

Second, the researcher explores translation theory and then selects an approach for the present translation enterprise.

Third, the researcher explores the contribution that young Bible readers can make to the translation process.

Fourth, the researcher studies the possible meanings of the Hebrew word נֶפֶשׁ and how they are applied, especially in Chinese versions.

Fifth, the researcher explores the translation process as an intergenerational Bible translation team attempts to render the Hebrew word נֶפֶשׁ in the Psalms into contemporary Chinese and to produce a translation readable for all generations.

1.4 Outline

The present dissertation is divided into six chapters.

Chapter one: Introduction

Chapter 1 first describes the problem for the present research and suggests a way to solve the problem. Then, the research objectives are presented, followed by the outline of the study, the hypothesis, the definitions, the delimitations, the presuppositions and the value of such a study.

Chapter two: Bible translation through a literary approach

Chapter 2 comprises two major sections. The first section begins by tackling the history and major issues of Chinese Bible translation, which are divided into two

parts: (1) the early development of Bible translation history, and (2) the history and major issues of Chinese Bible translation.

The second section provides a critical descriptive overview of the developments of translation studies. This is demonstrated chronologically by Bassnett and Lefevere's three models before the 20th century, followed by Snell-Hornby's observation on the developments of translation studies from the 20th century onwards. This section concludes with the selection of Wendland's Literary Functional Equivalence as the theory and method for the present translation task.

Chapter three: Children as crucial members of an intergenerational Bible translation team

Chapter 3 begins with the premise that children are important members of God's people, a fact which is substantiated by the significance and nature of children and childhood in the Bible and recent theological reflection.Then, this chapter explores the idea, practice, and outcome of IIM, a ministry in which the children as important members of God's people can be nurtured by older Christians and can make meaningful contributions to most, if not all, the functions of the church. This chapter ends with the proposition that intergenerational participation, including children, in Bible translation is a feasible approach in producing a readable Bible version for readers of all ages, including children.

Chapter four: The possible meanings of נֶ֫פֶשׁ and its application in Chinese Bible versions

Chapter 4 first provides a literature review of the Hebrew word נֶפֶשׁ. Second, it examines the use of נֶפֶשׁ in the OT and the use of its NT counterpart ψυχή to determine its semantic range. Third, a survey is made of how this word has been translated in existing Chinese and English Bible versions, followed by the discussion of the influence of Watchman Nee. This chapter ends with an argument for the necessity of reconsidering the translations of נֶפֶשׁ.

Chapter five: Translating נֶפֶשׁ in the Psalms into Chinese: an exercise in intergenerational, literary Bible translation

Chapter 5 first provides the motivation for the selection of members of the translation team and the summary of the training course for the team. Then, it presents a description of the translation process itself. Here, the team attempts to translate Pss 35, 63 and 107[7] through Wendland's approach to produce a literary version. Next, the translation results are delineated, analyzed and compared to the existing Bible versions.

Chapter six: Conclusion--findings and implications

Chapter 6 begins with a summary of research findings. In this part, the findings in the three selected psalms are applied to the use of נֶפֶשׁ in the rest of the Psalms, and in the OT as a whole. This is followed by a summary of the foundations for intergenerational participation in Bible translation. Then, this chapter presents the feedback from the participants, the comments of OT scholars on the three newly translated psalms, and the personal reflections of the researcher regarding the

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[7] For the reason behind the selection of the three psalms, see §1.7.1.

intergenerational Bible translation through the LiFE approach. Next, recommendations for further study are provided. This chapter concludes with the researcher's final comments.

1.5 Hypothesis

The present author hypothesises that the participation of an intergenerational team in the process of Bible translation can not only facilitate the findings of the appropriate translations of נֶפֶשׁ in Chinese Bible, but also will help produce new translations acceptable for readers of all ages, including children.

The author also assumes that the intergenerational Bible translation team structured for this research is a good example of intergenerational ministry.

1.6 Key terms

The following technical terms in the present research require clear definition.

1.6.1 First language and mother tongue

First language and mother tongue are used as synonyms in this research, which mean the language(s) a person has learned from birth or within the critical period, or the language(s) a person speaks best (Slavkov 2015:2-3).

1.6.2 Common Language

In his *Bible translation for popular use*, Wonderly makes a clear distinction between *common language* and *popular language*, which blurs in the mind of most people, even Bible translators (Stine 2004:84). Wonderly (1968:3) defines common language as

part of the total resources of a given language common to the usage of both educated and uneducated. Common language avoids on the one hand the literary embellishments that are beyond the reach of the uneducated classes, and on the other hand the elaborations of slang and other nonstandard forms that are unacceptable (and in part unintelligible) to the educated.

In a highly literate country, there are critical diversities in the speech of different social classes, based on socio-economic and educational levels, occupational specializations, etc. (ibid.). In such situations, *common language* translation is required to produce a Bible version for popular use.

In contrast, in a country where the language spoken by a people shows 'little specialization along social, occupational, and literary lines', the differences in the speech of various social classes are usually not profound (ibid.). In such a country, the majority of a language's speakers 'share the same cultural heritage, talk about the same things, and associate with one another without sharply defined social barriers' (ibid.). In this case, a Bible version for popular use calls for translating in *popular language*, that is, 'the contemporary language in a form that is shared by the entire population that speaks it' (ibid.).

The present study will employ the *common language* translation because it is suitable for highly literate, linguistically diversified Chinese communities.

1.7 Delimitations

In an attempt to narrow the scope of this study and make explicit which aspects will be included, several delimitations have been identified.

1.7.1 The selected passages for translating

Since space does not permit a comprehensive examination of all the 754 occurrences of נֶפֶשׁ in the Hebrew OT, this study will focus on three selected psalms, i.e., Ps 35, 63, 107. The selection is motivated by the following considerations:

First, Psalms is the book with the highest occurrences of the Hebrew word נֶפֶשׁ in the OT (144 times).

Secondly, the songs of petition, thanksgiving, and praise are the dominant genres in the Psalms. For Gunkel (1967), there are five basic psalm types: individual lament, community lament, thanksgiving, praise, and royal psalms. However, Walke (2007:875) rather sees 'three basic types: petition, thanksgiving, and praise'. Moreover, though Wendland (2002:32-33) also suggests that there are five major literary genres in the Psalms (songs of petition, thanksgiving, praise, instruction and profession of trust), he notes that most of psalms fall into the first three categories. In brief, the songs of petition, thanksgiving, and praise can be viewed as the most representative genres in the Psalms. Thus, in this study one psalm from each of the last three genre types with the most frequent use of נֶפֶשׁ will be selected.

Finally, psalms with four or more occurrences of נֶפֶשׁ are: Pss 35 (eight times), 42 (six times), 63 (four times), 86 (four times), 107 (five times), 119 (eight times), 143 (five times). Gleaned from Wendland (2002:60) with slight adjustments, the psalms with the most frequent occurrence of נֶפֶשׁ by genre are:

Petition: Pss 35 (eight times), 42 (six times), 86 (four times), 143 (five times)

Praise: Ps 63[8] (four times)

Thanksgiving: Ps 107 (five times)

Instruction: Ps 119 (eight times)

Thus, Pss 35, 63, 107 have been chosen as representative examples because they fall into the three main genres in the Psalms: petition, praise, and thanksgiving.

1.7.2 The history of Bible translation

After a brief exploration on the early history of Bible translation, this research will give particular attention to the history and major issues of Chinese Bible translation.

1.7.3 The theory of translation

This research will mainly focus on Bible translation theory, though secular translation theory will be mentioned when needed.

1.7.4 The enterprise of Bible translation

According to Wendland (2011:406), there are 'three essential operations involved in the production of a Bible translation—composition, contextualization, and consultation'. The current exercise mainly concentrates on the first critical operation, i.e., composition.

1.7.5 Bible versions

The translation of the present work is based on the *Biblia Hebraica Stuttgartensia*, but the verse numbers throughout the whole study follow those of the *Chinese union*

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[8] Though Wendland (2002:60) classifies Ps 63 as a song of profession of trust, the re-evaluation of this classification is encouraged by him. Since Ps 63 refers to God's works in general, rather than 'a specific act of deliverance in answer to a petition' as in the songs of thanksgiving, and exalts God for his חֶסֶד, it could be viewed as a song of praise according to Waltke and Yu's (2007:881) criteria.

version (CUV). In some cases, such as quotations, the verse number is directly followed by a number with a square bracket, which indicates the verse number in the Masoretic Text (MT).

All English verses in this study are from the *New international version* of (NIV2011), unless otherwise indicated.

When analyzing the translation results in Chapter 5 and Chapter 6, the work refers mainly to well known Chinese Bible translation, including the *Chinese union version* (CUV) and its revised version (RCUV), the *Chinese new version* (CNV), *Lu Zhen Zhong Bible Translation* (LZZ), the *Today's Chinese version* (revised edition, TCVRE), the *Chinese contemporary Bible* (CCB), the *Chinese new English translation Bible* (CNET), and *The holy Bible--a dynamic Chinese translation* (DCT).

1.8 Presuppositions

Presuppositions that have a profound effect on one's thought and writing while tackling such research should be recognized and stated 'up front' (Smith 2008:146) as follows:

1.8.1 The nature of the Scriptures

The present researcher assumes that the authors of the Bible employ normal human language to communicate God's message in their particular social, cultural and historical contexts (Stine 2004:60). This challenges the views of many conservative Bible translators that 'not only were the thoughts of the Bible inspired by God through the Holy Spirit but also the words [and forms] themselves' (ibid.:59). Conservative Bible translators overemphasize the divine character of the Bible and minimize the

character of it as human literature (Arichea1990:50). However, as Arichea maintains, only when Bible translators regard the Scripture as normal human composition does the task of translation be possible.

1.8.2 The issue of formal and dynamic/functional translation

Ellington (2003:315) points out that all Bible translators might move back and forth along a continuum between the extremes of absolute *foreignization* (formal equivalence) and absolute *domestication* (dynamic or functional equivalence) as circumstances, languages, and audiences require. Indeed, the degree of foreignization or domestication in Bible translation will largely depend on the *purpose* (goal or *Skopos*) of the translation. For example, the translations in an interlinear or scholarly edition, such as William Propp's commentary on Exod 1-18, are highly and intentionally foreignized. Nonetheless, a version that is translated to meet the needs of readers of all ages, including children, should be domesticated to a great degree. Because this study focusses on children's understanding of Scripture, the latter approach is adopted.

1.8.3 Gospel, language and culture

In its worldwide expansion, Christianity took up various languages and cultures as an instrument to mediate gospel (Sanneh 1990:13-18). Sanneh (ibid.:14-15) asserts:

> If Pentecost was the monument to the salvific potential of mother tongues, then St Paul was the preeminent person who carved his name on that monument…Paul's view is that God does not absolutize any culture, whatever the esteem of that culture. Furthermore, Paul believed that all cultures have cast

upon them the breath of God's favour, thus cleansing them of all stigma of inferiority and untouchability.

Thus, before a loving and gracious God, all languages and cultures are equal, having the potential of serving as an efficacious instrument to mediate the message of the one true God.

1.9 Potential value

The present work will contribute to current knowledge and present realities in several ways (Smith 2008:147):

First, in terms of the Hebrew word נֶפֶשׁ, Chinese biblical scholars still heavily rely on the research results of the Western biblical scholarship. Through proper exegetical approaches and close textual examination, this study may provide contextually appropriate translations of נֶפֶשׁ so that God's Word can be correctly rendered.

Second, Chinese children need a Bible translation which they can understand and use. CUV (the most popular, influential version) is difficult for children. CNLT and DCT (the easiest versions) are not translated from original texts; they are both translated from adults' perspective. This research includes children in the process of Bible translation, assuming that the resultant translation may also be accessible to and appropriate for young readers.

Third, the intergenerational Bible translation team can serve as a good example of how IIM is carried out, thus facilitating its development in the ministry of the church. In other words, if children can contribute to the arduous enterprise of Bible translation,

it is possible for them to participate in and contribute to ordinary church ministries as

well.

Chapter 2

A literary approach to Bible Translation

2.1. Introduction

Bible translation enables the communication of God's Word to the world by means of transferring 'the meaning of a biblical text from its source language to some other receptor language' (Scorgie 2003:20). In both Bible and secular translation for over two millennia, '[t]he dichotomy of literal-versus-free translation has been present and dominant from the earliest discussion of translation principles' (Noss 2007:13; see also Bassnett 2014:5-6). Thanks to the development of translation studies, contemporary translators can freely choose the approach they desire: either one that is more literal or more dynamic according to the purpose of a translation project (Péng 2012:14). Today all translators are encouraged to take interdisciplinary and intercultural dimensions into consideration (Cheung 2013:13).

To better understand Bible translation and then choose a translation method, this chapter first presents a brief history of Bible translation, along with its major issues, and next explores the development of translation studies, ending with a choice of a literary model as the translation approach for the present study.

2.2. The history and major issues of Bible translation

2.2.1. Introduction

This study mainly focuses on the history of Chinese Bible translation, which can be traced back to the seventh century CE. However, it is helpful to give a glimpse of the

early development of Bible translation history as a whole here, and then connect it with the Chinese Bible translation history. Accordingly, this section consists of two parts. The first part presents the early development of Bible translation history. The second part is related to the brief history and major issues of Chinese Bible translation.

2.2.2. Early Bible translation and related issues

The story of the tower of Babel episode (Gen 11), showing how God divided the world into a variety of tongues, resulted in translation being a necessary task (Jewish Publication Society, 2008:33). The first *oral* Bible translation enterprise was reported in Neh 8:7-8, where the majority of the Jews just returning from the exile in Babylon (ca. 532 BC) had lost the facility of employing their own language and spoke in Aramaic, 'the *lingua franca* of the Babylonian Empire' (Jinbachian 2007:35). This necessitated the translation and explanation of the Hebrew Scriptures in Aramaic in the Temple and the synagogues.

According to Jinbachian (2007:29), the history of Bible translation in the West can be divided into four periods: the first period from 532 BC to 700 CE; the second covering the period of the Arab Islamic empire from 700 CE to 1500 CE; the third including Renaissance and Reformation period (the 16th to 18th centuries); and the fourth relating to the modern era, covering the 19th century up to the present. Here only the first period needs to be explored because it corresponds with the time frame that this study refers to, i.e., the period before the first Bible translation into Chinese in the 7th century CE.

In this period, the ancient Bible versions can be grouped into two categories: 'ancient versions of the OT made for the use of Jews' and 'ancient versions intended chiefly for Christians' (Metzger 2001:13, 25). Due to space limitations, the Septuagint will receive more attention because it is the first and the most important Bible translation.

2.2.2.1. Ancient versions of the OT for the Jews

The Septuagint and the Jewish Targumim are translations for and by the Jews. Both are *primary* translations, i.e., translated directly from the original text (Jinbachian 2007:30)

2.2.2.1.1 The Septuagint

2.2.2.1.1.1 The origin of the Septuagint

The name Septuagint (LXX) is a designation originating from the legendary tradition that seventy (-two) translators produced the Greek translation of the Hebrew Scripture (Brotzman 1994:73). The English word 'Septuagint' derives from Latin *Septuaginta* 'seventy', a shortened form of the title *Interpretatio septuaginta virorum* 'The translation of the seventy men' (Jobes and Silva 2000:32). In the most ancient Greek manuscripts of the OT, this version is delineated as the version 'according to the LXX' (κατὰ τοὺς ἑβδομήκοντα) (Swete 1914:10-11).

This Greek OT version is not only the first and the most important Bible translation (Roberts 2004[1969]:14) but also 'the first example of the translation of the complete corpus of sacred, legal, historical and poetic literature of one people, in a language of the Semitic cultural world, to the language of classical Greek culture' (Barrera 1998:301). Moreover, from an ethnic perspective, Sebastian Broke comments that

the LXX is 'the first translation of the religious books of an oriental ethnic group into Greek' (Wright III 2002:3; see also Seeligmann 1990:169). This helps explain why this version has been considered the most important translation ever made (Bickerman 1988:101; Wasserstein and Wasserstein 2006:1).

While tradition holds that seventy-two Jewish elders (six from each tribe) translated the Bible in seventy-two days,[1] this translation of the Torah was rather translated by five different translators (Kim 2007:2-3) from 'the Alexandrian diaspora for whom Greek was the language of everyday life' (Würthwein 1995:52). In other words, the origin for the Greek Torah probably arose within the Alexandrian Jewish community itself, whose members were no longer familiar with Hebrew and, thus, in need of such a translation (Würthwein 1995:52) for liturgical and educational purposes (Metzger 2001:13).

2.2.2.1.1.2 The development

The LXX received a great welcome from Greek-speaking Jews. For example, in his *Life of Moses* II, Philo (1995:494) considered 'these translators not mere interpreters but hierophants and prophets to whom it had been granted in their honest and guileless minds to go along with the most pure spirit of Moses'. Put differently, for

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[1] The LXX's oldest witness, the famous Letter of Aristeas, relates the tradition that during the reign of Ptolemy II Philadelphus (282-246 BC) seventy-two Jewish elders were summoned from Palestine to Alexandria for the task of translating the law of Moses into Greek in seventy-two days (Charles 1913). The majority of the details in the letter were unquestionably fictional except for the dating (ca. 275 BC), the parties involved (the Jews), the location (Alexandria) and the initial scope (the Torah) (Greenspoon 2009, s.v. Septuagint A). Some historical factors in the letter are disputable. Cf. Tov 2012:129-131; Sysling 2007:281; Dines 2004:28-33; Wasserstein and Wasserstein 2006:25-26; Hengel 2004:25; Jobes and Silva 2000:33-37; Würthwein 1995:52-53; Brotzman 1994:73; Jellicoe 1968:55-56).

Philo, the LXX was inspired by God just as the original Hebrew.[2] He also reported that when an annual 'solemn assembly [was] held and a festival [was] celebrated in the island of Pharos,…those admirable, and incomparable, and most desirable laws [the LXX] were made known to all people', including the Jews (ibid.). Prior to 70 CE, the LXX was 'used on an equal footing with the Hebrew text' (Barrera 1998:124).

In the first century CE this tradition was expanded to embrace all the biblical books translated by different individuals in various places such as Alexandria and Palestine (Tov 2012:128-129). After 70 CE, the call for revisions or new translations was intensified in Jewish communities because of the necessity to correct the older and freer Greek translations and due to the resistance of the 'Christianization' of the LXX (ibid.:141; Hengel 2004:43). In other words, the fact that the Christians made the LXX their own and employed it in disputes with the Jews led to the Jews' rejection of that version and the replacement of it with recensions or new translations that were 'faithful to the proto-masoretic Hebrew text, declared the official text at the beginning of the 2nd century CE' (Barrera 1998:309, 312-313).

A typical example of the disputes between Jews and Christians was regarding the rendering of Isa 7:14, where the LXX translated עַלְמָה 'marriageable girl, young woman' as παρθένος 'virgin' rather than νεᾶνις 'a young woman, girl, maiden'. This translation enabled the Christians to interpret Isa 7:14 as 'a prophecy of the virgin birth of Christ', stimulating the *dialogue* between Justin and the Jew Trypho (Hengel 2004:30; Barrera 1998:313, 511). For Justin, Isa 7:14 contained a true prophecy of

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[2] The belief that this Greek translation had been divinely inspired paved the way for several church fathers, e.g., St. Irenaeus and St. Augustine, to assert that the LXX was more precise in presenting God's Word than the Hebrew Bible (Metzger 2001:18; Grant 1961:22).

the virginal birth of Christ. But Trypho argued that the meaning of עַלְמָה was not 'virgin' but 'young woman' and that the Isaiah message only referred to king Hezekiah (Justin Martyr 1885, 1:231-232). The Jews' rejection of this translation by the LXX was reflected in the well-known Jewish recensions produced by Theodotion and Aquila, and the Jewish-Christian Symmachus in the second century who deliberately translated the word as νεᾶνις to correct the misunderstanding of this passage (Wordnik [2014]).

These Jewish recensions described above belonged to the pre-Hexaplaric revisions,[3] which were followed by the Hexapla, and post-Hexaplaric revisions. Due to its 'paramount importance for the textual history of the LXX' (Tov 2012:142), Origen's Hexapla, whose primary aim was to secure a revised Septuagint text (Ackroyd and Evans 2004:458), 'occupied a central position in the classification of the revisions' (Tov 2012:142).

The Hexapla, the great critical work of Origen made up of about 6,500 pages, produced in the middle of the 3rd century CE in Caesarea, was set out in six parallel columns. The first provided the Hebrew proto-Masoretic text; the second, a transliteration in Greek script; the third, the version of Aquila; the fourth, the translation of Symmachus; the fifth, the revised and annotated version of the Septuagint text; and in the sixth, the version of Theodotion (Norton 1994:419; Grant 1961:25). As to the post-Hexaplaric revisions, the most crucial one was that of

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[3] After the 2nd century, the Greek translation of the Bible, for Jews, 'gradually became less and less important'. In contrast, the legend of this tradition 'grew and developed a great deal' among Christians (Wasserstein and Wasserstein 2006:95).

Lucian of Antioch (Syria), who was martyred in ca. 312 CE (Tov 2012:146; Grant 1961:26).

Finally, this tradition not only encompassed all of the books of the typical Hebrew canon, but also consisted of the material that is nowadays classified as deuterocanonical, [4] some of which were originally composed in Greek (Tov 2012:129; Greenspoon 2009, s.v. Septuagint F).

2.2.2.1.1.3 The term Septuagint

This tradition's long and complicated history caused the name Septuagint to be used indistinctly both in antiquity and today. According to Greenspoon (2009, s.v. Septuagint F; cf. Jobes and Silva 2000:30-33), there are several different uses for the term Septuagint in antiquity:

> [T]he earliest Greek translation of the Pentateuch…the earliest Greek translation of the entire OT, the fifth column of Origen's Hexapla…any authoritative Greek text recognized as scriptural (but not viewed as part of the NT), and the entire Greek tradition (including revisions, recensions, various fresh translation, etc.

Calling for the precise use of the term, modern 'scholars usually distinguish between the collection of sacred Greek writings named the "Septuagint" and the reconstructed

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[4] The deuterocanonical contains 1 Esdras, 2 Esdras, Psalm 151, the Wisdom of Solomon, Ecclesiasticus (Ben Sirah), the additions to Esther (Some of which are original Semitic compositions; others of which are original Greek ones), Judith, Tobit, Baruch, the Letter of Jeremiah, and the additions to Daniel (Greenspoon 2009, s.v. Septuagint F).

original translation, called the Old Greek (OG) translation' (Tov 2012:129; cf. Jobes and Silva 2000:32).

2.2.2.1.1.4 The canon of the LXX

The issue of canonicity is important in the history of early Bible translation. Indeed, the three earliest extant codices for the LXX, *Vaticanus* (4th cent. CE), *Sinaiticus* (4th cent. CE) and *Alexandrinus* (5th cent. CE) differ from each other in the number of books forming it, their order, contents and wording (Greenspoon 2009, s.v. Septuagint F). Not following typical Hebrew canon, they all include some of the apocryphal books (Wegner 1999:50). In Philo's time, however, there was no evidence that apocryphal books were included in the Hebrew canon (Beckwith 1985:385-386).

2.2.2.1.1.5 Translation techniques in the LXX

Tov (2004[1988]:169) points out that in Ptolemaic Egypt two types of translation approaches were known. The literal approach was typical for commercial and judicial documents, while the meaning-based approach was used for literary documents.[5] When the LXX is analyzed book by book, Tov finds a wide range among translation of the books, from the very literal to the more meaning-based.[6] The literal approach was used in the translation of Judges (B Text), Psalms, Ecclesiastes, Lamentations, Ezra-Nehemiah and Chronicles. The meaning-based approach was used in the

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[5] For further exploration about translation theory and techniques in antiquity, see Olofsson 1990:5-10.
[6] For further discussion regarding the translation technique of the Septuagint, see Sysling 2007:281-292; Olofsson S 1990.

translation of Job, Proverbs, Isaiah, Daniel and Esther. The remaining books range between the two extremes (ibid.:172-173).

Nowadays, LXX specialists generally believe that each book or block of material must be studied on its own to ascertain which translation techniques are employed (Barrera 1998:318). Therefore, one must be cautious about making sweeping generalizations about translation choicies made in the book as a whole, for example, 'positing a strong anti-anthropomorphic tendency throughout the LXX or an equally widespread promotion of certain messianic ideas' (Greenspoon 2009, s.v. Septuagint C). As far as the former issue is concerned, the LXX translators, in many cases, literally reproduced the Hebrew anthropomorphic expressions of God. For instance, 'the פֶּה of the Lord' (Jer 9:11) is translated literally as 'the mouth (στόμα) of the Lord' (Zlotowitz 1981:13), and 'the light of your פָּנֶה' (Ps 4:7) as 'the light of your face (πρόσωπον)' (Soffer 1974:86). But in other cases, translators deliberately avoided the anthropomorphisms. For example, in Num 12:8, the translators substituted 'He [Moses] sees the *form* of the LORD' for 'He sees the *glory* of the Lord'. In Exod 4:24, 'the LORD met him [Moses] was replaced by 'the *angel of the Lord* met him' (Sysling 2007:291).

2.2.2.1.1.6 The importance of the LXX

The LXX is of great significance in biblical studies because its text differs profoundly from the other textual witnesses (e.g., the Masoretic Text, the Targumim, the Qumran Text). It is also crucial 'as a reflection of early biblical exegesis, Jewish-Greek culture, and the Greek language', and as an understanding of 'early Christianity since much of the vocabulary and some religious ideas of the NT are

based on it' (Tov 2012:128). Moreover, it serves 'as the basis for virtually all the oriental translations and indeed for the Latin translation too' (Wasserstein and Wasserstein 2006:96).

2.2.2.1.2 The Targumim

Targum תַּרְגּוּם is both an Aramaic and Hebrew word, meaning 'translation'. It is often used in its Hebrew plural form, i.e., targumim תַּרְגּוּמִים (Flesher and Chilton 2011:7). In rabbinic literature, the Targum is employed 'almost exclusively for the translation of the Bible…into Aramaic' even though sometimes for translations into Greek (Houtman and Sysling 2009:9, 16).

2.2.2.1.2.1 The origin of the Targumim

As mentioned above, Neh 8:7-8 gives an account of the first *oral* practice of Bible translation (into Aramaic) in ca. 532 BC, earlier than the initial production of the LXX in ca. 275 BC. Although in postexilic Judaism Hebrew was 'still understood and used in intellectual circles, especially among theologians', the knowledge of it began to wane (Würthwein 1995:79). This was because Aramaic as the language of the Upper Euphrates region became the official written language during the periods of the Neo-Babylonian (627-538 BC) and Persian empires (538-331 BC) and therefore replaced Hebrew as the dominant language of the Jewish people (Burke 2007:75).

The *oral* rendering of the Hebrew Scriptures, starting from Ezra's time in the postexilic community, lasted for some four centuries. They were then put into writing between the 2nd century BC and the 5th century CE (Burke 2007:35). It is worth noting that the written form of the Aramaic translation was prohibited in rabbinic era (ca.

from 1st to 5th centuries; see Beckwith 1985:26) because the Hebrew Scriptures, for rabbis, should be credited with greater respect and honor than a translation.

Accordingly, in synagogal worship, after the sacred Hebrew Scriptures were read, a simultaneous interpreter with softer voice would explain the meaning in Aramaic *from memory*. Some synagogues might have observed the rabbinic teaching, but many did not, partly because of the difficulty of interpretation in Aramaic *from memory*. This difficulty necessitated the written form of the Targumim (Flesher and Chilton 2011:5-6), which 'also served a purpose in private devotional study and in the school system' (Houtman and Sysling 2009:10).

2.2.2.1.2.2 The Targum texts and translation techniques

A series of Targumim, each one with its own history, is known today and can be classified according to their dialects.

The first Aramaic dialect, Jewish Literary Aramaic, is a dialect employed around Judea from ca. 200 BC to ca. 200 CE. Targum Onqelos to the Pentateuch and Targum Jonathan to the Prophets were written in Jewish Literary Aramaic. Both of them were credited with an official status and found favor in Babylonia even though they were composed in Judea (Flesher and Chilton 2011:9). Targum Onqelos, the oldest and the most authoritative Targum, represented a rather literal translation of the Hebrew text except the poetical section containing many exegetical elements (Tov 2012:149; Kaufman 2009, 5:471). Targum Jonathan, in general, resembled Onqelos in style, language, and approach, although it contained more additional materials than Onqelos (Tov 2012:150; Brotzman 1994:70).

The second Aramaic dialect used in translation is Jewish Palestinian Aramaic, also called Galilean Aramaic, which began to appear in the late 2nd or early 3rd CE. Jewish Palestinian Aramaic was employed to compose the Palestinian Targumim for the Pentateuch, including (1) Targum Neofiti, a nearly complete rendering of the entire Pentateuch, (2) the Fragment-Targumim containing renderings of merely 850 isolated verses, phrases, or words, and (3) the fragmentary remains of approximately thirty-eight Palestinian Targumim discovered in the Cairo Geniza (Flesher and Chilton 2011:10; Metzger 2001:21; Brotzman 1994:7; Sysling 2007:293). These Targumim combined literal translations of the Hebrew text with a considerable amount of additional interpretative, sometimes even highly creative, material (plus, paraphrases, glosses) (Flesher and Chilton 2011:10; Dogniez 2008:91).

The third dialect used in translation is Late Jewish Literary Aramaic, which, based on Jewish Literary Aramaic and Jewish Palestinian Aramaic, absorbed lexical items from Syriac and Babylonian Aramaic. This dialect was used to compose Targum Pseudo-Jonathan for the Pentateuch and the Targumim for most of the books of the Writings later in, or sometimes even after, the rabbinic period. Pseudo-Jonathan originated its translation from Targum Onqelos though it looked more like one of the Palestinian Targumim. The incorporation of more than fifteen hundred of its own additions into the rendering made Pseudo-Jonathan quite a different document. As to the Targumim for the various books of the Writings, it is worth noting that they were composed individually, and ,thus, were not regarded as a group like the Pentateuchal or Prophetic Targumim (Flesher and Chilton 2011:10-11). Each translation had its own unique characteristics. For instance, the Targum to the

Psalms combined strict literalism with extreme paraphrase. The Targumim to the five Megilloth are extremely paraphrastic (Brotzman 1994:72).

The Targum of Proverbs was the only one that did not fit any one of the three dialects. Based on the Peshitta version of Proverbs, it is written 'in a dialect that mixes Syriac and Jewish Palestinian Aramaic' (Flesher and Chilton 2011:11).

The forgoing statements regarding translation techniques are only general descriptions. Like the LXX, the translation methods used in individual Targumim call for scrutiny, such as the avoidance of anthropomorphism (Kaufman 2009, 5:472; Sysling 2007:299; Alexander 2004[1988]:226) and the converse translation, giving a sense opposite to the plain meaning of Scripture (Sysling 2007:301; Alexander 2004[1988]:228; Klein 1976:515-537).

2.2.2.1.2.3 The importance of the Targumim

The value of the Targumim consists in their contribution to Aramaic, Jewish exegetical traditions, i.e., halakhic and haggadic (Barrera 1998:330), and textual criticism (Tov 2012:149)

2.2.2.2 Ancient versions intended chiefly for Christians

Ancient versions intended chiefly for Christians can be grouped into two categories: early Eastern versions of the Bible and early Western versions of the Bible (Wegner 1999:244,252)

2.2.2.2.1 Early Eastern versions of the Bible

The main early Eastern Bible versions produced before the 7th century CE can be divided into three categories (Jinbachian 2007:30; Metzger 2001:13-50; Wegner 1999:244-252):

➤ The primary translations rendered directly from the original text: such as the Syriac Peshiṭta and the Coptic New Testament.

➤ The secondary translations rendered from the primary translations, mainly from the LXX: such as the Armenian, Coptic (both Sahidic and Bohairic OTs), Syro-Hexapla (a Syriac version), and Ethiopic (Ge'ez).

➤ The tertiary translations translated from secondary translations: such as the Georgian.

Space constraints do not allow comprehensive examinations of the aforementioned translations. Therefore, the present study will briefly explore the primary translation that is the most important and authorized by the church of the East, i.e., the Syriac Peshiṭta (Metzger 2001:25; Lamsa 1957).

2.2.2.2.1.1 The Syriac Peshiṭta

Syriac was an Aramaic dialect that was similar to Hebrew (Metzger 2001:26) spoken in Edessa and in north-western Mesopotamia. Especially, it was 'very close to the Aramaic used in Palestine at the time of Jesus and the Apostles' (Jinbachian 2007:36). The word Peshiṭta (ܦܫܝܛܬܐ) often bears the adjectival meaning 'straight, simple, obvious', deriving from the feminine form of the passive participle of the verb *pešaṭ*, 'to stretch out, to extend' (Dirksen 2004:256; Weitzman 1999:2-3). The Syriac

church employed 'the Peshiṭta', i.e., 'the simple or plain (version)', to indicate the version of the OT in common use, but the exact meaning of this name remains uncertain (Würthwein 1995:85; see also Dirksen 2004:256). As the Latin Vulgate in the West, the Peshiṭta found favour in the East (Williams 2004:36-37; Metzger 2001:25).

(1) The origin of the Syriac Peshiṭta

The designation 'Peshiṭta' was found for the first time in the *Hexameron* of Moses bar Kefa (died 903 CE), who, referring to Jacob of Edessa's reports (ca. 700 CE), asserted that the Old Testament Peshiṭta originated in the time of Abgar (ca. 2nd cent.), a believing king of Edessa who sent men to Jerusalem and to the region of Palestine for translating the Hebrew OT into Syriac (Dirksen 2004:255-256; Weitzman 1999:248). However, in the absence of external confirmation, some modern scholars remain unconvinced of the origin and early history of the Old Testament Peshiṭta (Dirksen 2004:255-256; Roberts 2004[1969]:25; Metzger 2001:26; Shedinger 1999:278; Brotzman 1994:81).

Nevertheless, after further investigation made on the basis of its text, Weitzman (1999:244-247) points out that the Old Testament Peshiṭta was most likely produced by non-rabbinic Jewish translators (rather than Christian ones) in Edessa (instead of Adiabene). These translators were among a small Jewish community estranged from the rabbinic majority and eventually embracing Christianity. As to the date of translation, Joosten (1990:74-76; 2001:509; 2006:102-103), in line with Weitzman (1999:258; See also Magiera 2006:8), insists that the earliest composition of the Old Testament Peshiṭta (Pentateuch) was no later than 150 CE. This is because the Old

Testament Peshiṭta was one of the sources for Tatian's Diatessaron composed in ca. 170 CE,[7] which was the earliest known harmony of the four Gospels (Wegner 1999:245). As to the date of the last books, i.e., Chronicles and Ezra-Nehemiah, Weitzman (1999:258) suggests that they were rendered in ca. 200 CE.

(2) Translation techniques in the Syriac Peshiṭta

For early revisers of the Old Testament Peshiṭta, the text before them called for an update of the language to make it more accessible. The revisers' move of the Old Testament Peshiṭta away from the Hebrew original led to 'a fuller and more idomatic text' (Weitzman 1999:300-301). The early revision operated 'within the closed field of the Peshiṭta text, without reference to any outside authority' (ibid.). In the 5th century, the breakup of the Syriac-speaking church into mutually hostile sects probably terminated the further revision of the Old Testament Peshiṭta. This seems to explain why the schisms were not reflected in an obvious textual division between East, the Nestorians, and West, the Jacobites (ibid.).

By the 7th century, the literal translation approach became dominant, which, 'together with increased regard for the accuracy of LXX, led Paul of Tella in 615-17 CE to make the Syrohexapla, a literal Syriac translation of the fifth column of Origen's Hexapla' (Weitzman 1999:62). However, the Old Testament Peshiṭta was not supplanted by this version, nor by Jacob of Edessa's version done in ca. 705 CE, which was a combination of the comprehensible wording of the Old Testament Peshiṭta and the accurate wording of the Syrohexapla. In the 9th century, the Old

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[7] Joosten's argument has been fiercely challenged by Shedinger (1999) in his *Did Tatian use the Old Testament Peshiṭta? A response to Jan Joosten*.

Testament Peshiṭta developed into a *textus receptus* (standard text) accepted by both the East and West Syriac-speaking church (ibid.:303).

The diversity of translators is manifested in the variety of the style and quality of the translations. For example, while the Pentateuch and the Song of Songs are very literal, the Psalms and Minor Prophets are free translations. Ruth is a paraphrastic rendering. Moreover, the inclusion of non-Hebraic books of the Apocrypha in the Old Testament Peshiṭta manuscripts demonstrates the influence of the LXX (Metzger 2001:27).

As for the New Testament Peshiṭta, it was 'the result of a revision of the old Syriac version with the text adapted to the Greek text known in Antioch' (Barrera1998:360; see also Juckel 2009:114) in the beginning of the 5th century (Metzger 2001:28). This revision preserved a myriad of elements of the Old Syriac, but also repaired certain omissions and refined sentences without impairing its faithfulness to the Greek (Barrera1998:360; Williams 2004:36). The New Testament Peshiṭta, lacking 2 Peter, 2 and 3 John, Jude and Rev, became the authoritative biblical text of the Syriac-speaking church (Williams 2009, s.v. Versions, ancient C.2; Metzger 2001:28).

(3) The importance of the Syriac Peshiṭta

The Old Testament Peshiṭta is 'the earliest translation of the whole [OT] canon into another Semitic language. It is thus potentially an important witness to the biblical text' (Weitzman 1999:2; see also Dirksen 2004:258-259; Wegner 1999:246). The Syriac Peshiṭta is the basis of translations in other languages, such as the Sogdian and some of the Arabic versions (Metzger 2001:29). Moreover, through Syriac

language and literature Greek culture passed to the East and later to the Islamic world (Barrera 1998:358).

2.2.2.2.2 Early Western versions of the Bible

The main early Western Bible versions produced before the 7th century CE include the *Vetus Latina* (the Old Latin), the Latin Vulgate, and the Gothic. Among them only the Latin Vulgate is a primary translation (Jinbachian 2007:30; Wegner 1999:252-258), which will be discussed below.

2.2.2.2.2.1 The Latin Vulgate

The Vulgate, produced by Jerome (ca. 342-420) (see §2.3.2.1), a biblical translator and exegete with linguistic and philological competence (Cain and Lössl 2009:4), served as a sacred text in the Western church for more than a thousand years, 'extending the influence of the Latin language through time and over geographical realms further than the Roman Empire had ever reached' (Noss 2007:16). According to Metzger (2001:29), it is almost impossible to calculate the impact of the Vulgate which penetrated into all areas of Western culture. The Vulgate, meaning 'the most common text', was a term never used for the title of the Latin translation by Jerome himself, but started to appear in the 16th century (Burke 2007:84; Brown 2006:56).

In addition, Jerome also made great contributions to Bible translation, such as his letter to Pammachius 'The best kind of translator', composed in Bethlehem in 395, becoming 'the founding document of Christian translation theory' (Robinson 1997:23).

(1) The origin of the Latin Vulgate

Because of the increasing number of Latin-speaking Christians, there was a growing variety of Old Latin translations from the Greek (Tkacz 1996:45). The Old Latin versions were carried out by 'various people, at various times and in various places, with various degrees of success' (Metzger 1977:330). Pope Damasus in 383 entrusted Jerome with the task of producing a uniform and dependable Latin translation (Williams 2009, s.v. Versions, ancient D; Metzger 2001:32; Wegner 1999:254).

(2) The development

Jerome first revised the Old Latin Gospels in light of the Greek New Testament, and these appeared in 383 CE (Williams 2009, s.v. Versions, ancient D; cf. Tkacz 1996:48). Due to the reverence for the Old Latin, he tended to retain its wording when the distinction in meaning between Old Latin and Greek was negligible (Metzger 2001:33; Tkacz 1996:48). Jerome also kept the order of Gospels found in the Old Latin, i.e., Matthew, John, Luke and Mark, and paid particular attention to certain passages because of their eminence in the liturgy (Barrera 1998:355; Tkacz 1996:48).

Apart from the revision of the Gospels, Jerome also translated the OT books from the Hebrew text, the version of Tobit and Judith. But the remaining of the NT and deuterocanonical books were probably translated by his follower Rufinus the Syrian (Burke 2007:85; Metzger 2001:33; Barrera 1998:355). Unfortunately, Jerome's project, which was finished by ca. 405 CE, employing the Hebrew to revise translations based on the Greek OT, was viewed as controversial. This explains why

the reception of the OT revision made by Jerome was slower than that of the NT (Williams 2009, s.v. Versions, ancient D).

One of the most notable opponents of Jerome's OT translation was Augustine, who thought that 'this move to the Hebrew text away from the Septuagint would prove treacherous in that it would undermine the authority of the Greek text' (Burke 2007:87-88; Kedar 2004[1988]:320; Metzger 2001:34; Wegner 1999:255; Barrera 1998:356). But Jerome himself maintained that 'recourse to the Hebrew text was the way to solve differences between translations' (Cameron 2009:124). He further pointed out that Christians were supposed to consult the Hebrew OT because Jesus and the Apostles quoted and alluded to the Old Testament supposedly according to the Hebrew (ibid.).

By the 8th or 9th century the Old Latin was replaced by Jerome's Latin version, which eventually reached its climax when the Council of Trent proclaimed the Vulgate as the authentic and authoritative Bible of the Roman Catholic Church on April 8, 1546 (Burke 2007:88; Brown 2006:56; Wegner 1999:255).

(3) Translation techniques in the Latin Vulgate

In his own writing, including his letters, his prefaces [8] and prologues to his translations of biblical books, Jerome demonstrated his serious respect for literary dimensions of the Scriptures (Tkacz 1996:43). He not only analyzed the styles, meters, and formats of the Scriptures, but also directly and indirectly compared the biblical books to classical literature. These comparisons, demonstrating Jerome's

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[8] The first introduction of full prefaces into the Bible, a practice borrowed from classical literature, made Jerome a unique translator in ancient Bible translation history (Tkacz 1996:43).

thoughts and comments, were discussed in his biblical prefaces and prologues, which have proved very valuable to later scholars (ibid.; Burke 2007:88).

While translating Scripture,[9] Jerome believed 'the very order of the words of Scripture is a mystery' transcending human knowledge; therefore, a translator 'must preserve the order so as not to endanger the profundity of the text' (Stinger 1977:101). However, Jerome, in practice, failed to follow this dictum rigorously in order to make figures of speech intelligible. For example, the Prophets and Psalms are more literal, but the books of Joshua, Judges, Ruth, and Esther are freer (Burke 2007:88).

(4) The importance of the Latin Vulgate

The Vulgate was used as the dominant Bible text throughout the Western Church for nearly one thousand years and profoundly influenced the various Reformation-era vernacular translations in Europe (Burke 2007:89; Kedar 2004[1988]:335; Metzger 2001:35; Wegner 1999:254), such as Wycliffes's English translation (14th cent.), followed by the first printed Bible in German (1466), Italian (1471), Catalán (1478), Czech (1488), and French (1530) (Metzger 2001:35). It was also viewed as 'a great and definitely a most influential literary accomplishment' and was the focus of theological debates and scholarly studies (Kedar 2004[1988]:335). Significantly, Jerome's vision to work from the Hebrew directly enabled the Hebraic spirit to continue to influence subsequent human affairs as Kedar (ibid.) writes:

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[9] Apart from Bible translation, Jerome was in line with Cicero and Horace (see §2.3.2.1) who both in theory and practice clung to the rhetorical method of translating for sense, not word for word (Stinger 1977:101).

Israelite and Jewish emotion and thought from earliest beginnings on down to the times of Jesus, were passed on unto the new centres of civilization and their letters. Dozen[s] of fundamental concepts and a thousand phrases were transferred from Hebrew into Latin, and then from Latin into modern tongues.

After this short overview of the history of Bible translation before the 7th century, it is now time to switch the historical stage to Cháng ān in China, where the first Chinese Bible (partial) was produced in the 7th century.

2.2.3 A brief history of and major issues in Chinese Bible translation

2.2.3.1 Introduction

While there are some Chinese Bible translations written in dialects or produced for tribes (Zhuāng 2000:14; Garnier 1999[1934]:137-146; Broomhall 1934:98-124), this study will mainly investigate Chinese Bible versions using formal written language. The only exception is Mandarin, a dialect of Běi jīng, which became the official written and spoken language of China in 1932, known as Modern Standard Chinese ([2014]).[10]

The history of Chinese Bible translation can be divided into four periods: (1) the starting period (from Táng Dynasty to 1807), (2) the expansion period (1807-1854),

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[10] Before 1932, the official spoken language used by each dynasty was mainly influenced by the location of the capital (The official spoken language in ancient China [2017]). A fully developed Chinese written system can be traced back to the Shang dynasty (14th to 11th B.C.). Due to the few examples of writing that precede the 14th century, it is hard to reconstruct the process of how it reached its mature stage (Norman 2000:6-7). A general designation for the formal written language before 1932 is 'classical Chinese' (文言文 *wén yán wén*), which can be classified into three separate categories according to Milne: the high, middle, and low styles (see §2.2.3.3.1). These styles were used in the composition of early versions of the Chinese Bible (for more details, see the discussions below).

(3) the popularizing period (1854-1919), and (4) the enculturating period (1919-present) (Zhuāng 2000:16-17).

2.2.3.2 The starting period (from the Táng Dynasty[11] to 1807)

The enterprise of translating the Bible into Chinese in this period was conducted by individual Nestorians and Catholic missionaries. The large-scale practice of Bible translation had not yet been launched (Zhuāng 2000:16).

2.2.3.2.1 Nestorian Bible translation activities

As noted above, the schisms in the 5th century caused the Syriac-speaking church to split into two hostile groups—the Nestorians (East Syriac) who were later condemned as heretics by the Council of Ephesus in 431 (Foley 2009:6), and the Jacobites (West Syriac). The former appeared to have taken the gospel as far as China.

大秦景教流行中國碑 *dà qín jǐng jiāo liú háng zhōng guó bēi* (The Nestorian Stele),[12] was the earliest evidence of the coming of Christianity to China, and of Bible translation into Chinese in the 7th century. A nine-foot high marble Stele was erected in Cháng ān (now Xī ān) in 781[13] to commemorate the propagation of gospel during the Táng Dynasty (618-910 CE). 1780 Chinese characters and a number of Syriac

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[11] During the Táng Dynasty, the Chinese people were unified politically and linguistically. The official spoken language of the Táng Dynasty was 河洛話 *hé luò huà* (The official spoken language in ancient China [2017]). The formal written language was classical Chinese (文言文 *wén yán wén*).

[12] 大秦景教流行中國碑 *dà qín jǐng jiāo liú háng zhōng guó bēi* literally means 'Memorial of the Propagation in China of the Luminous Religion from Dà-qín' (Dà-qín probably refers to Syria or Persia, or even the Roman empire), whose different English titles include: the Nestorian Monument, Nestorian Stone, and Nestorian Inscription (Bays 2012:7; Foley 2009:6).

[13] It was around 1623 CE when the Nestorian Stele was unearthed in the neighborhood of Xī ān (Bays 2012:7; Fù 2009:83; Zhào 2006:3-10; Zhuāng 2000:9; Broomhall 1934:17).

letters were inscribed on it, composed in classical Chinese (文言文 *wén yán wén*)[14] by a Nestorian monk named Adam (also known as 景淨 Jǐng Jìng) to describe the history of Nestorian Christianity from its beginnings in China. Adam reported the arrival of a delegation of Nestorians led by their bishop Alopen in Cháng ān in 635 with 530 scriptures in Syriac and icons of Christ, Mary, and the saints. (Bays 2012:7-9; Foley 2009:6; Fù 2009:82-83; Tán 2003:99; Zhuāng 2000:9-10; Zhào 1993:8; Broomhall 1934:16-17). The delegation was 'formally greeted and escorted in a dignified procession to the emperor' (Bays 2012:9; see the Stele, '賓迎入內 *bīn yíng rù nèi* ').

As to the time of translating the Bible into Chinese, after examining critical evidence, such as the original text of the Nestorian Stele[15] and the list of biblical books discovered at Dūn huáng Stone Cave in Shā zhōu in 1908,[16] Foley (2009:6-9; see also Fù 2009:83-84; Zhào 1993:9-10) asserts that 'early Nestorian missionaries probably had begun translating at least parts of the Bible into Chinese almost immediately upon their arrival in the mid-7th century'.[17] In order to produce translations accepted by the Chinese, Nestorian missionaries contextualized the

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[14] For the researcher, the classical Chinese used in the Stele might be identified as the high style in terms of Milne's scheme, which is remarkably concise (see §2.2.3.3.1).

[15] The Nestorian Stele reported the actual translation activities: '翻經建寺、存歿舟航 *fān jīng jiàn sì、cún mò zhōu háng* (The Scriptures were translated, and churches were built, so that the living and the dead would be saved)'. (see The Nestorian Stele, 2011; Zhào 2006:52; translation mine).

[16] There were only a few preserved biblical texts from the Táng Dynasty, but the Chinese translated titles of canonical books discovered at Dūn huáng Stone Cave proved the practice of bible translation at the time. The titles of books include 渾元經 *Hún yuán jīng* (Genesis), 牟世法王經 *Móu shì fǎ wáng jīng* (the book of Moses), 珊河律經 *Shān hé lù̆ jīng* (Zechariah), 寶路法王經 *Bǎo lù fǎ wáng jīng* (Epistle(s) of St. Paul), and 啟真經 *Qǐ zhēn jīng* (Revelation) (Foley 2009:7; Zhào 1993:9-10; Wāng 1992:71-84).

[17] The existing 景教文典 *Jǐng jiào classics* includes four passages extracting from the Bible: 序聽迷詩所經 *Xù tīng mí shī suǒ jīng* and 一神論 *Yī shén lùn* of the early Táng Dynasty and 宣元至本經 *Xuān yuán zhì běn jīng* and 至玄安樂經 *Zhì xuán ān lè jīng* of the middle/late Táng Dynasty (Rèn 2007:162; Wēng 1995:9; Zhū 1993:112).

Christian message in the formal Chinese language, i.e., classical Chinese. They not only used concepts from indigenous dominant philosophical-religious traditions in China, such as Confucianism and Taoism, but also adopted terms from Buddhism, a foreign religion introduced to China in the early 1st century CE (Foley 2009:9-10; Fù 2009:89-96; Zhāng 2006:144).

In spite of Nestorian missionaries' zeal to evangelize the Chinese through enculturation, there were no Christians left in China in the 10th century (Bays 2012:10; Fù 2009:85; Broomhall 1934:25). Though scholars have not reached a consensus yet in terms of the causes of the decline and disappearance of Táng Christianity, there are two factors worthy of particular attention: Táng Wǔ zōng's destroying Buddha event and the enculturation of the gospel. The former was related to a decree from the throne in 845, cracking down on foreign religions, especially Buddhism (Bays 2012:10; Yáng 2001:167). It is worth noting that near the end of the edict the emperor added, 「余僧及尼並大秦穆護，祆僧皆勒歸俗。*yú sēng jí ní bìng dà qín mù hù，yāo sēng jiē lè guī sú*。」(Sī Mǎ 2016[1071－1086], Ch. 248), referring to the Nestorians (大秦 Dà qín) and believers of other foreign religions who were compelled to return to lay life. This was disastrous for the Nestorians. Many think the Nestorians made the situation worse, by attempting to enculturate the gospel through borrowing of terms from Buddhism and Daoism. This supposedly led to 'Christianity's loss of doctrinal integrity and its fading from the scene' (Bays 2012:10-11; also see Fù 2009:85; Zhāng 2006:145).

2.2.3.2.2 Catholic Bible translation activities

Catholic missionaries did not arrive in China until three centuries later, when they resumed the task of translating Bible into Chinese (Foley 2009:16; Fù 2009:99; Broomhall 1934:25). In 1294, the Franciscan monk Giovanni da Montecorvino (1247-1328) reached Cambaluc (now Běi jīng) with Latin and Greek versions of the Bible, and later he translated the NT and Psalms into Mongolian, the official language of the Yuán Dynasty (Foley 2009:16; Fù 2009:99; Gálik 2004:81; Zhào 1993:11; Broomhall 1934:31).

In 1582, during the reign of Míng Dynasty (1368-1644), Father Matteo Ricci (1552-1610) and his fellow Jesuits first came to Macao, and the following year moved to mainland China (Fontana 2011:33; Fù 2009:105; Zhào1993:12). They were involved in translating the Ten Commandments into Chinese (Garnier 1999[1934]:95; Luó 1960:168). Matteo Ricci also translated various works into Chinese in the hope that the translations would enhance evangelization efforts (Hung 2005:92; Gernet 2003:8, 16; Bernard 1964:262). By 1637, with the Jesuit's efforts, more than 340 treatises in Chinese upon religion, philosophy, and other subjects were printed (Broomhall 1934:35).

About 1700, Jean Basset (1662-1707), belonging to Missions Étrangères (Zetzsche 1999:28-29), translated the Gospels, Acts, Pauline Epistles, and parts of Hebrews from the Vulgate into Chinese (Yáng 1984:364; Spillett 1975:xi). A number of Basset's manuscripts survived and, in1739, were discovered in Guǎng dōng. Then, they were sent to Sir Hans Sloane of the Royal Society in London who in turn

donated them to British Museum (Tán 2003:101; Xǔ 1982:36).[18] Thus, Basset's manuscripts, known as the Sloane Manuscript #3599, were later made available to pioneer Protestant translators, such as Robert Morrison and John Marshman (Zhào 1993:18; Moule 1949:23).

Great strides in early Chinese Bible translation were made by Louis de Poirot, a Jesuit (1735-1813) who reached China in 1770 (Zhào 1993:14) and, by 1790, had translated almost the whole Bible from the Vulgate into colloquial Chinese (Zetzsche 1999:27; Moule 1949:33), whose title was 古新聖經 Gǔ xīn shèng jīng. In the preface to his translation, de Poirot insisted on literal translation. He wrote: 「那翻譯的名士…守全按著聖經的本文本意，不圖悅人聽…。*nà fān yì de míng shì…shǒu quán àn zhe shèng jīng de běn wén běn yì，bù tú yuè rén tīng…*。」 (The famous translators…translate rigorously according to the original meaning of the text of the Bible; they intend not to please the reader…) (translated by the author) (Tán 2003:102). However, de Poirot did not observe this principle consistently.

Despite the long history of Catholic missionaries' activities in China, Bible translation was, for a long time, a private matter and not intended for public dissemination (Strandenaes 1987:20). This perhaps explains why their influence on modern Bible translators is less than that of the Protestants. Some of the significant influences by early Catholic translators include the rendering of religious terminology into Chinese, e.g., '傳道 *chuán dào* (evangelism or preach the Word)', and the transliteration of biblical names, e.g., '耶穌 *Yē sū* (Jesus)' (Foley 2009:17; Ricci 1967[1603]:69-70).

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[18] Some of Basset's MSS are held at Hong Kong University (Fung Ping Shan Library) and a copy of the MSS is held in the library of the Studium Biblicum Franciscanum, Hong Kong.

It is worth noting that the first complete Catholic Bible in Chinese was not produced until 1968 when Allegra and his committee published their translation at Studium Biblicum Franciscanum (SB) (Camps 1999:68-69) This 150-year gap in activity since Louis de Poirot was 'filled by the new vigorous forces of Protestant missionaries' (Foley 2009:18).

2.2.3.3 The expansion period (1807-1854)

Early Catholic Bible translation activities (late 13th cent.-18th cent.) were succeeded by efforts made by the Protestants in the expansion period, from the time of R. Morrison's arrival in China in 1807 to the publication of Delegates' version in 1854 (Zhuāng 2000:16).

The most important achievement in this period was the production of the first-ever complete Bible in classical Chinese (深文理譯本 High wén lǐ versions) made almost simultaneously by Morrison and Milne in Guǎng dōng (1823), entitled 神天聖書 *Shén tiān shèng shū (the holy Bible)*, and by Marshman and Lassar in India (1822) (Péng 2012:4; Zhào 1993:167; Broomhall 1934:50).[19] These were followed by other High wén lǐ versions, such as those by Gützlaff and the Delegate.

2.2.3.3.1 Morrison/ Milne's version

Robert Morrison (1782-1834) of the London Missionary Society (LMS) arrived in Guǎng dōng in 1807. A critical issue in Bible translation confronted by Morrison from the very beginning was the choice of appropriate Chinese style in translation. After

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[19] Morrison's 神天聖書 *Shén tiān shèng shū (the holy Bible)* was recognized as the first complete Chinese Bible even though Marshman/Lassar's version was published one year earlier. This is because the translation activities of the former took place in China, but that of the latter in India. (Mak 2010:22; New Chinese Bible Centre Ltd. 1968:15)

examining Chinese literature, Morrison's colleague Milne identified three different styles in Chinese:[20] (1) a high style which is remarkably concise, such as the classical works 四書 *Sì shū (Four books)* and 五經 *Wǔ jīng (Five classics)*, (2) a middle style which is found in historical novels such as 三國演義 *Sān guó yǎn yì (History of three kingdoms)*, a work much admired in China, and (3) a low style which is colloquial, such as the imperial text 聖諭 *Shèng yù (Imperial edict)* and works of lighter fiction (Milne 2008[1820]:89).

Hoping to reach a wider readership, Morrison adopted the middle style, while at the same time avoiding colloquial coarseness (Zetzsche 1999:34). However, in practice, he did not follow this middle style rigorously in translating the NT. This could be demonstrated by the fact that Basset's version, which was in a lower form of classical Chinese, was employed extensively by Morrison (Uchida 2010:55ff.; Zetzsche 1999:35-36).[21] His NT was done in 1813, and with the cooperation of Milne, the OT was produced in 1819. Both were published together in Malacca, Malaysia in 1823, entitled 神天聖書 *Shén tiān shèng shū (the holy Bible)* (Foley 2009:18-19; Zetzsche 1999:42-43; Garnier 1999[1934]:104-105; Zhào 1993:17).

In an important letter written on Nov 25, 1819, Morrison expressed his thoughts about translation as follows:

> The duty of a translator of any book is two-fold; first, to comprehend accurately
>
> the sense, and to feel the spirit of the original work; and secondly, to express in

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[20] Milne's identification of the various styles of Chinese had great influence on Western missionaries for the remainder of the 19ᵗʰ century, even if their conclusions on what style to adopt naturally differed (Zetzsche 1999:35).

[21] Basset's version was copied out by Robert Morrison and his Chinese friend named 容三德 Róng Sān Dé in 1805. (Tán 2003:101,106; Moule 1949:23; Broomhall 1924:118).

his version faithfully, perspicuously, and idiomatically (and, if he can attain it, elegantly), the sense and spirit of the original (Morrison 2008[1839]:285; Broomhall 1924:121).

For Morrison, the first criterion was more important than the second because of his insistence on faithfulness to the original text (Tán 2003:110; Zhào 1993:17; Broomhall 1924:122).

2.2.3.3.2 Marshman/Lassar's version

The English Baptist Joshua Marshman (1768-1837) came to China in 1799 and worked on Bible translation in Serampore, India in response to a Congregational minister William Moseley's circular that urged 'the establishment of a Society for the translation of the Holy Scriptures into the languages of the most populous Oriental nations' (Zhào 1993:17; Broomhall 1934:50). Another significant figure in this work was Joannes Lassar, a young American born and raised in Macao, a professor of Chinese with the special duty of translating the Bible into Chinese. He moved to Serampore in 1807 or 1808 where the translation work was conducted (Zetzsche 1999:45-46).

While working on this version, Marshman viewed himself as the actual translator. Nonetheless, a comprehensive evaluation of the role that Lassar played in translating demonstrates that the latter was the dominant translator, with Marshman playing a role as 'the inspiring factor' (Zetzsche 1999:47). The proofreading of the work involved several different people, including Lassar himself, Marshman's oldest son John Clark Marshman (1794-1877), at least two Chinese, and Marshman himself who edited the renderings by consulting the Greek NT and the Vulgate (ibid.;

Chéng 1965:5). Due to the similarity of the wording in Morrison's and Marshman's translations, some scholars speculate that Marshman also referred to Basset's manuscripts (Garnier 1999[1934]; Lǐ 1985:162). In 1822, this Chinese Bible was printed in Serampore (Zetzsche 1999:47-48; Zhào 1993:18).

2.2.3.3.3 The revision of Morrison/Milne's version and Gützlaff's NT

In 1836, the Qīng Dynasty prohibited the public distribution of Christian literature, which, however, did not discourage an enthusiastic new generation of Bible translators from their work. When missionaries to China increased in number, the call for the improvement of previous translations became stronger (Zetzsche 1999:59-60; Zhào 1993:18).

Firstly, the task of revising Morrison's 神天聖書 *Shén tiān shèng shū (the holy Bible)* fell to a committee consisting of KFA Gützlaff (1803-1851, Netherlands Missionary Society), WH Medhurst (1796-1857, London Missionary Society), and EC Bridgman (1801-1861, American Board of Commissioners for Foreign Missions), with the assistance of Morrison's son, JR Morrison (1814-1843). The NT with Medhurst's final editing was published in 1837, entitled 新遺詔書 *Xīn yí zhào shū* (*New Testament)*. The OT was printed in 1840 (Foley 2009:19; Zhào 1993:18-19).

Unfortunately, Medhurst's new translation was rejected by the British and Foreign Bible Society (BFBS) because of his principles of translation. According to Medhurst, a translation should not only be subject to strict fidelity to the source language, but should also take the target language and the cultural situation of the reader into consideration (Zetzsche 1999:74). BFBS's rejection was not surprising because at

that time 'there was only one authorized English version and a strong belief in a literally unchangeable word of God in the Bible' (ibid.).

Then, in 1840, Gützlaff revised Medhurst's NT renderings, entitled *救世主耶穌新遺詔書 Jiù shì zhǔ Yē sū xīn yí zhào shū (The savior Jesus: the New Testament)* (translated by the author). This revision did not find favour with the missionary community, but it was adopted and printed by the Tài píng rebels (Zetzsche 1999:72; Zhào 1993:19-20; Broomhall 1934:72).[22]

2.2.3.3.4 Delegates' version (DV)

Thanks to the Treaty of Nán jīng and the British Annexation of Hong Kong in 1842 after the Opium War, the Protestant mission in China saw an abrupt change. The Treaty of Nán jīng provided protection for missionaries in the second half of the 19th century. Hong Kong, which was ceded to Great Britain by the Qing dynasty, became a new rally-center (Foley 2009:21; Fù 2009:121; Zhào 1993:20; Garnier 1999[1934]:107).[23] In 1843, 15 missionaries from British and America gathered together in Hong Kong 'to inaugurate a new version of the Scriptures which should be "better adapted for general circulation than any hitherto published"' (Broomhall 1934:62).

Though the translators failed to come to a consensus regarding translation principles, style and the question of key terms, such as 'God' and 'baptize', leading to the

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[22] 洪秀全 Hóng Xiù Quán (1813-1864), the founder of the Tài píng rebellion against the imperial power in hopes of reformations in religion, morality, society and economy, became a Christian and claimed in 1837 that he was the 'messiah' to establish a Christian kingdom in China. This rebellion lasted for 15 years, wasting the richest provinces of China and costing the lives of some fifteen millions of people (Zhān 2010:169; Bohr 2002:645-652; Broomhall 1934:76).

[23] As noted above, the activities of missionaries at that time were limited to Guǎng dōng, Macao, and countries in Southeast Asia, such as India and Malaysia.

division of the committee, the 委辦譯本 *Wěi bàn yì běn (Delegates' version)* (DV) was nevertheless finished in 1854 (Zetzsche 1999:186; Garnier 1999[1934]:108-111; Zhào 1993:20-22) and became the most frequently printed and broadly circulated Chinese version in the 19th century (Strandenaes 1987:14).

2.2.3.4 The popularizing period (1854-1919)

The preceding Protestant versions were all composed in High wén lǐ style (or middle style according to Milne's categories, see §2.2.3.3.1) and thus were only accessible to a minority of the educated class. But the versions of this period were aimed at the Chinese majority and thus translated in an easier style. This attempt was made possible when extraordinary changes occurred in China. The following are two examples of changes that paved the way for the popularization of the Chinese Bible:

On the one hand, the call for religious, moral, social and economic reformations from the Tài píng rebels and China's failure in anti-invasion wars since the 19th century gradually shook Chinese traditional thoughts and concepts, leading to a number of reformations in China, such as the promotion of 白話文 *Bái huà wén* as a literary style in The May 4th New Culture Movement. [24] In response to this trend, the Protestant missionaries started to employ easier written language in translating, i.e., Easy wén lǐ (a lower form of classical Chinese) and Mandarin[25] (Zhuāng 2000:16-17; Zhào 1993:22).

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[24] The May 4th New Cultural Movement in the early 20th century is 'The Renaissance in China', aiming to criticize and innovate national culture. One of the greatest contributions in this movement is 胡適 Hú Shì's promotion of 白話文 Bái huà wén, a literary style that uses common expressions and vocabulary (Chén 2010:130, 132,136).

[25] Mandarin (官話 Guān huà) has long been spoken by the officials in the Law Courts. With provincial variations it is the speech of the vast majority of the Chinese people. 胡適 Hú Shì points out that Mandarin

On the other hand, following the Treaty of Nán jīng (1842) noted above, the Treaty of Tiān jīn (1858) and the Convention of Běi jīng (1860) again provided a beneficial environment that enabled missionaries to enter Tiān jīn and Běi jīng, as well as the interior of China. This allowed them to better appreciate the potential of using Mandarin in Bible translation. Realizing using Mandarin in Bible translation would benefit the illiterate majority, especially when the Bible was read aloud (Zetzsche 1999:139-140), both the British and American translators participated wholeheartedly in translating the Bible into Mandarin (ibid.:141).

In sum, in response to the profound changes in China due to the internal trouble and outside aggression, and with the attempt to meet the need of various readership, Protestant missionaries tried to produce Chinese versions in easier styles, i.e., Mandarin and Easy Wen-li, in addition to the existing High Wen-li, so that the gospel could reach a much wider audience.

2.2.3.4.1 Two early important versions in Mandarin

Two early important versions in Mandarin during this period were the Běi jīng version of the NT, as well as Shereschewsky's Mandarin OT (Péng 2012:7; Garnier 1999[1934]:128-131; Zhào 1993:24-25).

2.2.3.4.1.1 The Běi jīng version of the NT

Even though the earliest effort to produce a NT Mandarin version was made by Medhurst and Stronach in Shàng hǎi in 1854 (Xǔ 1983:137), the Běi jīng version, produced by Burdon, Schereschewsky, Blodget, Edkins, and Martin in 1872, was

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extends over nine-tenths of Chinese territory (Broomhall 1934:79). Here Mandarin refers to the dialect spoken in Běi jīng (see §2.2.3.1).

viewed as the first major attempt to put the NT into Mandarin (Zetzsche 1999:145-150). It was compared by some to the *Authorized version* in English (Lees 1892:180), but was reproached for being too classical and not consistent enough (Baldwin 1907:26, 92). It was also criticized for using paraphrases rather than direct translations. For example, ὁ θεὸς τοῦ αἰῶνος 'god of this world' in 2 Cor 4:4 was translated with the Buddhist term '魔王 *mó wáng* (king of demons)' (Moule 1885:379-380).

2.2.3.4.1.2 Shereschewsky's Mandarin OT

Born as a Jew, and having attended rabbinical schools until the age of 19, Shereschewsky, with an idiomatic command of spoken Mandarin, was entrusted with continuing the translation of the OT single-handedly. His first draft was done in 1873. The final revision was finished by Shereschewsky himself and probably to some degree by Blodget, and published in 1874/75. In 1878, for the first time, Shereschewsky's OT appeared with the Běi jīng NT in one volume, 'published as a combined effort by the ABS and BFBS' (Zetzsche 1999:151-153; Zhào 1993:25). However, the style of these two renderings did not harmonize perfectly. Shereschewsky's OT was done in a higher style of Mandarin than the Běi jīng version. However, 'the publication was almost unanimously highly praised and welcomed' (Zetzsche 1999:153; Zhào 1993:23).

Indeed, in the history of Chinese Bible translation, Shereschewsky is truly well known and respected. This was because of 'his uncommon abilities and remarkable achievement'. He persevered in the translation and revision of the Chinese Bible for 32 years, more than anyone else in the course of Chinese Bible translation, despite

being completely paralyzed from a sunstroke in 1881 and suffering from the disease for the rest of his life (Zetzsche 1999:153-154).

2.2.3.4.2 The first Easy wén lǐ version

Though the Mandarin versions were popular and used in the north of China, they were not widely understood by the people in the south, where numerous dialects exist with significant differences among them. Thus missionaries started to seek another form of language that would be between the classical style (深文理 High wén lǐ) of the DV and Mandarin (close to Milne's third category, see §2.2.3.3.1). This issue was discussed for the first time in 1877, and Griffith John was the first to publish a translation of the NT in a lower form of classical Chinese (淺文理 Easy wén lǐ) in 1885 (Zetzsche 1999:161; Xǔ 1982:31; Garnier 1999[1934]:120). Even if the definition of Easy wén lǐ led to controversy among missionaries, the aim of using the lower form was apparent, i.e., to produce a version composed in a literary form or style that would be accepted by both the elite and the majority of non elite Chinese (Zetzsche 1999:162). With this readership in mind, John (1885:381-382), in his 'leading rules for translation', proposed principles allowing for non literal renderings, even though he knew this approach would draw criticism. He argued that a literal version 'would be of no value to either the heathen or the Christian. To the one it would be a mere laughing stock, and to the other a serious stumbling-stone'.

2.2.3.4.3 Other Easy wén lǐ and Mandarin versions

From the 1860s to the 1880s, Easy wén lǐ style and Mandarin were the two most popular (and even competing) translations in Chinese. After completing the translation of the Mandarin Běi jīng version, a number of its translators continued to

produce Easy wén lǐ versions, such as Burden and Blodget's Easy wén lǐ NT (1884) and Schereschewsky's Easy wén lǐ translation (1899, 1906, 1910). The latter was the most popular version before the publication of the Union version in 1919 (Zetzsche 1999:174-183; Xǔ 1983: 136). John's Mandarin NT based on his Easy wén lǐ version was published in 1889 as well (Zetzsche 1999, 170-174; Xǔ 1982:32). Such an atmosphere of rivalry caused unease among the young Chinese churches. This catalyzed the 1890 Conference to discuss the direction of a union version (Mak 2010:30; Zhào 1993:32-33).

2.2.3.4.4 Union version (UV)

Desiring a Chinese translation whose status would be similar to that of the English *Authorized* and *Revised version*, the great Missionary Conference, held in Shàng hǎi in 1890, decided to produce 'One Bible in three versions', i.e., Union versions in High wén lǐ, Easy wén lǐ, and Mandarin, all based on the English *Revised version* (Broomhall 1934:87-89). There were 18 translation principles adopted for all three versions of the UV, in the hope that the new versions would maintain the strengths of earlier versions, such as consistency, naturalness of the Chinese, and readability, at the same time seeking a more literal approach (Zetzsche 1999:225-26; Zhào 1993:37). If needed, explanatory readings, maps, chapter and sectional headings could be added (Broomhall 1934:89). 'Thus after many long and weary years, this much-to-be-desired arrangement was made' (ibid.).

But the reality was, as the saying goes, 'Easier said than done', as one of the translators observed, 'It's a long road from Genesis to Revelation' (Broomhall

1934:89). Indeed, the road was long enough for radical alterations to occur in the history of the nation. Since the Conference of 1890, Broomhall (1934:90) reported:

> Vast and revolutionary forces had been at work, and the very language had changed. A flood of newspapers and periodicals, together with a new system of education, had so simplified style that three versions were now unnecessary.

Consequently, the General Conference of 1907 decided to combine the two classical projects and leave only one coexisting with the Mandarin project (Broomhall 1934:90). After 27 years of hard efforts, both the wén lǐ UV and the Mandarin UV were published in 1919 (Zhào 1993:34-37). The latter was widely accepted and became the most popular and authoritative Bible ever published in the Chinese language, and 'its lasting influence upon Chinese Christians could, to some degree, be comparable to that of the King James version on English-speaking Christians' (Foley 2009:28-29; see also Zhuāng 2000:19; Zhào 1993:36).

2.2.3.5 The enculturating period (1919-present)

The Mandarin UV of 1919 marked the most significant and final contribution of missionaries to Chinese Bible translation. From then on, Chinese Christians were expected to carry out responsibilities of translating the Bible into Chinese (Zhuāng 2000:17).[26]

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[26] Before the enculturating period, Chinese people mainly served as Chinese teachers, assistants and partners in the task of Bible translation (Rèn 2007:214-224).

2.2.3.5.1 The early mother tongue Chinese Bible translator

Before the first-ever whole Chinese Bible produced by mother tongue speakers 呂振中 Lǚ, Zhèn Zhōng, there were some early mother tongue translators worthy of notice.

2.2.3.5.1.1 Mark and Luke by 馮亞生 Féng, Yǎ Shēng

The earliest mother tongue Chinese Bible translation was attributed to 馮亞生 Féng, Yǎ Shēng (1792-1829) and 馮亞學 Féng, Yǎ Xué who left China for Europe in 1816. They went to Berlin in 1823 and were to be the first Chinese living in Germany. Later, they were employed by the Prussian king Friedrich Wilhelm III and sent to Halle, where they taught Chinese. In 1828, Féng, Yǎ Shēng as a Christian translated Luther's *Smaller Catechism* as well as Mark and Luke from Luther's Bible into Chinese (Foley 2009:29; Zetzsche 1999:125).

2.2.3.5.1.2 Matthew and Mark by 何進善 Hé, Jìn Shàn

The first rendering of a biblical book to be published by a Chinese was credited to 何進善 Hé, Jìn Shàn (1817-1871), who 'became a Christian in 1838 and was taken on as a student of English, Greek, and Hebrew by the LMS missionary James Legge' (1815-1897). More than a decade later, Matthew (1854) and Mark (1856), which 'were translated and furnished with commentaries by Hé and revised by Legge, were published in Hong Kong' (Rèn 2007:224; Zetzsche 1999:127-128).

2.2.3.5.1.3 Mark 1-4 by 嚴復 Yán, Fù and his three translation principles

嚴復 Yán, Fù (1853-1921) was the most influential translator of English works on political economy and ethics into Chinese, which had become the standard texts on

the subject (Foley 2009:30; Zetzsche 1999:129). In the preface to his own translation of TH Huxley's *Evolution and Ethics* entitled 天演論 *Tiān-yǎn lùn* (1898), Yán proposed three translation principles—fidelity (信 *xìn*), fluency (達 *dá*) and elegance (雅 *yǎ*).[27] These were broadly recognized as 'the fundamental tenets of twentieth-century Chinese translation theory' (Chén 2004:4) by both biblical and secular Chinese translators (Zetzsche 1999:129).

Yán was commissioned and supported by the BFBS to produce a Chinese Bible version in the hope that it would eventually become a great classic in Chinese literature (Zetzsche 1999:129). Regrettably, without knowledge of biblical languages, Yán only translated the first four chapters of Mark, based on the English *Revised version*, entitled 馬可所傳福音: 第一章至第四章 *Mǎ Kě suǒ chuán fú yīn: dì yī zhāng zhì dì sì zhāng (Mark 1-4 in wén lǐ Chinese)* (Foley 2009:30). However, Yán's version appeared to pave the way for translating the Bible into Chinese as a literary work (Rèn 2007:226).

2.2.3.5.1.4 The New Testament by 朱寶惠 Zhū, Bǎo Huì

朱寶惠 Zhū, Bǎo Huì (1889-1970) learned Greek at Nán jīng Theological Seminary and was the main Chinese assistant to the American Southern Presbyterian missionary Absalom Sydenstricker (1852-1931) in his translation of the NT into Mandarin in 1929 (Zhū 1936:preface). Due to Sydenstricker's sudden death in 1930, Zhū took over the translation task and published his independent translation of the NT in 1936 (Rèn 2007:229), with the financial support by Sydenstricker's daughter

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[27] Yán Fù's three translation principles are rendered differently by Chan (2002:62) as faithfulness (信 *xìn*), comprehensibility (達 *dá*) and elegance (雅 *yǎ*).

Pearl S Buck (1892-1973), an American author and Nobel Prize-winner (Foley 2009:31). Zhū's version, known as 重譯新約全書 *Zhòng yì xīn yuē quán shū (The New Testament re-translated from the original),* was appreciated for its fidelity to the Greek original text, and, thus, was recently reprinted in 1993 and 2007 in Hong Kong (ibid.).

2.2.3.5.2 The complete Chinese Bible by 呂振中 Lǚ, Zhèn Zhōng

Among other mother tongue translators, Zhū, Bǎo Huì was the first to accomplish the work of translating the NT into Chinese independently. Another great stride was made by 呂振中 Lǚ, Zhèn Zhōng (1898-1988). Despite political and social instability in China from the 1920s to 1970s (Duàn 2005, Ch. 9-12), Lǚ was the first and the only mother tongue translator to produce a complete Chinese Bible independently in the history of Chinese Bible translation (Rèn 2007:235).

Lǚ taught Greek in Yān jīng University. In 1940, based on the Greek version compiled by Alexander Souter from Oxford University, Lǚ launched his translation. This version, entitled 呂譯新約初稿 *Lǚ yì xīn yuē chū gǎo (The first draft of the NT by Lǚ)* (translated by the researcher), was published in 1946 with 500 copies for the reference of NT scholars only. At the same year, Lǚ left China for America and Britain to further study Greek and Hebrew (Rèn 2007:235-236).

After 30 years' effort, Lǚ's whole Chinese Bible was published in 1970, claiming to maintain the consistency with the meaning and the structure of the original texts.[28]

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[28] His NT is based on the 17th edition of the Nestle-Aland Greek text; OT on the MT, the Septuagint, and the Vulgate (Rèn 2007: 236).

His literal translation stood the test of time and was reprinted in Hong Kong in 2004 (Xiào 2013:110; Foley 2009:32).

2.2.3.5.3 Versions after the 1970s

Since the 1970s, a number of newer versions of the Chinese Bible by mother tongue translators have been produced with the financial sponsorship by the Bible society (Foley 2009:32). Following are the important works used in Chinese faith communities.

Two new versions produced in the 1970s, which were criticized for heavily relying on English versions as a textual basis, were 現代中文譯本 *Xiàn dài zhōng wén yì běn (Today's Chinese version)* (TCV, 1979) from *Today's English version* of 1976 and 當代聖經譯本 *Dāng dài shèng jīng yì běn (Chinese living Bible)* (CLB, 1979) from the *living Bible* of 1971 (Foley 2009:32).

In the 1990s, based on original languages, 聖經新譯本 *Shèng jīng xīn yì běn* (*Chinese Bible new version)* (CNV) was published in 1992. And a second Catholic Chinese Bible, 天主教牧靈聖經 *Tiān zhǔ jiāo mù líng shèng jīng* (*Chinese pastoral Bible)* (CPB) was printed in 1999. TCV of 1979 was revised in 1997, known as 現代中文譯本修訂版 *Xiàn dài zhōng wén yì běn xiū dìng bǎn* (*Today's Chinese Version: Revised Edition)* (TCVRE).

Two revisions were completed in 2010, including 和合本修訂版 *Hé hé běn xiū dìng bǎn* (*Revised Chinese union version)* (RCUV) and 當代譯本修訂版 *Dāng dài yì běn xiū dìng bǎn (Chinese contemporary Bible)* (CCB). Besides, three new NT versions based on the original text appeared, i.e., 新漢語譯本（新約） *Xīn hàn yǔ yì bě（xīn*

yuē）*(Contemporary Chinese version) (NT)* in 2010, 中文標準譯本（新約）*Zhōng wén biāo zhǔn yì běn*（*xīn yuē*）*(Chinese standard Bible) (NT)* in 2011, and 環球聖經譯本（新約）*Huán qiú shèng jīng yì běn*（*xīn yuē*）*(Worldwide Bible version) (NT)* in 2015. The translation of the OT in the last three Chinese Bible translation projects is currently under way.

Over the past two decades, the majority of Chinese Bible translations were carried out by various translation committees with the emphasis on being '忠於原文 *zhōng yú yuán wén* (faithful to the originals)' (Péng 2012:11). The exception is 新譯簡明聖經 *Xīn yì jiǎn míng shèng jīng*（*The Holy Bible: a dynamic Chinese translation)* (DCT)*, which is mainly based on NIV and NASB.

Finally, there is an interesting phenomenon in the enculturation period. That is, though the task of the Chinese Bible translation was taken over by mother tongue translators, the Mandarin UV (i.e., CUV) produced by missionaries in 1919 continues to be the most popular and authoritative Chinese Bible version up to date (Zhuāng 2000:17).

2.2.4 Conclusion

The first half of Chapter two begins with the history of Bible translation before the 7th century, followed by that of Chinese Bible translation from the 7th century onwards. From this chronological survey of Bible translation, one finds that the practice of Bible translation has been long established without a systematic, rigorous translation theory (only with simple translation principles), and that the issue of literal versus non-literal (or free/idiomatic/dynamic) has long existed in the history of both Western and Chinese Bible translation.

In terms of Chinese Bible translation, since Morrison's *神天聖書 Shén tiān shèng shū (The holy Bible)* in 1823, missionaries from various Bible societies have followed their own translation principles when translating the Bible into Chinese (Zhào 1993:32), which have been adopted and expanded by Chinese translators. For example, three translation principles and five translation steps are listed in the preface of the *Contemporary Chinese version (NT)* in 2010. This seems to note a critical issue[29] with contemporary Chinese Bible translating, i.e., conducting the practice of Bible translation without a rigorous, systematic translation method even though the field of translation has developed into an academic discipline in the second half of the 20th century. For this reason, this study will explore the discipline of translation studies in attempt to find proper methods for the exercise of translating the three selected psalms into Chinese (the Hebrew word נֶפֶשׁ will receive particular attention).

2.3 The development of translation studies

2.3.1. Introduction

As noted earlier, 嚴復 Yán, Fù's three translation principles (fidelity, fluency, and elegance) enunciated in 1898 have achieved canonical status in the 20th century for both biblical and secular Chinese translators (Chén 2004:4; Zetzsche 1999:129). However, his triad now seems to be 'condemned as paradoxical if not contradictory' from the perspective of contemporary translation theory (Chan 2002:61). Such reflection on translation issues can perhaps be traced back to the latter part of

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[29] In his 'Contemplating the future of Chinese Bible translation: a functionalist approach', Péng (2012:15) points out the importance of informing the audience of the method or theory employed in Bible translation.

the1970s when China opened to the outside world and 'started an ambitious programme of cultural reform' (Gentzler 2008:117) after the political and social instability in China from the 1920s to 1970s (see §2.2.3.5.2).

Since the late 1970s, translation has been undergoing a renaissance in China (Gentzler 2008:117). Gentzler (ibid.:121) points out that 'in addition to the boom in translation practice, and increasing research on the histories of translation in China, there is also a very strong movement in theory, both cultural theory and translation theory' (cf. Holmes's 'map' of translation studies in §2.3.2.2.3.1). In terms of the latter, Chén (2004:3) vividly describes Chinese translation scholars' paradoxical attitude toward the West as follows:

> Much of the current evaluation of Chinese translation theory has tended toward one of two extremes: either it has been valorized as belonging to a distinctive, separate tradition, so that any attempt to seek Western equivalents can only be futile, or it has been denigrated as lacking in analytical depth and philosophical insight as compared with Western translation theory.

Wáng and Sūn (2008:5) also observe that 'some Chinese translation scholars, motivated by ideology, are adamantly opposed to translation theories developed in the West, insisting that they are of no use or relevance to translation practice in China'.[30] This contradicts Wang and Sūn's perspective who assert (ibid.:4-5):

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[30] Jin's translation of *Ulysses* into Chinese is a good example of applying a Western approach in Chinese translation. His other book *Literary translation: quest for artistic integrity* of 2003 is viewed as 'valuable to translators of literature between almost any pair of languages, not just Chinese and English' (McNaughton 2003:xiii). Thus, it is unnecessary for Chinese translators to confine themselves to the so-called unique or authentic Chinese translation theory.

[I]n recent years, modern scholarship demands a certain global perspective that precludes a gross overemphasis on the so-called uniqueness or authenticity residing in the Chinese language and culture, which serves as a neat excuse for refusing to integrate translation studies with the rest of the world, especially the Western world.

In line with Wáng and Sūn, the second half of Chapter 2 first explores the development of translation studies,[31] and then selects an appropriate translation paradigm as a method, through which the intergenerational Bible translation exercise in this study will be conducted.

2.3.2 The development of the field of translation

In the 20th century, translation theory has undergone considerable evolution, especially in the second half of the century (Cheung 2013:1).The sheer quantity of publications in this field makes it impossible to cover everything here. However, in this section the basic contours of the development of translation theory will be briefly outlined, including Bassnett and Lefevere's three models (1998:1-10) before the 20th century and Snell-Hornby's observation on the developments of translation studies (2006) from the 20th century onwards.

2.3.2.1 Bassnett and Lefevere's three models

For Bassnett (2014:5-6), the distinction between word-for-word (literal) and sense-for-sense (idiomatic/dynamic) translation 'is still as powerful today as it was 2000

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[31] It is unsuitable to define this relatively new discipline of translation studies here because of its continuing development in the past decades. As Gentzler (2008:112) suggests, 'only by viewing translations from a global perspective and by being open to interdisciplinary approaches might translation studies scholars arrive at a more comprehensive definition of translations'.

years ago'. Indeed, the shifts between these two opposite approaches dominated the translation field over the past 2000 years, of which Bassnett and Lefevere's three models provide a succinct illustration.

The first model Bassnett and Lefevere (1998:2) suggest is the Jerome Model. This model, named after Jerome (ca. 347-ca. 420 CE) who translated the Bible into Latin (the Vulgate), establishes 'the acknowledged and unacknowledged standards of much of translation in the West until about two hundred years ago' (ibid.). In central position in this model is a rigid concept of equivalence in transposing the Bible into another language. Stated slightly differently, the Bible, as a sacred text, 'must be translated with the utmost fidelity' (ibid.).[32]

Such faithfulness and equivalency are secured by using good dictionaries, which implies that those who can employ a dictionary should be of the capacity to translate. Thus, word-for-word substitution, with the minimum of the adjustments in the syntax of the target language, could produce an accurate and equivalent Bible translation (Bassnett and Lefevere 1998:2). Bassnett and Lefevere (ibid.) comment that 'to be able to elevate faithfulness to this central position, to the exclusion of many other factors, the Jerome model ha[s] to reduce thinking about translation to the linguistic level only'.

The second model suggested by Bassnett and Lefevere (1998:3) is the Horace model, a model associated with the name of the Roman poet Horace (65 BC-8 BC). This 'historically predates the Jerome model, but has been overshadowed by it for

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[32] Apart from Bible translation, Jerome insists on sense-for-sense translation. In one of his letters (*Epistle* 57.6, quoted in Stine 2004:158 n. 4), Jerome writes: 'From my youth up I have always aimed at rendering sense not words…A literal translation from one language to another obscures the sense'.

about fourteen centuries' (ibid.). The Horace model calls for translators to be faithful to their customers, rather than to a source text.[33] The responsibility of the translators is to fulfill the expectations of their clients. That is, the negotiation between the clients or patrons and the languages involved is indispensable, which 'militates heavily against the kind of faithfulness traditionally associated with equivalence' (ibid.).[34]

The Schleiermacher Model (see §2.3.2.2.1.3) is Bassnett and Lefevere's third model (1998:7-8), named after the German philosopher and theologian Friedrich Schleiermacher (1768-1834). In his famous lecture entitled 'On the different ways of translation', Schleiermacher demanded that the translation should sound and read like a foreign text, i.e., the translator needs to preserve the alterity of the source text and denies the privileged position of the receiving language or culture. On the contrary, he opposed the approach through which the translation reads and sounds as if it is originally composed in the target language.

From the three models presented above, one observes not only that the pendulum of translation theory has swung back and forth between the opposite ends of word-for-word (the first and third models) and sense-for-sense (the second model) translation, but also that translating should take language and culture into consideration, i.e., the target language community's needs and desires.

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[33] This is the approach adopted also by modern "*Skopos* Theory" and its practice (e.g., Christiane Nord 1997).
[34] This is not necessarily the case. In his *Translating as a purposeful activity*, Nord (1997:127-128) proposes a function-plus-loyalty model, which is 'an answer to those critics who argue that the functional approach leaves translators free to do whatever they like with any source text, or worse, what their clients like. The loyalty principle takes account of the legitimate interests of the three parties involved', i.e., initiators, target receivers, and original authors.

2.3.2.2 Snell-Hornby's turns of Translation Studies

In her book *The turns of translation studies: new paradigms or shifting viewpoints*, Snell-Hornby (2006:3) notes that 'there is a broad consensus that many basic insights and concepts in Translation Studies today go back to the German Romantic Age, which forms our historical starting point'. She sees the development of translation studies as divided into several distinct parts: the precursors, the pioneers, the pragmatic turn in the 1970s, the cultural turn of the 1980s, and finally the interdiscipline in the 1990s and at the turn of the millennium. This scheme provides a clear yet brief outline for the exploration of the development of translation studies.

2.3.2.2.1 The precursors

Snell-Hornby (2006:3) argues that the discipline of translation studies can be traced back to the prominent precursors, such as Goethe, Humboldt, and Schleiermacher in the German Romantic period of the late 18th and early 19th centuries, and later to Benjamin and Rosenzweig in the early 20th century. In what follows, their critical thinking related to this field is summarized.

2.3.2.2.1.1 Johann Wolfgang von Goethe (1749-1832)

In 1819, in his *West-Ostlicher Diwan*, Goethe presented a tripartite model, the 'epochs' of translation (Lefevere 1977:35-37).

The first is the prosaic epoch, domesticating translations and acquainting the audience with foreign culture on the audience's own terms. Luther's Bible translation is an example of this approach (Lefevere 1977:35).

The second is the parodistic epoch, in which the translators merely intend to 'appropriate foreign content and to reproduce it in his own sense, even though he tries to transport himself into foreign situations' (Lefevere 1977:36).

The third epoch is 'to be called the highest and the final one', aiming to 'make the original identical with the translation' (Lefevere 1977:36). The translators attaching themselves 'closely to his original more or less abandons the originality of his nation, and so a third comes into existence, and the taste of the multitude must first be shaped towards it' (ibid.). This is in accordance with Schleiermacher's ideal, later to be taken up by Walter Benjamin (Snell-Hornby 2006:12).

2.3.2.2.1.2 Wilhelm von Humboldt (1767-1835)

In the introduction to his translation of Aeschylus' *Agamemnon* (1816), Humboldt maintains that a translator should strive to avoid 'obscurity and un-Germanness', aim at clarity and fidelity to the text as a whole, and emphasize 'the necessity for empathy between the translator and the author' (Lefevere 1977:40, 43). Concerning a translator's role, he notes:

> A translation cannot and should not be a commentary. It should not contain obscurities originating in vacillating use of language and clumsy construction; but where the original only hints, without clearly expressing, where it allows itself metaphors whose meaning is hard to grasp, where it leaves out mediating ideas, there the translator would go wrong if he were to introduce, of his own accord, a clarity which disfigures the character of the text (ibid.:43).

2.3.2.2.1.3 Friedrich Daniel Ernst Schleiermacher (1768-1834)

In his famous lecture 'On the different ways of translation' delivered in 1813, Schleiermacher identified two basic translation approaches: 'Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him' (Lefevere 1977:74). It is worth noting that Schleiermacher himself did not coin precise terms to refer to these two methods, which are today recognized as *foreignization* and *domestication* (Snell-Hornby 2006:8-9). As noted in Bassnett and Lefevere's third model, Schleiermacher recommended producing translations that tend towards a foreign likeness.

Schleiermacher also made another striking distinction between 'genuine translation' and 'mere interpreting'. 'Genuine translation' refers to *paraphrase* employed in scholarly and scientific texts and *imitation* applying to literary works of art. 'Mere interpreting' is used in both oral and written translation of everyday business texts (Snell-Hornby 2006:7).

In sum, today's scholars consider German theorists of the early 19th century to be important precursors of modern translation studies, even for the English-speaking community. (Snell-Hornby 2006:16).

However, after the Romantic Age, 'the German tradition stagnated and was subject to some intense internal criticism' (Snell-Hornby 2006:16). For example, Jakob Grimm (1785-1863) lashed out at strict translations because they 'pedantically strain themselves to weave a copy of the dress, and fall short of the source text whose form and content naturally and spontaneously agree' (Lefevere 1977:95). In addition,

when German nationalism became more aggressive, translation was seen as 'conquest' (Nietzsche, 1844-1900), 'hence anticipating the arguments of postcolonial translation critics over a hundred years afterwards' (Snell-Hornby 2006:17). These explain why Venuti (2000), in *The translation studies reader*, leaves a long gap after Schleiermacher and Humboldt and begins with Walter Benjamin's essay 'The task of the translator' (Snell-Hornby 2006:16).

2.3.2.2.1.4 Walter Benjamin (1892-1940)

Walter Benjamin was the most important scholar in German translation theory of the early 20th century. His essay 'The task of the translator' was published in 1923, against the historical background of the Depression and the ensuing rise of Nazi dictatorship, leading to Benjamin's suicide in 1940 (Snell-Hornby 2006:17-18).

Contrary to such monumental crises were Benjamin's mystical thoughts on translation as part of the 'afterlife' which assures the survival of the foreign text through transformation (Snell-Hornby 2006:18). Benjamin expresses the features of an ideal translation as follows:

> Real translation is transparent, it does not hide the original; it does not steal its light, but allows the pure language, as if reinforced through its own medium, to fall on the original work with greater fulness. This lies above all in the power of literalness in the translation of syntax, and even this points to the word, not the sentence, as the translator's original element (Lefevere 1977:102).

In line with Schleiermacher and Goethe's 'third epoch' of translation, Benjamin argued that a translation should be a radical form of literalism (Snell-Hornby 2006:18).

2.3.2.2.1.5 Franz Rosenzweig (1886-1929)

In contrast with Benjamin, Rosenzweig, a Jewish theologian working on a new German translation of the Hebrew OT, in his 1926 essay 'The Scriptures and Luther', describes 'all speech as translation' (Snell-Hornby 2006:18). He stresses that 'literary translation is absolutely essential as an antidote against the aggressive, imperialist nationalism' (Lefevere 1977:94).

Rosenzweig firmly advocates compromise and thus criticizes Schleiermacher's dichotomy and his tendency to distort 'a very complex and entangled and never antithetically separated reality' (Lefevere 1977:111). He suggests viewing Schleiermacher's maxim, not as 'either/or', but as a means of disentangling that intricate reality, leading to the critical question: 'at which points in the work is the reader moved and at which points the original [moved]' (Lefevere 1977:111).

Rosenzweig' comments indicate that translation theory has 'moved from the concept of two extremes to a complex terrain in-between (Snell-Hornby 2006:19).

2.3.2.2.2 The pioneers

After the precursors[35] come the pioneers, people such as Jakobson, Levý, and Nida who were active after the Second World War, proposing their theories against the

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[35] Apart from German theorists, there were two eminent figures from other traditional translation theories: the French translator Etienne Dolet (1509–1546) and the Scottish lawyer and scholar Alexander Fraser Tytler (1748–1813). In his 'Essay on the Principles of Translation' of 1791, Tytler proposed translation principles

backdrop of two critical academic trends. The first was translation viewed as a subdivision of linguistics, leading to fruitful debates among 'distinguished scholars from a variety of traditions in linguistics and other neighbouring disciplines' (Snell-Hornby 2006:20). The other was a call for making translation theory as scientific as possible due to an increasing concern with accuracy (Windle and Pym 2012[2011]:§1.8). Such environments paved the way for developing translation into a new discipline.

2.3.2.2.2.1 Roman Jakobson (1896-1982)

In his 1959 essay 'On linguistic aspects of translation', Jakobson (2000[1959]:114) proposes a triadic system of translation as follows:

> We distinguish three ways of interpreting a verbal sign: it may be translated into other signs of the same language, into another language, or into another, nonverbal system of symbols. These three kinds of translation are to be differently labelled:

> ➢ Intralingual translation or *rewording* is an interpretation of verbal signs by means of other signs of the same language.

> ➢ Interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other language.

> ➢ Intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of signs of nonverbal sign systems.

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which remain emphasized in translator training nowadays: 'the need for mastery of both source and target language, for understanding the author's sense and meaning, and for translating in an appropriate and idiomatic style with all the ease of the original composition' (Snell-Hornby 2006:19).

The crucial contribution of Jakobson's triad to translation studies is that he went 'beyond language in the verbal sense and [did] not look merely across languages' (Snell-Hornby 2006:21). His essay also stimulated fierce debates with respect to 'meaning' and 'equivalence'. The latter caused many further attempts to define 'the nature of equivalence' over the following twenty years (Munday 2012:58).

2.3.2.2.2.2 Jiři Levý (1926-1967)

Levý was a literary historian and translator, whose main work *The art of translation* published in 1963 was a book on literary translation.

According to Levý, literary translation is 'a form of art in its own right, and has a position somewhere between creative and "reproductive" art…The translated work is an artistic reproduction, the translation process is one of artistic creativity' (Snell-Hornby 2006:22). Based on these innovative ideas, Levý developed two sorts of translation norms: one is the 'reproductive' norm, requiring fidelity as based on proper understanding of the text; the other is the 'artistic' norm, requiring the fulfilment of aesthetic criteria (ibid.). Fidelity and artistic style are by no means mutually exclusive. Translation norms, for him, are 'not static and absolute but always depend on their historical context' (ibid.).

In his 1967 essay 'Translation as a decision process', Levý (2000[1967]:148) maintained that from a *teleological*[36] perspective, 'translation is a process of communication: the objective of translating is to impart the knowledge of the original

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[36] The word 'Teleology' ([2016]) derives from the Greek τέλος (*telos*, root: τελε-, 'end, purpose') and -λογία (*logia*, 'a branch of learning'), coined in 1728 by the German philosopher Christian von Wolff in his work *Philosophia rationalis, sive logica*. With the term *teleological*, Levý was already anticipating the *skopos* theory (Prunč 2001:219).

to the foreign reader'. From the pragmatic perspective, Levý (ibid.) continued, translating is viewed as a decision-making process:

> a series of a certain number of consecutive situations--moves, as in a game--situations imposing on the translator the necessity of choosing among a certain (and very often exactly definable) number of alternatives.

2.3.2.2.2.3 Eugene Nida (1914–2011)

Nida is recognized as the most influential theorist in the 20th century Bible translation, whose thoughts also had great impact on secular theorists (Pattemore 2007:220; Bassnett 2005:3-4) and thus will be considered in more detail here.

Though often criticized (Werner 2013:200), Nida's dynamic equivalence model has been and remains widely used. In the 1960s, continually focusing on real and practical translation issues and intending to equip translators in extraordinarily divergent cultures, Nida accomplished what few of his predecessors attempted. That is, he produced 'a systematic analytical procedure for translators working with all kinds of texts'; he 'factored into the translation equation the receivers of the [target text] and their cultural expectations' (Munday 2012:69).

Gleaned from his own abundant practical work on Bible translation from the 1940s onwards, Nida developed and presented his theory in two major works: *Toward a science of translating* (1964) and the co-authored *The theory and practice of translation* (Nida and Taber 1969). The title of the first book, Munday (2012:61) points out, demonstrates Nida's intention to 'move Bible translation into a more scientific era' by integrating works in linguistics. He further comments:

[Nida's] more systematic approach borrows theoretical concepts and terminology both from semantics and pragmatics and from Noam Chomsky's work on syntactic structure which formed the theory of a universal generative-transformational grammar (Chomsky 1957, 1965).

The key features of Chomsky's generative-transformational model can be summarized as follows (Munday 2012:61-62):

➢ Phrase-structure rules generate an underlying or **deep structure** which is

➢ transformed by transformational rules relating one underlying structure to another (e.g., active to passive), to produce

➢ a final **surface structure**, which itself is subject to phonological and morphemic rules.

…The most basic of such structures are **kernel sentences**, which are simple, active, declarative sentences that require the minimum of transformation (e.g. *the wolf attacked the deer*).

Chomsky's model motivated Nida and Taber (1969:33) to develop their three-stage system of translation (analysis→transfer→restructuring) as follows:

➢ Analysis, in which the surface structure (i.e., the message as given in language A) is analyzed in terms of (a) the grammatical relationships and (b) the meanings of the words and combinations of words,

➢ transfer, in which the analyzed material is transferred in the mind of the translator from language A to language B, and

➢ restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

A (Source)   Surface Structure   B (Receptor)

- -

(Analysis)   Deep Structure   (Restructuring)

X ————————— (Transfer) —————————→ Y

Nida's three-stage system of translation
(cf. Nida and Taber 1969:33; Cheung 2013:6)
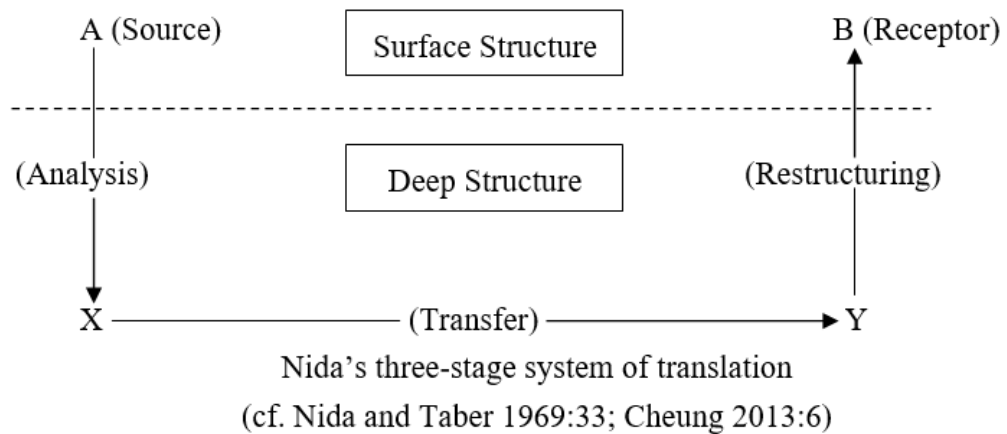
While analyzing individual words, borrowing from semantic and pragmatic theories, Nida (1964:33ff.; see also Munday 2012:64-65) argued that a word gets meaning according to its context and generates different responses through its culture. He identified three kinds of meaning: linguistic, referential and emotive (connotative) meaning.

Linguistic meaning derives from the relationship between different linguistic structures. For instance, the following expressions with the possessive pronoun *his* bear different meanings: *his car* means 'he possesses a car'; *his mistake* means 'he performs a mistake'; *his humility* equals 'humility is the quality of him' (Nida 1964:57-60).

Referential meaning is the denotative 'dictionary meaning'. For example, *daughter* denotes female child (Nida 1964:70, 85).

Emotive meaning is the associations a word generates. Almost the only way to analyze emotive meaning is by means of 'contexts, either cultural or linguistic' (Nida 1964:71). For example, in the sentence 'Don't worry about that, son', the term '*son* is a term of endearment or may in some contexts be patronizing' (Munday 2012:65).

Besides, the technical terms 'formal equivalence' and 'dynamic equivalence' are substituted for the terms 'literal' and 'free', used in the age-old translation debates. Nida (1964:159) defined them as follows:

> Formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned…that the message in the receptor language should match as closely as possible the different elements in the source language…A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture.

2.3.2.2.3 The pragmatic turn of the 1970s

The 1950s and 1960s could be viewed as the linguistic era (Cheung 2013:1), within which the pioneers just mentioned developed their translation theories more or less related to linguistics. But since the 1970s, translation theorists began to strive for the emancipation of translation studies from linguistics, which is the so-called 'pragmatic turn' (Snell-Hornby 2006:35). Snell-Hornby (ibid.:40) points out:

> The pragmatic turn in linguistics as reflected in the speech-act theory, the rise of text-linguistics, the functional approach to language with the inclusion of its

social and communicative aspects, clearly indicated the general trends of the 1970s.

The trends, on the one hand, broadened the perspectives within linguistics, leading to 'the reorientation from the isolated concept of the linguistic sign and the abstract concept of the language system…to a holistic notion of the text as part of the world around' (Snell-Hornby 2006:40). On the other hand, the trends broke down barriers between the separate disciplines, leading to 'an invaluable process of cross-fertilization, whereby the study of language was enriched by insights from anthropology, philosophy, sociology and psychology' (ibid.).

2.3.2.2.3.1 James Holmes (1924-1986)

At that time, a great stride to further reinforce the domain of translation studies as a distinct discipline was made by Holmes's seminal paper 'The name and nature of translation studies' (1972), where the term 'translation studies' was first coined (Snell-Hornby 2006:40-41). For Holmes (2004[1972]:182), terms, such as 'art', 'craft' or the 'principle' used in this discipline, were too vague, and the more 'learned' terms, such as 'translatology', too abstract. The term 'science' was also rejected by Holmes because it is 'usually limited to the exact or natural sciences and implicitly excludes literary studies and the arts subjects in general' (ibid.).

Holmes (2004[1972]:184, 189) mapped out structures for the new discipline as having three branches: theory, descriptive studies (pure areas) and practice (applied translation studies). He (ibid.:190) maintained that the three branches should mutually inform each other, noting:

Translation theory, for instance, cannot do without the solid, specific data yielded by research in descriptive and applied Translation Studies, while on the other hand one cannot even begin to work in one of the other two fields without having at least an intuitive theoretical hypothesis as one's starting point.

Significantly, Holmes's theory presents an overall framework, covering the whole spectrum of translation studies. His framework was later put forward by the leading Israeli translation scholar Gideon Toury as in the following Figure:

Holmes's 'map' of Translation Studies (from Toury 1995:10)
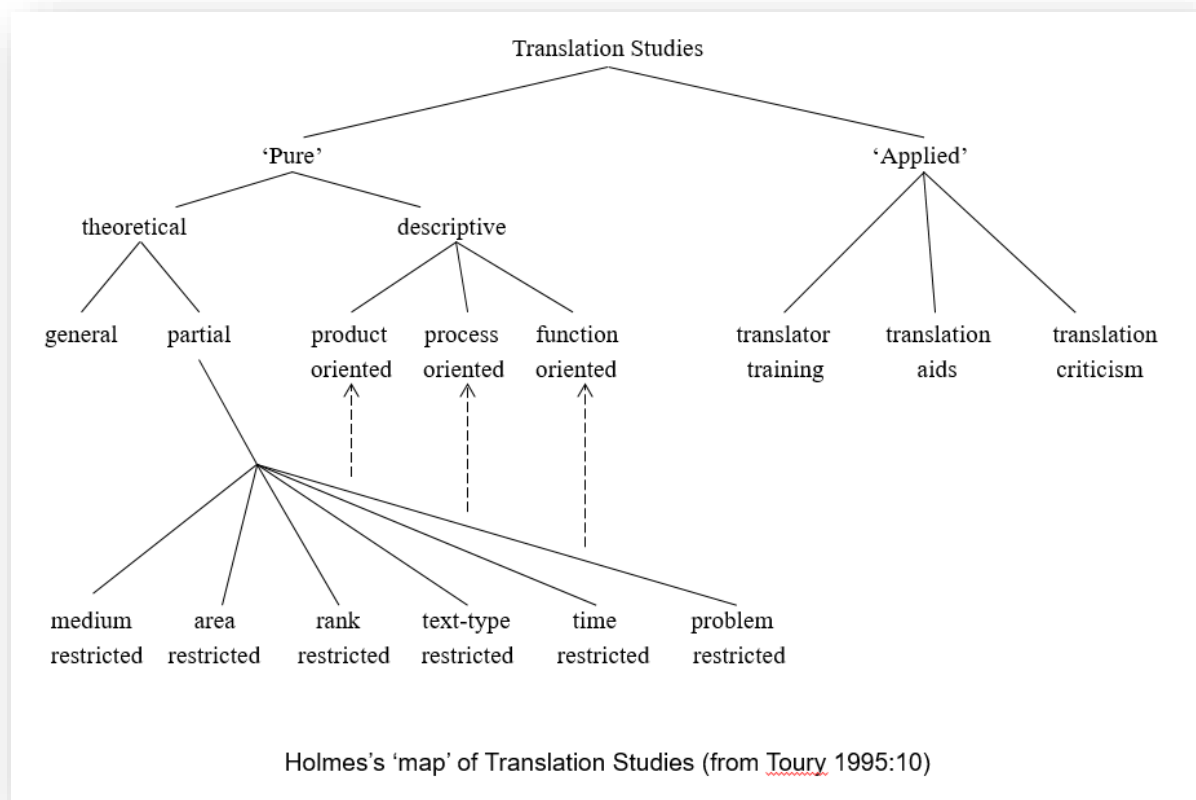
During the 1980s and 1990s, translation studies in Europe developed principally 'down the middle branch of Holmes's model, that of descriptive studies' (Gentzler 2008:113), while the theory and practice branches grew rapidly in the United States (ibid.115).

2.3.2.2.4 The cultural turn of the 1980s

The 'pragmatic turn' of the 1970s, Snell-Hornby (2006:40) points out, laid the foundation for translation studies to be an independent discipline; the 'cultural turn' of the 1980s subsequently established the basic profile of translation studies.

The 'cultural turn'[37] refers to 'an attempt at moving the study of translation from a more formalist approach to one that laid emphasis on extra-textual factors related to cultural context, history and convention' (Palumbo 2009:30). As Hermans (1996:26) comments:

> Translation used to be regarded primarily in terms of relations between texts, or between language systems. Today it is increasingly seen as a complex transaction taking place in a communicative, socio-cultural context. This requires that we bring the translator as a social being fully into the picture.

2.3.2.2.5 The turns in the 1990s

During the 1990s, there were two crucial turns within translation studies. The first was a methodical one originating from the necessity of more empirical studies in the field of translation and interpreting. This led to the investigation of new areas, principally in interpreting studies (e.g., court interpreting, sign language), 'but also in cognitive domains concerning the translation process' (Snell-Hornby 2006:4). The second turn resulted from globalization and great strides in technology,[38] leading to fundamental changes in the work of the translator (ibid.).

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[37] In 1990, Bassnet and Lefevere co-published *Translation, History and Culture*, formally putting forward the idea of cultural turn in translation.
[38] For example, electronic translation aids like *Paratext* (UBS) and *Translator's Workplace* (SIL).

Some critical issues discussed in this decade included translation studies as an interdiscipline, postcolonial translation and gender-based translation studies. Undoubtedly, the 1990s was 'a time of consolidation in the new discipline of translation studies' (Snell-Hornby 2006:3, 149).

2.3.2.2.6 At the turn of the millennium

At the beginning of the new millennium, the discipline of translation studies is viewed with 'high optimism and great expectations' (Snell-Hornby 2006:150). Nowadays, translation studies, incorporating a wide range of research, is regarded as 'interdisciplinary and intercultural, borrowing heavily from such areas as linguistics, literature studies, cultural studies, postcolonial studies, anthropology, psychology, and political science' (Cheung 2013:13).

Cheung suggests that Bible translators should 'seek to understand the practice of Bible translation from the wider perspective of translation studies, thereby incorporating ideas from secular researchers' (Cheung 2013:13). This is precisely what Wendland has done in his LiFE model.

2.3.3 LiFE: a Literary Functional-Equivalence model

2.3.3.1 Introduction

As already noted, Nida's approach was widely accepted, but often criticized.

His *Toward a science of translating* (TASOT)[39] of 1964 was accredited as the '"Bible" not just for Bible translation but for translation theory in general' (Gentzler 1993:44;

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[39] Since the abbreviations for Nida's books occur only here, they won't be listed in the abbreviation section of this thesis.

see also Stine 2004:5). The co-authored *The theory and practice of translation* (TAPOT) was 'the logical outgrowth of the previous book' (Nida and Taber 1969:vii), which in turn became 'the key reference point for Bible translators' (Mojola and Wendland 2003:1). Then, the work *From one language to another* (FOLTA) by de Waard and Nida could be read as a worthy commentary to TAPOT (Pattermore 2007:224). It was in FOLTA where de Waard and Nida (1986:vii-viii) replaced the terminology 'dynamic equivalence' used in TASOT and TAPOT with 'functional equivalence' due to the misunderstanding caused by the former. This substitution was done without intention to suggest anything essentially different between the terminologies.[40]

From the beginning, Nida's approach was accepted rapidly in the Bible translation community (Kirk 2005:91; Pattemore 2007:223). The same principles, in essence, were adopted by Bible translation scholars, such as Beekman and Callow (1974), Larson (1984), and Barnwell (1986; 1987) (Kirk 2005:91). By 1985, Nida's theory had come into its own (Carson 1985:200).

However, since the 1990s, criticism of Nida's approach has increased greatly (Kirk 2005:91). Through the lens of translation studies nowadays, Mojola and Wendland (2003:10) comment:

> Nida may be considered a trail-blazer for this discipline, in view of his intellectual rigour, his work in a wide variety of cultures, and his multidisciplinary approach

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[40] But one can find that there is a much greater concern for the literary-structural features of the SL in FOLTA, which required a correspondingly broader range of rhetorical functions for adequately expressing the intended meaning in the TL (de Waard and Nida 1986:119-120).

to translation. But the trail has become a highway, and Bible translators have much to learn from others travelling on it.

Mojola and Wendland (2003:13) also observe that works composed from a dynamic or functional equivalence perspective often neglect the 'issues related to the translation of the Bible as *literature*',[41] which is of growing interest to Bible translators. They thus adopt contemporary translation approaches that are particularly related to secular literature[42] in the hope that these theories could help 'better understand the age-old task of Bible translation' (ibid.). After such investigations, Wendland (2011:110) proposes literary functional-equivalence translation (LiFE-style translating) which 'does not really represent a new translation method', but a mixed model that places pedagogical methods at the very centre (Werner 2013:230).

To better understand Wendland's literary functional-equivalence translation, three critical terms in the title of his model call for discussion, i.e., literature, functional equivalence, and translation.

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[41] Wendland points out that de Waard and Nida did refer to the significance of analyzing the literary features of biblical texts, but they paid little attention to 'the study of discourse genres or larger text structures or to how literary features can be handled in translation' (Wendland 2003:180).

[42] These contemporary translation methods include functionalist approach, descriptive approach, text-linguistic approach, post-colonial approaches, literalist approach, interpretive approach, comparative approach, professional approaches, relevance theory approach, and foreignization v. domestication (Mojola and Wendland 2003:13-25; see also Wendland 2004:47-80).

2.3.3.2 The Bible as literature[43]

In line with a myriad of biblical scholars,[44] Wendland (2003:179; see also 2011:109) maintains that the Bible is well-crafted literature, consisting of various genres and their associated stylistic features. He (2003:179) quotes Linton (1986:16) to substantiate this perspective: 'the Bible is literature, the kind of writing that attends to beauty, power and memorability as well as to exposition. It is like a rich chord compared to a single note'.

Wendland (2004:37) points out that the analysis and interpretation of the Bible through a *literary* approach are not new. This approach has already been practiced by renowned theologians in the past, such as Augustine, Jerome, and Martin Luther. He quotes Augustine:

> I could…show those men who cry out their own form of language as superior to that of our authors [of Scripture]…that all those powers [i.e., rhetoric] and beauties [i.e., artistry] of eloquence which they make their boast, are to be found in the sacred writings which God in his goodness has provided to mould our characters, and to guide us from this world of wickedness to the blessed world above (Augustine 1887, 2:577).

For Wendland (2011:62-63), the term 'literature' is well defined in *Webster's new world college dictionary* (Neufeldt 1996:789):

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[43] The argument that the Bible is literature was challenged by Mazor (2009:21-22) who asserts that 'the Bible cannot be considered a literary work but a collection of books with a defined pragmatic goal', which seeks to 'educate, teach, preach, and impart knowledge, values, and religious instruction'.

[44] In his 'A literary approach to biblical text analysis and translation', Wendland (2003:179 n. 2) lists a number of scholars who view the Bible as literature, such as Dorsey (1999) , Harvey (1998) , Wilson (1997) , Breck (1994) , Berlin (1994) , McCann (1993) , Powell (1990), and Alter (1985).

a) All writings in prose or verse, especially those of an imaginative or critical character, without regard to their excellence: often distinguished from scientific writing, news reporting, etc.

b) All of such writings considered as having permanent value, excellence of form, great emotional effect, etc.

c) All the writings of a particular time, country, region, etc., specifically those regarded as having lasting value because of their beauty, imagination, etc.

The preceding defining aspects, Wendland (2011:63) notes, are significant and mutually related. He also points out that sense (b) implicitly refers to 'the three basic dimensions of all texts'—content ('having permanent value'), form ('excellence of form'), and function ('great emotional effect'). The latter two textual qualities, i.e., form and function, are 'more of a challenge to translators than is content',[45] and thus will be further discussed when exploring the analysis and translation of biblical poetry below (see §2.3.3.7.1 and §2.3.3.7.2).

2.3.3.3 The concept of functional equivalence

Wendland (2004:46) states, de Waard and Nida's functional equivalence (1986:112-119) does mention a literary-rhetorical approach to Bible translation, but 'the bigger picture is for the most part missing'. He (2004:46) criticizes:[46]

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[45] Wendland (2011:63) asserts, 'The content that Bible translators have to deal with in most situations is relatively fixed, other than for certain text-critical issues and matters of interpretation'.
[46] Despite Wendland's criticism of de Waard and Nida's approach, Werner (2013:232) argues that Wendland's holistic paradigm 'remains bound by the restrictions of dynamic equivalence'.

[In de Waard and Nida's approach,] translators are not given much guidance as to how the complete texts of different literary genres may be meaningfully analyzed as wholes, either in terms of the SL text or their own language.

Recognizing the limitation of de Waard and Nida's approach, Wendland (2011:95-97) says that his own notion of functional equivalence mainly borrows from three useful approaches to communication theory and translation, i.e., *Skopos* theory, relevance theory, and cognitive poetics.

2.3.3.3.1 *Skopos* theory

Skopos theory, pioneered by K. Reiss and H. Vermeer in the early 1980s, and further developed by C. Nord in the late 1990s (Wendland 2004:50), is 'an explicit goal-oriented, process-directed, project-based approach to translation theory and practice' (Wendland 2011:95 n. 1). This theory regards 'function' as a prominent aspect in translation:

Each text is produced for a given purpose and should serve this purpose. The *Skopos* rule thus reads as follows: translate/interpret/speak/write in a way that enables your text/translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function (Vermeer 1989, translated by Nord 1997:29).

Skopos theory, known as 'a fully functional approach', emphasizes the communicative 'purpose (normally referred to only in the singular) that a particular translation is designed to perform for its primary target audience within a given sociocultural setting' (Wendland 2004:50-51). In other words,

in *Skopostheorie* the particular goal of the text within the *TL* settings will largely

determine the manner and style of translating in accordance with the governing

framework for the translation project as a whole (ibid.:51).

This differs considerably from the focus of the functions in de Waard and Nida's

functional equivalence. The goal of the latter is to 'seek to employ a functionally

equivalent set of forms which in so far as possible will match the meaning [i.e.,

functions] of the original source-language text' (de Waard and Nida 1986:36). Thus,

in translating through de Waard and Nida's approach, it is the principal

communication functions (plural!) of the SL text that need to be figured out and then

reproduced in the TL text (Wendland 2004:51).

These two functionalist perspectives, Wendland (2011:96) points out, are not

mutually exclusive. He (ibid.) suggests:

> [B]oth viewpoints are needed so that the author-intended aims of the Scriptures,
>
> as well as the needs, desires and expectations of a contemporary audience are
>
> respected and ultimately satisfied, to the degree possible, during the translation
>
> process.

It is noteworthy that recognizing the inevitable loss of message resulting from

translating, Wendland (2011:96) concedes that a choice of which aspects of

message need to be conveyed must always be made. This calls for thorough

discussion and then is to be 'spelled out within the project *Brief* and its *Skopos*' (ibid.).

2.3.3.3.2 Relevance theory

Relevance Theory (RT), proposed by Gutt (1992), is 'a cognitive, inferential approach to text processing, communication, and translation' (Wendland 2011:95 n. 1). The former (cognitive) refers to 'cognitive environment', which views the concept of 'context'[47] as one's psychological state of mind, rather than a tangible or physical one. The latter (inferential) means that the communication between people depends 'not only on verbal texts and their contexts, but also on [the] assumed shared knowledge and crucial features of the context (the social and situational environment)' (Wendland 2011:96). In RT, a discourse is viewed as *optimally relevant* (or fully acceptable) if it affords 'adequate contextual effects' for the audience, yet 'without requiring unnecessary processing effort' (Gutt 1992:24-25).

Applying RT to his LiFE model, Wendland (2011:96) writes:

> [O]ur aim, under most circumstances, is to communicate in a way that is able to achieve greater *efficiency* in terms of lower mental effort and *effectiveness*, or greater personal benefit for the envisaged audience.

Thus for Wendland, serious translators need to deliver significant messages in a way that is easiest for the audience to comprehend, 'yet also with an appreciable amount of rhetorical impact and esthetic appeal, resulting in a significant number of cognitive, emotive, or volitional effects within a particular setting' (ibid.).

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[47] In his *Contextual frames of reference in translation*, Wendland (2008:28) elucidates that context in terms of 'cognitive environment' is 'an all-encompassing rational construct, composed of a vast array of personal beliefs and assumptions about the world, including specific elements of a person's knowledge, associations, and inferences (propositional, or logical, as well as empirical)'.

2.3.3.3.3 Cognitive poetics

Cognitive poetics is 'a specific application of cognitive linguistics to the study of literary texts (poetics)' (Wendland 2011:95 n. 1). Wendland (ibid.) writes of Stockwell's formulation (2002) as follows:

> [Cognitive poetics] stresses the perceptual notion of figure and ground; the close interconnection of experience, cognition, meaning, and language; the importance of 'readerly' interpretation (how readers/hearers perceive and understand verbal texts); and the primary mental strategies that all people employ when they interpret any text.

From the aspect of cognitive poetics, translation may be viewed as the textual 'mapping of different knowledge domains guided by the principle of analogy' (de Troyer 2003:210).

2.3.3.4 What is translation?

Wendland (2011:102) argues that *meaningful* translation (contrary to *mechanical* translation) as a 'creative, yet controlled, compositional activity' is an extraordinary 'specialized, complex, and varied type of verbal communication'. It is related to 'an interpersonal, transformative *sharing* of the same text between two different systems of language, thought, and culture'. With these in mind, Wendland (ibid.) first provides a simple definition of translation:

> [Translation is] the practice of intercultural and interlingual communication. It is an intricate, at times artful, process of semiotic textual exchange, or verbal 'transubstantiation' (trans-FORM-ation).

Thus, translation involves two basic procedures, i.e., *re-conceptualization* and *re-composition*.

Wendland (2011:102) elaborates *re-conceptualization* as:

> The intercultural re-ideation of a given SL text, which is a meaningful and purposeful selection, arrangement, and differentiation of signs, whether oral or written, as it is conceptually transferred from one worldview domain and value system to another…The first procedure requires the cognitive processing and conversion of all the deep-level semantic and pragmatic features of the original text in terms of the target language and cultural setting.

The second procedure *re-composition* refers to:

> The semantically accurate, formally appropriate, and pragmatically acceptable interlingual re-signification of the original text in a specific TL, along with any essential paratextual or extratextual bridge and background material needed to facilitate comprehension…[T]he second [procedure]…deals with the more overt surface-level semantic, structural, and stylistic aspects of verbal composition…,[and then creates] a linguistic re-presentation in the TL (Wendland 2011:102).

Significantly, there are several crucial factors influencing the definition and evaluation of translation as 'the multilingual, intersemiotic, cross-cultural process of textual, as well as cognitive, transformation' (Wendland 2011:102), among which are:

➢ the **model** of translation that one adopts (whether source-text oriented or target-text oriented,…cognitive-poetic, or relevance based);

> ➤ the **motive**, or purpose (*Skopos*), of the translation in relation to a designated target audience in one or more preferred settings of use;

> ➤ the **manner** in which the re-composition process is carried out (e.g., literal versus idiomatic), including one's view or opinion of the original text.

Given the complicated issues related to translation, Wendland (2011:104; 2004:85) goes on to propose a more precise definition of translation:

> Translation is the conceptually mediated re-composition of one contextually framed text within a different communication setting in the most relevant, functionally equivalent manner possible, that is, stylistically marked, more or less, in keeping with the designated job commission agreed upon for the TL project concerned.

After examining the critical issues regarding literature, functional equivalence, and translation, Wendland proceeds to define his literary functional-equivalence approach to translation.

2.3.3.5 Defining a literary functional-equivalence (LiFE) translation

Wendland's LiFE model (2011:108-109) intends to produce a version 'that is more *literary* in nature rather than less'. A well-trained and competent translation team should be capable of making such a version manifesting 'artistic qualities on all strata of linguistic structure in the TL'. Wendland further explains (ibid.):

> [A LiFE version] is normally composed within the framework of a TL genre that is a functional equivalent of the primary SL discourse being rendered, but having

its own distinctive stylistic features that operate as a formal 'package' to convey the principle communicative purpose(s) of the original text.[48]

Wendland (ibid.:109-110) also emphasizes that different degrees and levels of literary application are possible, depending on the main communicative goal and the real circumstances, such as human, financial, and technical issues. These are considered during the project-planning stage, and then incorporated into the project *Skopos* and formulated in an explicit *Brief*. For Wendland, '[e]ven a little bit of LiFE can mean a lot to any translation' (ibid.). However, it is worth noting that for a translation to qualify as a literary one, '*at least one prominent element of stylistic form* in the translated text needs to be artfully modified in a systematic, consistent manner and for a definite rhetorical purpose' (ibid.). Finally, Wendland's LiFE 'is not a "one-way-only" method; rather it offers a broad continuum of possibilities', which is schematized below (ibid.:125):
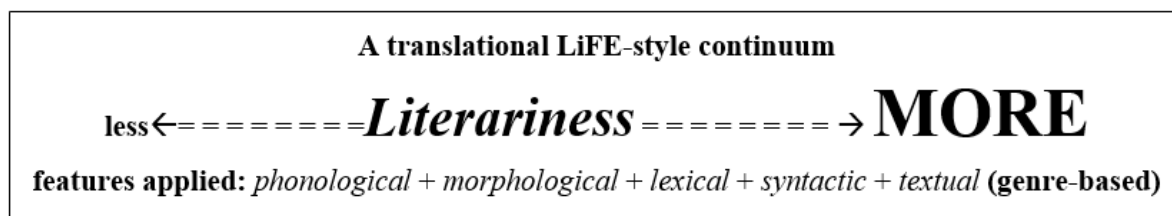
2.3.3.6 Preparing for a poetic LiFE translation

Besides the common word-by-word, verse-by-verse exegetical-hermeneutical analysis, LiFE pays particular attention to two distinct general operations, which

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[48] If there is no TL correspondent available, translators need to invent 'their own hybrid genre', based on the proper speech styles that exist in the vernacular (Wendland 2011:111).

enable translators to 'more completely and accurately determine the non-referential dimensions of meaning' (Wendland 2011:123):

➤ **Artistic text analysis**, which stresses 'the formal, esthetic, and iconic' dimensions [49] of verbal discourse, focusing on 'the poetic and expressive functions of communication' (ibid.).

➤ **Rhetorical text analysis**, which emphasizes 'the functional, dynamic element[50] of verbal discourse', focusing on 'the affective and imperative functions of communication' (ibid.).

Thus, LiFE intends 'to stimulate emotive *solidarity* and communicative *power* within the audience'. Meanwhile, there is a special concern for the *appeal*[51] and *potency* (power and persuasiveness)[52] of both the SL and TL texts (ibid.).

What follows is Wendland's concise description of the key point of his LiFE model (2011:123):

> [In the LiFE model, a] literary method of analysis is needed to fully investigate the compositional aspects of biblical discourse since such an approach pays special attention to a text's macro- and microstructure, its stylistic distinctives, its functional dimension, as well as the emotive and connotative aspects of the discourse. By this means, then, the necessary foundation is also laid for

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[49] For example, beautiful, euphonious, memorable, sensually appealing (Wendland 2011:123).

[50] For example, powerful, persuasive, influential, purposefully effective (Wendland 2011:123).

[51] 'Appeal', Wendland (2011:123) argues, is related to the concern of 'what makes the text esthetically attractive--capturing the eyes and ears of the audience and facilitating the other communicative aims that the author sought to achieve in and through his[/her] text'.

[52] 'Potency', for Wendland (2011:123), refers to the concern of 'what it is that compels listeners to feel experientially the Bible's impact, emotions, attitudes, moods, exhortations, and admonitions (under the operation of the Holy Spirit)'.

effecting a corresponding communication of the literature of Scripture in another language, literary tradition, and cultural setting.

2.3.3.7 Analyzing and translating biblical poetry

As mentioned earlier, there are three basic dimensions of all texts—content, form, and function. The latter two, Wendland stresses, are more challenging for translators, and need further elucidation. Since this study will conduct the translating of biblical poetry through Wendland's approach, these two challenging dimensions (form and function) will be further elaborated.

2.3.3.7.1 The major stylistic forms of Hebrew poetry (2011:185)

This section refers to the major stylistic forms of Hebrew poetry, including parallel phrasing, sound effects, figurative language, condensed expression, emphatic devices, shifting patterns, poetic structures (ibid.:186-220), all of which must be examined in initial stages prior to translation.

2.3.3.7.1.1 Parallel phrasing

Parallelism as probably the most significant feature of Hebrew poetry is manifested in the composition of a discourse 'in the form of paired, comparatively short, rhythmic lines called cola', a plural form of 'colon' (ibid.:186). These lines, together called bicolon, correspond to each other semantically, and often formally as well '(e.g., similar length, vocabulary, sounds, word forms or word order, and grammatical constructions)' (ibid.).

The lines in a bicolon are 'designated as A or B (plus C or D in the case of a less common third or fourth line)'. According to Wendland's model, there are four main

ways that line B functions as a complement to line A: similarity, contrast, cause-effect, or addition (ibid.).

2.3.3.7.1.2 Sound effects

The intention of the composition of Hebrew poetry is that it 'be recited aloud and usually in public' (ibid.:188). Accordingly, different sound techniques are employed to enhance the articulation of the spoken aspects of the text and thereby also increase its memorability (ibid.)

The following are three prominent sound effects:

Rhythm, which is demonstrated by 'the regular recurrence of some perceptible, often predictable pattern of sound, though the pattern may be modified at any time to create some added impact' (ibid.:189).

Assonance/consonance (also called alliteration), the former of which is clusters of repeated vowels, and the latter of which is clusters of repeated consonants (2002:171).

Puns (a form of word play), which is related to 'two words with similar sounds but different meanings' (2011:191).

2.3.3.7.1.3 Figurative language

Figures of speech enable competent poets to employ vivid imagery and colorful language, appealing to 'the imagination for a specific communication purpose' (ibid.). This literary technique 'creates a little break or shift in the flow of discourse that causes the reader or hearer to pause and take notice' (2002:139). The following are

three common pairs of figures (paired due to the similarity between them) in Hebrew poetry (2011:192):

Simile and metaphor

➢ **Simile**. A simile occurs as a comparison between a topic (T) and its image (I) is unambiguous. The ground of comparison (G) 'may be stated or left unexpressed, but there is always an overt *marker* (M), such as "like" or "as", to indicate the non-literal nature of the expression' (2002:140). For example, They (T) are *like* (M) a lion (I), eager to tear (G) (Ps 17:12) (ibid.).

➢ **Metaphor**. In a metaphor, a topic is more immediately associated with an image to impress the audience more forcefully. There is no explicit marker (e.g., 'like' or 'as') to indicate a comparison. In the Psalms, the ground of comparison in most metaphors is implicitly stated in the text, thus calling for careful examination in the nearby context and further study on 'the relevant historical, cultural, biological, and geographical setting as well as the religious practices of ancient Israel' (2002:142). Occasionally, the topic of a metaphor is even left implicit and only the image is present (ibid.:143).

Metonym and synecdoche

➢ **Metonym** refers to 'the *substitution* of the name or designation of one thing for that of another closely associated with it' (ibid.:147).

➢ **Synecdoche** denotes that 'a *part* of something is used to refer to the *whole* (or vice versa), or a *particular* is used to refer to the *general* (or vice versa)' (ibid.:148).

Personification and anthropomorphism

➢ **Personification** demonstrates that 'an inanimate or lifeless thing or abstraction is represented as if it were a human being, a living person. (ibid.:150).

➢ **Anthropomorphism** involves that 'God, or some other spirit being who is not a human, is spoken of as though he had a human body' (ibid.:152).

2.3.3.7.1.4 Condensed expression

While composing poetry, poets employ every word purposefully and often deliberately leave out certain expected words or concepts, driving the audience to determine from the context due to the implicit expression. Such a condensed expression 'is what gives poetry its typical rhythmic form and evocative content' (2011:193). There are three common kinds of condensation in Hebrew poetry: verb gapping,[53] pronominal reference,[54] and allusion (ibid.:193-194).[55]

2.3.3.7.1.5 Emphatic devices

Emphatic forms are used to reinforce 'the rhetorical effect of the other more characteristically poetic features, such as parallelism' (ibid.:194). They also serve to indicate 'boundaries and thematic peaks in the discourse arrangement of both poetry and poetic prose' (ibid.).

Along with parallel expression, emphatic techniques also include:

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[53] For example, in Isa 3:25, the verb 'fall' in the first colon also applies to the second colon: 'Your men will fall by the sword, your warriors in battle' (Wendland 2011:193).
[54] For example, the pronoun 'it' in Isa 7:7b is a condensed expression: 'It will not take place, it will not happen' (Wendland 2011:194).
[55] The figurative allusion in Ps 51:7a is an instance of a condensed expression: 'Cleanse me with hyssop, and I will be clean'. What lies behind the condensed expression (allusion) calls for further exploration (Wendland 2011:194).

Intensifiers, which are common single words in Hebrew, such as כִּי 'surely', הִנֵּה 'see', אַשְׁרֵי 'Blessed', etc. (ibid.:195).

Exclamations, which are terse, intensified utterances, serving to emotively amplify a particular dimension of the prophet's message (ibid.).

Rhetorical questions, which are question forms without expecting an answer and are 'a forceful expression of the speaker's attitude, opinion, and emotions with regard to a particular issue' (ibid.:196).

Hyperbole, which is an explicit exaggeration, serving to stress and amplify a certain perspective or strong opinion (ibid.:197).

Irony and sarcasm, the former of which serves to deliver an indirect complaint or criticism and the latter is 'a more intense and forceful type of irony', being used to 'ridicule, reprove, rebuke, warn, condemn, or verbally injure the addressee' (ibid.:197-198).

2.3.3.7.1.6 Shifting patterns

When intending to highlight a specific dimension of content or creating some particular artistic or emotive effect, a poet sometimes uses 'a deliberate departure from the norms of discourse', or what Wendland calls shifting patterns (ibid.:198). What follows are four types of shift:

Pronouns. In a pronominal shift, the pronouns change, but the personal referent remains the same (ibid.).

Word order. The reasons for moving certain syntactic elements around within the short poetic clause (colon) include euphony (a pleasing sound), a flowing rhythm, or the creation of topical or constituent focus (ibid.:200).

Insertion. Insertion (hyperbaton) 'is patterned according to the formula A-X-B, where A-B is a standard grammatical construction that has an unexpected, seemingly misplaced or added element, X, inserted within it' (ibid.). The insertion, for the sake of special effect, may be a single word, a phrase, or an entire clause (colon) (ibid.:201).

Style. In terms of the shift of style, the Hebrew poets may creatively utilize their 'literary skills, [their] personal style, to inject some formal and/or semantic surprise into the text' (ibid.). Usually, this is done by means of 'a pronounced modification in the current referential content, an ordinary linguistic construction, the prevailing connotative tone, or the general communicative purpose' (ibid.).

2.3.3.7.1.7 Poetic structures

In Hebrew poetry, the lines (cola) and couplets (bicola) are combined to form larger units with a single major topic. Such segments may be called '*stanzas* if they are similar in size and structure, or *strophes* if they are not' (2011:206). The latter is 'more common in the Hebrew corpus of lyrical, elegiac, and prophetic books' than the former (ibid.). As to where a larger unit begins and ends (especially where it begins), the analyst needs to locate definite linguistic and literary *markers*. An abundance of markers will 'also serve to mark peaks within a section, especially in the middle or at its ending; this possibility needs to be investigated as well' (ibid.:207).

Before delving into different markers, five main kinds of boundary-making recursion need to be sketched out: *inclusio* [a-X-a'], *exclusio* [X-a, Z, a'-Y], *anaphora* [a-X, a'-Y], *epiphora* [X-a, Y-a'], *anadiplosis* [X-a, a'-Y] '(a/a'=the reiterated material; X=the same discourse unit; Y=a different discourse unit; and Z=a third discourse unit)' (ibid.).

Markers of aperture (a new beginning)

➢ **Recursion** is the most crucial marker of text divisions, including exact lexical repetition (the most diagnostic), close similarity (or strong contrast), corresponding structures, and common themes or motifs.

A beginning of a unit may be indicated by the opening segment of a structure pattern of *anaphora* [a-X, a'-Y], *inclusio* [a-X-a'], *exclusio* [X-a, Z, a'-Y], and *anadiplosis* [X-a, a'-Y]

➢ **Formulas** (conventional literary expressions) often occur in the Hebrew prophets.[56] They are announcements of messages from Yahweh and can be employed as emphasis ('intensifiers') in poetic discourse, functioning obviously to open a unit (2011:209).

➢ **Shifts** in textural content, form, or function serve as the beginning of a new unit of poetry. The following are various kinds of shifts:

[S]hifts include an overtly marked change in the speaker, addressee(s), setting (time, place), dramatic circumstances, interpersonal relationships, tone or

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[56] For example, Hos 1:1; 2:16, 21; Amos 3:1, 11, 12, 13 (Wendland 2011:209).

atmosphere, point of view or perspective, topic under discussion, literary genre, main event sequence, or principal character (ibid.).

➢ **Intensifiers**, 'while not diagnostic in and of themselves', are common at the beginning of a new poetic unit to reinforce one of the other three markers of aperture already present (ibid.). What follows is a list of literary forms used as intensifiers:

> [Literary forms as intensifiers comprise] vocatives (especially divine names and praise epithets), imperatives, rhetorical or leading questions, exclamations, graphic figurative language, contrastive imagery, asyndeton (i.e., the absence of any conjunction or transitional expression), and utterances that express irony or hyperbole (ibid.).

Markers of closure (a point of conclusion)

The markers of closure are more ambiguous as compared to those of aperture. However, if the markers of aperture are not strong, the analyst needs to examine the forgoing verse in the discourse to find whether there are any prominent signs of a closure or not. If there are, then a structural boundary between the two verses could be posited more confidently. There are three prominent indicators of closure:

➢ **Recursion**—The various kinds of literary indicators of closure are closely related to that of aperture. What follows may be a useful summary:

Aperture is marked by *anaphora* [a-X, a'-Y], closure by *epiphora* [X-a, Y-a'], and both aperture and closure by *inclusio* [a-X-a'], *exclusio* [X-a, Z, a'-Y], and *anadiplosis* [X-a, a'-Y] (2011:209).

- ➤ **Formulas** that indicate closure consist of prophetic speech expressions, for instance נְאֻם־יְהֹוָה 'oracle of Yahweh' (Hos 11:11), and אָמַר יְהֹוָה 'says Yahweh' (Amos 5:17) (ibid.).

- ➤ **Intensifiers** are related to emphatic utterance that either summarizes, underscores, or concludes the argument that has been well developed in the previous discourse. This category includes direct speech, exclamation, prediction, condensed utterance, graphic imagery, and key thematic or theological assertion (ibid.:210).

Markers of cohesion (bonds of connection)

Different connections that make the inner parts of a segment cohesive should substantiate the outer boundaries of a poetic text indicated by markers of aperture and closure. The main cohesion-producing devices of Hebrew poetry are refrain (a repeated colon/bicolon), overlap, chiasmus, and acrostic (2011:210-214), the last two of which are delineated as follows:

- ➤ **Chiasmus**: A-B=B'-A' as the basic structure of a chiasmus may be extended as A-B-C…X…C'-B'-A' (termed as 'palistrophe, introversion, or 'reverse parallel structure'). In the latter case, X represents additional, optional structural elements. 'The core of a chiasmus often presents information of special thematic importance and/or pragmatic import' (ibid.:212).

- ➤ **Acrostic**: An acrostic is a highly formalized type of poetry in which the initial letters of successive lines (cola) or strophes/stanzas observe a traditional downward sequence of the twenty-two letters of the Hebrew alphabet (ibid.:213).

2.3.3.7.2 The major functions of Hebrew poetry

The selection and arrangement of literary forms is to enhance the performance of primary aims of communication. The following is a list of functions carried out through the expert use of poetic forms either in the original biblical text or in modern translations:

> To broadly organize and arrange (i.e., give definition and coherence to the thematic structure of) a given poetic text.

> To spotlight within the text a set of selected theological truths, religious instructions, and moral imperatives…

> To forcefully impress upon listeners…

> To express with greater or lesser degrees of intensification the author/speaker's emotions, moods, and attitudes, and to *evoke* corresponding feelings within the audience

> To render the translation more memorable, hence also more memorizable and transmittable

> To engage God's people psychologically and spiritually more fully in a meaningful worship experience, especially via the familiar phatic (ritual) forms of liturgical language (Wendland 2011:220-221)

2.3.3.8 A methodology for literary-poetic text analysis

In his *LiFE-Style Translating*, Wendland (ibid.:126-148) proposes a ten-step exegetical methodology to achieve a poetic LiFE translation. He notes that 'various

modifications could be made to the ten steps in terms of composition and order of arrangement, and perhaps several steps could be combined into one' (ibid. 126). His ten-step exegetical methodology is listed as follows:

Step 01: Study the cotext.

Step 02: Specify the literary genre

Step 03: Find the points of major disjunction

Step 04: Plot the patterns of formal and conceptual repetition

Step 05: Discover and evaluate the artistic and rhetorical features

Step 06: Do a complete discourse analysis

Step 07: Investigate the referential framework

Step 08: Connect the cross-textual correspondences

Step 09: Determine the functional and emotive dynamics

Step 10: Coordinate form-functional matches

Finally, for Wendland (2011:221), a vital part of the translation enterprise is to 'attempt (at least) to reproduce in the TL a similar level of specific as well as general communicative significance as found in the SL text'. In a LiFE translation, this could be done (1) by fully investigating a source text's macro- and microstructure, its stylistic distinctives, its functional dimension, and the emotive and connotative aspects of the discourse, etc.; (2) by choosing from 'the total inventory of vernacular linguistic and literary resources' those that most closely corresponding to the artistic qualities on various levels of linguistic structure in the SL (ibid.).

2.4 Conclusion

Thanks to the rapid development of translation studies in the past century, contemporary Chinese Bible translators should no longer be confused by 嚴復 Yán, Fù's triad (fidelity, fluency and elegance) or subject to the dichotomy of literal-versus-dynamic translation. They can choose any appropriate approach with peace of mind, depending on the *Skopos* of a translation project.

As noted in the first half of this chapter (the history of Chinese Bible translation), a weakness of contemporary Chinese Bible translation is that of conducting the practice of Bible translation without using rigorous, systematic translation methods or theories. In line with Péng (2012:15), the present researcher insists that it is important to inform the audience of the approach used in a Bible version. Because the Bible is literature, it is appropriate to adopt Wendland's LiFE as the translation method for the present study. Since LiFE is a relatively new approach, it is necessary to convene and train a Bible translation team.

Currently, there are no Chinese Bible versions easily understood by children that are based on the original text. Thus, this study aims to produce Bible translations with artistic qualities that speak to them. Can children themselves as Bible readers contribute to such a translation task? Can they be crucial members of a translation team? What kind of Bible version is suitable for them? To such issues this study now turns.

Chapter 3

Children as crucial members of an Intergenerational Bible translation team

3.1 Introduction

Should young children be exposed to the Bible? Some may argue that they are so innocent that the dark stories in the Bible are inappropriate for them. However this has been questioned by a majority of contemporary thinkers who study children's spirituality and its relationship to Christian theology (Nye 2013:80). This simplistic, one-dimensional view of children is one of the reasons that led to the development and publication of what came to be called children's Bibles,[1] in which the Bible canon and the gospel are profoundly distorted (Pritchard 1992:42).[2] Different kinds of such narrow views toward children can be found both in society and the church. In today's consumer culture, children are regarded 'as being commodities, consumers, or even economic burdens' (Bunge 2004b:44). In the church, children are viewed as sinful, developing creatures in need of instruction and guidance (ibid. 2003:13). This is reflected in children's low priority while the church develops its ministry (Stafford 2007:8). Allen (2014:9) laments, 'children face the marginalization and oppression of a modern church that does not take them seriously as co-participants in its ministry'.

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[1] For more discussions on children's Bibles and their negative impact, see Malherbe 2005, §4.1.
[2] For further discussions, see §§3.3.3.2-3.3.3.3.

Childhood studies in Christianity has challenged today's church to take children seriously. The church needs to consider sincerely how to involve the marginalized and oppressed children in the Christian community and ministry. And intergenerational ministry is a promising approach.

Chapter 3 begins with an overview of childhood studies, followed by applying the findings from childhood studies in Christianity to argue that: children need to be included in the church; children need the whole Bible; and children can even contribute to the enterprise of Bible translation. The second half of this chapter focuses on intergenerational ministry, delving into its background, definition, foundations, principles, practices and outcomes. This chapter concludes by proposing the idea of an intergenerational Bible translation team.

3.2 An overview of childhood studies[3]

3.2.1 Introduction

Children and childhood are now popular issues in a wide range of academic disciplines. The rapidly increasing area of childhood studies 'offers the potential for interdisciplinary research that can contribute to an emergent paradigm wherein new ways of looking at children can be researched and theorized' (Kehily 2009:1).

Rather than an exhaustive examination, this section briefly explores the field of childhood studies from both conceptual and historical dimensions. Accordingly, key

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[3] Since childhood studies is largely 'Western' in origin, this research mainly explores its development in the West. Special attention is paid to its development in Christianity. Chinese theologians pay little attention to this new discipline. Hope this research can be translated into Chinese to bridge the gap.

concepts in this area are first explored, followed by a short history of childhood studies with a focus on its development in Christianity.

3.2.2 Key concepts in childhood studies

What is childhood studies? For Kehily (2009:1), the answer is neither simple nor straightforward because various disciplines 'have developed different ways of approaching the study of children, using different research methods driven by a far from coherent set of research questions'. Therefore, the present study intends not to offer an unambiguous definition of childhood studies, but to provide two critical concepts in this regard: (1) Children as social agents; (2) The distinctions between the three concepts--childhood, children, and child (James 2004:32-36).

3.2.2.1 Children as social agents

Children as social agents[4] is 'the most important claim of the new childhood studies literature in the social sciences' (Wall 2006:538), which is one of the disciplines (or methods) that delves into this field (see §3.2.4).

Children as social agents means that 'children not only have minds of their own but also have values, aspirations, and societies of their own' (Pufall and Unsworth 2004:xi). Thus, both 'listening to children's voice' and 'hearing clearly what they have to say' are indispensable to childhood studies (James 2004:35). Children can not only help to 'shape [adult] ideas of childhood and [adult] expectations of what children can or cannot do', but also contribute to define issues regarding themselves

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[4] Drawing upon the UN Convention of 1989 and earlier international agreements in 1924 and 1959, Wall (2006:541-542) maintains that the language of children's rights (children as agents) should be balanced with the languages of adult responsibility. That is, 'children are not just little adult agents deserving the same rights as all but are also profoundly vulnerable, relational, conditioned, and in need of special care from others' (ibid.).

from 'their own experiences and perceptions' (ibid.:36). For example, based on 'a national survey of a representative sample of over 11,000 young people aged between 14 and 16 years',[5] Asbridge (2009:17-18) points out:

> Looking at childhood through the eyes of a child we see a model of the child as a complete person ('self'), although still learning and growing. They see themselves as active participants in relationships with adults (as well as their peers) in a variety of environments. They have a sense of self, values and an understanding of their relationship to the environment and others that is not necessarily dependent upon the instruction, interpretation or mediation of adults.

The significance of children or young people's role in childhood studies is vividly portrayed by Woodhead's metaphor (2009:31):

> Childhood studies can be represented as the hub of a wheel that is held in place by the tension of multiple radiating spokes of enquiry.[6] Children and young people are the hub, reflecting the core interest in their experiences, status, rights and well-being.

3.2.2.2 The distinctions between the three concepts--childhood, children, and child

In childhood studies, it is crucial to critically employ the three terms--childhood, children, and child (James 2004:32). Unfortunately, their definitions or interpretations differ among scholars.

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[5] This survey was conducted by the Children's Society as one part of the Good Childhood Inquiry in the UK (Asbridge 2009:17).

[6] The 'multiple radiating spokes of enquiry' mean that childhood studies has an interdisciplinary focus for critical analysis, research and debate (Woodhead 2009:31).

While Oxford dictionary (childhood, 2016) defines the term childhood as: 'The state of being a child; the stage of life or period during which one is a child; the time from birth to puberty', LeVine (2009:139) is slightly more specific:

> [The conception of childhood varies] in form and content across culturally differing populations and historical periods, but in all there is recognition of childhood as a distinct period of life with age-related properties, norms, and expectations.

These definitions differ significantly from the point of view of Montgomery (2009:54) who claims:

> The idea that childhood is a specific stage of life, separated from adulthood, does not hold true in many places, where there are many stages of social immaturity that last well beyond puberty and even marriage.

In line with Montgomery, Shweder (2009:xxviii) contends that 'the reality of childhood…goes far beyond the universal recognition of phases of life prior to adulthood' and further notes (ibid.:xxx),

> Childhood assumes different forms here and there, now and then; and from a comparative perspective, one more properly speaks of *childhoods*, in the plural, than of *childhood*, in the singular.

The preceding differing interpretations on the word childhood are an instance that signifies the struggles with the definitions of the terms childhood, children, and child. As Bluebond-Langner and Korbin (2007:245) observe:

As we study children and childhoods, we need to confront the messiness and untidiness of social reality, not reduce it. Similarly, we need to continue to problematize the nature and development of the individual…we are still struggling with definitions of the terms child, youth, and childhood.[7]

Archard (2005:27) contends that such struggles might be reduced if the 'boundaries are set, [the] dimensions ordered and [the] divisions managed' while defining or conceptualizing the terms. This is exactly what James attempts in his formulations on the distinctions between the three concepts--childhood, children, and child in childhood studies. His formulations are pertinent to the present study and thus are explored at length below.

James (2004:32) maintains that 'a focus on age' is essential to childhood studies and adds:

[A] theoretical focus on *age* allows us to explore, analytically, how *childhood* comes to be constituted for *children* in the social world and, therefore, how we might properly grasp a *child*'s perspective on the social world that takes this cultural shaping of *children*'s experiences into account (emphases added).

James (ibid.:33) further argues, 'formulations and nomenclature' are of significance. Uncritical use of the terms--*childhood*, *children*, and *child*--fails to grasp the core values of childhood studies. For instance, *the child* is a common usage to indicate a

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[7] For Galbraith (2001:109), it is not childhood that needs to be defined, since that is the natural state. Rather, there is a struggle to define adulthood: 'What is really called into question by childhood studies, what is raised to visibility that was previously taken for granted as given, is the meaning of *adulthood* in relation to childhood. The crisis of legitimacy in all areas of authority in the last half of the 20th century is particularly urgent with respect to the category *adults*. In fact, it may be that it is only by consciously reentering a childhood perspective on adulthood that we can find our way through some of the most difficult moral and intellectual challenges of our era'.

whole category of people, i.e., *children*. This, however, 'not only dismisses the individuality of children but also, by collectivizing children, reduces their significance as social actors' (ibid.). James uses the following example to emphasize his concern: the term 'the disabled' employed to delineate disabled people is criticized because of its assumption that 'their disabled bodies define their personhood' (ibid.). Therefore, James argues 'against the uncritical use of an age-based term, the child, to confer identities on children' (ibid.). He points out that once a child's age is held in abeyance, a child's individual qualities and varying competence in different social context manifest. For example, for children involved in the fishing industry in Norway, 'their age-based child status was temporarily suspended and their skill was judged in accordance with the task at hand' (Solberg 1994 in James 2004:35). That means, the age-based term, *the child*, fails to convey the whole spectrum of children's qualities and competence that are beyond their age. What follows is James's clarification of the terms.

Of the three terms, *childhood* is the only one 'that embraces the temporality of the developmental aspects of children's lives' (James 2004:33). The concept of childhood, generally, serves 'as an analytical term to mark out a particular space in the life course, the temporal space that follows infancy[8] and precedes adulthood' (ibid.:34). After defining the term *childhood*, James relates it to the term *children* which 'is the classificatory label given to the category of people who inhabit that temporal space or time of life called childhood' (ibid.) Thus, like the term *childhood*, *children* becomes an analytic term. It is employed to include 'a collection of

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[8] In the present study, infancy is viewed as a part of childhood.

individuals who can be structurally grouped together by virtue of their sharing a set of assumed characteristics' (ibid.) The characteristics can be identified as biological (e.g., being sexually immature), developmental (e.g., having limited cognitive competence), social (e.g., street children), or cultural (e.g., children's literature) (ibid.), etc.

The term *child*, for James (ibid.) should be predicated of 'the individual social actor' standing before us. Thus, the term *child* is 'primarily descriptive rather than analytic (unlike childhood or children)' even though it indeed points out 'a young person's position in the life course and his or her potential membership in the category *children*'. Then, James stresses that to grasp a child's perspective on the social world, which is core to childhood studies, one needs to recognize a critical point:

> [Our] day-to-day encounters with the individual child are necessarily informed by our understanding of the analytical concepts of childhood and children, but they are not--or should not be--dependent on them.

Based on the foregoing 'dialectical relationship between child and children' (ibid.), one discerns that a child is advanced or backward for his/her age by comparing his/her competence with one's common understanding of the competence of other children at the same age. However, the aged-based model of children's competence fails to take their sociocultural experience into consideration. James argues that bracketing off age from judging a child's competence can facilitate adult understanding of a child from different kinds of dimensions, such as skill, efficiency, communication of ideas, as exemplified by children's participation in the fishing

industry in Norway. James then cites Alderson (1993:158 in James 2004:35) who comments in relation to children's consent to surgery:

> Competence is more influenced by the social context and the child's experience than by innate ability. [To respect children means we must not] think in sharp dichotomies of wise adult/immature child, infallible doctor/ignorant patient, but to see wisdom and uncertainty shared among people of varying ages and experience.

For James (2004:32, 35), 'holding age in abeyance' is a critical way to help adults 'in not just listening to children's voices but also hearing clearly what they have to say'. This is the core value of childhood studies. (This argument is of particular importance when referring to children as sources of revelation and representatives of Jesus in section 3.3.2.6).

After exploring the conceptual dimension of childhood studies, this study now turns to its historical level.

3.2.3 The birth of childhood studies

Although the term 'childhood studies' is fairly new, the interdisciplinary field of study that it denotes can be traced back to the late nineteenth-century scholarship. As early as 1895, James Sully's[9] *Studies of childhood* was published, 'a book with a very modern sounding title' (Woodhead 2009:18). During the early 20th century, the psychology of child development[10] was recognized as 'the dominant paradigm for studying children as well as for professional practice in care and education' (ibid.).

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[9] Sully is profoundly influenced by Darwin's *Biographical sketch of an infant* in 1877 (Woodhead 2009:18)
[10] Piaget's stage theory was the most influential in the western world (Elkind and Flavell 1969).

However, the academic spark on the topic of childhood was not ignited until the publishing of *Centuries of childhood*, the first general historical study of childhood by the French historian Philippe Ariès (Archard 2005:15). His argument that 'childhood did not exist' in medieval society (Ariès 1962:128) has stimulated much debate (Cunningham 2005:4; James 2004:27),[11] sparking 'serious scholarly attention' on childhood studies since the 1970s (Steinberg 2013:6).

In the last two decades, childhood studies, much of which was 'conducted on the analogy of women's studies[12] and African-American studies' (Wall 2006:524-525), became firmly established 'as a recognized area of academic research bridging several disciplines' (Miller-McLemore 2014:7; see also Kehily 2009:1). Theories from sociology, anthropology, developmental psychology, biology, history, educational theory, literature, philosophy, cultural studies, and law, etc.,[13] have given adequate account of childhood as a helpful category (Miller-McLemore 2014:7; Wall 2006:524-525; Archard 2005:30). Nonetheless, it was not until the last decade that childhood studies 'earned a place in the study of religion', including Christianity (Miller-McLemore 2014:7).

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[11] For example, after examining the Hebrew Bible, Steinberg (2013:122) concludes: 'I have found in the biblical text evidence to argue against Aries...that ancient Israel recognized childhood as a stage of life separate from adulthood'. Though Ariès's argument of the modern 'invention' of childhood is criticized, his work has been accepted as extraordinarily crucial and authoritative in the field of social science until now (Cunningham 2005:7; Archard 2005:15).

[12] The development of childhood studies paralleled that of women's studies in the 1970s. This was recognized by anthropologist Schwartz (1981:10, 16).

[13] Childhood studies has also impacted public policy, such as the formation and interpretation of the 1989 United Nations Convention on the Rights of the Child (Wall 2006:525).

3.2.4 The development of childhood studies in Christianity

Though, as mentioned above, childhood studies was burgeoning in many disciplines and thus providing abundant resources for religious reflection, Christianity was slow to join this field. What follows are some observations on this phenomenon:

➢ Children-related issues are considered by some to be 'beneath the work of serious scholars or theologians and suitable only for practitioners or educators' (Bunge 2006a:552).

➢ Some view children 'as a less than respectable subject matter' (Miller-McLemore 2014:8). For example, the evaluation of childhood studies by the American Academy of Religion signifies that 'studying children means lowering one's academic standards and promoting parochial agendas' (ibid.). Such a view 'captures the general anxiety and prejudice that surrounds the topic of children in religious studies' (ibid.).

➢ Theologians are prone to 'engage issues of children, if they do so at all, around specific and isolated questions such as abortion, health insurance, and spiritual formation' (Wall 2006:528).

Nevertheless, this situation began to change at the turn of 21st century due to the magnitude of production devoted to this field. This is well elaborated by the articles composed by Bunge (2006a), Wall (2006) and Miller-McLemore (2014). The first two provide 'a goldmine of bibliographical resources with extensive footnotes listing representative publications' (Miller-McLemore 2014:17) from different perspectives. The third serves as an update and supplement to the first two.

In her article, Bunge (2006a:555) separates the 'emerging scholarship on children and childhood in religious studies and theology' into several categories:[14]

➢ works from religious educators who *reconsider* basic assumptions about faith formation and religious education, resulting from the awakening that 'previous theories often excluded not only insights from child development but also sound theological understandings of children themselves' (ibid.);

➢ publications from scholars in the fields of pastoral care and practical theology;

➢ works on spiritual formation at home;

➢ works by educators and psychologists who delve into 'the complexities of child and adolescent spirituality';

➢ works by social scientists who propose 'provocative methodological questions about how to study or even define children's spirituality';

➢ writings from practitioners who compose their works by 'intentionally integrating social-scientific and religious insights' for the sake of children at risk worldwide;

➢ articles in theological and biblical journals, which comprise the works from 'scholars in theology, ethics, biblical studies, historical theology, history, cultural studies, and comparative religions' (ibid.:556-558).

Apart from the publications noted above, Bunge (2006a:557-573) also mentions dissertations, projects, conferences, and institutes focusing on this subject. Then, she pays particular attention to significant works composed by historians, biblical

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[14] In her footnotes, Bunge provides exhaustive lists of the publications for each category.

and theological scholars. These contribute to the formulation of Christian *theologies of childhood*, followed by the construct of *child theologies*.[15]

As for Wall (2006:525), he creates typologies from methodological perspectives, which also gives a glimpse of the early development of childhood studies in Christianity. He first divides this discipline into four typologies: developmental-psychological, family-psychological, politico-sociological, and family-sociological approaches, to which he adds an emerging approach: theological ethics of childhood.[16]

Given the incredible amount of literature that has appeared after Bunge's and Wall's articles, Miller-McLemore (2014:23-24) updates these publications, including studies concerning interreligious exploration, multiple explorations of children's spirituality, and tools for research on children and religion, but deploring the disregard for children in the domain of religion and abuse (Ibid: 24).[17]

Through the three articles' comprehensive explorations of the literature of childhood studies, one finds that this field involves so many different disciplines that it is hard to provide a universal definition for the new discipline 'childhood studies'. It is also difficult to offer a universal formulation on the nature of childhood and children.

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[15] Christian scholars have not reached a consensus about the usage of these terminologies. For example, Bunge (2008:350) defines, theologies of childhood 'aim to provide theological understandings of children and childhood and our obligations to children themselves'; whereas child theologies are to 'reexamine not only conceptions of children and obligations to them but also fundamental doctrines and practices of the church' (more discussions on child theologies, see Willmer and White 2013; White 2006). Though Bunge tries to distinguish 'child theologies' from 'theologies of childhood', Miller-McLemore (2014:22) notes that her arguments are not clear enough. Differing from Bunge, Berryman (1991:158) suggests that 'the theology of childhood is about children and adults discovering that child'.

[16] Wall's footnotes provide exhaustive lists of the representative publications for each typology.

[17] Gleaned from Orsi's article 'A crisis about the theology of children' (2002), Miller-McLemore (2014:24) asserts that 'Unfortunately, disregard for children as a subject of study and religious tolerance for [the] abuse go hand in hand'.

Bunge (2006a:562-568) contends that there are at least six critical and 'almost paradoxical perspectives'[18] on the nature of children and childhood based on the Bible and Christian tradition, which include:

> [Children] as gifts of God and signs of God's blessing, though they are sinful and selfish; as developing creatures in need of instruction and guidance, yet as fully human and made in the image of God; and as models of faith, sources of revelation, and representatives of Jesus, though they be orphans, neighbors, and strangers who need to be treated with justice and integrity (Bunge 2003:13).[19]

Such preliminary understandings on the nature of children and childhood are extremely valuable because 'the field of systematic theology in the 20th century has been largely silent on the question of children' (DeVries 2001b:162; see also Ratcliff 2007:232).[20] This is also because the church's theology concerning children shapes

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[18] In her article of 2003 and subsequent publications (2004a, 2004b, 2006a, 2006b, 2007, 2008, 2009, 2012a, 2012b), Bunge continually reiterates six paradoxical perspectives on children and childhood in Christianity. The paradoxical views toward children are also recognized by Carroll (2001:121) who argues that '[t]he Christian scriptures, like Christian tradition generally and much of contemporary culture, express deep ambivalence about children' (see also Archard 2005:29, 37; Pufall and Unsworth 2004:1).

[19] The following are some other examples of the formulation on the nature/qualities of children/childhood from different disciplines. For example, as discussed above, children as social agents is an idea from the perspective of social sciences. From the field of anthropology, some societies view children as incompetent or subordinate; others regard them as equals. Children are also an economic investment, a means of forming families and giving status (Montgomery 2009:content). Among the religious and philosophical thinkers of the late 20th and early 21st century, there are different views towards children. One is that of a bottom-up approach, arguing that children are 'agents and constructors of their own worlds, participants in larger social meaning, uniquely gifted by God, and bearers of full human rights' (Wall 2009:147).

[20] Generally speaking, children are a neglected subject in Christian theology's related disciplines, such as biblical studies, systematics, ethics, pastoral or liturgical theology. This is made evident by the fact that almost every dictionary or standard textbook in these disciplines contains no whole article devoted to topics on any child, children, or childhood; even 'passing references to children in relation to other topics are also strangely infrequent' (Burns 2006:99).

the practices and ministries toward them (May, Posterski, Stonehouse and Cannell 2005:52).

What follows are further insights from childhood studies that are pertinent to the present study, especially in biblical and theological domains.[21]

3.3 Insights from childhood studies for the present research

3.3.1 Introduction

Insights from childhood studies help elucidate and confirm the following claims related to the present research: (1) children are integral to the church;[22] (2) children need the whole Bible; (3) children can contribute to the enterprise of Bible translation.

3.3.2 Children are integral to the church

3.3.2.1 Introduction

As mentioned earlier, children are often marginalized 'in churches as much as in society as a whole' (Sadler 2000:120). In discussing children's sufferings from poverty, Couture (2000:47) laments that 'the church and the theological school are poor to the extent that they are tenuously connected to the children'. However, the findings from childhood studies in Christianity in the past decade make it possible to transform the church's attitude toward children and childhood (from indifference to respect and care) and engagement in the fuller development of theology and ministry. Results of these studies can spur the church to embrace children as they are willing

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[21] Theologians mentioned below may have paradoxical views toward children. This study intends not to delve into individual theologian's full concepts on childhood and children, but to use their arguments that are related to the present purpose.

[22] This point is explored at length because of its significance for intergenerational ministry in the second half of this chapter.

to accept the following truths: (1) childhood's eternal significance; (2) children as holy gifts and blessings; (3) children as fully humans who are young fellow disciples; (4) children's vulnerability; (5) children's voice necessary to be heard and respected; (6) children's meaningful relationship with God.

3.3.2.2 Childhood's eternal significance

In terms of human lifespan, modern thinkers tend to utilize physical or biological categories to view life as a sum total of a series of phases. When one phase is exhausted, it leads on to the next; and the very meaning of the preceding phase is to disappear into the next. According to this conceptual framework, childhood is merely a progression into the future that lies ahead. Once this future arrives, childhood itself disappears. In other words, childhood is less important than adulthood. This understanding of childhood prevails among Christians because they 'lay special emphasis on the merely subordinate role of childhood' (Rahner 1977:34).

In his essay entitled 'Ideas for a theology of childhood', Rahner[23] (1977:33-35) criticizes the tendency to view human life as a progression of phases. For him, childhood is not a stage to be superseded. The idea of 'the unsurpassable value of childhood' is based on his conception of eternity as a gathering up of all time. A human being as a subject is at all stages capable of grasping him/herself as a whole.[24]

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[23] Rahner, unlike myriads of theologians of his time and prior eras who merely refer to children while discussing other theological issues, devotes this whole essay to children, mainly focusing on the nature of childhood (Mercer 2005:150).

[24] This is similar to say that life is now: the past leads up to today, and today is the introduction to what follows.

According to the Christian view, Rahner (ibid.:35) argues, the totality of one's existence is 'saved and redeemed in its complete and consummated state'. Thus, eternity is not the ultimate stage toward which one advances in time, but 'the enduring validity of [one's] existence before God as lived in freedom'. Put differently, eternity is a gathering up of 'the totality of one's life as freely lived'. Thus, the temporal mode of existence is not to be left behind, 'but by compressing it, so to say, and bringing it with [one] in its totality into [one's] eternity...[One's] future is the making present of [one's] own past as freely lived' (ibid.).

For Rahner (ibid.), understanding the relationship between human existence and eternal life is true for all phases of human life, including childhood which 'most of all suffers from the impression that it is a mere provisional conditioning for the shaping of adult life in its fulness'. Rahner emphasizes that childhood is not limited to a stage to be put behind us as quickly as possible, but an 'abiding reality'. That means, childhood endures as 'that which is coming to meet us as an intrinsic element in the single and enduring completeness of the time of our existence considered as a unity', i.e., the eternity of human beings as saved and redeemed (ibid.:36). Or put simply, childhood is a part of human 'eschatological future' (Mercer 2005:150; see also Hinsdale 2001:423). Accordingly, human beings 'do not move away from childhood in any definitive sense, but rather move towards the eternity of this childhood, to its definitive and enduring validity in God's sight' (Rahner 1977:36). Rahner (ibid.:37) concludes:

The values of imperishability and eternity are attached to childhood...It must be the case that childhood is valuable in itself, that it is to be discovered anew in the ineffable future which is coming to meet us.

In view of childhood's eternal significance, Christians should commit themselves to recognize, cherish, and appreciate the presence of children in the church.

3.3.2.3 Children as holy gifts[25] and blessings

Many passages in the Bible portray children as gifts of God or signs of God's blessing. For example, in Gen 1:28, human reproduction is 'an order of creation under God's special blessing' (Weber 1979:8; see also Hamilton 1990:139). God's unique blessing is given to Rebekah before her departure to marry Isaac: 'Our sister, may you increase to thousands upon thousands' (Gen 24:60). Apparently, mothers with many children are viewed as blessed (Weber 1979:8; Fretheim 2008:7). Children as gifts and blessings are also reflected in Jacob's response to Esau's question of 'who are these with you?' by saying, 'They are the children God has graciously given your servant' (Gen 33:5; May et al. 2005:27). Leah, Jacob's first wife, views her sixth son Zebulun as a precious gift presented by God (Gen 30:20; Bunge 2004b:45; Zuck 1996:49). On this verse, John Calvin (1948:147-148) makes a comment that the birth of offspring serves to conciliate spouses and increases their love for each other.

God's promise to and covenant with Abraham also shows that children are God's gifts and a sign of his blessings. God promises to bless Abraham and make of him 'a great nation' by granting him innumerable descendants (Gen 12:2; 13:16; 15:5;

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[25] Though Shier-Jones (2007:200) suggests avoiding the association of children with gifts, implying that they are possessed by someone, this study, in line with Bunge (2012a:9) and other Christian scholars (e.g., Miller-McLemore 2003:83) refers to children as gifts from God.

Gundry-Volf 2000:470). And the promised child Isaac, who is a proof of divine favor (Horn and Martens 2009:43), is a crucial part of God's covenant with Abraham (Gen 12; 17; Sisemore 2008:95).

Children as divine blessings from generation to generation are often mentioned by the patriarch. For instance, Jacob blesses his grandsons in Gen 48:15-16 by saying, 'May the God...bless these boys...and may they increase greatly on the earth'; he also blesses his son in Gen 49. Undoubtedly, children are 'the fulfillment of God's promises to [the] families, and they in turn carry on [the] promises of life and blessing into successive generations' (Fretheim 2008:7).

In Ps 127:3, children 'are a "heritage" from the Lord and a "reward"' (Bunge 2004b:45), on which John Calvin (1984, 2:111) comments, 'Children are not the fruit of chance, but...God, as it seems good to Him, distributes to every man His share of them'. Ps 128: 1, 3-4 says, those who fear the Lord will be blessed with their wife and children. Prov 17:6 says that 'Children's children are a crown to the aged' (May et al. 2005:28).

Aside from the Scripture, theologians today and in the past also describe children as God's gifts and blessings. Clement of Alexandria ([2014], Strom. book 2 Ch. 23) maintains that children represent a blessing to their parents: '[T]he loss of children is...among the chiefest evils: the possession of children is consequently a good thing'. Johannes Amos Comenius (1631, Ch. 1) considers children more precious than gifts of gold, silver, pearls, and gems. For Berryman (2009:41), children are God's free gifts because of their wonder, playfulness, and creativity. Miller-McLemore (2003:150) writes, 'Children can evoke new energy even as they demand energy,

sometimes sparking fresh engagement, enhanced creativity, and even religious awe before life itself'.

It is worth noting that children are not only blessings to the family, but also blessings to the community, the nation, and even the whole world. For example, the boy Samuel (1 Sam 3:20) becomes a trustworthy prophet. The baby Moses (Ex 2) will deliver the Israelites from the oppression of the Egyptians (Herzog 2005:22). Most notably, the messianic child, baby Jesus, will fulfill the redemptive reign of peace. Based on Isa 9:6; Matt 18:3; 5; Mark 10:14, Moltmann (2000:592) asserts that the messianic child is 'a metaphor of…hope'; and then he expands his proposition by contending that children are metaphors of hope (ibid.:603; see also Anderson and Johnson 1994:20, 29). He writes:

> With every child, a new life begins, original, unique, incomparable...It is these differences that we need to respect if we want to love life and allow an open future...With every beginning of a new life, the hope for the reign of peace and justice is given a new chance.

Following Moltmann's thought, Herzog (2005:18), in her *Children and our global future*, adds: '[W]ith every adult who in the midst of our technologically and scientifically managed world "becomes like a child", eternal life breaks into the universe'. Anderson and Johnson (1994:22) go further to point out, 'Regarding children with respect and recognizing the childhood in us all is not only essential for vital human community, it is fundamental for our salvation. If childness dies, we will never see God'.

Schleiermacher (1991:46-48, 52) sees children as wonderful blessings to the community of faith: they instill fresh and cheerful spirit into adults;[26] their dependence on adults enables them to grow in sanctification; their simplicity draws adults back into the most basic of human relationship; their flexibility and forgiveness encourage adults to receive the gift of reconciliation that Christ grants them.[27]

Mercer (2005:66), after examining children in the Gospel of Mark, proposes a 'liberatory theology of childhood', arguing that 'children and childhood are gifts from God not because they are carefree, but because God has a purpose for children. God gives children to the church and the world so that God may be known'. Children as 'gifts embodying divine love and reconciliation' are participants 'in a contentious life of resisting injustice and sin' (ibid.). Besides, based on 1 Pet 4:7-11 and Eph 4:11-16, Bunge and Willmer (2009:117) assert that children are not 'just gifts *of* God but also gifted *by* God...[who] is working in, for and through children'.

In sum, children are holy gifts and blessings. The church that embraces and welcomes them will be blessed.

3.3.2.4 Children as fully human and young fellow disciples

Children made in the image of God (*Imago Dei*) are whole and complete human beings (Bunge 2012a:9). They are little brothers and sisters by faith in Christ and children of God (Mercer 2005:157).

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[26] The author of *The epistle of Barnaba*s also makes a connection between renewal and children: '[H]aving renewed us by the remission of our sins, [the Lord] hath made us after another pattern, [it is His purpose] that we should possess the soul of children, inasmuch as He has created us anew by His Spirit' (Barn. 1885, 1:140).
[27] Though viewing highly of children, DeVries (2001a:340-341) comments, Schleiermacher is by no means to romanticize them. Instead, he advocates not letting children develop 'naturally' because they are 'born with as much potential for sin as for salvation'.

The implicit evidence for the claim that children is fully human is Gen 1:27, 'God created mankind in his own image, in the image of God he created them'. It implies that 'children, like adults, possess the fullness of humanity and are fully human' from the beginning of their life (Bunge 2012a:9; see also Towner 2008:321).

The equality of children and adults is affirmed by Cyprian of Carthage (1886, 5:354):

> [A]ll men are like and equal, since they have once been made by God; and our age may have a difference in the increase of our bodies, according to the world, but not according to God...since He shows Himself a Father to all with well-weighed equality for the attainment of heavenly grace.

Children and adults are of equal value. Both groups are viewed as full human beings created by God, who stand on the same level and enjoy the benefits of salvation (Bakke 2005:71-72). '[A]ge makes no difference at all in the equality of the divine grace', writes Wright (1987:51-52; see also Francis 2006:147).

Gregory of Nyssa (1893, 5:375-378) also notes in his 'On infants' early deaths', God who creates all human beings in his own image is deeply concerned about the salvation of infants as well as adults. That means, in God's eyes, infants are essentially equal in value to adults even if Gregory does not address this issue unambiguously (Bakke 2005:77).

In his 'Ideas for a theology of childhood', Rahner (1977:37) argues, the child is a human being from the very beginning of a lifetime:

[T]he child is already the man, that right from the beginning he is already in possession of that value and those depths which are implied in the name of man. It is not simply that he gradually grows into a man. He is a man.

Children with God's image are not only whole and complete human beings who need protection and reverence, but also young disciples who can fully participate in Christ's church (Allen 2014:1). After examining Mark's narrative, Mercer (2005:67) asserts that 'children are disciples--in fact, they are model discipleship where others fail...In Mark, God gives the gift of children so that the church will know how to live out its vocation as disciples'.[28] Thus, the church should not simply view children as needing to be educated for future participation; it has to take them seriously 'as already being disciples who contribute to the mission and work of the body of Christ' (ibid.).

In line with Mercer, Allen (2014:1) sees 'children as disciples, not simply discipled'. Based on Luke 18:15-17, she maintains: Luke makes clear that children are valued in the Kingdom of God. Jesus' deeding the Kingdom itself to children strongly proves that they have 'something unique and concrete to offer in their discipleship' (ibid.:11-12). So, children are not merely passive recipients of blessings from Jesus, they are active participants. This is substantiated by their being among Jesus' followers (ibid.:12). As White (2006:4), a leader in the emerging Child Theology Movement, puts it, 'babies, children and young people, are chosen by God to be partners[29] in His mission'.

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[28] For further discussions, see Francis 2006, Ch. 4 'Childhood as discipleship in the gospels'.
[29] White (2009:157) notes, having children as partners, adults can see that they are always children to God, chosen in their weakness. To choose the weak things of this world is God's nature, thus no one can boast.

In addition, for Allen (2014:12), Jesus' teaching in this same pericope not only promotes the equality, dignity, and respect among all human beings, but also reverses the structure of the household: 'the heads of households must themselves *depend upon* the young and the possession-less for their welcome into the Kingdom'.[30] With this in mind, Allen (ibid.:13) goes on to examine both Luke's Gospel account and Acts and concludes that *inter*-dependencies are 'inherent in the Christian communities' and that adults and children need each other:

> We need one another...young and old, Christian disciples need one another and are *dependent* one on the other, for the true *community* and *kinship* characteristic of discipleship at its core.

Thus, adults as senior disciples rely on the example of children for their entrance into God's Kingdom; on the other hand, children as young disciples need adults' protecting, nurturing and passing on the faith to them (Bunge 2012a:10).

In brief, children and adults, both created in God's image and as whole and complete human beings and disciples, need to 'journey together in commitment to one another led by God' (Stonehouse 1998:195). Then, 'beautiful, enriching spiritual formation occurs for all' (ibid.).[31] So there is a call for the church to put children in its midst, or even at its heart, just as Jesus does concretely (White 2006:4; Herzog 2005:122).

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[30] White (2009:158) also points out that unless adults 'hold on to the child in the midst...[they] lose a vital sign of the Kingdom of God'.

[31] Miller-McLemore (2003:169) goes further to note that 'disregard for children in general amounts to a spiritual crisis on the part of adults'.

3.3.2.5 Children's vulnerability

Although children are fully human from the very beginning of a lifetime, they are also needy and vulnerable. They are 'orphans, neighbors, victims, and strangers in need of compassion and justice' (Bunge 2012a:9).

The Bible describes many ways in which children suffer and are victims in regard to poverty, slavery,[32] war,[33] hunger and/or famine,[34] political conflict,[35] violence,[36] illness and health concerns (Ibita and Bieringer 2010:92-102),[37] and suffering due to the depravity in people around them (Shier-Jones 2007:69).[38]

Many passages in the Bible report God's care for vulnerable children. In the OT, God commands the Israelites 'to live as a covenant people by caring for the widow, orphan, and stranger' (Jensen 2005:17; see also Brueggemann 2008:399, 420),[39] the most vulnerable people in society (Ex 22:22-24; Deut 10:17-18; 14:28-29; Bunge 2012a:9). In the NT, Jesus inaugurates his ministry with 'its own preference for the vulnerable...On many occasions, he heals children' (Mark 5:35-43; 7:24-30; 9:14-29; John 4:46-54; Jensen 2005:22-23).

There are many examples of Christians today and in the past who have taken seriously the situation of poor children. For example, in the very early Christian era,

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[32] For example, Neh 5:1-5; 2 Kgs 4:1-7; Matt 18:23-25.
[33] For example, Lam 1:4-5; Esth 3:13.
[34] For example, Lam 1:11; 4:3-4, 8-10; 5:1-10; Ezek 5:12.
[35] For example, 2 Kgs 11:2; Ex 2:1-10; Matt 2:16-23.
[36] For example, Gen 19:8; Judg 19:24; 2 Sam 13:11-21.
[37] For example, 1 Kgs 17:17-24; 2 Sam 4:4; Mark 5:21-24, 35-43; Luke 7:11-15.
[38] For example, Judg 11:20-30; Gen 21:9-20.
[39] In his chapter 'Vulnerable children, divine passion, and human obligation', Brueggemann (2008:399) maintains, '*human obligation* is rooted in a sense of *divine commitment* to the most vulnerable in society'. After examining the OT through the lens of children, he concludes that the enactment of a compassionate, justice-seeking human ethic must include the following elements: 'nurture for our own children and defense of other vulnerable children' (ibid.:399, 420).

the church became 'a literal "sanctuary" for children' because adults often abandoned their children at its door (Couture 2000:48). In the late Middle Ages, Christians established hospitals to accept orphaned children in the hope of reducing infanticide (ibid.:48-49). In the 16th century, Martin Luther and Philipp Melanchthon effected 'positive policies and reforms in Germany for universal education that included girls and the poor' (Bunge 2004:50). In the 18th century, Francke and John Wesley founded orphanages and schools for children. Nowadays, faith-based organizations are established to help children at risk (Bunge 2012a:10).

The vulnerability of children is perhaps most visible in infancy. Jensen (2005:49) asserts in his *Graced vulnerability*, infants' wails of hunger and cries to be held are 'actually the marks of relationship and dependence of life in God's world. Infants cry not out of selfishness, but to speak of a profound need for another'.[40] Infants need the protection and sustenance of a caregiver, without which they cannot survive (ibid.). Moreover, they rely on 'emotional and unconscious loving nurture for the development of the brain and mental health' (Mountain 2011:264).[41] In other words, the vulnerability is 'a fact of the God-given relatedness into which all persons are born' (Jensen 2005:49; Anderson and Johnson 1994:25).

Unfortunately, such human relatedness is prone to rupture and destruction as human beings use others 'as objects for [their] own self-aggrandizement' (Jensen 2005:49). Nowadays, children suffer from a number of 'plagues': poverty--'material poverty and

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[40] Augustine (1961:27-28) views an infant's cry as a manifestation of sin: 'It can hardly be right for a child, even at that age, to cry for everything...I have myself seen jealousy in a baby and know what it means. He was not old enough to talk, but whenever he saw his foster-brother at the breast, he would grow pale with envy'. As mentioned in §3.1, regarding children as sinful is one of the narrow views towards children in the church.
[41] Loving human relationships are indispensable for children to thrive, which is increasingly evident from neuroscience, attachment research and interpersonal neurobiology (Mountain 2011:264).

the poverty of tenuous connections' (Couture 2000:14),[42] famine, disease, war, hard

labor, 'the predations of the sex trade, the marching "success" of the global economy'

(Jensen 2005:36, 49). Jensen (ibid.:50) notes it is not enough to describe the

vulnerability of childhood, it is necessary to appeal to 'an ethic of care for children'.[43]

In *Seeing children, seeing God*, Couture (2000:13) maintains that 'caring *with*

vulnerable children is a means of grace, a vehicle through which God makes God's

self known to us and to them (emphasis added)'. Jensen (2005:50) notes Couture's

language:

> In caring 'with' the vulnerable children in our midst, [Couture] avoids the trap of
>
> paternalism: the privileged adult who knows best and thus bestows grace on the
>
> impoverished child. In [her] account, the dynamic of care is reciprocal: the adult
>
> who cares is also enriched and nurtured by the child.

Couture (2000:15) also argues that relationships with the most vulnerable children

'involve works of mercy and works of piety--traditionally called the means of grace--

that, when kept in right relation with one another, give deep meaning to the love of

neighbor and the love of God'. Through such practices, '*the church can genuinely

transform itself and influence society and culture*...[then] our children will be well

cared for' (ibid.).

In a word, the church should be a place where vulnerable children are protected and

cared for; their basic needs are met; and justice for them is advocated. Indeed, the

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[42] A study by the Commission on Children at Risk (2008:3) shows: a lack of relationship with extended families
and communities is the main reason for producing a virtual epidemic of emotional and behavioral problems.
[43] For full discussions regarding the ethic of care for children, see, for example, Wall's *Ethics in light of
childhood* in 2010; Marshall and Parvis's *Honouring children* in 2004.

church should be the 'sanctuary' for vulnerable children, as Jensen (2005:111-115), and Anderson and Johnson (1994, Ch. 6) suggest.

3.3.2.6 Children's voice necessary to be heard and respected

The church needs to listen to and learn from children because they are sources of revelation of insight and representatives of Jesus (cf. Bunge 2012a:11).

The Bible qualifies children as sources of revelation of insight. For example, in the days that 'the word of the Lord was rare' and 'there were not many visions' (1 Sam 3:1), the boy Samuel saw God's vision and mediated God's message to Eli (1 Sam 3; Bunge 2012a:11). In Ps 8:2, David proclaimed, 'Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger' (ESV 2001). In his commentary of 1557, Calvin (1949:95) renders Ps 8 as a defense of God's providence and verse 2 as declaring:

> ...the providence of God, in order to make itself known to mankind, does not wait till men arrive at the age of maturity, but even from the very dawn of infancy shines forth so brightly as is sufficient to confute all the ungodly.

For Calvin, children, 'no less than adults, are recipients of and manifest God's fatherly goodness' (Pitkin 2001:179); more than this, 'the tongues of infants, although they do not as yet speak, are ready and eloquent enough to...celebrate the praise of God' (Calvin 1949:96). In his reading on the latter part of verse 2, Calvin notes, the psalmist [David] 'imposes upon the infants the office of defending the glory of God...[who] needs not strong military forces to destroy the ungodly; instead of these, the mouths of children are sufficient for his purpose' (ibid.:97). In line with Calvin's

interpretation of babies and infants in Ps 8:2, Spurgeon (1983:90) points out that the name of God is made perfect by both the songs of angels in the heaven above and the praise of little children before his enemies on earth:

> [W]hile here below, the lisping utterances of babes are the manifestations of his strength in little ones. How often will children tell us of a God when we have forgotten! How doth their simple prattle refute those learned fools who deny the being of God! Many men have been made to hold their tongues, while sucklings have borne witness to the glory of the God of heaven...Did not the children cry 'Hosannah!' in the temple, when proud Pharisees were silent and contemptuous?

Wilhelm Rudolph, also focusing on real young children and what comes out of their mouths, interprets Ps 8:2 in a modern context: 'the cries of children, from the delivery room to the school-yard, are profound signs of life and the power of life and testify to God's creative power against all who deny it' (Pitkin 2001:178). In a word, God uses young children to reveal Himself to the world.

Another pericope describing children as sources of revelation is Matt 21:14-16, where children's true insight about Jesus is recognized by Jesus himself. This is demonstrated by his citation of Ps 8:2 to rebukes the chief priests and scribes' objection to the children's acclamation in the temple: 'Hosanna to the Son of David', identifying Jesus as the expected Messiah (Gundry-Volf 2000:478). Jesus' affirmation of the children's praise is 'an affirmation that children who "know nothing" can also "know divine secrets" and believe in him'. (ibid.:479). This incident exhibits

the mystery[44] that the truth is hidden from the learned and wise, but revealed to the children (Matt 11:25; Strange 1996:56).

As noted above, Couture (2000:13) argues that God reveals himself through the practices of caring *with* vulnerable children. Miller-McLemore (2003:149) adds that God presents 'in the faces of vulnerable children helped in times of need'. Mercer (2005:66), based on Mark's Gospel, asserts that 'practices with children as the ones reckoned least in status, power, and importance' are pivotal to understand and enact 'right relationships in God's newly inaugurated reign'.

Children are not only sources of revelation of insight, but also representatives of Jesus (Bunge 2012a:10; White 2009:159; Carroll 2008:189; Herzog 2005:13; Gundry-Volf 2001:45; Mass 2000:458; Moltmann 2000:599; Couture 2000:13). Jesus says, 'Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me' (Mark 9:37; see also Matt 18:5; Luke 9:48). Moltmann (2000:599) points out:

> By way of these identifications, Jesus declares children his representatives in society: Just as the God of his messianic mission is in him, so Christ is present in every child. Thus, whoever takes in a child, takes in Christ.

Gundry-Volf (2001:45) further notes that because of their weakness and vulnerability, children thus represent Jesus 'as a humble, suffering figure' who denied himself, 'radically symbolized by the cross' (Willmer and White 2013:16, 125). 'Welcoming the child signifies receiving Jesus and affirming his divinely given mission as the

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[44] For Rahner (1977:42), childhood is a *mystery*. For more discussions, see Marty's *The mystery of the child*.

suffering Son of Man' (Gundry-Volf 2001:45). Like Jesus himself, children are emissaries of God the Father, 'a revelation of what life in the kingdom, our omega, is meant to be--not a means but an end' (Mass 2000:458).

To sum up, children are sources of revelation of insight, as well as representatives of Jesus. Adults should respect them, protect them, listen to their voices, and honour their questions and insights (Bunge 2012a:12).

3.3.2.7 Children's meaningful relationship with God[45]

The Bible shows that children have meaningful relationship with God. For example, God spoke to Samuel when he was a child (1 Sam 3:1-14). During the sad days when the calves of Bethel and the images of Baal were set up everywhere, Obadiah affirmed 'I your servant have worshiped the Lord since my youth' (1 Kgs 18:12). God was with Jeremiah when he was only a boy (Jer 1:6, NRSV). As a newborn baby, the Lord's hand was with John the Baptist (Luke 1:66). From a very young age, Timothy knew the Holy Scriptures (2 Tim 3:15).

Children's meaningful relationship with God are also affirmed by Jesus who exhorts his followers to change and become like little children so that they can enter the kingdom of heaven (Matt 18:3). That means, one who begins as a child undergoes 'the wonderful adventure of remaining a child forever, becoming a child to an ever-increasing extent, making [one's] childhood of God real and effective' in one's own

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[45] The basic statement of this section follows that of Bunge (2004b:49), which is under her heading 'models of faith', a phrase the researcher chose not to use. This is because the Bible clearly shows that children can have meaningful relationship with God, but there is little support for the idea that they are models of faith. Matt 18:1-5 is sometimes given as evidence of this view, but this is challenged on the grounds that it is the humility of one child that is held as an example or model, and it is followed by a section dealing with 'little ones' who believe in Jesus. While including young disciples, the phrase 'little ones' most likely refers to a broader group (Warfield 1904:515-525).

childhood, for this is the task of one's maturity (Rahner 1977:50). Cavalletti (1992:14) suggests that becoming like little children is Jesus' call for adults 'to a life-long journey of growth and transformation--of continually turning and changing and becoming always more like them'.[46] In other words, Jesus views children as models for Christian maturity and faithfulness (Bunge 2012a:10; Carroll 2001:127-32). In both Matt 18:1-5 and Luke 18:15-17, Jesus spurs his followers to possess 'childlike' qualities, such as humility (Bailey 1995:64; see also White 2008:371; Gundry-Volf 2000:475; Stein 1992:454),[47] 'a key constituent' of becoming like little children (Willmer and White 2013:122). In Mark 10:13-16, Jesus indicates that entering the kingdom of God 'as a child' involves a twofold childlike status: complete dependence on God and corresponding quality--trust (Gundry-Volf 2000:474).

Apart from humility, dependence and trust noted above, the following children's qualities can also enrich the moral and spiritual lives of adults. Clement of Alexandria (1885, 2:212 *Paed.*) states that Jesus' teaching on children concentrates on children's simplicity, which is to serve an example for adults. Children are 'gentle, and therefore more tender, delicate, and simple, guileless, and destitute of hypocrisy, straightforward and upright in mind' (ibid.:214). They are able to lay aside 'the cares of this life, and depend on the Father alone' (ibid.:213).

Origen (1897, 9:484 *Comm. Matt.*), Clement's pupil, adopts and develops his mentor's ideal image of childhood, explaining that the basic characteristic of

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[46] According to the immediate context, i.e., Matt 18:5, Willmer and White (2013:122) argue that the way to help adults become like the little children is to receive them. Adults 'as children of the heavenly Father' are to understand themselves 'with the help of the child in the midst' (ibid.:121).

[47] Reaped from Bakke (2005, Ch. 2), Willmer and White (2013:127) point out that the child in Matt 18:4 signifies humility 'because in the culture which Jesus shared with his disciples it was accepted as normal that the child was lowly, a servant, near the margins'.

childhood is its lack of sexual desire. Another quality associated with children is their indifference toward status and wealth, things that adults think 'to be good, but are not'. These are marks of childlike simplicity that Jesus exhorts his disciples to imitate (Wall 2010:21).

The shepherd of Hermas, a literary work of the 2nd century, also associates children with simplicity and innocence. The author writes that '[God] said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men"' (Herm. Mand. 2 (27) 1885, 2:20). Moreover, the author presents his vision of an ideal church where its members behave as innocent babes: '[W]ithout doing evil...all infants are honourable before God...Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God' (Herm. Sim. 9.28 (105) 1885, 2:53).

Irenaeus (1952:56 *Epid.*) emits a similar idea: 'Adam and Eve were naked and were not ashamed, for their thoughts were innocent and childlike'. Tertullian (1885a, 3:678), in his homily *Bapt.* Chapter 18, refers to childhood as 'the innocent period of life'. He (1885b, 4:65) further notes in his treatise *Mon.* Chapter 8 that children's lack of sexual desire is a manifestation of innocence. Cyprian (1886, 5:354), in his response to Fidus on the baptism of infants, asserts that recently born infants have not sinned on their own account, i.e., they are innocent.[48] Briefly, these ante-Nicene fathers congruously regard children as models for adult emulation because of their innocence (Wall 2010:21).

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[48] In general, the ante-Nicene fathers more often affirm children as paradigms for adults (Bakke 2005:57-72), but they also recognize their original sin as later promulgated by Augustine (Estep 2008:66; see also Hill 2003:85-86).

Chrysostom (2014, *Hom. Matt.*), the founder of Eastern Orthodox Christianity, views young children as simplistic, free of passion, indifferent toward status, wealth, and poverty, and thus uncorrupted by worldly values,[49] noting:

> [T]o be lowly, and to trample under foot worldly pride [like the little children]... Let us also then, if we would be inheritors of the Heavens, possess ourselves of this virtue with much diligence. For this is the limit of true wisdom; to be simple with understanding; this is angelic life; yes, for the soul of a little child is pure from all the passions...The young child is not grieved at what we are grieved, as at loss of money and such things as that, and he does not rejoice again at what we rejoice, namely, at these temporal things.

For Chrysostom, children are ideal models for adults to follow.

In his homily on Mark 10:13-16 (1834), Schleiermacher does not put an emphasis on the humility of children, but on their openness and capacity to be in the moment. He asserts that being with God in Christ in the present, without worrying about past or future, is God's promise of eternal life. Christ provides the opportunity to be in the eternal now, and children find it easier than the typical adult to be entirely absorbed by the communion with God in the present. Thus, the adult must retrieve 'this childlike perception, as if by conversion' (DeVries 2001a:339; 2001b:166).

Like Schleiermacher, Rahner refers to children's openness, but from a different perspective. For Rahner (1977:43), children are ideal models because of their

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[49] Though similar to Clement and Origen's arguments, Chrysostom does not focus on sexuality. He also denies original sin (Chrysostom 1963:57).

'infinite openness'.[50] And, on the basis of this infinite openness, adults 'become what they are--precisely children'. He explains, to attain the mature childhood of adults is to 'bravely and trustfully' maintain the childlike infinite openness in all circumstances, despite that 'the experiences of life...seem to invite us to close ourselves'. Putting such childlike openness into practice in the actual manner is essential for developing an authentic religious existence. It is worth noting that this infinite openness is made possible by God and 'upheld by his act of self-bestowal', i.e., by 'the grace of divine sonship in the Son' (ibid.:48-49).

In brief, children can have meaningful relationship with God. Adults should 'recognize that [children] can positively influence the community and moral and spiritual lives of adults' (Bunge 2012a:12).[51]

3.3.2.8 Conclusion

Children matter (May et al. 2005). Therefore, the church needs to cherish the presence of children in it because of childhood's eternal significance. The church should welcome children, acknowledging them as God's gift and blessing. The church needs to respect children because they are whole and complete human beings and young fellow disciples. It must become a sanctuary where vulnerable children are embraced and cared for. It needs to take children seriously and listen to

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[50] On the one hand, Rahner (1977:41) affirms the idealistic dimension of childhood; on the other hand, he, based on Paul's teachings and Matt 11:16, recognizes the reality of children being immature and weak. Though Rahner believes original sin, his view is 'considerably more optimistic than that of Augustine, the Reformers or even the Council of Trent' (Hinsdale 2001:424). Rahner (1977:39) argues, though children are born into 'a history of guilt, of gracelessness', they and their 'origins are indeed encompassed by the love of God through the pledge of that grace which, in God's will to save all mankind, comes in all cases and to every man from God in Christ Jesus'.

[51] In his book *Learning from children*, Welter (1984:165) contends that adults need to spend time with children because they can teach adults faith, hope, love, the healing process, and growth as way of life. He writes, 'each member of [the church] is encouraged to get down on eye level with at least one child every Sunday morning' (ibid.).

their voice carefully because they are sources of revelation of insight, and representatives of Jesus. It should recognize that children can enrich the moral and spiritual lives of adults because of their meaningful relationship with God.

God calls the church to put children at its heart while developing various ministries, and one promising approach is intergenerational ministry, which will be examined at length in §3.4. Now this study turns to discuss two more issues regarding children: children need the whole Bible and children can contribute to the enterprise of Bible translation.

3.3.3 Children need the whole Bible

This section begins with the general argument that children, at different ages, need to hear and understand God's Word. Then, the weaknesses of popular children's Bibles are explored, followed by a discussion on children's need of the whole Bible.

3.3.3.1 Children's need of hearing and understanding God's Word

The Bible explicitly indicates that children need to hear and understand God's Word. Before his Word was put into writing, God chose Abraham 'so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just' (Gen 18:19). In Exod 10:2; 13:8,14, '[p]arents were commanded to tell their children about the miraculous exodus from Egypt' (Malherbe 2005:6). In Deut 4:9; 6:7, 20; 11:19, parents were instructed to teach their children God's commandments. Then, Moses wrote down the commandments and exhorted the Israelites to read the law every seven years before the whole assembly—men, women, children, and the foreigners. Thus, 'they can listen and learn to fear the

Lord…and follow carefully all the words of this law' (Deut 31:9-12). Similar assemblies involving men, women, and children are attested in Josh 8:35 and Neh 8:2 (ibid.).

A favored theme of the wisdom literature[52] in the OT is instruction, the aim of which is the reverence of God as manifested in the Tora (Weber 1979:10). This is an essential attitude before God which needs to be inculcated in the heart of children. For example, the psalmist of Ps 34 summons, 'Come, my children, listen to me; I will teach you the fear of the Lord' (Ps 34:11). The psalmist of Ps 119 echos, 'How can a young person stay on the path of purity? By living according to [God's] word'. In the book of Proverbs, a key component 'is the instruction from father to son and this quite often involves obedience or the keeping of commands' (Malherbe 2005:6). Moreover, with poetic language, the prophet Joel (1:3) commanded the elders to recount the word of God to future generations (ibid.).

In the NT, there are passages confirming that 'in biblical times it was seen as very important for children to hear and understand the reading of the Bible' (Malherbe 2005:6). For example, Luke (2:46-47) reported that the 12-year-old boy Jesus was able to listen to the teachers at the temple and ask them questions, which surprised those around him who were amazed at his understanding and answers. In Acts 22:3, the Apostle Paul introducs himself as 'thoroughly trained in the law of our ancestors'. 2 Tim 3:15 says that Timothy had learned the Holy Scriptures from his early youth (ibid.)

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[52] The wisdom literature in the OT 'comprises principally the books of Job, Proverbs, and Ecclesiastes, and may also be found in portions of the psalms and prophets…[Its] starting point, as for all wisdom, is the reverence of God' (Craigie 1988:2149-2150).

Apart from biblical commands, there are traditions or testimonies that illustrate children's need of hearing and understanding the Word of God. This is first demonstrated by classical Judaism. Weber (1979:11) points out:

> The Jewish rabbis, in the time of Jesus and the centuries thereafter, continued to emphasize this all important relationship between the children and the Torah. The schools were totally devoted to the reading, memorizing and understanding of the one and only text book—the Hebrew Bible.

Neuwirth (1999:3-19, 45-47) also notes that Jewish children, when beginning to speak, are already exposed to informal learning of the Torah. From the age of five, they need to study the Tora formally.

In the Christian community, missionaries' focus on teaching children the Bible is part of the reason for the increase in the total number of Christians in Africa from eight million (or ten per cent) in 1900 to 351 million (or 48.4 per cent) in 2000 (Johnstone and Mandryk 2001:21). Another example comes from an everyday Christian mother Carrie Ward who journeyed through the Bible with her three small children together--one chapter a day. In her *Together: growing appetites for God*, she (2012:27) writes:

> I am thankful for the way God made [children's] minds like little sponges, soaking up details that I sometimes overlook…I have watched my children remember, and help each other remember, passages in remarkable detail. As our reading continued, God also answered my prayer that they would understand. I praise God for the way I have witnessed His Word being implanted in the minds of my children.

With Augustine, Ward (ibid.:18) asserts 'with confidence', '"When we read Scripture, God speaks to us"…you're never too old and, as our story will tell, never too young to hear God speak'.

In brief, children need to hear and understand God's Word. This is not only an injunction of the Bible itself, but is also substantiated by different traditions and testimonies. Finally, as earlier arguments indicate, children are full human beings and part of the church; as such, they also need all of God's revelation, i.e., the *whole* Bible.

3.3.3.2 The weakness of children's Bibles

Bible formats for children, according to Malherbe (2005:8), can be grouped into five categories: 'children's Bibles, Bibles for children,[53] Bibles in Easy English,[54] multimedia presentations and general Bibles that make provision for children'. As space is limited here, only the first and last categories, which are more pertinent to the present study, will be explored. As general Bibles will be discussed in §3.3.4, Children's Bibles is the focal point here.

Children's Bibles[55] belong to 'the literary genre of children's literature' (Bottigheimer 1993:68 n.7) and are very popular in the Christian community. The majority of children's Bibles employing a highly simplified language consist of *selected* and/or

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[53] Such as *The living Bible*, the *New century version*, and the *Contemporary English version*. The translators of these versions view children as a separate social group with unique needs, experiences, views, questions and even their own 'language'. This approach may be designated as '"generationalist" because of its focus on the age stratification of society' (Malherbe 2005:10).

[54] Such as the *Good News Translation*, which is intended for English as second-language speakers.

[55] For Bottigheimer (1996:xiv), Children's Bibles are also known as Bible story collections.

retold narratives with pictures and introductory material (Pritchard 1992:41; italics added).

One of the most important early children's Bibles was 'Passional', produced by Luther and included in the final section of his prayer book in 1529. Luther's Passional text comprised fifty small pages with illustrations on each page. It contained mainly the traditional Passion story, but also other stories and quotations from the Bible (Bottigheimer 1993:69). Two decades later, Luther's Passional faded from memory and was replaced by Hartman Beyer's collection of Bible stories (1555), which were initially intended for adults, but soon came to be read by children (ibid.:73). In the 18th century, under the influence of Enlightenment pedagogical imperatives, Johann Hubner removed Bible stories that he felt were inappropriate for children,[56] such as Amnon's incest with Tamar and David's adultery with Bathsheba (ibid.:75-76).[57] Ever since the end of the 19th century, children's Bibles have flourished. (Gold 2004:189). The popularity of children's Bibles might result from those notions emerging from the Enlightenment ('away from negative exempla and toward positive behavioral examples') (Bottigheimer 1996:218), or from the choice of simplified language for children promoted in the 20th century (Gold 2004:119), etc.

Despite the popularity, the preceding aspects strongly influenced the content, form and style of children's Bibles and led to negative consequences. For instance, Bible stories mix 'sacred text with secular values' due to 'their authors' effort to use the Bible to shape a meaningful present' (Bottigheimer 1996:218). Another

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[56] Bottigheimer (1993:76) argues, Hubner's editing was 'not in a theological context, but in social and pedagogical terms that reflected secular values but conflicted with scriptural sources'.
[57] The desexualization of children's Bibles 'coincided with eighteenth-century emphasis on sexual innocence among the young' (Bottigheimer 1996:137-138).

consequence is that the gospel might be distorted because of the proclamation of the kiddie gospel, an easy Good News: a simple blessing, rather than 'a sacrament of life out of death' (Pritchard 1992:32, 39).

Therefore, Pritchard (1992:46), in her *Offering the gospel to children*, makes a loud appeal: 'There is a crying need for a [whole] Bible for young readers that will open a door for them into the church's own story...and [they] in turn may be able to "tell those who come after"'. In their book, *The Bible: a child's playground*, Roger Gobbel and Gertrude Gobbel (1986:34) assert that, 'It is not sufficient that [children]…hear stories based on some biblical passage or character. Children must have direct access to the biblical content itself'.[58] This is the focal point of the next section.

3.3.3.3 Children's need of the whole Bible

While some assert that children should be shield from the more negative parts of the Bible, many, including the present researcher, believe children need the whole Bible, comprising both dark and light content. This viewpoint is supported by the following reasons: (1) the Scriptural call to tell the whole story; (2) Children's need of diverse language to express their religious experiences; (3) children's need for the whole gospel.

3.3.3.3.1 The Scriptural call to tell the whole story

In their interpretation of Ps 78:1-8, May et al. (2005:178-179) argue that this pericope 'instructs that the whole story be told'. Apart from acknowledging God's power and

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[58] As noted in §3.3.3.1, Jewish children are already exposed to informal learning of the Torah while beginning to speak. The researcher suggests that children at the same age can hear the *whole* Bible with the help of parents or caregivers who read God's Word to them.

saving acts, 'the dark or unpleasant stories' need to be told to children, 'so that they might learn from the mistakes of their ancestors'. The book of Deuteronomy has abundant similar instructions to tell the complete story, e.g., Deut 6:20-22 (ibid.:179-180). Moreover, 2 Tim 3:16 states, 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness'. Like young Timothy, what children need while being 'equipped for every good work' (2 Tim 3:15, 17) is the entire God-breathed Scripture. Finally, Jesus warned against omitting anything from the Torah (Matt 5:18).

3.3.3.3.2 Children's need of diverse language to express their religious experiences

Berryman (1991:143, 154) maintains that children, at different ages, need darker language to express their complex experiences and sense of life. For example, his experience with sick and dying children for more than a decade convinces him that 'young children know a lot about death and have religious experiences'. He describes, children in the Texas Medical Center 'helped one another prepare for death when parents and other significant adults were not able to help them...At times the children even parented their parents as the end came near' (ibid.:143). Therefore, there is no need to keep children from darker stories in the Bible because of their innocence (Nye 2013:80). After all, innocence as noted above is but one dimension of children's qualities. It should not be taken alone, or taken to extremes.

3.3.3.3.3 Children's need of the whole gospel[59] closely connected with the whole Bible

As indicated earlier, oftentimes children's Bibles only share small pieces of the story that are considered appropriate for them, such as Jesus as teacher and healer, rather than offering the whole story in its original and unedited form. Pritchard (1992:5; 42) laments, such a 'kiddie gospel' is 'a gospel that hides the bitter realities and glorious promises of Scripture'. This can result in a distortion of children's devotional lives.

Pritchard (ibid.:41-43) affirms that the whole gospel cannot be separated from the OT, whose heart is 'a continuing pattern of exile and return, of loss, hope, and restoration,[60] of new life out of renunciation and death'. This pattern emerges not only from narrative, 'but from prophecy, psalm, and hymns; from vision and exhortation; from parable, image, and metaphor'. Unfortunately, many children's Bibles contain only narrative. This not only extremely distorts the OT canon, but also dismisses the significant passages which link the Old Testament to the New. Worst of all, many children's Bibles fail to present the whole picture of God's plan of salvation.

Pritchard (ibid.:44) insists that children can grasp the whole gospel:

> Children know that our life on earth is itself the story of exile and loss...They
> know that their greatest need is to find their way home to where they will be
> welcomed, loved, and fed, and to come of age, inherit the kingdom, receive the

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[59] 'Whole' is a key term in the Lausanne movement: 'the whole church taking the whole gospel to the whole world' (Lausanne Theology Working Group 2010).
[60] The instigator of this cycle is God's grace, responded to by persistent sin.

crown of life, and know that all tears are forever dried and all that was lost has been found.

This beautiful picture as recorded in and promised through the whole Bible is not found in many, if not the majority of, children's Bibles.

To sum up this section, offering the whole Bible to children is necessary so that they can access the whole gospel. They need 'dark language' to address Christian and even life experiences. Perhaps most important, the Scriptures themselves give the command to share Scriptures with children.

3.3.4 Children can contribute to the enterprise of Bible translation

As noted above, the findings from childhood studies show it is possible and advantageous for children to be involved in the church. Intentional intergenerational ministry (IIM) provides a promising approach to a Bible translation which can serve them. If this is the case, what type of Bible is needed? One of the best possibilities is versions comprehensible for general readers, including children, which is one of the five Bible formats for children proposed by Malherbe (§3.3.3.2). Such versions were already in view by early theologians like Erasmus[61] and Luther. Both of these scholars promoted Scriptures in mother tongue, which could be read and understood

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[61] In the preface to the first edition of his Greek New Testament (1516), Erasmus notes: 'I vehemently dissent from those who would not have private persons read the Holy Scriptures nor have them translated into the vulgar tongues… I should like all women to read the Gospel and the Epistles of Paul' (White [2016]). In the preface to the third edition of the foregoing work (1522), he further elucidated this thought: 'Like St. Jerome I think it a great triumph and glory to the cross if [the Word of God] is celebrated by the tongues of all men; if the farmer at the plow sings some of the mystic Psalms, and the weaver sitting at the shuttle often refreshes himself with something from the Gospel. Let the pilot at the rudder hum over a sacred tune, and the matron sitting with gossip or friend at the colander recite something from it' (White [2016]).

by common people. Luther (1960[1530], 35:189) himself made clear, noting that for the German readership in the 17th century,

> [w]e do not have to inquire of the literal Latin, how we are to speak German, as these asses do. Rather we must inquire about this of the mother in the home, *the children on the street*, the common man in the marketplace. We must be guided by their language, the way they speak, and do our translating accordingly. That way they will understand it and recognize that we are speaking German to them.

Thus, an ideal Bible version in Luther's mind is one rendered in common language spoken by ordinary people, including children.

But far too often, the task of Bible translation is conducted by middle-aged professionals whose speech has become conservative, as pointed out by Eckert (1997:152): 'increasing age corresponds with increasing conservatism in speech'. Social dialect research confirms this point of view:

> [Vernacular speech is]…high in childhood and adolescence, and then steadily reduce[s] as people approach middle age when societal pressures to conform are greatest. Vernacular usage gradually increases again in old age as social pressures reduce (Holmes 2001:168).

Thus, it seems ideal for children, adolescents, even senior adults to participate in a normal Bible translation team in order to produce a new translation that may be effective and accepted by wide gamut of readers.

The idea that children could assist with Bible translation may be new and unexpected. Yet, Talay-Ongan (1998:173) points out that 'by five years of age, the child's language sounds quite like that of mature language-users'. Mishler (Black 1979:39) concludes from his research that 'first grade children and adults do not differ significantly in the length of their utterances including their questions...first grade children have the ability to vary speech style, and to use features of adult conversation'. Similarly, research among Russian-speaking children confirms this point of view, as A.N. Gvozdev (1949) argues:

> At [the age of eight] the child has already mastered to such a degree the entire complicated grammatical system, including the finest points of esoteric syntactic and morphological sequences in the Russian language, as well as the solid and correct usage of many single exceptions, that the Russian language, thus mastered, becomes indeed his own (quoted in Kornei Chukovsky 1971:7, 10).

If children are competent in speaking their mother tongue at a very early age, it is certainly possible for them to participate in the discussion surrounding a Bible translation, leading to a quality translation for readers of all ages. What follows is an example of children's participation in the enterprise of Bible translation from the history of Chinese Bible translation.

As noted in §2.2.3.3.2, Joshua Marshman (1768-1837) came to China in 1799 and began Bible translation into Chinese in 1807-8. In his letter (1813) to the British and Foreign Bible Society, he mentions that there were 7 different reviewers to edit the drafts produced by himself and Johannes Lassar. Of the reviewers, one was

Marshman's son, John Clark Marshman (1794–1877), a boy of no more than 13 or 14 years old (Zhào 2007:51-52).

Coming back to Wendland's LiFE model, he notes three equally crucial operations 'involved in the production of a Bible translation--composition, contextualization, and consultation'. The latter two rely heavily on the participation of a target audience, which make participants feel that they are 'a valued part of the project. As a result, they will be more likely to welcome and use the version as it gradually becomes available to them over the years' (ibid.:406-407). Thus, children as Bible readers should participate in the operations of contextualization and consultation according to Wendland's suggestion. This stimulates the researcher to propose that children's involvement in the latter part of the operation of composition is necessary in terms of producing an easier Bible version for young readers. The main reason is that children as social agents (§3.2.2.1) can help suggest or determine which words, phrases, and sentences are understandable to them. Finally, children are sources of revelation of insight (§3.3.2.6); their participation in the present translation task might provide some insights for this study.

3.3.5 Conclusion

The findings from childhood studies challenge conventional, popular Christian views regarding children. Through the preceding survey, this study argues that children not only need the whole Bible, but furthermore can and should participate in the task of Bible translation. Childhood studies within and even outside the Chritsian realm provides further understanding on the nature of childhood and children, which should spur the church to take children seriously and to involve them as active particpants

in the faith community. One promising approach is intentional intergenerational ministry, to which this study now turns.

3.4 Intentional intergenerational ministry

3.4.1 Introduction

In the West, Intentional Intergenerational Ministry (IIM) is a movement carried out in churches, neighborhoods, communities, corporations, and organizations which addresses problems of dysfunctional families and the indifference of society in the postmodern era (Gambone 1998:v). Its goal is to 'start a movement to bring Christ's intergenerational message of unconditional love to an aging society suffering from generational isolation, separation and neglect' (Gambone ibid.:vii). This is also a crucial issue in mainland China caused by one child policy, urbanization and modernization (Powell 2012:iii, 39).

In a society defined by isolation and age segregation, IIM is understood 'as something outside of the core mission of the congregation' (Gambone 1998:vi; see also 1997:17). However, a growing number of churches is committing themselves to it (Merhaut 2014, Ch. 4; Snailum 2012:165; Ross 2006) and reaping the benefits (Roberto 2012:106). Therefore, structuring and facilitating an intergenerational team to participate in Bible translation should be an exercise worth trying.

The next part of chapter 3 examines the terminology concerning IIM, followed by investigating the foundations of IIM from biblical, theoretical, theological, and social scientific perspectives. Then, the practices and outcomes of IIM are explored. This

chapter ends with the conclusion that an intergenerational Bible translation team is not only feasible and valuable, but also beneficial for participants of all ages.

3.4.2 The term IIM[62]

The term *Inter* indicates the concept of connecting or between, and thus *intergenerational*[63] implies dialogue and activity among persons of 'two or more different age groups' (White 1988:18), which 'enables people of differing generations to be more connected with one another' (Ross 2006:9). The phrase *Intentional intergenerational ministry* was coined by James Gambone (1998:vi) and refers to a form of ministry in which 'the entire church makes a commitment to involve as many generations in as many parts of church as possible'. This approach can be seen as a foundation of a Christian's faith journey and be regarded as part of the core mission of a congregation (ibid.:vi, 2).

3.4.3 The foundations of IIM

This study explores the foundations of IIM from biblical, theoretical, theological, and social scientific perspectives.

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[62] In terms of intergenerationality, there are three popular terms which tend to be used interchangeably: intergenerational, cross-generational, and multi-generational. For Chechowich (2012:182), the first two are preferable because 'multi-generational does not necessarily mean the generations are interacting'. The present study adopts the term 'intergenerational'.

[63] Though sometimes employed descriptively in religious literature, the term *intergenerational* was not a prominent term until Whites' *Intergenerational religious education* of 1988 was published (Allen and Ross 2012:64). After White, the term *intergenerational* is also used by several Christian scholars. For example, intergenerational Christian education (Prest 1993; Harkness 2000), intentional intergenerational ministry (Gambone 1998; adopted by this study), intergenerational faith formation (Martinerau, Weber and Kehrwald 2008; Roberto 2012), and intergenerational Christian formation (Allen and Ross 2012). Besides, some ideas, though they are not expressed in 'intergenerational' terms, offer similar concepts for intergenerationality. For example, community of believers (Nelson 1967), enculturation (Westerhoff 2000), interplay across the generations (Moran 1981), church as an ecology of faith nurture (Fowler 1991), and strong-group entity (Hellerman 2009) (fuller discussions, see Allen and Ross 2012:65-73). Allen and Ross (2012:74) point out that though varying in wording, all the foregoing phrases emphasize 'the importance of fostering intentionally cross-generational opportunities for the purpose of nurturing Christian learning, growth and formation'.

3.4.3.1 Biblical support

Much of Scripture justifies an intergenerational approach. In what follows, some of those passages are discussed and grouped into several categories: God's plan for the generations, Intergenerational gatherings, generations passing on the faith, a covenant community as an all-age community, and the intergenerational body of Christ.

3.4.3.1.1 God's plan for the generations

Isa 41:4 says, 'Who has done this and carried it through, calling forth the generations from the beginning? I, the Lord—with the first of them and with the last—I am he'. This verse demonstrates 'the fact that the generations are foundationally significant in the plan of God' (Kirk 2001:7). Ps 33:11 also describes the generations created by God as the vehicle to reveal and manifest plans that are in his heart (ibid.:9): God has established his throne on the earth (Lam 5:19); his kingdom, dominion (Dan 4:3), and renown (Exod 3:15; Ps 102:12) endure; his love (Exod 20:6), mercy (Luke 1:48), faithfulness (Ps 119:90), righteousness, and salvation (Isa 51:8) continue throughout human time. Before Jesus came, the Jews were called upon to share with each generation. The plan of God's salvation culminated when Jesus entered the sequence of generations. Then, 'each generation is responsible for passing on the good news of redemption to their generation and the generations coming after them' (Kirk 2001:8-10).

3.4.3.1.2 Intergenerational gatherings

In the religion of Israel, people of all ages are not just included (Pridmore 1977:28-29), they are 'assimilated or incorporated with a deep sense of belonging into the body or the family of God's covenant people' (Prest 1993:25). This is best illustrated by the instructions on feasts and celebrations. For example, before his death, Moses gives instructions for one of the festivals, the Feast of Booths (Allen and Ross 2012:80):

> Assemble the people--men, women and children, and the foreigners residing in your towns--so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess (Deut 31:12-13).

Through the festivals, the Israelites are reminded of who they are, who God is, and what God has done for them. When young people dance, sing, eat, listen to the stories and ask questions, they come to know their identity (Allen and Ross 2012:80). Such knowing implies more than intellectual information, but rather knowing by experiencing (Fretheim 1997:410).

In addition to festivals, 2 Chr 20 says that men, women and children gathered in God's presence before marching to the battleground, praising Him.

All the generations of the Israelites also gather for important events. For instance, after the Israelites return from captivity to Jerusalem,

Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law (Neh 8:2-3).

Then, in the dedication of the wall of Jerusalem, the Israelites offer great sacrifices and there is great joy from God among the people, including women and children (Neh 12:27-43; Allen and Ross 2012:79).

Much influenced by its OT origins, the faith community in the NT times maintains the intergenerational entity, with persons of all ages viewed as integral parts of a whole (Harkness 2012:127; 1998:436; Roberto 2012:106). For example, 'the most vivid depiction of a cross-generational event anywhere in the Gospels' is found in Luke 2:41-47, where Jesus listens to the elders and asks them questions (Frazier 2001:57). The Gospels report that Jesus welcomes the children (Glassford 2008:72; Francis 2006:147). In 1 Pet 5:1-5, Peter exhorts the elders and the youth to clothe themselves with humility toward one another (Mägi 2004:44). Based on Col 3:20 and Eph 6:1-3, Banks (1995:82) infers that not only adults, but also children regularly present in the house church, participating in the Lord's Supper and the Passover Feast, etc.

3.4.3.1.3 Generations passing on the faith

Faith is passed on through generations. As Brueggemann notes: 'in the world of the Bible, the family (or clan or tribe) provides individuals with deep roots into the past,

bold visions for the future, a sense of purpose, and a set of priorities for the present' (Martinson and Shallue 2001:5).

Ps 89:1 declares, 'I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations', indicating that God's people 'continue through the generations because each age tells the next' (Vanderwell 2008:28). Ps 145:4 proclaims, 'One generation commends your works to another; they tell of your mighty acts'. Allen and Ross (2012:80) interpret this verse to mean that every generation is responsible for sharing God's mighty deeds with other generations 'so that all can worship and praise God together'. McIntosh (2002:198) also notes that 'each generation has an evangelistic mandate to communicate the good news to all generations'. Drawing from Deut 6:6-9, Allen and Ross (2012:81) argue, although the significance of 'generational transmission for spiritual formation' has been often perceived as speaking exclusively to parents, this passage conveys 'the communal sense that faith in God is to be modeled and taught in the home as well as among the faith community, across the generations'.

In Matt 28:19, Jesus says, 'go and make disciples of all nations'. Through discipleship--an intergenerational imperative (Harkness 2012:123), each generation can form the next generation. The interaction between generations 'in reminding each other of the truth of the gospel and the acts of God is an indispensable element of the continuation' of the faith community (Vanderwell 2008:27).

3.4.3.1.4 A covenant community as an all-age community

The term of 'covenant', White (1988:70) notes, implies 'connectedness among generations'. In Gen 17:7, God makes a covenant with Abraham, saying, 'I will

establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you'. Accordingly, Mounstephen and Martin (2004:6-7; see also Menconi 2010:6) propose that God's covenant community is an all-age community. One significant pericope in this regard is found in Joel 2:28: 'I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions'. Again, people of all ages made in the image of God are included in the covenant community (Mounstephen and Martin 2004:7).

The imagery of the covenant community is reinforced in the NT. Many passages describe that all ages are present in spiritual settings or house churches, etc. For example, when Jesus responds to his disciples' question about the greatest in the kingdom of heaven, children are there and viewed as ideal models in Jesus' teaching concerning life in God's kingdom community (Matt 18:1-6; 19:13-14; Harkness 2012:123; see also Allen and Ross 2012:83). In the early house church, all generations gather together, praying together (Acts 12:12; Filson 1939:106), breaking bread together, ministering to one another (Acts 2:46-47; 4:32-35; Allen and Ross 2012:83), and getting baptized together (Acts 16:15, 33; Mounstephen and Martin 2004:8; Vanderwell 2008:23).

Paul's teaching in Eph 5:21 ('Submit to one another out of reverence for Christ') takes on an intergenerational dimension and gives new insight to the covenant community:

> [D]istinctions of age, sex, and social standing are secondary to one's membership in the faith community and the associated mutual interdependence implied by that membership (Harkness 2012:124-125).

3.4.3.1.5 The intergenerational body of Christ

While discussing a church's objectives, Lewis and Demarest (1994, 3:275), based on Acts 2:42, argue that a church should 'stimulate enriching fellowship' among the membership and 'encourage mutual caring among all its members intergenerationally, irrespective of gender, marital status, and socioeconomic standing'. Their interpretation can be summarized as: '*all* are the body of Christ' (Allen and Ross 2012:84).

In 1 Cor 12:27, Paul refers to the church as the body of Christ: '[Y]ou are the body of Christ, and each one of you is a part of it'. This metaphor indirectly portrays that each person is crucial to the church. Once 'one person is absent, neglected, or marginalized, the body suffers' (Glassford 2008:79). In Eph 4:15-16, Paul further emphasizes the body of Christ metaphor and portrays Christ as the head of the body:

> [S]peaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Put simply, the body of Christ metaphor encourages all members of the church to live a life of 'selflessness that will promote spiritual maturity' (ibid.).

In sum, numerous biblical passages show the significance of intergenerationality and the interactions between generations, laying the primary foundations for IIM.

3.4.3.2 Theoretical support

Although the preceding section lays out strong biblical foundations of IIM, there is a need to find connections between God's directives and current theory. In the following section, a number of theoretical perspectives are examined to provide significant insight into IIM, including developmental theory, socio-cultural learning theory, social learning theory, and situated learning theory.

3.4.3.2.1 Support from developmental theory

Though developmental theories have been useful in understanding processes of individual developmental growth, they have a downside. DeVires (2001:163) notes that 'Developmental theories tend to distance adults from children' by means of conveying the notion that 'earlier phases of development are taken as relatively less valuable than later phases'. This is problematic according to the findings presented earlier, for example, Rahner's views on the unsurpassable value of childhood. However, there is another aspect of this field that 'has been somewhat neglected', but can offer profound insight to IIM, i.e., the emphasis on 'the influence and importance of social interaction' (Allen and Ross 2012:87). This is a theme found in theories of some prominent developmentalists, such as Piaget, Erikson, Kohlberg, and Fowler.

3.4.3.2.1.1 Jean Piaget

Piaget, widely known as a cognitive psychologist, delineates four phases of cognitive development: the *sensorimotor* stage (birth to age 2), characterized by organized motor response by infants; the *preoperational* stage (ages 2-7), at which children operate more by intuitive thought than by logic; the *concrete operational* stage (ages 7-11), at which the young thinker has a concrete understanding of reality; and the *formal operational* stage (from age 11 on), characterized by abstract conceptualization, symbolic representation, and historical perspective-taking (Piaget 1967:8-70; see also Piaget and Inhelder 1969).

In Piaget's thinking, except for age and genetic unfolding, five factors influence the movement from one stage to the next: maturation, experience, social transmission, equilibration and contradictions (Ginsburg and Opper 1988:213-229). Except for maturation, the other four factors generally happen in social settings. Thus, social interaction plays an essential role in cognitive development (Allen and Ross 2012:88).

3.4.3.2.1.2 Erik Erikson

Though known as an ego psychologist and a Piagetian cognitivist (Allen and Ross 2012:88), Erkson's most significant contribution is in the area of social psychology (White 1988:94). In his work *Childhood and society* (1963, Ch. 7), Erkson identifies eight ages (stages or phases) of man and delineates them as psychosocial conflicts or crises:[64] basic trust vs. basic mistrust (age 1), autonomy vs. shame and doubt

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[64] Though describing his developmental stages as psychosocial conflicts or crises, Erikson (1963:270-271) does not 'consider all development a series of conflicts or crises', but claims that 'psychosocial development

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(ages 2-3), initiative vs. guilt (ages 4-6), industry and inferiority (ages 7-11), identity vs. role confusion (ages 12-20), intimacy vs. isolation (ages 21-32), generativity vs. stagnation (ages 33-55), ego integrity vs. despair (age 55 on). These developmental tasks are learned through social interaction (ibid.:270).

More pertinent to this study, Erikson's work pays particular attention to the interaction of generations. For example, he writes of the interaction between children and parents: 'the family brings up a baby by being brought up by him' or her (ibid.:69).

3.4.3.2.1.3 Lawrence Kohlberg

Kohlberg has been called 'a most creative contributor to contemporary thinking about moral development' (White 1988:109). The following is his formulation of 'levels and stages of development' (each level consists of two stages): At the *preconventional* level, moral value resides in external factors. That means, children (ages 4-10) obey rules to avoid punishment (stage 1), or obey rules to obtain rewards and get favors (stage 2). At the *conventional* level, moral value resides in performing good or right roles. Some adolescents and most adults conform to stereotypical images and avoid disapproval of others (stage 3), or avoid censure and resultant guilt (stage 4). As to the highest, *postconventional* level that only some adults attain, moral value resides in conformity to standards, rights, and obligations. Those who reach this level conform to standards agreed upon by the whole society (stage 5), or adhere to right as defined by conscience in accord with self-chosen ethical principles (stage 6) (Kohlberg 1973:72-73; 1984:44).

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proceeds by critical steps--"critical" being a characteristic of turning points, of moments of decision between progress and regression, integration and retardation'.

Kohlberg's scheme makes clear that a process of moral development requires interaction between the organism and the social environment (1984:58; 1972:457). Put simply, a critical element in moral development is to interact with other people.

3.4.3.2.1.4 James Fowler

In formulating a Christian oriented theory of child development, Fowler has woven strands of Piaget, Erikson, Kohlberg to construct a theory of faith development (White 1988:115). His faith stages comprise primal faith (infancy), intuitive-projective faith (early childhood), mythic-literal faith (middle childhood and beyond), synthetic-conventional faith (adolescence and beyond), individuative-reflective faith (young adulthood and beyond), conjunctive faith (early midlife and beyond), and universalizing faith (midlife and beyond) (Fowler 1996:57-67; 1991:191-195). Community, for him, plays a critical role in faith development:

> [F]aith development occurs as a person wrestles with the giveness and crises of his/her life, and draws adaptively upon the models of meaning provided by a nurturing community (or communities) in construing a world which is given coherence by his/her centering trusts and loyalties (ibid. 1975:16).

In order to formulate the dynamics of faith-building, Fowler (1996:21; 1981:17, 91) draws a triadic figure that he calls 'the dynamic triad of faith', which includes self, others and a shared center(s) of value and power. Concerning this 'triadic' he explains:

> [F]aith involves a relationship in which we as selves are related to others in mutual ties of trust and loyalty, of reliance and care; but that dyad is grounded

in our common relatedness to a third member, a center of value and power that

bears the weight of ultimacy for us (ibid.: 21).

Obviously, for Fowler, social interaction is essential in the process of faith development.

In sum, although these developmental theories have some drawbacks, their emphasis on the influence and significance of social interaction, especially Erikson's stress on socialization across the generations, contributes to the construct of intergenerationality.

3.4.3.2.2 Support from socio-cultural learning theory

The socio-cultural learning theory is a broad learning macrotheory that can explain 'why intergenerational settings might be especially conducive places for learning, growing and being formed spiritually' (Allen 2005:323; 2004:271). This theory puts 'a stronger emphasis on the social interaction of the learning environment...and promotes the idea that *the social setting itself* is crucial to the learning process' (Allen and Ross 2012:99). Lev Vygotsky is the best-known psychologist in this field (ibid.).

Vygotsky (1896-1934) contends that psychological processes as higher mental functions 'have their source not in biological structures or the learning of the isolated individual but in historically developed socio-cultural experience' (Rieber and Carton 1987, 1:19, 21). For Vygotsky (1960:198 in Rieber and Carton 1987, 1:21), the higher mental functions as 'social'[65] bear two senses:

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[65] Vygotsky (1960:197-198 in Rieber and Carton 1987, 1:21) notes, 'Any higher mental function was external [and] social before it was internal…It appears first between people as an intermental category, and then within the child as an intramental category'.

First, like other aspects of culture, their development is part of the development of the socio-cultural system and their existence is dependent on transmission from one generation to the next through learning. Second, they are nothing other than the organization and means of *actual social behavior* that has been taken over by the individual and internalized.

Furthermore, Vygotsky (Estep 2002:152) proposes three zones of development:

➢ Zone of Actual Development where the leaner actually is developmental

➢ Zone of Potential Development where the learner potentially should be

➢ Zone of Proximal Development where the amount of assistance is required for a learner to move from the Zone of Actual Development and the Zone of Potential Development.

It is the Zone of Proximal Development (ZPD) that intersects with intergenerational theory (Allen and Ross 2012:102). The ZPD is 'the phase in development in which the [learner] has only partially mastered a task but can participate in its execution with the assistance and supervision of an adult or more capable peer' (Wertsch and Rogoff 1984:1).

Allen and Ross (2012:102) apply the notion of the ZPD to IIM, arguing that human beings learn to be members of their community through their active participation in that community, learning from more experienced members.[66] They further note that:

Intergenerational Christian settings are authentic, complex, *formative* environments, made up of individuals at various stages in their faith journeys,

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[66] Ideally, this begins with their own family.

teaching some and learning from others as they participate in their community of believers (ibid.).

3.4.3.2.3 Support from social learning theory

Social learning theory also provides crucial insight for IIM. Here particular attention is paid to the works of Mead and Bandura.

3.4.3.2.3.1 Margaret Mead

Mead, a social scientist, is best known for her cultural anthropological work (Allen and Ross 2012:91). In her last book *Culture and commitment*, she identifies three different cultures:

Postfigurative cultures are those in which 'change is so slow and imperceptible' that the future is a repeat of the past, such as primitive societies. In such cultures, grandparents play important roles in conveying traditions and values; children's 'sense of identity and destiny' is unchallengeable (Mead 1978:13-14).

Cofigurative cultures are those in which 'the present is the guide to future expectations' (ibid.:13). In this kind of cultures, 'the prevailing model for members of the society is the behavior of their contemporaries' and thus it is 'natural' for the behavior of the young to differ from that of their parents and grandparents (ibid.:39).

Prefigurative cultures are ones in which 'the elders have to learn from the children about experiences which they have never had' (ibid.:13). Mead states that the cultures influenced by technology after World War II belong to this category (ibid.:64). She explains:

Today, nowhere in the world are there elders who know what the children know, no matter how remote and simple the societies are in which the children live. In the past there were always some elders who knew more than any children in terms of their experience of having grown up within a cultural system. Today there are none (ibid.:75).

In *prefigurative* cultures, relations between generations deteriorate sharply and family and society are endangered (ibid.:119). Mead is right to argue that 'the continuity of all cultures depends on the living presence of at least three generations', and that 'the hope of an endangered but potentially self-healing world' is to demand that 'everyone listen and be listened to' (ibid.:14, 157). Mead's work speaks directly to intergenerational issues (Allen and Ross 2012:92).

3.4.3.2.3.2 Albert Bandura.

Where traditional psychological theories emphasize learning from *direct* experience, Bandura (2003:167) asserts that human beings have 'an advanced cognitive capacity for *observational* learning that enables them to shape and structure their lives through the power of *modeling'* (italics added). Observational learning through social modeling is not 'simple response mimicry', it is a 'higher level of learning and serves much broader generative functions' (ibid.:169). He maintains:

In abstract observational learning, observers extract the principles or standards embodied in the thinking and actions exhibited by others. Once they acquire the principles, they can use them to generate new instances of the behavior that go beyond what they have seen, read, or heard (ibid.).

Then, Bandura (ibid.:171) applies his theory to the spiritual domain, focusing on 'the influential role of modeling in transmitting values, spiritual belief systems, and spiritual lifestyle practices'. He emphasizes the significance of linking spiritual beliefs to spiritual practices because religiosity is not merely 'an intrapsychic self-engagement with a Supreme Being', but an embracing of human beings. Abstract doctrines alone are difficult to grasp if there are no concrete exemplars of these doctrines for believers to follow. Fortunately, congregations provide multiple models of believers who live up to their doctrinal beliefs (ibid.:170-171).

Applying Bandura's principle to IIM, Allen and Ross (2012:94) argue that 'intergenerational Christian settings provide spiritual models up and down the age spectrum for believers to *observe* and emulate on their own formative spiritual journeys'.

3.4.3.2.4 Support from situated learning theory

Jean Lave and Etienne Wenger (1991) coined the term 'situated learning' and 'communities of practice'[67] while conducting research on several apprenticeships,[68] such as midwives, tailors and meat cutters. Such learning 'involves the construction of identities':

> [Situated] learning involves the whole person; it implies not only a relation to specific activities, but a relation to social communities--it implies becoming a full

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[67] Communities of practice, Wenger (2014:1) writes, 'are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly'.
[68] Meyers (2006:64-68) points out that the Bible reports many examples of apprenticeships. For example, Elijah and Elisha, Eli and Samuel, Mary and Elizabeth, Jesus and the disciples, Peter and John, Paul and Timothy, Titus, and others.

participant, a member...a different person with respect to the possibilities enabled by these systems of relations (ibid.:53).

In other words, through ongoing participation in communities of practice along with more experienced members, apprentices come to *identify* with the particular community, i.e., they *become* midwives, tailors, or meat cutters (Allen and Ross 2012:103).

Associating situated learning theory with IIM, Allen and Ross (2012:103) claim:

> Intergenerational faith settings provide situative learning opportunities that forge persons who identify with the Christian community of practice...[B]elievers are formed spiritually while participating authentically and relationally with practicing Christians further along on the journey. Intergenerational events, activities and experiences provide continual opportunities *for all ages* to be learning with those just ahead of them.

In short, building on biblical foundations, the insights from developmental psychology, social learning theory, socio-cultural learning theory, and situated learning theory further substantiate the significance of IIM. Now is the time to investigate the theological foundations of IIM.

3.4.3.3 Theological support

As mentioned above, the social setting itself is essential to the learning process. This section delves into the theological understanding of faith communities 'as authentic, complex, spiritually formative environments where believers learn Christian concepts, experience them and negotiate their meaning as they are being formed

spiritually' (Allen and Ross 2012:110). This is evident in two prominent theological formulations: the community of God and community as family and body.

3.4.3.3.1 The community of God

God exists in community (Grenz 2000). God is the embodiment and creator of community (Banks 1993:19). Community is made clear in the very beginning of the Bible:

> In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters...Then God said, 'Let us make mankind in our image, in our likeness' (Gen 1:1-2, 26).

Grenz (2000:112) asserts that community is 'God's purpose for creation...Just as the triune God is the eternal fellowship of the trinitarian members, so also God's purpose for creation is that the world participate in community'. Similarly, Gruenler (1989:178) notes that one of the most remarkable characteristics of the triune God is that 'he speaks, converses, and is eminently social'. The triune God 'is social and that creation, insofar as it images God, is also social in nature' (ibid.:183). Prest (1993:8) expresses this fact by noting that humans are to be 'social beings--an extension of God's image on earth'.

The notion of the social trinity is that God is 'a communion[69] of three Persons'-- Father, Son, and Holy Spirit--who 'exist in mutual relations with one another. Each

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[69] 'Being as communion' is a phrase used to refer to God and popularized by the Orthodox theologian John Zizioulas (Harkness 2012:126) through his book of 1985, *Being as communion: studies in personhood and the church.*

is distinct from the others, but each is what it is in relation to the others' (Pinnock 1996:30). As Gregory of Nyssa asserts, the three persons are 'divided without separation and united without confusion' (Plantinga 1986:330). Gregory of Nanzianzus depicts the mystery of triune life[70] by employing the image of the dance (*perichoresis*),[71] rendered by Latin authors as *circuminsessio*. The dance metaphor suggests 'moving around, making room, relating to one another without losing identity' (Pinnock 1996:31). For Volf (1998:209), *perichoresis* is related to 'the reciprocal interiority of the trinitarian persons. In every divine person as a subject, the other persons also indwell; all mutually permeate one another, though in so doing they do not cease to be distinct persons'. Karl Barth (2009, 1:370) also writes of the inner relation between the persons of the Godhead, 'The divine modes of being mutually condition and permeate one another so completely that one is always in the other two'.

The Trinity as a divine reality comprising three persons in relationship can be perceived from another aspect. God is the Father in relationship to the Son; God is the Son in relationship to the Father. 'Father and Son are what they are because of the other one' (Pinnock 1996:30-31). The Holy Spirit as the third person in the Trinity is to be 'the bond between the Father and the Son, insofar as He is the Love...[F]rom the very fact that the Father and the Son mutually love one another, it follows that their mutual love, which is the Holy Spirit, must proceed from them both' (Aquinas 2014:289).This is the so-called *filioque* (and the Son) doctrine--the Western

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[70] For more about the mystery of the Trinity, see Bloesch 1995, Ch. 7.
[71] *Perichoresis* literally means 'mutual indwelling or, better, mutual interpenetration' and refers to 'the understanding of both the Trinity and Christology' (Smith 2001:906).

formulation of 'the divine mystery that the Holy Spirit proceeds from the Father "and the Son"' (Ngien 2005:ix; see also Bromiley 2001:452).

Perceived 'as persons in a full sense of "person",[72] i.e., as distinct centers of love, will, knowledge' (Plantinga 1986:325), Father, Son, and Holy Spirit interweave 'their distinctive patterns of personhood within an essential unity', and exhibit 'a characteristic attitude of love and interpersonal communion as servants of one another, always glorifying and deferring to one another' (Gruenler 1989:178). As Allen and Ross (2012:111) contend, the relationship among the triune God is 'to be reflected among the body of Christ in similar attitudes of love, connectedness, honor and deference'.

In sum, in the community of God consisting of three persons, 'true individuality is not separateness or egocentricity but faithful inter-relatedness in oneness' (Gruenler 1989:183). Humans are created 'to indwell each other in the same way that the Father, Son and Holy Spirit mutually indwell each other in a *trinitarian fellowship*' (Balswick, King and Reimer 2005:288). Human beings of all ages as an extension of God's image on earth are called to 'live in relationships with a deep sense of togetherness and belonging' (Prest 1993:8)--'to participate together as a community of love' (Balswick et al. 2005:290). This is what Jesus prays for the unity of the faith community in John 17:22-23:

> I have given them the glory that you gave me, that they may be one as we are
> one--I in them and you in me--so that they may be brought to complete unity.

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[72] Gresham (1993:342) points out that 'the relation between human and divine persons is not univocal but analogical'. See also Pinnock 1996:30.

Then the world will know that you sent me and have loved them even as you have loved me.

3.4.3.3.2 Community as family and body

Banks (1995) observes that two basic images used in the NT for the faith community are the family and the body; the former, for Banks, is the most important metaphorical usage of all (ibid.:49). The NT delineates church members as the family of God; the head of the family is God the father. Drawing from Gal 4:6, Banks (ibid.) suggests, '"God has sent the Spirit of his Son into our hearts" so that, along with Jesus, we are able to address God in the most intimate terms as "Abba! Father"'! Christians are not only children of God but also parents and children or brothers and sisters in Christ. For example, Paul views Onesimus as his child (Phlm 10). In Col 4:9, Paul also regards Onesimus as the faithful and dear brother. Moreover, Paul treats Apphia (Phlm 2) and Phoebe (Rom 16:1) as his sisters and Rufus's mother as his mother (Rom 16:13) (ibid.:51). All members in the divine family, as they have opportunity, are to 'work for the good of all' (Gal 6:10 NRSV) (ibid.:50).

The same perspective of viewing community as family is also found in Jesus' teaching. On being told that his mother and brothers have arrived, Jesus says, 'Who are my mother and my brothers'? Then, he looks at those around him and says, 'Here are my mother and my brothers! Whoever does God's will is my brother and sister and mother' (Mark 3:33-35). Balswick et al. (2005:294; see also Barton 1998:137-139) notes, 'Jesus radically redefine[s] the meaning of family. The church needs to be a community characterized by family-type relationships'. Similarly,

Hellerman (2009:64) reads the so-called anti-family[73] passages (e.g., Mark 3:31-35; Matt 10:34-38; Luke 14:25-27) in the Gospels as pointing to: 'Jesus radically challenge[s] His disciples to disavow primary loyalty to their natural families in order to join the new surrogate family of siblings He was establishing--the family of God'. Barton (1994:218) notes:

> The kingdom of heaven, the fatherhood of God and belonging to the 'spiritual' family over which Jesus is the 'lord' and 'householder' are what is of supreme importance: and every earthly and mundane tie is subordinate to that new, eschatological reality.

Another basic metaphor in the NT to represent the Christian community is the body. As noted earlier, Paul describes Christian members as parts of the human body and Christ as the head of the body. In 1 Cor 12:21-23, he further encourages all Christians to honor and value each church member by saying:

> The eye cannot say to the hand, 'I don't need you'! And the head cannot say to the feet, 'I don't need you'! On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty.

Furthermore, the picture of church as family or body is vividly portrayed by Paul's 'one another' passages, where each church member is to be:

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[73] In his *Discipleship and family ties in Mark and Matthew*, Barton (1994: 122, 217) rejects the argument that Mark and Matthew's Gospels are anti-family. He maintains, 'the thrust of the gospel is better described as being suprafamilial'.

...kind to one another, honor one another; live in harmony with one another; instruct one another; wait for one another; serve one another; carry each other's burdens; encourage one another and build each other up; live in peace with one another; bear with one another in love; submit to one another.[74]

Allen and Ross (2012:115) contend that when children, new believers and seasoned saints take part in such a Christian community as family and body, they can *learn* Christian concepts together, '*experience* them and *socially negotiate* their meaning; they are being formed spiritually into the image of Christ'.

This section concludes with the Greek term *koinōnia*, whose basic meaning is 'participation'. It is often translated as 'fellowship' or 'communion' (McRay 2001:445). It is utilized to 'refer both to Christians' participation in the life of God and to the communal life it creates' (Komonchak, Collins and Lane 1987:557).

Allen and Ross (2012:115) associate *koinōnia* with situative-sociocultural theory mentioned above, arguing that *koinōnia* is a term that accords with 'the situative-sociocultural perspective, that is, the idea that growing-becoming--being formed is intrinsically embedded in the social community'.

3.4.3.4 Social scientific support

In 2003, the Commission on Children at Risk published a report entitled 'Hardwired to connect: the new scientific case for authoritative communities'.[75] According to the report, large numbers of American children suffer from mental illness, emotional

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[74] For example, Rom 12; 15; 1 Cor 11; Gal 5-6; 1 Thess 5; Eph 4-5 (Allen and Ross 2012:115).
[75] 'Hardwired to connect' is a report from the Commission on Children at Risk, co-sponsored by the YMCA of the USA, Dartmouth Medical School, and Institute for American Values.

distress and behavioral problems (The Commission on Children at Risk, 2008:3), which in many cases come about from the fact that children's basic needs for connectedness are not satisfied. Scientific evidence in this report clearly indicates that children are 'hardwired to connect' to others, to 'moral meaning and to the possibility of the transcendent. Meeting these basic needs for connectedness is essential to health and to human flourishing' (Ibid.:26).

These findings led the commission to offer a definitive recommendation: 'We believe that building and strengthening *authoritative communities* is likely to be our society's best strategy for ameliorating the current crisis of childhood and improving the lives of U.S. children and adolescents' (ibid.:26; emphasis added). The report describes main characteristics of an authoritative community as follows:

> ➢ *It is a social institution that includes children and youth.*
>
> ➢ It treats children as ends in themselves.
>
> ➢ *It is warm and nurturing.*
>
> ➢ It establishes clear limits and expectations.
>
> ➢ *The core of its work is performed largely by nonspecialists.*
>
> ➢ *It is multigenerational.*
>
> ➢ *It has a long-term focus.*
>
> ➢ *It reflects and transmits a shared understanding of what it means to be a good person.*
>
> ➢ *It encourages spiritual and religious development.*
>
> ➢ *It is philosophically oriented to the equal dignity of all persons and to the principle of love of neighbor* (ibid.)*.*

The italicized characteristics of an authoritative community, Allen and Ross (2012:128) note, are similar to that of *intergenerational* faith communities, i.e., churches.

3.4.3.5 Conclusion

Biblical, theological, theoretical, and social scientific support lays a solid foundation for IIM. This provides a strong rationale for implementing IIM in the church even though age- or stage-specific gatherings also significantly influence faith formation (Roberto 2012:110; Allen and Ross 2012:46). In what follows, the study explores the practices and outcomes of IIM.

3.4.4 The practices of IIM

Intergenerational ideas[76] and practices[77] have been proposed in the past three decades. For reasons of space, this section focuses on the most critical issue and practice pertinent to the present study: creating a culture of intergenerationality and developing intergenerational learning.

3.4.4.1 Creating a culture of intergenerationality

Roberto (2012:109) asserts that in societies and congregations that are characterized by 'age segregation, in which adults and children have minimal contact or common activities', there are many forces that make the *(re)*establishment of IIM

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[76] Allen and Ross (2012) provide a comprehensive list of ideas of IIM in Appendix A of their book; see also Merhaut and Roberto 2014, Ch. 5; Roberto 2012:112-117; Gardner 2008, Ch. 9; Mägi 2004:103; Gambone 1998:78-84, etc.

[77] For example, White (1988:33) suggests six basic models: intergenerational worship, worship-education program, family group, weekly class, workshop or event and all-congregation camp. Other practices include intergenerational mission trip (Roberto 2012:116), fellowship (Allen 2012:102), mentoring (Hanson 2008:12; Meyers 2006, chap. 4), retreat (Fiedler 2001:96), service and outreach (Menconi 2010:205), etc.

countercultural (italics added). Thus, the most urgent task for implementing IIM in the church is to 'establish intergenerational community as a core value' (Snailum 2012:168), i.e., to create and foster a culture of intergenerationality (Allen and Ross 2012, Ch. 13; Vanderwell 2008, Ch. 5). The experts in Snailum's study make the same suggestion:

> Transitioning from a predominantly age-stratified ministry mindset to an intergenerational culture requires a paradigmatic shift in philosophy and core values, and efforts to create intergenerational community need to be an integral part of the whole church's vision, mission, and purpose (Snailum 2012:168).

In other words, IIM should not be perceived as a new *model* for ministry, but rather a new *mindset* (ibid.). This must be cultivated both on leadership and congregational levels (Allen and Ross 2012:180,184).

3.4.4.1.1 Leadership level

Leadership plays a key role in making IIM successful (Snailum 2012:169). Allen and Ross (2012:180-181) note that for the church to move toward IIM, the whole ministry team, particularly the senior pastor, need to embrace this vision, and then pass it on to lay leaders. This requires the involvement of leaders' head, heart, and hands over a period of several months. The following is Allen and Ross's head-heart-hands approach:

Head (informational/cognitive). Once leaders affirm the need for IIM, they have to acquire a deeper, more informed understanding of it: exploring, for example, biblical,

theological, theoretical, and sociological foundations of IIM, and discussing the strengths of both age segregation and intergenerationality (ibid.:181).

Heart (spiritual/affective). 'Only when the heart is captured will real change be possible' (ibid.:182). The following are basic guidelines for engaging the heart, suggested by Allen and Ross: First, reinforce 'a big-picture discussion' on the fundamental goals of IIM, followed by the question of how various ministries in the church meet those goals. Next, ask participants to reflect on the foundations of IIM, and spur them to think how a more intergenerational approach might enhance reaching their goals. Then, lead a discussion that contrasts and compares the spiritual needs among all age groups. Finally, continually ask God to open the hearts for IIM (ibid.:182, 184).

Hand (experiential/behavioral). '[N]ew experiences can light the fire for change' (ibid.:184). An excellent experiential introduction to intergenerationality is to plan a retreat for the ministry staff and lay leaders, including all family members of all ages. During the retreat, the facilitators need to frequently remind participants of the goals of IIM (ibid.; ideas and resources for intergenerational retreat, see Allen and Ross 2012, Appendix A and B).

3.4.4.1.2 Congregational level

Allen and Ross (2012:184-185) state that once leaders have grasped 'the essence and the significance of cultivating a more[78] age-integrated community', they have to 'winningly' invite the congregations to join the journey of IIM. For the church as a

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[78] Here 'more' does not mean to substitute all age-specific ministries for IIM. As Snailum's panel of intergenerational experts suggests, Churches interested in IIM need to 'keep intergenerational values in balance with age-specific ministry' (Snailum 2012:168).

whole to embrace IIM, all congregations, children through seniors, need to 'join the leaders on their head-heart-hands journey into a commitment to bringing the generations together' (ibid.:185).

Intergenerational experts in Snailum's study agree that there are three major barriers or hindrances to implementing IIM in the church:

➢   Failure to transition to an intergenerational paradigm

➢   Lack of understanding the basis and need for intergenerational ministry

➢   Self-centeredness[79] is the enemy of intergenerational community (Snailum 2012:168)

Thus, creating a culture of intergenerationality[80] is crucial at the very outset of implementing IIM in the faith community.

3.4.4.2 Developing intergenerational learning

Intergenerational learning, Roberto (2012:113) maintians, is 'a way to educate the whole community, bringing all ages and generations together to learn *with* and *from* each other' (emphasis added). It puts together 'learning, building community, sharing faith, praying, celebrating, and practicing faith. The key point is that everyone is learning together' (ibid.).

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[79] Group-centeredness is another enemy of IIM in that people prefer to interact and dialogue with members of their own age and social-group (e.g., adults, even more specifically, men and women's Bible studies).

[80] Besides Allen and Ross, other intergenerational scholars also emphasize the importance of creating a culture of IIM. For example, Gambone (1998:98-102) offers ten useful suggestions: start using the word 'intergenerational', think in terms of five generations, act for future generations, understand that 'intergenerational' means more than just a program, make everyone in your community generationally accountable, interact personally with all generations, be passionate, seek out criticism, celebrate Intergenerational Week in your church and be involved for the 'long haul' (a long-term commitment).

A basic intergenerational learning format proposed by Martineau, Weber and Kehrwald (2008:73), employed by over 1500 parishes of the Catholic Church (Allen and Ross 2012:211) and hundreds of churches across the United States (Roberto 2012:114), is structured as follows (Martineau et al. 2008:73-78):

Program overview and opening prayer. An overview of the program could be posted on flip chart sheets, PowerPoint slides, or small pocket-sized pieces of paper for individual participants.

All-age learning experience. This offers learners with 'a common experience to engage them in the topic of the session'. Methods serving this purpose could be drama, simulations, games, storytelling, etc.

In-depth learning experience. This generally contains three primary learning formats: *whole group*, *age group*, and *learning activity centers*, which are selected according to audience, facilitation, physical space, and topic.

➢ The *whole group* format offers a series of facilitated learning activities for all learners gathering in one large space at the same time.

➢ The *age group* format offers parallel, age-appropriate learning for three or more groups at the same time. Although age groups are segregated, each focuses on the same topic through the use of learning activities best suited for their learning abilities.

➢ The *learning activity center* format offers structured intergenerational and age-specific learning activities at various stations or centers in a common area.

Sharing learning reflections and applications. Participants share what they have learned with each other and prepare for applying their learning to daily life, utilizing resources and activities offered in print or online.

Closing prayer service.[81]

Allen and Ross (2012:209) provide several recommendations that are helpful in putting intergenerational learning into practice:

➢ Offer the intergenerational learning setting as an option. That is, have other good learning options available for those who do not wish to join.

➢ Suggest an age limit for more complex material.

➢ Limit the study to six to ten weeks with a finite topic.

➢ Enlist the most creative and experienced adults, youth and children's teachers to collaborate in constructing the teaching/learning materials[82].

➢ Recruit and train a team of enthusiastic teachers (including those who constructed the materials).

In terms of constructing creative, effective intergenerational teaching/learning materials, a sound pedagogical approach is essential. This includes the utilization of all the senses: seeing, hearing, touching, tasting, and smelling; the consideration of various learning styles: collaborative, analytical, commonsense, and dynamic[83]

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[81] For full instructions on this basic intergenerational learning format, see Martineau et al.'s book *Intergenerational faith formation: all ages learning together*, mainly Ch. 5. For more on intergenerational learning, see Roberto's *Becoming a church of lifelong learners* published in 2006.

[82] Koehler (1977:61, 55) suggests that the best way to produce intergenerational curriculum is to 'take a unit for younger learners and adapt it upward...It is easier to add information, concepts, and activities for adults than it is to adjust adult-oriented material to children' because 'adults can learn more from an approach for children than children can learn from an adult-oriented approach'.

[83] Allen and Ross note, 'It is well established that when teaching children, one should utilize all the senses ...as well as a variety of learning styles' mentioned above. They continue, 'When all generations are present, *all*

(ibid.:207); the respect for multiple intelligences:[84] linguistic, logical-mathematical, musical, bodily-kinesthetic, spatial, interpersonal, intrapersonal, and naturalist intelligence (Martineau et al. 2008:48-49).[85]

Undoubtedly, when convening and training an intergenerational focus group as the Bible translation team, the most urgent tasks for the present author as the facilitator are to cultivate the concepts of intergenerationality and to develop the intergenerational learning experiences among the participants.

3.4.5 The outcomes of IIM

Drawing from critical evaluative research on intergenerationality, Allen and Ross (2012:172) conclude that 'intergenerational experiences in faith-based settings nurture spiritual growth and development'. They group the benefits and outcomes[86] of these researches into several categories (ibid.:172-173):

General findings. The studies show that most participants 'enjoy age-inclusive settings--they like interrelating with each other'.

For children. After participating regularly in intergenerational small groups, children talked about prayer 'more frequently and more relationally than did children who were not involved in intergenerational settings'. After taking part in a full year's

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benefit when those teaching keep these pedagogical principles in mind'. For more on the significance of using the senses while teaching children, see, for example, LeFever's *Creative teaching methods* (1996) and Richards's *A theology of Christian education* (1975).

[84] Martineau et al. (2008:48) assert, 'The intelligences are not divided by age or developmental stage, but are rather based on innate capacities that cross generations'. Full discussions on the theory of multiple intelligences, see Gardner's *Multiple Intelligences: New Horizons in Theory and Practice* (2006).

[85] People with Naturalist intelligence 'are keenly aware of how to distinguish the diverse plants, animals, mountains, or cloud configurations in their ecological niche' (Gardner 2006:19).

[86] Another recent result is from Merhaut (2014, Ch. 4) whose survey of leaders in congregations engaged in intergenerational faith formation indicates five important outcomes: strong families, a greater sense of community, increased adult faith formation, a safe learning environment, and motivated learners.

Family-Centered Intergenerational Religious Education, families and children mentioned God and read the Bible more. Through intentional intergenerational activities, children and youth had access to role models and opportunities to find mentors with mature faith. Finally, children actually learned content while they were involved in intergenerational Christian educational experiences.

For adults. The studies prove that adults participating in intergenerational Christian educational experiences actually learned content. (This is contrary to opponents' assumption that the intergenerational learning material would be too elementary for adults to get new content). Moreover, adults derived spiritual insights from children, such as trust, forgiveness, honesty, love, and fear.

For congregations. Church attendance increased across summer-long intergenerational programs. The leaders of the churches implementing IIM reported a stronger sense of unity. Church leaders 'perceived the generations were no longer afraid of one another'.

3.5 Conclusion

The biblical, theological, theoretical and social scientific foundations of IIM, the positive outcomes of its practices, as well as the findings from childhood and translation studies examined in the first part of this chapter provide strong support for the possible advantages of incorporating an intergenerational approach in Bible translation, especially including children. Put differently, children and people of different generations could be crucial members of a Bible translation team.

Since the Hebrew word נֶפֶשׁ wll be the test case in the exercise of intergenerational Bible translation in chapter 5, chapter 4 will first explore its possible meanings and how they are applied in Chinese Bible versions.

Chapter 4

The possible meanings of the Hebrew word נֶ֫פֶשׁ in the OT and its translation in Chinese

4.1 Introduction

In what precedes, it has been suggested that an intergenerational, literary approach to Bible translation should be feasiable in the context of the Chinese community. In this chapter, one Hebrew key term from the OT (נֶ֫פֶשׁ) is identified as a problem area in previous translations in Chinese, and whose incorrect rendering has even given birth to a particular exegesis and theology. In the last and final chapter, this issue will serve as an example at the center of an experiment concerning an intergenerational approach to Bible translation.

Chinese biblical scholars have not yet given much attention to the Hebrew word נֶ֫פֶשׁ. They rely heavily on the works of the West, which are valuable resources but sometimes fail to agree with each other. In the example of the lexical meaning of Hebrew נֶ֫פֶשׁ, DCH regards the sense of נֶ֫פֶשׁ in Ps 23:3 as belonging to the category of 'soul, heart, mind' (Clines 2001, 5:725), which contradicts its rendering as a 'whole person' in TDOT (Seebass 1998, 9:510). In fact, the DCH offers twelve[1] different lexical meanings of נֶ֫פֶשׁ; the TDOT only six.[2]

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[1] The meanings of נֶפֶשׁ in DCH include: (1) palate, throat, gullet, (2) neck, (3) appetite, hunger, desire, wish, (4) soul, heart, mind, (5) breath, last breath, soul, (6) life, lives, eternal life, (7) being, creature(s), (8) person, individual, dead body, slave, (9) personal pronoun, reflexive pronoun (oneself), possessive pronoun (10) sustenance, (11) perfume, and (12) sepulchre, funerary monument (Clines 2001, 5:724-734).

[2] The meanings of נֶפֶשׁ in TDOT include: (1) throat, gullet, (2) desire, (3) vital self, reflexive pronoun, (4) individuated life, (5) living creature, person, and (6) the נֶפֶשׁ of God (Seebass 1998, 9:497-517).

Such differences may result from the fact that lexicographers get their meanings from different existing sources, such as those found in grammar books and various translations (Silva 1994:137). This implies that lexical meaning is profoundly affected by the lexicographers' choice of references (e.g., different versions of translations) and that correct translations are essential for compiling lexicons. Furthermore, the accuracy of translation is indispensable for correct interpretation of the Bible. For example, the translations of the Hebrew anthropological term נֶפֶשׁ, rendered stereotypically as ψυχή in the LXX and later into English as 'soul', have been motivating Christians, influenced by Greek philosophy, to develop a dichotomous conception of the human constitution. This has led to centuries-old controversy concerning the Hebraic conception of the person (Murphy 2006:17). Murphy (ibid.:36) points out, 'most of the dualism that has appeared to be biblical teaching has been a result of *poor translation* (italics added).

Chinese Christian scholars are not exempted from this kind of controversy. For example, Watchman Nee (1903-72), the most influential figure in the Chinese Christian community of the 20th century (Zēng 2011:161), misconstrues the principle of literal translation and thus maintains that נֶפֶשׁ as '魂 *hún* (soul)'[3] is the only appropriate rendering. This is one of the reasons that leads to his teaching on tripartite anthropology (Nee 2006[1928]:47-48), which is a dominant perspective very much alive in the church in China today (Xú 2013:39). A good majority of Chinese Christians are directly or indirectly influenced by Nee's theology (Lǐ 2004:309). In his two crucial works, *The Spiritual Man* and *The Release of the Spirit*,

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[3] In CUV, נֶפֶשׁ is rendered as '靈魂 *líng hún* (spirit-soul)' 23 times or '靈 *ling* (spirit)' four times. This is criticized by Watchman Nee (2006[1928]:28-29) who argues that '魂 *hún* (soul)' is the only meaning of נֶפֶשׁ.

Nee asserts that Christians should subjugate the soul and the body so that the spirit can be released. This gives rise to the negative attitude towards this world among Chinese Christians and leads to extensive controversy among contemporary Chinese theologians (Zēng 2011:160, 162).

The foregoing cases verify Eugene A. Nida's argument (1952:65-66): If the Hebrew נֶפֶשׁ is consistently rendered as 'soul', it will ignore the literary or situational context. Diminishing the word's wealth of referents (e.g., breath, life, mind, living thing, person, self) leads to inaccurate interpretation and misunderstanding.

Nowadays, the majority of biblical scholars agree that 'at least the earlier Hebraic scriptures know nothing of body-soul dualism' (Murphy 2006:17).[4] This can be traced back to John Laidlaw's proposition (1895:58) that '[t]he antithesis soul and body...is absent from the Old Testament'. H. Wheeler Robinson (1926:69) also maintains that 'the Hebrew conception of personality on its psychological side is distinctly that of a unity, not of a dualistic union of soul (or spirit) and body'. Three decades after Robinson' writing, C. Ryder Smith (1951:3) observed that 'some recent psychologists seem to teach that the Hebrew was right in emphasizing the unity of man'. Owen (1956:167) notes that נֶפֶשׁ 'has scarcely any of the connotations of the word "soul" in radical body-soul dualism'. In his interpretation on Gen 2:7, Brueggemann (1997:453; see also Laurin 1961:132; Laidlaw 1895:53) notes, 'The articulation of "breathed on dust" in order to become a "living being" precludes any

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[4] Green (2009, 5:359; 2008:32-33) notes that biblical studies and neuroscience are two fronts that query the traditional body-soul dualism. The former 'almost unanimously supported a unitary account of the human person' since the early 20th century. The latter, since the 1600s, had evidenced repeatedly 'the close mutual interrelations of physical and psychological occurrences, documenting the neural correlates of the various attributes traditionally allocated to the soul'.

dualism'. Amos Ḥakham (2003:29; see also Di Vito 1999:228) suggests that נֶ֫פֶשׁ 'always refers to the body and soul as a single unit', rather than 'soul' only.

Given the significance of correct translation, this study aims to find out the contextually appropriate Chinese translations for the Hebrew word נֶ֫פֶשׁ in the three selected psalms. Prior to the exercise of translating נֶ֫פֶשׁ into Chinese in the next chapter, this chapter first conducts a brief literature review of נֶ֫פֶשׁ in order to determine its possible meanings. Then, its interpretations in existing Chinese versions are examined, followed by illustrating the divergence in the interpretations of נֶ֫פֶשׁ among prominent Chinese and English versions. Next, the study delves into the influence of Watchman Nee. This chapter ends with a call for reconsidering the translation of נֶ֫פֶשׁ.

4.2 A brief literature review of the Hebrew word נֶ֫פֶשׁ

4.2.1 Introduction

The word נֶ֫פֶשׁ, occurring 754 times in the MT of the OT, is 'as hard to define as it is to translate' (Jacob 1974, 9:617). For instance, KJV renders it variously as follows: 'soul' (475 times); 'life' (120 times); 'person' (26 times); a reflexive pronoun (20 times); 'heart' (16 times); 'mind' (15 times); 'creature' (ten times); the personal pronoun (nine times); 'dead' (five times); 'body, dead body, pleasure' (four times each); 'desire, will' (three times each) 'man, thing, beast, appetite, ghost, lust' (two times each); 'breath' (once), etc. In 14 cases, KJV gives no English equivalents for נֶ֫פֶשׁ (Murtonen 1958:9-10). Considering the rendering of נֶ֫פֶשׁ as 'soul' already in the 16th century, Parkhurst (1778:408) notes,

נֶ֫פֶשׁ hath been supposed to signify the *spiritual part* of man, or what we commonly call his *soul*: I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning.

Briggs (1897:30) also argues that 'soul in English usage at the present time conveys usually a very different meaning from נֶ֫פֶשׁ in Hebrew'. Brueggemann (1997:453) points out that it is 'unfortunate that "living being" (נֶ֫פֶשׁ) is commonly rendered "soul"'.

So, what then does נֶ֫פֶשׁ mean in the OT? The following sections are dedicated to answer this question through (1) exploring the nature and value of etymological study, (2) a brief survey of the etymological study of נֶ֫פֶשׁ, (3) the exploration of נֶ֫פֶשׁ in the Hebrew OT, and (4) נֶ֫פֶשׁ and its Greek equivalent ψυχή in the LXX and the NT.

4.2.2 Etymological issues

Etymological study has played an important role in the determination of words' meaning in the Hebrew OT, especially when the OT contains no less than 1,300 *hapax legomena* and 'about 500 words that occur only twice out of a total vocabulary of about 8,000 words' (Silva 1994:42; see also Eng 2011:27; Carson 1996:33). But in the past decades many have pointed out the dangers of uncritically deriving meaning from etymology (Barr 1961, Ch. 6; Silva 1994, Ch. 1; Carson 1996:28-33). As Vendryes (2013[1925]:176) notes in his *Language: a linguistic introduction to history*:

Etymology…gives a false idea of the nature of a vocabulary for it is concerned only in showing how a vocabulary has been formed. Words are not used according to their historical value. The mind forgets--assuming that it ever knew-

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-the semantic evolutions through which the words have passed. Words always have a *current* value, that is to say, limited to the moment when they are employed, and a *particular* value relative to the momentary use made of them.

Put simply, etymology is not a reliable or an appropriate approach in determining the meaning of a word (Carson 1996:32).[5] This echoes Ferdinand de Saussure's arguments (1986:81):

> The first thing which strikes one on studying linguistic facts is that the language user is unaware of their succession in time: he is dealing with a state. Hence the linguist who wishes to understand this state must rule out of consideration everything which brought that state about, and pay no attention to diachrony.[6] Only by suppressing the past can he enter into the state of mind of the language user. The intervention of history can only distort his judgment.[7]

Silva (1994:42) points out, 'The relative value of [the] use of etymology varies inversely with the quantity of material available for the language'. That means, while lacking comparative material, the determination of the meaning of the *hapax legomena* in the OT heavily relies on etymological study even if 'specification of the meaning of a word on the sole basis of etymology can never be more than an educated guess' (Carson 1996:33). Since נֶפֶשׁ occurs 754 times in the MT,

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[5] Though etymology is 'a clumsy tool' for discerning meaning, Carson (1996:33) suggests, it is critical in the diachronic study of words, in the study of cognate languages, and in the understanding on the meanings of *hapax legomena*, etc.

[6] Of Saussure's influences upon the field of biblical studies, one is that he pioneers 'the distinction between "diachrony" (the history of a term) and "synchrony" (the current use of a term)' (Osborne 2006:87; see also Eng 2011:13). For Saussure (1986:90), the synchronic viewpoint has the priority to define a word's meaning. Full discussions on synchronic and diachronic linguistics, see Saussure 1986, part II and part III.

[7] Osborne (2006:87) observes that 'Saussure did not deny the validity of etymology together; rather, he restricted it to its proper sphere, the history of words'.

etymology has little value for discerning its meanings according to Silva noted above. In brief, the meanings of נֶפֶשׁ gleaned from etymological considerations are nothing but 'an educated guess', which call for re-examination.

Silva (1994:43) observes that OT scholars have spent 'a remarkable amount of energy searching for cognates and proposing new meanings'. Thus, a brief survey of the etymological study on נֶפֶשׁ is helpful for understanding its divergent translations in various Bible versions and dictionaries.

4.2.3 A brief survey of the etymological study on נֶפֶשׁ

נֶפֶשׁ has many cognates in the Semitic languages, among which Akkadian, Ugaratic, and Arabic cast most light on Hebrew usage (Fredericks 1997, 3:133).

The corresponding Akkadian word for נֶפֶשׁ is *napištu*, which means (1) neck, throat, gullet, (2) life, (3) living being, self, (4) person, (5) living, livelihood, subsistence, (6) sustenance,[8] (7) slaves, domestic animals, (8) corpse, (9) breath, (10) any kind of opening, neckerchief, (11) capital case (cf. Tawil 2009: 244-246; Black, George and Postgate 2000:239; Brotzman 1987:203-206).

In Ugaratic, the word *npš* is cognate to נֶפֶשׁ. It means (1) throat, (2) appetite, (3) person, people (collectively), (4) soul, (5) funerary monument, stela,[9] (6) offering (Gordon 1998:446; Brotzman 1987:206-207).

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[8] According to his observation on the usage of the Akkadian term *napištu* as sustenance, Hurowitz (1997:52) maintains that נֶפֶשׁ in Isa 58:10 has the same sense. However, as discussed above, etymological studies is not an appropriate approach in determining a word's meaning, especially for a word with many occurrences, such as נֶפֶשׁ.

[9] נֶפֶשׁ as a funerary monument is not a biblical usage. It seems to originate in some pagan cult and the whole idea is foreign to Judaism. 'In post-biblical times it was mentioned only three times in the Mishna' (Gottlieb 1976:80).

The Arabic equivalent for נֶפֶשׁ is *nas*, whose meanings comprise (1) soul, mind, (2) inclination, (3) life, (4) person, self (Waltke 1999:588).[10]

This short investigation of cognates of נֶפֶשׁ in the Semitic languages provides one of the reasons why נֶפֶשׁ is sometimes rendered so differently in various Bible versions or dictionaries. The composition of the Bible versions and dictionaries is probably influenced by the extent to which etymology is applied. This seems to account for the divergence in the meaning of נֶפֶשׁ between TDOT and DCH (see footnote 1, 2). For example, TDOT does not include the sense of נֶפֶשׁ as sustenance, perfume, funerary monument; but DCH does.

As mentioned above, while etymological considerations can be of interest, they often represent nothing less than 'an educated guess'. Thus, a better way to find out what נֶפֶשׁ means in the Hebrew OT is to examine its usage in the Hebrew OT (Tomas 1986:3). This semantic approach is the enterprise to which the present study now turns.

4.2.4 נֶפֶשׁ in the Hebrew OT

4.2.4.1 Introduction

The Hebrew word נֶפֶשׁ is a key term in the OT. נֶפֶשׁ is probably 'a primitive noun that does not derive from a verbal root' (Seebass 1998, 9:498).[11] It is feminine; Zimmerli (1979:289) regards the masculine plural נְפָשִׁים in Ezek 13:20 as an

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[10] Both Ugaritic *npš* and Akkadian *napištu* have the meaning 'throat'. But this is not the case in Arabic *nas* (Waltke 1999:588).

[11] The verb נפשׁ is probably a denominative from the substantive (Brown, Driver and Briggs 2000:661; Waltke 1999:588; Westermann 1997:743). It appears only three times in the OT (Exod 23:12; 31:17; 2 Sam 16:14), 'significantly always in the reflexive *niphal* with the secondary meaning of "rest, relaxation"' (Gottlieb 1976:71). HALOT (Koehler, Baumgartner and Stamm 1994-2000:711) has 'to breathe freely, to recover'.

obvious mistake. In the OT text, this word has various meanings, including 'breath, 'living creature', 'person', 'life', 'appetite', 'corpse'. Though it can be utilized to refer to animals or God, over 700 of its appearances refer to man (Tomas 1986:1). As noted above, 'soul' is an unfortunate, poor translation of נֶפֶשׁ. Then, what does נֶפֶשׁ mean in the OT?

4.2.4.2 נֶפֶשׁ as breath

The basic, concrete meaning of נֶפֶשׁ in the OT is probably 'breath'[12] (Waltke 1999:588; Fredericks 1997, 3:133). While interpreting נֶפֶשׁ, 'the Hebraic trait of thinking concretely must be kept foremost in mind' (Warne 1995:62). Instead of abstract soul, Wolff (1974:10) notes that נֶפֶשׁ is 'designed to be seen together with the whole form of man, and especially with his breath'. For example, Gen 35:18 describes Rachel's physical death right after giving birth to a son with great difficulty as 'the going out of the נֶפֶשׁ, that is, the breath' (Brotzman 1987:146). In 1 Kgs 17:21-22, after Elijah's prayer to raise the widow's son, the child's נֶפֶשׁ, i.e., breath, returned upon his inward parts, and he lived (Robinson 1921:80). Brotzman (1987:148) connects these two verses and concludes that 'death is described as the "going out of the breath" while the restoration of life is described as "the returning of the breath"'. The idea is unambiguously that of 'the breath as animating the physical

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[12] Some maintain that the concrete meanings of נֶפֶשׁ related to 'breath' includes 'throat' or 'neck' (or even 'gullet') (Bruckner 2005:10; Waltke 1999:588; Seebass 1998, 9:504; Westermann 1997:744; Warne 1995:62, 72; Brotzman 1988:405; 1987, Ch. 9; Peacock 1976:216-217; Wolff 1974:11-15; Johnson 1964:4; etc.). However, Smith (1951:8 n. 1) argues, these renderings are based on 'rather remote Semitic languages' (an etymological fallacy as noted above) and demonstrate unnatural translations of נֶפֶשׁ in Isa 5:14; Jonah 2:5-7; Ps 69:1; etc. In these texts, as elsewhere, the LXX takes ψυχή; it never translates נֶפֶשׁ as 'neck' or 'throat' (ibid). For more discussions on the objection of the translations of נֶפֶשׁ as 'neck' or 'throat', see Gottlieb 1976:73; Jacob 1974, 9:618; Seligson 1951:58ff; etc.

organs of the body' (Robinson 1921:80). Conversely, its departure brings death (Warne 1995:63).

The connection between נֶפֶשׁ and breath is also evidenced in Gen 2:7, where the Lord breathed (נפח) into Adam's nostrils the breath (נְשָׁמָה) of life;[13] and he became a living person/being (נֶפֶשׁ חַיָּה) (Waltke 1999:588). The association of נְשָׁמָה[14] with נֶפֶשׁ here demonstrates the human being's distinctive status. Humanity is 'unique and superior to the animal creation in that his existence is the result of a divine animation' (Warne 1995:65). On the contrary, the withdrawal of נְשָׁמָה causes death. At death, the human being taken out of the earth goes back to earth again (Gen 3:19), but the divine breath that animates and preserves a person's body during his/her earthly life 'returns to the heavenly regions' (Porter 1908:212, 251).[15] Indeed, everything related to humanity is 'earthly and material', even if it is created by God himself. And the reality is that humanity's existence as a living person is due to God's 'infusion of the breath of life' (Wolff 1974:60).

The comparison of נֶפֶשׁ and נְשָׁמָה warrants further investigation here. One might say that נֶפֶשׁ is employed 'to define the animation of the human as a living person' as explored below; while נְשָׁמָה is employed 'to define more precisely a human person's dependency upon God for his or her life' (Warne 1995:64; see also Stacey 1956:90). Jacob (1974, 9:618) observes that נֶפֶשׁ always includes נְשָׁמָה but is not

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[13] Based on Job 27:3; 33:4, Laurin (1961:132) asserts that the breath (נְשָׁמָה) of life here is identical to God's spirit (רוּחַ). For further discussions, see footnote 14 below.

[14] Hamilton (1990:158-159) states that both נְשָׁמָה (25 times in the OT) and רוּחַ (ca. 400 times in the OT) mean 'breath'. The former is applied only to God and to humanity; the latter is applied to God, humanity, animals, and even false gods. The reason why Gen 2:7 uses the less popular נְשָׁמָה for breath is because 'it is man, and man alone, who is the recipient of the divine breath' (ibid.). (On the contrary, there are scholars who note that נְשָׁמָה can be ascribed to animals too, such as Seligson 1951:73, Stacey 1956:90).

[15] Porter (1908:252) maintains, the divine breath is 'individualized...when the time comes for [a person] to be raised from the dead, God will give back the same נְשָׁמָה to the same body', and the same person will live again'.

limited to it. Finally, a human being does not have נֶ֫פֶשׁ, he is נֶ֫פֶשׁ (Wolff 1974:10); whereas, a human being is not נְשָׁמָה, but has it (Smith 1951:6).

Put simply, 'breath' is the basic, concrete meaning of נֶ֫פֶשׁ in the OT.

4.2.4.3 נֶ֫פֶשׁ as living creature, person[16]

Given the fact that the cessation of breathing means the end of life (Jacob 1974, 9:618), נֶ֫פֶשׁ, then, does not designate 'an immaterial principle within the human person, which could have its own independent existence apart from the person' (Warne 1995:62). Rather, נֶ֫פֶשׁ is 'an integral part of the human organism, and [is] perceived as inseparable from the concretely existing human person' (ibid.:62-63).[17] Interpreted in these terms, נֶ֫פֶשׁ can be related to 'living creature, person' (Seebass 1998, 9:515) that lives by breathing (Parkhurst 1778:408).

The *locus classicus* of this use of נֶ֫פֶשׁ is probably Gen 2:7, where the combination of the material (the dust of the ground) and the immaterial (the נְשָׁמָה 'breath' of life from God) makes the man become a living נֶ֫פֶשׁ. That means, 'man is, in his essential nature, a נֶ֫פֶשׁ, a person, an individual' (Brotzman 1987:27). This gender-inclusive usage is very suitable for legal texts and lists of persons (Seebass 1998, 9:515). Two examples for the former (legal texts) are Lev 17:10, where 'Every man...who eats any blood...I will set my face against the נֶ֫פֶשׁ [person] that eats blood', and Lev 23:30, where 'Every נֶ֫פֶשׁ [person] who does any work on this same day, that נֶ֫פֶשׁ [person] I will destroy from among his people' (Wolff 1974:21). Examples of the latter (lists of

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[16] נֶפֶשׁ as person 'gives the term priority in the anthropological vocabulary, for the same cannot be said of either spirit, heart, or flesh' `(Jacob 1974, 9:620).

[17] Delimited by its connection with a body, נֶפֶשׁ is 'never used of a disembodied spirit or being after death; the inhabitants of Sheol are never called "souls"' (Laurin 1961:132).

persons) include Exod 12:4: 'according to the number of נְפָשֹׁת [persons]' and Jer 52:29: 'in the 18th year of Nebuchadnezzar, 832 נֶפֶשׁ [people] from Jerusalem' (Westermann 1997:755).

The preceding examples demonstrate that נֶפֶשׁ can be used to designate a single person (Lev 17:10; 23:30), a plural (Exod 12:4),[18] or 'a collective expression for a whole group of individuals' (Jer 52:29; Wolff 1974:21). One more instance of the collective use of נֶפֶשׁ is found in Gen 12:5, where the people Abram took with him to Canaanare are called [הַנֶּפֶשׁ]. Wolff observes (ibid.):

> This collective use of נֶפֶשׁ is shown very clearly where numbers are mentioned: the offspring of Leah number 33 נֶפֶשׁ (Gen 46:15), of Zilpah 16 נֶפֶשׁ (v.18), of Rachel 14 נֶפֶשׁ (v.22) and of Bilhah 7 נֶפֶשׁ (v.25); all the offspring of Jacob who came to Egypt were 66 (v.26) or 70 נֶפֶשׁ (v.27).

In a word, נֶפֶשׁ, along with its meaning 'breath', means 'living creature, person' and can be used as singular, plural, or collective.

4.2.4.4 נֶפֶשׁ as vital self

After interpreting נֶפֶשׁ as 'living creature, person', it is obviously easy for the emphasis to shift to more abstract concepts such as 'vital self' (Seebass 1998, 9:510; Von Rad 2001, 1:153) in this section and 'life' in the following section. Seebass (1998, 9:512; Westermann 1997:752) points out, a crucial distinction between נֶפֶשׁ as vital

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[18] נֶפֶשׁ in its plural form only occurs 52 times in the OT. Ezek 13:18-20 comprises a number of the plural forms of נֶפֶשׁ, and in some cases the notion clearly expressed is 'persons' or 'individuals' (Brotzman 1988:402).

self and נֶפֶשׁ as life resides in the fact that נֶפֶשׁ is usually the subject in the former, while it usually is the object in the latter.

Seebass (ibid.:510) maintains that many texts show that 'humans have a relationship with themselves as individuals; this is unmistakably the case when נֶפֶשׁ denotes the vital self'. Seebass's argument refers to the pronominal use of נֶפֶשׁ, which is found in both prose and poetry. The regular pronominal use of נֶפֶשׁ in prose is found in Gen 12:13, where Abram says to Sarai: 'Please say that you are my sister so that it may go well with me because of you and my נֶפֶשׁ [i.e., I] may live on account of you' (Brotzman 1988:403). In poetry, נֶפֶשׁ with a personal suffix (e.g., 'my נֶפֶשׁ' or 'your נֶפֶשׁ') is usually employed to parallel a simple pronoun (ibid.), or that involved in the inflection of the verb, etc. (Johnson 1964:16). For example, Job 30:25 reads:

Have I not wept for him who was having a hard time?

Did not my נֶפֶשׁ [I myself] grieve for the poor? (ibid.)

Johnson (1964:18; cf. Brotzman 1988:403) calls this a '*pathetic* periphrasis', asserting that 'the use of this term as a substitute for the personal pronoun often betrays a certain intensity of feelings' (ibid.). Johnson (ibid) further notes in regard to Isaac's blessing of his son in Gen 27:4, 19, 25, 31:

Thus, when [נֶפֶשׁ] is used of the subject of the action in bestowing a blessing, it appears to spring from and certainly serves to accentuate the view that the speaker needs to put *all his being* into what he says, if he is to make his words effective (italics added).

Samson's sacrificing himself to destroy his enemies is another example (ibid.):

The rendering of the English Version (i.e., 'Let me [נַפְשִׁי] die with the Philistines' [Judg 16:30]) is far from doing justice to the emotional content of the original, and one is forced to admit that the Hebrew really defies anything like a satisfactory translation.

Following Johnson's accent on the intensity of feelings, Goldingay (2007:257) interprets נֶפֶשׁ along with a personal suffix 'as a whole being, and specifically a being with longings'. Thus, Ps 63:1 may be rendered as 'God, you are my God, I search for you; *my whole being* [נַפְשִׁי] thirsts for you'; v.5 as 'As with a rich feast *my whole person* [נַפְשִׁי] is full...'; v.8 as '*My whole person* [נַפְשִׁי] has stuck to you; your right hand has upheld me' (ibid.:254; emphases added). Again, the intensity of feelings and emotions can be grasped in the texts where the נֶפֶשׁ is

the precise subject of the psalms of lamentation; it is frightened (6:3), it despairs and is disquieted (42:5f., 11; 43:5), it feels itself weak and despondent (Jonah 2:7), it is exhausted and feels defenseless (Jer 4:31), it is afflicted (Ps 31:7; cf. Gen 42:21) and suffers misery (Isa 53:11). The נֶפֶשׁ is often described as being bitter (מַר), that is to say embittered through childlessness (1 Sam 1:10), troubled because of illness (2 Kgs 4:27), enraged because it has been injured (Judg 18:25; 2 Sam 17:8) (Wolff 1974:17).

Moreover, נֶפֶשׁ rejoices (Isa 61:10) and loves (Song 1:7) (Briggs 1897:27). For Seebass (1998, 9:511), נֶפֶשׁ as vital self 'makes expressions denoting repulsion appear even more vivid'. For instance, it abhors (Lev 26:11), detests (Num 21:5), and loathes (Job 10:1).

As to the reflexive pronominal use[19] of נֶ֫פֶשׁ, an interesting example is seen in Lev 11:43-44, which 'deals with ritual uncleanness, and this uncleanness is expressed in terms of reflexive action' (Brotzman 1988:403). In Hebrew, reflexive action is expressed either with Hithpael stems (וְלֹ֤א תִטַּמְּאוּ֙ בָּהֶ֔ם 'Do not make yourselves unclean by means of them' (v. 43) and הִתְקַדִּשְׁתֶּ֗ם 'consecrate yourselves' (v. 44)) or with Piel stems plus 'your נֶ֫פֶשׁ (plural)' (אַל־תְּשַׁקְּצוּ֙ אֶת־נַפְשֹׁ֣תֵיכֶ֔ם 'Do not defile yourselves' (v. 43) and וְלֹ֤א תִטַּמְּאוּ֙ אֶת־נַפְשֹׁ֣תֵיכֶ֔ם 'Do not make yourselves unclean' (v. 44)) (cf. Runge and Westbury 2012-2014, Lev 11:43-44; Brotzman 1988:403).

Briefly, the pronominal use of נֶ֫פֶשׁ both in prose and poetry manifests נֶ֫פֶשׁ as vital self. Indeed, a person does not *have* a vital self but *is* a vital self (cf. Köhler 1957:142).

This study will now turn to a discussion of נֶ֫פֶשׁ denoting God's vital self.

As has been seen, over 700 out of 745 appearances of נֶ֫פֶשׁ in the OT are related to humanity, that 'aspires to life and is therefore living (which also makes [humans] comparable with the animal)' (Wolff 1974:25). It is rarely used to refer to God. This is because God does not have the bodily, physical appetites and cravings common to human,[20] nor is his life restricted by death (Waltke 1999:591; see also Marter 1964:104). Thus, one can find that substantial strata of the OT avoid referring to the נֶ֫פֶשׁ of God, such as 'the older strata of the Pentateuch, up to and including

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[19] Biblical scholars do not reach a consensus in terms of the pronominal use of נֶפֶשׁ. For Briggs (1897:21-22), there are 53 texts where נֶפֶשׁ is used as a reflexive pronoun and 70 texts where נֶפֶשׁ is used as a personal pronoun, i.e., 123 in all. Becker (1942:117 in Johnson 1964:15 n.3) locates a total of 135. While Robinson (1926:16) points out that there are 223 in total. Johnson (1964:15 n. 3) comments that there exists difficulties in making a precise analysis on this issue.
[20] Marter (1964:104) notes, the reason why physical appetites were never attributed to God is because 'the pagan neighbors of Israel consistently attributed the grossest bodily appetites to their gods'.

Deuteronomy' (Wolff 1974:25). Merely 21 occurrences can be seen in later language, mainly prophetic and poetic (ibid.:25, 232, n. II.6).

In some passages, נֶפֶשׁ is used of God in conveying 'forcefully his passionate disinclination or inclination toward someone' (Waltke 1999:591). More frequently, God's נֶפֶשׁ is employed as the subject of the act to depict God's aversion to his disobedient people with intensity and passion (Westermann 1997:756; cf. Harvey 1973:171). For example, Jer 6:8 reads, 'be warned, O Jerusalem, lest my [נֶפֶשׁ] be estranged from you'; Jer 5:9, 29; 9:8 report, 'should my [נֶפֶשׁ] not take vengeance on such a people?' (Westermann 1997:756). But as for a positive reading, Westermann (ibid.:757) notes that 'the positive counterpart occurs only rarely with נֶפֶשׁ as the subject'. For example, Isa 42:1 reads 'in whom my [נֶפֶשׁ] is well pleased'. Jer 12:7 has 'I will give the one I [נַפְשִׁי] love into the hands of her enemies' (Wolff 1974:25). In other cases, נֶפֶשׁ is used as God's unfettered desire in Job 23:13, or appears merely as a reflexive pronoun, such as Amos 6:8; Jer 51:14, where God swears by himself (ibid.; Seebass1998, 9:516).

In conclusion, Marter (1964:101) notes:

> Doubtless these passages may be considered as examples of anthropomorphism, but if so they emphatically illustrate that in the Hebrew mind the identification of נֶפֶשׁ with the human individual was so complete that the Hebrews could even attribute [נֶפֶשׁ] to God as an individual.

4.2.4.5 נֶפֶשׁ as life

In more than 200 instances the word נֶפֶשׁ means 'life' (Brotzman 1987:45). Seebass (1998, 9:512) points out that 'the word denotes not life in general but life instantiated in individuals, animal or human'. These uses can be relegated into two categories: נֶפֶשׁ as individual life (ibid.) and נֶפֶשׁ related to blood (Brotzman 1987:45).

4.2.4.5.1 נֶפֶשׁ as individual life

Due to the many appearances of נֶפֶשׁ in this sub-category, grouping its main uses according to certain common features is helpful in understanding its meaning as 'life'. In such usage, נֶפֶשׁ is usually the object in sentences as noted earlier. First of all, נֶפֶשׁ is related to 'threats to life' (Seebass 1998, 9:513; Westermann 1997:753; Brotzman 1987:45). The first instance is the use of נֶפֶשׁ 'life' as the direct object of בקשׁ 'seek', i.e., 'to seek the life of someone' (ibid.). One of the 18 texts (Logos bible software, word study נֶפֶשׁ) that represent this usage is Exod 4:19, where 'the LORD said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead"' (NASB1995). Another example is the use of נֶפֶשׁ as the object of לקח 'take'. Ezek 33:6 reads that the sword comes and takes life from them, i.e., the sword kills them (Brotzman 1987:48); both Elijah (1 Kgs 19:4) and Jonah (Jonah 4:3) request the Lord to take their life from them (ibid.).

Secondly, נֶפֶשׁ as life occurs in the *talion* formula of 'נֶפֶשׁ for נֶפֶשׁ' (Waltke 1999:590; Seebass 1998, 9:513; Westermann 1997:753; Brotzman 1987:48-49). The earliest version of this use is probably Exod 21:23 (Stuart 2006, 2:492; Seebass 1998, 9:513), 'But if there is serious injury, you are to take life for life [נֶפֶשׁ for נֶפֶשׁ]'. Though ransom is permitted in cases of accidental killing of the נֶפֶשׁ, it is unambiguously prohibited

in cases of murder (Num 35:31) (Seebass 1998, 9:513). In Deut 19:21, the principle of 'נֶפֶשׁ for נֶפֶשׁ' applies in cases of false witness as well. Moreover, 1 Kgs 19:2 'has Jezebel say that she will make Elijah's life like that of one of the prophets of Baal: life for life' (ibid.). The collocation 'נֶפֶשׁ for נֶפֶשׁ' is even employed in the OT once to refer to the life of animals: 'Anyone who takes the life of someone's animal must make restitution—life for life' (Lev 24:18; Brotzman 1987:50).

Thirdly, נֶפֶשׁ is related to risks 'in battle or in other, more general, circumstances' (ibid.:61). An instance of this usage is found in 2 Sam 23:17 (see also 1 Chr 11:19), where David was unwilling to drink water brought by his followers at the risk of their lives (Seebass 1998, 9:512). Similarly, Judg 9:17 reports that Gideon cast his נֶפֶשׁ in the battle, i.e., he 'exposed his life to the danger of fighting for the sake of Israel' (Brotzman 1987:61-62). Even more drastic is the very archaic, poetic composition in Judg 5:18, where Zebulun and Naphtali had fought valiantly and well; the former is especially depicted as a people who risked their lives (נֶפֶשׁ) to the point of death (ibid.:61; Seebass 1998, 9:512).

Fourthly, many passages with נֶפֶשׁ have to do with 'the deliverance of life' (Westermann 1997:752; see also Waltke 1999:590; Seebass 1998, 9:512). Almost all the verbs within this semantic domain have נֶפֶשׁ as object. For example, with נצל, 'and deliver our lives from death' (Josh 2:13; Isa 44:20); with מלט, 'if you do not save your life tonight, tomorrow you will be put to death' (1 Sam 19:11); with חלץ, 'rescue my life' (Ps 6:5); with ישע, 'he will save the lives of the needy (Ps 72:13) (Waltke 1999:590). Finally, In Ps 49:15, the poet is confident that God will פדה 'redeem' his life out of the grave (ibid.).

In sum, נֶ֫פֶשׁ as 'life' refers not to life in general, but to life in individuals, with seemingly more emphasis on physical life.

4.2.4.5.2 נֶ֫פֶשׁ related to blood

Gen 9:4, Lev 17:11, 14 and Deut 12:23 are ritual texts which 'most clearly illustrate the connection between נֶ֫פֶשׁ and blood' (Jacob 1974, 9:619). In these texts 'נֶ֫פֶשׁ has nothing whatever to do with a breath-soul or a blood-soul;[21] it simply denotes the vital force' (ibid.). Just as Seligson (1951:28) notes, it is a common conception that humanity 'at an early stage of culture identified blood with the vital force', as represented in the OT. In the same vein, Johnson (1964:22) views vitality as the defining characteristic of נֶ֫פֶשׁ.

Pedersen (1926, 1:171-176) goes further to suggest that in the OT each body part, including blood, represents a 'principal denomination' of the vital life, or נֶ֫פֶשׁ which manifests itself in and through various body organs. For Laurin (1961:132), this is 'simply the principle of synecdoche',[22] given that נֶ֫פֶשׁ is the individual in his/her totality. Thus, the OT does not understand נֶ֫פֶשׁ as being equated with the blood, but perceives the vital life-force as being manifested through various physical parts, such as blood in this case (Warne 1995:69-70).

Finally, Jacob's observation (1974, 9:619) on the relation between נֶ֫פֶשׁ, blood and breath is worth noting:

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[21] The נֶפֶשׁ as not a breath-soul or a blood-soul means that it is not perceived as a 'separate, distinct "part" of the person' (Warne 1995:69).

[22] Cf. Johnson 1964:37, 69.

The relation between נֶפֶשׁ and blood is probably along other lines which are independent of the relation between נֶפֶשׁ and breath. Basic to both, however, is the idea of the body as a living organism. When breath and blood leave the body, then every form of life disappears.

4.2.4.6 נֶפֶשׁ as desire, appetite

The meaning of נֶפֶשׁ can readily be figuratively extended from the life principle to refer to one's desire or appetite. The physical desire ranges 'from the sexual drive of a wild donkey in heat (Jer 2:24), to the physical appetite (Prov 23:2; Eccl 6:7)' (Fredericks 1997, 3:133). Thus Jer 2:24 reports, 'a wild donkey accustomed to the desert, sniffing the wind in her craving [בְּאַוַּת נַפְשׁוֹ]23--in her heat who can restrain her'?

In other cases, נֶפֶשׁ signifies the desire for food: 'you may eat grapes according to your appetite [נֶפֶשׁ], until you are satisfied' (Deut 23:24; cf. Ps 78:18) (Waltke 1999:588). Isa 56:11 reads, 'They are dogs with mighty appetites [נֶפֶשׁ]; they never have enough' (Brown et al. 2000:660). Prov 12:10 states that a righteous man is one who knows the נֶפֶשׁ of his beast, i.e., he is 'a person who provides for his animal's need for food and drink' (Brotzman 1988:401).

4.2.4.7 נֶפֶשׁ as corpse, body

As has been discussed earlier, נֶפֶשׁ refers to vitality. Thus, נֶפֶשׁ as a deceased or a corpse, for Westermann (1997:756), is difficult to explain. He argues:

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23 Johnson (1964:13) asserts that the frequent association of נֶפֶשׁ with אָוָה can express 'a wide range of activity from the simple desire for food...to the worshipper's longing for fellowship with God'.

The usage probably derives from the general meaning 'person'; one could regard this designation as a euphemism[24] designed to avoid direct reference to the corpse (ibid.).

However, for Wolff (1974:22), the shift of meaning of נֶפֶשׁ from vitality to corpse is understandable. He argues:

> The semantic element 'vitality', which also applies to the animal, has largely contributed to the fact that נֶפֶשׁ can be a term for the person and the enumerable individuals, from which, in extreme cases, the meaning 'corpse' follows (ibid.:25).

Commenting on Ezek 13:19, Wolff (ibid.:22) further notes:

> Ez. 13:19 distinguishes נְפָשׁוֹת who ought not to die from those who ought not to live...This statement suggests a detachment of the concept נֶפֶשׁ from the concept of life; stress lies on the individual being as such. This makes the extreme possibility of speaking of a נֶפֶשׁ מֵת (Num 6:6) comprehensible.

The use of נֶפֶשׁ to denote a corpse only appears in 12 texts[25] in the OT, which is confined to the books of Leviticus, Numbers, and Haggai (Brotzman 1987:131). These texts are related to 'a series of legal ordinances concerned with pollution through contact with a corpse' (Westermann 1997:756). For example, according to Num 6:6 the Nazirite must not go near 'a person who has died--a dead individual, a corpse' (Wolff 1974:22). Here the author of Numbers 'is not thinking of a "dead soul", or of a "slain life", but simply of...a corpse' (ibid.), a dead body (נֶפֶשׁ מֵת) (NIV2011;

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[24] For Westermann (1997:756; cf. Seligson 1951:78ff.), semantic polarization (a feature of the Semitic languages) proposed by Johnson (1964:22) is not a satisfactory explanation for the usage of נֶפֶשׁ as corpse.

[25] The occurrences are as follows: נֶפֶשׁ or נֶפֶשׁ אָדָם: Lev 19:28; 21:1; 22:4; Num 5:2; 6:11; 9:6,7,10; 19:13; Hag 2:13; נֶפֶשׁ מֵת: Lev 21:11; Num 6:6 (Brotzman 1987, Ch. 8).

ESV). In the combination of נֶפֶשׁ מֵת, נֶפֶשׁ is understood as 'body'. Wolff (ibid.) goes further to accentuate that even without the addition of מֵת, נֶפֶשׁ can still mean the corpse of a human individual in certain cases, such as Num 5:2; 6:11.

4.2.4.8 Conclusion

The investigation in this section has shown that נֶפֶשׁ can have the following possible meanings: (1) breath, (2) living creature, person, (3) vital self (pronominal use, 'the whole being/person'), (4) life, (5) desire, appetite, (6) corpse, body.

It has also shown that the meanings of נֶפֶשׁ in the OT are more related to the physical aspects of human beings (Waltke 1999:591).[26]

4.2.5 נֶפֶשׁ and its Greek equivalent ψυχή in the LXX and the NT

4.2.5.1 Introduction

Among the anthropological terms, ψυχή has been the center of controversies since the beginning of the early church (Jewett 1971:334). To make things worse, OT scholars with great unanimity view the rendering of נֶפֶשׁ with ψυχή as 'insufficient or even misleading' because of its introducing the 'Greek doctrine of the soul' or Greek spiritualism or dualism (Westermann 1997:759). However, Bratsiotis (ibid.) maintains that there is 'an astonishing correspondence' between the Hebrew word נֶפֶשׁ and the Greek word ψυχή if one can commence with the pre-Platonic usage of ψυχή.[27] If this is the case, the semantic range and usage of נֶפֶשׁ in the OT could be

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[26] This is not to say that 'the OT presents man as physical only' (Waltke 1999:591). There are other OT ideas conveying the psychological dimension of humans, such as 'the "spirit" of man', 'the heart [לֵבָב] of man', humans in the image of God, and a human's relation to God (ibid.).

[27] Bratsiotis (cited in Westermann 1997:759) suggests, 'breath' is the basic meaning of ψυχή, which also means: life, person, the seat of desire and emotions, the center of religious expression, etc.

further illuminated by its Greek equivalent ψυχή. In what follows the researcher examines the use of ψυχή in the LXX and the NT respectively.

4.2.5.2 The use of ψυχή in the LXX

According to Lys (1966:186-187), out of 754 occurrences with נֶפֶשׁ in the OT, in the LXX, 680 are rendered as ψυχή. Though the stereotyped rendering of נֶפֶשׁ in the LXX fails to provide a significant clue for the understanding of this term, Lys finds that the more frequent use of the plural in the LXX denotes the tendency to individualize, that can be observed elsewhere in the LXX. He writes:

> It is clear from this that the LXX has a tendency to consider the 'soul [נֶפֶשׁ]' in a more individualistic way than does the Hebrew text; the latter was still under the influence of the collective soul; the LXX is more respectful of the reality of each being as an individual person to be distinguished from another (ibid.:188).

For Lys (ibid.:194-202), more crucial clues for understanding the various senses of נֶפֶשׁ can be found through the investigation of its translations with something other than ψυχή. He observes the LXX does not utilize any other word with such regularity. The divergent Greek renderings of נֶפֶשׁ, when explained in terms of the context, remain within the range of senses that נֶפֶשׁ has in the OT, with 'person' and a pronoun ('self') outnumbering all the other renderings.

It is also important to note that the LXX uses ψυχή 62 times for words other than נֶפֶשׁ, such as for בֶּטֶן 'belly' (ibid.:207-216). For Lys (ibid.:216), this interesting phenomenon shows that 'the LXX…did not understand ψυχή in a Platonic way at all'.

Commenting on the preceding investigations, Lys (ibid.:227) writes:

> [I]t is obvious that where the LXX avoids translating נֶפֶשׁ by ψυχή, it is not in order to reserve ψυχή for a dualistic meaning, since elsewhere ψυχή follows the various Hebrew meanings of נֶפֶשׁ (even when נֶפֶשׁ is absent). The LXX never goes in the direction in which 'soul' would be understood as opposite to 'body' (as in Platonic dualism).

In sum, the LXX employs ψυχή in much the same way as the Hebrew uses נֶפֶשׁ. The Greek rendering of the Hebrew term appears to 'carefully avoid dualism and is an excellent, faithful understanding and interpretation of נֶפֶשׁ' (ibid.:228).

4.2.5.3 The use of ψυχή in the NT

In investigating ψυχή in the NT, the first fact to notice is the surprising infrequency of this term, especially when comparing to other anthropological terms in the NT. For example, in the MT, נֶפֶשׁ (754 times) is roughly twice as common as רוּחַ; but in Paul the corresponding word ψυχή appears merely 13 times, while πνεῦμα appears 146 times (Stacey 1955:274). Despite his rare use of ψυχή, Paul's anthropology has been misunderstood as dichotomy (body and soul) or trichotomy (body, soul and spirit), which has prevailed in Christian traditional interpretation. However, new criteria for evaluating Paul proposed by Lüdermann in the late 19th century became determinative for doing justice to Pauline anthropology (Warne 1995:157). For example, Lüdermann (in Jewett 1971:336) interprets ψυχή as that which 'enlivens the outer person', and which is 'intimately connected' with the physical dimension of human. He further states:

The word ψυχή always appears…in a connexion which shows the human being in a situation of inferiority, and is not to be brought into agreement with the all-embracing and loftier idea of ψυχή found elsewhere in the classical and Hellenistic usage' (Lüdermann in Stacey 1956:125; 1955:276).[28]

Since Lüdermann, the concept of ψυχή has been understood as similar to the Hebrew term נֶפֶשׁ, and 'an interpretation of Pauline anthropology in Hebraic terms has become much more common' (Warne 1995:157-158).

Then, how exactly is the term ψυχή employed by Paul and other NT authors? To this question the present study now turns. Of the 103 occurrences of ψυχή in the NT, none is found in Gal, Phlm, 2 Thess, the Pastorals, or 2 John. ψυχή is seen relatively frequently in the Synoptics and Acts (53 times). The statistics evidence 'no particular preference by any one NT author' (Sand 1990, 3:501).

A quick review of the usage of ψυχή in the NT is conducted according to the following groupings: (1) Paul and the deutero-Pauline writings, (2) the Synoptics and Acts, (3) the Johannine corpus, and (4) other writings (ibid.:500).

4.2.5.3.1 ψυχή in Paul and the deutero-Pauline writings

ψυχή in Paul and the deutero-Pauline writings is used rarely (13 times) in comparison with the OT as noted above. In the few texts where it occurs, Paul follows

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[28] In the same vein, Hicks (2003:107) asserts that 'what is definitely lacking in the New Testament is any concept of the soul as something to be set over against the body, something superior to it and longing to be free of it, and something that can exist independently of it. Though these concepts would have been well known in New Testament times and were appearing in contemporary Jewish writings including Philo, the New Testament writers clearly rejected them'.

'the Hebraic conception of man[29] as an intrinsic unity, with a diversity of aspects' (Stacey 1955:276). He also perceives ψυχή as 'the vitality or life-force that makes a living being, or a being living' (Zerbe 2008:172; see also Bultmann 2007:204; Harvey 1973:169). Thus, ψυχή in Paul means 'whole natural life of the person',[30] 'the individual person as subject',[31] the seat of feelings, thought and will[32] (Warne 1995:158-202; see also Stacy 1956: 122-123).

1 Thess 5:23 has been used to support the trichotomous view of the human person and needs further investigation. In Christian tradition, Paul's trio πνεῦμα--ψυχή--σῶμα has been understood as the formulation of anthropological trichotomy (Sand 1990, 3:502). Nonetheless, the threefold connection of spirit, soul and body is 'confined to this text alone in Paul and, therefore, cannot provide an adequate basis for a conclusive statement concerning Pauline anthropology' (Warne 1995:199). Furthermore, it is the terms ὁλοτελής and ὁλόκληρος that point to the real meaning, instead of the trio πνεῦμα--ψυχή--σῶμα (Stacey 1956:123; see also Green 2009, 5:359). Stacey (ibid.) argues that Paul is accentuating the whole person to be preserved to the Parousia. Bultmann (2007:205) also suggests that this text 'evidently means only that the readers may be kept sound, each in his entirety'. Similarly, Jewett (1971:347) states that Paul's insistence in the benediction is to

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[29] Jewett (1971:449; see also Zerbe 2008:173) points out that there are two instances within Pauline corpus 'where the basic Judaic uniformity in the use of ψυχή is temporarily broken', for example, Paul's reformulating the ψυχικός--πνευματικός distinction in 1 Cor 15:44, 46 in order to repair the damage caused by Gnosticism (Reis 2009:590-591). Heckel (2006:125) argues that Paul is not teaching a body-soul dualism, but a transformation of the body similar to that of the resurrected Christ. That is, at the final judgment, Christians will receive a 'spiritual body'. Worth noting is that 'as soon as [Paul] has made use of the term as a weapon against its originators, he drops it entirely. ψυχικός never appears again in the Pauline epistles, and its dualistic implications have no influence whatever upon the subsequent use of ψυχή ' (Jewett 1971:449).

[30] Rom 11:3, 16:4; Phil 2:30; 1 Cor 15:45; 2 Cor 12:15; 1 Thess 2:8.

[31] Rom 2:9, 13:1; 2 Cor 1:23.

[32] Eph 6:6; Phil 1:27; Col 3:23; 1 Thess 5:23.

manifest that 'God works to sanctify the whole [person]'.[33] Sand (1990, 3:502) further notes that:

> If one considers the apostle's other anthropological statements, one sees that the three words are used in 1 Thess 5:23 against adversaries who incorrectly see and evaluate human beings dualistically.

Finally, HW Robinson (1926:108) contends: the triad of πνεῦμα, ψυχή and σῶμα is far from a systematic dissection of the different constituents of humanity; 'its true analogy is such an Old Testament sentence as Deut 6:5, where a somewhat similar enumeration emphasizes the totality of the personality'.

Accordingly, ψυχή in 1 Thess. 5:23 is better understood as the seat of feelings, thought and will, as suggested by Warne (1995:199).

4.2.5.3.2 ψυχή in the Synoptic Gospels and Acts

In the Synoptic Gospels and Acts, ψυχή (53 occurrences) means earthly, natural physical life,[34] true life (in distinction from purely physical life),[35] the whole being,[36] the seat of emotions and feelings,[37] and human vitality in the widest sense (cf. Sand 1990, 3:502; Schweizer 1974, 9:637-647). In this grouping, one problem passage needs to be discussed briefly here:

Matt 10:28 juxtaposes God, who can destroy both σῶμα and ψυχή, and humans, who can destroy the σῶμα, but not the ψυχή. Jeeves (2006:104) notes that for some,

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[33] The trio πνεῦμα--ψυχή--σῶμα used here is simply, but significantly in pragmatic terms, a rhetorical flourish at the conclusion of the epistle.
[34] For example, Matt 2:20; 6:25; Mark 3:4; 10:45; Luke 12:20; 14:26; Acts 15:26; 20:24.
[35] For example, Matt 10:39; 16:25; Mark 8:35-36; Luke 9:24; 17:33.
[36] For example, Matt 11:29.
[37] For example, Matt 12:18; 26:28; Mark 14:34; Luke 2:35.

the face value of this pericope could certainly be seen as a proof text to assert the survival of the separate soul at death. As such, the doctrine of the immortal soul seems to be alluded to here. However, 'the reference to God's power to destroy the ψυχή and σῶμα in Hades is opposed to the idea of the immortality of the soul' (Schweizer 1974, 9:646; see also Nolland 2005:436). For Schweizer (ibid.), a human being 'can be thought of only as a whole, both ψυχή and σῶμα'. Associating this text with Mark 8:35, where true life preserved by God is distinguished from purely physical life, Schweizer (ibid.:643, 646) further elucidates that the ψυχή, that is, 'the true life of man as it is lived before God and in fellowship with God', is not influenced by the cessation of physical life. He concludes:

God alone controls the whole man, ψυχή as well as σῶμα...man can be presented only as corporeal, but what affects the body does not necessarily affect the man himself, for whom a new body has already been prepared by God (ibid.:646).

The body-soul dualism is rejected by Lucan writings as well. Luke 16:22 and 23:43 denote that after death the human being as a whole will either abide in Hades or in Paradise. The resurrection appearances of the risen Lord are also delineated with great bodily realism in Luke. In Acts 2:31, Luke avoids referring to the ψυχή not being left in Hades as read in Ps 16:10, but notes that the σὰρξ of Jesus does not see corruption. All these demonstrate that Luke is unambiguously teaching a corporeal resurrection (the continued life of the whole person), rather than the Hellenistic immortality of the soul (ibid.:646-647; see also Sand 1990, 3:502).

4.2.5.3.3 ψυχή in the Johannine corpus

ψυχή occurs 20 times in the Johannine corpus. In most appearances (13 times), it means physical life of Jesus,[38] of any other person,[39] or even of creatures in the sea.[40] In other cases, it simply means human being (Rev 18:13), the seat of emotion/thought/will (John 12:27), or appetite/desire (Rev 18:14).

The remaining four occurrences of ψυχή in this grouping are problematic and are therefore briefly explored here. In John 10:24a, the Jews asked Jesus, ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις, which is rendered as 'How long will you keep us in suspense?' in popular English versions (NIV, NASB, ESV, NRSV, etc.). Michaels (2010:596) notes, though this rendering 'makes excellent sense in the context, no such meaning is attested in biblical, classical, or Hellenistic Greek'. He (ibid.; see also Morris 1995:461, n. 71) examines the context and finds a similar construction in v. 18a (οὐδεὶς αἴρει αὐτὴν ἀπ᾽ ἐμοῦ), where αὐτός is the pronoun for τὴν ψυχήν μου, meaning that 'no one takes it [Jesus' life] from me [Jesus]'. Therefore, the appropriate translation of John 10:24a, for Michaels, seems to be 'How long will you take away our life?' or 'kill us'. He explains:

> It appears that the language of 'killing' or 'taking away life' is used here metaphorically, as in our colloquial English expression, 'the suspense is killing me'…In the wake of the 'split' dividing them (v. 19), they [the Jews] are uncertain what to expect, for they are no longer in control. The notion of 'killing' or a

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[38] John 10:11, 15, 17; 1 John 3:16a.
[39] John 12:25 (two times); 13:37, 38; 15:13; 1 John 3:16b; Rev 12:11. John 12:25 associates ψυχή with ζωή to avoid 'any strict dichotomies between earthly/heavenly, this life/next life' (Clark-Soles 2006:122).
[40] Rev 8:9; 16:3.

prolonged death, therefore, is by no means inappropriate as a metaphor for their frustration (ibid.).

Michaels's argument seems to be reasonable. ψυχή in John 10:24a means 'life', which is consistent with Johannine usage of ψυχή (13 out of 20 occurrences as 'physical life').

The second problem text is found in 3 John 2, which seems to indicate a distinction between the physical and the spiritual life. Nevertheless, Schweizer (1974, 9:652) suggests that ψυχή is not an antithesis to the bodily dimension here. As noted earlier, ψυχή means the true life before God and in fellowship with God; thus, it might be sound even when one is sick in body. 'The hope is that the two [true life and body] will be in harmony, not that they will be separated from one another' (ibid.:651-652).

The last two difficult passages are Rev 6:9 and Rev 20:4. In both cases, ψυχή is translated 'soul' in the majority of English popular versions (NIV, NASB, ESV, NRSV, etc.). Defying the foregoing rendering, Schweizer (ibid.:654) contends that here ψυχή is the person who 'survives death prior to his resurrection', who is conscious and corporeal. However, 'this intermediate state is not a true life; this will come only with the new corporeality at the resurrection' (ibid.).

In Rev 20:4, ψυχή is the person in 'the final state after the first resurrection' (ibid.). Obviously, here ψυχή is not referring to 'a purely provisional and definitely non-corporeal state' (ibid.). This is substantiated by 'the relation of the word to the relative masculine pronoun, which shows how much it embraces the whole person' (ibid.). Thus, ψυχή is now a word for a person living in eschatological salvation. Again, ψυχή

does not convey 'any clear distinction between a non-corporeal and a corporeal state' (ibid.).

If Schweizer is right, ψυχή in Rev 6:9 and Rev 20:4 refers to the 'person' in the intermediate state and in the final state after the first resurrection respectively.

Thus, the meanings of ψυχή (20 times) in the Johannine corpus consist of physical life (14 times), true life (once), human being/person (three times), the seat of emotion/thought/will (once), or appetite/desire (once).

4.2.5.3.4 ψυχή in other writings of the NT

This section examines statements using ψυχή in other writings of the NT. ψυχή in Hebrews is largely traditional and refers to the person himself (Sand 3:503),[41] or to the true and authentic life before God (Schweizer 1974, 9:650-651).[42] The problem pericope is Heb 4:12, where the word of God can pierce 'as far as the division of soul [ψυχή] and spirit [πνεῦμα], of both joints and marrow' (NASB1995). One may interpret this text as a support for anthropological trichotomy. However, Ellingworth (1993:263) asserts:

> It is probably misconceived to seek precise definition in such a poetic passage. The general meaning is clearly that the active power of God's Word reaches into the inmost recesses of human existence.

Besides, as noted already, the majority of occurrences of ψυχή in Hebrews denote 'person' or 'life'. Thus, the rendering of it as 'soul' seems to be inappropriate in this

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[41] Heb 10:38; 12:3; 13:17.
[42] Heb 6:19; 10:39.

text. This is why Cockerill (2012:216) translates it as 'life'. In sum, there is no definite trichotomy in view here (Schweizer 1974, 9:651).

The remaining appearances of ψυχή in James,[43] 1 and 2 Peter,[44] Jude[45] all refer to the whole person, or self.

4.2.5.4 Conclusion

After examining the usage of ψυχή in the LXX and the NT, one finds that both utilize ψυχή along with the Hebrew conception of נֶפֶשׁ. The translators of the former interpret נֶפֶשׁ into Greek terms faithfully, and seem to avoid dualism carefully. Surprisingly, compared to the occurrences of the word נֶפֶשׁ in the OT (754 times), NT authors employ ψυχή much less--only 103 times. When ψυχή is used in the NT, its meanings still fall within the semantic range of נֶפֶשׁ of the OT, such as life, which comprises physical life and true life before God and in fellowship with God, individual person, the whole being or self, the seat of emotions, thought and will, appetite/desire, and human vitality in the widest sense.

4.2.6 Conclusion

In the past, etymology has been widely used to propose meanings of נֶפֶשׁ in the OT, such as neck, throat, sustenance, and perfume. However, because of its high occurreces in the OT, etymological studies are not an appropriate approach to define its senses. Thus, examining its meaning and usage in the OT itself is indispensable in defining its semantic range. This was the goal of section 4.2.4 in this study and

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[43] Jas 1:21; 5:20 denote the salvation of the whole person (Davids 1982:95).
[44] The usage of ψυχή as the whole person or the self 'is characteristic of Peter and Luke' (six times in 1 Pet: 1:9,22; 2:11, 25; 3:20; 4:19, and 15 times in Acts , e.g. Acts 2:41, 43) (Davids 1990:60). The two occurrences of ψυχή in 2 Pet 2:8, 14 also mean the person (Schweizer 1974, 9:653).
[45] The only appearance of ψυχή in Jude is in v. 15, which refers to every person (NRSV).

the result demonstrates that the possible meanings of the OT נֶפֶשׁ are (1) breath, (2) living creature, person, (3) vital self (pronominal use, 'the whole being/person'), (4) life, (5) desire, appetite, (6) corpse, body.

Next, this study delved into the usage of ψυχή, the Greek equivalent of נֶפֶשׁ, in the LXX and the NT. The findings derived from such investigations make it obvious that both the LXX and the NT faithfully follow the denotation of נֶפֶשׁ in the OT and cast some insights on its usage. For example, the translators of the LXX never translate ψυχή with 'throat or neck' (see footnote 11) and avoid bringing about the implication of dualism when interpreting it. Similarly, it was found that the NT writers never use ψυχή[46] to convey the idea of dichotomy or trichotomy. This implies that 'soul' is an inappropriate rendering of ψυχή in the NT. If the meaning of ψυχή in the NT is similar, if not identical, to that of נֶפֶשׁ in the OT, then, the translation of נֶפֶשׁ with 'soul' calls for re-examination.

As indicated earlier, poor Bible translations cause misunderstandings of God's Word. In what follows the researcher investigates the interpretations of נֶפֶשׁ in prominent Chinese Bible versions and points out some problematic passages. Next, particular attention is paid to Watchman Nee, whose trichotomy based on problematic renderings of some biblical anthropological terms (e.g., נֶפֶשׁ/ψυχή as 'soul') leads to serious controversy among contemporary Chinese theologians.

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[46] One development of the meaning of ψυχή in the NT is worthy of notice. That is, it refers to both physical life and true life before God and in fellowship with God. This is slightly different from the usage of the OT נֶפֶשׁ, which is almost related to physical life except for two texts (life in general).

4.3 The interpretations of נֶפֶשׁ in Chinese Bible versions

4.3.1 Introduction

The abovementioned critical findings with respect to the semantic range of נֶפֶשׁ undoubtedly draw Chinese Bible translators' attention. For example, CUV, which was published in 1919 and has been the most popular, authoritative and influential Bible version in the contemporary Chinese Christian community (Zhuāng 2010:41), was revised in 2010. In this new version (RCUV), the majority of instances where נֶפֶשׁ had previously been rendered as '靈魂 líng hún (spirit-soul)' or '靈 líng (spirit)' have been revised.

Since the 1970s, a number of new Chinese Bible translations and revised versions translated by Chinese Christians have been published in modern standard Chinese. However, none of these surpassed the dominant status of CUV as noted above. Thus, this section focuses on the analysis of how נֶפֶשׁ is interpreted in the revised CUV.[47]

4.3.2 The interpretations of נֶפֶשׁ in RCUV

Due to limitations of space, this section only provides general comments on the interpretation of נֶפֶשׁ in the entire RCUV, rather than providing detail about its interpretation in specific sections of the Hebrew OT, such as the Torah and the Prophets.

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[47] A complete analysis of the interpretation of נֶפֶשׁ in CUV, see Ráo 2010.

4.3.2.1 נֶפֶשׁ as life

The most frequent rendering of נֶפֶשׁ in RCUV is 'life'. The majority of its occurrences (ca. 230 times) refer to 'physical life' (命 *mìng,* 生命 *shēng mìng,* or 性命 *xìng mìng*). For example, in Judg 12:3, Jephthah '拚了命前去攻打亞捫人 *pīn le **mìng** qián qù gōng dǎ yà mén rén* (Jephthah risked his **life** and crossed over to fight the Ammonites)'.[48] Ps 49:9 reads, '因為贖生命的價值極貴 *yīn wéi shú **shēng mìng** de jià zhí jí guì* (because the ransom for a **life** is costly)'. In Gen 12:13 Abram said to his wife Sarai, '我的性命也因你存活 *wǒ de **xìng mìng** yě yīn nǐ cún huó* (my **physical life** will be spared because of you)'.

In a few cases נֶפֶשׁ obviously means life in general, e.g., Prov 24:14 describes '智慧對你的生命正像如此 *zhì huì duì nǐ de **shēng mìng** zhèng xiàng rú cǐ* (wisdom for your **life** is like this)'.

4.3.2.2 נֶפֶשׁ as heart

According to Yu (2009:viii), heart in present-day Chinese refers to a physical entity, the locus of one's inner self, mental and emotional life. In RCUV, נֶפֶשׁ as heart is never used to denote a physical organ. According to Yu (ibid.), the usage of נֶפֶשׁ as heart in RCUV can be divided into two categories: נֶפֶשׁ as the seat of one's inner self and emotions and נֶפֶשׁ as the seat of one's mental life.

4.3.2.2.1 נֶפֶשׁ as the seat of one's inner self and emotions

In this category, נֶפֶשׁ is rendered as 'heart' or phrases directly related to heart, which has the second highest appearance (over 160 times). For instance, Jer 6:8 reads,

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[48] In this study, the English translations after Chinese are done by the researcher, unless indicated otherwise.

'免得我心與你生疏 *miǎn dé wǒ **xīn** yǔ nǐ shēng shū* (lest my **heart** is alienated from you)'. Ps 63:2 reads, '我的心靈渴想你 *wǒ de **xīn líng** kě xiǎng nǐ* (my **heart** thirsts for you)'. In Exod 23:9, the Israelites were commanded not to oppress a sojourner, because they knew '寄居者的心情 *jì jū zhě de **xīn qíng*** (the **feelings** of a sojourner)'. The majority of the occurrences in this category are found in poetry.

4.3.2.2.2 נֶפֶשׁ as the seat of one's mental life (ca. 45 times)

The mental life of a person includes thought, will, intention, volition, intellect and attention (Yu 2009:viii). An important construction in this category is בְּכָל־לֵב וּבְכָל־נֶפֶשׁ, occurring 19 times in the MT. In 18 cases, לֵב (or לְבָב) and נֶפֶשׁ occur with personal suffixes except for 2 Kgs 23:3. In 15 texts, this phrase is translated '盡心盡性 *jìn xīn jìn **xìng***[49] (with all heart and all **thought**)'[50] in RCUV. It is rendered as '盡心盡意 *jìn xīn jìn **yì***[51] (with all heart and all **mind**)' three times and '一心一意 *yī xīn yī **yì***[52] (with one heart and one **mind**)' once.

Other examples are as follows. Gen 23:8 says, '你們若願意讓我埋葬我的亡妻 *nǐ men ruò **yuàn yì** ràng wǒ mái zàng wǒ de wáng qī* (If you are **willing** to let me bury my dead wife)'. Exod 15:9 has '滿足我的心願 *mǎn zú **wǒ de xīn yuàn*** (satisfy **the will of my heart** or satisfy **my will**)'. In 1 Chr 28:9, David exhorted his son Solomon to

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[49] Deut 4:29; 6:5; 10:12; 11:13; 13:3[13:4]; 26:16; 30:2, 6, 10; Josh 22:5; 2 Kgs 23:3, 25; 2 Chr 6:38; 15:12; 34:31.

[50] The meaning of the term 性 *xìng* in this collocation 盡心盡性 *jìn xīn jìn xìng* is ambiguous. According to HDC, the term 性 *xìng* means '本性 *běn xìng* (human nature)', '生命 *shēng mìng* (life)', or '性情 *xìng qíng* (disposition or temperament)', etc. 性情 *xìng qíng* in HDC is further defined as '思想情感 *sī xiǎng qíng gǎn* (thought/feelings)'. Reaped from HDC, the most probable meanings of the term 性 *xìng* in a translator's mind could be '生命 *shēng mìng* (life)' or '思想 *sī xiǎng* (thought)'. If the former is the case, then, 盡心盡性 *jìn xīn jìn xìng* means 'with all heart and all life'; otherwise, it could mean 'with all heart and all thought'.

[51] 1 Kgs 2:4; 8:48; Jer 32:41

[52] Josh 23:14

'全心樂意地事奉 *quán xīn lè yì dì shì fèng* (wholeheartedly and **willingly** serve)' the God of your father.

4.3.2.3 The pronominal usage of נֶ֫פֶשׁ

The pronominal usage of נֶ֫פֶשׁ occurs about 115 times in RCUV. נֶ֫פֶשׁ as a personal pronoun (ca. 70 times) is found more frequently in poetry, such as Job 6:11, where נַפְשִׁי rendered as '我 *wǒ* (I)' is parallel to a simple personal pronoun '我 *wǒ* (I)', and Ps 25:13, which reads, '他要安然居住 *tā yào ān rán jū zhù* (**he** will dwell at ease)'. נֶ֫פֶשׁ as a reflexive pronoun is employed more frequently in prose. For example, Lev 20:25 says that let not any unclean creature '使自己成為可憎惡的 *shǐ zì jǐ chéng wéi kě zēng è de* (make **[your]selves** detestable)'. In Ezek 13:18, the Lord says, will you hunt down the physical lives of my people, but '使自己存活嗎 *shǐ zì jǐ cún huó ma* (keep [**your**]**selves** alive)'.

4.3.2.4 נֶ֫פֶשׁ as person

Over 100 times, נֶ֫פֶשׁ is translated as 'person' (人 *rén* or 人口 *rén kǒu*). An example in this category is found in Josh 11:11, where the Israelites '用刀擊殺城中所有的人 *yòng dāo jī shā chéng zhōng suǒ yǒu de rén* (struck every **person** who was in the city with the sword)'. Another example is Ezek 27:13, which reports that Javan, Tubal and Meshech '以人口和銅器換你的貨物 *yǐ rén kǒu hé tóng qì huàn nǐ de huò wù* (exchanged **persons** and vessels of bronze for your merchandise)'. In two cases (Num 31:35b, 40b), נֶ֫פֶשׁ is interpreted as 口 *kǒu*, which also means 'person' in texts related to population count.

4.3.2.5 נֶפֶשׁ as living thing or creature

There are 14 texts where נֶפֶשׁ is related to 'living thing or creature'. For instance, Gen 1:21 says that God created '各樣活動的**生物** *gè yàng huó dòng de **shēng wù*** (every **living creature** that moves)'. Lev 11:10 mentions '在水裏所有的**動物** *zài shuǐ lǐ suǒ yǒu de **dòng wù*** (all the **living creatures** that are in the waters)'. In one case (Lev 24:18), נֶפֶשׁ refers to '牲畜 *shēng chù* (livestock)'.

4.3.2.6 נֶפֶשׁ as corpse or dead person

The association of נֶפֶשׁ with 'corpse' or 'dead person' appears in 12 pericopes, which are found in Lev (four times), Num (seven times), and Hag (once). In the majority of its appearances, נֶפֶשׁ is translated 屍體 *shī tǐ*[53] or 死屍 *sǐ shī*[54], both of which mean 'corpse'. There are only two texts (Lev 19:28; 21:1), where נֶפֶשׁ is rendered as '死人 *sǐ rén* (dead person)'.

4.3.2.7 נֶפֶשׁ as spirit-soul, spirit, or soul

As noted above, the renderings of נֶפֶשׁ as 'spirit-soul' or 'spirit' were revised in 2010. However, RCUV still retained such translations in six passages, three of which have footnotes to suggest alternative renderings. For example, Gen 2:7 keeps the original translation made in 1919, i.e., Adam became '有**靈**的活人 *yǒu **líng** de huó rén* (a living person with **spirit**)'; but its footnote provides an alternative rendering: '有生命的人 *yǒu shēng mìng de rén* (a person with life)'. The footnote in Ps 16:10 indicates that '我 *wǒ* (I)' can be substituted for '我的**靈魂** *wǒ de **líng hún*** (my **spirit-soul**)'. The footnote in Ps 23:3 states that the original rendering '他使我的**靈魂**甦醒 *tā shǐ wǒ de*

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[53] Lev 22:4; Num 5:2; 6:11; 9:6, 7, 10; Hag 2:13.
[54] Lev 21:11; Num 6:6; 19:13.

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líng hún sū xǐng (he refreshes my **spirit-soul**)' can be replaced by '他使我回轉 *tā shǐ wǒ huí zhuǎn* (he causes **me** to return)'. The remaining renderings of נֶפֶשׁ in this grouping are '靈 *líng* (spirit)' in Judg 5:21, '魂 *hún* (soul)' in Isa 10:18 and Song 5:6.

4.3.2.8 נֶפֶשׁ as breath

In four texts of RCUV, נֶפֶשׁ is rendered as 'breath'. Gen 35:18 says that Rachel named her son when she '還有一口氣 *hái yǒu yī kǒu qì* (still had one last **breath**)'. The same usage can be found in 2 Sam 1:9, where Saul was in extreme agony and had only '一口氣 *yī kǒu qì* (one last **breath**)'. Again, the reference to human breath is found in Job 11:20, which reports that the hope of the wicked is '氣絕身亡 *qì jué shēn wáng*' (the cessation of **breath** and the death of body, i.e., to breathe the last and die). Finally, נֶפֶשׁ in Job 41:21 is rendered as the '氣 *qì* (breath)' of לִוְיָתָן, a kind of sea creature.

4.3.2.9 נֶפֶשׁ as throat

Only two texts indicate that נֶפֶשׁ means 'throat'. Jer 4:10 reads '刀劍已經抵住喉嚨了 *dāo jiàn yǐ jīng dǐ zhù hóu lóng le* (the sword has reached the **throat**)'. Hab 2:5 reports that an arrogant man '張開喉嚨，好像陰間 *zhāng kāi hóu lóng, hǎo xiàng yīn jiān* (opens his **throat** wide as Sheol)'. In its footnote the translators assume that '張開喉嚨 *zhāng kāi hóu lóng* (opens his **throat**)' can be replaced by '擴充心欲 *kuò chōng xīn yù* (enlarges his **desire of heart**)'.

4.3.2.10 נֶפֶשׁ as desire or appetite

נֶפֶשׁ as sexual 'desire' appears once in Jer 2:24, where a wild donkey is described as '慾心發動 *yù xīn fā dòng* (heated by her **craving**)'.

נֶפֶשׁ also refers to 'appetite' (食慾 *shí yù* or 胃口 *wèi kǒu*) eight times. For example, Isa 56:11 has dogs 'with mighty appetites' (貪食 *tān shí*). Probably due to idiomatic considerations, נֶפֶשׁ in Isa 29:8 and Prov 6:30 is translated '飢腸轆轆 *jī cháng lù lù* (very hungry)' and '飢 *jī* (hunger)' respectively.

4.3.2.11 The other renderings of נֶפֶשׁ in RCUV

Finally, נֶפֶשׁ has the following meanings: '精神 *jīng shén* (morale)' twice,[55] '精力 *jīng lì* or 力 *lì* (vigour)' twice,[56] '身體 *shēn tǐ* (body)' once,[57] and '香 *xiāng* (perfume)' once.[58]

In over 40 passages, RCUV gives no Chinese equivalents for נֶפֶשׁ. There are two main reasons: the context has supposedly already conveyed its meaning, or a synonymous expression is used.

4.3.2.11.1 No Chinese equivalents for נֶפֶשׁ because the context has already conveyed its meaning.

An example is found in Lev 7:18, which reads '凡吃這祭物的 *fán chī zhè jì wù de* (**those who** eats of the sacrifice)'. A more literal translation for this text should be '凡吃這祭物的人 *fán chī zhè jì wù de rén* (**the person who** eats of the sacrifice)'; in RCUV the last word '人 *rén* (person)' is omitted because '凡…的 *fán…de* (those who)' contains the meaning 'person'. Another example is 1 Kgs 19:4a, saying that Elijah '坐在那裏求死 *zuò zài nà lǐ qiú sǐ* (sat down there and requested that he might die)'. In this case, '為他自己 *wéi tā zì jǐ* (for himself)' is left out. The more complete

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[55] Deut 28:65; Ruth 4:15.
[56] Num 11:6; Lam 1:16.
[57] Lev 26:16.
[58] Isa 3:20

rendering should be that Elijah '坐在那裏**為**他自己求死 *zuò zài nà lǐ **wéi tā zì jǐ** qiú sǐ* (sat down there and requested **for himself** that he might die)'.

4.3.2.11.2 No equivalents for נֶפֶשׁ because a synonymous expression is used.

This can be illustrated by 1 Chr 11:19a, where three leaders '冒死去打水 *mào sǐ qù dǎ shuǐ* (drew water at the risk of death)' for David. If translated literally, this Chinese text says that three leaders '冒著**生命**的危險去打水 *mào zhe **shēng mìng** de wēi xiǎn qù dǎ shuǐ* (risked their **lives** to draw water)'. Here, 冒死 *mào sǐ* and 冒著生命的危險 *mào zhe **shēng mìng** de wēi xiǎn* are synonymous, meaning 'risk one's life'.

4.3.3 Conclusion

In RCUV, in over one third of its 754 occurrences, נֶפֶשׁ refers to 'physical life' (נֶפֶשׁ as life in general appears rarely). It takes the meaning 'heart' in some 200 contexts. Its pronominal usage (נֶפֶשׁ as vital self) occurs about 115 times. Over 100 appearances are translated as 'person'. In the remaining texts, נֶפֶשׁ is related to 'living thing or creature', 'corpse', 'spirit-soul, soul or spirit', 'breath', 'throat', 'desire or appetite', 'energy', 'body', 'perfume', etc. Apparently, most interpretations of נֶפֶשׁ in RCUV fall within the range related to aspects of the human body.

In §4.2.4.8, drawing on the literature review on נֶפֶשׁ in the Hebrew OT, this study has concluded that its possible meanings are (1) breath, (2) living creature, person, (3) vital self (pronominal use, 'the whole being/person'), (4) life, (5) desire, appetite, (6) corpse, body. These senses of נֶפֶשׁ signify that in the OT the term refers most often to the physical dimensions of humanity, as attested in RCUV.

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Nonetheless, one finds several significant differences between the meanings of נֶ֫פֶשׁ in the OT occurring in the literature review (LR) and in RCUV. First of all, 'heart' in RCUV is one of the prominent renderings of נֶ֫פֶשׁ, occurring about 200 times (ca. 50 appearances in the Psalms); whereas, LR does not include 'heart' as a possible meaning. LR ascribes the seat of thought, will, and feelings to 'vital self' (pronominal usage of נֶ֫פֶשׁ) or 'the whole being/person' as Goldingay suggested, rather than 'heart'. Secondly, the semantic range of נֶ֫פֶשׁ in LR is narrower than that in RCUV. Thirdly, LR does not take נֶ֫פֶשׁ as 'soul or spirit' into consideration; RCUV has attempted to revise the translations of נֶ֫פֶשׁ as 'soul or spirit', but still retains these meanings in six passages. Finally, LR excludes the influence of etymology on the determination of the meaning of נֶ֫פֶשׁ; RUCV seems to remain influenced by etymological considerations. For instance, RCUV interprets נֶ֫פֶשׁ as 'throat', a meaning derived from Akkadian *napištu and* Ugaratic *npš*.

The divergence in the meanings of נֶ֫פֶשׁ discussed above is further manifested by the divergence in the interpretations of נֶ֫פֶשׁ among prominent Chinese and English versions. To this enterprise the present study now turns.

4.4 The divergence in the interpretations of נֶ֫פֶשׁ among prominent Chinese and English Bible versions

4.4.1 Introduction

As noted above, Jacob (1974, 9:617) affirms that נֶ֫פֶשׁ is 'as hard to define as it is to translate'. Thus, it is not surprising to see the divergence in its interpretation and and translation.

4.4.2 The divergence in the interpretations of נֶפֶשׁ among prominent Chinese and English Bible versions

Space does not allow an exhaustive investigation but a few selected texts illustrate this divergence.

4.4.2.1 נֶפֶשׁ in Gen 2:7

In Gen 2:7, God created Adam and he became נֶפֶשׁ חַיָּה, which is rendered as '有靈的活人 *yǒu líng de huó rén* (a living person with spirit)' (RCUV),[59] '有生命的人 *yǒu shēng mìng de rén* (a person with life)' (CCV, CCB, TCVRE), '有生命的活人 *yǒu shēng mìng de huó rén* (a living person with life)' (LZZ, NCV), '活物 *huó wù* (a living thing)' (CNET), 'a living being' (NIV2011, NASB1995, NRSV), or 'a living creature' (ESV, LEB). In this case, almost all versions reach a consensus in translating נֶפֶשׁ חַיָּה as a living person, being or creature or a person with life. RCUV is the exception here, adding the notion of spirit. This does not seem warranted and is problematic, especially because in other occurrences (Gen 1:20, 21, 24, 30; 2:19; 9:10, 12, 15, 16; Lev 11:10, 46, Ezek 47:9), RCUV agrees with the other translations, with נֶפֶשׁ חַיָּה rendered as living beings or creatures.

Note that in I Cor 15:45 where this verse is quoted, the Greek ψυχὴν ζῶσαν is rendered as '有生命的人 *yǒu shēng mìng de rén* (a person with life)' (RCUV, CNV, CCV, CCB, TCVRE, DCT), '活的血氣人 *huó de xuè qì rén* (a living natural person)' (LZZ), 'a living being' (NIV2011, ESV, NRSV), 'a living soul' (NASB1995, LEV). The

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[59] The phrase in Gen 2:7 which alludes to the spirit in Adam is not נֶפֶשׁ חַיָּה, but 'the breath of life' (נִשְׁמַת חַיִּים) of God. Such an interpretation could be substantiated by Job 32:8, which reads אָכֵן רוּחַ־הִיא בֶאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם (But there is a spirit in man, and the breath of the Almighty gives him understanding.); Job 4:9; 27:3; 33:4; 34:14.

finding demonstrates that prominent Chinese versions do not associate ψυχὴν with 'soul' in this text, but with 'a person with life' or 'a living natural person'.

It is worth noting that RCUV has '有靈的活人 *yǒu líng de huó rén* (a living person with spirit)' in Gen 2:7, but '有生命的人 *yǒu shēng mìng de rén* (a person with life)' in 1 Cor 15:45. The inconsistency again demonstrates that its rendering of נֶפֶשׁ in Gen 2:7 is problematic even though the translators added a footnote, indicating that the alternative rendering of נֶפֶשׁ חַיָּה is '有生命的人 *yǒu shēng mìng de rén* (a person with life)'.

4.4.2.2 נֶפֶשׁ in Gen 35:18

Gen 35:18 has וַיְהִי בְּצֵאת נַפְשָׁהּ 'as her נֶפֶשׁ was going out' (translated by the author), where נֶפֶשׁ is understood as '氣 *qì* (breath)' (RCUV, CNV, LZZ, TCVRE, CNET, NIV2011), '靈魂 *líng hún* (spirit-soul)' (CCV, NASB1995, ESV, NRSV), or 'life' (LEB). The majority of important Chinese versions[60] view נֶפֶשׁ in this passage as '氣 *qì* (breath)' except for CCV, which has '靈魂 *líng hún* (soul)'. More noteworthy is that while נֶפֶשׁ as breath in RCUV of 2010 is substituted for נֶפֶשׁ as soul in CUV, CCV, a new version published in 2014, still translates נֶפֶשׁ in Gen 35:18 as 'soul', which is a poor translation as indicated above.

4.4.2.3 נֶפֶשׁ in 1 Sam 18:1

1 Sam 18:1 states that וְנֶפֶשׁ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד. Here the נֶפֶשׁ of Jonathan and the נֶפֶשׁ of David are rendered as '心 *xīn* (heart)' (RCUV, CNV, LZZ, CNET),[61]

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[60] In Gen 35:18, CCB and DCT have no corresponding word for נֶפֶשׁ.

[61] CCB translates this text as that Jonathan and David '一見如故 *yī jiàn rú gù*', meaning that Jonathan and David felt like old friends from their first meeting. TCVRE has '約拿單深深地被大衛所吸引 *yuē ná dān shēn*

'soul' (NASB1995, ESV, NRSV, LEB), or 'spirit' (NIV2011). It is interesting that Chinese versions translate נֶפֶשׁ in this text as 'heart', while English versions render it as 'soul' except NIV2011 which has 'spirit'.

4.4.2.4 נֶפֶשׁ in 1 Kgs 17:21

1 Kgs 17:21 says that תָּשָׁב נָא נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ 'let this boy's נֶפֶשׁ return to him!'. In this text, נֶפֶשׁ is translated as '生命 *shēng mìng* (life)' (RCUV, CNV, NIV2011, NASB1995, ESV, NRSV, LEV),[62] '魂 *hún* (soul)' or '靈魂 *líng hún* (spirit-soul)' (CUV, LZZ, TCVRE), '呼吸 *hū xī* (breath)' (CNET). The comparison shows that prominent English versions all understand נֶפֶשׁ in this text as 'life'. However, as the aforementioned literature review on נֶפֶשׁ indicates, the appropriate rendering of נֶפֶשׁ in this pericope is '氣息 *qì xī* (breath)' (see section 4.2.4.2).

4.4.2.5 נֶפֶשׁ in Prov 2:10

Prov 2:10 states that knowledge will be pleasant to נַפְשְׁךָ. RCUV, CNV, LZZ, TCVRE, and CNET translate נַפְשְׁךָ here as '你 *nǐ* (you)'. CUV, CCB, and DCT translate it as '你的靈 *nǐ de líng* (your spirit)', NIV2011, NASB1995, ESV, NRSV, and LEV have 'your soul'. With great unanimity, the prominent English versions understand נֶפֶשׁ in this passage as 'soul', which, as noted earlier, Brueggemann regards as an 'unfortunate' translation. If so, its Chinese translation as 'spirit' seems to be inappropriate as well.

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shēn dì bèi dà wèi suǒ xī yǐn'(Jonathan was attracted by David profoundly). No equivalents of נֶפֶשׁ can be found in both Chinese versions.
[62] CCB translates תָּשָׁב נָא נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ as '求你讓這孩子活過來吧 *qiú nǐ ràng zhè hái zǐ huó guò lái ba*' (Please let the child be alive). Thus, there is no direct Chinese equivalent for נֶפֶשׁ.

4.4.2.6 נֶפֶשׁ in Ps 16:10

Ps 16:10 says that לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל 'you will not abandon my נֶפֶשׁ to Sheol' (ESV), where נַפְשִׁי is translated as '我的靈魂 wǒ de líng hún (my soul)' (RCUV, CNV, CCB, DCT, NASB1995, ESV, LEB), or '我 wǒ (me)' (LZZ, CNET, NIV2011, NRSV). Acts 2:27 quotes this text as οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην, where τὴν ψυχήν μου is rendered as '我的靈魂 (my soul)' (RCUV, CNV, LZZ, CCB, DCT, CNET, NASB1995, ESV, NRSV, LEB), and '我 (me)' (NIV2011). One can discern that RCUV, CNV, CCB, DCT, NASB1995, ESV, LEB, and NIV2011 interpret נַפְשִׁי and its Greek equivalent τὴν ψυχήν μου consistently.[63] The first seven versions have 'my soul' and the last version has 'me'. By contrast, LZZ, CNET and NRSV have 'me' for נַפְשִׁי, but 'my soul' for τὴν ψυχήν μου.

If the preceding literature review on נֶפֶשׁ in the OT and ψυχή in the NT is right, i.e., they never refer to immortal soul, then the interpretations of נַפְשִׁי and τὴν ψυχήν μου as 'my soul' call for reconsideration.

4.4.2.7 נֶפֶשׁ in Ps 69:1

Ps 69:1 states הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד־נָפֶשׁ 'Save me, O God, for the waters have come up to נֶפֶשׁ', where נֶפֶשׁ is viewed as '我 wǒ' (me)' (RCUV, CNV, CCB, DCT), '我脖子 wǒ bó zi' (my neck)' (LZZ, TCVRE, NIV2011, ESV, NRSV), '我的咽喉 wǒ de yān hóu' (my throat)' (CNET), or 'my life' (NASB1995). Obviously, the translators of various versions understand נֶפֶשׁ in this pericope differently. The

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[63] Through the comparisons, one can see that the understanding of נֶפֶשׁ in the OT has had certain influence on the translation of the NT.

versions that translate נֶפֶשׁ as 'neck' or 'throat' are probably influenced by etymological studies on נֶפֶשׁ as noted above.

4.4.2.8 נֶפֶשׁ in Isa 53:11

Isa 53:11 delienates the anguish or suffering of the Messiah's נֶפֶשׁ. RCUV, CCB, and CNET take the meaning '自己 *zì jǐ* (self)'. CNV, LZZ, TCVRE, and LEV have '生命 *shēng mìng* (life)', '命 *mìng* (life)', or '一生 *yī shēng* (life)'. NIV2011 has 'he'. and NRSV has 'his'. NIV1984, NASB1995 and ESV have 'soul'. Again, the divergence in the rendering of נֶפֶשׁ in this text is obvious.

4.4.2.9 נֶפֶשׁ in Isa 58:10

Isa 58:10 says וְתָפֵק לָרָעֵב נַפְשֶׁךָ וְנֶפֶשׁ נַעֲנָה תַּשְׂבִּיעַ. The second נֶפֶשׁ in this text appears to be easier for the translators. All the important Chinese versions render it as '人 *rén* (person)'. NIV2011 and NRSV have 'needs'. NASB1995, ESV, and LEV have 'desire' or 'appetite'. However, the interpretation of the first נֶפֶשׁ is more challenging. RCUV, TCVRE, and CNET have no corresponding Chinese word for it; they respectively translate this text as '向飢餓的人施憐憫 *xiàng jī è de rén shī lián mǐn* (showing mercy to the hungry)', '假如你們給飢餓的人吃 *jiǎ rú nǐ men gěi jī è de rén chī* (if you let the hungry eat)', and '你必要主動的幫助 *nǐ bì yào zhǔ dòng de bāng zhù* (you must take the initiative to help)'. LZZ, CCB, and NRSV translate נֶפֶשׁ here as 'food'. NIV2011, NASB1995, and ESV have 'yourself' or 'yourselves'. LEB has 'your soul'.

Translating נֶפֶשׁ in this passage as 'food' seems to be influenced by the meaning of Akkadian *napištu*, which means 'sustenance'.

4.4.2.10 נֶפֶשׁ in Ezek 7:19

Ezek 7:19 says that silver and gold will not be able to deliver the Isrealites...will not satisfy their נֶפֶשׁ or fill their stomachs. נֶפֶשׁ here is rendered as '食慾 *shí yù* (appetite)' (RCUV, NASB1995), '慾望 *yù wàng* (desire)' (TCVRE), '心 *xīn* (heart)' (CNV, LZZ, CCB, CNET), 'hunger' (NIV2011, ESV, NRSV, LEB).[64] The majority of Chinese versions render נֶפֶשׁ in Ezek 7:19 as 'heart' while English versions regard it as 'appetite' or 'hunger'.

4.4.3 Conclusion

The foregoing investigation shows that the divergence in the interpretation of נֶפֶשׁ obviously exists in prominent Chinese and English Bible versions. The differences are illustrated in the following table (The Chinese interpretations are translated into English):

Reference	The text	The different interpretations of נֶפֶשׁ
Gen 2:7	נֶפֶשׁ חַיָּה	a living person with spirit, a person with life, a living person with life, a living thing, a living being, a living creature
Gen 35:18	נַפְשָׁה	her breath, her spirit-soul, her soul, her life
1 Sam 18:1	נֶפֶשׁ	heart, soul, spirit
1 Kgs 17:21	נֶפֶשׁ	life, soul, spirit-soul, breath
Prov 2:10	נַפְשְׁךָ	you, your spirit, your soul,
Ps 16:10	נַפְשִׁי	my soul, me
Ps 69:1	נֶפֶשׁ	me, my neck, my throat, my life
Isa 53:11	נַפְשׁוֹ	self, life, he, his, his soul
Isa 58:10	נַפְשְׁךָ	your food, yourself, yourselves, your soul, (no Chinese counterparts)
	נֶפֶשׁ	person, needs, desire, appetite

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[64] LEB's footnote says, 'Literally "selves", or "desire"'.

| Ezek 7:19 | נַפְשָׁם | appetite, desire, heart, hunger |

The divergence in the interpretation of נֶפֶשׁ proves Jacob's statement: נֶפֶשׁ is as hard to define as it is to translate. However, if translators can delve into the study of נֶפֶשׁ in the OT (even its Greek equivalent ψυχή in the LXX and the NT) and exclude the influence of etymological studies because of its high occurrences in the OT, their translations might be more appropriate. This is the goal of the present study.

In conclusion, due to the divergence in the interpretations of נֶפֶשׁ in prominent Chinese and English Bible versions, many texts of the OT where this key term appears call for reconsideration. These occurrences need to be studied in and translated according to context.

In addition to the linguistic considerations, which have been discussed in some detail, this study now has to examine the controversy over Watchman Nee's trichotomy.

4.5 The controversy over Watchman Nee's trichotomy

4.5.1 Introduction

In the Chinese Christian community, 宋尚節 Shàng Jiē Sòng, 王明道 Míng Dào Wáng, and 倪拓聲 Tuò Shēng Ní (Watchman Nee) are considered the three mighty servants of God who laid the foundation of the Chinese church (Siu 1979:1; cf. Zēng 2011:162 n. 3). Among them, Nee is 'the most influential and contributive. His life is inspiring and his writings are stimulating and very often controversial' (Siu 1979:2). Xú (2013:47) points out that Nee's most controversial teaching is his tripartite theological anthropology, in which the rendering of נֶפֶשׁ plays a critical role.

Thus, this section intends to explore (1) Nee's argument on the translations of נֶפֶשׁ/ψυχή and רוּחַ/πνεῦμα, (2) Nee's teaching on man as tripartite being, (3) the controversy caused by Nee's tripartite theological anthropology, and (4) a way to reduce the controversy.

4.5.2 Nee's argument on the translations of נֶפֶשׁ/ψυχή and רוּחַ/πνεῦμα

After examining the whole Chinese Bible (CUV) regarding the various translations of רוּחַ/πνεῦμα and נֶפֶשׁ/ψυχή, Nee (2006[1928]:48), in his *The spiritual man*,[65] argues that failing to distinguish the rendering of נֶפֶשׁ/ψυχή from that of רוּחַ/πνεῦμα confuses Chinese Christians. The problem, for him, results from the Chinese Bible translators not sticking to the principle of literal translation rigidly. He notes:

> Because the versions of the Bible we ordinarily use do not follow a literal translation of the words [רוּחַ/πνεῦμα] and [נֶפֶשׁ/ψυχή] in a strict way, readers find it difficult to differentiate between the two just by looking at the translated words. In translating the Bible, we should translate these words literally...Since God has used two different terms for the spirit and the soul, we should not confuse them (Nee 1998[1928], 1:5).

From Nee's perspective (2006[1928]:25, 28), the literal rendering of רוּחַ/πνεῦμα is '靈 *líng* (spirit)', and that of נֶפֶשׁ/ψυχή is '魂 *hún* (soul)'. However, in many cases, both רוּחַ/πνεῦμα and נֶפֶשׁ/ψυχή are translated as '靈魂 *líng hún* (spirit-soul)'. Such a rendering increases the difficulty of distinguishing '靈 *líng* (spirit)' from '魂 *hún* (soul)'

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[65] Zēng (2011:162) points out that *The spiritual man* has been the most classic work in the past century. None surpasses its influence on the Chinese church.

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for readers, which, according to Nee, hinders believers from spiritual growth (ibid.:47-48). Nee (ibid.:3-4) contends:

> [The distinction between '靈 *líng* (spirit)' and '魂 *hún* (soul)' is of] great significance. It has much to do with the spiritual life of the believers. If believers do not know the boundary of their spirits, how can they understand the spiritual life? If they do not understand the spiritual life, how can they grow in their spiritual living? Because believers are either negligent or ignorant of the distinction between the spirit and the soul, they never grow in their spiritual life...If we mix up what God has separated, we are bound to suffer loss.

Following Nee's teaching on literal translation, Witness Lee, an important fellow worker of Nee, composed the *Recovery Version* (NT), where πνεῦμα is translated as '靈 *líng* (spirit)' and ψυχή as '魂 *hún* (soul)' to the greatest extent (Ráo 2010:28-29). Another schlolar Ráo (ibid.:32) opposes this translation, calling it a '死譯 *sǐ yì* (dead translation)' rather than a '直譯 *zhí yì* (literal translation)'. If Lee translated ψυχή as '魂 *hún* (soul)' only, he ignored the word's wealth of referents (see §4.2.5.3). Ironically, even in the *Recovery Version* (NT) itself, 42 per cent of the occurrences of ψυχή are not rendered literally as '魂 *hún* (soul)' (ibid.:33).

In conclusion, as mentioned earlier, Bible translations affect the accuracy of one's interpretation and understanding of God's Word. If Nee's principle of literal translation is problematic, then his interpretations of רוּחַ/πνεῦμα and נֶפֶשׁ/ψυχή would be problematic as well. This implies that Nee's tripartite formulations in *The spiritual man*, where the foregoing original terms play essential roles, are probably

inaccurate. The following section is a glimpse into Nee's most controversial teaching: man as tripartite being (Xú 2013:47, 49).

4.5.3 An overview of Nee's teaching on man as tripartite being

In the very beginning of his most influential work *The spiritual man*, [66] Nee (2006[1928]:25-48) spends over 20 pages to extensively list the various renderings of רוּחַ/πνεῦμα, נֶפֶשׁ/ψυχή, and בָּשָׂר/σάρξ in CUV.[67] He alleges that CUV fails to translate these terms literally and that believers confused by this are prevented from growing in spirituality. With his so-called literal translations of these anthropological terms in mind, and probably influenced by Jessie Penn-Lewis (Wú 2013:2; 2012, Ch. 3; Xú 2013:44), Nee bases his arguments first on 1 Thess 5:23 and Heb 4:12 to elucidate his tripartite theological anthropology, i.e., the constitutional nature of human beings as body, soul, and spirit (Nee 2006[1928]:47-48).

For Nee (ibid.:47), traditional Christian body-soul dualism is a belief stemming from the minds of fallen human beings, not from God. He notes that it is undoubtedly correct that the body is the outward shell of human beings, but, according to him, the Bible never confuses spirit and soul as if the two refer to the same thing. For Nee, not only are spirit and soul different in terms, but also two different substances. Thus for him, the Word of God does not separate human beings into two parts (body and soul), but rather into three: body, soul, and spirit as he affirms as he comments on I Thess 5:23 (1998[1928], 1:3):

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[66] Roberts (1980:75) observes *The spiritual man* as 'the single most comprehensive statement' of Nee's doctrine of man, though there are four equally important studies on anthropology by Nee: *The release of the spirit*, *The normal Christian life*, *Spiritual reality or obsession*, *The latent power of the soul*.
[67] These detailed listings are omitted in the English translation of *The spiritual man* (Nee 1998).

Here the apostle mentioned the believers' being sanctified 'wholly'. This means that the whole being of the believers is to be sanctified. What did he mean when he said that a person is to be sanctified wholly? He meant that a person's spirit, soul, and body are to be preserved complete…This verse also tells us clearly that there is a distinction between the spirit and the soul. Otherwise, it would not have said 'your spirit *and* soul'. Instead, it would have said 'your spirit-soul'.

For Nee, Heb 4:12 is another critical text to substantiate his tripartite concept.:

Just as a priest divided up a whole sacrifice and cut it apart with a knife so that nothing remained hidden, in the same way the Lord Jesus divides those who belong to Him, through the word of God; He pierces and divides every part, whether it be the spiritual, the soulish, or the physical. Since the soul and the spirit can be divided, the two must not be the same thing. Hence, this portion of the Word also considers man to be composed of three elements: the spirit, the soul, and the body (ibid., 1:4-5).

Pamudji (1985:107) points out, 'Most trichotomists use 1 Thess. 5:23, Heb 4:12 and Gen 2:7 as the central texts to prove their position. Nee is no exception'. In his interpretation on Gen 2:7, Nee (2006[1928]:48-49) argues that the dust of the earth and the breath of God correspond respectively to the body and the spirit of Adam. He views the pre-fallen Adamic nature as the coming together of these two elements (body and spirit), which gives birth to a third element, i.e., the human soul.

Similar to Penn-Lewis, Nee ascribes specific functions for each of these three entities (Wú 2012, Ch. 3). The body is the 'world-consciousness', enabling human

beings to communicate with the material world.[68] The soul with its intellect and affections is the 'self-consciousness'. It belongs to a person's own self and reveals his/her personality. The soul's three natural functions are thinking, willing, and feeling. On the other hand, the spirit is the part with which human beings communicate with God, worship Him, serve Him, and understand their relationship with Him. Thus, it is termed as the part with 'God-consciousness'. Human beings' spirit has three functions: conscience, intuition, and fellowship. Hence, God dwells in the spirit, the self in the soul, and the senses in the body (Nee 1998[1928], 1:8, 15, 20).

Indeed, Nee (ibid.:9) sees a hierarchy in these three elements:

> Among the three elements of man, the spirit is joined to God and is the highest. The body is in contact with the material world and is the lowest. In between the two is the soul…[which is] the linkage of the other two parts.

Though the body, for Nee (ibid., 3:659), is not comparable in its dignity to the spirit, it is needed and crucial 'otherwise, God would not have given man a body'. The fact that God the son became flesh and remains in bodily form forever demonstrates the value and importance of the physical body. Accordingly, Nee contends that full salvation includes the salvation of body, soul, and spirit (ibid.:660; Lín 2003:72).

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[68] Roberts (2005:127) observes that Nee delves into the complexities of the spirit and the soul at length, but does not invest much time in the body. This is, for Chow (2013:51), because he does not see the latter as important as the former.

In his other significant work *The release of the spirit*,[69] Nee (2000[1955]:34) reminds readers that the ability to employ one's spirit, i.e., inward man,[70] relies on 'the two-fold work of God: The breaking of the outward man [soul]. And the dividing of spirit and soul--the separating of [one's] inward man from the outward'. Nee (ibid.:17-18) connects the breaking of the outward man to the cross. He argues that it is the cross that 'reduces the outward man to death. It splits open the human shell', and breaks the outward man--one's opinions, ways, cleverness, self-love, selfish interests, etc. As soon as one's outward man is broken, one's spirit is capable of coming forth readily.

Once the outward man (soul) is broken, one needs to deal with another essential issue. That is, the inward man (spirit) and the outward man are 'so intertwined together that what influences the outward also impacts the inward' (ibid.:32). Nee (ibid.:34) notes, the only way to divide the inward from the outward is the revelation of the Holy Spirit (Heb 4:12).

4.5.4 The controversy caused by Nee's tripartite theological anthropology

As has been seen earlier, Nee's trichotomy is a dominant anthropologic perspective accepted in the contemporary church of China, affecting, by some estimates, up to 70 per cent of Chinese Christians (Lǐ 2004:309). The exploration of Nee's extensive influence is beyond the scope of this research but the controversy caused by his

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[69] In the 66 volumes of Nee's collected works, *The spiritual man* is the only book Nee wrote at the age of 25 (Siu 1979:2). The rest of them are usually 'compiled from his sermons and from articles he wrote for newspapers, periodicals, or other special publications' (Wú 2012, Introduction).
[70] Nee (2000[1955]:12) uses the terms 'inner man', 'outer man', and 'outermost man' to denote spirit, soul, and body respectively.

teaching on trichotomy is worthy of notice. In what follows the present author will provide some examples of the theological debate from Chinese Christian academia.

In his *The spiritual theology of Watchman Nee*, Lín (2003:278) affirms Nee's contribution on the indigenization of Christian theology. But Lin, like many others, rather holds a holistic view of man,[71] maintaining that the distinction between body, soul, and spirit derive from Greek philosophy, rather than from the teaching in the Bible (ibid.:280).

Zeng (2011:160) notes that Nee's 'biblical psychology' (mortifying the soul and the body, so that the spirit could be released) is a concept 'unconsciously' influenced by the thought of the Taoist tradition. Such an indigenized theological anthropology, Zēng (ibid.:183) asserts, explains the reason why Nee's trichotomy is widely accepted in the Chinese church community. Unfortunately, Nee's teaching 'has an extensive impact on the Chinese Christians' negative attitude towards this world', such as anti-intellectualism (ibid.:160).

Liào (2003:69) suggests that Nee's tripartite anthropology and his doctrine of sanctification may result in believers' being uncertain about their salvation. Moreover, Nee's pessimistic arguments about the world lead to the Chinese church's emphasis on the salvation of human spirit-soul, resulting in the negligence of Christian responsibility in society (ibid.:66). Though there is no evidence that Nee's tripartite anthropology derives from Gnosticism of the 2nd and 3rd centuries, the similarity and connection between them is evident (ibid.:64).

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[71] For more discussions on a holistic view of man, see Lǐ 2003:109-126.

In a similar vein, Liáng (2004:189, 197; see also Táng 2004:65) points out that Nee's trichotomous anthropology and its resultant spiritual theology can be termed 'Chinese Gnosticism',[72] indicating that his formulations share much in common with heretical Gnosticism. However, in the end of his article 'Watchman Nee on revelation: Gnosticism or divine illumination tradition?', Wú (2013:21) writes:

> [W]e have concluded that the suspicion of Gnostic orientation in Nee's view is in fact not grounded,[73] and that Nee's major theological convictions on revelation and illumination have strong parallels with related aspects of the Christian spiritual tradition.

Wú (ibid.), though defending Nee, admits that 'there is not enough biblical support for viewing spirit, soul, and body as three different *entities* in the human person'.

Yáng (2001:75) notes that Nee's trichotomy diminishses not only the value of all created by God, but denies the importance of psychology, culture, and art, etc. For Nee, everything developed by the human intellect needs to be rejected, such as science, music, and literature. Human beings should only pursue 'spiritual' things. Yet, as Yáng suggests, once 'spirituality' is lifted above all else (被架空 *bèi jià kōng*), the 'spiritual' life becomes impracticable in daily life.

Indeed, Nee's tripartite theological anthropology and the debate it has created is clearly not yet resolved. Certainly, one of the reasons for this is the problematic

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[72] This accusation may result from Nee's disparagement of the body, which may adversely affect one's concept of the humanity of Christ and the reality or genuineness of his incarnation.

[73] Wú quotes Lín's argument (2003:71-72) to dismiss the suspicion of Gnostic orientation in Nee's teaching: 'While Nee believes that the body is not comparable in its dignity to the spirit, he nonetheless affirms the importance of the body because of the incarnation of Jesus, and because during his earthly life Jesus did care about the human body's needs and healings…Nee maintains that full salvation includes the salvation of spirit, soul, and body'.

translations of נֶפֶשׁ/ψυχή in various Chinese versions. Seen through the lens of Bible translation, a reconsideration of these biblical terms may help to reduce this controversy.

4.5.5 A way to reduce the controversy

No one can deny Nee is right in emphasizing the importance of accurate Bible translation. Regrettably, his understanding of 'literal' translation is not correct, resulting in problematic renderings of God's Word and inaccurate interpretations of it. For example, almost all contemporary prominent Chinese and English versions except RCUV translate נֶפֶשׁ חַיָּה in Gen 2:7 as 'a living person/being/creature/thing', instead of 'a living soul'. RCUV, which has '靈 *líng* (spirit)' for נֶפֶשׁ, also adds a footnote to suggest an alternative rendering: 'a living person (or a person with life)'. Obviously, Gen 2:7 as one of the three central texts for Nee's trichotomy can no longer be used to support his teaching.

Moving beyond the OT texts, rendering ψυχή in the NT as '魂 *hún* (soul)' in 1 Thess 5:23 and Heb 4:12 is also problematic, considerably weakening Nee's trichotomous teaching based on them. Therefore, one of the promising ways to reduce the controversy caused by Nee is probably to reconsider the translation of נֶפֶשׁ in the OT and that of ψυχή in the NT.

4.5.6 Conclusion

This example concerning Nee demonstrates how important it is to accurately interpret and translate Scripture. To avoid misinterpretations and even false doctrine

on theological anthropology, it is crucial to determine the meaning of key anthropological terms like נֶפֶשׁ in the OT and to render them contextually.

4.6 A call for reconsidering the translation of נֶפֶשׁ

The reasons for reconsidering the translation of the Hebrew word נֶפֶשׁ are as follows:

As shown in the various discussions above, נֶפֶשׁ is a key term with many meanings that cannot be rendered by one word such as 'soul'.

Today, with advances in linguistics and theories of Bible translation, one knows that a word can not be rendered by a dictionary reading, or even a word coming from an etymological explanation. Rather, such words must be examined in context, their various meanings determined, and then rendered in the TL (This needs a careful investigation of the semantic range of each potential local equivalent.). In the process of Bible translation, various critical criteria should be used, i.e., parallels and the comparison with ancient translations, e.g., the LXX and Targumim, and other versions as well. However, the most crucial factor for a translator is to examine a word's use and meaning in a given context before searching for a rendering in the TL.

A review of the literature and an examination of a numbere of various texts has shown that נֶפֶשׁ does have a number of possible meanings: (1) breath, (2) living creature, person, (3) vital self (pronominal use, 'the whole being/person), (4) life (especially physical life in Chinese), (5) desire, appetite, (6) corpse, body. Such semantic range of נֶפֶשׁ is narrower than that in DCH and that in RCUV, both of which

have more than 10 possible meanings for נֶפֶשׁ. Thus, it is necessary to reconsider its translation and determine its semantic range in the OT.

In the case of Nee, it is clear that his own tripartite theological anthropology was developed by consulting erroneous translations (e.g., נֶפֶשׁ as '魂 *hún* (soul)' in Gen 2:7) and his own misunderstanding as to what constitutes literal translation, and translation in general. These erroneous translations have led to inaccurate interpretations of God's Word and to incredible controversy. Clearly, the way to reduce some of the controversy resulting from Nee's trichotomy is to identify the meanings and uses of נֶפֶשׁ in the OT and to ensure they are rendered correctly.

It is surprising to note that although the renderings of נֶפֶשׁ in CUV, the most popular, authoritative and influential Bible version in contemporary Chinese Christian communities, are criticized by Nee, some of CUV's translations of נֶפֶשׁ directly or indirectly reinforce Chinese believers' acceptance of Nee's tripartite anthropology. An example is the translations of נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)' or '靈 *ling* (spirit)'[74] in CUV (27 times in total). Among them, 23 appearances refer to '靈魂 *líng hún* (spirit-soul)'; four appearances denote '靈 *ling* (spirit)' (e.g., Gen 2:7) (Ráo 2010:240). According to the present author's observation, for average Chinese believers who only know Nee's trichotomy superficially, but never delve into his teaching, such renderings reinforce his tripartite formulation as biblical truth. Put differently, CUV produces 27 extra texts which delineate human beings as '靈 *ling* (spirit)' or '靈魂 *líng hún* (spirit-soul)'.

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[74] According to MCD, the semantic ranges of '靈 *ling* (spirit)', '靈魂 *líng hún* (spirit-soul)', or '魂 *hún* (soul)'overlap. The latter two especially can be viewed as synonymous.

As noted above, CUV was revised in 2010, but its revised version (RCUV) still preserves such renderings of נֶ֫פֶשׁ as '靈 *ling* (spirit)', '靈魂 *líng hún* (spirit-soul)', or even '魂 *hún* (soul)' in 6 texts. The most noteworthy case is Gen 2:7, where נֶ֫פֶשׁ is still translated as '靈 *ling* (spirit)'.

As discussed in §1.1, נֶ֫פֶשׁ as '心 *xīn* (heart)' in CUV (ca. 180 times) (Ráo 2010:240) or RCUV (over 160 times) is perhaps another reason why Nee's trichotomy is so popular among Chinese Christians.

It is worth noting that the book of Psalms has the highest occurrence of נֶ֫פֶשׁ in the OT (144 times), and that about one third of the cases is translated as '心 *xīn* (heart)'. If the translations of נֶ֫פֶשׁ as '靈 *ling* (spirit)', '魂 *hún* (soul)' or '靈魂 *líng hún* (spirit-soul)' need to be revised, its rendering as '心 *xīn* (heart)', then, needs reconsideration as well. This is because one could argue that the trichotomy of '靈, 魂, 體 *líng, hún, tǐ* (spirit, soul, body)' is almost synonymous to that of '靈, 心, 身 *líng, xīn, shēn* (spirit, heart, body)'[75] in Chinese understanding. The latter is prevailing and common in Chinese thinking (Zēng 2011:164).

Furthermore, although both נֶ֫פֶשׁ and לֵבָב refer to the seat of thought, will, and feelings, the former puts more emphasis on the vital self, the *intensity* of feelings within the whole person as suggested earlier. Actually, in Chinese, '整個人 *zhěng gè rén* (the whole person)' is a phrase that grasps this Hebrew concept of נֶ֫פֶשׁ better than '心 *xīn* (heart)'. For Example, Chinese people describe a person who is extremely eager for something as '整個人陷進去…*zhěng gè rén xiàn jìn qù*… (The

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[75] As noted in §1.1, the common word order of '靈, 心, 身 *líng, xīn, shēn* (spirit, heart, body)' is '身, 心, 靈 *shēn , xīn , líng* (body, heart, spirit)'.

whole person is trapped in…)'. In this case, 心 *xīn* (heart) cannot express the intensity of feelings vividly. Similarly, translating נֶ֫פֶשׁ as '心 *xīn* (heart)' in some contexts fails to convey the Hebrew concept faithfully or vividly. In addition, in the construction בְּכָל־לֵב וּבְכָל־נֶ֫פֶשׁ, נֶ֫פֶשׁ is never rendered as '心 *xīn* (heart)' in prominent Chinese Bible versions. Finally, the necessity of reconsidering the renderings of נֶ֫פֶשׁ as '心 *xīn* (heart)', or as '靈 *ling* (spirit)', '魂 *hún* (soul)' or '靈魂 *líng hún* (spirit-soul)' is because none of them convey the nuances of נֶ֫פֶשׁ according to the findings from the preceding literature review and TDOT.

In brief, through the foregoing discussions, one realizes that some problematic Chinese translations of נֶ֫פֶשׁ indeed call for reconsideration. This is precisely the task that is conducted in the next chapter through an intergenerational Bible translation team, mainly focusing on the book of Psalms with the highest occurrence of נֶ֫פֶשׁ in the OT.

Chapter 5

Translating נֶפֶשׁ in the Psalms into Chinese: an exercise in intergenerational, literary Bible translation

5.1 Introduction

One of the crucial components for churches to effectively develop intentional intergenerational ministry (IIM) discussed in chapter three is to find a Bible version readable for readers of all ages, including children.

Since the late 1970's, translation studies has been undergoing a renaissance in China (Gentzler 2008:117). However, none of the current Chinese Bible versions is produced through applying a specific, systematic translation theory and method (§2.2.4). The importance of the enterprise of Bible translation and of translators' understanding translation theory and method was seen in the discussion of Watchman Nee (§4.5.2). His misunderstanding of the so-called literal translation method led to his misinterpretation of נֶפֶשׁ, upon which his tripartite anthropology is based. Nee's trichotomy is a widely accepted but controversial theologial viewpoint adopted by many Chinese Christians, which has led to a very negative attitude towards many elements in this world (Li 2004; Zēng 2011:160, 162). Indeed, the translations of נֶפֶשׁ in CUV, the most popular and authoritative Chinese Bible version in the contemporary Chinese Christian community, seem to make Nee's teaching more acceptable. Thus, it is necessary to reconsider its Chinese translations through a specific translation method (see §4.6 for other reasons for the reconsideration).

To carry out this study, three pslams have been selected (Pss 35, 63, and 107) and Wendland's Literary Functional Equivalence (LiFE)[1] approach has been chosen for this translation exercise, partly due to its primary assumption that the Bible is literature.

Since a complete Bible translation project[2] is beyond the scope of the present research, some boundaries have to be set. According to Wendland (2011:406), there are 'three essential operations involved in the production of a Bible translation-- composition, contextualization,[3] and consultation'.[4] The current exercise mainly concentrates on the first critical operation, i.e., composition, a process which concerns 'the preparation of the actual translated text of Scripture' (ibid.). This step can first be carried out by a single member of a translation team to produce a basic draft, followed by the team assessing the initial trial draft (Wendland 2011:148; 2004:295, 297).

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[1] As noted in Chapter 2, Wendland (2011:126-148) in his *LiFE-Style Translating* proposes a ten-step exegetical methodology to achieve a poetic LiFE translation. He notes that 'various modifications could be made to the ten steps in terms of composition and order of arrangement, and perhaps several steps could be combined into one' (ibid. 126). In the researcher's exegeses on the three selected psalms, Wendland's exegetical steps have been combined into one as presented in Appendix A except for step 4, 6, 9, which are put in Appendix B, C, D respectively.

[2] In his LiFE project, Wendland (2004:377-379) recommends the following procedures: project preparation (eg. the formulation of a translation *Brief*), selection of translators, popular education, supplementary helps, project organization, community interaction, and product evaluation. His special aim is to 'encourage a higher level of target audience involvement in the production of a more idiomatically expressed, rhetorically phrased, artistically toned version of the Scriptures in a local vernacular language' (ibid.:377).

[3] Contextualization is related to "the various methods of providing the target audience with the conceptual background knowledge needed to correctly understand and apply the translated text" (Wendland 2011:406). This process of contextualizing a biblical text through supplementary aids relies extraordinarily on the participation of target audience (ibid.). Supplementary aids are a variety of paratextual tools such as "book and chapter introductions, sectional headings, cross-references, a glossary or mini-dictionary, maps, diagrams, timelines, illustrations, and footnotes or margin notes (ibid.:376).

[4] Consultation 'involves the translation staff (a team of translators plus their advisers and reviewers), the administrative committee that is overseeing and facilitating the project, and members of the general public for whom the version at hand is being prepared—the TL audience/readership' (Wendland 2011:407).

Following this method, the present author first composed a basic draft of the three selected psalms according to LiFE.[5] Then, the initial draft was submitted to the present advisers for revision (see Appendix E), constituting the first half of the operation of composition in this translation exercise. The language of this draft is similar to that used in CUV because the present researcher intended to demonstrate that CUV is hard for children to read and thus that a more accessible version is needed. In the second half of the operation of composition, based on the revised draft, the task of producing a more artistic and readable version for all generations through a LiFE approach[6] was conducted by the intergenerational Bible translation team (IBTT)[7] that was trained by the present researcher. Another main task for the IBTT was to assess the accuracy of the translations of נֶפֶשׁ in the three selected psalms.

In accordance with the preceding arguments, this chapter begins with the summary of the training course for the IBTT, followed by the exercise of intergenerational Bible translation of Pss 35, 63, and 107.

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[5] In terms of LiFE, the most appropriate Chinese literary genre for Hebrew psalms is Chinese new poetry (新詩 *xīn shī*) from the present researcher's perspective. New poetry, having been developed since May Fourth Movements of 1919 in China (Féng 2010:1), has similarities with Hebrew psalms. For example, both of them can be composed with flexibility. Sometimes, they look like prose; sometimes, their structure demonstrates neat parallelism. An overall exploration on the forms of new poetry, see Féng 2010.

[6] There is a slight modification in the LiFE approach when taking the *Skopos* (purpose) of the present translation exercise into consideration, namely, to produce a more artistic, readable Bible version for both young and adult readers. Thus, in cases where the more literary-poetic phrases cannot be grasped by young readers, even with the help of immediate context or illustrations, etc., the IBTT will replace them with other easier, but still beautiful substitutes.

[7] The biblical, theological, theoretical and social scientific foundations for the IBTT, see Chapter 2.

5.2 The training course for the intergenerational Bible translation Team

Since involving different generations, including children, in the exercise of Bible translation is a pioneering initiative, the participants' experience with intergenerational learning is crucial to make the translation exercise run smoothly. Thus, the researcher herself, a homeschooling mother, found it suitable to convene homeschooling families to participate in this exercise. Thus all participants are familiar with such a learning atmosphere and environment. The task of recruiting the IBTT was entrusted to Mujen Home Educators Association, the largest homeschooling community in Taiwan. Potential participants had to meet the following requirements:

➢ Experience with intergenerational learning
➢ Regular church attendance
➢ Interest in learning about biblical Hebrew and Bible translation

The IBTT comprised 13 members including the present researcher (four children, four teenagers, and four adults whose age ranges from seven to 51 years old). As suggested by Wendland, the IBTT needed to receive a basic training. The curriculum[8] for the team designed by the author is as follows[9]:

➢ An overview of IIM
➢ An overview of Chinese Bible translation history

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[8] Since the IBTT consists of different age groups, including children, some creative teaching methods were used in the training courses, such as language-learning games.
[9] The timetable of the IBTT training course and the translation exercise, see Appendix F.

➢ An overview of the LiFE approach

➢ An introduction to biblical Hebrew

➢ An introduction to the book of Psalms

➢ The possible meanings of the Hebrew word נֶ֫פֶשׁ

After receiving the basic training, the IBTT led by the present researcher was ready to engage in the exercise of the intergenerational Bible translation. Its tasks were to assess the accuracy of the translations of נֶ֫פֶשׁ, and to produce a more artistic and readable Bible version for all generations through the application of the LiFE approach.

The process of the translation exercise in each class consisted of:

Before class: taking the researcher's translation of each psalm, grade 1 students[10] highlighted words, phrases, or sentences that were beyond their understanding. As noted, young children might have some limitations in their reading comprehension, but their ability to speak is sufficient for most types of discussion. This part of the exercise was done with the help of adults who read the initial draft composed by the researcher to children without too much explanation.

During class:[11] The researcher first guided the IBTT to go through the structure of the selected psalms in the hope that the team could see the whole picture of the psalms before delving into the details. Then, the researcher led the team to read the psalms word for word in Hebrew and to do the parsing selectively due to the limitation

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[10] In order to better grasp as to what extent grade 1 students can understand from the Bible, the researcher invited a grade 1 student (not among the team members) to read the initial draft one-on-one before the actual exercise of the IBTT.

[11] The handouts used in the class included: (1) the structure of the selected psalms and (2) the Hebrew-Chinese interlinear with complete Chinese and English translations of the selected psalms produced by the researcher.

of time and children's comprehension. Next, critical grammatical or syntactical issues were explained when needed. This was followed by the exploration of the literary devices used in the selected Hebrew psalms.

After the preceding warm-ups, the team's brainstorming time mainly focused on three dimensions: (a) determining the appropriate meaning of נֶפֶשׁ in each occurrence in the selected psalms; (b) suggesting Chinese counterparts corresponding to the literary devices employed in the selected Hebrew psalms; (c) identifying easier alternatives for the words, phrases, or sentences incomprehensible for grade 1 students.

After class: the assignments for the team members were (a) reviewing the translated psalms, and (b) re-thinking or re-examining the translations derived from the discussion in the class and then handing in their further suggestions, if any, to the researcher before the next class.

Wrapping up: the researcher gathered the opinions from the assignments completed by the participants and integrated the most appropriate ones into the IBTT version (IBTTV) produced in class. Then, the revised version was presented and finalized in the next class.

After the brief description of the training course, the remainder of this chapter delves into the three selected psalms and reports the results gleaned from the exercise of the intergenerational Bible translation.

5.3 The exercise of intergenerational Bible translation

For each psalm, after a brief presentation of the overall structure, each sub-section consists of two focal points related to the translation enterprise:

➢ The appropriate translation of נֶפֶשׁ, which begins with (1) the literature review on the existing translations of נֶפֶשׁ in each occurrence of the three selected psalms, followed by (2) the exploration/discussion/comment of the IBTT on the translation.

➢ The version readable for all generations by the IBTT through the LiFE approach, which is the section consisting of (1) tables, which compare the initial draft by the present researcher (the language used in the draft is similar to that of CUV)[12] with the revised version by the IBTT, and (2) notes, which focus on prominent issues, such as literary devices, the choice of easier words, phrases, and sentences for children.

Due to the limitation of space, the following exploration or discussion will only concentrate on the sections where נֶפֶשׁ occurs (the complete translations by the IBTT, see Appendix G). Space also does not allow the present researcher to include the complete and interesting discussion of the IBTT, which have been recorded during the class. Mostly, only the results of the discussion are reported in this paper. The processes of the discussion are only presented selectively.

5.3.1 Psalm 35

Ps 35, a psalm of petition, is structured as follows:

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[12] As noted above, this is to demonstrate that CUV is not easy for children, which makes it necessary to produce a new version readable for children.

➢ Section 1 (vv. 1-3): The petition for divine help and deliverance (×1)[13]

➢ Section 2 (vv. 4-8): The expectations of retribution for the enemies (×2)

➢ Section 3 (vv. 9-10): The promise to praise Yahweh for deliverance (×1)

➢ Section 4 (vv. 11-16): The lament over the enemies repaying good for evil (×2)

➢ Section 5 (v. 17): The lament on the need for divine deliverance (×1)

➢ Section 6 (v. 18): The promise to praise Yahweh publicly

➢ Section 7 (vv. 19-21): The petition not to allow the false enemies to triumph

➢ Section 8 (vv. 22-26): The petition for Yahweh's righteous judgment to humiliate the enemies (×1)

➢ Section 9 (vv. 27-28): The promise to praise Yahweh continually

Within this song of petition, the Hebrew word נֶ֫פֶשׁ occurs eight times.

5.3.1.1 Section 1 of Ps 35 (vv. 1-3)

In this section expressing the psalmist's petition for divine help and deliverance, נֶ֫פֶשׁ occurs once (v. 3).

5.3.1.1.1 The appropriate translation of נֶ֫פֶשׁ in Ps 35:3

5.3.1.1.1.1 The existing translations

In Ps 35:3, CUV renders נֶ֫פֶשׁ as '靈魂 *líng hún* (spirit-soul)', and NIV1984[14] as 'soul'. However, in their revised editions, i.e., RCUV of 2010 and NIV2011 respectively, נֶ֫פֶשׁ is understood as '我 *wǒ* (me)', which is the translation used in the prominent Chinese versions,[15] such as CNV, LZZ, TCVRE, CCB, CNET, DCT.

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[13] The numerals in the parentheses indicate the number of occurrences of נֶפֶשׁ in that section.

[14] This chapter mainly uses Chinese versions for comparison. English versions are referred to only when needed.

[15] The prominent Chinese versions in this chapter are related to Bible versions produced by Christians (There are several versions produced by Catholics). They are: CUV, RCUV, CNV, LZZ, TCVRE, CCB, CNET, DCT.

5.3.1.1.1.2 The exploration/discussion/comment of the IBTT[16]

For the IBTT, נֶפֶשׁ as '我 *wǒ* (me)' here is an appropriate rendering. In this section the psalmist pleads for Yahweh's help and deliverance. In the context of dialogue between the psalmist and Yahweh (though imaginary), the first personal pronoun rendered here can well present the psalmist as an independent individual who is pleading.

5.3.1.1.2 The version readable for all generations by the IBTT through LiFE

The following table demonstrates the differences of Chinese translations between the initial draft by the researcher and IBTTV. The differences are marked in bold.

Section 1 (vv. 1-3): The petition for divine help and deliverance	
IBTTV	**The initial draft**
01a. 耶和華啊，與我相爭的，[求你與他們]相爭！ (Same as the right column)	耶和華啊，與我相爭的，[求你與他們]相爭！ *yē hé huá ā，yǔ wǒ xiàng zhēng de，[qiú nǐ yǔ tā men] xiàng zhēng！* Contend, Yahweh, with those who contend with me;
01b. 與我**戰鬥**的，[求你與他們]**戰鬥**！ *yǔ wǒ **zhàn dòu** de，[qiú nǐ yǔ tā men] **zhàn dòu**！* **fight** against those who **fight** against me.	與我**爭戰**的，[求你與他們]**爭戰**！ *yǔ wǒ **zhēng zhàn** de，[qiú nǐ yǔ tā men] **zhēng zhàn**！* **fight** against those who **fight** against me.
02a. 握緊大小盾牌， (Same as the right column)	握緊大小盾牌， *wò jǐn dà xiǎo dùn pái，* Take hold of shield and buckler,
02b. 起來**幫助我**；	起來**成為我的幫助**；

Though there are some other important versions, such as CCV and CSBT, their translations on the Psalms were not available in the time of the researcher's writing.

[16] In sections like this, the present author summarizes the more appropriate or accurate comments from the IBTT, including the author's own comments. Sometimes, scholars' arguments are quoted if needed. As to the complete comments of the team members on the translations of נֶפֶשׁ, see Appendix H.

*qǐ lái **bāng zhù wǒ** ；* and rise up **to help me**.	*qǐ lái **chéng wéi wǒ de bāng zhù** ；* and rise **as my help**.
03a. 取出長矛戰斧， (Same as the right column)	取出長矛戰斧， *qǔ chū zhǎng máo zhàn fǔ，* Draw out spear and battle-ax
03b. 對付那些追趕我的人； (Same as the right column)	對付那些追趕我的人； *duì fù nà zhuī gǎn wǒ de rén；* against those who pursue me;
03c. 求你對我說， (Same as the right column)	求你對我說： *qiú nǐ duì wǒ shuō：* say to me,
03d. 「你的拯救就是我。」 「*nǐ de zhěng jiù jiù shì wǒ*　。」 **'It is me who saves you'.**[17]	「我是你的拯救。」 「*wǒ shì nǐ de zhěng jiù*」。 **'I am your salvation'.**

Notes:

➢ As the pattern of typical petition psalms indicates, the first verse of Ps 35 introduces the divine name and the imperative calling for help. This imperative verse is a neat parallel bicolon (except the divine name) with 3+2 rhythm. The construction of the imperative verbs רִיבָה 'contend'[18] and לְחַם 'fight' and their respective cognate accusative יְרִיבַי 'those who contend with me'[19] and לֹחֲמָי 'those who fight against me' is a kind of grammatical paronomasia.[20] This is a rhetorical device used to emphasize the psalmist's urgent cry to God for help

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[17] Another English translation for the 你的拯救就是我 is 'Your salvation is me'. However, this fails to present the Chinese emphasis on 'me'.

[18] רִיבָה 'contend' is the lengthened form of the Qal imperative of the root ריב, which is commonly employed as a legal disputation; here, the parallelism with לחם 'fight' suggests a military sense (cf. Craigie 2004:286; Alter 2007:121).

[19] יְרִיבַי 'those who contend with me' is cognate with the imperative רִיבָה 'contend', but the Greek version has ἀδικοῦντάς 'who do me injustice' (Ross 2011:759).

[20] Lunn (1996:§5.2) denotes that the construction of verb + cognate accusative 'is most often, though not exclusively, found in poetry'.

through the repetition of the identical Hebrew root (Bratcher and Reyburn 1991:329).

Chinese translations here could reflect the grammatical paronomasia faithfully, but the accusatives, i.e., '與我相爭的 *yǔ wǒ xiàng zhēng de* (those who contend with me)' and '與我爭戰的 *yǔ wǒ zhēng zhàn de* (those who fight against me)', needed to be put before the imperative verbs, i.e., '相爭 *xiàng zhēng* (contend)' and '爭戰 *zhēng zhàn* (fight)', when taking Chinese syntax into consideration. Besides, in v. 1b, the Chinese rendering for לְחַם was '爭戰 *zhēng zhàn* (fight)' in the initial draft, which was revised as '戰鬥 *zhàn dòu* (fight)' in IBTTV, a readable phrase for children.

➤ In vv. 2-3, with vivid (anthropomorphic) and militaristic expressions, the psalmist makes a plea for Yahweh to arm himself with shield, buckler, spear, and battle-axe in order to get ready to fight and thus help and save the petitioner. According to Berlin's multi-aspect and multi-level nature of parallelism (2008:25), מָגֵן 'shield' parallels צִנָּה 'buckler'[21] on the level of the word in 2a; חֲנִית 'spear' parallels סְגֹר 'battle-ax'[22] in 3a. מָגֵן וְצִנָּה with Hiphil imperative הַחֲזֵק 'take hold of', in turn, is parallel to חֲנִית וּסְגֹר with Hiphil imperative הָרֵק 'draw out' on the level of the line. The neat parallelism between the first part of v.2 and v.3 binds the two verses

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[21] מָגֵן 'shield' is related to a small shield made of thick leather and צִנָּה 'buckler' to a body shield woven from reeds, which is as long as the warrior is tall. With these two carried by an arm-bearer, the warrior would be completely protected (Ross 2011, 1:766; Ḥakham 2003, 1:265).

[22] The vocalization of the word סְגֹר in the MT seems to indicate an imperative of the verb 'close, shut off'. However, according to the finding of the Qumran scrolls, it should be understood as a noun, the name of a weapon, a battle-ax (Bratcher & Reyburn 1991:329; cf. Ḥakham 2003, 1:265). Many commenters point it to either סָגֹר or סֶגֶר (Ross 2011:759 n.3).

closely even if the remainder of the lines are not identical grammatically. Here, it is possible to maintain this parallelism in the Chinese translation.

➢ In v. 2a, מָגֵן was rendered as '小盾牌 *xiǎo dùn pái* (small shield)'; צִנָּה as '大盾牌 *dà dùn pái* (big shield)'. In Chinese expressions, when the '小 *xiǎo* (small)' and the '大 *dà* (big)' are combined, the former needs to be arranged after the latter, and thus '大小盾牌 *dà xiǎo dùn pái* (big and small shield)', instead of '小大盾牌 *xiǎo dà dùn pái* (small and big shield)'.

➢ The IBTT suggested that children would find it easier to understand the four weapons if they are properly illustrated. The following drawing was done by a 13-year-old girl.
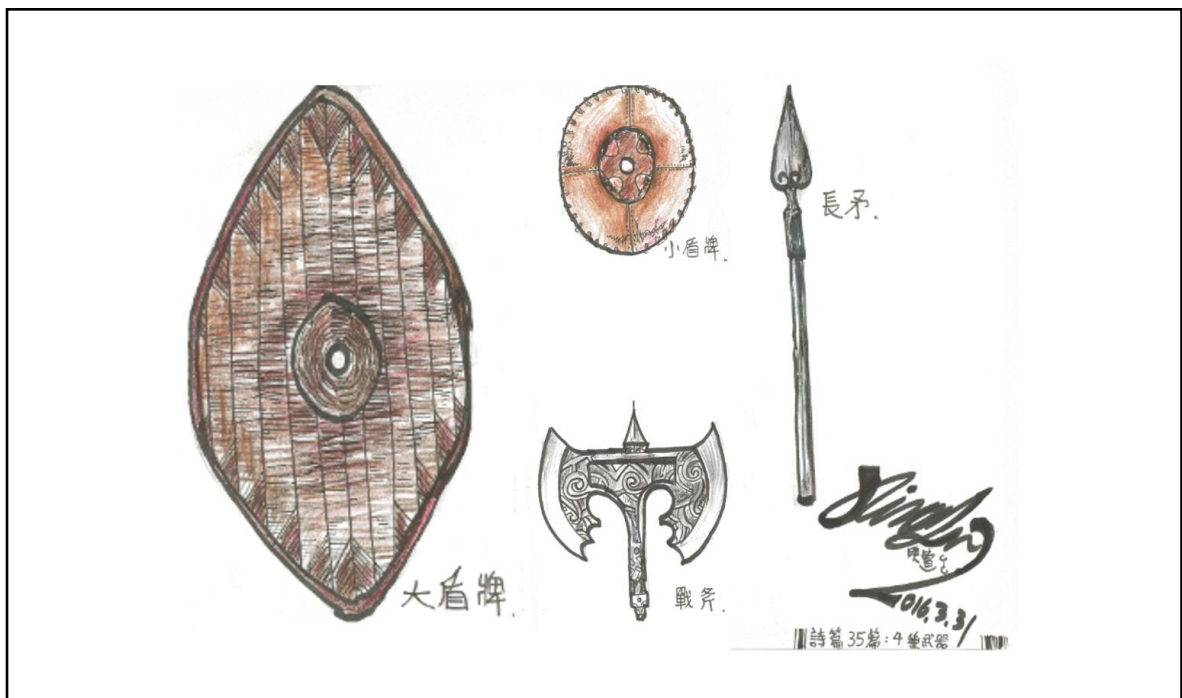
➢ In 2b, the replacement of the noun with the verb was to make the colon more readable for children. That is, 'rise to help me' (起來幫助我 *qǐ lái bāng zhù*

wǒ) in IBTTV is easier than 'rise as my help' (起來成為我的幫助 *qǐ lái chéng wéi wǒ de bāng zhù*) in the initial draft. The same principle might also apply to v. 3d, i.e., replacing 'I am your salvation' with 'I will save you', as in NIrV, an easy English version comprehensible for children. However, in order to make this colon rhyme with v. 3c in Chinese, 'I/me' was put at the end of the colon and the noun 'your salvation' was retained. Thus, '說 *shuō* (say)' in v. 3c rhymes with '我 *wǒ* (me)' in v. 3d. Though the translation of the subject אֲנִי is put at the end of the colon, it is emphasized by the Chinese expression '就是我 *jiù shì wǒ* (It is me [who save you]).

➢ In the Hebrew text of this section, there are יִ (v. 1a), יַ (vv. 1b, 3b) and יִ (vv. 2b, 3c, 3d) found at the end of the colons, which makes this section rhyme well. With a few variations, the Chinese rhyming words in IBTTV were arranged in vv. 1b (鬥 *dòu*),[23] 2b (我 *wǒ*), 3c (說 *shuō*), 3d (我 *wǒ*).

5.3.1.2 Section 2 of Ps 35 (vv. 4-8)

The psalmist's expectations of retribution for the enemies are delineated in this section, where נֶפֶשׁ occurs in vv. 4 and 7.

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[23] In Mandarin Phonetic Symbols, the end component of 鬥 *dòu* is 'ㄡ *ou*', whose pronunciation is very similar to that of the end component 'ㄛ *o*' in 我 *wǒ*, 說 *shuō*. Thus, 鬥 *dòu* could be viewed as one of the rhyming words in this section.

5.3.1.2.1 The appropriate translation of נַפְשִׁ in Ps 35:4

5.3.1.2.1.1 The existing translations

In this verse, נַפְשִׁ appears to refer to '性命 *xìng mìng* (physical life)'[24] in all prominent Chinese versions with two different expressions for the combination of בקשׁ and נַפְשִׁ: '尋索我命 *xún suǒ wǒ mìng* (seek my life)' (CUV, RCUV, CNV, LZZ, CNET) and '殺我 *shā wǒ* (to kill me)' (TCVRE, CCB, DCT).

5.3.1.2.1.2 The exploration/discussion/comment of the IBTT

This section describes the psalmist's retributive expectations regarding the enemies who contend with him and fight against him, trying to defeat him and even take his life (v. 1). This is supported by v. 7, where a deadly pit of netting is prepared for the psalmist, and by v. 17, where the enemies, like lions, anticipate his destruction. Thus, the very thing that the enemies earnestly seek (בקשׁ) here is the psalmist's physical life (נַפְשִׁ). Such severe threat without reason (vv. 7, 11, 15, 19) forces the psalmist to expect Yahweh's punishment on the wicked.

The literal translation for מְבַקְשֵׁי נַפְשִׁי is '那尋索我命的 *nà xún suǒ wǒ mìng de* (those seek my life)'. However, the expression '尋索我命 *xún suǒ wǒ mìng* (seek my life)' was generally difficult for grade 1 students. The following rendering is preferable, i.e., '那些要取我性命的人 *nà xiē yào qǔ wǒ xìng mìng de rén* (those who want to take my physical life)'.

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[24] In Chinese, 性命 *xìng mìng* refers specifically to physical or bodily life. 生命 *shēng mìng* is related to life in general.

5.3.1.2.2 The appropriate translation of נֶ֫פֶשׁ in Ps 35:7

5.3.1.2.2.1 The existing translations

Falling within the same section (vv. 4-8), נֶ֫פֶשׁ in v.7 seems also to refer to '性命 *xìng mìng* (physical life)' in the majority of prominent Chinese versions except for TCVRE, CCB, DCT, which take the meaning '我 *wǒ* (me)'.

5.3.1.2.2.2 The exploration/discussion/comment of the IBTT

In the beginning of this section (v. 4), the enemies are delineated as those who seek the psalmist's life. It is reasonable to infer that the 'pit of netting' (שַׁ֥חַת רִשְׁתָּ֑ם) the enemies dig and hide (v. 7) is intended for capturing the psalmist. In this trap, his physical life will be in danger. The unusual rhetorical construction of שַׁ֫חַת 'pit' and רֶ֫שֶׁת 'net' is used to accentuate the danger which the enemies impose on the psalmist (Goldingay 2006:493).This implies that the 'pit of netting' itself is deadly; it may lead to the death of anyone who falls into it.

At first glance, נֶ֫פֶשׁ as 'corpse' is another possible translation in this text, i.e., the enemies dig the pit for the psalmist's corpse, which seems to further indicate the enemies' malice and their determination to take the psalmist's life. Nonetheless, this would imply that the psalmist is killed before being put in the pit. In other words, the pit is dug just for placing a dead body, not for causing death. If this is the case, the enemies do not need to hide the pit and maliciously design a 'pit of netting', a deadly trap for the psalmist, which contradicts the description of v. 7a: 'they *hid the pit of their net* for me'.

In brief, נֶ֫פֶשׁ as '性命 *xìng mìng* (physical life)' is the most appropriate rendering in this verse.

5.3.1.2.3 The version readable for all generations by the IBTT through LiFE

Section 2 (vv. 4-8): The expectations of retribution for the enemies	
IBTTV	**The initial draft**
04b. 讓那<u>些要取</u>我<u>性命</u>的人， *ràng nà **xiē yào qǔ** wǒ **xìng mìng** de **rén**，* Let those who **want to take my physical life**	讓那~~尋索~~我命的， *ràng nà **xún suǒ** wǒ mìng de，* Let those who **seek my life**
04a. <u>丟臉到抬不起頭</u>； ***diū liǎn dào tái bù qǐ tóu** ；* **lose their face, that they cannot lift up their head**；	~~蒙羞受辱~~； ***méng xiū shòu rǔ**；* **be put to shame and be disgraced**;
04d. 讓那<u>些</u>設計害我的人， *ràng nà **xiē** shè jì hài wǒ de **rén**，* let those who plan my disaster	讓那設計害我的， *ràng nà shè jì hài wǒ de，* let those who plan my disaster
04c. 慚愧<u>到想要逃走</u>。 *cán kuì **dào xiǎng yào táo zǒu** 。* be ashamed, that **they want to run away**.	~~退後~~慚愧。 ***tuì hòu** cán kuì。* **be turned back** and be ashamed.
05a. 讓他們像<u>稻米的殼被風</u>[吹散]， *ràng tā men xiàng **dào mǐ de ké bèi fēng** [chuī sàn]，* Let them be like **the husks of rice that the wind [drives away]**,	讓他們像~~風前的糠秕~~， *ràng tā men xiàng **fēng qián de kāng bǐ**，* Let them be like **chaff before the wind**,
05b. 有耶和華的<u>天使趕走</u>[他們]。 *yǒu yē hé huá de **tiān shǐ gǎn zǒu** [tā men]。* with the **angel** of the LORD **driving** [them] away.	有耶和華的~~使者趕逐~~[他們]。 *yǒu yē hé huá de **shǐ zhě gǎn zhú** [tā men]。* with the **messenger** of the LORD **thrusting** [them] away.
06a. 讓他們的路又暗又滑， (Same as the right column)	讓他們的路又暗又滑， *ràng tā men de lù yòu àn yòu huá，*

	Let their path be dark and slippery,
06b. 有耶和華的**天使**追趕他們。 *yǒu yē hé huá de **tiān shǐ** zhuī gǎn tā men*。 with the **angel** of the LORD pursuing them.	有耶和華的**使者**追趕他們。 *yǒu yē hé huá de **shǐ zhě** zhuī gǎn tā men*。 with the **messenger** of the LORD pursuing them.
07a. 因為**沒有原因**地，他們為我**藏**了網羅的坑， *yīn wéi **méi yǒu yuán yīn** dì，tā men wéi wǒ **cáng le** wǎng luó de kēng*， For **without reason** they **hid** the pit of their net for me;	因**無故**地他們為我**暗藏**網羅的坑， *yīn **wú gù** dì tā men wéi wǒ **àn cáng** wǎng luó de kēng*， For **without reason** they **hid** the pit of their net for me;
07b. **沒有原因**地，他們為我的性命挖[坑]。 ***méi yǒu yuán yīn** dì，tā men wéi wǒ de xìng mìng wā [kēng]*。 **without reason** they dug [it] for my physical life.	**無故**地他們為我的性命挖[坑]。 ***wú gù** dì tā men wéi wǒ de xìng mìng wā [kēng]*。 **without reason** they dug [it] for my physical life.
08a. 讓**災難**在他還不知道的時候臨到他， *ràng **zāi nán** zài tā hái bù zhī dào de shí hòu lín dào tā*， Let **disaster** come upon him when he does not expect it;	讓**災禍**在他還不知道的時候臨到他， *ràng **zāi huò** zài tā hái bù zhī dào de shí hòu lín dào tā*， Let **disaster** come upon him when he does not know it;
08b. 讓他所**藏**的網羅纏住他， *ràng tā suǒ **cáng** de wǎng luó chán zhù tā*， let the net he **hid** catch him;	讓他所**暗設**的網羅纏住他， *ràng tā suǒ **àn shè** de wǎng luó chán zhù tā*， let the net he **hid** catch him;
08c. 讓他陷入**災難**！ *ràng tā xiàn rù **zāi nán**！* let him fall into **disaster**!	讓他陷入**災禍**！ *ràng tā xiàn rù **zāi huò**！* let him fall into **disaster**!

Notes

➤ In Hebrew, the two halves of v. 4 exhibit the same syntactic surface structure.[25] Each half comprises a pair of jussives of related meaning, followed by a participial phrase delineating the subject. Moreover, this tetracolon rhymes neatly: v. 4a rhymes with v. 4c (וּ); v. 4b with v. 4d (יֹ). Of the finite verbs, one (סוּג) is related to the actual unsuccessful attack: 'turn back'; three (חפר, כלם, בושׁ) are all related to the consequence: shame (Goldingay 2006:492).

The initial draft for the three finite verbs associated with shame was generally difficult for grade 1 students. The first two in v. 4a, i.e., '蒙羞 *méng xiū* (be put to shame)' and '受辱 *shòu rǔ* (be disgraced)', were replaced with easier phrases; the third in v. 4c, i.e., 'be ashamed *cán kuì* (慚愧)' was retained since it could be grasped through the parallelism of vv. 4a and 4c.[26] Thus, '丟臉 *diū liǎn* (lose their face)', a common Chinese expression for shame, was substituted for '蒙羞 *méng xiū* (be put to shame)'; '抬不起頭 *tái bù qǐ tóu* ([they] cannot lift up [their] head)', a Chinese saying for disgrace, was substituted for '受辱 *shòu rǔ* (be disgraced)'.

In v. 4c, '退後 *tuì hòu* (be turned back)' was replaced with '想要逃走 *xiǎng yào táo zǒu* ([they] want to run away)'. This is because the phrase can not only interpret 'be turn back' well, but also make this colon rhyme with its parallel colon (v. 4a). Accordingly, IBTTV has rhyming words 頭 *tóu* and 走 *zǒu* in v. 4a and v. 4c respectively. It also has '人 *rén* (people)' at the end of both v. 4b and v. 4d.

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[25] Berlin (2008:53) classifies this as syntactic parallelism with no transformation.
[26] The IBTT maintained that in view of translating through the LiFE approach, a difficult but beautiful and poetic word or phrase could be kept if the context can explain it well.

Thus, the revised translations by the IBTT correspond to the Hebrew text as a rhyming tetracolon.

The word order in this tetracolon needs to be rearranged as v. 4b→v. 4a→v. 4d→v. 4c. in Chinese translation.

➢ The '糠秕 *kāng bǐ* (chaff)' in v. 5 is such a difficult phrase that even some adult participants failed to pronounce it correctly. Its explanation might work well, i.e., the husks of grain. However, the '穀物 *gǔ wù* (grain)' is not easy for grade 1 students. Thus, a more specific description is needed, such as the husks of rice or wheat, two staple crops in China. The former '稻米的殼 *dào mǐ de ké* (the husks of rice)' was chosen by the IBTT.

The simile 'like chaff before the wind' was generally difficult for children to perceive as well. Thus, 'that the wind drives away' was added to make the simile easier to grasp: '像稻米的殼被風吹散 *xiàng dào mǐ de ké bèi fēng chuī sàn* (like the husks of rice that the wind drives away)'.

➢ After the simile in v. 5a, the metaphor in v. 6a more directly and forcefully[27] describes the fate of the enemies. The metaphors חֹשֶׁךְ 'dark' and חֲלַקְלַקֹּת 'slippery'[28] mean that the enemies will be 'confused and hindered as they try to flee and do not find an easy way' (Ross 2011:767). The Chinese counterparts for the metaphors, i.e., '又暗又滑 *yòu àn yòu huá* (dark and slippery)', was generally understood by grade 1 students.

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[27] Wendland (2002:142) notes that a metaphor 'functions in much the same way as a simile, except more directly and thus often more forcefully'.

[28] In biblical Hebrew, the doubling of the final two root letters, e.g., חֲלַקְלַק, indicates intensity (Ḥakham 2003, 1:266).

➢ In v. 7, 網子 *wǎng zǐ* is an easier rendering for רֶשֶׁת 'net', but it fails to convey the idea that the net here is designed for catching something, i.e., the psalmist. This can be expressed well by the Chinese phrase '網羅 *wǎng luó* (net)'[29], but it is generally difficult for young readers. However, this could be compensated by illustrations (top left: by a 8-year-old boy, top right: by an 11-year-old boy, bottom: by a 13-year-old girl).

WinaLu

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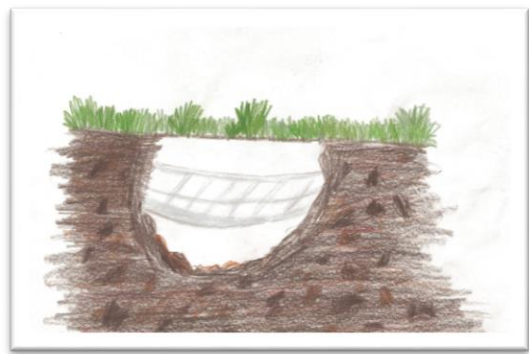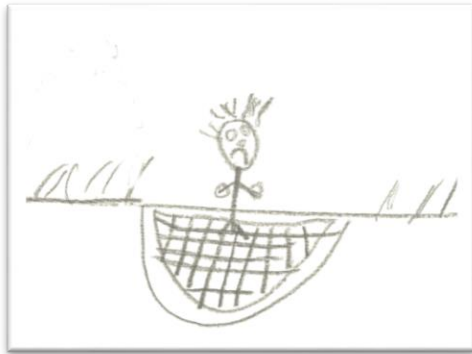
[29] '羅 *luó*' in Chinese means 'to snare birds with a net' (Dr. eye electronic Chinese dictionary)

➢ V. 8 abruptly shifts from employing the plural for the enemies to referring to a single individual, who is presumably representative of them all, making the psalm more *vivid* (Alter 2007:122; Goldingay 2006:493). According to Berlin (2008:44), this is a kind of morphological parallelism (contrast in number), which might serve as a rhetorical marker of the end of the section.

To make the psalm more *vivid* as noted above, the IBTT decided to retain the singular collective sense here after the poetic device used was explained.

➢ Challenging words or phrases can here be replaced by easier ones in this section: '使者 *shǐ zhě* (messenger)'➔ '天使 *tiān shǐ* (angel)', '趕逐 *gǎn zhú* (thrusting away)'➔ '趕走 *gǎn zǒu* (driving away)' (vv. 5-6); '無故 *wú gù* (without reason)'➔ '沒有原因 *méi yǒu yuán yīn* (without reason)', '暗藏 *àn cáng* (hid)'➔ '藏了 *cáng le* (hid)' (v. 7); '災禍 *zāi huò* (disaster)'➔ '災難 *zāi nán* (disaster)', '暗設 *àn shè* (hid)'➔ '藏 *cáng* (hid)' (v. 8).

➢ This section (vv. 4-8) demonstrates an envelop structure. In v. 4, the enemies are planning the psalmist's 'disaster' (רָעָה). In v. 8, the psalmist hopes that the enemies can fall into 'disaster' (שׁוֹאָה). Thus, רָעָה 'disaster' of v. 4 and שׁוֹאָה 'disaster' of v. 8 respectively mark the beginning and the ending of the same discourse unit (Wilson 2002:580). The envelop structure is obvious in Hebrew text since both words are arranged in the last colon of their respective verses. In Chinese translation, the colon where רָעָה 'disaster' is located needs to be switched to the middle of the verse, but the envelop structure is still discernible.

5.3.1.3 Section 3 of Ps 35 (vv. 9-10)

This section is related to the psalmist's promise to praise Yahweh for deliverance. The word נַפְשִׁי occurs once (v. 9).

5.3.1.3.1 The appropriate translation of נַפְשִׁי in Ps 35:9

5.3.1.3.1.1 The existing translations

Though well-known English versions, such as NIV1984 (and its revised edition of 2011), NASB1995, ESV, NRSV, and KJV, translate נַפְשִׁי as 'my soul' here (an unfortunate translation as Brueggemann argues, see §4.2.1), Chinese versions understand it as '我的心 *wǒ de xīn* (my heart)' or '我 *wǒ* (I)'. The former is found in CUV, RCUV, CNV, LZZ; the latter in TCVRE, CCB, CNET, DCT.

5.3.1.3.1.2 The exploration/discussion/comment of the IBTT

This section (vv. 9-10) is an abrupt shift [30] from the preceding retributive expectations to out-loud rejoicing. Such joy and delight result from the psalmist's trust in Yahweh in general (v. 9a), his deliverance in particular (v. 9b). The psalmist's intensity of delightful feelings here can't be expressed faithfully by the renderings of נַפְשִׁי as '我的心 *wǒ de xīn* (my heart)'[31] or '我 *wǒ* (I)' in the existing Chinese versions. נַפְשִׁי as '我整個人 *wǒ zhěng gè rén* (my whole being)' is a more appropriate translation since it indicates that not only the psalmist's heart, but also his body, his whole being feels delightful. It conveys the psalmist's intensity of

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[30] The abrupt shift here serves several purposes: 'First, it contrasts the acts of the one praying [with] the enemies who harm without cause. Second, it serves as an additional reason or motivation for God to save the one who has trust in God's grace and power. Finally, it is the way [believers] under stress react' (Tanner 2014:336).

[31] As discussed in Chapter 4, the semantic fields of נֶפֶשׁ and לֵבָב overlap, i.e., both of them can be employed to express the feeling/will/thought of a person, but the former strongly conveys the *intensity* of such feeling/will/thought. More discussions, see §4.2.4.4 and §4.6.

feelings more strongly. This is further substantiated by the parallel כָּל עַצְמוֹתַי '我 所有的骨頭 *wǒ suǒ yǒu de gǔ tóu* (all my bones)' in v.10. When עֶצֶם 'bone', a figure of the seat of emotions as well, is employed parallel to נֶפֶשׁ 'the whole being', it may imply the entire person (Allen 1999:690) (a synecdoche of part-whole relation).

5.3.1.3.2 The version readable for all generations by the IBTT through LiFE

Section 3 (vv. 9-10): The promise to praise Yahweh for deliverance	
IBTTV	**The initial draft**
09a. 但我整個人在耶和華裡面歡喜， (Same as the right column)	但我整個人在耶和華裡面歡喜， *dàn wǒ zhěng gè rén zài yē hé huá lǐ miàn huān xǐ，* But my whole person will rejoice in Yahweh,
09b. 在祂的救恩中快樂。 (Same as the right column)	在祂的救恩中快樂。 *zài tā de jiù ēn zhōng kuài lè。* and delight in his salvation.
10a. 我**整個人**都說： *wǒ zhěng gè rén dōu shuō：* **My whole person** will say,	我**所有的骨頭**說： *wǒ suǒ yǒu de gǔ tóu shuō：* **All my bones** will say,
10b.「耶和華啊，誰能像你— (Same as the right column)	「耶和華啊，誰能像你— 「*yē hé huá ā，shuí néng xiàng nǐ*— 'Yahweh, who is like You--
10c. 搭救**弱小**的人脫離那比他**強大**的， *dā jiù ruò xiǎo de rén tuō lí nà bǐ tā qiáng dà de，* delivering a **weak** person from someone **stronge**r than him,	搭救**弱勢**的人脫離那比他**強壯**的， *dā jiù ruò shì de rén tuō lí nà bǐ tā qiáng zhuàng de，* delivering a **weak** person from someone **stronger** than him,
10d. **弱小**需要的人脫離那**搶**他的?」 *ruò xiǎo xū yào de rén tuō lí nà qiǎng tā de?」* a **weak** and needy person from someone who **robs** him?'	**弱勢**需要的人脫離那**搶奪**他的?」 *ruò shì xū yào de rén tuō lí nà qiǎng duó tā de?」* a **weak** and needy person from someone who **robs** him?'

Notes

➢ Generally speaking, replacing abstract nouns with verbs would make a translation easier for young readers, but this cannot be applied to each occurrence due to, for example, poetic or rhythmic considerations. This is the case here.

The abstract noun יְשׁוּעָה 'salvation', a challenging word for children, occurs in both v. 3 and v. 9. In the former case, יְשׁוּעָה as a noun was retained for the sake of rhyme (see §5.3.1.2). Here, יְשׁוּעָה as a noun was also kept on account of its parallel יָהוֶה 'Yahweh' as a noun. Difficult though it might be, 'salvation' here could be understood by children with the help of the specific descriptions of God's deeds of salvation in the following cola (vv. 10c, 10d).

➢ In v. 10a, the literal translation '我全身的骨頭要說 *wǒ quán shēn de gǔ tóu yào shuō* (all my bones will say)' could hardly be grasped by children because bones cannot speak, said a grade 1 student. A 42 year-old adult pointed out that an illustration of dancing bones that praise God next to the verse might help. However, this probably causes some negative associations among children. An 11 year-old boy stated that God will strike those praising him with lightning (since only bones are seen, rather than a whole person).

Actually, in line with the Israelites, the Chinese people also regard the 'bone' as the seat of feeling or thought,[32] but its usage as a subject that can speak is not

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[32] Such as 恨之入骨 *hèn zhī rù gǔ* (to hate somebody to the bone), which indicates that the hatred is very extreme; 刻骨铭心 *kè gǔ míng xīn* (engraved in the bones and printed on the heart), which refers to something unforgettable.

a common Chinese expression. Here, Allen's argument on the parallelism of עֶצֶם 'bone' and נֶפֶשׁ 'the whole being' noted above is helpful: when the former parallels the latter, it denotes 'the entire person' (整個人 *zhěng gè rén*) as well. Thus, both נֶפֶשׁ and עֶצֶם here were rendered as '整個人 *zhěng gè rén* (the whole person)', which, nonetheless, fails to reflect the rhetorical beauty in the parallelism of the Hebrew poetry.

➤ In v. 10c, עָנִי 'weak' parallels חָזָק 'strong' (contrast in meaning). The Chinese translations in the initial draft, i.e., '弱勢 *ruò shì* (weak)' and '強壯 *qiáng zhuàng* (strong)', were generally difficult for children. After brainstorming, a grade 1 student suggested easier substitute phrases, i.e., '弱小 *ruò xiǎo* (weak)' and '強大 *qiáng dà* (strong)' respectively. This makes the contrast even more obvious since '弱 *ruò* (weak)' is the opposite of '強 *qiáng* (strong)', and '小 *xiǎo* (small)' the opposite of '大 *dà* (big)'.

➤ עָנִי 'the weak' with the מִן expressions (v. 10c) parallels the hendiadys[33] of עָנִי 'the weak' and אֶבְיוֹן 'the needy' with the מִן expressions (v. 10d). The מִן 'from' expressions identify the stronger ones (v. 10c), even more specifically, the one who robs (v. 10d), from whom the vulnerable people need rescue (Goldingay 2006:494). There is no difficulty in translating the parallelism here into Chinese.

➤ In v. 10d, the challenging phrase '搶奪 *qiǎng duó* (rob)' was replaced by the shorter '搶 *qiǎng* (rob)'.

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[33] Hendiadys is related to 'the expression of *one* idea through two formally coordinate terms' (Ross 2011:105; emphasis added). Thus, the hendiadys of עָנִי 'the weak' and אֶבְיוֹן 'the needy' is to express a single idea: 'the weak person who is therefore needy' (Goldingay 2006:494). The word pair is also found in Pss 37:14; 40:17; 70:5, etc.

5.3.1.4 Section 4 of Ps 35 (vv. 11-16)

The psalmist's lament over the enemies repaying good for evil is the main theme of section 4 with two appearances of the word נֶפֶשׁ (vv. 12, 13).

5.3.1.4.1 The appropriate translation of נֶפֶשׁ in Ps 35:12

5.3.1.4.1.1 The existing translations

Similar to the case in Ps 35:3, נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)' and 'soul' in CUV and NIV1984 respectively have been revised as '我 *wǒ* (me)' in their new editions, i.e., RCUV and NIV2011. The rest of the prominent Chinese versions regard נֶפֶשׁ as '我 *wǒ* (me)' except for CNET, where it is viewed as '我身 *wǒ shēn* (my body)'.

5.3.1.4.1.2 The exploration/discussion/comment of the IBTT

This verse is within the section spelling out the psalmist's lament over the enemies repaying evil for good. Of the evil things the enemies impose on the psalmist, one is to leave him like someone who has lost children. נַפְשִׁי as first personal pronoun here can appropriately indicate an independent individual who has lost family members.

5.3.1.4.2 The appropriate translation of נֶפֶשׁ in Ps 35:13

5.3.1.4.2.1 The existing translations

Here, CUV, RCUV, CNV regard נֶפֶשׁ as '心 *xīn* (heart)'. LZZ understands it as '自己 *zì jǐ* (self)'. No obvious corresponding renderings for נֶפֶשׁ are found in TCVRE, CCB, CNET, DCT. It is worth noting that though CNV translates נֶפֶשׁ as '心 *xīn* (heart)' in this passage, it views נֶפֶשׁ as '身體 *shēn tǐ* (body)' in Isa 58:3, where fasting is also associated with the affliction of one's own body (刻苦己身 *kè kǔ jǐ*

shēn). Along with CNV, CCB has נֶפֶשׁ as '身體 *shēn tǐ* (body)' in Isa 58:3 even if it does not translate נֶפֶשׁ with this meaning here.

5.3.1.4.2.2 The exploration/discussion/comment of the IBTT

Contrary to the enemies' wicked conduct, the psalmist repays good for evil by showing true empathy for the sick enemies: wearing sackcloth (v.13a), fasting (v. 13b), and praying (v. 13c) to draw 'God's attention to their need' (Goldingay 2006:496). In v. 13b, the psalmist afflicts his נֶפֶשׁ by means of fasting.

Since humans are both physical and psychological creatures, it would be strange only to feel sorrow, but not to express it by, for example, abstaining from food which affects the body (cf. Goldingay 2006:496). Indeed, when fasting to show empathy and praying for others, the body suffers. Therefore, נֶפֶשׁ as '身體 *shēn tǐ* (body)' is a more appropriate translation in this text.

5.3.1.4.3 The version readable for all generations by the IBTT through LiFE

Section 4 (vv. 11-16): The lament over the enemies repaying good for evil (Ross 2011:769)	
IBTTV	**The initial draft**
11a. 兇惡的證人起來， (Same as the right column)	兇惡的證人起來， *xiōng è de zhèng rén qǐ lái，* Violent witnesses arise;
11b. 一**直問**我所不知道的事。 ***yī zhí wèn** wǒ suǒ bù zhī dào de shì。* they **continually ask** me about things I do not know.	**盤問**我所不知道的事。 ***pán wèn** wǒ suǒ bù zhī dào de shì。* they **cross-question** me about things I do not know.
12a. 他們對我以惡報善， (Same as the right column)	他們對我以惡報善， *tā men duì wǒ yǐ è bào shàn，* They repay me evil for good,

12b. 使我**痛苦得**像失去孩子。 *shǐ wǒ **tòng kǔ dé** xiàng shī qù hái zǐ。* and leave me **in pain** like one who has lost children.	使我像失去孩子。 *shǐ wǒ xiàng shī qù hái zǐ。* and leave me like one who has lost children.
13a. 但是我，在他們生病的時候，**我穿麻衣**[表示傷心]； *dàn shì wǒ，zài tā men shēng bìng de shí hòu，**wǒ chuān má yī [biǎo shì shāng xīn]**；* But I, when they were sick, **wore sackcloth [to show my sorrow]**;	但是我，在他們生病的時候，**我的穿著是麻衣**； *dàn shì wǒ，zài tā men shēng bìng de shí hòu，**wǒ de chuān zhe shì má yī**；* But I, when they were sick, **my clothing was sackcloth**;
13b. 我不吃東西來使我的身體受苦； *wǒ **bù chī dōng xī** lái **shǐ wǒ de shēn tǐ shòu kǔ**;* I **stopped eating food to cause pain to my body**;	我以禁食來刻苦己身； *wǒ **yǐ jìn shí** lái **kè kǔ jǐ shēn**；* I **afflicted my body with fasting**;
13c. **我所求的都**回到我自己的懷中。 ***wǒ suǒ qiú de dōu** huí dào wǒ zì jǐ de huái zhōng。* **what I plead** kept returning to my bosom.	**我的禱告**回到我自己的懷中。 ***wǒ de dǎo gào** huí dào wǒ zì jǐ de huái zhōng。* **my prayer** kept returning to my bosom.
14a. **好像**[哀悼]我的朋友兄弟，**我傷心地來回走著**； ***hǎo xiàng** āi dào wǒ de péng yǒu xiōng dì，**wǒ shāng xīn dì lái huí zǒu zhe**；* **As if** [mourning] for my friend or brother, **I walked about sadly**;	宛如[哀悼]我的朋友兄弟，**我來回踱步**； ***wǎn rú [āi dào]wǒ de péng yǒu xiōng dì，wǒ lái huí duó bù;*** **As if** [mourning] for my friend or brother, **I walked about**;
14b. **好像**哀悼[我的]母親，**我非常傷心地跪著**。 ***hǎo xiàng** āi dào wǒ de mǔ qīn，**wǒ fēi cháng shāng xīn dì guì zhe**。* **as if** mourning for [my] mother, **I bowed down very sadly**.	宛如哀悼[我的]母親，**我陰鬱地跪下**。 ***wǎn rú** āi dào [wǒ de]mǔ qīn，**wǒ yīn yù dì guì xià**。* **as if** mourning for [my] mother, **I bowed down, gloomy**.

15a. 我跌倒時，他們卻歡喜，**聚在一起**； *wǒ diē dǎo shí，tā men què huān xǐ，**jù zài yī qǐ**；* But when I stumbled, they rejoiced and **gathered together**;	我跌倒時，他們卻歡喜、**聚集**； *wǒ diē dǎo shí，tā men què huān xǐ、**jù jí**；* But when I stumbled, they rejoiced and **gathered together**;
15b. 他們**聚在一起**反對我； *tā men **jù zài yī qǐ** fǎn duì wǒ；* they **gathered together** against me;	他們**聚集**反對我； *tā men **jù jí** fǎn duì wǒ；* they **gathered together** against me;
15c. 我並不認識那些攻擊我的人； *wǒ **bìng bù rèn shí nà xiē gōng jī wǒ de rén**；* I **did not know those who attacked me**；	我所不認識的攻擊者 *wǒ **suǒ bù rèn shí de gōng jī zhě** **assailants** I **did not know**
15d. **他們**撕裂我，並不停止。 ***tā men** sī liè wǒ，bìng bù tíng zhǐ。* **they** tore at me without ceasing.	撕裂我，並不停止。 *sī liè wǒ，bìng bù tíng zhǐ。* tore at me without ceasing.
16a. 像那最不敬虔、**不正直的嘲笑者**， *xiàng nà zuì bù jìng qián、**bù zhèng zhí de cháo xiào zhě**，* As the most ungodly **dishonest mockers**,	像那最不敬虔、**彎曲的嘲弄者** *xiàng nà zuì bù jìng qián、**wān qǔ de cháo nòng zhě*** As the most ungodly **twisted mockers**
16b. 他們向我咬牙切齒。 *tā men xiàng wǒ yǎo yá qiē chǐ。* they grind their teeth against me.	他們向我咬牙切齒。 *tā men xiàng wǒ yǎo yá qiē chǐ。* they grind their teeth against me.

Notes

➢ In v. 12b, the psalmist's emotion 'pain' was added to make the verbless clause more explicit for children: 'and leave me [in pain] like one who has lost children'.

➢ In the Hebrew text, v. 11b and v. 12b rhyme (י֫). In IBTTV, the 事 *shì* and the 子 *zǐ* at the end of vv. 11b and 12b respectively can be viewed as rhyming words since their pronunciations are very close.

➢ In Chinese traditional custom, when any immediate family member dies, one needs to wear mourning clothes made of flax or hemp. This is so-called '披麻帶孝 *pī má dài xiào*', which seems to be similar to the mourning image portrayed in v. 13a even though no one has died. However, for grade 1 students who have no such experiences, it is hardly easy to grasp the implication of wearing sackcloth,[34] 'a piece of clothing worn by people in times of sorrow and mourning' (Koehler et al. 1994–2000:1350). Thus, the IBTT added the phrase 'to show my sorrow' (表示傷心 *biǎo shì shāng xīn*) right after the 'sackcloth'.

Besides, the verbless clause 'my clothing was sackcloth' (לְבוּשִׁי שָׂק) was replaced by 'I wore sackcloth' (我穿麻衣 *wǒ chuān má yī*) since the verb clause is more understandable for children.

➢ In the last colon of v. 13, the expression 'my prayer kept returning to my bosom' is ambiguous. It occurs only here (Goldingay 2006:496). There is considerable disagreement over the meaning of this clause (Bratcher and Reyburn 1991:334), for example, 'his prayer was continual'[35] (the verb is progressive yiqtol); 'his prayer was with humility'; 'his prayer might redound to his own advantage'; or 'the prayer would return either unanswered or as a blessing (cf. Matt 10:33)' (Ross 2011:770). No matter how diverse the interpretations are, it is clear that the psalmist prays for his sick enemies (ibid.).

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[34] Sackcloth (שָׂק) refers to 'a large woven cloth, usually woven from goat-hair, and therefore usually black in the East' (Koehler et al. 1994-2000:1350).

[35] A similar interpretation is from Ḥakham (2003, 1:268), who explains this clause graphically: 'Those who engage in earnest prayer often bend their heads and place their hands upon their hearts, so that the prayers that leave their mouths return, as it were, to their bosoms. The psalmist means to say: I would pray at length for their recovery'.

The ambiguity of this colon also perplexed the IBTT. Since there is no right answer here, the ambiguity was retained with slight adjustment in wording by replacing 'my prayer' with a more explicit expression: 'what I plead' (kept returning to my bosom).

➢ At first glance, v. 14 appears to be somewhat difficult (due to the ellipsis of words in both cola). However, the meaning of this verse is made explicit when the syntactic parallelism is recognized.

For the purpose of stress, the כְּ prepositional phrases in both cola of v. 14 are arranged before the verbs. Thus, the syntactic structure in this bicola works aba'b' (Goldingay 2006:497): prepositional phrase + verb // prepositional phrase + verb. This syntactic parallelism might indicate the ellipsis of אָבֵל 'one mourning' in the first colon and the ellipsis of לִי 'to me' in the second colon. Thus, 'the expression "one mourning" in the second colon explains the [כְּ] expression in the first (lit., "like [one mourning] a friend, like [one mourning] a brother")' (ibid.). The second כְּ prepositional phrase 'intensifies the first, with its reference not merely to one mourning a friend or brother' (ibid.), but also to one mourning one's mother.

This Hebrew syntactic parallelism was presented in the initial draft by the researcher, but the diction was generally difficult for young readers, such as '宛如 *wǎn rú* (as if)', '哀悼 *āi dào* (mourning)', '陰鬱的 *yīn yù de* (gloomy)'. Therefore, the draft needs to be made easier, but the syntactic parallelism should remain. With some adjustments, the IBTT translated this verse as follows:

好像哀悼我的朋友兄弟，我傷心地來回走著；

hǎo xiàng āi dào wǒ de péng yǒu xiōng dì，wǒ shāng xīn dì lái huí zǒu zhe：

As if [mourning] for my friend or brother, I walked about sadly;

好像哀悼我的母親，我非常傷心地跪著。

hǎo xiàng āi dào wǒ de mǔ qīn，wǒ fēi cháng shāng xīn dì guì zhe。

as if mourning for [my] mother, I bowed down very sadly.

Here, the easier phrase '好像 *hǎo xiàng* (as if)' was substituted for '宛如 *wǎn rú* (as if)'. '哀悼 *āi dào* (mourning)', a challenging phrase, was retained with the help of the exegetical addition '傷心地 *shāng xīn dì* (sadly)' in the second half of v. 14a. The very difficult phrase '陰鬱的 *yīn yù de* (gloomy)' was employed to intensify the sadness of the psalmist, so the IBTT replaced it with '非常 *fēi cháng* (very)': very sadly (v. 14b).

The Hebrew text has the rhyming ‏יֹ‎ in the end of vv. 13b, 14a, 14b; IBTTV has the 著 *zhe* at the end of vv. 14a, 14b.

➤ In v.16b, though the Chinese idiom '咬牙切齒 *yǎo yá qiē chǐ* (grinding one's teeth)' is not easy for grade 1 students, it was preserved with the help of the illustration by a 7-year-old girl.[36] This is, on the one hand, to maintain the rhetorical beauty of the poetry; on

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[36] This girl was the one who helped the researcher perceive more about what is understandable for grade 1 students before the formal translation exercise. She was not included in the IBTT.

the other hand, to make this colon rhyme with v. 15d (齒 *chǐ* and 止 *zhǐ* respectively).[37]

It is noteworthy that no rhyme is found in vv. 15-16 in the Hebrew text, but the IBTT grasped any possible opportunity in making the translated poetry rhyme.[38] This makes the Chinese renderings easier for children to chant or memorize.

➤ Here are some more challenging words or phrases being replaced by easier ones in this section: '盤問 *pán wèn* (cross-question)'→ '一直問 *yī zhí wèn* (continually ask)' (v. 11); '禁食 *jìn shí* (fasting)'→ '不吃東西 *bù chī dōng xī* (stopped eating food)', '刻苦己身 *kè kǔ jǐ shēn* (afflicted my body)'→ '使我的身體受苦 *shǐ wǒ de shēn tǐ shòu kǔ* (to cause pain to my body' (v. 13); '聚集 *jù jí* (gathered together)'→ '聚在一起 *jù zài yī qǐ* (gathered together)', '攻擊者 *gōng jī zhě* (assailants)'→ '攻擊我的人 *gōng jī wǒ de rén* (those attacked me)' (v. 15); '彎曲 *wān qǔ* (twisted)'→ '不正直 *bù zhèng zhí* (dishonest)', '嘲弄者 *cháo nòng zhě* (mockers)'→ '嘲笑者 *cháo xiào zhě* (mockers)' (v.16).

5.3.1.5 Section 5 of Ps 35 (v. 17)

This section describes the psalmist's lament on the need for divine deliverance. There is one occurrence of נֶפֶשׁ.

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[37] The pronunciations of 止 *zhǐ* and 齒 *chǐ* are very similar, though the Mandarin Phonetic Symbols of these two words are not identical.

[38] This could be regarded as applying the principle of 'compensation', where certain TL artistic-rhetorical features are inserted into the translation to supply what may have been lost from the ST elsewhere.

5.3.1.5.1 The appropriate translation of נֶפֶשׁ in Ps 35:17

5.3.1.5.1.1 The existing translations

נֶפֶשׁ as '性命 *xìng mìng* (physical life)' in RCUV of 2010 is substituted for נֶפֶשׁ as '靈 魂 *líng hún* (spirit-soul)' in CUV. In accordance with RCUV, CNV and CCB relate נֶפֶשׁ to '性命 *xìng mìng* (physical life)'. It is perceived as '我 *wǒ* (me)' in LZZ, TCVRE, CNET, DCT.

5.3.1.5.1.2 The exploration/discussion/comment of the IBTT

One possible meaning of נַפְשִׁי here is '我的全人 *wǒ de quán rén* (my whole person)' in that the psalmist is under attack, both physically (e.g., physical attack in vv. 4, 7) and psychologically (e.g., verbal attack in vv. 15, 20-21). Thus, the psalmist is pleading with God to rescue his 'whole person' (every aspect of his life, including reputation) from the enemies' ravages. However, when considering the parallelism of נַפְשִׁי (v. 17b) and יְחִידָתִי 'my only life' (v. 17c), the most immediate context, נַפְשִׁי as '我的性命 *wǒ de xìng mìng* (my physical life) is more fitting.

5.3.1.5.2 The version readable for all generations by the IBTT through LiFE

Section 5 (v. 17): The lament on the need for divine deliverance (Ross 2011:772)	
IBTTV	**The initial draft**
17a. 主啊！你還要看多久？ (Same as the right column)	主啊！你還要看多久？ *zhǔ ā！nǐ hái yào kàn duō jiǔ?* Lord, how long will you look on?
17b. 救我的性命脫離他們的毀滅， (Same as the right column)	救我的性命脫離他們的毀滅， *jiù wǒ de xìng mìng tuō lí tā men de huì miè，* rescue my physical life from their destruction;

17c. [救]我唯一的生命脫離這獅子般的敵人！ *[jiù]wǒ wéi yī de shēng mìng tuō lí* ***zhè shī zǐ bān de dí rén*** ！ [rescue] my only life **from the enemies who are like lions**!	[救]我唯一的生命脫離獅子！ *[jiù]wǒ wéi yī de shēng mìng tuō lí* ***shī zǐ*** ！ [rescue] my only life **from the lions**!

Notes

➢ The second and third colon of v. 17 form a pair: the parallel objects and the parallel מִן expressions, in abb′a′ order (Goldingay 2006:498). The chiastic parallelism here does not work well in Chinese. Translating these two cola in aba′b′ order is more appropriate.

➢ The word כְּפִיר 'lion' is used to portray different things in the Hebrew OT. For example, Prov 19:12 says, 'A king's rage is like the roar of a lion [כְּפִיר]'. In Hos 5:14, כְּפִיר 'lion' is associated with God's punishment. Therefore, in order to avoid confusion among children, the translation 'lion' in v. 17c was combined with the enemies according to the context.

5.3.1.6 Section 8 of Ps 35 (vv. 22-26)

The psalmist's petition not to allow the false enemies to triumph is the main theme of the last section (vv. 19-21). Here, the psalmist pleads for Yahweh's judgment to humiliate the enemies. The word נֶפֶשׁ occurs once here (v. 25).

5.3.1.6.1 The appropriate translation of נֶפֶשׁ in Ps 35:25

5.3.1.6.1.1 The existing translations

CUV, RCUV, CNV, LZZ, CNET translate נֶפֶשׁ here as '心願 *xīn yuàn* (wish)'. DCT has '心意 *xīn yì* (mind)'. CCB translates נַפְשֵׁנוּ idiomatically: '我們如願以償了 *wǒ men rú yuàn yǐ cháng le* (we have our wishes fulfilled)'; TCVRE has '這正是我們所要的 *zhè zhèng shì wǒ men suǒ yào de* (This is exactly what we want)'.

5.3.1.6.1.2 The exploration/discussion/comment of the IBTT

The last section (vv. 19-21) depicts the verbal attack from the enemies. The purpose of their false accusation is to destroy the psalmist completely. This is implied by the direct speech 'we have devoured him' (בִּלַּעֲנוּהוּ) in v. 25c, a parallel of another direct speech in 25b: הֶאָח נַפְשֵׁנוּ. Given these two are closely connected, the appropriate translation of נֶפֶשׁ related to בלע 'devour' is '胃口 *wèi kǒu* (appetite)': '阿哈！[這正合]我們的胃口！ *ā hā！[zhè zhèng hé] wǒ men de wèi kǒu* (Aha, [this fits] our appetite!)'.[39]

In spite of נֶפֶשׁ 'appetite' and בלע 'devour' differ formally, they utilize the same metaphor (Goldingay 2006:501) to connote exactly what the enemies want: to completely 'destroy so there would be no trace of [the psalmist]'[40] (Ross 2011:775).

5.3.1.6.2 The version readable for all generations by the IBTT through LiFE

> Section 8 (vv. 22-26): The petition for Yahweh's righteous judgment to humiliate the enemies

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[39] In the Chinese language, '合我們的胃口 *hé wǒ men de wèi kǒu* (fit our appetite)' can be considered synonymous with '我們想要 *wǒ men xiǎng yào* (we want)'.

[40] Ḥakham (2003, 1:272) notes that the use of the metaphor בלע 'devour' to connote 'destroy' is also found in Lam 2:2, where 'Without pity the Lord has swallowed up all the dwellings of Jacob' (NIV2011).

IBTTV	The initial draft
22a. 耶和華啊！你已經看見了，求你不要 沉默； (Same as the right column)	耶和華啊！你已經看見了，求你不要沉默； *yē hé huá ā！nǐ yǐ jīng kàn jiàn le，qiú nǐ* *bù yào chén mò；* Yahweh! You have seen; do not be silent.
22b. 我的主啊！求你不要遠離我。 (Same as the right column)	我的主啊！求你不要遠離我。 *wǒ de zhǔ ā！qiú nǐ bù yào yuǎn lí wǒ。* My Lord, do not be far from me.
23a. 求你**起來**，求你**醒來**，**還我清白**！ *qiú nǐ **qǐ lái**，qiú nǐ **xǐng lái**，**hái wǒ** **qīng bái**！* **Rouse yourself** and **wake up to** **prove me right**!	求你**奮起**，求你**醒起**，**為我審判**！ *qiú nǐ **fèn qǐ**，qiú nǐ **xǐng qǐ**，**wéi wǒ** **shěn pàn**！* **Rouse yourself** and **wake up to judge** **for me**;
23b. 我的神啊，我的主啊，為我**辯白**！ *wǒ de shén ā，wǒ de zhǔ ā，wéi wǒ* ***biàn bái**！* my God, my Lord, **defend** me!	我的神--我的主啊，**為我爭辯**！ *wǒ de shén--wǒ de zhǔ ā，wéi wǒ **zhēng** **biàn**！* my God, my Lord, **to contend** for me!
24a. 耶和華啊，我的神啊，求你按你的公 義**證明我的清白**， *yē hé huá ā，wǒ de shén ā，qiú nǐ àn* *nǐ de gōng yì **zhèng míng wǒ de qīng** **bái**，* Yahweh, my God, **prove me right** according to your righteousness,	求你按你的公義**審判我**，耶和華--我的神 啊， *qiú nǐ àn nǐ de gōng yì **shěn pàn wǒ**，yē* *hé huá --wǒ de shén ā，* **Judge me** according to your righteousness, Yahweh, my God,
24b. **不讓**他們向我**炫耀**！ ***bù ràng** tā men xiàng wǒ **xuàn yào**！* and **let** them **not gloat** over me!	**不容**他們向我**誇耀**！ ***bù róng** tā men xiàng wǒ **kuā yào**！* and **let** them **not rejoice** over me!
25a. 別讓他們心裏說： (Same as the right column)	別讓他們心裏說： *bié ràng tā men xīn lǐ shuō：* Do not let them say in their heart,
25b.「**哈**！[這正合]我們的胃口！」 「***hā**！[zhè zhèng hé] wǒ men de wèi* *kǒu！」* '**Ha**, [this fits] our appetite!'	「**阿哈**！[這正合]我們的胃口！」 「***ā hā**！[zhè zhèng hé] wǒ men de wèi* *kǒu！」* '**Aha**, [this fits] our appetite!'
25c. 別讓他們說：「我們把他吞沒！」	別讓他們說：「我們把他吞沒！」

(Same as the right column)	*bié ràng tā men shuō：「wǒ men bǎ tā tūn mò！」* Do not let them say, 'We have devoured him.'
26b. 讓那喜歡我[**遇到**]災難的人 *ràng nà xǐ huān wǒ [**yù dào**] zāi nán de **rén*** Let those who rejoice over my disaster	讓那喜歡我[**遭**]災難的 *ràng nà xǐ huān wǒ [**zāo**] zāi nán de* Let those who rejoice over my disaster
26a. 一同**丟臉**慚愧！ *yī tóng **diū liǎn** cán kuì！* **lose their face** and be ashamed altogether;	一同**蒙羞**慚愧！ *yī tóng **méng xiū** cán kuì！* **be put to shame** and be ashamed altogether;
26d. 讓那**自大的人** *ràng nà **zì dà de rén*** let those **who are proud**	讓那**向我妄自尊大的** *ràng nà **xiàng wǒ wàng zì zūn dà de*** let those **who magnify themselves over me**
26c. 穿上**丟臉**恥辱! ***chuān shàng diū liǎn** chǐ rǔ！* **be clothed in losing face** and disgrace.	**披戴羞愧**恥辱! *pī dài xiū kuì chǐ rǔ！* **be clothed in shame** and disgrace.

Notes

➢ V.23 consists of two Hiphil imperative verbs, two nouns with preposition לְ and pronominal suffix (1cs), and two invocations, structured as *aa'bcc'b'* (Goldingay 2006:500). It is easy to keep this structure in the Chinese translation.

In the first colon, the verb הָעִירָה, the Hiphil of עוּר, appears only once as an imperative (Goldingay 2006:500). The Hiphil of עוּר 'is intransitive and has the same meaning as הִתְעוֹרֵר, "rouse yourself"', which is employed here to make it resemble and rhyme with הָקִיצָה, 'wake up' (Ḥakham 2003, 1:271 n. 8). Since

grade 1 students could hardly comprehend the translated rhyming pairing of '奮 起 *fèn qǐ* (rouse yourself)' and '醒起 *xǐng qǐ* (wake up)' in the initial draft, the IBTT replaced it with '起來 *qǐ lái* (rouse yourself)' and '醒來 *xǐng lái* (wake up)'.

Judicial language here, i.e., '為我審判 *wéi wǒ shěn pàn* (to judge for me)' and '為我爭辯 *wéi wǒ zhēng biàn* (to contend for me)', is unfamiliar to grade 1 students. The illustration by a 13-year-old girl does not help because the scene is not common in young children's daily life. In the former case, 'to judge for me' was replaced with the easier phrase '還我清白 *hái wǒ qīng bái* (to prove my right)'. This is gleaned from Tanner's (2014:337) argument: 'in ancient times God's coming to judge the world was seen as a good thing, and indeed the way to vindication for God's people'. In the latter case, '為我辯白 *wéi wǒ biàn bái* (defend me) was substituted for 'to contend for me'. This makes the cloa of v. 23 rhyme.

During the IBTT's lengthy discussion of these two phrases, an 8-year-old boy demonstrated his understanding of the word 'judge' by the following illustrations:

➤ In Chinese poetry, invocation usually appears at the beginning of a colon.

In vv. 23, 24, the Hebrew pairing of invocation related to God is put in the middle of the verses. In the former, the word order of the invocation can be maintained because it is located at the beginning of the second colon. In the latter, however, the Hebrew invocation at the end of the first colon needs to be switched to the beginning of that colon in the Chinese translation.

➤ The first half of v. 26 is parallel to the second, each of which comprises the psalmist's wish and the delineation of the enemies, arranged aba'b' (Goldingay 2006:501). This syntactic surface structure is also found in v. 4. Similar to that in v. 4, the word order in this tetracolon also needs to be adjusted as v. 26b→v. 26a→v. 26d→v. 26c. in the Chinese translation.

The enemies here are described as those who rejoice over the psalmist's disaster (שְׂמֵחֵי רָעָתִי)[41] and magnify themselves over the psalmist (הַמַּגְדִּילִים עָלָי). These force the psalmist to make an urgent request similar to that in v. 4 to let

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[41] שָׂמֵחַ is the adjective form of שׂמח in vv. 19, 24, all of which are used to indicate the enemies' rejoicing over the psalmist.

the enemies know shame and disgrace. This forms a strong connection between the beginning and the conclusion of the psalm (Tanner 2014:337). Such semantic and structural connections can be displayed in Chinese translation.

➢ In 26c, the psalmist highlights the nouns בֹשֶׁת וּכְלִמָּה 'shame and disgrace' by poetically 'picturing the shame as a clothing that covers and clings to the attackers' (Goldingay 2006:501). Such imagery is not difficult for children to grasp if the diction is easy enough. Thus, '披戴 *pī dài* (be clothed)' was replaced with the easier phrase '穿上 *chuān shàng* (be clothed)'; '羞愧恥辱 *xiū kuì chǐ rǔ* (shame and disgrace)' with '丟臉恥辱 *diū liǎn chǐ rǔ* (losing face and disgrace)'. Though '恥辱 *chǐ rǔ* (disgrace)' is a challenging phrase, it might be understood by children when it is combined with the easier phrase '丟臉 *diū liǎn* (losing face)'. In the same vein, the difficult phrase '慚愧 *cán kuì* (be ashamed)' in v. 26a was kept since it is juxtaposed with the easier phrase '丟臉 *diū liǎn* (lose face)', which is a substitute for '蒙羞 *méng xiū* (put to shame)' in the initial draft.

➢ The Hebrew text of this section rhymes very well. Vv. 22b, 23a, 23b, 24a, 24b, 26b, and 26d end with ִי or ַי. Vv. 25b and 25c end with וּ. In IBTTV, the rhyming lines do not exactly correspond to those in the Hebrew text, but the Chinese translations still demonstrate the rhyme with beauty. In vv. 22, 23, the first colon rhymes with the second: 默 *mò* and 我 *wǒ* in v. 22, 白 *bái* in both the cola of v. 23. The three colons of v. 25 also rhyme well: 說 *shuō* (v. 25a), 口

kǒu (v. 25b),[42] and 沒 *mò* (v. 25c). The last rhyme of the section is located in v. 26b and v. 26d, both of which have 人 *rén*.

➢ Here are some more challenging words or phrases being replaced by easier ones in this section: '審判我 *shěn pàn wǒ* (judge me)'➔ '證明我的清白 *zhèng míng wǒ de qīng bái* (vindicate me)', '不容 *bù róng* (let not)'➔ '不讓 *bù ràng* (let not)', '誇耀 *kuā yào* (rejoice)'➔ '炫耀 *xuàn yào* (gloat)' (v. 24); '阿哈 *ā hā* (Aha)'➔ '哈 *hā* (Ha)' (v. 25); '向我妄自尊大的 *xiàng wǒ wàng zì zūn dà de* (those who magnify themselves over me)'➔ '那自大的人 *nà zì dà de rén* (those who are proud)' (v. 26).

5.3.2 Psalm 63

Four occurrences of the Hebrew word נֶפֶשׁ are found in Ps 63, a psalm of praise, that is structured as follows:

➢ Section 1 (vv. 1-2): The yearning for God's presence (×1)

➢ Section 2 (vv. 3-8): The joyous life of communion with God (×2)

➢ Section 3 (vv. 9-11): The contrasting fates of the enemies and God's people (×1)

5.3.2.1 Section 1 of Ps 63 (vv.1-2)

The first section of Ps 63 describes the psalmist's yearning for God's presence. One occurrence of נֶפֶשׁ is found in v. 1.

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[42] In Mandarin Phonetic Symbols, the pronunciation of ㄡ in 口 *kǒu* (v. 25b) is similar to that of ㄛ in 說 *shuō* (v. 25a) and 沒 *mò* (v. 25c).

5.3.2.1.1 The appropriate translation of נַפְשִׁי in Ps 63:1

5.3.2.1.1.1 The existing translations

In Ps 63:1, נַפְשִׁי is understood as '我 wǒ (I)' in CUV and TCVRE; as '我的心靈 wǒ de xīn líng (my heart-spirit)' in RCUV and DCT; as '我的心 wǒ de xīn (my heart)' in CNV, LZZ and CCB; *as* '我的靈 wǒ de líng (my spirit)' in CNET.

5.3.2.1.1.2 The exploration/discussion/comment of the IBTT

In order to accentuate the intensity of his yearning for God's presence, the psalmist arranges v. 1 as follows: the preformative 'I' in the verb אֲשַׁחֲרֶךָ 'I seek you earnestly' (v. 1a) is elucidated and amplified by the parallel of נַפְשִׁי (v. 1b) and בְשָׂרִי (v. 1c). Thus, translating נַפְשִׁי as '我 (I)' obviously fails to convey the intensity of the feeling. It is more suitable to translate נַפְשִׁי here as '我全人 wǒ quán rén (my whole being)'. This implies that not only the psalmist's heart, but also his whole being is thirsty and yearning for God.

One might challenge the translation of נַפְשִׁי as 'my whole being' here, suggesting that the 'I' as a human being in v.1a comprises both psychological and physical parts, Thus, נַפְשִׁי and בְשָׂרִי should be rendered as 'my heart/spirit' (psychological) and 'my body' (physical) respectively. Nevertheless, the language the Bible authors use is not always so clear-cut or systematic. For example, Phil 4:6 states, 'Do not be anxious about anything, but in every situation, by *prayer* and *petition*, with thanksgiving, present your requests to God' (NIV2011) (emphasis added). Here, prayer and petition are juxtaposed as if they belong to different categories. In fact, prayer includes petition. In the same vein, נַפְשִׁי and בְשָׂרִי do not need to be

classified as two different categories (heart/spirit v.s. body); נַפְשִׁי 'my whole being' includes בְּשָׂרִי 'my body'.

Another similar instance is found in Ps 35:9-10, where נֶפֶשׁ and עֶצֶם 'bone' might also be interpreted as indicating psychological and physical dimensions of a person respectively. However, as discussed in §5.3.3.2, when these two terms are parallel to each other, both of them are related to 'the whole/entire being'.

5.3.2.1.2 The version readable for all generations by the IBTT through LiFE

Section 1 (vv.1-2): The yearning for God's presence	
IBTTV	**The initial draft**
01a. 神啊，你是我的神，我**從早晨就來**尋求你； *shén ā，nǐ shì wǒ de shén，wǒ **cóng zǎo chén jiù lái** xún qiú nǐ；* God, you are my God, I seek you **from the morning**;	神啊，你是我的神，我**切切地**尋求你； *shén ā，nǐ shì wǒ de shén，wǒ **qiē qiē dì** xún qiú nǐ；* God, you are my God, I seek you **earnestly**;
01d. 在乾旱疲乏無水之地， (Same as the right column)	在乾旱疲乏無水之地， *zài qián hàn pí fá wú shuǐ zhī dì，* in a dry and weary land, without water,
01b. 我全人**渴望**你， *wǒ quán rén **kě wàng** nǐ，* my whole being **thirsts for** you;	我全人**渴慕**你， *wǒ quán rén **kě mù** nǐ，* my whole being **thirsts for** you;
01c. 我**全身想望**你。 *wǒ **quán shēn xiǎng wàng** nǐ。* my **whole body yearns for** you.	我**肉身切慕**你。 *wǒ **ròu shēn qiē mù** nǐ。* my **body yearns for** you.
02a. 如此，我曾在聖所**看見**你， *rú cǐ，wǒ céng zài shèng suǒ **kàn jiàn** nǐ，* Thus, I have **seen** you in the sanctuary,	如此，我曾在聖所**瞻仰**你， *rú cǐ，wǒ céng zài shèng suǒ **zhān yǎng** nǐ，* Thus, I have **seen** you in the sanctuary,
02b. 看到你的**榮耀和能力**。	看到你的**能力和榮耀**。

*kàn dào nǐ de **róng yào hé néng lì**。* beholding your **glory and power**.	*kàn dào nǐ de **néng lì hé róng yào**。* beholding your **power and glory**.

Notes

➢ In v. 1, the connotation of the verb שׁחר 'seek' is complemented by the verbs צמא 'thirst' of v.1b and כמה 'yearn' of v.1c. Then, v. 1d indicates the location where the event of previous cola takes place. Thus, v. 1 as a whole is arranged 'abb′c in its description of the king's recurrent seeking of God' (Goldingay 2007:256).

In Chinese, phrases related to time or location are usually put close to the beginning of sentences. When translating v. 1 into Chinese, the word order sounds better as follows: v. 1a→ v. 1d→ v. 1b→ v. 1c (i.e., acbb', instead of the foregoing abb'c).

➢ The verb שׁחר 'seek' is probably a denominative from the noun שַׁחַר, the word for 'dawn', and is often rendered 'to seek early' (Tate 1998:127). V. 6 may suggest a more literal interpretation of this verb: to seek God in the morning. This 'offers some justification for the Orthodox Church's designating this a morning psalm' (Goldingay 2007:256). A more derived sense of this verb is 'to seek earnestly' (Ross 2013:382).

In line with CUV, the initial draft has '切切地尋求 *qiē qiē dì xún qiú* (seek earnestly)', a beautiful phrase in Chinese but generally difficult for grade 1 students to comprehend. Therefore, the IBTT decided to use its literal meaning: to seek God *from* the morning. The preposition 'from' is preferred because it

signifies that not just *in* the morning, but *from* the morning (to the end of a day), the psalmist seeks God. Thus, IBTTV has '我從早晨就來尋求你 *wǒ cóng zǎo chén jiù lái xún qiú nǐ* (I seek you from the morning)'.

> In v. 1b and v. 1c, selecting the verbs צמא 'thirst'[43] and כמה 'yearn'[44] makes these two cola rhyme more neatly: צָמְאָה rhymes with כָּמַהּ;[45] נַפְשִׁי with בְּשָׂרִי; לְךָ is repeated in the middle of both cola.

Again, '渴慕 *kě mù* (thirst)' and '切慕 *qiē mù* (yearn)' were Chinese phrases with beauty but generally beyond grade 1 students' comprehension. They were replaced by '渴望 *kě wàng* (thirst)' and '想望 *xiǎng wàng* (yearn)' respectively. These two Chinese phrases rhyme, corresponding to the rhyming Hebrew verbs כָּמַהּ and צָמְאָה.

נַפְשִׁי 'my whole being' and בְּשָׂרִי 'my body' have the same ending vowel יִֹ. It is hard here to find Chinese counterpart for this collocation in terms of rhyme. An alternative way is to make the initial words of the Chinese collocation identical. Thus, '我肉身 *wǒ ròu shēn* (my body)' in the draft was replaced with '我全身 *wǒ quán shēn* (my whole body)'. The latter makes the first two words of the phrase identical to those in the phrase '我全人 *wǒ quán rén* (my whole being)'.

> In metaphorical terms, v. 1d describes the wilderness as 'dry and weary land, without water'. The word אֶרֶץ 'land' (in the beginning of this colon) is modified

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[43] In the Psalms, 'the only other occurrence of the metaphor of thirst for God' is found in 42:2 (Goldingay 2007:256).

[44] The verb כמה 'yearn' occurs only once in the Bible (Ḥakham 2003, 2:38).

[45] Though צמא 'thirst' and כמה 'yearn' are written here in the past tense, they are aimed to convey the present (Ḥakham 2003, 2:38), which 'may be classified as an instantaneous perfect' (Ross 2013:382-383).

by both צִיָּה 'dry' (the attributive genitive) and עָיֵף 'weary'[46] (the adjective), and further clarified by בְּלִי־מָיִם 'without water' (Ross 2013:383). It is not difficult to translate these metaphorical terms into Chinese, but the word אֶרֶץ '地 *dì* (land)' needs to be switched to the end of this colon: '乾旱疲乏無水之地 *qián hàn pí fá wú shuǐ zhī dì* (a dry, weary,[47] and waterless land)'. In the initial draft, there are two difficult Chinese words in this combination (旱 *hàn* and 乏 *fá*), but the IBTT preserved these words since they might be perceived by children through the immediate context.

➤ In v. 2a, the IBTT replaced '瞻仰 *zhān yǎng* (see)' with the easy one: '看見 *kàn jiàn* (see)'.

The hendiadys of עֹז 'power' and כָּבוֹד 'glory' in v. 2b denotes 'God's splendid power' (Goldingay 2007:257). The IBTT suggested switching the word order of the hendiadys, so that v. 2a can rhyme with v. 2b.

➤ The Hebrew rhyming words in this section are found in vv. 1a, 2a, and 2b (ךָ), and in vv. 1b and 1c (ִי). IBTTV's rhyming words are as follows: 你 *nǐ* (vv. 1a, 1b, 1c, 2a), 地 *dì* (v. 1d), and 力 *lì* (v. 2b).

5.3.2.2 Section 2 of Ps 63 (vv. 3-8)

The main theme of this section is the joyous life of communion with God. Each of v. 5 and v. 8 has נֶפֶשׁ appearing once.

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[46] The word עָיֵף refers to loss of strength due to thirst (Ḥakham 2003, 2:38).
[47] 'A weary land' in Chinese would suggest figuratively a plot of ground that had been over-farmed.

5.3.2.2.1 The appropriate translation of נַפְשִׁי in Ps 63:5

5.3.2.2.1.1 The existing translations

The word נַפְשִׁי in this verse is perceived as '我的心 *wǒ de xīn* (my heart)' in all prominent Chinese versions except for TCVRE, which regards נַפְשִׁי as '我的靈 *wǒ de líng* (my spirit)'

5.3.2.2.1.2 The exploration/discussion/comment of the IBTT

In v. 1, נַפְשִׁי as the subject is translated as '我全人 *wǒ quán rén* (my whole being)' to accentuate the intensity of the psalmist's thirst for God. Here, the psalmist repeats נַפְשִׁי as the subject to introduce a contrary image: no longer thirsty, the psalmist now feels as if satisfied with the richest food through prayers (v. 4). This causes him to feel the closeness of God. When one enjoys the richest food, not only one's body is satisfied, but also one's heart. Thus, translating נַפְשִׁי as '我整個人 *wǒ zhěng gè rén* (my whole person)' here can greatly emphasize the psalmist's joyous satisfaction of communion with God.

5.3.2.2.2 The appropriate translation of נֶפֶשׁ in Ps 63:8

5.3.2.2.2.1 The existing translations

Again, נַפְשִׁי as '我的心 *wǒ de xīn* (my heart)' is preferred by the majority of prominent Chinese versions in this verse, i.e., CUV, RCUV, CNV, LZZ, CCB. It is viewed as '我 *wǒ* (I)' in TCVRE, DCT; as '我靈 *wǒ líng* (my spirit)' in CNET.

5.3.2.2.2.2 The exploration/discussion/comment of the IBTT

Serving as the ending of this section, which describes the joyous life of communion with God, this verse perfectly demonstrates the intimacy between the psalmist and God: the psalmist (נַפְשִׁי) clings to God, and God's right hand upholds the psalmist. Given the close relationship, the psalmist's heart definitely clings to God as rendered in the existing Chinese versions. However, when the second colon of this verse is considered, one finds that not only the psalmist's heart clings to God, but also his body. This is supported by the description that God's right hand upholds him, i.e., upholds him physically. Subsequently, the most appropriate translation of נַפְשִׁי here is '我整個人 *wǒ zhěng gè rén* (my whole person)': My whole person clings to you (דָּבְקָה נַפְשִׁי אַחֲרֶיךָ). This can best elaborate the psalmist's extraordinary gladness and complete trust in God.

5.3.2.2.3 The version readable for all generations by the IBTT through LiFE

Section 2 (vv. 3-8): The joyous life of communion with God	
IBTTV	**The initial draft**
03a. 因你的慈愛比生命更好， (Same as the right column)	因你的慈愛比生命更好， *yīn nǐ de cí ài bǐ shēng mìng gèng hǎo，* For your lovingkindness is better than life;
03b. 我的嘴唇要頌讚你。 (Same as the right column)	我的嘴唇要頌讚你。 *wǒ de zuǐ chún yào sòng zàn nǐ。* my lips will praise you.
04a. 所以，我要一生稱頌你， (Same as the right column)	所以，我要一生稱頌你， *suǒ yǐ，wǒ yào yī shēng chēng sòng nǐ，* So I will bless you throughout my life;
04b. 我要奉你的名舉手禱告。 *wǒ yào fèng nǐ de míng jǔ shǒu dǎo gào。*	我要奉你的名舉手。 *wǒ yào fèng nǐ de míng jǔ shǒu。* in your name I will lift my hands.

in your name I will lift my hands **in prayer**.	
05a. 我整個人就像吃**飽**了**最豐盛**的美味， *wǒ zhěng gè rén jiù xiàng **chī bǎo le zuì fēng shèng de měi wèi***， As with **the richest delicacies** my whole person **is satisfied**;	我整個人就像**飽足**了肥油脂肪， *wǒ zhěng gè rén jiù xiàng **bǎo zú le féi yóu zhī fáng***， As with **suet and fatness** my whole person **is satisfied**;
05b. 我的口要以歡呼的嘴唇讚美。 (Same as the right column)	我的口要以歡呼的嘴唇讚美。 *wǒ de kǒu yào yǐ huān hū de zuǐ chún zàn měi*。 with resounding lips my mouth praises (you).[48]
06a. 甚至，我在**床**上懷念你， *shèn zhì，wǒ zài **chuáng** shàng huái niàn nǐ*， Indeed, I remember you upon my **bed**;	甚至，我在**鋪蓋**上懷念你， *shèn zhì，wǒ zài **pū gài** shàng huái niàn nǐ*， Indeed, I remember you upon my **bedclothes**;
06b. 我**整晚**對著你**輕聲細語**。 *wǒ **zhěng wǎn** duì zhe nǐ **qīng shēng xì yǔ***。 **all night long** I **speak** to you **softly**.	我在**夜更**對你**喃喃低語**。 *wǒ **zài yè gèng** duì nǐ **nán nán dī yǔ***。 **in the night watches** I **talk** to you **quietly**.
07a. 因為你曾**經**是我的幫助， *yīn wéi nǐ céng **jīng** shì wǒ de bāng zhù*， For you have been my help;	因為你曾是我的幫助， *yīn wéi nǐ céng shì wǒ de bāng zhù*， For you have been my help;
07b. 我在你翅膀**陰影**下歡呼。 *wǒ zài nǐ chì bǎng **yīn yǐng xià** huān hū*。 in the **shadow** of your wings I resound.	我在你翅膀**蔭**下歡呼。 *wǒ zài nǐ chì bǎng **yīn xià** huān hū*。 in the **shadow** of your wings I resound.
08a. 我整個人緊靠著你； (Same as the right column)	我整個人緊靠著你； *wǒ zhěng gè rén jǐn kào zhe nǐ*； My whole person clings to you;

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[48] The round bracket denotes that 'you' is added in English expression, but it is not necessary for Chinese.

08b. 你的右手扶持著我。	你的右手扶持著我。
(Same as the right column)	*nǐ de yòu shǒu fú chí zhe wǒ*。
	your right hand upholds me.

Notes

➢ In vv. 3, 4, the Chinese phrases '頌讚 *sòng zàn* (praise)' and '稱頌 *chēng sòng* (bless)' were generally difficult for average grade I students, but young children in the IBTT could grasp their meanings well since they are frequently used in the church and put into practice during worship. For example, one grade 1 student said, '頌讚 *sòng zàn* (praise)' is to praise God more deeply; '頌讚 *sòng zàn* (praise)' and '稱頌 *chēng sòng* (bless)' are at the same extent or intensity in terms of praising God.

➢ The two cola of v. 4 are parallel in both content and phonology. In terms of the former, 'I will bless you' substantially corresponds to 'in your name, I will lift up my hands' (ברך 'bless', a denominative verb from בֶּרֶךְ 'knee' (Oswalt 1999:132), is an implicit parallel of 'hands') (cf. Goldingay 2007:258). As to the latter, the first letter of each word in the first colon is reversely repeated in the first letter of each word in the second, arranged abcc'b'a'. It is very hard to find the Chinese counterpart for such stylistic device.

Moreover, the chiastic parallelism in terms of the syntax here cannot be reproduced in Chinese, since the word בְחַיָּי 'throughout my life' needs to be put before the verb 'bless': '我要一生稱頌你 *wǒ yào yī shēng chēng sòng nǐ* (lit. I will,

throughout my life, bless you)'. Thus, the Chinese rendering was structured as aba'b', maintaining the beauty of parallelism, though in a reverse way.

➤ The connotation of v. 4b was not very clear for both young and adult participants because the raising of hands is combined with 'in your name'. Ḥakham (2003, 2:40) asserts that 'lifting hands' is related to 'the ancient custom of praying with raised hands pointing toward heaven'. Accordingly, the IBTT suggested adding 'in prayer' in the end of this colon.

➤ In v. 5, the simile כְּמוֹ חֵלֶב וָדֶשֶׁן 'as with suet and fatness' is used to compare the satisfaction of the psalmist's whole being with feasting on the richest food (cf. Ross 2013:385). The hendiadys of חֵלֶב 'suet' and דֶּשֶׁן 'fatness'[49] is employed to heighten the sense of how rich the meal is (Tate 1998:124). This is further accentuated by passages such as Lev 3:16-17, where worshippers are not allowed to eat suet (Goldingay 2007:259).

The literal translation of this hendiadys, i.e., '肥油脂肪 *féi yóu zhī fáng* (suet and fatness)', is not beautiful at all as far as Chinese poetry is concerned. On the other hand, suet and fatness are not the richest food from contemporary Chinese people's perspective. A generic expression, the richest food, works well in Chinese. The IBTT's choice of the Chinese translation '最豐盛的美味 *zuì fēng shèng de měi wèi* (the richest delicacies)', rather than '最豐盛的食物 *zuì fēng shèng de shí wù* (the richest food)', was to make this colon rhyme with the following colon, which ends with '讚美 *zàn měi* (praise)' in IBTTV.

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[49] חֵלֶב 'suet' and דֶּשֶׁן 'fatness' are crucial words 'in the context of sacrifices' (Ḥakham 2003, 2:40).

➤ In ancient China, night watchmen (更夫 *gèng fū*) beat gongs to tell people what time it was during the night. This traditional custom is no longer familiar to contemporary children. Therefore, the rendering '夜更 *yè gèng* (the night watches)' in the draft (v. 6b) was replaced with '整晚 *zhěng wǎn* (all night long)' due to the plural form of אַשְׁמוּרָה 'night watch'.

The two cola of v. 6 form a syntactic chiasmus: a verb followed by a prepositional phrase in the first colon and the second arranged in reversed order (abb'a'). This does not work in Chinese since phrases related to location (bedclothes[50] or bed in v. 6a) or time (the night watches or all night long in v. 6b) should be put in the beginning of the colon.

➤ In v. 8b, the challenging but beautiful verb '扶持 *fú chí* (uphold)' in the initial draft was kept since it can be perceived by means of the illustration from an 11-year-old boy.

When God's 'right hand' (יָמִין) in v. 8b was discussed, a grade 2 student noted that it indicates God's mighty hand, an interpretation in accordance with Bratcher and Reyburn's argument (1991:550): the word יְמִינֶךָ 'your right hand' is 'a symbol of God's might'. Therefore, the IBTT did not add any interpretative word before יְמִינֶךָ 'your right hand', contrary to

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[50] The plural 'my bedclothes' is related to 'the covers or sheets used when sleeping…there are usually at least two: one below, and one above' (Ḥakham 2003, 2:40).

NIrV (a version comprehensible for children), which has 'your *powerful* right hand'

for יְמִינֶךָ (italics added).

In v. 8, the ending of each words is arranged as הָ ◌ → י ◌ → ךְ in the first colon;

as י ◌ → הָ ◌ → ךְ in the second colon (abcb'a'c). Such an arrangement is hard

to imitate in Chinese. However, it is worthy of preserving the beauty of poetry in

Chinese translation through other means.

The pronominal suffix הָ ◌ in both the qatal דָּבְקָה 'cling to' and the qatal תִּמְכָה

'uphold', a wordplay in the Hebrew original (Terrien 2003:463), has no Chinese

counterpart. But their phonological similarity can be somewhat maintained by

means of adding '著 *zhe*' in both '緊靠著 *jǐn kào zhe* (cling to)' and '扶持著 *fú*

chí zhe (uphold)'. Thus, IBTTV has:

> 我整個人緊靠著你；*wǒ zhěng gè rén jǐn kào zhe nǐ；*
>
> My whole person clings to you;
>
> 你的右手扶持著我。*nǐ de yòu shǒu fú chí zhe wǒ。*
>
> your right hand upholds me.

The Chinese words that are repeated in both cola are arranged as 我 *wǒ*→ 緊

靠著 *jǐn kào zhe* → 你 *nǐ* in the first colon; as 你 *nǐ*→ 扶持著 *fú chí zhe*→ 我

wǒ in the second colon, which makes v. 8 as a whole work abcc'b'a', a chiastic

structure in both content and phonology.

➢ Each colon of vv. 4, 5 has the ending vowels י ◌ or י ◌. Both v. 8a and v. 8b end

with ךְ. Not exactly corresponding to the rhyming pattern in the Hebrew text,

IBTTV has v. 3a rhyming with v. 4b (好 *hǎo* and 告 *gào*). Both v. 3b and v. 4a

end with 你 *nǐ*. 美味 *měi wèi* in v. 5a rhymes with 讚美 *zàn měi* in v. 5b as noted above. Finally, 幫助 *bāng zhù* in v. 7a rhymes with 歡呼 *huān hū* in v. 7b.

➤ Here are some more challenging words or phrases being replaced by easier ones in this section: '鋪蓋 *pū gài* (bedclothes)'→ '床上 *chuáng shàng* (bed)', '喃喃低語 *nán nán dī yǔ* (talk quietly)' → '輕聲細語 *qīng shēng xì yǔ* (speak softly)' (v. 6); '蔭下 *yīn xià* (shadow)'→ '陰影下 *yīn yǐng xià* (shadow)' (v. 7).

5.3.2.3 Section 3 of Ps 63 (vv. 9-11)

The final section describes the contrasting fates of the enemies and God's people. The word נֶפֶשׁ occurs once here (v. 9).

5.3.2.3.1 The appropriate translation of נֶפֶשׁ in Ps 63:9

5.3.2.3.1.1 The existing translations

In Ps 35:4, the juxtaposition of בקשׁ and נֶפֶשׁ is literally translated as 'seek my life' (尋索我命 *xún suǒ wǒ mìng*) in CUV, RCUV, CNV, LZZ, CNET, or simply 'kill me' (殺我 *shā wǒ*) in TCVRE, CCB, DCT. Here, the renderings of the same combination seem to be more complicated in all of these versions except for DCT. This is because their translators relate יְבַקְשׁוּ נַפְשִׁי (they seek my life) to לְשׁוֹאָה (destruction), regarding the latter as the psalmist's destruction. On these grounds, CUV, RCUV, CNET have '尋索要滅我命 *xún suǒ yào miè wǒ mìng* (seek to destroy my life)'. CNV has '尋索我、要殺我 *xún suǒ wǒ、yào shā wǒ* (seek me and kill me)'. LZZ has '尋索我命、要毀滅我命 *xún suǒ wǒ mìng、yào huì miè wǒ mìng* (seek my life and

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destroy my life)'. CCB has '圖謀毀滅我 *tú móu huǐ miè wǒ* (plot to destroy me)'. TCVRE simply states: '殺害我 *shā hài wǒ* (kill me)'.

However, the second colon of this verse signifies that it is the enemies' destruction, instead of the psalmist's, just as Ross (2013:378, 387) asserts. Aligned with this thread, DCT has '那些想殺我的人將被剷除 *nà xiē xiǎng shā wǒ de rén jiāng bèi chǎn chú* (those who want to kill me will be eradicated)'.

5.3.2.3.1.2 The exploration/discussion/comment of the IBTT

The first two sections of Ps 63 depict the psalmist's thirst for God (vv. 1-2), and then his great joy and satisfaction while drawing near to God (vv. 3-8). In v. 9, the fronted וְהֵמָּה 'but they' introduces new participants (the enemies) who want to seek the psalmist's נֶפֶשׁ. From the miserable fate that the enemies will encounter (vv. 9b-10), i.e., being destroyed and eaten by jackals, it is reasonable to infer that the enemies who want to kill the psalmist (seek his life) dig their own grave. In line with the foregoing Chinese versions, the IBTT, with great unanimity, understands נֶפֶשׁ here as '性命 *xìng mìng* (physical life)'.

5.3.2.3.2 The version readable for all generations by the IBTT through LiFE

Section 3 (vv. 9-11): The contrasting fates of the enemies and God's people	
IBTTV	**The initial draft**
09a. 但他們，就是那些**想取我性命**的人必滅亡， *dàn tā men，jiù shì nà xiē xiǎng* **qǔ wǒ xìng mìng** *de rén bì miè wáng，* But they, to [their own] destruction, want to **take my physical life**;	但他們，就是那些~~尋索我命~~的人必滅亡， *dàn tā men，jiù shì nà xiē* **xún suǒ wǒ mìng** *de rén bì miè wáng，* But they, to [their own] destruction, **seek my life**;
09b. 他們必去到地的最低之處。	他們必去到地的最低之處。

(Same as the right column)	*tā men bì qù dào dì de zuì dī zhī chù* 。 they will go to the lowest [place] of the earth.
10a.　他們必被刀劍**打倒**， *tā men bì bèi dāo jiàn **dǎ dǎo***， They will **be struck down** by the sword;	他們必被刀劍**擊倒**， *tā men bì bèi dāo jiàn **jī dǎo***， They will **be struck down** by the sword;
10b.　必成為豺狼的食物。 (Same as the right column)	必成為豺狼的食物。 *bì chéng wéi chái láng de shí wù* 。 they will become the food of jackals.
11a.　但是王必在神裡面歡喜， (Same as the right column)	但是王必在神裡面歡喜， *dàn shì wáng bì zài shén lǐ miàn huān xǐ*， But the king will rejoice in God;
11b.　每一個指著[神]**發誓保證**的都要**快樂**， *měi yī gè xiàng [shén] **fā shì bǎo zhèng** de dōu yào **kuài lè***， all who **swear** by [God] **are glad**,	每一個指著[神]**發誓**的都要**歡躍**， *měi yī gè zhǐ zhe [shén] **fā shì** de dōu yào **huān yuè***， all who **swear** by [God] **exult**,
11c.　因為說謊之人的口必被**止住**。 *yīn wéi shuō huǎng zhī rén de kǒu bì bèi **zhǐ zhù***。 for the mouth of those who speak falsehood will **be stopped up**.	因為說謊之人的口必被**堵住**。 *yīn wéi shuō huǎng zhī rén de kǒu bì bèi **dǔ zhù***。 for the mouth of those who speak falsehood will **be stopped up**.

Notes

➢ As discussed in §5.3.2.1.2, in order to facilitate understanding by young children, the literal translation '尋索我命 *xún suǒ wǒ mìng* (seek my life)' in v. 9a needs to be replaced by '取我性命 *qǔ wǒ xìng mìng* (take my physical life)'.

➢ The word תַּחְתִּי 'low, nether' (v. 9b), a derivative from תַּחַת, occurs 20 times in the MT. Most occurrences of the juxtaposition of תַּחְתִּי and אֶרֶץ (six out of eight

times in Ezek)[51] are used to refer to 'the place of those who have died' (Youngblood 1999:968).

Grade 1 students could hardly comprehend the implication of '去到地的最低之處 *qù dào dì de zuì dī zhī chù* (go to the lowest [place] of the earth)'. An illustration by a 12-year-old girl may be helpful.

➤ שֻׁעָלִים 'jackals' (v. 10b), rendered as 豺狼 *chái láng* in the initial draft, is unfamiliar to grade 1 students. The substitute '野狗 *yě gǒu* (wild dogs)' is

more understandable, but the IBTT decided to keep the rendering '豺狼 *chái láng* (jackals)' with the aid of its real photo. The attached illustration of jackals was made by a 6 year-old girl.[52]

➤ In v. 11b, the Chinese phrase '發誓 *fā shì* (swear)' was generally beyond grade 1 students' understanding.[53] The 7-year-old girl, who read the initial draft with the researcher one-on-one, related it to '保證 *bǎo zhèng* (promise)', such as that she promised her mother to do the cleaning. Since the semantic ranges of 'swear' and 'promise' are not identical, the IBTT suggested putting these two together.

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[51] In Ezek 26:20; 31:14, 16, 18; 32:18, 24, the juxtapositions אֶרֶץ תַּחְתִּית and אֶרֶץ תַּחְתִּיּוֹת denote the 'netherworld', which are contrary to the juxtaposition אֶרֶץ חַיִּים, 'land of the living' in Ezek 26:20; 32:23–27, 32 (Alexander 1997:288).

[52] The girl was not an official member of the IBTT, but she attended each class with her family.

[53] The IBTT tried to find easier synonyms of '發誓 *fā shì* (swear)', but they are also difficult, such as '起誓 *qǐ shì* (swear)' and '立誓 *lì shì* (vow)'.

This is because the latter can help children to understand the former and thus learn the hard phrase '發誓 *fā shì* (swear)'.

There is a phonological connection between the Niphal participle of שבע 'those who swear' and the Qal imperfect 3fs of שׂבע 'she is satisfied' (v. 5) (cf. Wilson 2002:892 n. 13). The phonological connection implies that those satisfied by God are those who swear allegiance to him. It is hard to find the Chinese counterpart for such a phonological connection.

➢ The Hitpael of s rendered as '(v. 11b) wa [54]הלל歡躍 *huān yuè* (exult)' in the initial draft, which is difficult. Since its parallel, the Qal of שׂמח 'rejoice'[55] (v. 11a), was viewed as '歡喜 *huān xǐ* (rejoice)', it could be replaced with '快樂 *kuài lè* (be glad)'. This is because '歡喜快樂 *huān xǐ kuài lè* (rejoice and be glad)' is a common combination in the Chinese language.

➢ Although this is not a rhyming section in the Hebrew text, the IBTT made all three verses of the section rhyme. The rhyming words are 處 *chù*, 物 *wù*, and 住 *zhù* in vv. 9b, 10b, and 11c respectively.

➢ Here are some more challenging words or phrases being replaced by easier ones in this section: '被擊倒 *bèi jī dǎo* (be struck down)'➔ '被打倒 *bèi dǎ dǎo* (be struck down)' (v. 10); '被堵住 *bèi dǔ zhù* (be stopped up)'➔ '被止住 *bèi zhǐ zhù* (be stopped up)' (v. 11).

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[54] The verb הלל is an 'onomatopoeic word that suggests making a lalalalala sound or ululating' (Goldingay 2007:703). Sometimes, its Hitpael takes the meaning 'being proud, boast' as in 1 Kgs 20:11 (Ḥakham 2003, 2:42; Koehler et al. 1994–2000:249)
[55] This collocation is also found in Ps 105:3.

➤ The psalmist utilizes paronomasia to produce 'an effective inclusion for the psalm: God's response when the suppliant searches [שׁחר] is to stop up [סכר]' those speaking falsehood (שֶׁקֶר) (Goldingay 2007:262). Again, such a phonological connection is hard to reproduce in Chinese translation.

5.3.3 Psalm 107

The word נֶפֶשׁ appears five times in Ps 107, which is a psalm of thanksgiving. It has the following structure:

Prelude (vv. 1-3): A call to the redeemed for thanksgiving

Part I: The redeemed from the lands need to give thanks

➤ Section 1 (vv.4-9): The people who were lost in the wilderness need to give thanks (×3)

➤ Section 2 (vv. 10-16): The prisoners need to give thanks

➤ Section 3 (vv. 17-22): The sick need to give thanks (×1)

➤ Section 4 (vv. 23-32): The people going down to the sea need to give thanks (×1)

Part II: Yahweh's sovereignty over the whole world

➤ Section 1 (vv. 33-38): Yahweh's sovereignty over nature

➤ Section 2 (vv. 39-41): Yahweh's sovereignty over human society

Postlude (vv. 42-43): A closing call for moral reflection (Allen 2002:91)

5.3.3.1 Part 1: section 1 of Ps 107 (vv. 4-9)

This section describes that the first group of people being lost in the wilderness are called to give thanks to Yahweh. Here, נֶפֶשׁ occurs three times (vv. 5, 9).

5.3.3.1.1 The appropriate translation of נֶפֶשׁ in Ps 107:5

5.3.3.1.1.1 The existing translations

The word נֶפֶשׁ here is rendered as '心 *xīn* (heart)' in CUV and RCUV, as '心靈 *xīn líng* (heart-spirit)' in CNV, as '精神 *jīng shén* (mind)' in LZZ. There are no corresponding renderings for נֶפֶשׁ in TCVRE, DCT, CCB, and CNET. The first two versions have a similar interpretation of v. 5b: TCVRE has '一切希望都斷絕了 *yī qiē xī wàng dōu duàn jué le* (all hopes were cut off)'; DCT has '[你們]…幾乎把一切的希望都放棄 [*nǐ men*]…*jǐ hū bǎ yī qiē de xī wàng dōu fàng qì* ([you]…almost gave up all hopes)'. CCB translates this colon as '[他們]…陷入绝境 [*tā men*]…*xiàn rù jué jìng* ([they]…fell into despair)'; CNET as '[他們]…疲倦發昏 [*tā men*]…*pí juàn fā hūn* ([they]…grew weary and faint)'.

5.3.3.1.1.2 The exploration/discussion/comment of the IBTT

This section refers to the people who were lost in the wilderness. They were hungry and thirsty; their נֶפֶשׁ grew faint. When hungry and thirsty, one grows faint not only physically, but also mentally. Thus, נַפְשָׁם here should be rendered as '他們整個人 *tā men zhěng gè rén* (their whole person)' to accentuate the intensity of both physical and mental strain.

5.3.3.1.2 The appropriate translation of נֶפֶשׁ in Ps 107:9

5.3.3.1.2.1 The existing translations

While CUV and LZZ perceive נֶפֶשׁ in both cola of v. 9 as '心 *xīn* (heart)', other prominent Chinese versions except for RCUV relate them to '人 *rén* (person)'.

RCUV retains נֶפֶשׁ as '心 *xīn* (heart)' in the first colon and revises it as '人 *rén* (person)' in the second colon.

5.3.3.1.2.2 The exploration/discussion/comment of the IBTT

Corresponding to vv. 4-5, where the people being lost in the wilderness felt hungry and thirsty, נֶפֶשׁ in v. 9a and v. 9b should be understood as '人 *rén* (person)', i.e., '口渴的人 *kǒu kě de rén* (the thirsty person)' and '飢餓的人 *jī è de rén* (the hungry person)' respectively.

5.3.3.1.3 The version readable for all generations by the IBTT through LiFE

Part 1: section 1 (vv. 4-9): The people who were lost in the wilderness need to give thanks	
IBTTV	**The initial draft**
04a. 他們迷失在曠野裡、在沙漠中迷路， (Same as the right column)	他們迷失在曠野裡、在沙漠中迷路， *tā men mí shī zài kuàng yě lǐ、zài shā mò zhōng mí lù，* They lost themselves in the wilderness; in the desert [they lost] their way;
04b. 他們找不到可居住的**城市**。 *tā men zhǎo bù dào kě jū zhù de **chéng shì**。* they did not find a **city** to live.	他們找不到可居住的**城**。 *tā men zhǎo bù dào kě jū zhù de **chéng**。* they did not find a **city** to live.
05a. 又飢又渴， (Same as the right column)	又飢又渴， *yòu jī yòu kě，* Hungry and also thirsty,
05b. 整個人發昏。 (Same as the right column)	整個人發昏。 *zhěng gè rén fā hūn。* their whole person grew faint.
06a. 於是他們在急難中哀求耶和華**的幫助**， *yú shì tā men zài jí nán zhōng āi qiú yē*	於是他們在急難中哀求耶和華， *yú shì tā men zài jí nán zhōng āi qiú yē hé huá，*

*hé huá **de bāng zhù**，* Then they, in their distress, cried to Yahweh **for help**;	Then they cried to Yahweh in their distress;
06b.　他就**把他們從災難中救出**； *tā jiù **bǎ tā men cóng zāi nán zhōng jiù chū**；* he, **from their troubles, saved them.**	他就**搭救他們脫離禍患**； *tā jiù **dā jiù tā men tuō lí huò huàn**；* he **delivered them from their troubles.**
07a.　並使他們走在正確的道路， 　　(Same as the right column)	並使他們走在正確的道路， *bìng shǐ tā men zǒu zài zhèng què de dào lù，* And he caused them to walk on the right way,
07b.　前往可居住的**城市**。 *qián wǎng kě jū zhù de **chéng shì**。* to go to a **city** to live.	前往可居住的**城**。 *qián wǎng kě jū zhù de **chéng**。* to go to a **city** to live.
08a.　讓他們向耶和華感謝他的慈愛， 　　(Same as the right column)	讓他們向耶和華感謝他的慈愛， *ràng tā men xiàng yē hé huá gǎn xiè tā de cí ài，* Let them give thanks to Yahweh for his lovingkindness,
08b.　和他對世人所做的**神奇之事**； *hé tā duì shì rén suǒ zuò de **shén qí zhī shì**；* and his **wonderful things** done for humankind.	和他對世人所做的**奇事**； *hé tā duì shì rén suǒ zuò de **qí shì**；* and his **wonders** for humankind.
09a.　因為他使乾渴的人得到滿足， 　　(Same as the right column)	因為他使乾渴的人得到滿足， *yīn wéi tā shǐ qián kě de rén dé dào mǎn zú，* For he satisfied the thirsty person;
09b.　使飢餓的人得飽美物。 　　(Same as the right column)	使飢餓的人得飽美物。 *shǐ jī è de rén dé bǎo měi wù。* filled the hungry person with good things.

Notes

> In v. 4a, the expression בִּישִׁימוֹן דָּרֶךְ is difficult. Some understand it as a construct or an inverted construct; others argue that the word דָּרֶךְ belongs to the second colon. These observations are questioned by Ḥakham (2003, 3:100 n. 2) who suggests that the first colon demonstrates a chiastic structure: the phrase תָּעוּ בַמִּדְבָּר 'They lost themselves in the wildernesses' stands in chiastic parallelism with the phrase בִּישִׁימוֹן דָּרֶךְ 'their way in the desert'. Here, דָּרֶךְ 'way' might be taken with the verb תעה.[56]

Accordingly, a possible translation is as follows: They lost themselves in the wilderness; in the desert [they lost] their way. This chiastic parallelism within a colon can be rendered faithfully in Chinese: 他們迷失在曠野裡、在沙漠中迷路 *tā men mí shī zài kuàng yě lǐ、zài shā mò zhōng mí lù*.

> The statement of v. 6, the first of two recurring refrains in the psalm (Alter 2007:384), is reiterated in vv. 13, 19, and 28 with slightly different but synonymous verbs.[57]

V. 6 has three difficult phrases: '哀求 *āi qiú* (cried)' in the first colon; '搭救 *dā jiù* (delivered)' and '禍患 *huò huàn* (troubles)' in the second. The first one was retained with the noun '幫助 *bāng zhù* (help)' added at the end of the first colon,

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[56] Ḥakham's argument could be supported by the similar wordings in the second half of Isa 43:19: אָשִׂים בַּמִּדְבָּר דֶּרֶךְ בִּישִׁמוֹן נְהָרוֹת 'I will make a way in the wilderness and rivers in the desert' (ESV). There בַּמִּדְבָּר דֶּרֶךְ and בִּישִׁמוֹן נְהָרוֹת are not constructs; both דֶּרֶךְ 'way' and נָהָר 'river' serve as the objects of the verb. The same pairing of בַּמִּדְבָּר and בִּישִׁמוֹן connects these two passages together to convey the message: though people cannot find a way, Yahweh promises to make a way for them (cf. Goldingay 2008:250).
[57] The psalmist employs each of these four verses to be a transition from the first part of each section to the second. The former delineates the distress of the people; the latter depicts how Yahweh delivers them (Bratcher and Reyburn 1991:922).

as DCT does: they cried to Yahweh for help. There were two adjustments in the second colon. First, the difficult phrases '搭救 *dā jiù* (delivered)' and '禍患 *huò huàn* (troubles)' were replaced with '救出 *jiù chū* (saved)' and '災難 *zāi nán* (troubles)' respectively. Secondly, the word order of the second colon was rearranged to make the bicola rhyme. That is, '幫助 *bāng zhù* (help)' in v. 6a rhymes with '救出 *jiù chū* (saved)' in v. 6b, as suggested by DCT. Thus, IBTTV corresponds to the rhyme in the Hebrew text, which has the ending םָ in v. 6a and םָ in v. 6b.

➢ V. 7 parallels v. 4 neatly. וַיַּדְרִיכֵם 'and he caused them to walk' parallels תָּעוּ 'they lost themselves'; בְּדֶרֶךְ יְשָׁרָה 'on the right way' parallels בִּישִׁימוֹן דָּרֶךְ '[their] way in the desert'; לָלֶכֶת אֶל־עִיר מוֹשָׁב 'to go to a city to live' parallels עִיר מוֹשָׁב לֹא מָצָאוּ 'they did not find a city to live' (Ḥakham 2003, 3:101; see also Zhāng 2004:11).

The semantic parallelism between v. 4 and v. 7 works well in IBTTV.

➢ V. 8 is the second refrain, which recurs in each section (vv. 15, 21, 31) at the same place, using exactly the same words (Alter 2007:384; Briggs 1909:359).

In v. 8b, grade 1 students could hardly understand the Chinese combination of '奇 *qí* (wonderful)' and '事 *shì* (things)'. An 11 year-old boy noted that '奇蹟 *qí jì* (miracles)' might work since it appears in the Bible frequently. However, God did not perform miracles in this section. Next, '神奇的事 *shén qí de shì* (wonderful things)' was proposed by a 12 year-old girl and then supported by a 42 year-old adult, but there was another '的 *de*' just next to the phrase in question. This caused the construction to become awkward in Chinese. At this point, a 16 year-

old boy solved the problem by replacing the 的 *de* with its synonym 之 *zhī*. Thus, IBTTV has '他對世人所做的神奇之事 *tā duì shì rén suǒ zuò de shén qí zhī shì* (his wonderful things done for humankind)' for this colon.

➢ V. 9, a verse resuming the theme of v. 5, is arranged chiastically (verb + object // object +verb) (Dahood 1970:83). In this case, the Hebrew syntactic chiasmus works in Chinese, but there is another way to translate this verse into Chinese more poetically, i.e., placing the object in the first colon before the verb. This makes the Chinese renderings of the bicola parallel neatly (aba'b'):

因為他使乾渴的人得到滿足，*yīn wéi tā shǐ qián kě de rén dé dào mǎn zú*，

For he satisfied the thirsty person;

使飢餓的人得飽美物。*shǐ jī è de rén dé bǎo měi wù*。

filled the hungry person with good things.

Such Chinese renderings make the bicola rhyme as well.

➢ The '城市 *chéng shì* (city)' is substituted for the '城 *chéng* (city)' in v. 4b and v. 7b. This makes these two cola rhyme with v. 8b, which has the aforementioned '神奇之事 *shén qí zhī shì* (wonderful things)'. Another group of rhyming words in this section is found in vv. 4a (路 *lù*), 6a (助 *zhù*), 6b (出 *chū*), 7a (路 *lù*), 9a (足 *zú*), and 9b (物 *wù*).

5.3.3.2 Part 1: section 3 of Ps 107 (vv. 17-22)

In this section, the sick are called to give thanks to Yahweh. The word נֶפֶשׁ occurs once here (v. 18).

5.3.3.2.1 The appropriate translation of נַפְשָׁם in Ps 107:18

5.3.3.2.1.1 The existing translations

Only CUV and RCUV translate נַפְשָׁם here as '心 *xīn* (heart)'. CNV views נַפְשָׁם as a personal pronoun '他們 *tā men* (they)'. This understanding is also found in DCT, but the latter replaces the 'they' with '你們 *nǐ men* (you)'. All other prominent Chinese versions relate the term to the appetite. TCVRE, CCB, CNET render the first colon as 'they lost their appetite' with slight differences in Chinese expressions. Finally, LZZ has '他們的胃口厭惡各樣食物 *tā men de wèi kǒu yàn è gè yàng shí wù* (their appetite loathed all food)'.

5.3.3.2.1.2 The exploration/discussion/comment of the IBTT

Following the 'fools' in v.17, it is appropriate to understand נַפְשָׁם here as the personal pronoun of the 'fools': '他們 *tā men* (they)'. On the other hand, it seems to be reasonable to relate נַפְשָׁם to 'appetite' (胃口 *wèi kǒu* or 食慾 *shí yù*) since the word 'food' is found at the beginning of the colon. However, it appears to be redundant and not fluent in Chinese expressions when נַפְשָׁם as the subject of v. 18a is rendered as 'their appetite': '他們的胃口厭惡各樣食物 *tā men de wèi kǒu yàn è gè yàng shí wù* (their appetite loathed all food)', as LZZ suggests.

Briefly, an appropriate translation for נַפְשָׁם as the subject here is '他們 *tā men* (they)' who loathed all food because of their foolishness.

5.3.3.2.2 The version readable for all generations by the IBTT through LiFE

Part 1: section 3 (vv. 17-22): The sick need to give thanks	
IBTTV	**The initial draft**

17a. 愚笨人，因自己不順服的行為 *yú bèn rén，yīn zì jǐ bù shùn fú de* *háng wéi* **Fools**, because of their **disobedient** **behavior**,	愚妄人，因自己悖逆的行徑 *yú wàng rén，yīn zì jǐ bèi nì de háng jīng* **Fools**, because of their **rebellious way**,
17b. 和自己的罪惡吃了苦頭。 *hé zì jǐ de zuì è chī le kǔ tóu。* and because of their iniquities, **had a** **rough time**.	和自己的罪惡受苦楚。 *hé zì jǐ de zuì è shòu kǔ chǔ。* and because of their iniquities, **were** **afflicted**.
18a. 他們討厭所有的食物， *tā men tǎo yàn suǒ yǒu de shí wù，* They **hated all** food,	他們厭惡各樣食物， *tā men yàn è gè yàng shí wù，* They **loathed all** food,
18b. 就走近死亡的門口。 *jiù zǒu jìn sǐ wáng de mén kǒu。* and **drew near the doors** of death.	就臨近死亡之門。 *jiù jiē jìn sǐ wáng zhī mén。* and **drew near the gates** of death.
19a. 於是他們在急難中哭求耶和華的幫 助， *yú shì tā men zài jí nán zhōng kū qiú* *yē hé huá de bāng zhù，* Then they cried to Yahweh **for help** in their distress;	於是他們在急難中哭求耶和華， *yú shì tā men zài jí nán zhōng kū qiú yē hé* *huá，* Then they cried to Yahweh in their distress;
19b. 他就把他們從災難中救出。 *tā jiù bǎ tā men cóng zāi nán zhōng* *jiù chū。* he, **from their troubles, saved them.**	他就拯救他們脫離禍患。 *tā jiù zhěng jiù tā men tuō lí huò huàn。* he **saved them from their troubles**.
20a. 他發出話語醫治他們， (Same as the right column)	他發出話語醫治他們， *tā fā chū huà yǔ yī zhì tā men，* He sent his word and healed them;
20b. 救[他們]脫離死亡的坑。 *jiù [tā men] tuō lí sǐ wáng de kēng。* he rescued [them] from **their pits of** **death**.	救[他們]脫離他們的[冥]坑。 *jiù [tā men] tuō lí tā men de míng kēng。* he rescued [them] from **their pits [of** **death]**.
21a. 讓他們向耶和華感謝他的慈愛， (Same as the right column)	讓他們向耶和華感謝他的慈愛，

	ràng tā men xiàng yē hé huá gǎn xiè tā de cí ài， Let them give thanks to Yahweh for his lovingkindness,
21b. 和他對世人所做的**神奇之事**； *hé tā duì shì rén suǒ zuò de **shén qí zhī shì**；* and his **wonderful things** done for humankind.	和他對世人所做的**奇事**； *hé tā duì shì rén suǒ zuò de **qí shì**；* and his **wonders** for humankind.
22a. 讓他們獻上感恩祭， (Same as the right column)	讓他們獻上感恩祭， *ràng tā men xiàn shàng gǎn ēn jì，* Let them sacrifice thanksgiving sacrifices,
22b. 歡呼地**說出他所做的事**。 *huān hū dì **shuō chū tā suǒ zuò de shì**。* and **tell of what he has done** with acclamation.	歡呼地**述說他的作為**。 *huān hū dì **shù shuō tā de zuò wéi**。* and **declare his works** with acclamation.

Notes

➢ In v. 17, the psalmist uses the Hitpael יִתְעַנּוּ 'they are afflicted' (occurring only here with this meaning) to establish a paronomasia with וּמֵעֲוֹנֹתֵיהֶם 'and because of their iniquities' (Ḥakham 2003, 3:104). Though the Psalms acknowledges 'that not all trouble comes from sin, in the exile [עָוֹן leads to ענה], as is appropriate' (Goldingay 2008:253). In the initial draft, the former is rendered as '罪惡 *zuì è* (iniquities)', and the latter as '受苦楚 *shòu kǔ chǔ* (were afflicted)'. This signifies that it is not easy to find the Chinese counterpart for the wordplay here. The more dynamic translations aimed at facilitating better understanding by young readers move further away from the wordplay. IBTTV retains the former '罪惡 *zuì è*

(iniquities)', and the latter is replaced with '吃了苦頭 *chī le kǔ tóu* (had a rough time)'.

➢ In v. 18b, the IBTT replaced '死亡之門 *sǐ wáng zhī mén* (the gates of death)' with '死亡的門口 *sǐ wáng de mén kǒu* (the doors of death)', which makes this colon rhyme with v. 17b (頭 *tóu* in v. 17b and 口 *kǒu* in v. 18b).

➢ As mentioned above, v. 19 is one of the four first refrains in the psalm. Thus, the translation of this verse should correspond to that in the previous ones, i.e., vv. 6, 13.[58]

Even if grade 1 students had no difficulty with v. 19a, the IBTT still kept the phrase '幫助 *bāng zhù* (help)' used in v. 6a, a phrase added to facilitate better understanding by young readers. This was to maintain the consistency of the first refrains. Similarly, the difficult verb '拯救 *zhěng jiù* (saved)' in the second colon was replaced with the easy one '救出 *jiù chū* (saved)', as done in v. 6b.

➢ The word שְׁחִיתוֹתָם (their pits)[59] in v. 20b corresponds to the combination שַׁעֲרֵי מָוֶת 'the gates of death' in v. 18: the fools draw near the gate of death, but God rescues them from their pits. Comparing the verses here with Job 33:20, 22, one finds that both the fools and Job are reported as loathing food, which causes the former to draw near the gates of death and the latter to draw near the pit (Goulder 1998:122). Thus, the context implies that the pit is the pit into which one goes when one dies. Thus, the initial draft had '冥坑 *míng kēng* (their pits of death)'

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[58] V. 13, the second of the first refrain, is not discussed in this chapter because there is no נֶפֶשׁ occurring in that corresponding section.

[59] There is no consensus on the form and meaning of the word שְׁחִיתוֹתָם; cf., for example, Clines 1993–2011, 8:322; Ḥakham 2003, 3:105; Bratcher and Reyburn 1991:926; Dahood 1970:86; Anderson 1972:754.

for the word שְׁחִיתוֹתָם, which was replaced by an easier phrase '死亡的坑*sǐ wáng de kēng* (their pits of death)' in IBTTV.

➢ In this section, the Hebrew rhyming words are found in 17a, 18a, 20b, 21b (ם֒ם), 19a, 19b, 20a (ם֒ם or ם֒ם), and 22a, 22b (ה֒ם). Because it is hard to follow the Hebrew rhyming pattern, IBTTV has v. 17b (頭 *tóu*) rhyming with v. 18b (口 *kǒu*); v. 19a (助 *zhù*) with v. 19b (出 *chū*); v. 21b (事 *shì*) with v. 22b (事 *shì*).

➢ Here are some more challenging words or phrases being replaced by easier ones in this section: '愚妄人 *yú wàng rén* (the fool)'→ '愚笨人 *yú bèn rén* (the fool)', '悖逆的行徑 *bèi nì de háng jīng* (rebellious way)'→ '不順服的行為 *bù shùn fú de háng wéi* (disobedient behavior)' (v. 17); '厭惡 *yàn è* (loathed)'→ '討厭 *tǎo yàn* (hated)', '各樣食物 *gè yàng shí wù* (all food)'→ '所有的食物 *suǒ yǒu de shí wù* (all food)', '臨近 *lín jìn* (drew near)'→ '走近 *zǒu jìn* (drew near)' (v. 18); '禍患 *huò huàn* (troubles)'→ '災難 *zāi nán* (troubles)' (v. 19); '奇事 *qí shì* (wonders)'→ '神奇之事 *shén qí zhī shì* (wonderful things)' (v. 21); '述說 *shù shuō* (declare)'→ '說出 *shuō chū* (tell of)', '他的作為 *tā de zuò wéi* (his works)'→ '他所做的事 *tā suǒ zuò de shì* (what he has done)' (v. 22).

5.3.3.3 Part 1: section 4 of Ps 107 (vv.23-32)

Here the main theme is that the people going down to the sea need to give thanks. The word נֶפֶשׁ is found only once in v. 26.

5.3.3.3.1 The appropriate translation of נֶפֶשׁ in Ps 107:26

5.3.3.3.1.1 The existing translations

Again, in this verse, CUV and RCUV prefer נֶפֶשׁ as '心 *xīn* (heart)'. CNV follows this rendering in this case. TCVRE and CNET relate it to '勇氣 *yǒng qì* (courage)' and '力量 *lì liàng* (strength)' respectively. LZZ regards it as '神魂 *shén hún* (mind-soul)'. CCB and DCT render this colon very dynamically. CCB has '他們嚇得面無人色 *tā men xià dé miàn wú rén sè* (they were scared, looking ghastly pale)'. DCT has '在驚險之中你們都嚇得魂不附體 *zài jīng xiǎn zhī zhōng nǐ men dōu xià dé hún bù fù tǐ* (in danger, you all were scared out of your wits)'.

5.3.3.3.1.2 The exploration/discussion/comment of the IBTT

This section depicts the redeemed who were at sea, and encountered a severe storm. In fear, those on the ship had not only a trembling body, but also a trembling heart. This means that both physiological and psychological reactions were triggered by this great danger. Therefore, נַפְשָׁם as '他們整個人 *tā men zhěng gè rén* (their whole person)' is an appropriate rendering to emphasize the intensity of their fear: '他們整個人因為災難而顫抖 *tā men zhěng gè rén yīn wéi zāi nán ér chàn dǒu* (their whole person trembled because of the trouble)'.

5.3.3.3.2 The version readable for all generations by the IBTT through LiFE

Part 1: section 4 (vv.23-32): The people going down to the sea need to give thanks	
IBTTV	**The initial draft**
23a. 那些搭船下海，	那些搭船下海，
(Same as the right column)	*nà dā chuán xià hǎi，*
	Those who went down to the sea in ships,

23b. 在大水中工作的， (Same as the right column)	在大水中工作的， *zài dà shuǐ zhōng gōng zuò de，* who did work on great waters,
24a. 那些人--他們看見**耶和華所做的事**， *nà xiē rén--tā men kàn jiàn **yē hé huá suǒ zuò de shì**，* those--they saw **the things Yahweh had done**,	那些人--他們看見**耶和華的作為**， *nà xiē rén--tā men kàn jiàn **yē hé huá de zuò wéi**，* those--they saw **Yahweh's deeds**,
24b. 和他在深海中的**神奇之事**。 *hé tā zài shēn hǎi zhōng de **shén qí zhī shì**。* and his **wonderful things** in the deep sea.	和他在深海中的**奇事**。 *hé tā zài shēn hǎi zhōng de **qí shì**。* and his **wonders** in the deep sea.
25a. 因他發出命令**掀起**狂風， *yīn tā fā chū mìng lìng **xiān qǐ** kuáng fēng，* For he commanded and **raised** a stormy wind,	因他發出命令**興起**狂風， *yīn tā fā chū mìng lìng **xìng qǐ** kuáng fēng，* For he commanded and **raised** a stormy wind,
25b. 狂風捲起波浪。 (Same as the right column)	狂風捲起波浪。 *kuáng fēng juǎn qǐ bō làng。* and it lifted up its waves.
26a. 他們上到天空， (Same as the right column)	他們上到天空， *tā men shàng dào tiān kōng，* They went up to the heavens;
26b. 下到**深海中**； *xià dào **shēn hǎi zhōng**；* they went down to **the midst of the depths**;	下到**深海**； *xià dào **shēn hǎi**；* they went down to **the depths**;
26c. 他們整個人因為災難而**發抖**。 *tā men zhěng gè rén yīn wéi zāi nán ér **fā dǒu**。* their whole person **trembled** because of the trouble.	他們整個人因為災難而**顫抖**。 *tā men zhěng gè rén yīn wéi zāi nán ér **chàn dǒu**。* their whole person **trembled** because of the trouble.

27a. 他們搖搖晃晃，東倒西歪，好像喝醉了酒， *tā men yáo yáo huǎng huǎng，dōng dǎo xī wāi，hǎo xiàng **hē zuì le jiǔ**，* They reeled and staggered, as if they **were drunk**;	他們搖搖晃晃，東倒西歪，好像醉酒的人， *tā men yáo yáo huǎng huǎng，dōng dǎo xī wāi，hǎo xiàng **zuì jiǔ de rén**，* They reeled and staggered like **the drunk**;
27b. 他們一點辦法也沒有。 *tā men **yī diǎn bàn fǎ yě méi yǒu**。* they **did not have any solution at all**.	他們全部的智慧都混亂了。 *tā men **quán bù de zhì huì dōu hún luàn le**。* all their **wisdom was confused**.
28a. 於是他們在急難中哀求耶和華**的幫助**， *yú shì tā men zài jí nán zhōng āi qiú yē hé huá **de bang zhù**，* Then they cried to Yahweh **for help** in their distress;	於是他們在急難中哀求耶和華， *yú shì tā men zài jí nán zhōng āi qiú yē hé huá，* Then they cried to Yahweh in their distress;
28b. 他就**把他們從災難中領出**。 *tā jiù **bǎ tā men cóng zāi nán zhōng lǐng chū**。* he **brought them out from their disaster**.	他就**帶領他們脫離禍患**。 *tā jiù **dài lǐng tā men tuō lí huò huàn**。* he **brought them out from their troubles**.
29a. 他使狂風暴雨止息， (Same as the right column)	他使狂風暴雨止息， *tā shǐ kuáng fēng bào yǔ zhǐ xī，* He made the storm into a calm,
29b. 波浪平靜， (Same as the right column)	波浪平靜， *bō làng píng jìng，* and their waves became still.
30a. 因為安靜了，他們就歡喜， (Same as the right column)	因為安靜了，他們就歡喜， *yīn wéi ān jìng le，tā men jiù huān xǐ，* They rejoiced because they grew silent,
30b. 他就領他們到想要去的海港。 (Same as the right column)	他就領他們到想要去的海港。 *tā jiù lǐng tā men dào xiǎng yào qù de hǎi gǎng。* and he led them to their desired harbor.
31a. 讓他們向耶和華感謝他的慈愛，	讓他們向耶和華感謝他的慈愛，

(Same as the right column)	*ràng tā men xiàng yē hé huá gǎn xiè tā de cí ài，* Let them give thanks to Yahweh for his lovingkindness,
31b. 和他對世人所做的**神奇之事**； *hé tā duì shì rén suǒ zuò de **shén qí zhī shì**；* and his **wonderful things** done for humankind.	和他對世人所做的**奇事**； *hé tā duì shì rén suǒ zuò de **qí shì**；* and his **wonders** for humankind.
32a. 讓他們在百姓的會眾中尊崇他， (Same as the right column)	讓他們在百姓的會眾中尊崇他， *ràng tā men zài bǎi xìng de huì zhòng zhōng zūn chóng tā，* And let them exalt him in the congregation of the people,
32b. 在長老的聚會中讚美他！ (Same as the right column)	在長老的聚會中讚美他！ *zài zhǎng lǎo de jù huì zhōng zàn měi tā！* and let them praise him in the assembly of the elders.

Notes

➢ The first two cola of v. 26 form a neat parallel: verb + noun // verb + noun. The word שָׁמַיִם 'the heavens' parallels תְהוֹמוֹת 'the depths', manifesting that the waves (v. 25) are so raging that they lift the ships very high, causing the people aboard to feel like that they are 'reaching the sky'; so raging that 'the troughs between the waves then plunge the ships so low', causing the people aboard to feel like that they 'are descending to the ocean's deepest depths' (Goldingay 2008:255). This is rhetorical hyperbole.

It is easy to translate the parallel into Chinese:

他們上到天空，*tā men shàng dào tiān kōng，*

> They went up to the heavens;

下到深海；*xià dào shēn hǎi；*

(they) went down to the depths;

Though the foregoing translations in the initial draft presented a neat parallel, the IBTT suggested replacing '深海 (the depths)' with '深海中 *shēn hǎi zhōng* (the midst of the depths)'. The latter not only makes the cola rhyme (空 *kōng* and 中 *zhōng*), but also manifests the hyperbole used here.

➢ In v. 27a, the simile כַּשִּׁכּוֹר 'like the drunk' implies that the seafarers are 'losing their sanity and [do] not know what to do. This fits well with what is stated in the parallel clause' (Ḥakham 2003, 3:107).

The word חָכְמָה 'wisdom' in the second colon refers to 'the navigational skill of the sailors' (Anderson 1972:755). The Hitpael of the verb בלע[60] means 'to show oneself confused' (Koehler et al. 1994-2000:135). Thus, this colon reads: 'all their wisdom was confused' (他們全部的智慧都混亂了 *tā men quán bù de zhì huì dōu hún luàn le*). This was generally ambiguous for grade 1 students.

During the brainstorming session, the aforementioned interpretation of the simile כַּשִּׁכּוֹר 'like the drunk' in the first colon was referred to: the seafarers are losing their sanity and do not know what to do. A 8 year-old boy suggested translating the implicit second colon as follows: '他們完全想不出辦法 *tā men wán quán xiǎng bù chū bàn fǎ* (they could not figure out a solution)'. This inspired a 50 year-old adult to propose a rendering that makes this colon rhyme with the first colon:

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[60] The verb בלע is also used in Isa 28:7 to report that the priest and the prophet are confused (נִבְלְעוּ) by wine (Ḥakham 2003, 3:107).

'他們一點辦法也沒有 *tā men yī diǎn bàn fǎ yě méi yǒu* (they did not have any solution at all)'.

➤ V. 28a reprises v. 6a verbatim. V. 13a is repeated in v. 19a verbatim. Thus, in each of the first part of the first refrain, the respective verb used is צעק, זעק, זעק, and צעק, which works abb'a'. Following the Hebrew arrangement, IBTTV renders the verbs as '哀求 *āi qiú* (cried)', '哭求 *kū qiú* (cried)', '哭求 *kū qiú* (cried)', and '哀求 *āi qiú* (cried)' respectively.

The psalmist adds more variations in the use of the verbs in the second colon of the first refrain: נצל 'to deliver (Hiphil)' in v. 6b, ישׁע 'to save (Hiphil)' in v. 13b and v. 19b, and יצא 'to bring out (Hiphil)'[61] in v. 28b. The future forms with 3mp suffix in the psalm are rhymed. Aligned with the Hebrew text, the IBTT made these four cola rhyme as well: '救出 *jiù chū* (saved)' in vv. 6b, 13b, 19b,[62] and '領出 *lǐng chū* (brought out)' in v. 28b.

➤ The psalmist arranges v. 32 chiastically: verb + בְּ expression // בְּ expression + verb. This syntactic chiasmus cannot be imitated in the Chinese translation because both of the בְּ expressions denote places, which need to be put in the beginning of the cola in Chinese.

➤ In this section, the rhyming Hebrew words are found in vv. 28a, 28b, 29b (םָ or םָ), and 30b, 31b, 32a (םָ). Again, for the sake of being easy to chant and memorize, the IBTT made efforts to make the psalm rhyme to a greater extent.

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[61] The verb יצא 'to bring out' is 'the standard expression for Yahweh's bringing the people out of Egypt…[Here] Yahweh's deliverance brings about a new exodus' (Goldingay 2008:255).
[62] The verb נצל and the verb ישׁע are rendered with the same phrase '救出 *jiù chū* (to save)' since it is hard to find another easy Chinese phrase to signify the differences between these two Hebrew verbs.

Both v. 24a and v. 24b have the word 事 *shì* in the end of the cola. V. 25a (風 *fēng*) rhymes with v. 26a (空 *kōng*) and v. 26b (中 *zhōng*); v. 26c (抖 *dǒu*) with v. 27a (酒 *jiǔ*) and v. 27b (有 *yǒu*); v. 28a (助 *zhù*) with v. 28b (出 *chū*); v. 29a (息 *xī*) with v. 30a (喜 *xǐ*). Both v. 32a and v. 32b end with 他 *tā*.

➢ Some more difficult words or phrases being replaced by easier ones (hard→ easy) in this section: '耶和華的作為 *yē hé huá de zuò wéi* (Yahweh's deeds)'→ '耶和華所做的事 *yē hé huá suǒ zuò de shì* (the things Yahweh had done)', '奇事 *qí shì* (wonders)'→ '神奇之事 *shén qí zhī shì* (wonderful things)' (v. 24); '興起 *xìng qǐ* (raised)'→ '掀起 *xiān qǐ* (raised)' (v. 25); '顫抖 *chàn dǒu* (trembled)'→ 發抖 *fā dǒu* (trembled)' (v. 26); '禍患 *huò huàn* (troubles)'→ '災難 *zāi nán* (disaster)' (v. 28); '奇事 *qí shì* (wonders)'→ '神奇之事 *shén qí zhī shì* (wonderful things)' (v. 31).

5.4 Further discussions/observations

According to the purposes of the study, the tasks of the IBTT focus on (1) assessing the accuracy of the translations of נֶפֶשׁ in each occurrence of the three selected psalms, and (2) producing a readable Bible version for all generations through the LiFE approach. What follows are further discussions/observations arising from these two aspects. Besides, the critical issue caused by the translations of נֶפֶשׁ (see chapter 4) will also be further discussed.

5.4.1 The appropriate translation of נֶפֶשׁ in the three selected psalms

The word נֶפֶשׁ occurs 17 times in the three selected psalms. Their appropriate renderings are listed as follows:

5.4.1.1 נֶפֶשׁ as personal pronoun

➢ Ps 35:3--נֶפֶשׁ with a personal suffix (1cs) is employed to present the psalmist as an individual who talks to God (imaginary though).

➢ Ps 35:12--נֶפֶשׁ with a personal suffix (1cs) is used to denote the psalmist as an individual who feels like as if he has lost his children.

➢ Ps 107:18--Since the term 'food' is mentioned at the beginning of the verse, נֶפֶשׁ with a personal suffix (3mp) as the subject of the first colon should be understood as 'their appetite' (their appetite loathed all food). Nonetheless, such a translation is redundant and not natural in Chinese expressions. In this case, נַפְשָׁם as '他們 *tā men* (they)' works better: they loathed all food.

Notes: The first two cases demonstrate that if נֶפֶשׁ is used to represent individuals, its rendering as personal pronoun is appropriate. The third case manifests a complicated translation issue. Although an appropriate rendering is determined according to the context, a natural and/or poetic expression of the TL might influence the final decision.

5.4.1.2 נֶפֶשׁ as 'the whole being/person'

➢ Ps 35:9--נֶפֶשׁ with a personal suffix (1cs) as the subject of the bicola is associated with the psalmist's rejoicing in Yahweh and delight in his salvation. As discussed in §4.2.4.4, when constructed with words and phrases regarding feelings, the appropriate translation for נֶפֶשׁ is 'the whole being/person' since נֶפֶשׁ as personal

pronoun[63], or 'heart',[64] or 'soul' in English versions[65] fails to convey the intensity of such feelings in Chinese. Here, the psalmist's entire being feels joyful and delighted. The rendering 'my whole person' is further substantiated by the parallel 'all my bones' (v.10), a figure of the seat of emotions as well (Allen 1999:690).

➢ Ps 63:1--In poetry, נֶפֶשׁ with a personal suffix is usually used to parallel a simple pronoun (Brotzman 1988:403) or to be involved in the inflection of the verb, etc. (Johnson 1964:16). Here, it as the subject parallels the preformative 'I' in the verb אֲשַׁחֲרֶךָ 'I seek you earnestly' (v. 1a). It also parallels בְשָׂרִי in v. 1c. Since this verse is to convey the psalmist's yearning for God, it is suitable to translate נַפְשִׁי here as 'my whole being' to express the intensity of such feelings. As discussed earlier, the collocation of נֶפֶשׁ and בָשָׂר [66] in vv. 1b, 1c is not related to the psychological aspect over the physical aspect. They are collocated to parallel the 'I' in the first colon, and thus put an emphasis on the psalmist's yearning for God.

➢ Ps 63:5--In v. 1, נַפְשִׁי 'my whole person' as the subject is used to introduce the intensity of the psalmist's thirst for God. Here, the same usage is to introduce a contrary image: the psalmist's joyous satisfaction of communing with God through prayers (v. 4). Such satisfaction makes the psalmist feel like one who enjoys the richest food. Thus, the appropriate rendering of נַפְשִׁי in Chinese here is 'my whole person', which conveys the intensity and completeness of this joyous satisfaction.

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[63] For example, TCVRE, CCB, CNET, DCT.
[64] For example, RCUV, CUV, CNV, LZZ.
[65] For example, NIV2011, NIV1984, NASB1995, ESV, NRSV, KJV1900.
[66] In the Psalms, the same collocation only occurs in 16:9-10 and 84:2 (Goldingay 2006, 2:257).

- Ps 63:8--Rather than 'my soul' (NIV1984) or 'my heart' (RCUV), נַפְשִׁי as the subject of v. 8a should be viewed as 'my whole person', i.e., the psalmist's whole person clings to God. Such a rendering accentuates the intensity of the psalmist's complete trust in God. The second colon supports the rendering since it implies the physical being, i.e., the psalmist's body which can be upheld by God.

- Ps 107:5--The psalmist uses נַפְשָׁם as the subject of v. 5b to express the intensity of growing faint in mind and body because of hunger and thirst. Thus, the translation 'their whole person' is appropriate.

- Ps 107:26--While facing trouble resulting from a severe storm, both the heart and the body of those on the ship trembled. Accordingly, נַפְשָׁם as the subject can be translated as 'their whole person', which is an appropriate rendering to emphasize the intensity of their fear in Chinese.

Notes: The previous cases indicate that when נֶפֶשׁ as the subject in Hebrew is structured with words or phrases regarding feelings, its appropriate rendering in Chinese is 'the whole being/person'. This accentuates the intensity of such feelings.

5.4.1.3 נֶפֶשׁ as 'physical life'

- Ps 35:4--Ps 35:1 introduces the threat from the enemies, which is identified as a threat to physical life in v. 7 and v. 17. In v. 7, the enemies dig and hide a deadly pit of netting for the psalmist. V. 17 describes the enemies as lions intending to destroy the psalmist. Thus, what the enemies seek (בקשׁ) earnestly here is the psalmist's physical life (נֶפֶשׁ). This is in accordance with the observation of Seebass (1998, 9:513), Westermann (1997:753), and Brotzman (1987:45): when

נֶפֶשׁ as the object is juxtaposed with the verb בקשׁ, the appropriate rendering of the combination is 'seek the life of someone'.

➢ Ps 35:7-- The danger the psalmist faces is emphasized by the unusual expression 'pit of netting', which seems to emphasize the fact that the enemies are seeking to destroy the psalmist's 'physical life' (לְנַפְשִׁי 'for my physical life'). Here, נַפְשִׁי serves as the object of the preposition לְ.

➢ Ps 35:17--The appropriate rendering of נֶפֶשׁ with personal suffix (1cs) as the object here is 'my physical life'. This is substantiated by the reference to the destruction of the psalmist and the parallelism of נַפְשִׁי (v. 17b) and יְחִידָתִי 'my only life' (v. 17c).

➢ Ps 63:9--The enemies' miserable fate, i.e., being destroyed and eaten by jackals (vv. 9b-10), implies that the enemies who want to kill the psalmist are in fact digging their own grave. Thus, the juxtaposition of בקשׁ and נַפְשִׁי is again better understood as 'seek my physical life'.

Notes: The foregoing discussions show that when נֶפֶשׁ as the object follows the verb בקשׁ, its appropriate rendering is 'physical life'. This is also the case when נֶפֶשׁ as the object is put within the context related to risks (Ps 35:7, 17), as suggested by Brotzman (1987:61; see also Seebass 1998, 9:512).

When comparing (2) with (3) in this section, one finds that the critical distinction between נֶפֶשׁ as 'the whole being/person' and נֶפֶשׁ as 'physical life' consists in the fact that נֶפֶשׁ is usually employed as the subject in the former, and as the object in

the latter. This is also observed by Seebass (1998, 9:512) and Westermann (1997:752).

5.4.1.4 נֶפֶשׁ as 'person'

➢ Ps 107:9a, 9b--In Ps 107:4-5, the psalmist describes that the people in the wilderness felt hungry and thirsty. This closely connects to v. 9, where the similar language is used. Accordingly, it is suitable to view נֶפֶשׁ in both v. 9a and v. 9b as '人 *rén* (person)': 'the thirsty person' and 'the hungry person' respectively.

Notes: If נֶפֶשׁ as the object is juxtaposed with an attributive adjective as in 9b or attributive participle as in 9a, it could be perceived as 'person'.

5.4.1.5 נֶפֶשׁ as 'appetite'

➢ Ps 35:25--The word נַפְשֵׁנוּ in the first direct speech 'Aha, [this fits] our appetite!' (v. 25b) is parallel to the word בִּלַּעֲנוּהוּ 'We have devoured him' in the second direct speech (v. 25c) even though they differ formally. Thus, נֶפֶשׁ as 'appetite' best corresponds to the verb 'devour'.

Notes: When structured with words or phrases related to food or eating, נֶפֶשׁ as 'appetite' is an appropriate rendering. However, natural and/or poetic Chinese expressions might influence the rendering in this category, as the case in Ps 107:18 discussed above.

5.4.1.6 נֶפֶשׁ as 'body'

Ps 35:13--When fasting, one's body suffers. Thus, an appropriate rendering of נֶפֶשׁ here is 'body'.

Notes: When the combination of ענה (Piel) and נֶפֶשׁ and the term 'fasting' are closely connected, נֶפֶשׁ means 'body'. This also appears in Isa 58:3, where fasting is associated with the affliction of one's own body (刻苦己身 *kè kǔ jǐ shēn*), as CNV and CCB suggest.

Briefly, the appropriate renderings of נֶפֶשׁ in Pss 35, 63, and 107 are personal pronoun (Pss 35:3, 12; 107:18), 'the whole being/person' (Pss 35:9; 63:1, 5, 8; 107:5, 26), 'physical life' (Pss 35:4, 7, 17; 63:9), person' (Ps 107:9a, 9b), 'appetite' (Ps 35:25), and 'body' (Ps 35:13).The results denote that the translations of נֶפֶשׁ in the three selected psalms fall within the semantic range proposed by the present author (see §4.2.6).

The preceding are the general findings that are derived from the Bible translation exercise. In what follows, the critical issue caused by the translations of נֶפֶשׁ will be further discussed.

5.4.2 The critical issue regarding the Chinese translations of נֶפֶשׁ

As noted in Chapter 4, Watchman Nee's misinterpretation of נֶפֶשׁ is one of the reasons that led him to develop a tripartite anthropology with theological implications, leading to great controversy among contemporary Chinese scholars and uncertainty among ordinary Christians. The translations of נֶפֶשׁ as '靈魂 *líng hún* (spirit-soul)'/'靈 *líng* (spirit)' or '心 *xīn* (heart)' in the most popular and authoritative Bible version, i.e., CUV, play a crucial role in reinforcing Chinese Christians' acceptance of Nee's trichotomy. The results of reconsidering the translation of נֶפֶשׁ in this chapter make explicit that it is not appropriate to take its meaning as '靈魂 *líng hún* (spirit-soul)'/'靈 *líng* (spirit)' or '心 *xīn* (heart)'. The foregoing exploration indicates

that such inappropriate translations of נֶפֶשׁ are found in CUV, RCUV and other prominent Chinese versions as well (see the table below). If the problematic renderings of נֶפֶשׁ in the prominent Chinese versions can be revised as IBTTV suggests, the controversy among Chinese theologians resulting from Nee's tripartite anthropology and confusion among Chinese Chirstians concerning this theological approach may be better addressed.

The discussion in the process of Bible translation in this chapter also makes clear that there are obvious differences in the translations of נֶפֶשׁ among prominent Chinese versions. This again necessitates reconsidering its translation in every occurrence in the OT.

The rendering of נֶפֶשׁ		
Verse	The prominent Chinese versions	IBTTV
Ps 35:3	my spirit-soul (CUV)	I
Ps 35:9	my heart (CUV, RCUV, CNV, LZZ)	my whole being/person
Ps 35:12	my spirit-soul (CUV)	I
Ps 35:13	my heart (CUV, RCUV, CNV)	my body
Ps 35:17	my spirit-soul (CUV)	my physical life
Ps 63:1	my heart-spirit (RCUV, DCT) my heart (CNV, LZZ, CCB) my spirit (CNET)	my whole being/person
Ps 63:5	my heart (CUV, RCUV, CNV, LZZ, CCB, CNET, DCT) my spirit (TCVRE)	my whole being/person
Ps 63:8	my heart (CUV, RCUV, CNV, LZZ, CCB) my spirit (CNET)	my whole being/person
Ps 107:5	their heart (CUV, RCUV) their heart-spirit (CNV)	their whole being/person
Ps 107:9a	heart (CUV, RCUV, LZZ)	person

Ps 107:9b	heart (CUV, LZZ)	person
Ps 107:18	their heart (CUV, RCUV)	they
Ps 107:26	their heart (CUV, RCUV, CNV) their mind-soul (LZZ)	their whole being/person

5.4.3 The version readable for all generations by the IBTT through LiFE

As stated, CUV, published in 1919, is the most popular and influential Chinese Bible version. However, its language is generally difficult for children to understand. In order to determine its difficulty for grade 1 students,[67] the present researcher proposed a translation close to that of CUV. Examining the tables in §5.3, it can be seen that about three fifths of the colons in question contain at least one difficult word(s) or phrase(s). These findings point to the need for a new more child-friendly Bible for Chinese readers.

This exercise has also clearly shown that it is possible to compose an easier but more meaningful Bible version that retains the beauty of Hebrew poetry in Chinese. Following Wendland's LiFE approach, the IBTT paid more attention to the literary devices used in the Hebrew text and made efforts to find their Chinese counterparts. What follows are instances of comparing the translations of IBTTV through LiFE with those of CUV.[68]

Parallelism and Chiasm

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[67] As it is well-known, grade 1 students' reading abilities are limited. The difficult here indicates what is not understandable for them when someone reads the Bible to them.

[68] An exhausive comparison between these two versions in terms of their usage of literary devices is beyond the scope of the study.

It has been shown that parallelism and Chiasm can be imitated and appreciated in Chinese.

In Ps 107:4a, the Hebrew text demonstrates syntactic chiasmus (see §5.3.3.1.3). This is presented in IBTTV, which has '他們迷失在曠野裡、在沙漠中迷路 *tā men mí shī zài kuàng yě lǐ、zài shā mò zhōng mí lù* (They lost themselves in the wilderness; in the desert [they lost] their way)'. Whereas, there is no such a chiastic parallelism in CUV, which has '他們在曠野荒地漂流 *tā men zài kuàng yě huāng dì piāo liú* (They wandered in desert wastes)'.

Another example is found in the first colon of the first refrain in Ps 107, i.e., vv. 6a, 13a, 19a, and 28a, where the verbs are arranged as abb'a' (צעק, זעק, זעק, and צעק). Again, the Hebrew arrangement of the verbs is followed by IBTTV, which has '哀求 *āi qiú* (cried)', '哭求 *kū qiú* (cried)', '哭求 *kū qiú* (cried)', and '哀求 *āi qiú* (cried)' respectively. On the contrary, CUV and its revised version RCUV of 2010, translate all the verbs as '哀求 *āi qiú* (cried)', failing to convey the beauty of the Hebrew poetry.

Rhyme

As mentioned above, rhyming poems are easier for children to chant and memorize, so the IBTT grasped every opportunity to make the Chinese translation rhyme. What follows are examples of comparing the rhyme in IBTTV and that in RCUV:

Ps 63:5-7		
line	RCUV	IBTTV
1	我在床上記念你 *nǐ*，	我整個人就像吃飽了最豐盛的美味 *wèi*，
2	在夜更的時候思念你 *nǐ*；	我的口要以歡呼的嘴唇讚美 *měi*。
3	我的心像吃飽了骨髓肥油 *yóu*，	甚至，我在床上懷念你 *nǐ*，

4	我也要以歡樂的嘴唇讚美你 *nǐ*。	我整晚對著你輕聲細語 *yǔ*。
5	因為你曾幫助了我 *wǒ*，	因為你曾經是我的幫助 *zhù*，
6	我要在你翅膀的蔭下歡呼 *hū*。	我在你翅膀陰影下歡呼 *hū*。

Notes: In RCUV, line 1, 2, and 4 end with the same word 你 *nǐ*, which makes the rhyme more monotonous. In IBTTV, with different words, line1 rhymes with line 2; line 5 with 6.

Ps 63:9-11		
line	RCUV	IBTTV
1	但那些尋索要滅我命的人 *rén*	但他們，就是那些想取我性命的人必滅亡 *wáng*，
2	必往地底下去 *qù*；	他們必去到地的最低之處 *chù*。
3	他們必被刀劍所殺 *shā*，	他們必被刀劍打倒 *dǎo*，
4	成為野狗的食物 *wù*。	必成為豺狼的食物 *wù*。
5	但是王必因神歡喜 *xǐ*，	但是王必在神裡面歡喜 *xǐ*，
6	凡指著他發誓的都要誇耀 *yào*，	每一個指著神發誓保證的都要快樂 *lè*，
7	因為說謊之人的口必被塞住 *zhù*。	因為說謊之人的口必被止住 *zhù*。

Notes: In RCUV, the rhyming words are found in line 4 and 7. In IBTTV, the rhyming words are found in line 2, 4, and 7, which are located at the end of v. 9, 10, and 11 respectively.

5.5 Conclusion

The preceding discussion has demonstrated that IBTTV, an easy-to-understand Bible version for readers of all ages, including children, maintains the poetic beauty of the psalms as much as possible. This was fully demonstrated and carried out by translating the Bible through Wendland's LiFE methodology. Moreover, its translations of the word נֶפֶשׁ in the three selected psalms may contribute to a reduction in the controversy caused by Watchman Nee's trichotomy. All of these

results were achieved by the IBTT, ranging from young children to middle-aged

adults.

Chapter 6

Conclusion--findings and implications

6.1 Introduction

The goals of this study as defined in Chapter 1 are numerous. Sensing that past and current translations in Chinese have not been adequate on a number of levels, this study has attempted to apply a new approach to Bible translation: Wendland's LIFE approach with a focus on intergenerational participation. As an object of study, three psalms were selected with a focus on a specific translation issue: the interpretation and rendering of the word נֶפֶשׁ in Chinese.

This final chapter first provides a summary of what has been found while reconsidering the translations of נֶפֶשׁ in the three selected psalms with special reference to Chinese, followed by the application of the findings to the use of נֶפֶשׁ in the Psalter and in the Old Testament as a whole. Second, a summary of the foundations for intergenerational participation in Bible translation is offered. Third, this chapter reports the feedback from the participants, the comments from professionals, and the researcher's personal reflections with respect to the intergenerational Bible translation through the LiFE approach. Fourth, some suggestions for further research are presented along with the researcher's final comments.

6.2 Summary of research findings

The Hebrew term נֶפֶשׁ is 'as hard to define as it is to translate', writes Jacob (1974, 9:617). This is evidenced by its erroneous translations in both Chinese and English

versions, resulting in the misinterpretation and misunderstanding of God's Word (§4.1). The issue becomes more complicated due to the influence of etymological studies, adding some meanings to the polysemous word נֶפֶשׁ (§4.2.2). Unfortunately, the divergence in the various senses given for נֶפֶשׁ in prominent English lexicons also complicates the issue (§§4.1, 4.6). These make it necessary to reconsider its semantic range and its translations in the Bible.

After examining the literature (§4.2), the researcher identifies the following possible meanings of נֶפֶשׁ in the OT: (1) breath, (2) living creature, person, (3) vital self (pronominal use, 'the whole being/person'), (4) life (especially physical life in Chinese), (5) desire, appetite, (6) corpse, body. The translation exercise in chapter 5 is an attempt to apply these senses to its translation into Chinese (Mandarin) in the three selected psalms. This suggests that such an exercise would be advantageous not only for the Psalms, but for the entire OT.

The Hebrew word נֶפֶשׁ occurs 17 times in Ps 35, 63, and 107. Drawing upon the results in Chapter 5, the appropriate renderings of נֶפֶשׁ in the three selected psalms are: נֶפֶשׁ as personal pronoun, 'the whole being/person', 'physical life', 'person', 'appetite', and 'body'. All the preceding renderings are included in the semantic range of נֶפֶשׁ that the researcher proposes (see above).

What follows are findings derived from translating נֶפֶשׁ in the three selected psalms:

➢ When נֶפֶשׁ is employed to represent individuals, it is appropriate to render it as a personal pronoun (Pss 35:3, 12; 107:18).

➢ When נֶ֫פֶשׁ as the subject is combined with words or phrases regarding feelings, its appropriate rendering is 'the whole being/person' (全人/整個人 *quán rén /zhěng gè rén*). Thus, the intensity of such feelings is conveyed faithfully (Pss 35:9; 63:1, 5, 8; 107:5, 26).

➢ When נֶ֫פֶשׁ as the object occurs in the text with reference to risks, or more specifically, is juxtaposed with the verb בקשׁ, the rendering 'physical life' (性命 *xìng mìng*) is preferred (Pss 35:4, 7, 17; 63:9).

➢ When נֶ֫פֶשׁ as the object is combined with an attributive adjective or attributive participle, it could be understood as 'person' (人 *rén*) (Ps 107:9a, 9b).

➢ When נֶ֫פֶשׁ is combined with words or phrases related to food or eating, it is appropriate to view it as 'appetite' (胃口 *wèi kǒu*) (Ps 35:25). Ps 107:18 is an exception in this regard. There, 'appetite' in נַפְשָׁם is omitted since it is redundant in common Chinese expressions.

➢ When נֶ֫פֶשׁ is structured with the Piel form of the verb ענה and with the word 'fasting', one can take its meaning as 'body' (身體 *shēn tǐ*) (Ps 35:13).

The aforementioned results indicate that the possible meanings of נֶ֫פֶשׁ proposed by the researcher work well in the three selected psalms. This shows that the current renderings of נֶ֫פֶשׁ in most Chinese versions as '靈魂 *líng hún* (spirit-soul)'/'靈 *líng* (spirit)'/'魂 *hún* (soul)' or '心 *xīn* (heart)'[1] are not the best renderings. As noted in §4.6, such renderings reinforce the acceptance of Watchman Nee's tripartite theological anthropology among Chinese Christians and have led to much

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[1] See §4.6 for the reason why the Chinese 'heart' is involved in the controversy caused by Nee's trichotomy.

controversy among contemporary Chinese theologians. Revising these translations and using more appropriate renderings may not only contribute to reducing the controversy and correcting certain theological and anthropological misunderstandings, but also lead to a more understandable Bible translation.

If the majority of the renderings of נֶ֫פֶשׁ in the three selected psalms are not appropriate as substantiated by the arguments in chapter 5, all its translations in the Psalms need to be reconsidered.

The following are findings gleaned from the researcher's reconsidering all the translations of נֶ֫פֶשׁ in the Psalms (occurring 144 times):

➢ נֶ֫פֶשׁ as vital self, which is divided into three sub-categories:

נֶ֫פֶשׁ as 'the whole being/person' (51 out of 144 occurrences in the Psalms). As the findings from the three selected psalms indicate, when נֶ֫פֶשׁ serves as the subject within the context with reference to feelings, it is appropriate to regard it as 'the whole being/person'. In some cases in the subcategory, נֶ֫פֶשׁ serves as object, vocative, or the second nominative of the sentence. All these usages are also found in texts related to feelings. The translation of נֶ֫פֶשׁ as 'the whole being/person' can express the intensity of feelings faithfully. For all occurrences in this subcategory, see Appendix I Table 1.

נֶ֫פֶשׁ as personal pronoun (26 out of 144 occurrences in the Psalms). In this subcategory, נֶ֫פֶשׁ in most cases serves as the object of the verb (11 times) or preposition (ten times). It is employed as the subject only five times. In these occurrences, individuals are accentuated. Therefore, translating נֶ֫פֶשׁ as a

personal pronoun is appropriate. For a list of all occurrences in this subcategory, see Appendix I Table 2.

נֶפֶשׁ as reflexive pronoun (six out of 144 occurrences in the Psalms). When the subject and object are the same or the subject is accentuated, נֶפֶשׁ can be perceived as a reflexive pronoun. The usage of נֶפֶשׁ in this subcategory is to serve as the object of the verb (three times), or preposition (two times), or as the subject (once). For a list of all occurrences in this subcategory, see Appendix I Table 3.

➤ נֶפֶשׁ as 'physical life' (49 out of 144 occurrences in the Psalms). This translation is appropriate when the text is related to risks or touches on the issues of God's salvation, protection, life or death, or punishment, etc. In most cases, נֶפֶשׁ in this category serves as the object of the verb (38 times) or preposition (six times). Only in four occurrences is it used as the subject. In Ps 57:4, נֶפֶשׁ is fronted to 'establish a specific frame of reference for the theme of the clause that follows' (Runge and Westbury 2012, §Topical frame). For a list of all occurrences in this category, see Appendix I Table 4.

➤ נֶפֶשׁ as 'person' (two out of 144 occurrences in the Psalms). In the whole book of the Psalms, the translation of נֶפֶשׁ as 'person' only occurs twice in Ps 107:9, where it is used as part of the object of the verb and is combined with an attributive adjective or participle (see Appendix I Table 5).

➤ נֶפֶשׁ as 'desire/appetite' (five out of 144 occurrences in the Psalms). When the text refers to strong craving, the appropriate rendering of נֶפֶשׁ is 'desire'. If the context is also associated with food or eating, its appropriate translation is

'appetite'. As discussed above, an exception of the latter is found in Ps 107:18, where the 'appetite' in נַפְשָׁם is left out when the common Chinese expression is considered. In all appearances in this category, נֶפֶשׁ serves as the object of the preposition except for Ps 35:25, where נַפְשֵׁנוּ occurs in a verbless clause. For a list of all occurrences in this category, see Appendix I Table 6.

- ➤ נֶפֶשׁ as 'body' (five out of 144 occurrences in the Psalms). נֶפֶשׁ could be understood as 'body' when the text refers to physical torment or action. It is used as the object of the verb (two times) or preposition (once), or as the subject of the verb (two times). For a list of all occurrences in this category, see Appendix I Table 7.

In line with the results derived from the three selected psalms, all the preceding appropriate translations of נֶפֶשׁ in the Psalms again fall within the semantic range proposed by the researcher. It is unnecessary and inappropriate to translate it as 'spirit-soul/spirit/soul' or 'heart' in the Psalms. Apart from this issue, there are also inappropriate translations resulting from etymological considerations (see §4.6). An apparent example is the rendering of נֶפֶשׁ as 'neck/throat', which is found in Ps 69:1 (LZZ, TCVRE, CNET) and Ps 105:18 (CNV, LZZ, CNET, DCT). In both cases, CUV and RCUV view נֶפֶשׁ as personal pronoun. The present author understands the former as a personal pronoun; the latter as 'body'.

The findings from the translation of נֶפֶשׁ in the three selected psalms and in the Psalms as a whole clearly show that it is inappropriate to translate it as 'spirit-soul/spirit/soul' or 'heart'. This should be the case not only for the Psalms, but for the OT as a whole. Moreover, it is necessary to revise its renderings influenced by

etymological considerations, such as neck/throat, perfume (e.g., Isa 3:20). Since the possible meanings of נֶ֫פֶשׁ that the author gleans from a literature review also work well in the book of the Psalms, it is promising to apply all the possible senses to the entire OT. The meanings of 'breath' and 'corpse', which do not appear in the Psalms, could be included.

After dealing with the issue regarding the translations of the word נֶ֫פֶשׁ, this study will now turn to a discussion of the translation itself. As mentioned in §4.5.2, Watchman Nee's misinterpretation of נֶ֫פֶשׁ is caused by his misunderstanding of the so-called literal translation. This signifies not only the importance of the task of Bible translation, but also that of translators' understanding of translation theory. However, there is a critical issue in contemporary Chinese Bible translating, i.e., conducting the practice of Bible translation without a systematic, rigorous translation theory and method of drawing upon contemporary translation studies (§2.2.4). Although translation studies developed into a separate or specialized academic discipline during the 1970s (§2.3.2.2.3.1), this had little impact on Chinese Bible translation. Thus, Péng (2012:15) points out the significance of informing the audience of the approach employed in Bible translation.

Though this study does not undertake a complete translation project, the use of translation method and theory is still needed in order to determine the most appropriate translations of נֶ֫פֶשׁ in the three selected psalms. The understanding of translation method and theory can prevent the present translation task from the similar mistake made by Watchman Nee. Since the Bible is literature, Wendland's

Literary Functional Equivalence (LiFE) was used for the translation task of the present research.

This study also show that Wendland's LIFE methodology is a viable model which if properly applied, can yield fruitful results. In his approach (2011:406), there are 'three essential operations involved in the production of a Bible translation—composition, contextualization, and consultation'. In order to 'encourage a higher level of target audience involvement in the production' of a Bible version, Wendland (ibid.:406-407) accentuates the importance of the target audience's participation in the processes of contextualization and consultation. Wendland's proposition stimulated the researcher to involve children as Bible readers in producing a translation for all generations. Furthermore, following Cheung (2013:13), the author also tried to integrate theories from different disciplines into the translation experiment. This has led to what could be considered a successful intergenerational translation project.

6.3 The summary of the foundations for intergenerational participation in Bible translation

Children are an integral part of the church (§3.3.2). Intentional intergenerational ministry (IIM) (§3.4.3) is a promising approach to involve them in the church. One of the crucial components for churches to effectively develop IIM is to produce a Bible version readable for all generations. Thus, the target audience in the present study are those of different generations in the church, including children who need the whole Bible (§3.3.3). For that reason, children as readers should be crucial

participants of a Bible translation project intended for various generations. They can take part in the operations of contextualization and consultation (§5.1).

Since children are social agents (§3.2.2.1), sources of revelation (§3.3.2.6), etc., their voices need to be heard and respected. Besides, research on children's language development indicates that children are competent to participate in the discussion of Bible translation and offer suggestions (§3.3.4). Thus, the present author suggests that in producing an easier Bible version for all generations, children as readers can contribute to the enterprise of Bible translation, not only in the processes of contextualization and consultation, but also in that of composition.[2] One of the reasons is that they can suggest words and phrases readily understandable for young readers. These could be more appropriate than the educated guesses of middle-aged professionals whose speech is more conservative (§3.3.4). Accordingly, in this study, children and persons from other age groups were crucial members of the translation team to produce an easier Bible version for all generations. The team was designated as the intergenerational Bible translation team (IBTT).

Due to the constraints of space, only the exercise of composition was included in this research. Composition refers to 'the preparation of the actual translated text of Scripture' (Wendland 2011:406). A single member of a translation team first produces an initial draft, which is then assessed by the team (ibid. 2004:295, 297).

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[2] After the sample exercise, the researcher found that composition and contextualization cannot be strictly distinguished when involving children in the translation team. The reason is that in the process of composition, the team already partially contextualized the Bible as they made the difficult parts of the initial draft easier for young children by introducing illustrations or explicit interpretation. In his formal operations, Wendland (2011:367-375) applies 'mental space' theory to contextualization. This is a relatively new approach for Bible translation and is worthy for future research.

Drawing upon Wendland, the researcher first produced an initial draft of the three selected psalms according to LiFE, which was then revised by the present advisers. Next, on the basis of the draft, the enterprise of composing a more artistic and readable version for all generations through LiFE approach was conducted by the IBTT. Another task for the IBTT was to assess the translations of נֶפֶשׁ, which is the main focus of the research. The team members were competent with these two areas after receiving the training courses, including an overview of the LiFE approach and the possible meanings of the Hebrew word נֶפֶשׁ.

Having been a homeschooling mother of two sons for a decade, the researcher witnessed the blessings and potential of various generations' learning God's Word together. Such a learning atmosphere and environment is unfamiliar to the majority of Chinese people in contemporary society, defined by isolation and age segregation (§3.4.1). Since involving children and teenagers in the exercise of Bible translation is a pioneering task, it was ideal to recruit the team from homeschooling communities[3] as they are used to learning in a multigenerational environment or setting (They are good samples of IIM that should be developed or restored in the church). Accordingly, the requirements for the IBTT members were that they should:

➢ Have experience with intergenerational learning

➢ Attend church regularly

➢ Be interested in learning biblical Hebrew and Bible translation

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[3] The researcher is very grateful for the support of Mujen Home Educators Association in convening the IBTT.

After providing the IBTT with the basic training (§5.2), the researcher led the team to launch the exercise in intergenerational Bible translation on Pss 35, 63, and 107.

6.4 Feedback, comments, and reflections regarding intergenerational Bible translation

This exercise in intergenerational Bible translation was an interesting and exciting journey for both the team members and the researcher. What follows are the feedback from the participants, the researcher's reflections on Wendland's LiFE, and the researcher's general observations regarding Bible translation. Since this was a pioneering exercise in terms of Bible translation, it was decided to invite some OT scholars to review the newly translated psalms. Their general comments are quoted right after the feedback of the participants.

6.4.1 The feedback from the participants

The IBTT, comprising 12 members whose age ranged from 7 to 51 years old, was recruited by Mujen Home Educators Association, the largest homeschooling community in Taiwan. After the translation exercise, an open-ended questionnaire was prepared to collect the feedback from the IBTT members, which is summarized and divided into the following major categories (for the complete individual feedback, see Appendix J):

6.4.1.1 The motivation of participation

Over half of the participants, being children and teenagers, were encouraged by parents or friends (×5) to participate in this study. Others wanted to experience the translation exercise because they thought that it is interesting, different, and helpful

task (✗3). For some, their love of learning was their motivation (✗2). Parents treasured this opportunity since they could engage in activities or study the Bible with their own children (✗2). Adults wanted to understand the meaning of God's Word in Hebrew (✗2). One stated her love of biblical languages as her major motivation. Another noted that the reason why he joined the translation exercise is to let more people understand God's Word in other kinds of languages.

Already it can be seen that parents and friends play a critical role in influencing children's and teenagers' willingness to participate in such a project. This implies that relationship is an important part of the life of children and teenagers. For these two age groups, interesting and different activities also motivated them to participate. Adults were driven by the more specific want to learn biblical Hebrew in order to help them further understand God's Word.

As the feedback indicated, the parents who participated wanted to involve themselves in their children's lives, including studying the Bible together. Having been a children's worker in the church over 15 years, the researcher has observed that the majority of contemporary Chinese Christian parents take it for granted that teaching children God's Word is the responsibility of teachers at church. However, God gives parents the priority and responsibility to teach their children his Word and apply it to every aspect of life (Deut 6:5-9). This has been put into practice by Christian homeschooling families who are good examples of IIM. The results of this experiment show that such intergenerational activities need to be encouraged, meaning the church will be inclusive for all and meet its full potential.

6.4.1.2 The study of biblical Hebrew

Learning biblical Hebrew was a new experience for all of the participants except two, a mother and her 8-year-old son who felt that Hebrew was not so difficult and really liked the time when all participants got together to read God's Word in Hebrew (the boy was the first one to recite a paragraph in Hebrew during the exercise). Among the new learners, some noted that they felt a sense of accomplishment when they read the Hebrew texts aloud (×2). Others mentioned that the games encouraged them to study Hebrew harder (×4). A 7-year-old boy stated that the Hebrew letters are very pretty. A 13-year-old girl said that learning biblical Hebrew was an excellent experience, helping her understand more about the Bible. Some pointed out that the more challenging parts of biblical Hebrew include verb conjugation, and vowels, etc. (×3).

Since learning biblical Hebrew was not the main focus of the translation exercise, none of the questions in the questionnaire focused specifically on this aspect, but all participants referred to this from different perspectives. Though some pointed out the difficult parts of biblical Hebrew, none disliked it. This was probably because the researcher guided the participants to focus more on the semantic aspect of the Hebrew text. Once there was a need to deal with grammatical issues, more interactive teaching methods would be used.

6.4.1.3 Game as an effective way to produce happy learners

Two thirds of the participants referred to the games employed in the class. This was because the games were fun or exciting (×3), and they encouraged the participants to study harder (×4) even though some of them felt nervous during the games (×2).

An 11-year-old boy stated that through games, the participants bonded and grew to know more about each other, which in turn, helped the process of translation. An adult aged 50 wrote that the use of games created a happy and caring atmosphere, which reinforced the participation of different age groups.

Again, no specific question in the questionnaire was related to games but the participants of different age groups provided their positive feedback regarding the use of games in the process of the translation exercise. The feedback demonstrated that the use of games not only helped improve the team chemistry, but also helped increase the participants' impetus to learn. This is consistent with the famous quote by Landreth (2012:156) in his Play therapy: the art of the relationship--'Toys are children's words and play is their language'.

In conclusion, learning through games is an effective way to produce happy learners of all ages.

6.4.1.4 The experience of the Bible translation exercise

All participants enjoyed the process of the Bible translation exercise except two who noted that it was not easy for them to absorb it or to keep up. One of the two felt that Bible translation was a very tiring process, but very valuable (however, she liked learning biblical Hebrew). Those who enjoyed it felt that it was wonderful, interesting, exciting, refreshing, and was a great, happy, valuable experience (×10). What follows are their reasons:

➢ The Bible translation exercise provided the opportunity to learn biblical Hebrew, the history of Bible translation, translation methods, etc., to hear different

opinions and funny and interesting ideas. This exercise enabled them to help translators in producing a readable Bible version for all generations, to see how younger children can understand God's Word. They themselves gained a better understanding of God's Word through more accessible translations.

➢ Participants felt a great sense of achievement.

➢ The exercise helped participants better understand the process of Bible translation, and the challenge that confronts translators.

➢ It helped them recognize the significance of sharing the gospel with children.

➢ It helped the participants experience God's love.

➢ It stimulated the participants' interest in delving into God's Word and cultivated critical thinking.

➢ It reinforced the participants' confidence either in reading the Bible or in trying new things.

Thus, it is clear that the Bible translation exercise had a very positive impact on the participants. It could serve as an in-depth Bible study for average believers in the church. Therefore, if a Bible translation project could involve as many readers as possible in some parts of the processes of translation, not only could the new version be widely accepted, but also the participants' life, thought, and knowledge of God's Word, etc., could be enhanced.

6.4.1.5 Understanding the task of Bible translation

Before the Bible translation exercise, about half of the participants did not know, or had never heard of Bible translation. Some had heard of it, but had never come into contact with it or put any thought into it (×3). Others thought that Bible translation is

something out of reach, that only professionals can do (×3). Three participants noted that they knew about Bible translation, but only one specifically stated that Bible translation is a task of rendering Hebrew and Greek texts in other languages.

After the Bible translation exercise, the participants demonstrated apparent improvement in their understanding of Bible translation:

➢ Bible translation involves translating the Bible in its original language into a language that I can understand (This was understood by four participants, including a 7-year-old boy).

➢ It is a hard task that enables one to read the Bible and understand the truth.

➢ It is translating the Hebrew Bible into different Bibles that fit different cultural groups.

➢ It allows more people to understand the Word of God.

➢ It is a sophisticated process that requires a deep understanding of the Bible.

➢ It is hard because of the need for constant editing. Translators bear enormous pressure.

As to the question of who can do Bible translation, two-thirds of the participants stated that those with passion, enthusiasm, or a willing heart can do it. A 16-year-old boy noted that Bible translation must be led by an experienced leader who is competent in theology and biblical languages. What follows are two more detailed responses to this question:

➢ An adult aged 50 years responded, 'This intergenerational Bible translation exercise is to make the challenging parts of the Bible easier, that all the readers,

including children, can understand. Those who are guided by experienced translators can do it.'

➢ An adult aged 42 years pointed out, 'I used to think people involved in Bible translation require extensive knowledge of the Bible and language skills. But now I think it is more appropriate to involve a group of people in the task of Bible translation. After all, the purpose of Bible translation is to make God's Word more understandable. Thus, the more input the better.'

The feedback indicated that participants developed a new understanding concerning the task of Bible Translation. For example, before the translation exercise, the majority of the participants had no idea or only knew a little bit about Bible translation. After the exercise, a 7-year-old boy understood what Bible translation was although he did not express it with professional language. Before, the participants thought that Bible translation should only be conducted by professionals. After the exercise, they acknowledged that to make God's Word more understandable for average readers, especially for children, readers' participation is needed and beneficial.

6.4.1.6 The importance of Bible translation

All participants recognized the importance of Bible translation. Three prominent reasons are listed:

➢ Bible translation helps spread God's Word

A 7-year-old boy noted that if translation did not exist, he would not be able to read the Chinese Bible. Some stated that Bible translation is an essential part of spreading God's Word so that people all over the world can hear and understand

it (×8). A 13-year-old girl pointed out that Bible translation makes it possible for younger children read the Bible and understand God's Word.

➢ Bible translation makes God's Word more understandable

An 11-year-old boy said, 'Many people still do not understand the message of the Bible. So there is a need for a Bible that is easy to understand and retains the original meaning at the same time'. For the participants, the Bible translation exercise itself helped them better understand God's Word (×7).

➢ Bible translation influences the interpretation of God's Word

A 12-year-old girl noted that Bible translation is a serious endeavor since any translation mistake can cause the reader to misunderstand the true message. This was echoed by a 16-year-old boy and a 42-year-old female adult. The former stated that using the correct words is of importance because it can change a person's view of theology. The latter pointed out that every mistake can potentially change the content of the Bible. According to her, erroneous translations are dangerous since Christians live according to the teachings of the Bible.

Though each had a different perspective, all participants acknowledged the importance of Bible translation. The feedback revealed as well the positive influence the Bible translation project had on the participants. The exercise proved beyond a shadow of a doubt that it is worthwhile to involve readers in a Bible translation project.

6.4.1.7 Generations together in Bible translation

All participants valued the experience of intergenerational Bible translation. They not only got the opportunity to hear different opinions and innovative ideas of different age groups, but also had the chance to know more about each other and to learn how to communicate and compromise.

In the intergenerational team, the opinions of different age groups were all respected. A mother wrote that the special translation experience 'breaks the traditional view of Bible translation by collecting the opinion of different people. Even [my 7-year-old son] can participate in it' by sharing his contribution to the discussion with older people. Her son said: 'I liked it when everyone asked me for my opinion, because everyone would listen to me and ask me whether or not I can understand the translation'.

Other significant comments regarding the intergenerational Bible translation were made:

➢ I believe this is a very good method for Bible translation since both adults and children have their own contribution to the translation task (a 12-year-old girl).

➢ I think working with people of different age groups on Bible translation is something that Christians should do. This is a special kind of fellowship. In order to obtain the goal, we learned how to compromise, communicate, and listen to each other (a 42-year-old adult).

➢ Involving different generations is important because the Bible is meant for all different age groups to read (a 40-year-old adult).

In brief, for the participants, the intergenerational Bible translation approach was not only feasible, but also valuable, especially for a Bible version comprehensible for readers of all ages, including children.

In the past, it has been assumed that only professionals could conduct the task of Bible translation. However, this exercise shows that to produce a Bible version readable for the target audience, it is necessary to involve them in certain parts of the operations of translation as Wendland suggests. This not only makes the new version more acceptable, but also expands the horizon of the participants, such as knowing more about God's Word, recognizing the importance of Bible translation, and then further supporting the task of Bible translation. The exercise in this study even allowed participants to obtain or improve their knowledge of biblical Hebrew. Finally, the intergenerational Bible translation team itself served to show that IIM is an effective means of accomplishing an important church related task.

6.4.2 The comments of OT scholars[4]

Since the intergenerational Bible translation is a pioneering approach, it seems important to invite OT scholars to review the newly translated psalms (for the scholars' detailed comments on the new translations, see Appendix K).

Kyungrae Kim, Ph.D.

Kyungrae Kim is the professor, academic dean, and vice president of Faith Bible Seminary, which belongs to the Faith Bible association. He received his Ph.D. in Textual Criticism from Hebrew University of Jerusalem. Dr Kim revised the

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[4] The order of the OT scholars is according to the receiving date of the reviews. They wrote their comments here in English.

researcher's intial draft, and later that of the IBTTV, paying special attention to renderings of נֶפֶשׁ. He notes:

Translating an ancient and sacred text needs godliness of translators as well as linguistic skills. I have no doubt of the godliness of the present translator. She has been well trained in Biblical languages for about 10 years. She is also well versed in Chinese which is her mother tongue and the target language of this translation.

Her translation is quite close to the original meanings in every detail, with some considerations of the readers, i.e. children. I was also able to notice her consideration of rhyme in the Chinese language, too. Her choice of vocabularies for rhyme is to be praised.

For some dubious vocabularies or forms, she did good research and followed very balanced opinions. It is also quite lovely to see the illustrations which may be used for better understanding. I believe children will like it.

Finally, her translation of the Hebrew noun '*nefesh*' is quite interesting, and generally speaking, well done. See the following table.

Reference		Translation	Comment
35:3	נַפְשִׁי	我（me)	Good
35:4	נַפְשִׁי	我性命 (my physical life)	Well fits the context
35:7	נַפְשִׁי	我的性命 (my physical life)	Well fits the context
35:9	נַפְשִׁי	我整個人 (my whole person)	Well fits the context
35:12	נַפְשִׁי	我 (I)	Good
35:13	נַפְשִׁי	我的身體 (My body)	Good
35:17	נַפְשִׁי	我的性命 (my physical life)	Good
35:25	נַפְשֵׁנוּ	這正合我們的胃口 ([this fits] our appetite)	Very interesting

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63:1[2]	נַפְשִׁי	全人 (my whole being)	Well fits the context
63:5[6]	נַפְשִׁי	我整個人 (my whole person)	Well fits the context
63:8[9]	נַפְשִׁי	我整個人 (my whole person)	Well fits the context
63:9[10]	נַפְשִׁי	我性命 (my physical life)	Well fits the context
107:5	נַפְשָׁם	整個人 (their whole person)	Well fits the context
107:9a,	נֶפֶשׁ	人 (person)	Good
107:18	נַפְשָׁם	他們 (they)	No other choice
107:26	נַפְשָׁם	他們整個人 (their whole person)	Good

Paul Theophilus, Ph.D.

Paul Theophilus is the president of the Alliance Bible School of Central and South America (Panama), and the president of Grace to Chinese International Inc. He received his Ph.D from Southern Baptist Theological Seminary, USA. He notes:

Beside some minor corrections, over all [the researcher has] done a good job. [She has] obviously used modern Chinese language and punctuation in [her] translation. Furthermore, the fresh style [she] adopted is to be commended. All these will certainly attract modern day readers--child, young men and average people--to enjoy reading the Scripture. [She has] achieved the purpose of her effort.

Grace Ko, Ph.D.

Grace Ko is the assistant professor of biblical studies at Canadian Chinese School of Theology. She received her Ph.D. from University of St. Michael's College, Toronto. Concerning the translation of the three pslams, she notes:

Overall, [the translation] does retain the beauty of parallelism of the original Hebrew text and is very readable in Chinese…It is never easy to retain all the

poetic features in translation, but [the researcher does] what [she] can, and I think it is a fine piece of work.

Daisy Yulin Tsai, Ph.D.

Daisy Yulin Tsai is the associate professor of Old Testament at Logos Evangelical Seminary. She received her Ph.D from Trinity International University. Here she makes the following comments:

According to Yu, her translation, instead of emphasizing accuracy of "word for word," adopts "thought for thought" method and intends to present a Chinese translation with modern poetic style. Generally speaking, her translation is faithful, except for an unusual translation in Psalm 35:3b and a few places that I believe revision is needed to be more faithful to the original Hebrew Bible. In Psalm 35:3b, the independent pronoun אֲנִי is the subject, but she translated it into an complement and the complement יְשֻׁעָתֵךְ to be the subject. Overall, it is an impressive project. She has put in a lot of hard work, evident in the presentation of her translation, and deserves praise for that.

I have two reminders for her future study or anyone who is interested in doing Hebrew Bible translation. The following paragraphs discuss the translation of Hebrew poetic parallelism and figurative language, with this dissertation as an example. They are by no mean to undermine her exceptional work and its contribution to Bible translation.

First, as *NIDOTTE* (3:133) indicates, נֶפֶשׁ usually refers to the inner person, it rarely denotes "a soul" in any full sense. Most likely, it is a synecdoche,

representing both one's physical and nonphysical composition: the whole person. Thus Yu insistently translates most נַפְשִׁי into "my whole person" in Chinese. However, considering the feature of Hebrew poetic parallelism, one needs to think about other possible alternatives in translation, not rigidly conform to only one translation of "my whole person" in her version of Psalm 35:9-10. In Psalm 35:9-10, נַפְשִׁי (v.9) is a semantic parallel with עַצְמוֹתַי (v.10). Therefore, many translations (i.e. Chinese, English, French, and German etc.) translate them into "my soul" and "my bones" respectively to represent the artistic effect and sense of poetic parallelism. For instance, in Psalm 63:1 נַפְשִׁי and בְשָׂרִי are another pair of contrast synonyms. Here, Yu displays her awareness of the parallelism and translates them into "my whole person" and "my whole body." "Person" and "body" in Chinese, unfortunately, cannot connote the contrasting concepts of inner and outer as the original Hebrew text (נַפְשִׁי and בְשָׂרִי) and its context intends. In order to present the contrast parallelism, instead of sticking to the single definition of נֶפֶשׁ (the whole person), most translations choose to treat the text with two separate connotations with "my soul" and "my flesh." Understanding the text and translating it into another language often requires going beyond the lexicon meaning of a single word. Most importantly, one has to consider the genre, the context, and the sensibility of linguistics. Yu has done a tremendous job with most of the text, treating it for the audience of children and young readers. This also requests even more scrutiny in reviewing her translation. I would suggest that נֶפֶשׁ can be translated in a broader way.

In addition to the previous concern about Yu's consistent translation of "the whole person," the second reservation is that this translation seems to forgo the

figurative language that is prominent for the poetic genre. The instances in Psalm 35:9-10 and 63:1 could be represented with "my soul" with "my bones," and "my soul" with "my flesh." This not only pays homage to the Hebrew poetic parallelism, but faithfully presents the figurative language of allusions. Figurative language is the substance and beauty of poetry. It is used abundantly in Hebrew poetry, and the Psalmists often employed allusions to bring their poems to life. For example, Psalm 35:17b, "Rescue.., my only life from 'the lions'" is plainly understandable. Yu translates "the lions" into "lion-like enemy." Such translation would assume that modern Chinese readers, or children, can't understand allusion or that modern Chinese poetry doesn't tolerate allusions. To translate figurative language in this way, as well as rewriting in vernacular instead of poetic language, has lessened the exquisiteness, implication, and the fun of reading poetry. Readers, especially children, have vivid imagination. They can read between the lines, to form pictures in their minds. The aesthetic of modern Chinese poetry has many aspects, which includes using allusions still. Too many colloquial explanations would take away from the poetic essence. She's done more work than she needs to with her translations. I'd suggest keeping the figurative language as it is in the original text.

The suggestions from the foregoing OT scholars (for more details, see Appendix K) indicate which aspects may need attention in further research, e.g., in the operation of consultation, where negotiation or a mutual 'exchange of views' is necessary (Wendland 2011:407).

After this feedback from the participants and comments from OT scholars, the following sections are dedicated to the researcher's personal reflections on the exercise in the intergenerational Bible translation through LiFE approach.

6.4.3 The reflection on Wendland's LiFE

In the exercise of Bible translation, the researcher experienced the importance of translating the Bible through a literary approach since the Bible itself is literature. In this regard, Wendland's *LiFE-style translating* offers unambiguous instructions to translators. What follows are the most relevant and valuable parts for the purpose of the translation exercise, i.e., to produce a more artistic, readable Bible version for readers of all ages, including children.

First of all, Wendland's LiFE provides translators with 'the opportunity to be both individually and collectively resourceful and innovative in the use of language, whether to a greater or lesser degree' (Wendland 2011:110). This allows for creativity and makes the translation task far more interesting. The dynamic, rather than literal, approach is very helpful for producing an easier Bible version. For instance, in Ps 35:4, '蒙羞 *méng xiū* (be put to shame)', '受辱 *shòu rǔ* (be disgraced)', and 'be ashamed *cán kuì* (慚愧)' were generally difficult for grade 1 students. The IBTT replaced the first two with common Chinese expression '丟臉 *diū liǎn* (lose their face)' and Chinese saying '抬不起頭 *tái bù qǐ tóu* (they cannot lift up their head)' respectively, and then made v. 4a and v. 4c rhyme (no rhyme in CUV). The latter was achieved by paraphrasing '退後 *tuì hòu* (be turned back)' in v. 4c as '想要逃走 *xiǎng yào táo zǒu* (want to run away). The rhyming words are marked in bold.

    v. 4a 丟臉到抬不起**頭** *tóu*；(lose their face, that they cannot lift up their **head**;)

v. 4c 慚愧到想要逃**走 zǒu**。(be ashamed, that they want to run **away**.)

Being encouraged by the freedom provided by Wendland's LiFE approach, the IBTT grasped every possible opportunity to make the Chinese translations rhyme, which is good for children to chant and memorize.

Secondly, Wendland (2011:126-148) proposes a ten-step exegetical methodology to achieve a poetic LiFE translation. The steps helped the researcher do a thorough exegesis that paved the way for the translation exercise. Some examples are listed below:

Step 5 (discover and evaluate the artistic and rhetorical features) guided the researcher to focus on the poetic devices used in the psalms, which helped while dealing with some difficult texts. For example, discerning the poetic device of ellipsis for emphasis in parallelism helped the researcher better grasp what the psalmist was trying to express. At first glance, the expression in Ps 35:14 is not clear. But when the ellipsis of 'mourning' (אָבֵל) in v. 14a and 'my' (לִי) in v. 14b is identified, it is not difficult to understand the whole verse: 'As if [mourning] for my friend or brother…; as if mourning for [my] mother…'. Another example is found in Ps 107:4, where the chiastic parallelism in v. 4a implies that the verb 'they lost' (תָּעוּ) in the beginning of the colon should be applied to the latter half of the colon, i.e, the verb תעה might be taken with the noun 'way' (דֶּרֶךְ) (Ḥakham 2003, 3:100 n. 2): 'They lost themselves in the wilderness; in the desert [they lost] their way'.

It is worth noting that in most cases in the three selected psalms, Hebrew chiastic parallelism cannot be rendered in Chinese.[5] For instance, if translating Ps 35:17b, c into Chinese according to the chiastic structure in Hebrew, the Chinese translation would be as follows, which does not reflect the beautiful parallelism in Chinese poetry (The translation here is based on the initial draft by the researcher):

救我的性命脫離他們的毀滅， (rescue my physical life from their destruction;)

從獅子[那裏救回]我唯一的生命！(from the lions [rescue] my only life!)

The following is preferable in terms of Chinese poetry:

救我的性命脫離他們的毀滅，(rescue my physical life from their destruction;)

[救]我唯一的生命脫離獅子！([rescue] my only life from the lions!)

Though challenging, the chiastic parallelism should be maintained in Chinese translation if the situation permits, as suggested in Wendland's step 10 (coordinate form-functional matches).[6] The case of Ps 107:4 discussed above is a good example. Another good example is found in Ps 63:8, where with some adjustments, the structure (abb'a' in Hebrew text) is arranged as abcc'b'a' in Chinese: 我 'I'→ 緊靠著 'cling'→ 你 'you' in the first colon; 你 'you' → 扶持著 'uphold'→ 我 'me' in the second colon:

我整個人緊靠著你；(My whole person clings to you;)

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[5] For example, Pss 35:17, 18; 63:6; 107:9, 11, 16, 32.
[6] Wendland (2011:148) points out that 'the function of a particular SL device [may] have to be reproduced by a different TL form', but the goal is 'to keep the divergence in such cases as small as possible, even though at times only a complete reformation will do'.

你的右手扶持著我。(your right hand upholds me.)

Another area where Wendland's model was helpful was the advice concerning word studies (step 6). Grade 1 students could hardly understand the meaning of '切切地 尋求 *qiē qiē dì xún qiú* (seek earnestly)' in Ps 63:1, but a word study[7] of the verb שחר helped solve the issue. According to Tate (1998:127) and Goldingay (2007:256), the literal meaning of שחר could be 'to seek early' or 'to seek in the morning'. IBTTV has the latter with a little adjustment, which makes this colon explicit for young children: 'God, you are my God, I seek you from the morning'. This signifies that careful examination of the meanings of words or phrases provides more options for translators in terms of diction, especially when producing a readable Bible version for readers of all ages, including children.

The analysis of step 6 (do a complete discourse analysis) was helpful in composing the title for each section, which enabled the reader to grasp the theme of each section easily.

Similarly, going beyond step 6 in Wendland's methodology and applying step 9 (determing the functional and emotive dynamics of a text) led to an improved translation. For example, the primary speech act in Ps 35:12 is lament; the accompanying attitudes and emotions include pain and upset (see Appendix D). Thus, the IBTT made explicit the expression of this emotion, by adding the words 'in pain' to make the verse more understandable for young readers: '使我痛苦得像失去 孩子' (and leave me [in pain] like one who has lost children).

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[7] The phrase 'word study' does not appear in the ten-step exegetical methodology, but it is included in step 6 (do a complete discourse analysis), where 'the basic lexical, syntactic, and semantic shape of the discourse' is examined (Wendland 2011:142).

Thirdly, Wendland's LiFE approach allows the involvement of as many readers as possible in the operations of contextualization and consultation, so that the new version can be widely accepted. This was one of the reasons that spurred the researcher to go further to involve children and teenagers in making the initial draft by the researcher readable for young readers. The exercise in the intergenerational Bible translation proved that they were very competent at this task. They also contributed to the assessment of the translations of נֶ֫פֶשׁ (see Appendix H), confirming Holmes' observation that vernacular speech is 'high in childhood and adolescence, and then steadily reduce[s] as people approach middle age when societal pressures to conform are greatest' (2001:168). Indeed, time and time again, throughout this translation exercise, children and teenagers made very creative suggestions, as noted below (the words in bold):

➤ Ps 35

> v. 4a 丟臉到抬不起頭；(**lose their face, that they cannot lift up their head**;)

> v. 4c 慚愧到**想要逃走**。(be ashamed, that they **want to run away**.)

> v. 10c 搭救**弱小**的人脫離那比他**強大**的，(delivering a **weak** person from someone **stronger** than him,)

➤ Ps 63:6b 我整晚對著你**輕聲細語**。(all night I **speak to you softly**.)

Time efficiency is another good reason to involve children and teenagers in producing an easier Bible version. When older children or teenagers (adults sometimes) provide creative ideas, younger children can provide immediate feedback with regard to their understanding of the ideas. This allows the discussions

to be more time efficient and brings out the most critical reason to involve them: IBTTV is really understandable for young readers even if some revisions might be needed after assessment.

On the contrary, if there are only middle-aged biblical scholars with conservative speech in the translation team, no matter how hard they try to produce a readable version for young readers, the translation will never reach its objective of speaking to young readers. In this exercise, the researcher found that young children knew much more than adults assumed. They understood God's Word directly translated from original biblical languages with easier wording, and sometimes with lexiical additions, etc.

This exercise shows how important it is to work according to an adopted methodology, confirming Peng's call for transparency, i.e. informing the audience of the translation methods used. Through this exercise, Wendland's LiFE approach proved very effective, with a literary approach especially suited to the translation of Psalms, The Bible is literature and this approach enables translators to compose a more rhetorically phrased, artistically toned Bible translation.

6.4.4 Some general observations regarding Bible translation

Besides confirming other's approaches, this exercise allowed the researcher to make some general but significant observations about the Bible translation task.

As noted above, before beginning a project, it is important to identify both the translation theory and method to be adopted and for translators to be trained in both. Thus, translators will be more focused, and no longer bothered by the issue of literal

or dynamic translation. The theory and methodology itself will guide them. For example, Wendland's LiFE approach is inclined to be more dynamic. With translation theory and method in mind, translators will have criteria to follow, such as the choice and use of words and phrases in translating. For example, when Wendland's LiFE was used in this translation exercise, the IBTT was encouraged to choose words or phrases that not only are natural and easy to understand, but in this case, help lines rhyme.

Once a certain translation method has been decided upon, it is good to inform the audience of the method employed so that they can discern whether the Bible version will meet their needs or not.

Besides, the *Skopos* (purpose) of a translation project must be explicitly described. Since this study did not intend to conduct a complete translation project, the details concerning a project *Skopos*[8] is not covered here. Nonetheless, it was still necessary to inform the IBTT of the purpose before the translation exercise, i.e., to produce a more artistic, readable Bible version for readers of all ages, including children. For example, the explicitness of the purpose helped reduce translators' struggle in choosing appropriate words and phrases. In Ps 63:1c, the translation '切慕 *qiē mù* (yearning)' is such a beautiful phrase in Chinese that the majority of the IBTT members were reluctant to replace it with any other substitute. However, when reminded of the purpose of the translation exercise, the IBTT chose another less beautiful, but easier phrase for young children.

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[8] For more details, see Wendland 2004:25-27.

With the exception of DCT, a translation based on NIV and NASB, more and more Chinese biblical scholars understand the importance of translating the Bible from the original biblical languages. During this exercise, it became evident that it is even more important to translate the Bible from the original biblical languages when producing a readable version for young readers. This is mainly because the language used in such a version is relatively new to Chinese translators who have no other corresponding versions for reference. Thus, referring to the original biblical languages is an important step in undersetanding the meaning and identifying appropriate and easy expressions for young readers.

The significance of translator-training lessons, translation theory and method, translation project *Skopos*, and the importance of translating the Bible from the original biblical languages are not new, as they are emphasized in Wendland's[9] and others' works regarding Bible translation.

6.5 Future perspectives

The researcher recommends that prominent Chinese Bible societies can cooperate with churches to involve children and teenagers in modifying their translations in such a way that God's Word becomes easier for young readers to understand. As this research demonstrates, children and teenagers are creative and competent at making the Bible easier.[10] This is one of the possible ways to develop IIM in the church. What follows are some preliminary suggestions for making this happen.[11]

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[9] For example, *Translating the literature of Scripture* of 2004, and *LiFE-style translating* of 2011.

[10] Children and teenagers also demonstrate the potential of making contribution to hermeneutics and Scripture communication generally. For issues regarding children and hermeneutics, see Wall's article of 2006 'Childhood studies, hermeneutics, and theological ethics'.

[11] For an outline of a complete translation project, see Wendland 2011, Ch. 3, 7; 2004, Ch. 11.

6.5.1 Expanding the horizon

After this research, the author hopes that at least one prominent local Bible society or organization will recognize the significance of producing a Bible suitable for children since they need to hear God's Word, meaning the *whole* Bible. This exercise has shown that it is advantageous to involve as many children, teenagers, and adults as possible in making its Bible version easier for all generations, including children. This, in turns, affects how such versions are received and used.

This study clearly shows that IIM is an approach that can bear fruit and that can certainly be developed in various domains within the church ministry.

Though only serving as an example, the study carried out on נֶפֶשׁ in the OT shows how important it is to understand the semantic range of a term. In the case of נֶפֶשׁ, combining IIM and LIFE has opened up wider biblical and theological perspectives for both adults and children.

Along with future perspectives, certainly several steps can be taken.

6.5.2 Training church leaders

After making church leaders aware of the need of a more artistic and comprehensive Bible for people of all ages, the local Bible society could organize intergenerational Bible translation workshops (cf. Wendland 2002:237-251), involving as many leaders from different churches as possible. The training course would include biblical languages, translation theory and method, IIM, and the value of children and childhood from biblical and theological perspectives.

6.5.3 Training congregations

Leaders from different churches (with the assistance of the Bible society) could then establish their intergenerational Bible translation team (IBTT) at their local churches, made up of adults (both younger and older), teenagers, and children. The IBTT is provided with easier training courses.[12]

6.5.4 Launching the intergenerational Bible Translation

At this point, each church leader would be responsible for a certain part of the Bible. The Bible society would prepare the necessary material for the leader, e.g., exegetical analyses (including the artistic and rhetorical features), the interlinear Bible, and the provisional translation.

Then, the teams would follow the process as outlined in (§5.2). Once a draft of a section is accepted by the team, that text could be submitted to the Bible society for reviewing. The consultant of a given Bible society could then give his or her immediate feedback as to which part calls for reconsideration. This could even be carried out through the internet. Once the composition by IBTT (the second half of the operation of the composition, see §5.1) is done, the operations of contextualization[13] and consultation will follow (Wendland 2011, Ch. 7).

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[12] For example, translation method is too hard for children. What the IBTT really needs is the example that can illustrate the method. For example, if Wendland's LiFE is used, sample translations through the approach need to be presented and explained.

[13] As noted in footnote 2 of this chapter, the second half of the operation of the composition and contextualization cannot be strictly distinguished when involving children in the translation team. This is because some components of contextualization are already introduced in the process of the second half of the composition, such as illustrations by children or teenagers. Thus, the researcher suggests that the second half of the composition conducted by the IBTT should be combined with the operation of the contextualization, in which some interesting theories are employed, such as mental-space theory suggested by Wendland (2011:367-375).

As the feedback from the IBTT members of this research indicates, the exercise in Bible translation helps believers gain deeper understanding of God's Word, increase the knowledge of biblical Hebrew, recognize the importance of Bible translation, and support the task of Bible translation. It is hoped that this exercise can insipire various Bible societies to also attempt to produce Bibles FOR and BY people of all different generations, including children and teenagers, permitting a renewed unity within the church and a deeper understanding of God's Word.

6.6 Final comments

Children are an integral part of the church who need to hear God's Word. It is worthwhile for the Christian community to invest time, energy, money, etc., in producing an artistic and readable Bible version accessible to them, allowing them to contribute wholeheartedly to the enterprise of Bible translation. In this study, children and older people contributed to the process of reconsidering the translations of the word נֶפֶשׁ and the production of a more understandable translation of Pss 35, 63, and 107. If the challenging task of Bible translation could be accomplished by a team of different age groups, including children, then most church ministries can be done in the same way. Today's churches need to be revived through the power of the reconnection of all generations, including children, to 'bring Christ's intergenerational message of unconditional love to an aging society suffering from generational isolation, separation and neglect' (Gambone ibid.:vii). This study provides a practical example of how this can be done.

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List of Chinese dictionaries used

現代漢語詞典=Modern Chinese Dictionary

漢語大詞典=Hanyu Da Cidian

譯典通電子字典 9.0 旗艦版=Dr. eye electronic dictionary (9.0 ultimate ed.)