

<Report>

Publication of the Japan Bible Society Interconfessional Version

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The *Japan Bible Society Interconfessional Version* (=JIV) is a Japanese Bible translation made by the Japan Bible Society (=JBS), published in December 2018. It is a second Japanese interconfessional translation from the biblical source texts, aiming to be the standard version of the Bible used in the worship of the Protestant and Catholic churches in Japan. This article wants to be an introduction to this new Japanese interconfessional Bible translation.

1. Background

1.1. The Interconfessional Bible translations (1978, 1987)

Before the publication of JIV, JBS published 4 kinds of Japanese Bible translations since its establishment (in 1876): 1) Meiji Version (1887), 2) Taisho Revised Version (1917), 3) The Colloquial Version (1955) and 4) New Interconfessional Version (=JNIV)(1987) of which the first three are Protestant Bibles and the last one is the first Interconfessional Bible.¹⁾

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1) On the history of Japanese Bible translation, see Katsuomi Shimasaki, “A Short History of Japanese Bible Translation”, *Journal of Biblical Text Research* 24 (2009), 116-126.

Reflecting on the significance of the interconfessional Bible translation in Japan, the Catholic Bishops' Conference of Japan, which was the Catholic counterpart of the JNIV project, wrote:

Preparations for translating and publishing an interconfessional Common Bible for joint use by Protestants and Catholics began in 1969, and the first book of the new Common Bible, the Gospel of Luke, appeared in September 1975. It was followed by the complete New Testament in September 1978. These were thoroughly revised, the deuterocanonical books of the Old Testament were added, and "The Bible: A New Interconfessional Translation" was issued by the Japan Bible Society in September 1987. The Catholic Bishops' Conference immediately approved the use of this Bible in public worship, and in the following year also sanctioned the form *Iesu* for the Lord's Name (the form which has long been used among Protestants as well as the general public), allowing it to replace *Iezusu* (used only among Catholics) in liturgical texts and in official documents issued by the bishops or under their auspices. With this long-standing mark of disunity removed, unity "in the Name of the Lord" came one step closer.²⁾

Generally speaking, after the second Vatican council (1962-1965), ecumenism has been actively promoted both by the Catholic Church and Protestant denominations in Japan. The *Interconfessional Bible Translation* is the biggest fruit and milestone of the ecumenism in Japan. It can be the base of the common evangelization because Catholics and Protestants can jointly read the same Bible translation and bless the same name of the Lord in the ecumenical liturgy service.

JNIV (1987) was widely received both by the Protestant Churches and Catholic Church in Japan. JBS published over 10,000,000 copies of JNIV by 2010, and according to the survey by JBS in 2005, 70 percent of the (Protestant and Catholic) churches in Japan adopted JNIV as the official Bible used in their worship.³⁾

2) Catholic Bishops' Conference of Japan, "Catholic Church in Japan, 1994-2016, 2: Progress in ecumenism", accessed 23 October 2018 from <https://www.cbcj.catholic.jp/english/japan/history/1994-2016/>.

3) Makoto Watabe, "Progress in the Bible translation in Japan", Institute for Christian Culture, ed., *Progress in the Bible Translation in Japan* (Tokyo: Lithon, 2013), 63-64.

1.2. The Problems of the first interconfessional Bible translation

Some problems were however pointed out on JNIV, especially on its inconsistency of the translation of the biblical terms.⁴⁾

Why did this inconsistency happen? The first interconfessional Bible translation project originally had “populace” in mind as readers and followed the dynamic-equivalence Bible translation theory by E. A. Nida (1914-2011).⁵⁾ The dynamic-equivalence Bible translation theory seeks to express the meaning of a sentence in an equivalent way by the other language. For example, *The New Testament: The Japanese Interconfessional Translation* (1978), the first fruit of this translation project, translated Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι into Japanese as “Blessed are the people totally dependent on God”.

This interconfessional translation also used the new transliteration of the biblical proper names, such as Iesusu (=Jesus), Petorosu (=Peter), Moshe (=Moses) in accordance to the original sound of the Hebrew and Greek.

Both approaches (i.e., dynamic-equivalence translation and new transliteration of the proper names) were severely criticized by the then church leaders. The church leaders preferred the formal correspondence translation suitable for the church service.⁶⁾

Considering this negative reaction to *The New Testament: The Japanese Interconfessional Translation*, JBS changed the translation method from the dynamic equivalence theory to formal correspondence theory. As a result, JNIV (1987) translated the above text Matthew 5:3 as “Blessed are the people who are poor in the heart”.

However, this change in translation method evoked some confusion among translators, and in some cases, we can find the mixture of the dynamic equivalence theory and formal correspondence theory in this JNIV translation. For example, in JNIV, Genesis 4:1 was translated as “Adam *knew* his wife Eve”

4) See Kenji Toki, “The New Interconfessional Version full of problems”, *Kirisuto Simbun* 2007. 5. 19., 2.

5) Eugene A. Nida, *Toward a Science of Translating* (Leiden: E. J. Brill, 1964) (Japanese translation by Takeshi Naruse, Tokyo: Kaibunsha, 1971); Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1969) (Japanese translation by Haruhito Sawada and Kiyoshi Masukawa, Tokyo: Kenkyusha, 1973).

6) Katsuomi Shimasaki, “A Short History of Japanese Bible Translation”, 66-67.

following the formal correspondence and Matthew 1:25 was translated as “[Joseph] *had no relations with her*” following the dynamic equivalence theory.⁷⁾

1.3. The New Translation Project (=NTP)

After 20 years from the publication of JNIV (1987), JBS started to explore which kind of new Bible translation they must pursue. In November 2005, JBS established the translation department and started to study new kinds of Bible translation theory and examples of Bible translation they can use as their model. Finally they found the highly esteemed new Dutch Bible translation published in 2004⁸⁾ and its translation theory: the “skopos theory”. JBS invited Prof. Dr. Lourens J. de Vries (1955-), the Faculty of Humanities, Language, Vrije Universiteit Amsterdam to give lectures and learned the skopos theory directly from him⁹⁾ and finally adopted the skopos theory as their principle for the NTP.

1.3.1. Skopos theory

In the past, we discussed on “which translation theory was right” and faced conflict between dynamic equivalence theory and formal correspondence theory. The merit of the skopos theory is that it enables us to overcome this kind of conflict between translation theories.

If one selects nonbelievers as target readers and mission as purpose (skopos A), then the dynamic equivalence theory is suitable for this selection. On the other hand, if one selects educated believers as target readers and worship as purpose (skopos B), then the formal correspondence theory is suitable for this selection.

What is important is this kind of selection of skopos. If one has selected his/her skopos in advance, one cannot be shaken between dynamic equivalence theory and formal correspondence theory.

7) Kenji Toki, “The New Interconfessional Version full of problems”, 2.

8) *De Nieuwe Bijbelvertaling* (Heerenveen: Uitgeverij NBG, 2004).

9) Lourens J. de Vries, “Translations of the Bible and Communities of Believers: A historical and functional perspective on translating the Bible” (Tokyo International Bible Forum 2006, 2006. 5. 3.-5. 5.), (Japanese translation by JBS in *International Bible Forum 2006* [Tokyo: Japan Bible Society, 2006], 239-290).

1.3.2. Preface of the Guideline for the translation

Before starting the NTP, the board of JBS decided to establish an advisory council to promote interconfessional Bible translation project and invited representatives from 32 Christian denominations and one organization. Responding to JBS's invitation, 17 denominations (including Catholic Bishops' Conference of Japan) and one organization sent 21 representatives to this council. The number of Christians belonging to these 17 denominations is 75.3 percent of the total Christian population in Japan at that time.¹⁰⁾ We can consider the report on the Bible translation project submitted by this council as representing the voices of the churches in Japan.

The advisory council promoting interconfessional Bible translation project discussed the skopos of the new interconfessional Bible translation. The fourth and the last meeting of the council held in October 2009 agreed that the skopos of the new Bible translation would "seek stylistically refined and beautiful Japanese translation suitable for reading in the worship" and submitted the "Preface of the Guideline for the translation" to the board of JBS. The board approved this report and decided to start the NTP.

At the same time, since the Catholic Bishops' Conference of Japan decided in their plenary meeting held in February 2010 that "we recognize the new interconfessional Bible translation project as the Bishops' conference", the interconfessional Bible translation project could officially start.

Preface of the Guideline for the translation says:

The Bible was translated into Japanese soon after the beginning of the missionary activities in the modern era Japan. The Bible was not only used as a lectionary in the churches, but also it contributed to the development of the Japanese culture as a whole in the fields of language, literature and thinking. Only to say about the past publications of the Japanese Bible translation by Japan Bible Society, the translations were revised or newly translated about every thirty years, beginning from the Meiji Version (1887), Taisho Revised Version (1917), The Colloquial Version (1955) to the New Interconfessional Version (1987). If it takes ten years for the translation, twenty years after the publication of the New

10) According to the statistics of *The Christian Yearbook 2009* (Tokyo: Kirisuto Simbunsha, 2009).

Interconfessional Version, it may be time to consider to initiate the new Bible translation project. In fact, the development of the biblical studies and translation studies in these decades, revision of the source texts, the change in the Japanese language and society, and request for the revision of the New Interconfessional Version ask for a new translation.

The new Bible translation

(1) is an extension of the interconfessional translation project. It seeks to be the standard version for the Churches in Japan and to be used in all the Churches.

(2) Its main aim is to be used in the worship. For this purpose, it seeks stylistically refined and beautiful Japanese translation suitable for reading in the worship.

(3) It can be understood by the Japanese language ability of the people who completed compulsory education.

(4) It responds to the changes of language and culture and seeks to contribute to the formation of the future Japanese culture.

(5) It seeks to be the faithful translation of the source text on the ground of the result of the biblical studies and the translation studies of the recent decades. It uses most recent revised editions as a source text such as Old Testament (BHQ), New Testament (UBS 5th edition), Deuterocanonical Books (Göttingen editions).

(6) It tries to transmit the vigor of the source text by translating in accordance to the difference of the literary genres. However, it has to try to maintain the view to the unity of the Bible knowing that the Bible is the Word of God. Concerning the proper nouns and important theological terms, it must find the most appropriate translation by taking into account not only New Interconfessional Version but also the past translations.

(7) For the publication, it must try to respond to the need of readers by publishing as many kinds of forms including footnotes that explain the variants and geographical and cultural background, cross-references, glossary of the important biblical terms, headlines, chapters and verses, maps, chronological tables, etc.

2. Translation procedures

JBS embarked on the NTP in 2010. 148 members (of which Catholics are 41, that is 28 percent) — 62 translators, 43 editors, 20 external monitors, and 23

advisors — were engaged in the work.

JNIV needed 18 years for completion. JIV took 8 years to publish the translation. This translation period is relatively shorter than that (18 years) of JNIV.

2.1. ParaText

The translation works of JNIV and JIV were similar, because both projects were translated from the source text. The same was also the procedures based on the discussion by the committees.

The biggest difference between JNIV and JIV was the JIV project's use of the ParaText, software for Bible translation developed by UBS and SIL. In addition, in 2018, UBS team added the new function of Ruby (readings of the Chinese characters) to ParaText. The number of all the rubies of the translation text of JIV (including Deuterocanonical books) is 383,912.

2.2. Translation procedures

Let us explain briefly about the translation procedures of the NTP for JIV. (See the table: Translation Procedures of the New Translation Project.) For the procedures of the translation, like the translation procedures of JNIV, JBS followed the *Guidelines for Interconfessional Cooperation in Translating the Bible. The New Revised Edition* (Rome 1987) by United Bible Societies, Secretariat for Promoting Christian Unity.¹¹⁾

2.2.1. Translators and stylists

In order to realize the “skopos” of our translation project, that is to “seek stylistically refined and beautiful Japanese translation suitable for the reading in the worship”, learning from the Netherlands Bible Society's procedures for the *De Nieuwe Bijbelvertaling* (2004), for each book of the Bible, one translator (from the source text) and one stylist worked together on the translation from the

11) United Bible Societies and Secretariat for Promoting Christian Unity, *Guidelines for Interconfessional Cooperation in Translating the Bible: The New Revised Edition* (Rome 1987), accessed 23 October 2018 from http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/general-docs/rc_pc_chrstuni_doc_19871116_guidelines-bible_en.html (Japanese translation by JBS in *New Bible Translation 3* [2017], 75-93).

beginning. In the JNIV project, 45 translators and 6 stylists (consultants on the Japanese language) were engaged in the translation (proportion was 9:1). In the NTP, 62 translators were made up of 43 translators from the source text and 19 stylists (proportion was 7:3).

After a translator makes the First Draft and a stylist revises this draft (Second Draft), both together revise again the Second Draft (Third Draft).

19 stylists of NTP were composed of 13 specialists on Japanese linguistics and Japanese literature and 6 poets (3 of them were tanka [traditional Japanese style of fixed form poetry] poets). These poets highly contributed to make refined Japanese translation especially of the Old Testament poetic literature.

By the request of these stylists, JIV changed the traditional translation of some important biblical terms which were used for a long time by Japanese biblical scholars, but were not established in the Japanese language.

For example, the Hebrew word נַחֲלָה (inheritance) was translated as “shigyo” (嗣業) in JNIV, but in JIV it was translated as “sozokuchi” (相続地), “shoyu-no-tami” (所有の民) etc., because though “shigyo” (嗣業) is a technical term for Japanese biblical scholars, we cannot find this word in Japanese dictionaries and many people cannot understand it.

Another example is translation “half-tribe” (hanbuzoku 半部族) (e.g. Num 32:33) which is also not comprehensible even to most of the Japanese Christians. In JIV, we changed this translation to “half of the tribe” (buzoku-no-hansu 部族の半数).

Thanks to these changes, translation of JIV became more readable and understandable and more suitable for reading in the worship.

2.2.2. Translators committees

The Third Draft was checked by the translators committee which is made up of two translators who produced Third Draft and 2 or 4 other translators and stylists. The translators committee produced the Fourth Draft. The first translators committee was held in Nov. 2013 and all the works of the translators committees ended in May 2017.

JBS held Joint translators committees 9 times between the summer of 2013 and the summer of 2017. These meetings were held in retreat houses run by Catholic Religious Orders. Spiritual atmosphere of the retreat houses and daily

morning prayer meetings helped NTP very well.¹²⁾

2.2.3. Reading check

In order to examine if the translation is suitable for the reading in the worship, the Fourth Draft was checked in the Reading check. Two checkers (a reader and a listener) read the translation text, and pointed out problems such as uncomprehensive words, punctuation mistakes, etc. Receiving the reading checkers' comments, translator revised the translation (Fifth Draft).

2.2.4. Editorial committees

The Fifth Draft was examined by the editorial committee. Editorial committees were divided into four committees: Torah-Historical Books, Poetical-Prophetical Books, Deuterocanonical Books and New Testament. The members of all four committees were translators, specialists on biblical studies, dogmatics, Japanese linguistics, liturgy and feminism. These committees produced the Sixth Draft.

2.2.5. External monitors

The Sixth Draft was again checked by External monitors. 20 external monitors (specialists on biblical studies and theology, pastors, scholars in Japanese linguistics, lay people and teachers) read the translation text and checked if the translation matched the skopos of NTP. If there are any problems in the translation, they gave comments. Then the editorial committees revised the text (Seventh Draft) again. The translation process finished at this Seventh Draft.

The first Editorial committee was held in May 2014 and the last Editorial committee was held in Dec. 2017. Editorial committees were held 25 times.

2.2.6. Working groups on the translation of the biblical terms

Working groups on the translation of the biblical terms (Old Testament, Deuterocanonical Books and New Testament) were situated under the Editorial committees. These working groups were held 12 times.

12) The author has pointed out this spiritual dimension of NTP in: Junichi Iwamoto, "Activities of JBS on Ecumenism" (Manila: UBS, Asia Pacific Catholic Affinity Meeting, 2017. 8. 16.-8. 17.).

One of the examples of the translation discussed in these working groups was the translation of הִנֵּה / ἰδοὺ (“Lo”). Hitherto הִנֵּה / ἰδοὺ have been ordinarily translated into Japanese as “look” or “behold”. Working groups of JIV, based on the recent study on the discourse analysis of the functions of these words,¹³⁾ proposed the guideline for the translation of these words according to the context: (1) under certain circumstances, one can omit the translation (e.g. Mat 1:20); (2) In other cases, one can translate these words as: “now” (e.g. Mat 1:23), “where” (e.g. Luk 13:30), “like this” (e.g. Mat 19:27), “then” (e.g. Mat 3:13).

Another example of the translation discussed in the working groups was the translation of ἀδελφοί. Since this word is used in an inclusive way (meaning both “brothers and sisters”) in some context of the New Testament, working group of the New Testament decided to translate ἀδελφοί as “kyoudaitachi” (きょうだいたち) in Hiragana, not in Chinese characters (兄弟たち). “kyoudaitachi” in Chinese characters (兄弟たち) meaning only male “brothers”, but “kyoudaitachi” in Hiragana (きょうだいたち) can mean both brothers and sisters in Japanese. This translation of ἀδελφοί is the first attempt in the history of Bible translation by JBS.

2.2.7. Advisory committee

Advisory committees were held 7 times (the first meeting was held on Sept. 15, 2010 and the last meeting was held on March 13, 2017). Advisory committee was composed of the representatives from 17 denominations and 1 organization which participated in NTP (see above 1.3.2.). This committee discussed some important agenda which could not be solved by the translators committees or editorial committees.

In the seventh meeting of the advisory committee, the translation of מְצַדֵּק and πίστις Χριστοῦ was discussed (see below 3.2.).

The advisory committee decided to use the same titles of the Books of the Bible of JNIV in JIV, because today these titles are familiar to most Christian churches and schools in Japan after the publication of JNIV in 1987.

13) R. van Otterloo, “Towards an Understanding of ‘Lo’ and ‘Behold’: Functions of ἰδοὺ and ἰδέ in the Greek New Testament”, *Occasional Papers in Translation and Textlinguistics* 2 (1988), 34-64.

2.2.8. Pilot Drafts

For the first time in the history of Bible translation by JBS, Pilot Drafts (=Seventh Draft of the translation) of all the books of the Bible of JIV were published before the publication of the official JIV text. The purpose of the publication of Pilot Drafts was to hear the public comments of as many people as possible and to make use of these comments to revise the translation.

From the first Pilot Draft published in Dec. 2015 to the last one published in Jan. 2018, 48 books (total 23,000 copies) were printed and 6,861 comments were sent to JBS.

2.2.9. The Title “Japan Bible Society Interconfessional Version”

The title of the new Bible: “Japan Bible Society Interconfessional Version” was decided by the board of JBS in Sept. 2017. This title was adopted because this time JBS takes full responsibility for the translation and publication of this Bible translation. (In JNIV, Executive Committee of the Common Bible Translation and JBS were co-copyright holders of the translation and publication.)

Nevertheless, there are many common elements between JNIV and JIV, such as: (1) titles of the Books of the Bible; (2) treatment of the Deuterocanonical Books following the *Guidelines for Interconfessional Cooperation in Translating the Bible. The New Revised Edition*; (3) transliteration of the proper nouns (except 15 alterations). JIV is a new translation, but its base is the close cooperation of the Protestant Churches and Catholic Church in Japan in JNIV.

2.2.10. Contribution of female members

The notable characteristic of JIV is found in the contribution of female members among the translators. In JNIV project, there were only 3 female committee members (3 percent) among total 90 committee members. In JIV project, we find 34 female committee members (23 percent) among total 148 committee members.

Responding to the argument of some female members, the translation “hashitame” which has some discriminatory meaning to the women in Japanese as the translation of $\eta\mu\sigma\epsilon\varsigma$ /δοῦλη was changed to “tsukaeme” (仕 女) which has a relatively neutral meaning in Japanese.

Also the use of “omae” — meaning “you” in Japanese which is used for people in the inferior status — is avoided in JIV in the context of the conversation between God and man/woman and restricted only in the context of the talk to a material object (e.g. Mat 11:21), animals (e.g. Gen 3:14) and plants (e.g. Mark 11:14). Instead, in the conversation between God and man/woman or between men, “anata (pl. anatagata)” in Japanese — which is a relatively neutral expression meaning “you” — was used in JIV. “Omae” was used 2,850 times in JNIV, and 866 times in JIV.

3. Some important changes in the translation of biblical terms

3.1. Current change in the Old Testament studies and new translation

In the times when JNIV was translated (1970s and 1980s), the main trend in the biblical studies, especially Old Testament studies, was historical-critical method based on the Documentary hypothesis (J, E, D, P hypothesis) of the Torah. After the publication of JNIV in 1987, especially in the 1990s, this kind of Documentary hypothesis was seen with doubts.¹⁴⁾ At the same time, canonical approach represented by B. S. Childs¹⁵⁾ was more and more evaluated. Canonical approach puts more emphasis on the final editorial stage of the text and pays attention to the structure of the text. For example, the “inclusion” of the text. If one wants to emphasize the importance of “inclusion” in the text, one has to standardize the translation of different instances of the same word from the source language.

In the JIV project, we were conscious of this change in the trend in the biblical studies, and the working groups endeavored to standardize the translation of the biblical terms as much as possible.

For example, in JNIV, עֲשֵׂה נְדָבָה was translated in various ways, such as “work of the grace” etc. In contrast to the JNIV, in JIV, עֲשֵׂה נְדָבָה was translated basically as

14) Rolf Rendtorff, *Canon and Theology: Overtures to an Old Testament Theology (Overtures to Biblical Theology)*, Margaret Kohl, trans. (Minneapolis: Fortress Press, 1993).

15) B. S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979).

“righteousness”(義) in Japanese and צַדִּיק was translated as “righteous man” (正しき人). From these translations, one can easily understand the connection between the cognates (צַדִּיק and צְדָקָה) and the structure of the text can be shown clearly¹⁶). In this sense, we can say that the formal correspondence translation theory based on the skopos of JIV project fits well with the recent trend of Old Testament studies.

3.2. Change in the translation of two important biblical terms

3.2.1. צַרְעָת

Though the meaning of the Hebrew word צַרְעָת (35 times in the Old Testament) and the corresponding Greek word λέπρα (4 times in the New Testament. λεπρός was used 9 times in the New Testament) was difficult to understand, JIV project worked hard to find its appropriate translation.

In Japan, after the Leprosy Prevention Law as the discriminative law was abolished in 1996, JBS changed the translation “leprosy” for λέπρα to “serious skin disease”(重い皮膚病) in Japanese in the New Testament of JNIV which was the translation of צַרְעָת in the Old Testament of JNIV (1987). But since the persons concerned pointed out the deficiency of this translation “serious skin disease”, JIV project from the outset (2010) started to search for a proper translation of צַרְעָת in Japanese.

Finally, the seventh Advisory Committee held on March 13, 2017 reached an agreement that JIV will use “disease by the law”(規定の病) as the translation of צַרְעָת. This proposal was accepted by the board of JBS on June 1, 2018. The merit of the translation “disease by the law” lies in that it has no connotation of “serious” and “skin” which are not included in the Hebrew word צַרְעָת.

“Disease by the law” as a translation of צַרְעָת is used both in the context of the impurity of the skin (Lev 13:3) and in the context of the impurity of the house (Lev 14:44) and the leather (Lev 13:48).

16) Several translators in JIV project pointed out this viewpoint. See Chikara Oshima, “New Trend in Old Testament Exegesis and Translation of Biblical Texts”, *New Bible Translation 1* (2014), 3-27; Ken Ii, “Japan Bible Society Interconfessional Version: What was opened up by the Bible Translation”, *Lectures on the Bible Translation Project*, vol. 2 (Tokyo: Japan Bible Society, 2018), 73-95.

3.2.2. πίστις Χριστοῦ¹⁷⁾

πίστις Χριστοῦ can be translated as either “faith in Christ” (objective genitive) or “faithfulness of Christ” (subjective genitive).

JIV project discussed the problem of this translation for a long time since the beginning (2010). After consultations with many theologians and pastors from the denominations that participated in the JIV project, the seventh Advisory committee (held on March 13, 2017) agreed to the translation of “faithfulness of Christ” in the following restricted passages: Romans 3:22, 25, 26; Galatians 2:16-20; 3:22-26; Ephesians 3:12; Philippians 3:9 and the passage like “God is faithful” (2Co 1:18). Whenever we translate this phrase as “faithfulness of Christ”, we noted in the footnotes that the translation “faith in Christ” is also possible.

Concerning Romans 3:21-31, JIV divided this passage into two parts, that is, 3:21-26 and 3:27-31. The theme of 3:21-26 is thought to be the righteousness of God. God, having carried out His promise to Abraham through the Cross of Christ and recognized the people who believed in Christ as righteous, revealed Himself as righteous. Therefore JIV put the headline “God’s Righteousness was Revealed” before Romans 3:21 and translated πίστις Χριστοῦ as “faithfulness of Christ” in verses 21-26. On the other hand, since in verses 27-31 the theme is the righteousness through faith, JIV put the headline “Righteousness through Faith” before verse 27¹⁸⁾ and emphasized the righteousness through faith by the translation “faith in Christ”. So even by adopting the translation “faithfulness of Christ”, JIV does not deny the Pauline theology on the righteousness through faith in Christ.

3.3. Footnotes and cross-references

In more than 130 years’ history of the Bible translation of JBS, they had never put footnotes to the entire Bible. Taisho Revised Version (1917) put footnotes only in the New Testament. In JIV, footnotes were put to all part of the Bible

17) Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11*, 2nd ed. (Grand Rapids: Eerdmans, 2002) (Japanese translation by Katsuya Kawano, Tokyo: Shinkyo Shuppansha, 2015).

18) In *the Greek New Testament, Fifth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft, 2014), the headline “Righteousness through Faith” was put before verse 21.

including Deuterocanonical Books.

The number of the cross-references in JIV is 43,333 and that of the footnotes is 4,411.

4. Conclusion

Any Bible translation cannot avoid errors or mistakes. Newly published JIV must be criticized and revised in the future. For the time being, JBS has not yet discussed the plan for the revision of JIV. In any case, I hope this small introduction can help foreign readers to understand the scope and result of the new Bible translation project by JBS.

<Keywords>

Bible translation, skopos theory, interconfessional bible translation, Japan Bible Society, Japan Bible Society Interconfessional Version.

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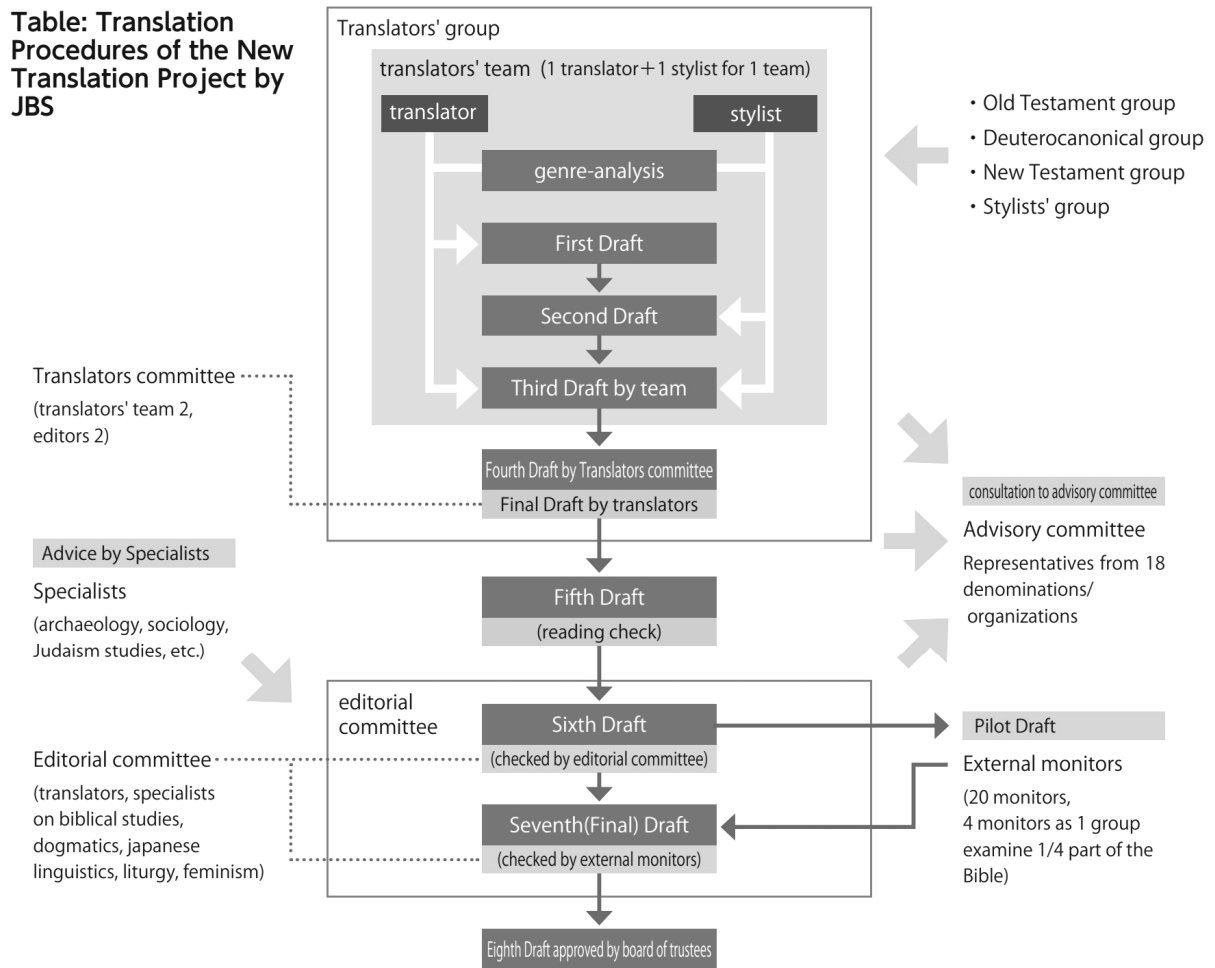
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<Appendix>

Table: Translation Procedures of the New Translation Project by JBS



<Abstract>

Publication of the Japan Bible Society Interconfessional Version

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(Japan Bible Society)

The Japan Bible Society Interconfessional Version (=JIV) was published by Japan Bible Society (JBS) in December 2018. It is the second Japanese interconfessional version, translated from the biblical source texts. The first one was the New Interconfessional Version (=JNIV) published in 1987.

There were some problems in JNIV. The biggest problem was a change of the translation theory during the translation process where the principle changed from dynamic equivalence to formal correspondence. Because of this change, there remained some confusion of two translation theories in JNIV.

JBS adopted skopos theory as the basis of its JIV Bible translation. The skopos of JIV was set as “to seek stylistically refined and beautiful Japanese translation suitable for the reading in the worship”. This skopos was clearly shown in the preface of the *Guideline for the Translation for JIV* in 2009.

The New Translation Project (=NTP) started in 2010 and ended in 2017. There were 148 persons — 62 translators, 43 editors, 20 external monitors, and 23 advisors — engaged in the work.

The characteristics of JIV are especially marked by the contribution of female members and the changing the translation of two important biblical terms (צָרָעַת, πίστις Χριστοῦ).