Usage of the Translation

The new translation is being done by the Committee of the Evangelical A.B. [1] Church. But this Church is not making it for itself alone; it is expected that other reformed churches in Slovakia will also use this translation. The New Testament and Psalms will be introduced into the services of the Slovak Evangelical A.B. Church this year (1959). The parts of the Bible not yet translated will continue to be taken from the Kralicka Bible. This Kralicka Bible will remain an important monument of the moving history of the evangelical churches in Slovakia. In the future it will be used for worship in the home. The introduction of the new translation is no expression of ingratitude towards the translation which has meant so much to the church. This introduction of a new translation is demanded by the necessity of implementing the principle of the Reformation that there should be an intelligible text of the Bible.

The work on the Bible translation is accompanied by the increasing interest in our Biblical inheritance. After the translation has been finished it will be possible to proceed towards thorough expository work. For this we shall be guided by the great experience we have acquired when translating the Bible.

Mark 10:11 Once Again

Peter Katz

It is only now that I happen to see Dr. Turner's discussion of *μοιχᾶται ἐπ' αὐτήν* (Vol. 7, Oct. 1956, pp 151f.). It makes the striking point of introducing as a parallel the Septuagint of Jeremiah 5:8 *ἕκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον αὐτοῦ ἐχρεμέτιζον.* In another Jeremiah passage, 13:27, the two nouns are even combined, *καὶ ἡ μοιχεία σου καὶ ὁ χρεμετισμός σου.* One might therefore be inclined to accept his suggestion that adultery with the second woman is the true translation, which is confirmed by the *ἐπί* found in Jer. 5:8.

I cannot tell whether this interpretation was considered by earlier interpreters. However, at least to one reader it seems precluded by the train of thought common to Mark and its synoptic parallels. In Mark 10:11f. mention of the "other woman" is strictly confined to *γαμήσῃ ἄλλην.* Everything else is concerned with the original couple, first with the husband, then with the wife, and *καὶ ἐὰν αὐτή* (or the variant reading *καὶ ἐὰν γυνή*), as is easily realized, refers back to *τὴν γυναῖκα αὐτοῦ. Μοιχᾶται ἐπ' αὐτήν* does not add materially to what is expressed by the verb alone in the parallels, and in Mark 10:12. Moreover, this *ἐπ' αὐτήν* is very different from the *ἐπί* found in Jer. 5:8; *neighing to* indicates the direction, but the same could not be said about *ἐπ' αὐτήν* in Dr. Turner's interpretation. This *ἐπί* c.acc. stands for a *dativus incommodi:* she suffers from his action. Thus Wellhausen: "bricht *ihr* die Ehe".

[1] A.B. = *Augsburgische Bekenntnis,* i.e. Augsburg Confession.