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<Abstract>

Understanding and Translation Proposal for Zephaniah 3:8

Joon-Hyuk Lee
(Mokwon University)

This study examines the translation issues surrounding Zephaniah 3:8, a verse that has been the topic of long-standing debate among scholars. The verse is challenging to a complexity of elements and ambiguity of context. It begins with the command, “Therefore wait for me,” but it is unclear who both the second-person plural ‘you’ and the third-person plural ‘them’ refers to in the phrase “pour out my wrath upon them.” If the distinction between the subjects of the command to ‘wait’ (directed at the second-person plural) and the objects of ‘God’s wrath’ (third-person plural) is not clearly understood, it can lead to confusion in interpretation. For example, without clear differentiation, it becomes ambiguous whether the nations are being summoned for judgment or as instruments of judgment. Additionally, the interpretation of the term ‘lě‘ad (לְעַד)’ varies, with possibilities including ‘forever’, ‘prey’, or ‘witness’. These differences in translation and interpretation are crucial for understanding the overall theological message of Zephaniah, thereby making making an accurate translation of this verse essential for clearly conveying the themes of judgment and restoration.

This study argues that the command in Zephaniah 3:8 to “wait for me” reflects a positive anticipation, identifying the subjects as the humble and poor people mentioned in Zephaniah 2:3 and 3:12. These individuals are to wait until God rises as a witness. Interpreting ‘lě‘ad (לְעַד)’ as ‘witness’ or ‘testimony’ takes into account the educational function of the judgment on the nations toward Jerusalem, emphasizing God’s justice and reinforcing the message of judgment and repentance. The study also identifies the subjects of ‘God’s wrath and anger’ as the corrupt Jerusalem, its leaders, and the nations. In this context, Zephaniah 3:8 serves as a pivotal turning point in the book.

The verse emphasizes the judgmental aspect of the Day of the Lord while also offering hope and salvation to those who wait for that day. Therefore, this study proposes that Zephaniah 3:8 provides hope to those who humbly wait for God

while warning Jerusalem's corrupt leaders and the nations of impending judgment. Within the broader context of Zephaniah, this verse plays a key role in linking the dual themes of judgment and restoration centered on the Day of the Lord.

In conclusion, the study suggests that the translation of Zephaniah 3:8 should reflect these dual themes of judgment and restoration, demonstrating that a correct understanding of this verse is vital for grasping the overall message of the book of Zephaniah.

<Abstract>

Exegesis and Translation Proposal of Ἀσάφ in Matthew 1:7-8

Se Hyun Kang
(Chongshin University)

The text of Matthew 1:7-8 in the NTG²⁸ is viewed as having Ἀσάφ (Asaph) instead of Ἀσά (Asa). Then why did Matthew use Asaph? Scholarly thought is generally divided into two categories. First, the use of Asaph in 1:7-8 is understood in relation to the historical figure 'Asaph'. Second, the use of Asaph in 1:7-8 is understood in connection with Matthew 13:35, where a psalm of Asaph, Psalm 78:2, is used. Among these, the second view seems more specific and plausible, however, the second view also has its limitations, as it does not provide a thorough exegesis of Matthew 1:7-8 through the Psalms of Asaph.

This paper will, therefore, comprehensively analyze the intent behind the mention of Asaph in 1:7-8 through two methods. The first method is to identify the central theme of the 'Genealogy of Jesus' (1:1-17), which includes Matthew 1:7-8. The text will be analyzed with a focus on its structure, grammar, and vocabulary. Subsequently, the theme of the descendants of Abraham and David will be examined by comparing how it appears in Jewish literature with Matthew 1:1-17. Through this, it will be revealed that the central theme of the genealogy is ultimately Jesus Christ, who fulfills the Abrahamic and Davidic covenants, by contrasting sinners who rebel against the covenant with the God who remains faithful.

How then is Asaph in 1:7-8 related to the theme of 1:1-17? There is scant information about Asaph, however, within the passage of 1:1-17, making it difficult to determine the intent behind the use of Asaph in those verses. For this reason, the second method is necessary, which involves analyzing the use of Asaph in Matthew 1:7-8 both directly and indirectly in relation to Psalm 78. In the first place, we can directly compare Matthew's use of Asaph in 1:7-8 with the quotation of Psalm 78 by Asaph in 13:35. Next, we can indirectly compare the how Psalm 78 is used in both the New Testament and the Mishnah with how it is used in the Gospel of Matthew.

Through this, the article will argue that the purpose of recording Asaph (Ἀσάφ) in Matthew 1:7-8 is to emphasize Jesus Christ as the ultimate fulfillment of the covenant, contrasting sinners who betray the covenant to God's faithfulness to it, as seen in Psalm 78.

<Abstract>

**H. G. Appenzeller's Bible Translation, 1885~1902:
Founder of the Seoul Version, Pioneer of the Critical Text and
Trailblazer of Old Testament Translation**

Sung Deuk Oak

(University of California, Los Angeles)

This paper investigates three topics related to the translation of the Korean Bible by Henry Gerhard Appenzeller (February 6, 1858~June 11, 1902). Chapter 2 provides a chronological summary of Appenzeller's contributions during his missionary service from 1885 to 1902, focusing on the specific parts of the Bible he translated and his positions on some major controversies. This section reorganizes and clarifies existing research. Chapter 3 examines Appenzeller's use of source texts and biblical criticism, thereby addressing issues related to Old Testament translation sources and criticism texts up to 1938. Chapter 4 discusses Appenzeller's translation and publication of the extracted chapters of the Old Testament for the weekly Sunday Bible study in the *Korean Christian Advocate* beginning in February 1897, proposing this as the second earliest Korean Old Testament translation, after G. H. Jones' 1893 tract, *Study of the Old Testament*. While Chapter 2 primarily consolidates existing research and addresses some misunderstandings, Chapters 3 and 4 introduce new arguments that challenge existing understandings. Given the absence of comprehensive studies on Appenzeller's contributions to Bible translation, this paper aims to fill that scholarly gap.

Appenzeller was one of the pioneers in Korean Bible translation, continually translating and revising the Scriptures throughout his missionary service (1885~1902). John Ross, H. G. Underwood, and H. G. Appenzeller can be identified as the foundational figures in the early translation of the Korean New Testament. As argued in Chapter 3, Appenzeller, alongside Ross and Underwood, was a pioneer in incorporating critical texts into New Testament translation. Furthermore, as newly revealed in Chapter 4, Appenzeller should be regarded as the one of the trailblazers of the Korean Old Testament translation, having translated and published various extracted Old Testament texts, including

the First and Second Books of Samuel, the First Book of Kings, and the Psalms in 1897, and Genesis in 1898, in the *Korean Christian Advocate*. Although Alexander Pieters has traditionally been considered the pioneer of Old Testament translation, this recognition should be corrected to acknowledge G. H. Jones and Appenzeller as the first two translators to publish Old Testament texts. The contributions of Jones, Appenzeller, Underwood, and Pieters in establishing the foundation for Old Testament translation should be re-evaluated.

<Abstract>

**A Proposal of New Transcription for New Testament Proper Names (2):
In Accordance with the Revision of the New Korean Revised Version**

Jeongsoo Park
(Sungkyul University)

The purpose of this paper is not to develop a new theory or method of Greek transliteration but rather it is an attempt to establish a ‘policy’ for transcription that will provide a realistic alternative to the New Korean Revised Version (hereafter NKRK). The principle of revising the transcription of proper names in the NKRK should be ‘minimal revision,’ despite the purpose of improving cultural disparity or difficulties in social communication.

There has never been a single clear set of transcription principles for the New Korean Revised Version, so it may seem like the NKRK is an unprincipled rendering of a Greek phonetic system or pronunciation of proper names, but there is indeed a consistent transcription. The primary task of this paper is to write a transcription principle by stating its consistency and concisely and listing examples.

The Catholic Church published the Bible (2005), and to aid in understanding, the Bible Committee of the Bishop’s Conference published a separate volume of the annotated Bible titled “Principles of Transcription and List of Leniency and Exceptions for Biblical Proper Nouns.” This document is a practical guide that compiles necessary items for the Korean transcription of proper nouns from the Old Testament Hebrew and New Testament Greek, including existing leniency and exceptions. In my paper, the principles of transcription of proper names in the NKRK are written in accordance with this article to allow for a comparison of the Catholic and Protestant principles of transcription of proper names.

The categories of leniency are divided and explained, and they must be synthesized and written systematically. This second task has been presented in detail in my previous published papers, hence here I will summarize the key points and write a more concise set of ‘detailed rules.’ Finally, these principles and detailed rules will be applied to all transcriptions of proper nouns in the New Testament. This task involves transcribing approximately 700 proper nouns, but

due to space limitations, this paper will only extract and present the proper nouns that replace the NKRV's transcription method.

<Abstract>

An Analysis of the Debt-Slave Law in the Book of the Covenant

Inchol Yang
(Yonsei University)

An important introductory section in the Book of the Covenant (Exo 20:22-23:33), the debt-slave law (Exo 21:2-11), presents a challenge to biblical scholars who have struggled to explain the relationship between the Hebrew male slave and female slave based on ancient Near Eastern parallels as well as intertextual approaches. The casuistic laws in the debt-slave law (“if-then” forms) evidently reflect numerous characteristics of ancient Near Eastern law codes, particularly the Code of Hammurabi from the second millennium BCE. As a result, scholars have historically not only insisted on the antiquity of the debt-slave law but have also focused on the compositional history of Exodus. Additionally, scholars have also noted the intertextual relationships of three laws among the debt-slave laws (Exo 21:2-11; Deu 15:12-18; Lev 25:39-46). These laws together have enabled scholars to examine other aspects of the Hebrew slave laws: the manumission for the Hebrew female slave (Deu 15:12) and the Jubilee year for all slaves (Lev 25:40). Although scholarly endeavors to define characteristics of the debt-slave law have shed light on understanding how law functions in ancient Israel, they only apply their interpretative methodologies to other slave laws rather than other intertextual narratives in the Hebrew Bible. In this paper, as I consider these intertextual allusions in debt-slave law, I argue that the debt-slave law in Exodus 21:2-11, apparent in David Carr’s “oral-written memorized forms,” denotes one particular narrative element concerning the Hebrew slave’s strong feelings towards his family. It is significant that the chiasmic structure in Exodus 21:2-11 and “if-then” stipulations reflect “oral-written memorized forms,” as found in the Code of Hammurabi, in ancient Israel’s educated enculturation curriculum. However, the debt-slave law does not simply preserve “oral-written memorize forms,” but also describes its setting by using the Hebrew slave’s own voice: “I loved my

owner, my wife, and my children! I shall not go out free!” (Exo 21:5). This paper proceeds in four stages; first, on the basis of critical notes, it translates the debt-slave law; second, it examines the literary form and setting of Exodus 21:2-11 within the larger literary framework of the Book of the Covenant (Exo 20:22-23:33); third, it identifies and examines a number of intertextual relationships between Exodus 21:2-11 and texts from the Hebrew slave laws in Leviticus and Deuteronomy; finally, it not only draws conclusions concerning how these intertextual interpretations complement each other, but also reveals the role of narrative in the law.

<Abstract>

A Text-Hierarchical Structure of Deuteronomy

Gyusang Jin

(Chongshin University Graduate School)

This paper uses the text linguistics of Eep Talstra, observes all the linguistic features at the grapheme, morpheme, phrase, clause, and text at all textual levels, judges the relationship between clauses whether it is parallel or hierarchical, and goes through the same process from the first clause to the last clause in a text, and discovers the syntactic-hierarchical structure of Deuteronomy. While scholars, Robert Longacre and Francis. I. Andersen, suggest that a text is an arrangement of lexemes, Talstra considers a text as a text hierarchy, which defines the function of a clause type depending on the context where it belongs. The same clause type, *Wayyiqtol-X*, could open a textual unit at a high textual level, or at a lower textual level. A text hierarchy helps a reader to sharpen the definition of a clause type. While previous scholars determined textual structure according to a thematic criterion, this study focuses on syntax, especially EDSFs (Elaborate Divine Speech Formulas) to demarcate major divisions in Exodus, Leviticus, Numbers, and Deuteronomy (1:1-32:47 and 32:48-34:12), while BDSFs (Basic Divine Speech Formulas) demarcate micro-divisions under the EDSFs. The asyndetic *tōledōt* formulas compose the macro-structure of Genesis, while the EDSFs function as a structuring principle in the four books and compose the macro-structure of the Pentateuch. The structuring principles in Deuteronomy are MSFs (Moses' Speaking Formulas), in which Moses called, spoke, or commanded a participant or a group of participants, and MAFs (Moses' Agent Formulas), in which Moses moved, behaved, came, went or wrote. MSFs function as a macro-demarcation marker, while MAFs function as a micro-demarcation marker under MSFs. To be specific, this paper demarcates Deuteronomy into prologue (1:1-4:49), body 1 (5:1-28:69), body 2 (29:1-32:47), and epilogue (32:48-34:12). A pattern moving from a verb (hear) to (keep) splits the body 1 into four sub-divisions. In

comparison, MAFs (WayX clauses describing the movement of Moses) split body 2 into four sub-divisions. This paper explains each division's opening and closing markers and its inner structure and argues that the syntactic-hierarchical structure is a convincing way to read Deuteronomy. This paper also discusses scholarly demarcations, explains the effect of reading Deuteronomy as a text hierarchy, and argues its advantages. Lastly, this study summarizes its contribution to studying Deuteronomy. This paper does not undermine the textual structures according to thematic criterion but rather proposes that the text-hierarchy of Deuteronomy is a sound alternative method of reading Deuteronomy.

<Abstract>

**A Text-Critical Analysis of John 7:53–8:11
with a Focus on Its Stylistic Discontinuity**

Yan Ma

(Canadian Chinese School of Theology, Tyndale University)

John 7:53–8:11, the pericope of the woman caught in adultery, is a well-known text-critical issue in the New Testament. The originality of this pericope as part of John's Gospel has long been investigated by biblical scholars. Most contemporary biblical scholars argue that the pericope of the woman caught in adultery was not an original composition of John's Gospel. NTG²⁸ and GNT⁵ both identify John 7:53–8:11 not only as a later addition to the original Greek text by placing double square brackets around the passage but also as a nonsignificant variant for textual reconstruction by providing a negative apparatus and assigning the A rating in the apparatus. Almost all translations indicate John 7:53–8:11 to be a non-original text through various means. Recent commentaries on John's Gospel generally deny the possibility of John 7:53–8:11 being part of the original part. On the other hand, some textual critics still hold to the Johannine originality of John 7:53–8:11 and offer various textual evidence.

However, the extant studies of both views only focus on whether John 7:53–8:11 can fit into the broader context of John's Gospel but fail to examine the stylistic continuity of the pericope with its co-text. According to the principle of modern linguistics, it is the co-text of John 7:53–8:11, as its immediate linguistic context, that serves as the primary determinant for the Johannine authenticity of the pericope. This paper conducts a text-critical analysis on John 7:53–8:11, adopting reasoned eclecticism to evaluate both external and internal evidence and paying particular attention to whether the pericope demonstrates the stylistic continuity with its co-text. Based on this analysis, the paper argues that John 7:53–8:11 has no canonical authority. Since this text-critical analysis is conducted for the purpose of reconstructing the original Greek text of the New Testament, this paper proposes that John 7:53–8:11 should be removed from the text of John's Gospel in the Greek New Testament and modern translations. As

the non-canonical text, the pericope remaining in its usual place interrupts the Tabernacles discourse in John's Gospel and will mislead contemporary readers. Given the fact that John 7:53-8:11 has been included in the New Testament for such a long history, the pericope can be placed in a footnote at the end of the Gospel with the textual note indicating its non-Johannine originality.

<Abstract>

**Accounting for 616:
Thinking with Irenaeus, Craig Koester, and
Interpreters from Late Antiquity**

Jonathon Lookadoo
(Presbyterian University and Theological Seminary)

This article explores one element of the history of interpretation for the number of the beast in Revelation 13:18. Although most manuscripts have accepted 666 as the number written by John the Seer, the number 616 was in circulation as a variant by at least the late second century. Irenaeus of Lyons knew the variant and insisted that 666 was the reading accepted by the best manuscripts of the day. In the last decade, Craig Koester has utilized Irenaeus's comments in his analysis of the history of interpretation, consideration of what the earliest number might be, and reflection on how the number came into existence. This article engages with the last point, namely, Koester's use of Irenaeus as a way to think about how 616 entered into the textual tradition of Revelation.

Koester understands Irenaeus's claim that some of his second-century opponents wrongly interpreted the number as 616 to provide evidence that at least some in the second century found 616 to be the easier of the two readings. 666 would thus be the *lectio difficilior*. By engaging other interpretations of 616 evident in late antiquity, this article casts doubt on such an interpretation. Tyconius of Carthage employs visual exegesis to interpret a numerical abbreviation of 616 as a pictogram for the antichrist. The fifth-century *Liber genealogus* utilizes gematria, but the calculations in the *Liber* involve a step of multiplication that is unlikely to have been known to Irenaeus. While these two readings do not rule out the possibility that some second-century interpreters found 616 to be easier to interpret, they cast doubt on the likelihood that Irenaeus knew the methodologies found therein.

A better interpretation of Irenaeus's words recognizes the polemical nature of Irenaeus's *Adversus Haereses*. The requirements of polemic in

the Second Sophistic do not necessitate a positive evaluation of one's opponents' motives. In addition, Irenaeus makes another claim for how 616 may have entered the textual tradition that is too often overlooked by interpreters, namely, that a scribal error in the middle term of the numerical abbreviation may be to blame for the discrepancy between 666 and 616. While Irenaeus asserts that 666 is earlier reading — something that remains disputed — this exploration of the history of interpretation maintains the plausibility of Irenaeus's text-critical suggestion while also demonstrating the value of careful attention to the interpretive history of a text when considering how variants came into existence.

<초록>

말씀의 성전 — 시편의 신학적 구조에 관하여 —

이 논문은 시편의 복잡한 구조와 풍부한 신학적 의미를 깊이 있게 탐구한다. 시편의 구조는 신학적 메시지를 전달하는 데 중요한 역할을 한다. 시편의 ‘건축적 기본 개념’은 시편 전체에서 주제들이 지향하고 있는 시공간적 차원들을 보여준다. 시편의 차원들과 그들의 시적 및 소통적 특성들을 주의 깊게 탐구한다면, 시편의 신학 역시 더욱 적절하게 파악할 수 있을 것이다. 이 논문은 건축가처럼 말씀의 성전으로 시편 전체의 그림을 제시했다. 성전으로서 시편의 시공간적 차원 제시는 시편 전체의 주제를 이해하는 데 도움이 된다.

시편 텍스트의 세계는 시공간적인 의미를 가지며, 비유, 상징, 은유 등을 사용하여 독자의 상상력을 자극하고 다양한 해석을 가능하게 하는 언어이다. 시편에서 생명, 왕국, 성전은 나무, 보좌, 산이라는 구체적인 상징으로 은유적으로 표현된다. 시편의 신학적 구조를 분명히 하기 위해 이 논문은 인간학(탄원/찬양), 우주론(스울/성전), 역사 신학(다윗/시온)의 예를 살펴본다. 이들은 서로 다른 주제적 초점을 가지고 있지만, 의미나 모티프에서 서로 겹치거나 서로 유사점을 공유한다.

시편은 “큰 집”이다. 그러나 이는 돌로 만들어진 집이나 성전이 아니라, 말씀의 성전이다. 서론인 시편 1-2편은 그 집의 “대문”이다. 또 결론인 할렐루야 시편 146-150편은 성전의 “마감석”이다. 시편서는 다섯 권으로 이루어져 있고, 그 순서가 암시하는 일종의 서사적 사건 곡선이 있다. 시편을 이해할 때, 서사적 관점과 시적인 관점은 서로 보완하는 것으로 간주해야 한다. 제3권은 탄식에서 찬양으로 가는 순례길에서 제1, 2권과 제4, 5권을 연결하는 접합부이다.

시편은 “순례 여정” 구조를 가지고 있다. 이 “말씀의 성전”에 들어가는 사람은 누구든지 150편의 개별 시편과 그 안에 줄지어 있는 이스라엘 역사의 순례길들을 묵상하며 탄원에서 찬양에 이르기까지, 길고 힘든 순례의 여정을 지나서 왕이시며 구원자이신 시온의 하나님을 만난다. 그의 구원은 개인과 이스라엘과 열방을 위한 것이며, 모든 피조물을 위한 것이다. 시편을 통해 인간의 실존과 이스라엘의 신앙 역사를 통해 하나님 사랑의 넓이와 높이와 깊이를 모두 탐구한 끝에 남는 것은 살아계신 하나님과의 차원 높은 친밀함이다.

<Abstract>

Book Review - *Migration Bible*
(Haarlem/Antwerpen: Nederlands-Vlaams Bijbelgenootschap, 2023)

Sun Bok Bae
(Seoul Theological University)

This is a review of the *Migration Bible*, which comprises seventeen “Long Reads,” sixteen “Modern Migrant Stories,” and thirty “Reading Plans.” Despite being termed “Long Reads,” all are just two pages long, making them accessible and not overwhelming. The Long Reads delve into biblical migration stories, correlating them with contemporary migrant situations and providing in-depth explanations. Modern Migrant Stories share real-life accounts of migrants who have overcome challenges with the support of faith and church communities. The Reading Plans group Bible passages by themes, including but not limited to migration-related topics, offering brief introductions and reflective questions for each theme.

The influx of large numbers of migrants is considered a societal issue today. A few years ago, Republic of Korea experienced social controversy over the acceptance of Syrian refugees. In the Western world, such as North America and Europe, conflicts arising from migrants and refugees have become far more significant social issues than in Asia. In this context, the Nederlands-Vlaams Bijbelgenootschap (Netherlands-Flanders Bible Society), in collaboration with the United Bible Societies, has published the *Migration Bible*. This represents a crucial step towards providing a biblical perspective on modern social issues. One of the key advantages is that it provides non-immigrants with a chance to reconsider their views on migration and migrants. The real-life stories of modern migrants, including foreign workers, refugees, and undocumented immigrants, offer valuable insights into the diverse circumstances they face. These narratives, depicting the challenges, separations, injustices, struggles, reconciliations, and successes of migrants, highlight that the reasons for leaving one’s homeland extend beyond immediate threats like war. Social and economic hardships, particularly those exacerbated by climate change, can also force people to leave their homes, sometimes at the cost of their legal status, to seek

safety elsewhere. It underscores that deciding to leave one's country is a difficult choice for anyone.

However, while the essays offer simple and concise biblical interpretations, making biblical perspectives on migration more accessible, they also risk promoting a somewhat superficial understanding of current migrant issues. Despite differences in authors and topics, many articles tend to arrive at a similarly simplistic conclusion: that migrants are a blessing to the countries they enter and that it is God's will for non-migrants to treat them kindly. The message that God loves the vulnerable, so they should not lose hope, and that migrants should adapt well to their new societies is a sentiment that most people can agree with, even without biblical references. Additionally, the Migration Bible sometimes seems to sidestep challenging or uncomfortable biblical passages that might not align neatly with the message of loving migrants.