

Journal of Biblical Text Research. Vol. 56.

Published Semiannually by

The Institute for Bible Translation Research of the Korean Bible Society; April 2025

Table of Contents

• Paper •

- [Kor.] Understanding Prophetic Perfect and Its Translation: Focusing on Isaiah 9:1-7[8:23-9:6]
----- Cholho Shin / 7
- [Kor.] A Reconstruction and Translation Proposal of the Siege Imagery in Ezekiel 4:2 and
21:22: An Archaeological and Linguistic Approach
----- MiYoung Im / 36
- [Kor.] Syntactic Structure of Daniel 3:17 and Its Translation ----- Yoo-ki Kim / 57
- [Kor.] A Study on the Differences between Tregelles' Greek New Testament and Westcott and
Hort's Greek New Testament: In Concentration upon Matthew's Gospel
----- Hyung Dae Park / 78
- [Kor.] The Meaning of ἀνατείλαντος τοῦ ἡλίου in Mark 16:2 with Translation Suggestions
----- Sung-Min Jang / 98
- [Kor.] The Combat of Verbal Aspect Theories: What Makes Them Different?
----- Doosuk Kim / 126
- [Kor.] Changes in Archaic Connective Endings in the Korean Revised Version and the New
Korean Revised Version ----- Seonggyu Choi / 153
- [Kor.] Effectiveness of Korean Orthography Education for North Korean Defectors Using the
Bible: Focusing on the Initial Law ----- An-Yong Lee / 184
- [Eng.] An Analysis of the Tense Usage of Non-Indicative Moods of the Greek Verb κρίνω and
Its Implications ----- Manse Rim / 216
- [Eng.] A Mystery Divergently Interpreted: Revelation 13:18 in Victorinus of Poetovio's
Commentarius in Apocalypsin ----- Jonathon Lookadoo / 235

• Translated Paper •

- [Kor.] Regular and Irregular Variable Questions in New Testament Greek
----- Douglas Estes (Chul Heum Han, trans.) / 253

• Book Review •

- [Kor.] *300 Years of History of the Korean Bible: History of Translation and Interpretation*
(Joong Ho Chong, Daegu: Keimyung University Press, 2022)
----- Kyo Seong Ahn / 270

<Abstract>

**Understanding Prophetic Perfect and Its Translation:
Focusing on Isaiah 9:1-7[8:23-9:6]**

Cholho Shin
(Bar-Ilan University)

This paper examines the alleged future use of qatal, that is, the prophetic perfect. The future use of qatal can be used in many terms, but this paper uses the term “prophetic perfect” because it examines it in a prophetic context.

The discussion of the prophetic perfect in Biblical Hebrew has been a challenge for many grammarians and biblical scholars since the early Middle Ages, and it is still a controversial topic among scholars. Many grammarians have observed that in the prophetic literature, the prophets use the past tense qatal (perfect tense) to indicate future situations. Early Hebrew grammarians such as A. Ibn Ezra and D. Kimhi considered the future use of qatal, that is, the prophetic perfect, especially in the context of prophecy, to be a unique phenomenon in Biblical Hebrew. In the prophetic literature, if the prophetic proclamations of the prophets were considered certain, they were considered to have already been fulfilled. Although grammarians did not call the future use of qatal the prophetic perfect, their explanation of the future use of qatal could be called the prophetic perfect, given its connotative meaning. However, a rethinking of the purported prophetic perfect has begun to appear among grammarians from the last millennium to the present. They recognized the ambiguity in the future use of qatal and proposed alternatives. Rather than categorizing the prophetic perfect as a grammatical category, they considered it to be a rhetorical device, genre, and mood, and they rejected the existence of the prophetic perfect. In particular, D. E. Carver has argued strongly in his paper that the prophetic perfect does not exist, and that the prophetic perfect known for centuries is in fact an unreal use without the suffix *we-*. In response, I will argue that the prophetic perfect is a grammatical phenomenon in Biblical Hebrew, especially in the prophetic literature. I will analyze the prophetic perfect used in the prophetic text of Isaiah to help understand the prophetic perfect in the context of the text and suggest how it should be translated.

To do this, first, I will explain the history of the discussion on how grammarians have understood and explained the future use of qatal. Second, since the prophetic perfect largely belongs to qatal, I will evaluate it in the larger context of the prophetic perfect through R. Handel's theory of the prototype. Finally, I will suggest how the prophetic perfect should be translated through the text of Isaiah 9:1-7[8:23-9:6].

<Abstract>

**A Reconstruction and Translation Proposal of the Siege Imagery
in Ezekiel 4:2 and 21:22:
An Archaeological and Linguistic Approach**

MiYoung Im

(International Bible Museum / AnYang University)

In 2 Kings 18:9, when the Assyrian king Salmaneser ‘encircled’ Samaria, and in 2 Chronicles 32:10, when the Assyrian king Sennacherib ‘encircled’ Jerusalem, we read the term ‘siege assault’ used to describe the Assyrian tactic of warfare. A siege is ‘a war in which a conquering city is surrounded and besieged, and its surrender is forced by cutting off the supply of food or troops.’ In the Bible, as well as in wall reliefs discovered in the mid-19th century at Nineveh and other sites in the Middle East, the Assyrians used this method of warfare to demonstrate their power. The Babylonian Empire would follow after the Assyrians and emulate their “siege assault” warfare to wage an even more brutal war as we see in Ezekiel 4:1-3 and Ezekiel 21:21-22. In Ezekiel 4:2, YHWH directed Ezekiel to vividly describe the destruction caused by the impending siege of Jerusalem, using military imagery to convey the horror of the coming punishment and to emphasise the seriousness of sin and the consequences of disobedience to YHWH’s commands. The coming war must have struck fear into the hearts of the people of Judah, as they had already experienced the Assyrians, who had destroyed the northern kingdom of Israel and laid siege to Jerusalem in the days of Hezekiah. Finally, Ezekiel 21:21-22 tells us that the Babylonian king (Nebuchadnezzar II, 604-562 BC) had laid siege to Jerusalem in fulfilment of the aforementioned prophecy. What did the war look like to the people of Judah at that time? Unlike Assyria, Babylonia did not leave behind images of war, however we can try to recreate it using archaeological sources such as the Assyrian wall reliefs mentioned earlier and the recently published excavations in Israel, especially at Lachish. Based on these sources, we can begin to understand the Babylonian descriptions in Ezekiel 4:2 and 21:22; the Hebrew words used for the Babylonian siege are mazor (מָצוֹר), which means ‘enclosure and complete blockade,’ dayek (דַּיֵּק), which

means ‘the wall of the monarch’s headquarters for the siege,’ solella (סֶלְלָה), which means ‘an artificial hill made of stones, earth, and wood,’ and finally, kar (כַּר), which means ‘a weapon for breaking down gates and walls (siege engine)’. Thus, on the tablet depicting the city of Jerusalem, Ezekiel writes, ‘They built the walls of the royal garrison for the siege, completely surrounding the city, and built hills of stone, earth, and wood, and encamped against it, and set up weapons for breaking down the walls (Eze 4:2)’, the king of Babylonia “drew in his right hand the bow of divination that was to go to Jerusalem, so he set up weapons of breaking down the walls, opening his mouth to kill and shouting with a loud voice, and he set up weapons of breaking down the walls against the gates of the city, and he built a hill of stone, earth, and wood, and he encamped against it, and he set up the walls of the garrison for the siege (Eze 21:22)”.

<Abstract>

Syntactic Structure of Daniel 3:17 and Its Translation

Yoo-ki Kim

(Seoul Women's University)

Daniel 3:17 has been translated in various ways across both ancient and modern versions. The Greek Septuagint, the Latin Vulgate, and some modern translations do not render the verse as a conditional sentence, often interpreting the particle *hēn* as an interjection rather than as an indicator of a condition. Among modern translations that do treat the sentence as conditional, there is no consensus on what constitutes the protasis. Some translations limit it to the particle *hēn* and the first word *'itay* without an explicit subject, making the condition the act of being thrown into the burning fiery furnace. Others extend it to include the noun phrase “the God whom we serve,” making the condition instead the existence of God. Still others incorporate the participle followed by an infinitive — “able to deliver us” — making the condition God’s ability to save the speakers from their impending fate. To avoid the implication that the speakers question either God’s existence or His power, some scholars link the protasis to the last sentence of the previous verse.

It is generally agreed that, unlike the Hebrew *hēn*, which often functions as an interjection, the Aramaic *hēn* introduces a protasis or an embedded question. Moreover, *'itay* cannot serve as a predicate without an explicit subject. Even if the following noun phrase is taken as the subject, the resulting conditional clause would not form a strong or balanced parallel with the following negative conditional clause in the next verse. Additionally, there is no attested case in Biblical Aramaic where *'itay* serves as a copular predicate linking a noun phrase to a following participle. Instead, *'itay* in this verse is better understood as an existential rather than a copular predicate, meaning that it denotes the existence of the subject rather than linking the subject to its complement.

We propose that the conditional sentence in Daniel 3:17 consists of *hēn* followed by three conditional clauses without an apodosis, a construction that influences how the verse should be interpreted. This structure creates a deliberate parallel between the conditional clauses in verse 17a and in verse 18a,

reinforcing a contrast between different possibilities. By identifying this structural parallel, we can better understand the rhetorical function of the passage and its implications for interpretation. Our analysis also finds support in a conditional sentence with a missing apodosis in verse 15 and possibly in Daniel 4:27[24], demonstrating a recurring pattern in the Aramaic portions of Daniel.

<Abstract>

**A Study on the Differences between Tregelles' Greek New Testament and Westcott and Hort's Greek New Testament:
In Concentration upon Matthew's Gospel**

Hyung Dae Park
(Chongshin University and Theological Seminary)

Sameul Prideux Tregelles' Greek New Testament was published in 1879 after his death in 1875. At the prolegomena of the book, we find "the Rev. F. J. A. Hort, D.D., Pulsean Professor of Divinity" as an editor. The editor is a co-editor of the Westcott-Hort version, namely Fenton John Anthony Hort, and his son, Arthor Fenton Hort, gives evidence, "He [Hort] had been in constant communication with Tregelles for many years past, and freely used for his own work his collations and those of other scholars." In addition, Timothy C. F. Stunt, who wrote the biography of S. P. Tregelles, revealed the relationship between Tregelles and F. J. A. Hort.

Based on the evidence above, we may think a relationship between Tregelles' GNT and Westcott and Hort's GNT existed. Nevertheless, it is hard to find any mention of Tregelles' version within both Westcott's and Hort's writings. Interestingly, Tregelles' GNT is primarily used by both the Scrivener's edition and the Palmer's edition which were published in Oxford in 1881, the same year of the Westcott and Hort's edition.

Hence, after examining Matthew's Gospel in both versions, this study shows, first, that the differences between both versions can be primarily explained in terms of the Vatican manuscript. In particular, some readings in Westcott and Hort's GNT are supported only by the Vatican manuscript based on CNTTS. In relation to these Westcott and Hort's readings, the Palmer's edition (1881) stands side by side with the Tregelles' edition. Secondly, some differences can be explained by the Sinaiticus manuscript. Thirdly, some readings in Westcott and Hort's GNT are supported by a few manuscripts which do not include the Sinaiticus and Vatican manuscripts.

Through this study, we think that there is a possibility that Tregelles' GNT was used by Westcott and Hort's Greek New Testament, and further, that

Tregelles' GNT was welcomed by the scholars in Oxford but rejected by those in Cambridge. Furthermore, we suggest that the Tregelles' edition influenced, even indirectly, the earliest Korean translations from 1882 to 1911 that supposedly relied solely on the Palmer's edition.

Hence, this study suggests a need to fully compare and examine the Tregelles' edition not only with the Westcott and Hort's GNT, but also with the Palmer's edition.

<Abstract>

The Meaning of ἀνατείλαντος τοῦ ἡλίου in Mark 16:2 with Translation Suggestions

Sung-Min Jang

(Presbyterian University and Theological Seminary)

The purpose of this study is to examine the theological implications of the “right-periphery” (ἀνατείλαντος τοῦ ἡλίου) in Mark 16:2 and to propose a new translation. In the most translations, this phrase is linked to the “left-periphery” of the main clause, λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων, which expresses the temporal setting of the main clause, and is usually translated as something like “And very early on the first day of the week, when the sun had risen.” Although the left- and right-peripheries of the verse are centered around the main clause, they are lumped together as a single semantic unit for no particular reason or rationale, and are translated as a whole to indicate the temporal setting of the main clause. However, this article argues that, due to several difficulties, the right-periphery of the sentence, ἀνατείλαντος τοῦ ἡλίου, should not be directly linked to the left-periphery, λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων, and, more importantly, it should not be considered as an indication of temporal setting. Rather, given its position in the sentence, Mark’s unique redactional style (redundancy), and the implications of the phrase, ἀνατείλαντος τοῦ ἡλίου should be read as a register reminding Mark’s listeners and readers of “a situation of oppression or persecution because of the word” (4:6, 17) and translated accordingly. To this end, this article first argues, based on the syntactic, stylistic, and contextual uniqueness of ἀνατείλαντος τοῦ ἡλίου, that the phrase is neither tied to the left-periphery as a part of single semantic unit nor indicating a temporal setting. The paper then explores contextual, theological, and grammatical considerations that should be kept in mind when translating this phrase, and concludes with a new translation of the phrase. In conclusion, this paper insists that just as Jesus warns at the end of his long teaching on the Mount of Olives about suffering and persecution, “What I tell you, I tell everyone, stay awake!(ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω; γρηγορεῖτε, 13:37)”, Mark, in telling the story of Jesus, also warns that this story is not just the past that has

passed, but an unfinished story that is relevant to all of his listeners and readers, and that this is a time of “sunrise” for them to stay awake so that they will not fail in their discipleship, even if oppression and persecution arise because of the word.

<Abstract>

The Combat of Verbal Aspect Theories: What Makes Them Different?

Doosuk Kim
(Kwangshin University)

The verbal aspect in Greek is fundamental to understanding the semantics of Greek verb tense forms. It also has significantly influenced both Greek grammar and New Testament exegesis. Since Stanley E. Porter's seminal work in 1989, numerous grammarians have contributed to this debate. However, a consensus remains elusive, as most studies reaffirm the fundamental disagreements among Porter, Fanning, and Campbell. Despite extensive research on the Greek verbal aspect, there has been a notable absence of robust theoretical explanations for these divergent viewpoints. Instead, many preceding studies merely adopted one of the three (Porter, Fanning, and Campbell) models without further exploration. In this regard, this study aims to provide a theoretical clarification of what makes them different from a linguistic perspective. The current paper argues that the core debate of verbal aspect theory stems from two primary factors: (1) the different understanding of language itself, and (2) disagreement over whether verbal aspect analysis should extend to the discourse level.

First, the conflict between the three main figures regarding the Greek verbal aspect occurs due to the different approaches and notions of language. Of the three, this article argues that Porter's model is the most consistent and theoretically sound from a linguistic standpoint. Unlike the others, Porter provides a clear semantic system that explains the interrelation between the tense form and meaning, whereas Fanning situates the perfect tense form in three different meaning categories, i.e., time, type of action, and aspect, Porter defines it as a stative aspect. Moreover, according to Campbell, when it comes to the translation, there is no crucial difference between the present and perfect tense form, leading him to include the perfect tense form in imperfective aspect. In contrast, Porter rightly points out that translation cannot be a decisive factor for the semantics of verb tense form. Second, the advantage of Porter's model is that he expands the scope of analysis from the word or sentence level to the

discourse level. This approach is beneficial because observing the overall use of the verbal aspect in a discourse can help interpreters comprehend how the author employs the language and what function each verb tense form plays in the discourse. Following this line of thought, the present paper research argues that verbal aspect theory should transcend both translation issues and sentence-level analysis, maintaining its relevance at the discourse level. To support this argument, the study concludes with a verbal aspect analysis of John 20:1-10 as a test case.

<Abstract>

Changes in Archaic Connective Endings in the Korean Revised Version and the New Korean Revised Version

Seonggyu Choi

(GyeongseongKeunsajeon Committee)

In this article, I examine the changes of archaic connective endings between the KRV (Korean Revised Version) and NKRV (New Korean Revised Version) for the entire text of the KRV and NKRV (from Genesis to Revelation).

As the KRV was revised to the NKRV, the kinds of archaic connective endings decreased from 16 to 15 compared to the previous one. The 16 connecting endings are ‘-geoneul(거늘)’, ‘-geoniwa(거니와)’, ‘-gwande(관데)/gwandae(관대)’, ‘-nani(나니)’, ‘-noni(노니)’, ‘-reoni(러니)’, ‘-eodeun(어든)’, ‘-ndae(ㄴ대)’, ‘-njeuk(ㄴ죽)’, ‘-doe(되)’, ‘-lsae(르새)’, ‘-ljina(르지나)’, ‘-ljini(르지니)’, ‘-ljindae(르진대)’, ‘-mae(매)’, and ‘-sa(사)’. Among them, ‘-gwande/gwandae’ disappeared from NKRV.

The total quantity seems to have increased by simple calculation, but it has actually decreased except for the change of ‘garasadae(가라사대) → ireusidoe(이르시되)’. In some details, there was also some examples changed to archaic expressions from ordinary expressions, but the quantity of such examples are small. Overall, as far as the connective ending is concerned, the antique style of the translation of the KRV filiation has slightly weakened.

Based on a deep understanding of the use of archaic conjugation endings, using such endings in the right context is also a way to make good use of the style of KRV filiation. The stately and solemn atmosphere of the archaic conjugation ending may be better suited to expressing God’s sovereignty, glory, and dignity.

The decrease of connective conjugation endings also increases the likelihood of repetition of the same word. In a situation where an ending with a strong modern colloquial feel cannot be easily introduced because it conflicts with the existing style, and if the archaic ending is reduced due to insufficient utilization, it can makes awkward or monotonous sentences.

Of course, not all archaic expression are necessarily preserved and translators should also take into account the reality that many archaic expressions feel

difficult to the younger generation. However, if not all of the archaic words are dead, it would be more desirable to adjust the expressions in an orderly manner based on consistent and appropriate judgment on which expressions to inherit as it is and revise as necessary.

Currently, the Korean Bible Society is working on revising the NKRV. The archaic connective endings in the translation of the KRV filiation has not received much attention so far. If the review of various fields related to the archaic style, including the connective ending, is faithfully conducted, better results can be achieved.

<Abstract>

**Effectiveness of Korean Orthography Education for
North Korean Defectors Using the Bible:
Focusing on the Initial Law**

An-Yong Lee
(Inha University)

The purpose of this paper is to verify the effectiveness of designing and applying an educational plan for the Initial Law using the North and South Korean Bibles to enhance the vocabulary of North Korean defectors.

The research method involved the following steps. First, an educational vocabulary list was selected by extracting vocabulary related to the Initial Law from the North Korean Bible and conducting a basic survey. Second, an educational plan for the Initial Law was devised, focusing on the principle of Korean orthography using the Bible. Third, a total of nine classes were conducted by dividing 20 North Korean participants from local churches into an experimental and a comparison group. The experimental group was educated using the North-South Korean Bible, and the comparison group was educated focusing on the principle of Korean orthography in South and North Korea. Fourth, the effectiveness of the education was verified through focus group interviews with the experimental group.

The results of the analysis showed the following. First, this experiment confirmed that it is effective in enhancing the vocabulary of North Korean defectors concerning detailed items of the Initial Law. Second, in the case of the experimental group using the Bible, the average score was significantly higher than that of the comparison group. It was confirmed that education centered on the principle of Korean orthography in South Korea and North Korea was effective, and it was verified that the score was higher when using the South Korean-North Korean contrast Bible. Third, as a result of in-depth interviews, when using the North Korean Bible, learners showed interest and actively participated in the education. In addition, Korean orthography education can address some of the problems caused by the language differences between North and South Korea. For example, in South Korea, there was a confusion of identity

about the phenomenon that the last name changed from ‘리’ to ‘이’, but the misunderstanding was resolved after education. Although language adaptation education is being implemented by the government as a policy, it is still insufficient, and practical participation has not been made due to the lack of information sharing and economic reasons. In addition, although North Korean defectors try to learn the South Korean language, practical opportunities are insufficient. In order to improve this problem, it could be an effective alternative if language adaptation education is implemented in connection with a church from which North Korean defectors originated. Future research on the development of Korean language norms education programs can be expected.

<Abstract>

**An Analysis of the Tense Usage of Non-Indicative Moods of
the Greek Verb Κρίνω and Its Implications**

Manse Rim
(Reformed Graduate University)

The verbal aspect theory has been widely accepted among New Testament scholars and is considered a useful tool for interpreting various New Testament texts. While recent studies on verbal aspect have shed light on the author's choice of tense, offering theories and grammatical perspectives that differ from traditional approaches, relatively few research has been conducted on the non-indicative mood of the Greek verbs. One possible reason for this is that applying verbal aspect theory to non-indicative verbs is significantly more complex and even problematic. This paper explores the question of why the author chooses different tenses when using verbs in the non-indicative moods. As a test case, this research analyzes the tense usage of the non-indicative moods of the Greek verb κρίνω in the Septuagint (LXX), the New Testament, *Philo*, and *Josephus*. Specifically, this paper attempts to explicate differences in the tense usage of κρίνω in the non-indicative moods, focusing on the author's choice of tense and the semantic values of the term, while seeking to understand how non-indicative verb κρίνω should be interpreted. Additionally, in this research, 'verbal aspect' and *Aktionsart* — namely, 'lexical aspect' — should be considered in connection with four distinctive categories: states, activities, accomplishments, and achievements, in light of their contextual factors. Thus, the tense usage of κρίνω is explored in the imperative mood first, then in the infinitive mood, and finally in the subjunctive mood.

Based on this in-depth analysis, the paper suggests that the aspectual and lexical elements significantly affect the author's tense choice. The tenses of the non-indicative κρίνω are not just determined by temporality and viewpoint, but also by verbal and prepositional constructions, contextual cues, and pragmatic implicatures. For example, in the case of the imperative, the 'general and specific rule' provides a fairly coherent explanation for understanding the author's use of the aorist and present tenses, although this cannot be an absolute

rule. While in the case of the subjunctive the ‘general and specific rule’ can also be applied not without various exceptions, the infinitive seems not to follow this explanation. What is more, regarding the semantic value of the verb κρίνω, the paper proposes that the meaning of κρίνω in the non-indicative mood is more closely related to its *Aksionsart* and contextual cues than its viewpoint. For instance, one can expect the author to choose the present tense for “to rule”, since the term has an ongoing semantic value (durativity). Likewise, the specific contexts and pragmatic implicatures strongly determine the semantic value of κρίνω, thereby rendering various glosses, such as “judge”, “criticize”, “consider”, “dispute”, “interpret”, “to condemn”, “to save”, “to vindicate”, “to give justice”, and “to rule justly”.

<Abstract>

**A Mystery Divergently Interpreted:
Revelation 13:18 in
Victorinus of Poetovio's *Commentarius in Apocalypsin***

Jonathon Lookadoo
(Presbyterian University and Theological Seminary)

Writing in the second half of the third century, the writings of Victorinus of Poetovio have been a site of renewed scholarly interest. Recent editions, monographs, and articles have enabled fresh reflection on what Victorinus wrote, what he might have written, and what later editors added to his work. Although scholars have long recognized divergent treatments of Revelation 13:18 within manuscripts of Victorinus of Poetovio's *Commentarius in Apocalypsin*, less work has been done to consider the reason for these differences. This essay sheds light on different hermeneutical approaches used by Victorinus and the editors who added to his interpretation of the number of the beast. For the third-century Victorinus, the beast in Revelation 13 represents Nero *redivivus*. However, the social context of the riddle posed by 666 requires an acknowledgement that there is insufficient information to determine the name. While the beast's identity as Nero is clear, the solution to the riddle remains hidden to readers. Several editions of Victorinus's works exist in the manuscript tradition, dating from the end of the fourth through approximately the eighth centuries. Later recensions of Victorinus's *Commentarius* exhibit another means of interpretation by introducing names that add up to 666 when calculated isophepically. The solution to the riddle for later editors was thus clear because readers had enough information to solve it. These divergent interpretive pathways stem from alternative perspectives on the social context of the riddle. One interpretive avenue perceives the riddle in Revelation 13:18 to be written in order to hide information, while the other understands it to reveal information to readers who truly understand it. These divergent approaches to the riddle may be traced to earlier interpretations of Revelation 13:18, such as Book 5 of Irenaeus's *Adversus Haereses*. However, the manuscripts of Victorinus's *Commentarius* provide a striking example because they result in dual

interpretive strategies being attributed to a single author.

<초록>

신약성서 그리스어의 규칙 및 불규칙 변수 질문

헬레니즘 그리스어(Hellenistic Greek)에서 직접 화법에 나타나는 변수 질문의 형성은 놀랍도록 규칙적이다. 그러나 그리스어 신약성서가 보이는 표준 규칙에는 몇 개의 예외가 있다. 이 예외들은 수사적이고 사회적인 이유에서 나타나며, 이 의문문들의 정보 구조와 의미에 영향을 미치는 방식으로 나타난다. 규칙을 따르는 질문들 — 그리고 예외들 — 모두 신약성서 그리스어 어순의 규칙성을 잘 보여 준다.

<Abstract>

**Book Review - *300 Years of History of the Korean Bible:
History of Translation and Interpretation*
(Joong Ho Chong, Daegu: Keimyung University Press, 2022)**

Kyo Seong Ahn
(Presbyterian University)

In general, the history of Korean Bible translation has been assumed to begin in the late 19th century, when Protestant missionaries, together with Korean coworkers, commenced to agonize themselves in translating the Bible into Korean language, which is famous for defying acquisition by foreigners. However, this new book entitled ‘300 Years of History of the Korean Bible: History of Translation and Interpretation’ attempts to overturn the established theory that the history of Korean Bible translation kept pace with that of the Korean Protestant church.

Instead, the author argues that the history of Korean Bible translation needs to extend back over the centuries, at least to the 17th or 18th century, in order to include the hitherto neglected Catholic effort to translate the Bible. In fact, the Protestants aimed at translating the Bible itself, whether books or the whole of the Bible, as a prioritized missionary work. Meanwhile, the Catholics targeted translating Chinese Christian books and writing Korean apologetic and devotional books, and thus they translated Biblical verses or paragraphs, not books or the whole of the Bible, only when necessary for literary mission. In short, Catholic Bible translation took place mainly in the process of appropriation rather than intentional translation. The author maintains that the Catholic missionaries and the Korean self-evangelized believers read, memorized, and interpreted the Chinese Bible which they understood thoroughly capitalizing the benefit of the Sino-culture Sphere in Northeast Asia, and that they translated the portion of the Bible into Korean language when they translated and wrote Catholic literature.

In this context, the author emphasizes that the history of Korean Bible translation should be approached from the wider perspective ranging from appropriating, translating, interpreting, and writing, not limiting itself to Bible

translation proper only. The author introduces widely the Chinese books which the Korean Christians used, the Korean books which they wrote, and the Bible which they translated. In particular, the author, a renowned Old Testament scholar, explains how the Korean Christian writers interpreted the Bible in their literary works, which is the author's main contribution to the understanding of Korean Bible translation. Interestingly, the legacy of the Catholic translation has been inherited by next-generation Catholics as well as Protestants in the 19th century. Another book on the history of Korean Bible translation, whether by the author or another, is to be published, which will also deal with the 20th century, when Protestant translation mission reached its peak.