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<Abstract>

**The Correlation between Idolatry and Exogamy:
Focusing on Cainan (LXX Gen 10:24; 11:12-13) and Abram in the
Genealogy of Shem after the Flood**

Changyop Lee
(Anyang University)

This paper compares Masoretic Text(MT), LXX, and Jubilees, which are considered canonical by the Ethiopian Orthodox Tewahedo Church, with regard to the post-flood genealogy of Shem in Genesis 11. We examine the genealogy of Shem after the flood, focusing on the figure of Cainan, who is mentioned in LXX Genesis 10:24; 11:12-13 and in Jubilees 8:1-4, and confirm the correlation between exogamy and idolatry. Cainan, the 13th generation, introduced astrology in the line of Shem and idolaters appeared in succession thereafter. Endogamy, however, is not synonymous with maintaining the purity of Yahweh worship, and, while a person marries outside a community, exogamy does not directly cause idolatry. However, it seems that within the religious context of specific societies, exogamy and idolatry are mutually influencing factors. In the case of Cainan and his descendants, exogamy appears from the 15th generation, heathens eventually appear from the 16th generation, Peleg, to the 20th generation, Terah.

Due to the exogamy initiated by Cainan, the purity of the bloodline within the line of Shem gradually degraded, and along with exogamy, astrology and idolatry appeared within the line of Shem. Terah's early life was marked by idolatry, but his conversion to monotheism is revealed in his blessing of his son Abram as he prepares to go to the land of Canaan. In contrast to previous generations who worshipped idols, Abram was the one who reinstated the faith of Yahweh to the line of Shem, and also restored the endogamy through his marriage to Sarai. I hope that this paper can serve as an exhortation to the Korean Old Testament academic community that the study of the Book of Jubilees is also necessary to expand the horizon of Old Testament studies.

<Abstract>

Analyzing the Plot of 1 Samuel 7:3-17 through Discourse Analysis

Jeong Bong Kim

(Korea Baptist Theological University)

The typical word order in Biblical Hebrew is verb – subject – object, characterized by the use of the vav consecutive form. Of course, Old Testament narratives employ various word orders and verb forms beyond the typical pattern to demonstrate narrative structure. Discourse analysts explain that the harmonious elements of the text function to maintain the consistency of the text. That is, narrative encompasses both the form of expression and the form of content, representing an organized whole rather than mere editing. Each element of the text is considered a component that constitutes and cohesively binds the discourse. Furthermore, discourse functions are classified into topic, focus, and markedness shift. Topic and focus are crucial elements conveying the meaning of a sentence and are revealed within the context. Markedness shift theory manifests through the recognition of textual components and their arrangement. In the syntactic approach, the order and quantity of sentence information are crucial for discerning the author's intent. At the biblical Hebrew syntactic level, the author's intent is inferred through the quantity of sentence construction. Verb order and form are significant features in Hebrew narratives. Parallelism indicates sentence consistency, while repetition of identical meaning serves to emphasize the reader's attention. From a pragmatic perspective, the function of focus indicates important information to the reader, with the emphasized element varying according to context. The topic enhances sentence cohesion and discourse consistency. Markedness shifts indicate changes in the form and order of entities based on context, grounded in their association with evolving information. The plot of the text unfolds around Israel's repentance, God's salvation, and Samuel's leadership. Discourse analysis examines the continuity and discontinuity within the text to present the plot of 1 Samuel 7:3-17. This study anticipates that discourse analysis will provide a methodological foundation contributing to Old Testament narrative research.

<Abstract>

**Translation and Interpretation of the 'Way' Motif in
Proverbs 4:10-19:
A Comparative Study of the Masoretic Text and the Septuagint**

Hyoseob Won
(Chongshin University)

This study examines the 'way' (דָרֶךְ / ὁδός) motif in Proverbs 4:10-19 through a comparative analysis of the Masoretic Text (MT) and the Septuagint (LXX), proposing a comprehensive interpretation that integrates the existential and practical dimensions of wisdom literature. While previous scholarship has emphasized either the ontological significance or the educational function of the 'way' motif, this research demonstrates that the concept functions simultaneously as both 'life direction' and 'life principle.'

The methodology employs textual comparison between the MT and the LXX, examining assimilation and dissimilation phenomena in translation to understand how ancient translators interpreted the Hebrew text. The analysis reveals that LXX translators consistently rendered singular Hebrew terms for 'way' into plural forms, suggesting a multilayered understanding of life's pathways. Particularly significant is the LXX's addition of explanatory clauses and theological interpretations that expand the practical implications of wisdom.

Key findings include: (1) the 'way' motif serves as a foundational framework connecting the intergenerational transmission of wisdom (4:1-9) with its practical application (4:20-27), (2) LXX translation strategies reflect Hellenistic interpretations that emphasize both the progressive nature of righteous living and the destructive consequences of wickedness, (3) the contrast between the way of wisdom and the way of the wicked functions as fundamental principles governing human existence.

The study concludes that the 'way' motif in Proverb 4:10-19 provides an integrated understanding of wisdom that encompasses both existential orientation and practical guidance. The comparative analysis between the MT and the LXX enriches our understanding of how ancient interpreters understood the enduring significance of biblical wisdom for contemporary application.

<Abstract>

**Water Troughs and Tresses:
The Double Meaning of רהטים in Song of Solomon 7:5[6]**

Yeseul Kim
(Yonsei University)

The word רהטים in Song of Solomon 7:5[6] has long been recognized as enigmatic. While this term unambiguously denotes ‘water troughs’ elsewhere in the Hebrew Bible, the meaning ‘trough’ appears contextually inappropriate in Sol 7:5[6]. This ambiguity is also observable in ancient translations, and ancient and medieval commentators offer no unified interpretation. Some modern commentators explicitly express the uncertainty of the word, while a few argue for the meaning ‘troughs’. Most modern commentators interpret the word as ‘tresses’, based on the Aramaic cognate רהט meaning ‘to run’, building a semantic chain of ‘running/water → waves → wavy hair’.

This study employs the Held Method to determine the semantic range of this word. The Held Method represents methodological principles established by Moshe Held for comparative Semitic linguistics and later compiled by his students. Its central principle is that contextual meaning must be thoroughly examined before making etymological comparisons with other Semitic languages. Applying this principle to examine the context of רהטים in Sol 7:5[6] reveals that the meaning ‘tresses’ can be established independently of an etymological comparison with Aramaic רהט. Furthermore, ancient Near Eastern iconography confirms that the ‘tresses’ interpretation fits well with the visualization of the ‘victorious king and defeated captive’ motif employed in 7:5[6]. This suggests that רהטים as ‘tresses’ stands in a homonymous relationship with רהטים as ‘water troughs’. If ‘water troughs’ was the more common meaning, then ‘tresses’ may have functioned as a technical term referring to specific hairstyles or hair ornaments in the luxurious context of the Song of Solomon.

From this perspective, interpreting רהט in Sol 7:5[6] as ‘water trough’ also remains viable. If ‘water troughs’ was everyday terminology while ‘tresses’ was a technical term for a luxurious hairdo, audiences of this love song, when it was

first circulated, may have evoked both the contextually appropriate meaning of ‘tresses’ and the more familiar meaning of ‘water troughs’. The comparison of female sexuality to liquids appears frequently in the Hebrew Bible, and the metaphor of the female body as a liquid-containing vessel is a visual trope found throughout the ancient Near East. This reading would allow for interpreting the woman’s attractions described in Sol 7:1-5a[2-6a] as being compared to ‘water troughs’ in which the king becomes captivated and quenches his thirst. Therefore, this article argues that **רִהַטִּים** in Sol 7:5[6] could be understood by the early singers, performers, and audiences of this song primarily as ‘tresses’ while simultaneously accepting a more evocative interpretation as ‘water troughs’ in a double sense.

<Abstract>

A New Korean Translation of 2 Peter 1:20

Chul Heum Han

(Korea Baptist Theological University)

English translations usually translate 2 Peter 1:20b (πάσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται) either “no prophecy of Scripture comes from the prophet’s own interpretation” (CSB), or “no prophecy of scripture is a matter of one’s own interpretation” (RSV). Significantly different, verse 20b is translated into Korean in two somewhat similar ways. It is taken to mean either that no prophecy of Scripture is to be interpreted arbitrarily (NT) or that no prophecy of Scripture is to be interpreted privately (e.g., NKRV).

This article suggests that the translation of 2 Peter 1:20b by the New Korean Revised Version, though grammatically possible, be revised in such a way as to indicate that it means that no prophecy of Scripture comes about by the prophet’s own interpretation. This reading is supported by an in-depth study of such important words as ἴδιος, γίνομαι, and βέβαιος in addition to a close reading of the immediate context. Among other things, this article argues that the ἰδίας of 2 Peter 1:20b refers to the interpreter himself rather than the individual reader of any prophecy of Scripture.

This study also draws attention to the significant similarity between verse 20b thus read and verse 21a, which both indicate that no prophecy of Scripture comes from individual prophets. Then, verse 20 semantically matches not only verse 19, which speaks of the absolute certainty of prophecy, but also verse 21, which speaks of the divine source of prophecy. Verses 19-21, as a semantically coherent unit, foreground the authoritativeness of prophecy. As a corollary, these verses are nicely compared with verses 16-18, which refer to the certainty of the author’s experience on the Mount of Transfiguration. Verses 16-21 form a *crescendo* (v. 19) in the sense that the more certainty of the prophetic word (vv. 20-21) outweighs, at least taken at face value, the certainty of the author’s eyewitness account (v. 16). Biblical prophecy is more certain than any human experience (v. 19), because no prophecy of Scripture comes from the prophet’s own interpretation (v. 20), on the one hand, and prophecy never came by the

human will but from God (v. 21), on the other hand. As well, verses 19-21 are sharply contrasted with 2 Peter 2:1-3, which condemn the fabricated words by false teachers. All things considered, the suggested translation of 2 Peter 1:20b, “no prophecy of Scripture comes about by the prophet’s own interpretation”, needs to be reflected in the New Korean Revised Version.

<Abstract>

**An Examination of Parenthetical Phrases in the New Testament
of the New Korean Revised Version:
Cases of Translatory Comments, Asides, and Causal Explanations**

Jaecheon Cho
(Jeonju University)

This study is an attempt to investigate the statistics, origin, and syntactical functions of all 42 parenthetical phrases in the NT of NKRV(1998), so that the revisers of NKRV may make informed decisions on what to do about them in the next version of the Korean Bible. In our analyses, 42 phrases are categorized into five groups: translatory comments (10), asides (4), causal explanations (14), descriptions of concurrent situations (11) and presentations of detailed information (3). In terms of origin, it could be argued that about 80% of them came from the Greek text of the NTG¹² or a couple of English versions available to the revisers of the Korean Revised Bible (KRB) of 1938 (KJV and ERV). Consideration of the historical circumstances of the KRB is important because NKRV is a partial revision of KRV (1956), which is in turn a partial revision of the KRB. Most of parenthetical phrases in KRB have been transferred to the NKRV, which justifies taking KRB into account when studying the origin of the NKRV's parenthetical phrases. The other three major Korean versions, KCB(1977), NKSV(2004), and NKT(2024) are factored in our study as well, along with NTG²⁸ and three major English versions (NIV, ESV, and NRSUE). In this article, we evaluated 29 of the 42 phrases based on their syntactical functions: translatory notes (10 times), asides (4 times), and causal explanations (15 times). In order to decide whether or not we keep the parentheses, we should first read the text with the parentheses, and then without them. If, and only if, the parentheses help understand the text better, they are worth keeping. Otherwise, we should follow the original text, which does not have any parenthesis whatsoever. Upon our study, we found that the parentheses may well be removed in all of ten parenthetical phrases containing translatory notes. Out of the four phrases functioning as asides, two may retain parentheses, while the other two are better without them. Similar results are drawn from the fifteen

causal explanations: most of them read better without parentheses while some may or may not retain them. Only one passage (Heb 10:8) reads better with the parentheses. If we want to keep the parentheses as they are, several passages require the parentheses to be moved to elsewhere in the sentence order. A more desirable solution to this issue is simply to follow the critical text, i.e. NTG²⁸ in terms of the kind and location of parentheses.

<Abstract>

Features of the Old Testament Translation in the New Korean Translation

Dong-Hyuk Kim
(Yonsei University)

This study examines the main characteristics of the Old Testament translation in the New Korean Translation (『새 한글』). Published in December 2024, this translation is a significant and welcome gift for those who want to read the Bible in Korean, arriving 31 years after the Protestant New Korean Standard Version (1993) and 19 years after the Korean Catholic Bible (2005). The study highlights three features: (1) the use of inversion, (2) the marking of speech types and addressees, and (3) the use of diverse honorific speech levels.

First, the study considers the use of inversion in light of the distinctive word order between Biblical Hebrew and Korean. Biblical Hebrew typically follows a VO (verb-object) structure, whereas Korean follows an OV (object-verb) structure, often resulting in the flow of thought running in opposite directions. Unlike previous Korean translations that primarily adhered to natural Korean word order, the New Korean Translation boldly adopts the word order of the original by employing inversion where possible. While this inverted structure may impede reading fluency, it encourages readers to engage more deliberately with the text, allowing them to deeply experience the original's unique rhythm and thought flow. This feature is particularly noticeable in poetic and conversational passages.

Second, the Korean language avoids second-person pronouns when addressing someone of higher status, preferring honorific titles such as “God”, “Lord”, “Teacher”, “Mother”, “Father”, and “King”. This linguistic convention can create ambiguity in Korean Bible translations, making it unclear whether a phrase containing terms like ‘God’ or ‘Lord’ is a soliloquy or a prayer (e.g., Psa 23). The New Korean Translation resolves this ambiguity by explicitly inserting markers for speech types and addressees directly into the text (e.g., “(soliloquy)”, “(prayer)”). This innovative approach helps readers clearly grasp the speaker's perspective and the target of their speech, thereby significantly

enhancing comprehension.

Third, the New Korean Translation employs a much broader array of honorific speech levels than earlier versions, a feature with exegetical significance. For instance, in prophetic texts, where God's words and the prophet's words are frequently quoted, the New Korean Translation uses different honorific levels to distinguish them. It renders the prophet's first-person speech in honorific language, while third-person references to the prophet are translated in plain language. In the book of Jeremiah, specifically, this distinction enables readers to easily discern first-person material likely originating with the prophet himself (using honorifics) versus later third-person additions (using plain language), thus supporting the understanding and application of modern critical biblical scholarship.

<Abstract>

**Some Characteristics and Realities of the New Testament
Translation in the New Korean Translation:
In Concentration of Critical Editions, Grammars and Expressions**

Hyung Dae Park
(Chongshin Theological Seminary)

This article analyses the New Korean Translation in terms of critical editions, grammars and expressions. Beforehand, it introduces important references in five areas: (1) material for translators, (2) articles evaluating the New Korean Translation New Testament and Psalms published in 2021, (3) related articles, (4) New Testament translation examples, and (5) references to the Bible translation.

Some characteristics and realities of the New Testament translation in the New Korean Translation are examined by three points: (1) critical editions, (2) grammars, and (3) expressions. The Palmer edition published in Oxford in 1881 had been employed as the original text not only of the team led by John Ross that produced *Yesushunggyo Lukabogumjunshe* (1882) and *Yesushunggyojunshe* (1887), but also of the team that produced the 1911 Korean edition, namely the Old Translation. The Nestle-Aland critical editions have become important to Korean translations from 1938 to the present. The New Korean Translation is the first Korean translation that used the 28th Nestle-Aland edition and the fifth UBS one. This study shows the importance of the script by two examples, the position of the period in John 1:3 and in the parable of two obedient and disobedient sons in Matthew 21:29-31.

In relation to grammar, the writer first expresses that it is hard for translators to have a consensus on Greek Grammars especially on verbal aspect theories. Then, on the basis of those previous assessments and related articles, he admits that the New Korean Translation is a result of a consideration of Greek grammars, and he hopes that Korean translators come to a consensus on the Greek grammars and apply it to further works of translation.

The part of expressions would be the most essential one in evaluating the New Korean Translation, so it is dealt with in five parts: (1) transliteration of proper

nouns, (2) translation of words and phrases, (3) translation of theological concepts, (4) translation of disability and the feminine, and (5) application of translation theories. The transliteration of proper nouns has been fixed after each letter's pronunciation by previous transliterations and the basic principle in Korean public education environments. The translation of words and phrases and of theological concepts are more developed. The translation of disability and the feminine, even though there are some conflict, has become more polished. Lastly, the New Korean Translation is a result of the application of many translation theories.

These features of the New Korean Translation point to the bright future of Korean Bible translations.

<Abstract>

**A Proposal for Bitextual Use of the New Korean Translation and
the New Korean Revised Version:
With Samples from the Book of Job**

Sun Myung Lyu
(Baekseok University)

Since its appearance in 1998, The New Korean Revised Version (NKRV) has been the *de facto* standard Bible for the pulpit and personal use among Korean Christians. While the newly launched revision project of the NKRV for the 21st century is expected to be a fairly conservative ‘minimal revision’ in scope, the Korean Bible Society (KBS) recently published the New Korean Translation (NKT), a new translation aspiring to be both next generation friendly and accurate, as the KBS-sanctioned alternative translation for the public. The NKT has brought some major changes in translation philosophy including a rather dramatic shift in treating word order in translation Hebrew and Greek sentences into fluid contemporary Korean diction. As expected, this change has raised concerns for the ‘accuracy’ of the NKT and has spurred some heated debates among scholars and pastors. This study focuses on some key passages in Job to test how the NKT stands up against the NKRV in its linguistic and exegetical details.

Upon examining sixteen passages from Job (1:1, 3; 6:15; 8:13; 9:2; 11:6, 12; 17:16; 19:17; 20:3; 22:16; 26:7; 29:1, 4; 31:13; 36:3), the NKT appears quite impressive in attaining its stated goal of accuracy and readability, not just for the next generation but also for the general public. For example, in the NKT Job 1:1 introduces “(There was) a man in the land of Uz” before “Job was his name”, in a rather distinct syntactic structure and Korean sentence style that is not found in the numerous Korean versions of the past. Upon examination, the NKT closely resembles the word order of the Hebrew original. In its publication, KBS explains that the sizable number of inverted sentences in the NKT text is not merely a stylistic choice, but rather a concerted effort to reflect the communicative effect in the Korean word order and its communicative effect in the original language. This new approach has been well received by the younger generation who are more open to style variation including word order in the

‘biblical text’ in both the private and public setting. The older population, however, is more reluctant to these changes.

It is suggested, therefore, to go beyond promoting the NKT as a Bible translation for the next generation and encourage its use as one side of the NKRB-NKT bitextual ‘canon’ for Korean churches, both from the pulpit and at home. If the two versions are routinely read, recited, and studied side by side, the public biblical literacy and appreciation will improve. The generation that uses the NKT and the NRKV in this complimentary way will be a blessed generation that will reap from their heightened awareness and depend knowledge of the truth and beauty of the Holy Scriptures.

<Abstract>

An Analysis of Comprehension Differences between the New Korean Translation and the New Korean Revised Version among International Students from Sino-Korean Cultural Areas

Soon Hee Kwon
(Ewha Womans University)

A survey and in-depth interviews were conducted to examine the difficulty level of the New Korean Translation, published in December 2024, for foreign students, and to compare it with the New Korean Translation and the New Korean Revised Version, published in 1998, in order to identify any significant differences. Readability was assessed using KReaD, and foreign students' comprehension was investigated through questionnaires and in-depth interviews.

The readability analysis revealed that the New Korean Translation was easier than the New Korean Revised Version in terms of both vocabulary and sentence structure. The New Korean Translation corresponded to the reading level of 4th to 5th grade elementary school students, while the New Korean Revised Version was found to be at the level of 3rd grade middle school to 2nd grade high school students.

In terms of comprehension, non-Christian students gave scores ranging from 2 to 10 for both the New Korean Revised Version and the New Korean Translation, while Christian students gave scores from 5 to 10. Overall, non-Christian students showed lower comprehension levels than Christian students. Students from Chinese-character cultural backgrounds mentioned that the use of Chinese characters in the New Korean Revised Version was relatively easy to understand due to their ability to infer the meanings. However, they found the old-style connective and final endings in the same version to be unfamiliar and difficult to comprehend.

On the other hand, students reported that while the native Korean vocabulary in the New Korean Translation was sometimes difficult to understand, the grammar and sentence structures were generally easy to follow. Nevertheless, sentences that deviated from standard word order — such as inverted structures or poetic expressions not commonly encountered — were considered difficult.

Although the old-style connective and final endings in the New Korean Revised Version were regarded as challenging, the expressions in this version were perceived as more religious and solemn. This suggests that the older style may serve a valuable purpose in conveying a dignified and reverent tone.

<Abstract>

**Engaging the Next Generation of the Korean Church through the
New Korean Translation:
Strategies for Effective Scripture Use**

Seung Moon Lee
(Myongji College)

This study seeks to explore effective and context-sensitive strategies for revitalizing Scripture engagement amongst the next generation of the Korean Church — particularly Millennials (the “MZ Generation”) and Generation Alpha — amidst the shifting landscape of digital media, reduced attention spans, and declining biblical literacy. Characterized by short-form content consumption, visual orientation, and a preference for participatory digital environments, these generations often find traditional Bible formats inaccessible or disengaging. In response, the New Korean Translation offers a new, linguistically modern Korean translation that incorporates proper punctuation, simplified syntax, and a cadence suitable for oral reading and digital application.

The study begins by revisiting the communal and oral traditions of early Korean Protestant Bible engagement, particularly through female-driven household evangelism and scripture narration in the late 19th and early 20th centuries. Drawing on both sociolinguistic and theological insights, the research then critically examines the media habits, identity formation, and self-expression tendencies of younger generations — such as the “God-saeng” lifestyle trend, the rise of blog-based self-documentation, and audio-sharing in mobile apps.

From this foundation, the paper presents a comprehensive set of models for optimizing the use of the New Korean Translation: (1) digitally-mediated practices such as Scripture narration apps, PRS (Public Reading of Scripture) platforms, and blog reflections; and (2) offline practices including overnight reading retreats (“book-nights”), handwritten transcription, meditative repetition, and auditory learning via caption devices. These strategies are designed not merely for individual spiritual discipline, but to foster collective identity, sustained literacy, and embodied engagement with the Word.

Ultimately, this study argues that reading Scripture must be reimagined as an

integrative act of spiritual formation, cultural participation, and communal imagination. The New Korean Translation — with its reader-oriented language and recitation-ready structure — serves as a timely and potent tool for restoring the voice of Scripture among digitally native generations. Through its application, young Christians can cultivate deeper theological understanding and live out a Christ-centered, imaginative faith within a complex and media-saturated world.

<Abstract>

Reading in the Digital Media Era and the New Korean Translation

Soo In Lee
(ACTS University)

This study aims to investigate the ways in which digital texts, now commonly embraced by modern individuals, influence people's act of "reading", while also considering the significance of the New Korean Translation in this context and exploring how to utilize it more effectively. Although digital texts offer various advantages, including hypertext capabilities, multimedia features, interactivity, immediacy and flexibility in updating, accessibility, and wide dissemination, these same characteristics have led to unfavorable effects on readers. Such effects encompass superficial engagement with texts, increased cognitive load, diminished autonomy in reading, weakened trust in textual materials, as well as fragmented and cursory reading behaviors.

In particular, the New Korean Translation enhances readability by employing short and concise sentences, and it is anticipated to benefit a broad spectrum of readers, especially those who engage with the Bible through digital platforms. Nonetheless, simply rendering the text into briefer, more succinct sentences does not negate the adverse aspects that digital text users may encounter — issues that can be especially detrimental to Bible reading. Therefore, this study presents a series of recommendations directed toward Bible readers, Bible teachers, and those who design or produce digital texts.

In the digital age, readers of the Bible must first cultivate an environment that allows focused engagement with the biblical text. Second, they should prepare their hearts and minds before approaching Scripture. Third, contextual reading and repeated verification are essential practices. Fourth, readers must engage in continual questioning to foster an active and personal interpretation. Finally, it is recommended that readers not only rely exclusively on digital texts but also incorporate the use of printed Bibles.

For Bible educators in the digital era, several pedagogical considerations are proposed. First, instructional design should be developed to align with the digital environment. Second, educators should guide learners to combine communal

and offline practices with digital reading. Third, digital literacy education is as critical as teaching about Scripture and faith. Fourth, the authority and immutability of the biblical text must be emphasized alongside the dynamic nature of digital texts. Lastly, deep reading and the illumination of the Holy Spirit should be highlighted.

For designers and producers of digital biblical texts, further recommendations are offered. First, user interface(UI) design should support and enhance readers' focus and immersion. Second, hyperlink and annotation features should incorporate a strong "return" function to prevent readers from being lost in the "hypertext maze." Third, multimedia elements should be carefully integrated into Bible applications or websites. Fourth, page-turning mechanisms are preferable to continuous scrolling. Fifth, user-driven functions should be provided to encourage more active interaction with the text. Sixth, UI features that guide and support the pace of reading should be considered. Finally, continuous UI/UX improvement through data analysis and the provision of personalized reading guidance based on such analysis would be of significant value.

<Abstract>

**Listen to the Wisdom of God:
A Rhetorical-Relational Analysis of Proverbs 8:4-36 in the
Septuagint**

Yan Ma

(Canadian Chinese School of Theology, Tyndale University)

Proverbs 8:4-36, the speech of personified wisdom, is arguably the most discussed text in the book of Proverbs. Biblical scholars generally interpret the Hebrew text of this passage as that Proverbs 8:4-36 is the self-praise of wisdom, which explains the significance, origin, and authority of wisdom. However, this major view may not necessarily stand when the Greek text of Proverbs 8:4-36 in Septuagint is examined. The translation of Proverbs is highly paraphrastic. The Greek text of this passage may express a different focus from the Hebrew text. In addition, the linguistic features of Proverbs 8:4-36, especially its rhetorical structure, that are essential for the appropriate interpretation of this passage have not been fully assessed in the current biblical scholarship. This paper conducts a rhetorical-relational analysis based on Rhetorical Structure Theory (RST) to identify the core section of Proverbs 8:4-36 in Septuagint, namely the most important message conveyed in this passage. This method provides a framework to assess the linguistic features of the biblical text and may offer new insights into the existing research of Proverbs 8:4-36. According to the rhetorical-relational analysis in this paper, I argue that Proverbs 8:4-36 is an appeal, the key message of which is to listen to the wisdom. Those statements explaining the significance, origin, and authority of wisdom are supporting information used to justify the appeal of listening to wisdom.

<Abstract>

**“These, too, are for the Wise!”:
Proverbs 24:23 and the Structure of the Book of Proverbs**

Bernd U. Schipper
(Humboldt-Universität zu Berlin)

Whereas modern Bible translations and recent Proverbs commentaries translate the Hebrew superscription in Proverbs 24:23 (בְּמִצְוֵי אֲלֹהִים לְחֻכְמִים) as “These, too, are (sayings) of the wise”, the present article argues that the Hebrew wording should be understood differently. Proverbs 24:23 is one of the seven superscriptions of the book of Proverbs which give the book its structure by referring to the prologue of the book in Proverbs 1:1-7. The prologue presents the book of Proverbs as wisdom for the beginner and for the advanced student who wants to become a wise person. While the beginner should learn the main principles of wisdom, the advanced wisdom student should aim at becoming a wise scribe, and contribute to the tradition of scribal wisdom.

When asking how such a skill can be achieved, the seven superscriptions provide the answer. They connect the different parts of the book with the idea of a two-tiered pedagogy. Within the overarching structure Proverbs 24:23 marks the middle with three superscriptions preceding it and three following it. The first three superscriptions (1:1; 10:1; 22:17) introduce the notion of wisdom by invoking two different authorities: the “proverbs of Solomon” (מִשְׁלֵי שְׁלֹמֹה) and the “words of the wise” (דְּבַרֵי חֻכְמִים). The second set of three superscriptions that follow Proverbs 24:23 also refers to the proverbs of Solomon (25:1) and the words of wise men (30:1 and 31:1), but with an important modification. The proverbs of Solomon are not presented directly but with reference to the “men of Hezekiah” who collated them. Moreover, the “words” are not introduced as words of “wise men” but as the words of foreign authorities such as Agur and the mother of King Lemuel. In short, the superscription in Proverbs 24:23 can be seen as the turning point within the system of the seven superscriptions, introducing a second educational stage within the overall composition of the book. It encourages the study of wisdom, as becomes clear when looking at the grammatical structure (בְּמִצְוֵי אֲלֹהִים לְחֻכְמִים). The *lamed* in לְחֻכְמִים should not be taken as *lamed auctoris* as

some scholars argue (“from the wise”); the phrase should rather be translated as “for the wise”. Such a reading is supported by the ancient biblical translations such as the Septuagint, the Syriac, the Vulgate as well as by the medieval commentators: The “wise” are not the authors but the addressees; they should learn wisdom.

In sum, the brief wording in Proverbs 24:23 receives its deeper sense by the general structure of the book of Proverbs and can, therefore be translated, as: “These, too, are *for* the wise”.

<초록>

최근에 출판된 번역본에서 **אִישׁ**의 참신한 번역에 대한 언어학적 분석

의미 중심 영어 번역본인 TNK(1985, 1999)를 기반으로 한 히브리어 성서의 유대인 출판 협회 개정 성경(RJPS, 2023)은 일반적으로 ‘남자’ 혹은 ‘사람’으로 번역되는 인칭 대명사 **אִישׁ**에 대한 여러 번역을 수정했다. 본고는 70가지의 새로운 번역에 적용된 인지 기반, 소통 중심의 사고방식을 설명한다. 이러한 경우들에서 단수형 **אִישׁ**는 집단명사(주로 **אִישׁוֹת**)와 연계되어 사용되며, 하나의 단일한 단체로 간주되는 특정한 복수의 인물을 지칭한다. 단수형을 집합적으로 사용하는 데에는 **אִישׁוֹת**(통상적인 **אִישׁ**의 복수형)과의 실용적인 대비를 통해 참여자를 보다 더 큰 맥락 속에 위치시키기 위한 것이다. 이러한 상황 중심 접근 방식은 해석상의 핵심 문제들을 해결하는 동시에 일관성 있고 정보 전달력이 뛰어난 본문을 일관되게 만들어 낸다. 상황 명사(situating nouns)를 번역하는 원칙에 대해서도 간략히 논의된다.

<Abstract>

Book Review - *Studies in the Text of the Old Testament: An Introduction to the Hebrew Old Testament Text Project* (Dominique Barthélemy, Winona Lake: Eisenbrauns, 2012)

Un Sung Kwak
(Keimyung University)

This paper offers a book review of *Studies in the Text of the Old Testament: An Introduction to the Hebrew Old Testament Text Project (STOT)*, a volume that collates Jean-Dominique Barthélemy's prolegomena to the first three tomes of *Critique textuelle de l'Ancien Testament (CTAT)*. *STOT* interweaves the discipline's historical development, theoretical foundations, and methodological trajectories, thereby providing an indispensable roadmap for scholars and translators alike.

Chapter 2 explains *STOT*'s origin in the Hebrew Old Testament Text Project (HOTTP, 1969-), its selection of c. 5,000 test passages, and its twin methods — Reconstructive Textual Criticism (refining the Masoretic tradition) and Genetic Textual Analysis (mapping earlier textual families).

Chapter 3 reproduces the introduction to *CTAT* 1. It surveys the genesis of Old Testament textual criticism from its earliest stages up to the era of J. D. Michaelis, effectively covering the formation of modern textual criticism. The section also describes in detail the theoretical framework and methodology employed by HOTTP.

Chapter 4 presents the introduction to *CTAT* 2. It explains the working procedures of HOTTP team: the criteria for selecting textual problems and the structure of the critical apparatus. It then clarifies why and how twentieth-century Bible translations are cited, noting that these versions served as primary resources for UBS regional translation committees when tackling difficult passages.

Chapter 5 contains the introduction to *CTAT* 3 — the most extensive and polished portion, where Barthélemy's depth and breadth as a textual critic are most evident. He underscores the importance of understanding the concept of canon in functional terms and argues that this perspective should shape the objectives of textual criticism. Barthélemy also reviews the textual-critical contributions of a

wide range of ancient witnesses: the Dead Sea Scrolls, LXX, the Hexapla, VUL, the Peshitta, the Targums, and various Arabic versions. The book closes by evaluating the overall significance of *STOT* and *CTAT* and by reflecting on the ways Barthélemy's work can shape future research, critical editions, and translation projects within Korean biblical scholarship.