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<Abstract>

Command or Wish? The Significance of the Jussive Rendering in Genesis 1:3 of the New Korean Translation

Sang Hyuk Woo
(Saegil Church)

This article examines the rendering of Genesis 1:3 in the New Korean Translation, which translates the Hebrew יְהִי אוֹר as “May light come into being”, in contrast to the imperative formulations found in earlier Korean versions “Let there be light”. The study investigates the grammatical, semantic, and pragmatic basis of this translation, focusing in particular on the Biblical Hebrew jussive as an expression of volitional modality.

The jussive encodes the speaker’s volition and occupies a semantic continuum ranging from directive force (command, obligation) to optative expression (wish, desire). As a third-person verbal form, its meaning is often not fully specified by morphology alone and must be interpreted in light of contextual and pragmatic factors. These include the authority of the speaker, the relationship between speaker and addressee, the literary genre, and the extent to which the speaker exercises control over the realization of the action. In contexts of divine speech, where the speaker is presumed to possess absolute authority and control, the jussive is typically interpreted as expressing command or certain realization rather than mere wish.

A comparative analysis of ancient versions, including the Septuagint and the Vulgate, as well as major modern English translations, demonstrates that Genesis 1:3 has overwhelmingly been rendered in imperative or declarative forms, thereby underscoring divine authority and the performative efficacy of God’s speech. By contrast, optative renderings are more frequently associated with human discourse, particularly in prayers, blessings, and petitions, where the speaker lacks control over outcomes and expresses dependence on an external agent.

Against this translational background, the optative rendering in the New Korean Translation represents a significant departure from established convention. This article argues that such a choice reflects a deliberate translation strategy that seeks to foreground relational and affective dimensions of divine

speech, in line with the translation's broader theological orientation. As a result, the creative utterance in Genesis 1:3 may be understood not only as a performative command but also as an expression of divine intention or desire.

In conclusion, while the optative rendering remains grammatically defensible within the semantic range of the jussive, it constitutes a notable interpretive shift. This shift carries theological implications by subtly reframing the portrayal of God in the creation narrative, highlighting relational intentionality alongside divine authority and inviting renewed reflection on the role of translation in shaping theological understanding.

<Abstract>

אֶהְיֶה אֲשֶׁר אֶהְיֶה in the Context of the Theology of the Divine Name (Exo 3:13-15)

Hyun Jin Chung
(Hanshin University)

Exodus 3:13-15 presents the foundational narrative in which God, in the course of His encounter with Moses, discloses His own name. This pericope has long been recognized as a decisive point of departure for any theological understanding of the biblical God. Consequently, it occupies a central place in linguistic inquiry, the history of religions, systematic theology, and biblical exegesis.

In response to Moses' inquiry regarding the divine name, God articulates His self-identification through four interrelated designations: i) the God of your fathers, ii) אֶהְיֶה אֲשֶׁר אֶהְיֶה, iii) אֶהְיֶה, and iv) יהוה.

This revelation, however, raises a series of profound interpretive challenges. The principal questions may be summarized as follows: i) What is the root or origin of the divine name?; ii) How are these names to be analyzed in terms of Hebrew grammar and usage?; iii) How should the tetragrammaton יהוה be vocalized?; iv) What historical and theological context underlies the revelation of the name יהוה?; v) What is the precise meaning of the expressions אֶהְיֶה אֲשֶׁר אֶהְיֶה and אֶהְיֶה, which accompany the disclosure of יהוה?; vi) What is signified by the designation "the God of your fathers"?; vii) How should one understand the declaration, "This is my eternal name, and this is my memorial to all generations"?

None of these questions admits a simple resolution. Each has generated extensive scholarly debate and a diversity of proposals. In the present discussion, attention will be directed primarily toward questions iv) through vi).

The biblical canon contains numerous titles and epithets associated with the divine name. Expressions such as El Olam or El Elyon, for instance, tend to accentuate particular attributes or dimensions of God's nature. By contrast, יהוה (אֶהְיֶה) functions not merely as a descriptive title but as a designation of God in His very being. It conveys not so much a specific characteristic as the comprehensive reality of God Himself.

יהוה (אֶהְיֶה) is the God who transcends temporal boundaries: He is the God of past generations (the God of Abraham, Isaac, and Jacob), the God of the present generation (Moses and his contemporaries), and the God of generations yet to come. As Exodus 3:15b affirms, “This is my eternal name, and thus I am to be remembered throughout all generations.” The divine name therefore establishes Jahwe as the One who is to be perpetually invoked, remembered, and worshiped.

In this theological sense, the expression אֶהְיֶה אֲשֶׁר אֶהְיֶה bears the nuance of self-determination: “I am who I intend to be (Ich bin, so viel ich sein will).” Accordingly, the divine name אֶהְיֶה אֲשֶׁר אֶהְיֶה should be interpreted as a confession that Yahweh is the One who created — and continues to create — and who sustains all that exists within the cosmos. Thus, He is the Lord of creation and history, the sovereign over all beings and all events, the One who acts and remains present within the unfolding of historical reality.

<Abstract>

A Study on Politeness Strategies in the New Korean Translation: Focusing on Dialogues between Kings and Prophets

Sung-On Kim
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This article examines the use of honorifics in the New Korean Translation (NKT), focusing on dialogues between kings and prophets, and offers a comparative analysis with the New Korean Revised Version (NKRV) and the New Korean Revised Standard Version (NKRSV). Although Biblical Hebrew lacks a grammaticalized honorific system comparable to that of Korean, it nevertheless encodes social hierarchy and interpersonal relations through terms of address, pronominal choice, and discourse strategies. In particular, royal–prophetic dialogues exhibit a clear pragmatic distinction between scenes of request or report and scenes of rebuke or judgment. While the former typically employ politeness strategies oriented toward face preservation, the latter characteristically utilize impoliteness strategies that deliberately threaten the addressee's face.

Drawing on politeness theory (Brown & Levinson) and impoliteness theory (Culpeper), this study investigates how the functional features of Biblical Hebrew discourse can and should be represented in Korean Bible translation. Special attention is given to the treatment of second-person reference and to shifts in sentence-final speech-level markers, which function as key indicators of authority transfer and judgment declaration within the discourse. From this perspective, the NKT demonstrates a notable strength in its flexible deployment of modern Korean speech levels to reflect character relationships and situational contexts. At the same time, however, it reveals a significant limitation: by consistently retaining honorific titles and elevated speech levels even in rebuke and judgment contexts, it tends to attenuate the confrontational force and directness intrinsic to prophetic discourse.

By contrast, the NKRV preserves, in certain passages, direct second-person address and unmitigated expressions, thereby more faithfully conveying the authority and tension characteristic of prophetic judgment speech delivered

before kings. This article argues that honorifics in royal-prophetic discourse should not be applied uniformly as a fixed norm but rather adjusted strategically according to discourse type and theological function. In particular, it proposes that in contexts of rebuke and judgment, the restriction or suspension of honorifics may more accurately reflect the pragmatic and theological force of the biblical text.

<Abstract>

Translation Proposal for Song of Solomon 1:5-6a

Jeong-Heon Kim
(Hansei University)

With the advancement of Black Civil Rights in the latter half of the twentieth century, the interpretation and translation of Song of Solomon 1:5a became a matter of debate. Concerning the adjective “black/dark (שְׁחוֹרָה)” in Song of Solomon 1:5a, it has been argued that translating the conjunction ו as “but” can appear to disparage Black skin color. Accordingly, this study examines whether Song of Solomon 1:5a in fact contains any racist element and, on that basis, seeks to consider an appropriate translation of Song of Songs 1:5–6a.

For a proper translation of Song of Solomon 1:5–6a, an understanding of the context and meaning must come first. In verse 5 the woman confidently compares her beauty to “the tents of Kedar” and “the curtains of Solomon.” In verse 6, however, she complains that because of her brothers she had to work in the vineyard and was sunburned. Within this context, scholars who argue that the conjunction ו in v. 5a should be translated as “and” generally do so from a position that emphasizes Black Civil Rights. By contrast, those who argue for translating it as “but” maintain that the passage has nothing to do with race; as verse 6 indicates, the woman is simply tanned from the sun.

In this connection, racial discrimination does not appear in the Old Testament; rather, the Cushites, who were known as Black, are portrayed as being respected. Moreover, while light skin was preferred at the time, dark skin also seems to have been valued. Therefore, no racial prejudice appears in v. 5a, and the woman’s statement that her skin is “dark” seems to mean that she was naturally born with darker skin than others. In addition, in the Song she is an enterprising woman who takes the initiative in the relationship and shows great pride in her beauty. A woman like this would not be intimidated simply because her skin is somewhat darker than that of others. Thus, it is appropriate to understand the ו in 1:5a as “and.”

Furthermore, the form שְׁחַרְחֹרֶת in v. 6a is a reduplicated form of the root of שְׁחוֹרָה in v. 5a, and the two words are closely related. For this reason, their

interrelationship plays an important role in understanding vv. 5–6. Some scholars regard the two as having similar meanings, but it is more persuasive to see the reduplicated form שְׁחַרְחֹרֶת as involving either semantic intensification or semantic weakening (a diminutive). If semantic weakening is assumed, the woman would be adopting a defensive or apologetic posture, which conflicts with the confident stance presupposed above. Therefore, it is more appropriate here to see semantic intensification. That is, the woman laments that her brothers made her work in the vineyard, that she was sunburned, and that as a result her skin "became darker."

In light of the foregoing interpretations, Song of Solomon 1:5–6a may be translated as follows:

(5a) I am dark and beautiful, O daughters of Jerusalem,
(5b) — like the tents of Kedar, like the curtains of Solomon.
(6a) Even if I look darker than usual, do not stare at me like that.
I have only been tanned by the sun.

<Abstract>

Reconsidering גָּאַל in Daniel 1:8:
A Semantic Critique of the Homonymic Division in *BDB* and *HALOT*[32]

Jeonghun Kim
(ACTS University)

This study offers a critical re-examination of the verb יִתְגָּאַל in Daniel 1:8, challenging the traditional consensus that has long reduced Daniel's resolve to a matter of "ritual defilement" or "cultic impurity." I argue that this interpretive trend is fundamentally preconditioned by the homonymic division found in standard biblical Hebrew lexicons, such as *BDB* and *HALOT*. These lexicons bifurcate the root gāʾal into two distinct entries: גָּאַל (I), meaning "to redeem," and גָּאַל (II), meaning "to defile." By treating these as etymologically unrelated homonyms, previous scholarship has reflexively confined the interpretation of Daniel 1:8 to the narrow categories of dietary law observance or private pietism. To challenge this lexical fragmentation, this research employs a synchronic and contextual analysis of post-exilic corpora, specifically focusing on Nehemiah 7:64, Ezra 2:62, and Malachi 1:7. In the genealogical records of Ezra and Nehemiah, those unable to prove their priestly lineage are described as being "gaʾal-ed" from the priesthood. This usage signifies a formal, juridical disqualification — an expulsion from a functional office — rather than a mere description of physical or ritual pollution. Similarly, the "gaʾal-ed" offerings in Malachi 1 denote a loss of covenantal standing regarding Yahweh's table, resulting from the failure of the priestly mediators. Based on these findings, I propose a semantic reconstruction that integrates the various usages of גָּאַל under the unified rubric of "Covenantal Standing." In this model, גָּאַל (I) represents the restoration of such standing (Redemption), while גָּאַל (II) denotes its forfeiture or disqualification (Defilement/Disqualification). Consequently, Daniel's refusal of the King's dainties in Daniel 1:8 is reinterpreted as a strategic act of theological self-positioning. By resisting the Babylonian mechanism of

32) 본 영문 초록의 문장 초안 구성 과정에서 OpenAI사의 ChatGPT (5, 2025. 8. 7.)를 문체 정리 및 문장 구조 보조 도구로 제한적으로 활용하였으며, 최종 영문 표현은 저자가 직접 검토·수정하였다.

assimilation, Daniel seeks to preserve his eligibility as a representative intercessor for his people. When read alongside the canonical context of Daniel 9, his resolve emerges not as a mere exercise in dietary asceticism, but as a deliberate defense of his covenantal qualification. This study ultimately suggests that the lexicographical category of “to defile” must be redescribed in light of its post-exilic juridical-semantic weight, providing a more robust framework for understanding exilic identity and resistance.

<Abstract>

The Scope of Negation of οὐ in Matthew 10:38

Chul Heum Han
(Korea Baptist Theological University)

The New Korean Translation (NKT) offers a significantly different translation of Matthew 10:38 — and its parallel verse Luke 14:27 — from the previous Korean translations as well as English translations. Jesus says, according to the GNT[5], ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος, which can be literally translated "the one who does not take his cross and follow me is not worthy of me."

Most, if not all, English and Korean translations take the particle οὐ to negate not only the first clause λαμβάνει τὸν σταυρὸν αὐτοῦ ([he] takes his cross), but also the second clause ἀκολουθεῖ ὀπίσω μου ([he] follows me). Thus read, Matthew 10:38 means that unless one both takes his cross and follows Jesus, he or she is not worthy of him. Thus, those who are not worthy of Jesus include those who follow Jesus but do not take their cross, those who take their cross but do not follow him, and those who neither take their cross nor follow him. This conclusion is supported by De Morgan's Law, $\sim (P \wedge Q) = \sim P \vee \sim Q$, according to which Not (both A and B) means Not A, Not B, or Not A and Not B.

This reading is based on the assumption that the negative particle οὐ — and the English "not" — negates what follows and that the scope of negation is ambiguous in that the particle can negate either only the immediately following clause λαμβάνει τὸν σταυρὸν αὐτοῦ, or the following two clauses λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου. Similarly, the Korean '않다' (not) negates what precedes, negating either only the immediately preceding clause ἀκολουθεῖ ὀπίσω μου, or the preceding two clauses λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου.

In contrast, the NKT takes the negative particle οὐ to negate only the immediately following clause λαμβάνει τὸν σταυρὸν αὐτοῦ, but not the second clause ἀκολουθεῖ ὀπίσω μου. Then Matthew 10:38 refers to those who do not take their cross but follow Jesus. In so doing, the NKT highlights one meaning of the possible three meanings inherent in the Greek verse, at the cost of the

ambiguity of the Greek text.

Matthew 10:38 is to be understood in light of Matthew 16:24, which states that whoever wants to follow Jesus must deny themselves, take their cross, and follow Jesus. Matthew 10:38 speaks of those who fall short of being such an ideal follower of Jesus, whether they fail to take their cross or follow Jesus. This study shows that the previous Korean translations, including the New Korean Revised Version offer a better translation of Matthew 10:38 than the NKT in that they are ambiguous in reflection of the ambiguity of the Greek text.

<Abstract>

Reconsidering the Translation of ζωγρέω in Luke 5:10: From the Metaphor of Capture to the Direction of Life

Hojoon J. Ahn
(Korea Baptist Theological University)

This article reconsiders the verb ζωγρέω in Luke 5:10 through a comprehensive examination of its translation history, lexical evidence, Greek literary usage, and narrative function within the third Gospel. Most English and Korean translations render the expression as: “to catch/fish for people,” a choice that preserves the surface-level fishing metaphor but risks flattening the verb’s semantic force and obscuring its distinctive nuance.

Across Greek literature, ζωγρέω does not simply denote the act of capturing; rather, it more specifically refers to taking an enemy alive — that is, refraining from immediate killing while placing the captured individual under the captor’s subsequent authority and control. This result-oriented sense is attested in the Homeric war narratives, where a clear distinction is maintained between “killing” and “taking alive,” and similarly in Thucydides, who also contrasts those slain with those captured alive. A similar semantic nuance appears in the Septuagint (e.g., Num 31:18, Jos 2:13) and in the New Testament (2Ti 2:26), where ζωγρέω consistently implies both survival and the ensuing condition of those captured.

When read within the narrative framework of Luke 5:1–11, the use of ζωγρέω signals a subtle yet decisive shift in meaning. While the third Gospel retains the imagery of fishing established in the preceding scene, it simultaneously redirects its telos. The capture of fish ordinarily culminates in death; by contrast, the disciples’ newly assigned form of “capture” is oriented toward life. In this sense, ζωγρέω may be understood as a programmatic expression within the Lucan narrative, reframing the concept of discipleship not as an extension of domination, loss, or destruction, but as participation in a life-giving movement aligned with God’s salvific purpose.

Furthermore, this lexical choice may reflect either the preservation of a distinct strand within the Synoptic tradition or a deliberate narrative decision by Luke to

articulate the transformative nature of the disciples' mission. In either case, the verb introduces a meaningful semantic tension that is often obscured in translation traditions shaped by the parallel expressions found in Matthew and Mark.

Accordingly, translation should aim not only at lexical correspondence but also at preserving the narrative and theological direction embedded in the verb. Renderings such as "you will capture people alive" or "you will capture people for life" better reflect this dynamic than the conventional "catch/fish for people." The translation of ζωγρέω, therefore, is not merely a lexical decision but a hermeneutical one, shaping how discipleship and mission, and the life-giving character of the gospel are understood within the Gospel according to Luke.

<Abstract>

A Study on *The Old Testament Selections* as Lectionary for High Church

Chang Joo Kim
(Hanshin University)

This article analyzes the historical context surrounding the emergence of The Old Testament Selections, examines the characteristics of its translation, and traces its original intentions and theological significance. In particular, it seeks to explain why the earliest Korean translation of Genesis took the form of selected excerpts rather than a complete rendering, and how Bishop Corfe's work was intertwined with the objectives of Protestant mission in Korea. In the nineteenth century, the Korean Peninsula stood at the center of intense international rivalry among imperial powers. On the one hand, it was a site of turmoil, fear, and political upheaval; on the other, it constituted fertile ground for the burgeoning hopes of Christian mission in Korea. Within this contested landscape, The Old Testament Selections emerged as the first fruit of the Korean Church's engagement with the Old Testament.

As Western missionaries awakened the long-dormant potential of Hangul, new cultural and religious vitality began to spread across the peninsula. Although presented in the outward form of the Korean vernacular, these efforts were fundamentally driven by the translation of Scripture and the spirit of the gospel, carried by missionaries who entered the country in devoted service to their calling. The "good news" that first took flight in Shenyang, China, was disseminated throughout Korea in the form of various Korean-language biblical texts, including The Old Testament Selections. Just as the Hebrew Scriptures had earlier been transmitted through koine Greek and Latin translations adapted to the languages of the people, these Korean translations likewise sought accessibility and wide circulation among the broader population.

Within this broader movement, the Anglican publications Lumen ad Gentium Revelationem and The Old Testament Selections followed the tradition of vernacular transmission while simultaneously adopting a strategic orientation toward educated elites. This approach materialized in the publication of parallel

editions pairing Classical Chinese with Hangul, thereby addressing both the literati and emerging vernacular readership.

The Old Testament Selections and Lumen ad Gentium Revelationem thus constitute, in the first instance, distinctive assets of the Anglican Church of Korea, while also belonging to the shared heritage of Korean Christianity as a whole. Both translations were conceived as lectionary texts for a High Church tradition. In this respect, their character may be compared to the Targums, which historically supplemented Scripture with interpretive exposition, or to the Diatessaron, the second-century harmonized Gospel compilation. Their aim was not to provide a strictly philological or academic translation of the biblical originals, but rather to avoid confining Scripture to a purely literal sense while fulfilling the requirements of the first reading in a liturgical setting. In this process, the recognition of The Old Testament Selections as the earliest Korean translation of Genesis stands as an unintended yet significant byproduct of this broader ecclesial endeavor.

<Abstract>

An Examination of Parenthetical Phrases in the Old Testament of the New Korean Revised Version

Dong-Hyuk Kim
(Yonsei University)

This study investigates the function, utility, and necessity of parenthetical markers within the Old Testament of the New Korean Revised Version (NKRV, 『개역개정』, 1998). While the original Hebrew text does not employ parentheses, the NKRV contains ninety-eight parenthetical pairs in its Old Testament section. Excluding seventy-three instances that enclose the musical term “Selah” in Psalms and Habakkuk, the research concentrates on the remaining twenty-five parenthetical passages, which range from single-word glosses to units spanning four verses. The primary objective is to evaluate these markings by analyzing their immediate literary and syntactic contexts, in order to determine whether their continued use is justified in any future revision.

Building upon earlier scholarship concerning parentheses in the NKRV New Testament, this research categorizes the twenty-five Old Testament passages into five functional groups: short explanatory additions, extended explanatory additions, concurrent situations, reasons or rationales, and miscellaneous cases. A central methodological feature of this study is its reliance on formal and syntactic criteria found in Biblical Hebrew discourse analysis—such as anaphoric structures, specific verbal sequences like *waw*-X-*qatal*, and the use of the conjunction *kî*—rather than relying on interpretive content. This includes examining literary techniques like Wiederaufnahme (resumptive repetition), which serves as an ancient equivalent to parentheses. Furthermore, the study conducts a comparative analysis across fifteen different translations, including early and modern Korean versions (『구역』, 『개역』, 『개역한글』, 『공동』, 『공동개정』, 『표준』, 『새번역』, and 『새한글』, in addition to 『개역개정』), as well as representative English and German translations such as the KJV, ERV, NIV, NRSUE, ESV, and LB.

The results show that parentheses often facilitate readability by distinguishing supplementary or editorial material from the main narrative flow. Nevertheless,

it is emphasized that parentheses should be used conservatively in translation. The study argues that while parenthesis extended explanatory additions effectively manage shifts in the narrator's voice and warrant retention, ones for shorter additions are often unnecessary if the text can be integrated smoothly. For concurrent situations, parentheses should be retained only for lengthy or heterogeneous content. For passages providing rationale, the study suggests that explicitly translating Hebrew conjunctions like *kî* (e.g., "[This is] because...") can often remove the need for parentheses. Ultimately, by moving beyond intuition to systematic linguistic criteria, this research provides a framework for refining translation principles in future editions of the Korean Bible.

<Abstract>

An Examination of Parenthetical Phrases in the New Testament of the New Korean Revised Version: Cases of Describing Concurrent Situations and Detailed Information

Jaecheon Cho
(Jeonju University)

This study is subsequent to the previous investigation of 29 parenthetical phrases in the NT of NKRV (1998). Those 29 phrases belong to three categories: translatory notes (X10), asides (X4), and causal explanations (X15). This time we examine 13 parenthetical phrases in two categories: ten describing concurrent situations (John 6:23; 1 Cor 7:10b, 12b; 1 Cor 7:11a; 2 Cor 12:2b, 3b; Gal 2:6b; Eph 2:5b; Col 4:10b; Rev 20:5a) and three presenting detailed information about preceding statements or descriptions (Luke 24:10; John 4:2; 7:22b). The following are the results from our analysis: (1) In six of thirteen passages (1 Cor 7:11a, 2 Cor 12:2b, 3b; Gal 2:6b; Col 4:10b; John 4:2), the parenthetical phrase should be kept. They help readers to understand the passage more quickly and accurately. In one verse (Col 4:10b), however, the parenthesis should be relocated. (2) In five of thirteen passages (Luke 24:10; John 6:23; 7:22b; Eph 2:5b; Rev 20:5a), the parentheses should be removed and the verse should be printed as it is. There, the parentheses potentially limit the interpretation of the given passage, or even cause the reader to misunderstand the author's intention. In the case of John 6:23, if the translator wants to keep parentheses, they should begin at verse 22. (3) In the remaining two passages (1 Cor 7:10b, 12b), it makes little difference whether the parentheses are kept or removed. In general, parentheses are part of translation, and they are not immune from theological tendencies of the translators. The history of Bible translation into Korean shows that theological, even political, agendas have been at work in the actual process of translation. It is hard, however, to evaluate, let alone identify, any theological agenda of individual translators. It is more productive, therefore, that we focus on the question of Vorlage than on the personal traits, theological or otherwise, of individual translators. The *Shyong-gyong-gae-yok*, or Revised Korean Bible (1938) should be the center of our perusal, as it was the first and the most authoritative Korean translation to use

parenthetical phrases. Some of the parenthetical phrases in it are justifiable, and others are not. As a new revision of NKRV is currently in preparation, our findings in this study can contribute to the discussion among the revisors. This study may also stimulate further studies on various paratextual elements included in the Korean Bible translations, such as paragraph division, paragraph titles, text-critical notes, citations of quotes and so on.

<Abstract>

A Study on the Characteristics of Vocabulary of the New Korean Translation and the Aspects of Vocabulary Change according to the Translation Version

Hyunsik Min
(Seoul National University)

This study develops a contrastive analysis model between translations and experimentally conducts a contrastive analysis of lexical choices of the Bible — Gen 1 — using three different translations: the New Korean Revised Version (NKRV, 1998), the Revised New Korean Standard Version (RNKSV, 2004), and the New Korean Translation (NKT, 2024). The analysis focuses on identifying the homogeneity and heterogeneity among the vocabulary used in these versions.

First of all, it highlights that the NKT adopted 826 new translation terms specifically chosen to reduce the use of difficult language by maximizing the use of accessible, pure Korean words.

· Difficult Sino-Korean words were simplified into simpler words whenever possible: 넘는명절(유월절), 둥근지붕(궁창).

· New words were created and used to express specific concepts:
흉패→가슴 주머니, 청지기→살림지기, 호심경→가슴갑옷.

· Everyday language was utilized regardless of whether it was native Korean or Sino-Korean: [Native Korean words] 과일즙, 겨레붙이, 꼭두새벽, 불볕더위, 한솥밥, 한숨짓다, 바람피우다. [Sino-Korean words] 난민, 대피소, 고문하다, 공감하다.

· Onomatopoeia, a characteristic of the Korean language, was actively utilized: 새빨갛다, 깜짝깜짝, 껑충거리다.

· Plants were replaced with accurate terms used in the Bible: 감람나무 → 올리브나무, 유향나무열매·감복숭아 → 피스타치오·아몬드.

· Slang was also used when necessary: 멍청하다, 놀아나다.

· Practical loanwords used in daily life were actively accepted:
메시지, 디자인, 리넨, 리터, 망토, 베일, 샌들, 커튼.

· Proper nouns written according to their actual pronunciation: 갈릴래아, 니

네베, 리바이어던, 베델, 에페수스, 유대아, 필리스티아.

· Place names and idioms are written in the original language, with the Korean translation in parentheses: 엘샷다이(전능하신 하나님), 에헤아셰르에헤(나는 스스로 있는 자다).

· Discriminatory and negative expressions have been softened: 맹인·말 못하는 자 → 시각장애인·언어장애인, 나병 → 심한피부병.

The study further categorizes the vocabulary found in each chapter to analyze the distribution of various word origins, specifically: Pure words (고유어), Sino-Korean words (한자어), Loanwords (외래어), Mixed words (혼종어).

Tradition vs. Innovation: In the analyzed chapter (Gen 1), there is an average tendency of 48% to preserve and pass down traditional expressions, while approximately 52% reflects a trend toward new updates and modernization.

The vocabulary consists of 87% pure words, 11% Sino-Korean words, and 2% mixed words. The frequency of pure words is nearly eight times that of Sino-Korean words, which significantly contributes to enhancing the readability of the Bible for its readers. The research demonstrates how the NKT can be explored meaningfully through the lenses of lexical-semantic analysis and reader-response theory.

<Abstract>

A Study on the Stylistic Characteristics of the New Korean Translation: Based on Genre Grammar

Kwankyu Lee
(Korea University)

This study analyzes the stylistic features of the New Korean Translation (NKT) from the perspective of genre grammar, focusing on personal pronouns, connective and sentence-ending expressions, and causal constructions in order to identify genre-specific stylistic strategies. The findings show that the NKT reconstructs its style by reflecting contemporary Korean linguistic sensibilities and reader acceptability while maintaining the traditional meaning and authority of the biblical text.

In the Pentateuch, the style preserves the authority of legal discourse while enhancing colloquial rhythm and logical clarity. The selective omission and modernization of personal pronouns, the paratactic use of connectives, and the modernization of sentence endings can be interpreted as genre-grammatical strategies aimed at securing both normativity and readability.

The Historical Books are modernized through the structuring of narrative stages and the natural flow of temporal progression. The clearer use of personal pronouns for referential clarity, the explicit marking of causal relations, and the colloquialization of connectives contribute to improving reader comprehension and engagement.

The Poetic Books are characterized by the direct expression of emotion and the modernization of parallel structures. The active use of personal pronouns expressing emotion and relationships, along with discourse-oriented and colloquial connective and sentence-ending expressions, enhances emotional immersion. In particular, the explicitness of causal constructions through inversion simultaneously achieves poetic tension and semantic emphasis, strengthening the realism of confessional faith.

The Prophetic Books maintain the nature of public discourse and prophetic authority while strengthening communicative effectiveness through modern language. The clarification of the speaker's identity through personal pronouns,

the dialogic use of connectives, and the explicit presentation of theological causality function as key persuasive strategies.

The Epistles are marked by the modernization of argumentative structure and the reinforcement of community orientation. The communal use of personal pronouns, the logical coordination of connectives, and the modernization of sentence endings enhance the clarity and persuasiveness of doctrinal communication.

In conclusion, the NKT preserves the distinctive features of each genre while strategically adjusting linguistic forms to realize a style aligned with contemporary Korean usage. It can thus be evaluated as a reader-oriented linguistic reconstruction that goes beyond a mere translation.

<Abstract>

A Study on the Characteristics of Discourse Theory in the New Korean Translation: Focusing on the Four Gospels

Deok-yu Park
(Inha University)

The purpose of this study is to examine the characteristics of discourse theory, focusing on the Four Gospels. It compares and contrasts the New Korean Translation (2024) with existing versions, the New Korean Revised Version (1998) and the Revised New Korean Standard Version (2004), to elucidate key characteristics appearing in the discourse context. Since the New Korean Translation was published for the next generation and aims to be a translation faithful to the original text, this study carefully analyzed the Four Gospels, which deal with Jesus' ministry, to examine major characteristics of discourse theory.

First, the study revealed the characteristics of subtitles in discourse units that reflect elements of the speaker, listener, and scene. Compared to the existing NKRV and RNKSV, NKT consists of specific explanations to increase readability and appears in sentence forms to facilitate a quick understanding of the narrative discourse. Furthermore, it subdivides subtitles to enhance the understanding of discourse scenes and discourse analysis abilities.

Second, regarding the characteristics of discourse theory in name titles, NKRV was passive in adapting to changes in discourse context by using traditionally fixed name titles. While RNKSV accepted some discourse scenes, it still revealed traditional authority. In contrast, NKT used name titles reflecting the intention of the original text so that the character's faith status could be identified according to the type of name title. Additionally, various name titles used by Jesus can be cited. These go beyond general references; they are a proclamation of becoming a member of society from being a marginalized and isolated existence, and a declaration of a community of love within God, which are appropriate name titles for the discourse context.

Third, NKT improved the clarity of discourse through cohesive devices.

Accordingly, it used short sentences rather than long ones to be familiar to the next generation. It also properly utilized discourse markers, such as demonstratives and conjunctions, by segmenting long sentences or discourses to easily convey the meaning of the utterance context. Moreover, by rearranging the information structure of the discourse, it placed new information and emphasized information at the front of the discourse using word order inversion or independent words. It also employed a discourse strategy of describing past events in the present tense to maximize discourse effects, thereby making important events present and drawing the listener into the story.

Fourth, the setting of the scale of politeness as a discourse strategy of honorifics is appropriate. NKRV and RNKSV established a uniform scale of politeness based on a fixed framework according to age and social status between the speaker and the listener. While the NKRV used traditional styles such as Hara-che, the archaic Haera-che, or Hasoseo-che, and the RNKSV did not use archaic styles, it still did not deviate significantly from the uniform framework. On the other hand, NKT used a complex scale of politeness that utilizes informal styles giving a sense of friendliness, breaking away from the framework of formal styles. While based on the social relationship of age and status between the speaker and listener, it reflected the actual linguistic sense used by young people through a spoken-style scale of politeness that considers the discourse context, such as the scene and situation of conversation and the speaker's psychological attitude.

<Abstract>

The Structuring Role of *Wayhi* in the Book of Joshua

Gyusang Jin
(Daeshin University)

This study investigates the discourse function of *Wayhi* clauses as a structuring principle in the book of Joshua, with particular attention to their role at the macro-structural level. While previous scholars have recognized *Wayhi* as a marker of narrative progression, its contribution to the hierarchical organization of the book as a whole has not been adequately explained. Employing E. Talstra's text-linguistic framework, this paper analyzes interclausal relationships in Joshua in order to identify its syntactic hierarchy and to reassess major textual divisions proposed in earlier studies.

The analysis demonstrates that *Wayhi* clauses frequently initiate protasis–apodosis combinations that function not merely as narrative connectors but as key structuring devices governing macro-textual units. These combinations provide antecedent information under which subsequent clauses and sections are embedded, thereby guiding the development of the narrative line. On this basis, the study identifies three major divisions in Joshua: (1) 1:1–22:34, which narrates YHWH's command and Israel's divinely enabled success in crossing the Jordan, conquering the land, and assigning it to the tribes, (2) 23:1–24:28, which consists of Joshua's final sermon and covenant renewal exhorting Israel to exclusive loyalty to YHWH, and (3) 24:29–33, which recounts the deaths and burials of Joshua and Eleazar, functioning as the formal conclusion of the book. Each division is introduced by a *Wayhi* clause combined with a temporal phrase, signaling significant discourse transitions.

At lower textual levels, *Wayhi* clauses followed by extended sequences of subordinate clauses demarcate sub-bodies within the conquest narrative, particularly in Joshua 3-11, where successive coalitions of kings are introduced and defeated under YHWH's initiative. In addition, nominal clauses followed by xQtX clauses in Joshua 12:1 and 12:7 function as summary headings that mark the transition from the conquest narrative to the land-allocation narrative.

The resulting text hierarchy reveals a consistent theological pattern. YHWH

commands, Israel obeys, and YHWH grants success. By foregrounding the structuring role of *Wayhi*-led protasis–apodosis combinations, this study offers a coherent account of both the literary organization and the theological coherence of the book of Joshua, while providing a critical reassessment of existing macro-structural proposals.

<초록>

"그리고 다윗의 아들들은 제사장들이었다"
— 인지된 불일치 번역하기 —

사무엘하 8:18은 다윗의 아들들이 제사장들이었다고 언급한다. 이 진술은 오랫동안 번역자들을 당혹스럽게 해 왔다. 다윗의 아들들은 유다 지파에 속하고 아론의 후손이 아닌데 어떻게 제사장들이 될 수 있었을까? KJV나 NIV 또는 다른 영향력 있는 번역을 따라 그들을 "주요 통치자들"이나 "왕실 조언자들"이었다고 말하고 싶은 유혹도 있다. 그러나 이것은 우리를 히브리어 본문에서 멀어지게 할 것이다. 우리는 사무엘하 8:18에서 "제사장들"로 번역해야 한다. 왜냐하면 우리는 히브리어를 번역하고 그것이 히브리어가 말하는 것이기 때문이다. 따라서 다른 번역들은 틀렸다고 말하는 것은 타당한 답변이다. 하지만 사무엘하 8:18의 진술과 그 문맥이 어떻게 더 만족스럽게 설명될 수 있을까? 그리고 이 절에 관한 번역팀의 번역 초안에서 다윗의 아들들이 제사장들이 아닌 경우 그들에게 어떤 조언을 할 수 있을까?

<Abstract>

Book Review - *John Ross and the Korean Protestant Church: The First Korean Bible and Its Relation to the Protestant Origins in Korea* (Sung Il Choi, Seoul: The Voice of the Martyrs, 2024)

Sukjoo Kim
(Institute for the History of Orient-Occident Interchange)

This paper is on Sung Il Choi's book, *John Ross and the Korean Protestant Church: The First Korean Bible and Its Relation to the Protestant Origins in Korea*, published in Korea in 2024. This was a Korean translation of his English dissertation presented for the degree of Doctor of Philosophy at the University of Edinburgh in 1992. Therefore, I started with the review question at the beginning, "Why is it necessary to review this work, despite it being a 32-year-old contribution to the field?"

Then I proceeded to the main point of this book. It consisted of six chapters and a conclusion. Chapter One provides a general overview of the historical, socio-cultural, and religious conditions in which the Word of God was introduced in Korea. Chapter Two deals with a biographical sketch of John Ross and his initial contact with Koreans, which led him to do the translation of the New Testament in Korean. In Chapter Three, the procedure of Bible translation, period of translation principles and methods of translation, and its publication and distribution are discussed. In addition to these, the major criticism and eventual use and impact of the Ross Version are also discussed in this chapter. Through analysis of the Ross Version in Chapter Four, the basis of translation is verified and the intelligibility of the Ross Version is especially examined according to the major critical frameworks. In Chapter Five, the result of the Bible translation is determined by examining the formation of early Korean Christian communities. This examination helped to define the central characteristics of the Korean Protestant Church: Bible centered, lay oriented, and self-sustained. In Chapter Six, in order to find out where these characteristics came from, the Nevius mission method is cross-examined with the Ross's mission methods in relation to the so-called "three-self" principles. Through this case study of the Korean mission history, the place of the Bible is reaffirmed as

being the origin of the Christian Church.

In conclusion, I return to the question at the beginning, “Why review this 32-year-old work now?” My first regret lies in the fact that it took more than three decades for a Korean translation of Sung Il Choi’s book to finally emerge. Had this translation been available sooner, it would have undoubtedly provided a broader foundation of data and themes for the generation of rising scholars who have been active since the early 2000s. Nevertheless, despite these lingering regrets, I wish to express my sincere gratitude for the eventual translation and publication of this monumental work.

<Abstract>

User Guide to the New Korean Translation: In the Contexts of Devotion, Ministry, and Mission

Donghyun Park
(Presbyterian University and Theological Seminary)

The New Korean Translation, published in 2024 is so different from the existing Korean Bibles that a kind of manual is needed. This article tries to offer some practical suggestions on how to use it effectively.

Most important is to read the New Korean Translation aloud. The Bible is originally to read aloud before the congregation (Neh 8:3, 8, 18; 13:1; Luk 4:16; Rev 1:3) and even alone (Psa 1:2; Act 8:30). Moreover, the New Korean Translation ist especially fitted to read in various ways according to the literary character and structure of the text (narrative, tale, decree, debate, poem, prophecy, antiphony etc.) and according to speakers (narrator, God, patriarch, Moses, people, prophet, judge, king, etc.)

Secondly, it is meaningful to reproduce the texts of the New Korean Translation in diverse forms (digital rewriting of the whole Bible, recording or/and producing video of reading the texts etc.) using multimedia means and artificial intelligence. All kinds of reproduction can be useful materials for everyday life of Christians and also for education, pastoral care and mission of the church.

Thirdly, it is recommended to recite or reformulate creatively the contents of the New Korean Translation in one's own words. Biblical drama, photos, novels, poems, comics, songs, and picture/illustrated books can be produced.

Fourthly, leaders of local churches can encourage the church-members and offer programmes for them, above all the children and youths to engage in reading and using the Bible on their own initiative.

Fifthly, it would be helpful for those who lead the Bible study or are preparing sermons, if they give heed to the new expressions of the New Korean Translation.

Sixthly, those who are interested in studying the Bible alone or in group can

profit by paying attention especially to the inverted sentences of the New Korean Translation which correspond to the original language of the biblical texts in order to make the intent of the text still clearer.

Seventhly, from other new features of the New Korean Translation readers can learn to make better their own habit of dialog, sermon, speech, discussion, debate and everyday life!