Journal of Biblical Text Research. Vol. 59.
Published Semiannually by
The Institute for Bible Translation Research of the Korean Bible Society; October 2026

Table of Contents

• Paper •

[Kor.] Textual Criticism and Translation Proposal for Zephaniah 3:9-10 - Sang Hyuk Woo / 7
[Kor.] The Etymology and Meaning of צלמות ---------- Yoo-ki Kim / 35
[Kor.] An Exegetical Study of Proverbs Chapter 5: A Reconsideration of the Identity of the 'Strange Woman' ---------- Hyun-Iee Kim / 61
[Kor.] Women's Oral Culture and the Basileia (kingdom) of God in Q ------- In-Hee Park / 83
[Kor.] Old Testament Quotations and the Redemptive-Historical Structure of Messianic Fulfillment in Peter's Speeches in Acts 1-2: An MT-LXX-NTG[28] Comparative Analysis ---------- Seung-Chan Lee / 111
[Kor.] Paul's Subversive Rhetoric in Romans 13:1-7: Reconsidering the Translation of Epainos (ἔπαινος) ---------- Ock Yun / 142
[Kor.] Reconsidering the Translation of ὁ δὲ θεὸς εἷς ἐστιν in Galatians 3:20: A Shema Confession or a Statement of Covenant-Party Status? ---------- Jeong Lim / 165
[Kor.] Reconsidering the Translation of ἀπορφανίζω (aporphanizō) in 1 Thessalonians 2:17 ---------- Chungyeol Lim / 188
[Kor.] Rhetorical Strategies and Directions for Translation in the Letter to Philemon: Focusing on σπλάγχνα (splanchna) and ὀναίμην (onaimēn) -- Chan-Yang Kang / 212
[Kor.] Rethinking the Translation of τὰ ἅγια (ta hagia) in Hebrews ------- Hyunseok Sim / 241
[Kor.] A Review of the Translation of Πιστεύω (pisteuō)'s Middle and Passive Voice Usages: With Reference to Recent Discussions on Voice in Ancient Greek and the Accusativus Retentus Construction ---------- Sung-Min Jang / 259
[Kor.] The Bible-Educational Significance of the New Korean Translation: In terms of Ingo Baldermann's Biblical Didactics ---------- Won Seok Koh / 284
[Kor.] A Study of the Relationship between Jaegye (재계, 齋戒) and Geumshik (금식, 禁食) in the History of Korean Bible Translation ---------- Shin-hye Seo / 306
[Kor.] A Study on Human Reference Expressions in the Korean Bible: Focusing on the Meaning, Function, and Translation System of Bun, I, In, Saram, and Ja ---------- Kyung-Min Yu / 331

• Translated Paper •

[Kor.] Bible Translation in Japan ---------- David Toshio Tsumura (Taehu Ha, trans.) / 357

• Book Review •

[Kor.] BasisBibel. Auslese: Ausgewählte biblische Texte aus dem Alten und Neuen Testament (Stuttgart: Deutsche Bibelgesellschaft, 2015); Einfach Bibel. 180 ausgewählte Texte (Stuttgart: Deutsche Bibelgesellschaft, 2025) -- Jong-Hoon Kim / 377

<Abstract>

Textual Criticism and Translation Proposal for Zephaniah 3:9-10

Joon-Hyuk Lee
(ACTS University)

This study examines two textual cruxes in Zephaniah 3:9-10 and proposes a Korean translation on that basis. In verse 9 the Masoretic Text reads ‘śāpâ bərûrâ (שָׂפָה בְרוּרָה)’, “pure speech”, whereas the Septuagint renders it as “a tongue for its generation”. In verse 10 the phrase ‘ʿătāray bat-pûṣay (עֲתָרַי בַּת־פּוּצַי)’, “my suppliants, the daughter of my dispersed ones”, is absent from the Septuagint. The choice between these two text forms decides whether the horizon of salvation is limited to Israel or opened to the nations.

The study engages Adrian Schenker’s hypothesis that the shorter Septuagint text reflects an earlier Hebrew Vorlage. His key argument is that the translator, who renders the words in question correctly elsewhere, could not have failed to understand them in 3:10. This study does not claim that the translator was ignorant of the noun ‘ʿātār (עָתָר)’. It argues instead that Schenker’s premise is unproven. The parallels he cites for this root come from the Pentateuch translators, not from the translator of the Twelve; in fact, the verb does not occur in the Twelve at all. Moreover, the same translator demonstrably misread the hapax ‘kərōt (כְּרֹת)’ in 2:6 as “Crete” and omitted the adjacent phrase. A mechanical omission is unlikely: nothing in the Hebrew could trigger a skip of the eye, and the omitted phrase is a self-contained unit whose loss leaves the sentence intact, the mark of a translator rather than a copyist.

The external evidence also favors the Masoretic Text. The Murabbaʿat scroll (Mur 88) preserves ‘ʿătāray ⋯ pûṣay’ and reads the plural ‘ʿal hāʿammîm’ in verse 9, and the citation in 4QExposition on the Patriarchs (4Q464) reads both ‘ʾel ʿammîm’ and ‘bərûrâ’ with the Masoretic Text. The Peshitta does not support the Masoretic Text in 3:10 but follows the Septuagint. As Roberts observes, the later tradition tended to strengthen universalism rather than restrict it, which is the opposite of what Schenker’s hypothesis requires.

The study therefore adopts the Masoretic Text as the base text and renders verse 9 as “pure speech”, reflecting the conclusion that the singular ‘śāpâ’

denotes language rather than the physical lip. In verse 10 it keeps ‘my suppliants, the daughter of my dispersed’ as the subject in apposition and renders ‘ʿătāray’ as ‘those who entreat me’ rather than ‘those who serve me’. It further argues that the opposition between an Israelite and a universal horizon is resolved at the interpretive level, since the Masoretic Text itself embeds universality in the plural ‘ʿammîm (עַמִּים)’.

<Abstract>

The Etymology and Meaning of צלמות

Yoo-ki Kim
(Seoul Women's University)

The meaning of צלמות has been disputed among scholars, with some arguing for 'shadow of death' and others contending for 'darkness'. Those who favor the former option analyze the word as a combination of צל, meaning 'shadow', and מות, meaning 'death'. Those who prefer the latter derive the word from the Semitic root ṣlm, which carries the meaning of 'be dark'.

The word occurs 18 times in the Old Testament, all of them found within its poetic portion. Ancient translations including the Septuagint tend to translate צלמות consistently as "shadow of death". However, modern translations are divided between "shadow of death" and "darkness", reflecting ongoing scholarly disagreement about its precise meaning. Some of the versions are consistent in choosing one translation term, but others select one or the other option depending on the context in which the word appears.

Grammarians and commentators still do not agree on the etymology and meaning of the word. However, we conclude that the word can better be analyzed as a compound derived from צל and מות. The careful examination of the passages in which צלמות is used reveals that it is adequate to see the meaning of 'darkness' in most cases. The word does not refer to 'death (shadow)' in a straightforward sense, though it may carry a metaphoric sense of 'death' in contexts where the concept of death predominates.

We look into other terms that occur alongside צלמות, such as חשך and אפל. These terms of 'darkness' show that they can also be associated with 'death' depending on the context in which they appear. This shows that the overtone of 'death' is not exclusive to צלמות but is imposed upon the word only when the context requires it, a pattern observable in related vocabulary as well.

Our research demonstrates that we need to differentiate carefully between the etymology of a word and the meaning given by its contextual information. According to etymological analysis, צלמות must have some relation with 'death (shadow)'. But in its actual context, the word primarily refers to darkness, while

it can be associated with death where context requires it, as other terms of darkness can. This distinction between etymological origin and contextual meaning is essential for a proper interpretation of the word.

Although צַלְמָוֶת is etymologically associated with ‘shadow’ and ‘death’, translations aiming for lexical consistency can best always render the term as ‘darkness’, following the precedent of the New Revised Standard Version, the Lutherbibel (2017), and the New Korean Translation.

<Abstract>

An Exegetical Study of Proverbs Chapter 5:
A Reconsideration of the Identity of the 'Strange Woman'

Hyun-Iee Kim
(Presbyterian University and Theological Seminary)

This study approaches the identity of the "strange woman" in Proverbs 5 through an exegetical analysis focused on the chapter's literary structure and recurring possessive expressions.

The text first presents the wisdom student, the strange woman, and the wisdom teacher alike as 'speakers' through the repeated imagery of lips and speech. At the same time, the wisdom teacher distinguishes his instruction from that of the strange woman by describing it as "my wisdom" and "my understanding." Beginning with a warning against the words of the strange woman, the passage proceeds to describe the concrete consequences of following her. Particular attention has been given to the repeated possessive expressions, such as "your honor" and "your wealth," as well as to communal terminology such as "assembly" and "congregation," and references to other communities through expressions such as "strangers" and "foreigners."

On the basis of these observations, this study argues that the strange woman in Proverbs 5 is the personification of the foreign teaching embodied by another community. By presenting concrete examples drawn from daily life, namely, water resources essential for the life and prosperity of the community and the wife who brings abundance and satisfaction within the household, the wisdom teacher reminds the wisdom student of his responsibility to preserve and transmit the wisdom of the community and thereby reinforces the exhortation not to follow foreign teaching. At the same time, he challenges the student to decide to whom he will ultimately entrust his life and community, warning that adherence to the teaching of the strange woman will lead to a departure from Yahweh.

Accordingly, Proverbs 5 may be understood as a text that warns against the danger of foreign teaching. In the midst of the diverse ideas and values encountered by Israelite society, it functions as an exhortation directing the community toward the path it should follow.

<Abstract>

Women's Oral Culture and the Basileia (kingdom) of God in Q

In-Hee Park
(Ewha Womans University)

This paper attempts to discover the Galilean women's hidden contribution in Q by taking advantage of the exceptional heritages of Korean women, which enables the tracing of women's oral art and culture even in the times of Roman Galilee. Consequently, it will illustrate how the creation of Q's communal vision of the Basileia of God as a merciful place of home was made possible especially by the contribution of women.

One of the most important themes of Q is, clearly, the Basileia of God. During the last decade, scholarly discussions of Q's Basileia have focused on its domestic features. Along with this, recent discussions on the socio-political dimension of Q have converged on the idea that Q's Basileia of God creates an alternative socio-political vision toward a more equal and inclusive society. These recent discussions about approaches in the Q field will be helpful in reopening discussions about Q through the lens of feminism and the contribution of women's culture.

Within some of the prior conversations on gender issues, some arguments cast doubt as to whether a study of Q can contribute to the feminist perspective. These criticisms have been mostly based on earlier analysis of Q's backdrop and its literal genre; such as Jewish wisdom tradition or Hellenistic Cynic philosophy. Q's tradition, however originated not from male elite circles but from the "folk wisdom" of Galilean villages and townspeople, therefore, Q would have been produced in relation to more diversely engaged women's contexts.

Under this view, I examine oral features of Q in relation to women's culture. An examination on the orality retained in Q 12:22-31 in comparison to the popular tradition of Korean women is helpful in delineating the women's spinning and weaving songs embedded in this text. It will also contribute in tracing the daily lives of Galilean women, especially regarding their work with clothing which would have been part of the larger Roman textile industry. With

Q's abundant domestic images of women's daily life, this pericope offers significant insight about women's contribution in creating the essential message of Q's kingdom of God, in addition to addressing gender issues as well as the ethics of Q.

Q's reflection on the culture of women which is established by the daily rhythms and work on a woman's life shows that Q recognized women and appreciated their effort. Thus, it is possible to draw the conclusion that Q's formation was also shaped by women who strived to make a life for themselves in their 'Sitz im Leben', and, in doing so, they contributed to creating the communal ideal of Q. Their effort would eventually bring a dramatic change into the traditional masculine concept of images of His Kingdom and brings radical change into the kingdom of God which seeks a more inclusive and compassionate community.

<Abstract>

Old Testament Quotations and the Redemptive-Historical Structure of Messianic Fulfillment in Peter's Speeches in Acts 1-2: An MT-LXX-NTG^{28} Comparative Analysis

Seung-Chan Lee
(Chongshin University)

This study examines five Old Testament quotations in Acts 1-2 (Psa 69:25; Psa 109:8; Joe 2:28-32; Psa 16:8-11; Psa 110:1) and argues that they form an interconnected interpretive structure rather than a collection of isolated proof texts.

By comparing the Masoretic Text (MT), the Septuagint (LXX), and the NTG^{28} text of Acts, the study analyzes lexical and grammatical correspondences, citation forms, and discourse arrangement. The quotations predominantly follow the LXX, but their recontextualization occurs not only through verbal alteration but also through selective citation, application to new referents, and narrative placement. Accordingly, not every textual variation should be attributed to Luke's intentional modification.

The combined citation of Psalms 69:25 and 109:8 in Acts 1:20 interprets Judas' judgment and the reconstitution of the Twelve. Joel 2:28-32 presents Pentecost as the eschatological fulfillment of God's promise to pour out the Spirit, notably replacing "after these things" with "in the last days." Psalm 16:8-11 provides the scriptural basis for Jesus' resurrection, while Psalm 110:1 supports Peter's proclamation of Jesus' exaltation and heavenly enthronement. The Christological significance of κύριος in Psalm 110:1 derives not merely from its repeated use in the LXX but from Peter's application of the second κύριος to the risen and exalted Jesus.

These quotations form two interrelated movements. Psalms 69 and 109 explain the judgment of the betrayer and the restoration of the apostolic community, whereas Joel 2 and Psalms 16 and 110 connect Jesus' resurrection and exaltation with the outpouring of the Spirit. Acts 2:32-33 specifically connects Jesus' resurrection and exaltation with the outpouring of the promised Spirit; it does not by itself connect the two broader movements. Their narrative

convergence occurs when Peter, standing with the Eleven after Matthias' incorporation into the apostolic circle (Act 1:26), publicly interprets Pentecost and proclaims Jesus' resurrection and exaltation (Act 2:14-36). Thus, the restored apostolic community becomes a Spirit-empowered community of messianic witness.

The five quotations therefore constitute, within Luke's narrative, an integrated redemptive-historical structure in which the reconstituted apostolic community becomes a Spirit-empowered witness to Jesus' resurrection and exaltation. Acts 1-2 consequently functions as a programmatic theological introduction that presents the church's origin as inseparable from the messianic fulfillment of Scripture.

<Abstract>

Paul's Subversive Rhetoric in Romans 13:1-7:
Reconsidering the Translation of Epainos (ἔπαινος)

Ock Yun
(Yonsei University)

Romans 13:1-7 has traditionally been interpreted as Paul's endorsement of submission to secular governing authorities. On this reading, Romans 13:3 is understood as a promise that those who obey the authorities will receive their praise. This interpretation has often served as a biblical basis for explaining the relationship between the church and the state. Recent discussions surrounding the Korean translation the New Korean Translation (2024), however, suggest that the passage may leave room not only for the recognition of political authority but also for its limitation. This study argues that such a possibility becomes clearer when the political and rhetorical meaning of the term *epainos* (ἔπαινος) in Romans 13:3 is reconsidered.

The article first examines the use of *epainos* in Greek and Roman literature, with particular attention to Dionysius of Halicarnassus' *Roman Antiquities*. It argues that *epainos* frequently denotes public praise offered within political institutions rather than private commendation. Such praise functioned as an official recognition of rulers, military leaders, and citizens whose achievements or virtues were publicly acknowledged. Public praise was therefore not only an expression of approval but also a political practice that confirmed authority and shaped the values of the community.

The study then considers Roman practices of public praise, including the *laudatio funebris*, the triumph, and especially the *contio*. These practices show that public acclamation formed part of the process through which political authority gained legitimacy. Reference is also made to Pseudo-Aelius Aristides, whose speech *To the King* presents praise as a reciprocal relationship between the emperor and the Greek cities under Roman rule. These examples provide the political and rhetorical background for interpreting *epainos* in Romans 13.

On this basis, the article proposes that Paul deliberately employs the language of Roman political culture while redirecting its function. Although he

acknowledges governing authorities within the present age, he limits their legitimacy by making the pursuit of the good the condition of their authority. At the same time, he transfers *epainos*, a term usually associated with rulers and public benefactors, to the Christian community. In this way, Romans 13:3 may be read as presenting Christians as participants in the formation of a new public discourse grounded in the eschatological vision of the gospel rather than in imperial power.

Finally, the article argues that the Korean translation “칭송” (“public acclaim”) reflects the political and rhetorical force of *epainos* more adequately than the conventional translation “칭찬” (“praise”). This proposal seeks to show that developments in biblical scholarship may require corresponding changes in translation, and that translation should take account of the historical and political context in which biblical language originally functioned.

<Abstract>

Reconsidering the Translation of ὁ δὲ θεὸς εἷς ἐστιν in Galatians 3:20: A Shema Confession or a Statement of Covenant-Party Status?

Jeong Lim
(Chongshin University)

This study offers a fresh exegetical re-examination of Galatians 3:20 (ὁ δὲ θεὸς εἷς ἐστιν), long regarded as one of the most perplexing *cruces interpretum in* New Testament scholarship. Traditional approaches overwhelmingly interpret this clause as a Shema-based monotheistic statement asserting the oneness or numerical unity of God. However, this conventional reading creates significant exegetical tension, generating an unnatural logical gap between the statement on mediation in verse 20a and the rhetorical question in verse 21 regarding whether the Law opposes the promises of God.

This article demonstrates that ὁ δὲ θεὸς εἷς ἐστιν is not a Shema formula, but rather an assertion of "God's covenant-party status" — specifically, that God is one of the contracting parties in the covenantal arrangement. This thesis is established through a threefold argument.

First, a syntactical examination of Second Temple Jewish texts, the Septuagint, the Pauline corpus, and early patristic literature shows that formal Shema or monotheistic declarations consistently follow the fixed formula εἷς θεός. In contrast, the word order in Galatians 3:20b (θεὸς εἷς ἐστιν) departs from this standard formula, functioning instead as a descriptive sentence conveying predicate information.

Second, linguistic evidence indicates that the numeral εἷς in Hellenistic Greek frequently denotes "one of the parties" when used in contexts where two or more entities are presupposed. Utilizing the common construction S + εἷς ἐστιν, verse 20b directly complements verse 20a, identifying God as "the one party" among the two required for mediation.

Third, a contextual reading of Galatians 3:15–24 establishes that this interpretation provides the crucial logical foundation for verse 21 (μὴ γένοιτο). Because God actively serves as a contracting party in both the unilateral Promise to Abraham and the bilateral Law at Sinai, the Law cannot contradict the

Promise without implying an inherent contradiction within God Himself. Ultimately, this re-reading resolves a persistent exegetical impasse, affirming the divine self-consistency of God's redemptive plan wherein the Law serves as a temporary, protective guardian (παιδαγωγός) leading to justification by faith in Christ.

<Abstract>

Reconsidering the Translation of ἀπορφανίζω (aporphanizō) in 1 Thessalonians 2:17

Chungyeol Lim
(ACTS University/ Anyang University)

This article reconsiders the translation of ἀπορφανίζω in 1 Thessalonians 2:17 in light of the family metaphor developed throughout 1 Thessalonians 2. Although the verb fundamentally means “to make an orphan” or “to become orphaned,” most English and Korean Bible translations render it simply as “to be separated” or “to leave,” thereby overlooking its metaphorical force. Lexical evidence, classical Greek usage, and major lexicons consistently indicate that ἀπορφανίζω denotes the experience of orphanhood rather than mere separation. Nevertheless, modern translations have generally emphasized the result of separation instead of the emotional and relational implications conveyed by the original expression.

This study argues that the meaning of ἀπορφανίζω cannot be adequately explained on lexical grounds alone but must be interpreted within the literary context of Paul's family metaphors in 1 Thessalonians 2. To support this argument, the study examines the lexical evidence, the use of ἀπορφανίζω in classical Greek, and the literary development of Paul's family metaphors throughout the chapter. Paul successively portrays himself as an infant (2:7b), a nursing mother (2:7c), and a father (2:11-12), presenting his apostolic ministry through intimate family imagery rather than apostolic authority. Building on these metaphors, this article contends that ἀπορφανίζω represents the rhetorical climax of the family metaphor, depicting Paul himself as one who has become “orphaned” from the Thessalonian believers. This interpretation also explains why Paul deliberately chose ἀπορφανίζω instead of the more common verb χωρίζω, which he elsewhere employs to describe separation. By selecting this rare verb, Paul expresses not merely physical absence but the profound emotional loss resulting from the temporary disruption of familial bonds.

Accordingly, this article proposes that the translation of ἀπορφανίζω should preserve the metaphor of orphanhood rather than reduce it to the idea of

separation alone. Such a rendering more faithfully reflects both the lexical meaning of the verb and its rhetorical function within the broader family imagery of 1 Thessalonians 2. In doing so, this study contributes to a more coherent understanding of Paul's family metaphors and offers a fresh perspective on the translation and interpretation of 1 Thessalonians 2:17.

<Abstract>

Rhetorical Strategies and Directions for Translation in the Letter to Philemon: Focusing on σπλάγχνα (splanchna) and ὀναίμην (onaimēn)

Chan-Yang Kang
(Ruhr-Universität Bochum)

This study examines the rhetorical devices embedded in the Letter to Philemon, analyzing their functions within the process of persuasion and exploring how these features are either preserved or weakened during translation. Specifically, it focuses on two key lexical items—σπλάγχνα(splanchna) in verses 7, 12, and 20 and ὀναίμην(onaimēn) in verse 20—to analyze their respective rhetorical functions and propose possible directions for their translation.

This study combines epistolary and rhetorical analyses in order to identify the persuasive strategies emerging from the text itself. Rather than requiring a mechanical one-to-one correspondence between individual Greek words and Korean equivalents, it considers how rhetorical features such as repetition, wordplay, and lexical connections can be represented in translation.

The analysis shows that σπλάγχνα(splanchna) in the Letter to Philemon functions not merely as an expression of emotion but as a key rhetorical device that contributes to Paul's strategy of personal identification and relational persuasion. The repetition and strategic placement of this term play an important role in the persuasive flow of the letter. Existing Korean translations, however, often render the word with different expressions, thereby weakening the linguistic unity and rhetorical emphasis established by the original text. Similarly, ὀναίμην(onaimēn) functions as a form of wordplay that extends the meaning of the name Onesimus and reinforces the semantic parallelism and strategy of identification between verses 11 and 20. Many Korean translations, however, render the term according to its conventional sense, such as "joy" or "favor", thereby making its rhetorical connection with the "useful" motif in verse 11 less apparent.

Based on this analysis, this study argues that translations of the Letter to

Philemon should consider not only the natural rendering of individual words but also rhetorical features such as repetition, wordplay, and lexical connections. It therefore proposes a translation approach that seeks, as far as the target language permits, to make visible the rhetorical relationships associated with splanchna and onaimēn in the letter.

<Abstract>

Rethinking the Translation of τὰ ἅγια (ta hagia) in Hebrews

Hyunseok Sim
(University of St Andrews)

The present article reexamines the treatment of τὰ ἅγια in the Epistle to the Hebrews in the New Korean Revised Version (NKRV). Not only has τὰ ἅγια been rendered as ‘the sanctuary’, but it is also generally understood as referring to the heavenly holy of holies, the earthly holy of holies, and the most holy place in the epistle. This distinction plays a key role in the interpretation of Hebrews.

Although τὰ ἅγια occurs in Heb 8:2; 9:8, 12, 24-25; 10:19; and 13:11, its referent should be determined according to the context. In Heb 8:2, the Greek term can be interpreted as the heavenly sanctuary in the context of a comparative metaphor between the earthly and heavenly sanctuary through Jesus Christ. Moreover, Heb 9:8, 12; and 10:19 may be regarded as designating the heavenly holy of holies. Heb 9:24-25 and 13:11, on the other hand, may refer either to the earthly holy of holies within the Mosaic sanctuary or — given that τὰ ἅγια is a neuter plural noun — to the earthly sanctuaries.

The NKRV, nevertheless, has consistently rendered τὰ ἅγια as only ‘the sanctuary’, thereby failing to reflect these contextual distinctions adequately. Although Korean generally tends to favour singular rather than plural marking, this convention need not be observed in every instance. As a result, some Korean readers may find it difficult to ascertain in the passages under discussion whether a particular occurrence denotes the first sanctuary or the heavenly holy of holies.

The article aims to prevent misleading translation of τὰ ἅγια and argues that the term should not be translated uniformly but in accordance with its contextual referent, analysing every occurrence of the term and proposing revised translations for each passage. It is hoped that this study will contribute meaningfully to future revision of the NKRV as well as to the study of Hebrews and biblical translation.

<Abstract>

A Review of the Translation of Πιστεύω (pisteuō)'s Middle and Passive Voice Usages: With Reference to Recent Discussions on Voice in Ancient Greek and the *Accusativus Retentus* Construction

Sung-Min Jang
(Presbyterian University and Theological Seminary)

The purpose of this paper is to examine the Korean translations of the middle- and passive-voice occurrences of πιστεύω in the New Testament and to propose alternative renderings. Although πιστεύω is used more than 240 times in the New Testament alone—making it an extremely high-frequency verb—its middle and passive forms, regardless of tense, appear in only a handful of verses across the Old and New Testaments (Gen 42:20 [LXX]; 1Sa 3:21; 27:12 [LXX]; Est 8:12 [LXX]; Rom 3:2; 10:10; 1Co 9:17; Gal 2:7; 1Th 2:4; 2Th 1:10; 1Ti 1:11; 3:16; Tit 1:3, among others). Even when the scope is broadened to include literature directly or indirectly related to the New Testament, middle- and passive-voice instances remain vanishingly rare. This paper regards this striking phenomenon as the result of each author's deliberate 'choice' of voice in these particular instances, and asks the question, "Why did the authors 'choose' the middle or passive voice rather than the active in these select instances?"—then seeks an answer capable of explaining that choice. To this end, the paper draws in turn on recent discussions of voice in ancient Greek centered on the concept of 'deponency', and on the characteristics of the *accusativus retentus* (retained accusative) construction. Recent discussions of ancient Greek voice centered on deponency encourage the adoption of a "presumption of the middle voice" in cases—such as the present and perfect systems—where the middle and passive forms are morphologically identical. The retained accusative construction, meanwhile, tolerates the somewhat awkward syntactic feature of a passive verb co-occurring with an accusative in order to emphasize the 'subject' of the passive. Building on these two lines of discussion, this paper then examines the middle- and passive-voice occurrences of πιστεύω found in the New Testament and proposes alternative translations.

<Abstract>

The Bible-Educational Significance of the New Korean Translation: In terms of Ingo Baldermann's Biblical Didactics

Won Seok Koh
(Presbyterian University and Theological Seminary)

This study examines the distinctive translational features of the New Korean Translation and explores its significance for Bible education among the next generation in Korean churches through the theoretical framework of Ingo Baldermann's biblical didactics. Published in its complete form in 2024, the New Korean Translation seeks to communicate the biblical message faithfully in contemporary Korean while responding to the linguistic environment of readers shaped by digital and multimedia culture. This study identifies orality and emotionality as its two principal characteristics and considers their educational implications.

The orality of the New Korean Translation is evident in its short sentences, direct speech, differentiated speech levels, explicit indications of speech acts, and expressions suitable for oral reading. These features allow biblical texts to be experienced not merely as written documents but as living words that are heard, spoken, and answered. Its emotionality is expressed through concrete renderings of affective language, relational expressions, and syntactic arrangements that accentuate images and emotional intensity. Such features are particularly apparent in the Psalms, where lament, petition, trust, and praise are voiced as concrete forms of prayer, and in the Gospel of John, where the dialogues and self-revelatory sayings of Jesus acquire relational immediacy. In particular, the translation of ἐγώ εἰμι as "I am indeed" conveys both the revelatory force of Jesus' identity and the personal appeal of his address to the hearer.

Baldermann's theory provides a constructive perspective for understanding these characteristics. For him, Bible education is not primarily the transmission of knowledge about the Bible. Rather, it is a process in which learners encounter biblical language directly, discover their own experiences through that language, and develop words of trust and hope. He especially values the Psalms because

they give linguistic form to fundamental human experiences such as fear, grief, longing, protest, gratitude, and hope. Therefore, Bible education should not replace suffering with premature consolation; it should enable learners to attend to the text's language, images, rhythms, and emotional movement.

On this basis, this study proposes two educational applications. First, an approach based on Psalm 22 invites learners to read and hear the language of lament, articulate the emotions evoked by its metaphors, and discover movements from anguish toward trust and hope. Oral reading, visual marking, metaphorical interpretation, and brief responsive prayers may help learners appropriate the psalm's language without denying the reality of suffering. Second, an approach to the Johannine "I am" sayings enables learners to engage symbols such as bread, light, shepherd, way, life, and vine. Through role reading, reflection on symbols, and personal responses, Jesus' sayings may be received not merely as doctrinal propositions but as relational invitations to faith.

This study concludes that the New Korean Translation is more than a new Korean translation. Its oral and emotional qualities provide an important resource for Bible education by enabling learners to encounter biblical texts as living words that call forth response, trust, and hope.

<Abstract>

A Study of the Relationship between Jaegye (재계, 齋戒) and Geumshik (금식, 禁食) in the History of Korean Bible Translation

Shin-hye Seo
(Hanyang University)

This study traces how “jaegye(재계)” and “geumshik(금식)” developed in the history of Korean Bible translation. It compares biblical usage across Chinese, Japanese, and Korean contexts, showing that the Korean Bible’s use of ‘jaegye’ was distinctive. The paper also explains the traditional meaning of “jaegye” in the Chinese-character cultural sphere and argues that reading certain passages currently translated as ‘geumshik’ with this background in mind greatly aids interpretation. A concise English abstract based on your text is below.

NKRV(1998), the Korean Bible renders passages containing the Hebrew *tsom* (צום) and the Greek *nesteuo* (νηστεύω) as “geumshik.” In earlier Korean Bible translations, however, these terms were rendered as “jaegye” (齋戒), and only later were some of them revised to “geumshik.” This study traces how “jaegye” and “geumshik” developed in the history of Korean Bible translation.

In the earliest Bible translation in the Sinographic cultural sphere, Shengjing zhijie (1636), “jaegye” was used to translate *nesteuo*. When the Bible was translated into Korean in the eighteenth century, it was likewise rendered as jaegye. John Ross’s version (1887) also used jaegye exclusively. It was not until Korean Version (1911) that all passages containing ṣôm and nēsteuō were changed to “geumshik” while passages based on the Hebrew phrase ‘anâ naphesh' were translated as jaegye. From KRV (1938) onward, ‘anâ naphesh' was rendered more literally as “to afflict oneself,” and jaegye disappeared from the Korean Bible.

The term “geumshik” was adopted into Korean only in the twentieth century, whereas jaegye and “geumshik” were originally treated as synonymous. This is supported by bilingual dictionaries and early Bible translations.

While “geumshik” easily evokes only “abstaining from food”, “jaegye” carries a broader meaning: it denotes the purification of body and mind in preparation for sacrificial rites. In the Chinese-character cultural sphere, undergoing a period

of “jaegye” was indispensable when preparing for sacrifices. During “jaegye”, one changed clothes, altered one’s dwelling, exercised caution regarding food, and avoided unnecessary outings or social encounters. One bathed to cleanse the body, suspended ordinary work, and concentrated one’s thoughts solely on the object of the sacrifice. These practices associated with “jaegye” correspond closely to the meaning of biblical passages translated with the term “geumshik”, sharing the same underlying logic of “self-restraint in order to encounter the divine.”

Although jaegye can no longer be restored as a biblical translation term, recalling its association with “geumshik” and “afflicting oneself” may help Korean Christians better understand the Bible.

<Abstract>

A Study on Human Reference Expressions in the Korean Bible: Focusing on the Meaning, Function, and Translation System of Bun, I, In, Saram, and Ja

Kyung-Min Yu
(Jeonju University)

This study investigates the usage and diachronic shifts of personal expressions in Korean translations of the Bible and proposes a systematic framework to ensure translation consistency. In the Hebrew and Greek originals, personal references are often unmarked, relying on articles, participles, or relative clauses. Consequently, when translated into Korean — a language with a highly articulated honorific system and explicit particle markers — translators have frequently interchanged terms such as ‘bun’ (exalted dependent noun), ‘i’ (archaic/exalted dependent noun), ‘-in’ (suffix), ‘saram’ (noun), and ‘ja’ (dependent noun). By contrasting original texts and foreign translations (English, Chinese, and Japanese) with various historical Korean versions through digital knowledge infrastructures like Paratext and HolyNet, this paper analyzes the structural causes of these translational inconsistencies.

To resolve these discrepancies while remaining faithful to native Korean grammatical norms and practical linguistic usages, this study establishes a two-dimensional classification model based on two key axes: (1) Individuality vs. Collectivity/Categorization, and (2) Honorific Hierarchy. First, regarding proper nouns denoting locations or ethnic groups, the suffix ‘-in’ is designated for legal, national, or collective identities, whereas the native word ‘saram’ is restricted to individual, relational personhood. Second, in terms of honorifics, the exalted term ‘bun’ is strictly applied as a third-person reference to divine entities (e.g., God, Jesus, the Holy Spirit). The term ‘i’ is limited to divine first-person self-references to accommodate auditory clarity and natural phrasing. Lastly, ‘ja’ is conceptualized not as a derogatory term, but as a neutral, stylistic marker representing an ‘attribute-bearing human’ when modified by descriptive clauses.

This research holds significant interdisciplinary value spanning biblical

translation, historical Korean linguistics, pragmatics, and corpus-based analysis. By presenting concrete revision guidelines for ambiguous verses, this paper provides a practical blueprint for future Bible revision projects and automated translation verification in digital environments.

<초록>

일본의 성서 번역

이 논문은 2017년『성서·신개역2017』과 2018년『성서·성서협회공동역』의 출판을 계기로 일본의 성서 번역이 직면한 과제를 구체적인 번역 사례를 통하여 고찰한다.『신개역2017』은 1970년『신개역』이래의 대개정으로 기존 번역과의 연속성을 중시하면서 명료한 번역을 지향하였고,『협회공동역』은 1987년『신공동역』이래의 새로운 번역으로 성서가 사용되는 상황에 주목하는 스코포스 이론을 앞세웠다. 두 번역 모두 시대의 요구를 고려하여 읽기 쉬우면서 원문에 충실한 번역을 시도하였다. 성서 번역은 출발어에서 도착어로 전환하여 새로운 언어 작품을 만드는 언어학적 작업이며, 성서학의 문헌학적 전통과 일본어의 언어학적 이해가 만나는 지점인 동시에 성서의 문화와 일본의 문화가 만나는 선교적 사건이기도 하다.

일본의 성서 번역에서는 현대 언어 이론을 적용하는 것만으로 충분하지 않으며 실제로 성서 원문을 읽어내는 능력이 요구된다. 특히 시편·지혜문학·예언서의 시문은 산문의 문법과 다른 '시의 문법'을 지니므로 평행법을 비롯한 시적 기교에 대한 언어학적 이해가 필요하다. 구체적으로 '엘로힘'을 '신' 또는 '신들'로 번역하는 문제는 문법적 복수와 신의 복수성에 관한 신학적·선교학적 과제를 드러낸다. 창세기 1:26의 '첼렘'과 '더무트'는 각각 '형상'과 '닮은 모습'으로 번역함으로써 원문의 의미를 살릴 수 있으며, 창세기 1:2의 '토후 와보후'를 '카오스'와 동일시하여 '창조'를 '혼돈에서 질서로'라는 도식으로 이해하는 것도 재검토할 필요가 있다. 또한 속죄론과 관련된 '가알', '파다', '킵페르'를 모두 '속죄하다'로 번역하지 않고 '속죄하다', '속량해내다', '달래다'로 구별함으로써 히브리어 원문의 의미 차이를 번역에 반영할 필요가 있다.

향후 성서 번역에서는 개별 단어의 의미뿐 아니라 문법과 접속사를 포함한 기능어의 연구가 중요하다. 사무엘상 1:5의 '와우'와 사무엘하 7:22의 '알켄'은 기능어의 해석에 따라 문장의 의미와 화자의 의도가 달라질 수 있음을 보여준다. 욥기 1:5에서는 히브리어 동사의 시제와 시상을 고려하여 동작의 단순한 연쇄와 앞선 행위를 구체적으로 설명하는 표현을 구별해야 한다. 예레미야의 '혀를 놀리다'와 창세기의 '눈을 들다'와 같은 관용구 역시 문자적인 표현에 머물지 않고 문맥과 고대 오리엔트의 언어 자료를 통하여 그 의미를 파악해야 한다. 사무엘상 1:22에서는 회화체의 '담화 중단'을 살리는 문제가 제기되며, 아가 2:12의 '자미르'는 '추수'와 '노래'라는 두

의미가 중첩되는 야누스 평행법으로 시적인 기교를 번역에 세심하게 반영할 필요성을 보여준다.

시편 8편의 번역 비교는 이러한 과제를 더욱 분명하게 보여준다. 『신개역2017』과 『협회공동역』은 평행법의 이해, '땅'과 '하늘'의 관계, 관계절, 동사의 어근, 음운론적 이해와 고대어역의 평가에서 서로 다른 판단을 보인다. 『신개역2017』은 마소라 본문에 따라 시행을 분석하고 히브리어 본문 자체를 설명하려는 반면, 『협회공동역』은 일부에서 본문 수정에 의존한다. 그러나 고대 번역의 지지가 없는 본문 수정에는 신중할 필요가 있다. 이러한 차이는 성서 번역이 단순한 어휘의 대응을 넘어 본문의 문학적 구조와 언어적 특성을 어떻게 이해하는가에 따라 번역의 방향이 달라질 수 있음을 보여준다.

따라서 성서 번역에는 어휘뿐 아니라 문법, 기능어, 시제와 시상, 관용구, 회화체, 평행법, 음운론과 고대어역에 대한 종합적인 연구가 요구된다. 이러한 연구는 성서 원문의 언어적 의미와 문학적 특성을 정확하게 이해하고 이를 도착어에 적절하게 반영하기 위한 기초가 된다. 성서 번역은 호흡이 긴 세대를 초월한 지속적인 작업이므로, 연구의 진전에 따라 필요한 부분을 개역하면서 일본어역 성서의 좋은 전통을 계승하고 더욱 성숙한 번역 연구로 나아가야 한다.

<Abstract>

Book Review — BasisBibel. Auslese: Ausgewählte biblische Texte aus dem Alten und Neuen Testament(Stuttgart: Deutsche Bibelgesellschaft, 2015); Einfach Bibel. 180 ausgewählte Texte (Stuttgart: Deutsche Bibelgesellschaft, 2025)

Jong-Hoon Kim
(Busan Presbyterian University)

This review examines two excerpted Bibles published by the German Bible Society, BasisBibel. Auslese (2015) and Einfach Bibel (2025), focusing on the editorial strategies by which they seek to lower barriers to Bible reading. BasisBibel. Auslese selects forty reading units, twenty from each Testament, and arranges them in a broad canonical movement from creation to new creation. Concise introductions locate each passage within its literary and historical context, while short marginal notes explain unfamiliar terms, cultural objects, theological concepts, and, in a few cases, textual traditions. This combination enables beginning readers to receive necessary information without allowing commentary to overwhelm the biblical text. The page-specific web addresses printed in the 2015 edition also represent an early attempt to connect print and digital resources, although their later disappearance reveals the fragility of such links.

Einfach Bibel is designed primarily for adolescents in religious education and confirmation work, including readers with different linguistic and cognitive abilities. It presents approximately 180 selected texts drawn from seven sources: Lutherbibel 2017, BasisBibel, Einsteigerbibel, Leichte Sprache, Leicht verständliche Sprache, Die Bibel elementar, and Hellmut Haug's biblical retellings. A quantitative analysis of the source attributions shows that the two forms of simplified language account for almost half of all occurrences, while the inclusion of contemporary and traditional Bible translations provides several levels of access. Its editorial program integrates the Grace typeface, syllabification, color coding, orientation devices, concise glosses, contemporary illustrations, and QR-linked audio. It also articulates an inclusive approach to healing and disability. These features demonstrate that accessibility is not

merely a matter of translation but a comprehensive editorial, technological, and pedagogical task. At the same time, the mixture of translation and retelling, the concentration on narrative and Gospel texts, the interpretive force of illustrations, and the limited guidance toward reading the complete Bible remain important limitations.

Finally, the review considers the significance of these models for Korean churches. The New Korean Translation and the digital resources of the Korean Bible Society provide a promising basis for graded excerpt-reading programs, concise contextual explanations, parallel reading with the New Korean Revised Version, accessible multimedia resources, durable digital platforms, and source-based use of artificial intelligence. Lowering barriers to Bible reading does not mean reducing the depth of Scripture. Rather, it means removing unnecessary linguistic, visual, educational, and technological obstacles so that more readers may enter the biblical text, understand it responsibly, and move from introductory selections toward sustained reading of the whole Bible.