

An Examination of the Translations of the Synoptic Gospels, the Gospel of John, and the Book
of Acts: Comparing the King James Version and the New Revised Korean Version

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ABSTRACT

A comparative analysis of the Synoptic Gospels, the Gospel of John, and the Book of Acts as translated in the King James Version with that of the New Revised Korean Version. Emphasis was placed on determining differences in translation between the two versions, with priority given to comparison with the Stephenus Textus Receptus and Westcott-Hort Greek manuscripts. A brief overview of Christianity and the Bible in Korea is given. The author then presents an examination of his findings and argues that while the Gospels and the Book of Acts as found in the King James Version correspond quite reliably with the Stephenus Textus Receptus, the New Revised Korean Version corresponds better in a case by case examination with the Westcott-Hort. Furthermore, it is shown that the examined sections as translated in the New Revised Korean Version conform more properly to currently accepted scholarly opinions pertaining to translations of the New Testament than do the equivalent books of the King James Version.

Comments on Style: Transliteration of Greek sources is included in *italics* in the main text of the paper with the original Greek in parentheses. Unless otherwise noted, all translations of phrases in Greek are based on those given in the textual analysis section of biblos.com online resources. All singular Korean words are first given *italicized* in McCune–Reischauer romanization, then as needed in parentheses as the word appears in the original text. All phrases in Korean are given with the original *Hangŭl* rendering, followed by translation by the author in parentheses. Unless otherwise noted, all translations from Korean to English are by the author.

LIST OF ABBREVIATIONS

Gr.	Greek
KJV	King James Version of the Bible
Lat.	Latin
NRKV	New Revised Korean Version of the Bible
NT	New Testament
OT	Old Testament
STR	Stephenus Textus Receptus Greek manuscript
WH	Westcott-Hort Greek manuscript

Introduction

This paper examines textual differences between the King James Version (KJV) of the Bible and the New Revised Korean Version (NRKV) of the Bible. In doing so, the author combines current arguments in biblical studies with primary textual comparison between the KJV and the NRKV to form an analytical work on a topic previously unexplored by biblical studies scholars. This paper begins with a brief history of the Bible in Korea, including a commentary on the importance of earlier translations of the Bible, or selections of such, into Korean, such as the 1887 publishing of *The Korean New Testament* by John Ross and John McIntyre, as well as the 1911 publication of the complete Bible in Korean. The principal examination done herein specifically focuses on the differences in word choice between the KJV and the NRKV in select verses of the Synoptic Gospels, the Gospel of John, and the Book of Acts, especially examining semantic proximity to the equivalent Greek. Two principal Greek texts are used: the Stephanus Textus Receptus (STR, 1550) and the Westcott-Hort (WH, 1881) manuscript, the first of which is considered one of the majority texts used in translating the KJV,¹ while the latter of which represents accepted Greek texts contemporary with early translations of the NT into Korean and is the Greek text used in the “Revised Translation of the Korean Bible [in 1938], as well as [many] current translations.”² The author argues that while the Gospels (viz. Matthew, Mark, Luke, and John) and the Book of Acts as found in the KJV correspond quite reliably with the STR, the NRKV corresponds better in a case by case examination with the WH. Furthermore, it is argued that the examined sections (viz., the Gospels and the Book of Acts) as translated in the NRKV conform more properly with currently accepted scholarly opinions pertaining to Hellenic source translations of the NT than do the equivalent books of the KJV. It should further be noted that while the author examines the

translations of the KJV and the NRKV in terms of their correlation with extant Greek texts and their correlation with each other, no commentary is given on the doctrinal or theological validity of either translation.

Method of Textual Examination

A comparative examination of the texts of the King James Version (KJV, 1611) of the Bible and the New Revised Korean Version (NRKV, 성경전서 개역개정판, 1998) of the Bible was performed. Principal priority was given to determining semantic proximity and adherence to the equivalent Greek texts as rendered in the Stephanus Textus Receptus (STR) of 1550 and the Westcott-Hort (WH) edition of 1881. Semantic proximity was evaluated using the *Analytical Concordance to the Revised Standard Version of the New Testament*³ and the *Bible Student's English-Greek Concordance*.⁴ These concordances were selected for their basing in the Revised Standard Version of the NT and the KJV respectively, with the latter drawing substantially from the *Englishman's Greek Concordance of the New Testament*,⁵ a principal concordance used within KJV scholarship. The English word with closest proximity to the given Greek was selected based on the ordering by occurrence as found within the aforementioned concordances. This process entailed referencing in the concordances each English word in question, then noting the underlisted words in the original Greek that were translated as the given English word, as ordered based by multiplicity of occurrence.⁶ This process was done not as a means of defining a given word in Greek, but rather to establish an ordering of prototypical meanings associated with a given Greek word. Here the main focus was placed not on commenting on the quality of the translation per se; rather, the focus was placed on determining the proximity of the respective English (KJV) and Korean (NRKV) words in question to the English words prototypically associated with the underlying Greek. This process was done especially in cases where a given

phrase or word in the original Greek texts had multiple interpretations or when the KJV and the NRKV translated the same Greek word differently.

Adherence to the previously mentioned Greek texts (viz. STR and WH) was further determined based on definitions given in *A Lexicon*,⁷ an abridgment of a “leading...Greek lexicon”⁸ authored by H.G. Liddell and R. Scott in 1843. This dictionary was chosen for its coincidence with the time period of early NT translations into Korean and also because of the aforementioned acceptance of its source text by scholars in the field of biblical studies. *A Lexicon* was further chosen for its inclusion of numerous archaic Greek terms found in the manuscripts employed for this examination. Thus when an examination of semantic aspects of a word or phrase in Greek was needed, the concordances were chiefly consulted; however, when a strict definition of a word was requisite, *A Lexicon* acted as the principal source of reference. Definitions of all Korean words were based on the definitions given in *Minjung's Essence Korean-English Dictionary*, (4th edition, 2003), with secondary reference taken from *Minjung's Essence Korean-Korean Dictionary*, (6th edition, 2006). Both of these dictionaries were chosen for their extensive definitions and their ubiquity in Korean scholarship.

Review of Literature

In his dissertation, Sō argues that not only did the translation of the New Testament into Korean play a large role in the acceptance of Christianity in Korea,⁹ it also acted as an “epoch making event”¹⁰ that “had a tremendous influence on Korean society and culture.”¹¹ Sō further argues that the early Korean translations of the NT helped lead to the “rediscovery and the popularization of *Hangŭl*,”¹² as well as an enlightenment of the Korean people and a greater awareness of the Korean nation as a whole.¹³ Grayson, in his book *Korea—A Religious History*, further indicates this influence of early NT translations into Korean by discussing onomastic and

religious terms therefrom drawn that became part of the modern Protestant argot still in use today.¹⁴ It is the intent of this current paper to not only address the importance of early translations of the NT in the ways indicated by Sö and Grayson, but to furthermore address the contributions of contemporary translations as well.

In her article, Croft¹⁵ traces the history of the KJV, and comments extensively on the surrounding events leading up to the publication of the KJV in 1611, as well as the influence of previous translations into English by William Tyndale¹⁶ and William Whittingham.¹⁷ Hurtado echoes the contributions of Croft and further gives a detailing on the Greek manuscripts used to translate the KJV, as well as a commentary on the developments in Greek scholarship over the last four centuries.¹⁸ In doing so, Hurtado establishes his support of the Westcott-Hort (WH) version of the Greek NT, calling it the “cap-stone of the many 19th-century researches on the textual history of the Greek New Testament.”¹⁹ Such a position on the WH version is concurred to by the seminal Metzger and Ehrman.^{20, 21} This paper seeks to bridge the as of yet unexplored waters between the NT of the KJV and of the NRKV, while capitalizing on the quintessential contributions of the WH version of the Greek NT to biblical scholarship.

A Brief History of Christianity and the Bible in Korea²²

The history of Christianity in pre-modern Korea is one of marked extent and depth and signifies to many Koreans a foundation off of which “individual success and national prosperity” were built.²³ Although Christianity could be said to have started some 1700 years earlier, it was not until nearly ten years after the cessation of the battles composing the *Imjin waeran* (임진왜란 壬辰倭亂, 1593-98) that we read of Christianity exacting an influence in Korea; moreover, it would be almost 180 years after these initial influences that we read of the first Korean convert to Christianity being baptized in 1784.²⁴ As with many of the influences on

Korean thought, the first seeds of Korean Christianity were cultivated in China. It was in China that the first translation of the New Testament into Korean was completed, and China acted as a center of Christian missionary work in Korea for much of the 19th century.²⁵

Being as that much of the prevalent Western literature available out of China to Koreans in the 17th and 18th centuries was religious in nature, the *Sōhak* or “Western Learning” movement became almost synonymous with the study of Catholicism. In the early part of the movement, the study of Western thought, including religion, “did not go beyond an intellectual curiosity.”²⁶ However, by the latter half of the 18th century, what was once merely an intellectual pursuit became an increasingly developed “movement of faith.”²⁷ A product of the *Sōhak* movement, a young man named Yi Sŭng-hun (이승훈 李承薰) traveled to Beijing, sought out Catholic priest Louis de Grammont, and in 1784 became the first Korean to be baptized a Catholic, or for that matter, a Christian.²⁸ Shortly after his return to Korea, Yi baptized fellow follower Yi Pyōk (이벽 李磬) and the Catholic Church was founded in the Chosŏn kingdom.²⁹

Although Catholicism had by this point played one role or another in Korean thought for almost 200 years, it was not until the mid-19th century when men such as Karl Friederich August Gützlaff (1832) and Robert Jermain Thomas (1866) brought Protestant Christianity to Korea.³⁰ Although these initial Protestant missionary attempts were only marginally successful, with Gützlaff returning to China after only a brief sojourn and Thomas’ life ending in martyrdom,³¹ Scottish missionary John Ross left a lasting Protestant influence in Korea.³² One of Ross’ most notable contributions was his supervision of a translation of the New Testament into Korean in 1887 with fellow missionary John MacIntyre. This comprised the only complete translation of the NT into Korean until the year 1906.³³ According to Grayson, “the importance of the Ross version of the New Testament in the history of the Korean church cannot be overstated.”³⁴ The

momentousness of this translation of the canonical scriptures was explained as follows: “성경이 이미 우리 말로 번역되어 있었기 때문에, 한국을 선교지로 정한 개신교 선교사들은 한 가지 짐을 덜고 있었다고 할 수 있다” (Owing to an already extant translation of the Bible into the common tongue, it could be said that Protestant missionaries serving in Korea had now been relieved of a notable burden).³⁵ According to Sō, early translations of the NT into Korean relied heavily on a Korean-French dictionary published in 1880 by Roman Catholic priests in Yokohama, Japan. This dictionary was of “great help...in translating and revising the Bible.”³⁶ It is also of particular note, as was further mentioned by Sō, that this translation was rendered in *Hangŭl*, as opposed to Chinese characters, making the translation more available to the common people. Furthermore, the Ross translation introduced pivotal theological terms such as *Hananim* (하나님) which are still in use today³⁷ as well as idiomatic translational changes such as rendering the “eye of a needle” as “바늘귀” [*ear* of a needle],³⁸ the equivalent Korean phrase for such still commonly used in Korea.

Accompanying the translation of the NT was the completion of the translation of the Old Testament (OT) into Korean in 1910 by William D. Reynolds, Yi Sŭng Du (이승두) and Kim Jōng Sam (김정삼).³⁹ This was followed 28 years later by the Old Korean Revised Version (성경개역) of the Bible, published by the Korean Bible Society (KBS) in 1938.⁴⁰ Following the end of World War II and the subsequent liberation of Korea from Japanese control in 1945,⁴¹ the KBS began work on a further revision of the 1938 edition, which they entitled the Korean Revised Version (KRV, 성경전서 개역한글판), and published in July of 1961.⁴² The KRV would later give way to the primary Korean text examined in this paper, the New Revised Korean Version, published by the KBS in August of 1998.⁴³

Comparative Examination of the Texts

Herein the findings of a comparative examination of the texts of the Gospels and the Book of Acts as found in the KJV and the NRKV are given. As is possible, commentary on the various passages is given in the order that each passage appears in the NT: Matthew, Mark, Luke, John, and Acts. The majority of the verses discussed below come from the Synoptic Gospels (viz. Matthew, Mark, and Luke) due to the overall representative nature of the passages found therein. When a sufficient example of a given aspect of the concept being discussed is not found in the Synoptic Gospels, then a demonstrative verse from either the Gospel of John or the Book of Acts is given. Analysis of the various passages is divided into four main sections: Measures, Money, and Names; Aspects of the NRKV Unique to the Korean Language; and Differences in Translation between the KJV and NRKV.

Measures, Money, and Names

In this section the methods used for the renderings of measurements for distance, measurements for weight, monetary units, and proper names in the NRKV are examined. While the vast majority of the terms herein detailed are forms of words borrowed from other languages, their usage nonetheless gives significant contribution to the unique lexicon of the NRKV.

Measurements of Distance and Weight

Although the subject of weights and measure is mainly one reserved for an examination of the numerically oriented sections of the OT, two examples of measurements, one of distance and one of mass, from the NT illustrate some basic principles used in the rendering of measurements in the NRKV. A ubiquitous linear measurement used in the Korean NT is that of the Korean *ri*, a distance roughly equal to 400 meters (1300 feet).⁴⁴ In Matthew 5:41, we read of Jesus teaching his followers to go “twain” (twice) that of the distance that any should compel

them to go. In the KJV, the unit of distance used here is the mile. The Greek⁴⁵ uses the word *milion* (μίλιον), which is the word for the Roman mile, which measures approximately 1680 yards (i.e. 80 yards less than the Imperial mile).⁴⁶ The translation of this verse in the NRKV uses the aforementioned *ri* in place of the mile, and furthermore converts the distances from one mile to 5 *ri*, and “twain” to ten *ri*. (These unitary conversions are at least roughly accurate as well, with five *ri* being approximately one mile). The use of the *ri* is seen throughout the Gospels, with the word “furlong” (approx. 625 feet) being translated as *ri*, and the associated numeric distance converted in verses such as Luke 24:13, John 6:19, and John 11:18.

A second example of the use of measurements, this one of weight, further establishes the discussion above. In John 12:3, we read of Jesus’ head being anointed with “a *pound* of ointment of spikenard” (KJV, emphasis added). The word used in the Greek for pound is *litra* (λίτρα), a Roman unit of weight equal to about 12 ounces.⁴⁷ Here the Korean gives this measurement as a *kŭn*, which is a native Korean measurement approximately equal to 600 grams (1.32 pounds).⁴⁸ The numerical conversion here from *litra* to *kŭn* is less accurate (1.32 pounds is slightly less than 21 ounces) than the previously discussed conversion of *ri* from *milion*.

In each of these examples, we find a pattern used for the translation of units of measure in the NRKV. First, in each instance, a pure Korean unit of measure is used. While most monetary measurements (see below) are given using a unit of currency not Korean in origin, the use of native Korean units of linear and weight measurement is most interesting in that it allows the native Korean reader to develop an accurate approximation of the distance in question. Second, notably in the case of the use of the *ri*, the numeric conversions given are roughly accurate to the original Greek unit used.

*Measures of Monetary Units*⁴⁹

Unlike measurements of distance or weight, where a pure Korean measurement is always given, monetary units given in the NRKV are, in all but one case discussed here, transliterated as a *Hangŭl* rendering of the Greek monetary unit used in the original Greek manuscripts. In Matthew 5:26, the monetary unit the *kodrantés* (κοδράντης, given in original as *kodrantén*, κοδράντην), the Greek form of the Latin *quadrans*, a Roman monetary quarter,⁵⁰ is translated as “farthing” in the KJV and as *p’un* in the NRKV. Of particular note here is that neither translation retains the original monetary unit. Moreover, unlike all other renderings of money examined by the author, the use of *p’un*, sometimes called a “Korean penny,”⁵¹ is the only instance where a pure Korean monetary form is used.

In the lesson given by Jesus on the widow’s donation of “two mites, which make a farthing,”⁵² the Greek gives the *lepton* (λεπτόν, given in plural form of *lepta*, λεπτά) and the *kodrantés* (Lat. *quadrans*) as the two monetary units⁵³ translated as the “mite” and the “farthing” respectively. The Korean retains a roughly equivalent form of these Greek terms, rendering them respectively as *repton* (렘돈) and *kotŭrant’ŭ* (고드란트). Further in the Gospel of Matthew, 10th chapter, 29th verse, we again find a monetary unit rendered in English as a “farthing.” Here however, instead of a *kodrantés* being spoken of, the Greek *assarion* (ἄσσάριον, given in original as *assariou*, ἄσσαρίου), a small coin equal to the half of a Roman *as*⁵⁴ is used in both Greek texts examined. This use of the Greek *assarion* is preserved in the Korean, with the NRKV using the word *assarion* (앗사리온),⁵⁵ a rendering congruent to the original Greek.

Another commonly occurring monetary unit in the Greek NT is that of the Roman *dēnariion* (δηνάριον). Often rendered as a form of the word penny (viz. penny, pennyworth, or pence) in the KJV, the word *dēnariion* is usually retained in a roughly equivalent form in the

Korean. In each of Matthew 18:28, 22:19, Mark 6:37, and 12:15 of the NRKV, one finds the word *tenarion* (테나리온) used to represent this small monetary unit of silver.⁵⁶ Other examples of the nearly direct rendering of the original Greek into the Korean can be found in Luke 15:8-9, where the Greek word *drachumé* (δραχμή)⁵⁷ is given in Korean as *tŭrak'ŭma* (드라크마),⁵⁸ and in Jesus' parable of the pounds⁵⁹ found in Luke 19:13-20, where the Greek *mna* (μνᾶ) is rendered as *mŭna* (므나).

While in all but the one aforementioned case the NRKV retains a form roughly equivalent to the original Greek monies spoken of, the KJV rarely employs such a translation practice, usually opting instead to use Imperial monetary units (e.g. farthing, penny, pound). However, a careful examination yields an instance in Matthew 25 where both the Korean and the English use a transliteration of the original Greek monetary unit given. In verses 14 through 30 of this chapter, Jesus gives his disciples the parable of the talents. According to Liddell and Scott, the talent (Gr. *talanton*, τάλαντον) was a unit of currency based on a fixed weight of silver, worth 60 *mna* (see above).⁶⁰ As should be apparent from the title of the parable, the KJV uses the word “talent” to discuss the money in question. The NRKV selects a close transliteration and uses the word *tallant'ŭ* (달란트). This instance is one of the rare places in the NT where both the KJV and the NRKV use an almost direct transliteration of the underlying Greek.

Proper Names in the NRKV

Although what may be at first a seemingly benign aspect of biblical translation, proper names of the NT represent one of the greatest focal points of the literal transferring of one language into another. Unlike other aspects of translation, which deal mainly with the expressing of a given concept in another language, the rendering of names requires a unique ability to decide between choosing a suitable substitute for a name and attempting to preserve phonetically

the original name. In doing so, the translator must decide to either use a name more familiar to readers (such as the exchanging of the Greek name Paulos [Παῦλος, KJV Paul] for the name Pablo in Spanish translations), or endeavor to transliterate a name from the original language, yet present the name in a way that readers can pronounce it. While many names of the KJV translation of the NT (e.g. Matthew, Mark, Mary) have been assimilated into common usage in the Western world, these names are often close equivalents, but not exact transliterations, of the names in the original Greek.⁶¹

Unlike the KJV, the NRKV usually opts to use a more transliterative approach to the rendering of names. Instead of exchanging the names of the original Greek for names of purer Korean form, the NRKV gives a transliteration that is relatively faithful to the original, yet in keeping with what native speakers of Korean can easily pronounce. We can see this in names such as Maria (마리아, KJV Mary), Isaya (이사야, KJV Isaiah), Elisabet (엘리사벳, KJV Elisabeth), and Kabūriel (가브리엘, KJV Gabriel).⁶² The respective forms of these names in Greek are as follows: Maria (Μαρία), Ēsaia (Ἑσαΐα), Elisabet (Ἑλισάβετ), and Gabriēl (Γαβριήλ). These names are summarized in Table 1.1 below. However, while these names are some of the preeminent examples of very near transliteration, another form of transliterated names in the NRKV is far more prevalent. This rather sizeable group of names is composed of those names ending in a high-mid back rounded vowel followed by a voiceless alveolar fricative (forming a phonological combination most similar to the English “os”) in the original Greek, which is then dropped when transliterated into Korean. Due to the nature of the Korean language, no word naturally ends with a voiceless alveolar fricative. The omission is therefore a natural one, quite in keeping with the aforementioned practice of rendering names in a way that readers can easily pronounce. Names falling into this category include the following: Yagobo

(야고보, KJV James), Pillip (빌립, KJV Philip), Paul (바울, KJV Paul), and Padollomae

(바돌로매, KJV Batholemew). The respective forms of these names in Greek is as follows:

Iakōbos (Ἰάκωβος), Philippos (Φίλιππος), Paulos (Παῦλος), and Bartholomaios (Βαρθολομαῖος).

In each instance take note of the high-mid back rounded vowel followed by a terminal voiceless alveolar fricative (written -ος in the Greek). These names are summarized in Table 1.2 below.

Table 1.1 Names of the NRKV : Near transliterations and their forms in Greek and English		
<i>NRKV</i>	<i>STR</i> [*]	<i>KJV</i>
Maria 마리아	Maria Μαρία	Mary
Isaya 이사야	Ēsaia Ἑσαΐα	Isaiah
Ellisabet 엘리스벳	Elisabet Ἑλισάβετ	Elisabeth
Kabūriel 가브리엘	Gabriēl Γαβριήλ	Gabriel
[*] <i>Stephenus Textus Receptus. The WH manuscript renders these names identically.</i>		

Table 1.2 Names of the NRKV: Greek “-ος” terminal names and their English equivalents		
<i>NRKV</i>	<i>STR</i> [§]	<i>KJV</i>
Yagobo 야고보	Iakōbos Ἰάκωβος	James
Pillip 빌립	Philippos Φίλιππος	Philip
Paul 바울	Paulos Παῦλος	Paul
Padollomae 바돌로매	Bartholomaios Βαρθολομαῖος	Bartholomew
[§] <i>The WH manuscript also renders these names identically.</i>		

Another aspect of the translation of names that can be indeed quite challenging at times is the preservation of symbolic meaning a name may carry in its native language. We see this

exemplified in John 1:42 where Jesus states to his disciple Peter “thou shalt be called Cephas, which is by interpretation, A stone.”⁶³ The second clause of this sentence is rendered in the original Greek as “ho hermēneuetai Petros” (ὁ ἐρμηνεύεται Πέτρος). The Greek used here can be translated literally as “which is interpreted, A rock.”⁶⁴ Of particular note here, however, is the rendering of this verse given in the NRKV: “장차 계바라 하리라 하시니라 (계바는 번역하면 베드로라)” (*lit.* In coming days, you shall be called Cephas. If you translate Cephas, it is Pedūro). In the original Greek, the name that the KJV renders as Peter and the NRKV as Pedūro is Petros (Πέτρος). According to Liddell and Scott, “petros” acts not only as a name, but also as the word for “a piece of rock [or] stone.”⁶⁵ This is significant in light of the Aramaic word *kepha* (כִּפָּא; *Cephas* in KJV; Gr. *kēphas*, κηφᾱς), meaning a “stone” or “rock,”⁶⁶ by which Jesus titles Peter. Thus the literal translation of the KJV retains the allusion by Jesus to Peter’s name meaning “stone” or “rock.” The NRKV, however, takes “petros” as the actual name of the disciple being spoken of (i.e. Pedūro), and by so doing obscures the allusion to the double meaning of the name.

Furthermore, when deciding upon how to translate a given name, preservation of culture and avoidance of anachronistic renderings can at times prove difficult. This is illustrated in a passage found in the Book of Acts. The 14th chapter, 12th verse of Acts is given in the KJV as follows: “And they called Barnabas, Jupiter; and Paul, Mercurius.” This same verse is given in the NRKV as “바나바는 제우스라 하고 바울은 . . . 헤르메스라 하더라” (Barnabas they called Zeus, and Paul they called Hermes). Comparing the names used in this verse reveals the fact that while the KJV uses the Roman names of Jupiter and Mercurius (Mercury) in comparing Barnabas and Paul to traditional deities, the NRKV uses the equivalent Greek variants. The Greek rendering of this verse uses the names Dia (Δία, a genitive form of Zeus, Ζεύς) and

Hermēn (Ἑρμῆν) respectively. The NT account records that these titles were placed on Barnabas and Paul by local Lycaonians⁶⁷ after the two men healed a man crippled from birth. However, while Greek was the *lingua franca* of the Roman world, the writer of the Book of Acts specifically records that these words were spoken “in the speech of Lycaonia.”⁶⁸ Thus a rather enigmatic situation occurs; while the Greek predictably records the names of the deities in their Greek form, determining the form in which the names left the lips of the speakers (who, of note, were members of the *Roman* world, and speaking in their own tongue) is quite difficult to determine. Possible explanation for the use of the Roman names in the KJV and the Greek names in the NRKV could be traced to influences from the Vulgate (Latin) on the KJV, although no substantial evidence exists.⁶⁹

Aspects of the NRKV Unique to the Korean Language

Inseparable from any translation of a literary work from one language to another are the grammatical, semantic, and cultural aspects of both the primary and secondary languages. In this regard, the Korean language is no different. This section focuses specifically on the Korean cultural influences seen in the NRKV.

The first uniquely Korean aspect to be examined is that of the translation of the Greek word *artos* (ἄρτος), which means “a loaf of (wheat) bread.”⁷⁰ This definition is reflected in the KJV, usually in the form of some variant of the word “bread” or “loaf.”⁷¹ However, the NRKV chooses to render this word as *ttŏk*, a glutinous rice cake traditionally eaten in Korea. While the decision to use the word *ttŏk* may certainly seem incongruent with the dietary and cultural considerations of the wheat eating lands of the NT, this rendering nonetheless gives a unique image of Jesus eating rice cakes with his disciples. Moreover, this translation reflects the tendency by Koreans to sometimes refer to all food as *pap*, or “rice.” Uses of the word *ttŏk* are

ubiquitous in the NT, with an estimated 22 appearances in the NT of the NRKV.⁷²

Another aspect of Korean culture that has had evident influence on the translation of the NRKV is that of levels of respect indicated by manner of speech from one person to another. Sö explains this as follows: “In speech and writing Koreans are punctilious in distinguishing the social positions of persons. Equals in age or rank may employ the direct form of speech, but strangers or persons socially unequal could not use the direct ‘thou’ or ‘you’ of English and Greek.”⁷³ The use of the second personal pronouns “thou” or “you” are considered the utmost of disrespect, and are avoided even in the more relaxed Korea of today. One can observe the effect that such a social consideration has had on the translation of the NRKV by examining the 16th chapter of Matthew. In that chapter we read of Jesus asking his followers “Whom do men say that I...am?”⁷⁴ To this, they reply, “Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.”⁷⁵ Jesus then asks, “But whom say ye that I am?”⁷⁶ The reply given by Jesus’ disciple Peter, as recorded in the KJV, is of particular note: “*Thou* art the Christ, the Son of the living God.”⁷⁷ The NRKV renders this verse as follows: “주는 그리스도시요 살아 계신 하나님의 아들이시니이다” (The *Lord* is Christ, the Son of the Living God [emphasis added]). In keeping with customary Korean speech levels, Peter here does not directly address Jesus in his declaration that he (Jesus) is “the Christ, the Son of the living God.” Although one could admittedly argue that the inferred subject is obviously Jesus, by the culturally demanded use of the word *ju* (주) or “lord,” this verse could in some cases be interpreted to mean that indeed the Lord is Christ, but that Jesus is not the lord being spoken of.

A final aspect of Korean culture that is reflected in the NRKV deals with salutations. In Matthew 28:9, a resurrected Christ appears before his disciples and is recorded in the KJV as greeting them with the words “All hail.” In the Korean, however, the greeting given is

“평안하냐” (lit. “Are you at peace?”) The Greek of this verse uses the greeting *chairete* (χαίρετε), a salutary form of the verb *chairō* (χαίρω) meaning “to rejoice, be glad, be delighted or pleased,”⁷⁸ commonly translated in English as “Rejoice!”⁷⁹ Thus the NRKV depicts Jesus asking his disciples a question, a practice that may seem a bit peculiar when compared with most common Western styles of offering a greeting, where a salutation such as this is often given in the form of a statement, not a question. This translation, however, is of particular note due to the fact that in Korean greetings are almost exclusively given in the form of a question, such as the commonly used greeting *annyōnghaseyo*, literally meaning “are you at peace?” or the salutatory question *siksayōssōyo*, meaning literally “have you eaten?”

Differences in Translation between the KJV and NRKV

As the focus of the examination outlined herein lay in finding translational differences between the KJV and the NRKV, this section constitutes the majority of the discussion pertaining to the comparison of the KJV with the NRKV. This following examination and analysis is in no way comprehensive, but rather is a selected sample of the findings of the author. Reference to the STR and WH manuscripts of the Greek NT is done throughout. By the discussion below, the tendency of the KJV to follow the STR, and the same of the NRKV with the WH, will be established. Furthermore, the aim herein is to indicate that by the following of the scholarly acclaimed and accepted WH manuscript,⁸⁰ the NRKV conforms more properly to current scholarly opinions pertaining to translations of the NT from Greek sources. This section is divided into four major sub-sections: Superior KJV Translation, Superior NRKV Translation, Neither Translation Superior, and Greek Manuscripts Differ. Superiority of one translation over another is first based on comparison to the Greek manuscripts; in the event that one translation clearly follows the Greek more closely, the better conforming translation is considered superior.

Superiority of one translation over another may also be considered in cases where one version follows numerous contemporary translations of the NT. In the first three sections, all Greek renderings are identical up to breathing and diacritical marks. The fourth sub-section considers the cases where the manuscripts differ: it is therein that we establish the congruence of the KJV with the STR and the same of the NRKV with the WH.

Superior KJV Translation

Here we consider select verses of the KJV which conform more closely to the equivalent verses in the Greek than do the NRKV. The first verses to be examined deal with the translation of verbs. This is followed by commentary on a seemingly anachronistic translation found in the NRKV dealing with reference to collections of holy writings.

In Matthew 13:53-57, we read of Jesus teaching in the Jewish synagogue. The KJV records that upon his teaching “in wisdom, and [of] mighty works,”⁸¹ that the Jewish authorities “were *offended* in him.”⁸² This use of the word “offended” is backed by the Greek verb *skandalizó* (σκανδαλίζω), which means “to cause to stumble or to give offense.”⁸³ The NRKV, however, uses the verb *paech’ōkhada* (배척하다), meaning “to drive out” or “expel.”⁸⁴ Thus while the KJV follows the Greek and speaks of the Jewish leaders being offended in Jesus’ words, the NRKV states “예수를 배척한지라” ([They] drove Jesus away). Such a translation is also seen in Mark 6:3, where *skandalizó* is translated as “offended” in KJV and as *paech’ōkhada* in NRKV. However, in Matthew 18:6-7 and 24:10, *skandalizó* is translated as “offended” in KJV and as *silchokhage-hada* (실족하게 하다, “to [cause] to misstep”⁸⁵) in the NRKV, the Korean this time following the meaning in the Greek of “to cause to stumble.”

The next verb translation to be examined comes from two accounts of Jesus miraculously feeding “five thousand men, beside women and children,”⁸⁶ then “four thousand men, beside

women and children.”⁸⁷ In each instance, preserved in the 14th and 15th chapters of Matthew respectively, Jesus is recorded as either blessing the bread to be partaken of,⁸⁸ or giving thanks for it.⁸⁹ But in these accounts as recorded in the NRKV, the verb *ch’uksahada* (축사하다) is used, meaning to “[give] a congratulatory address” or “a message of congratulations.”⁹⁰ The Greek verb used in the first narrative (Matthew 14) to speak of Jesus’ actions is *eulogeó* (εὐλογέω), which can be interpreted as “to speak well of, to praise,” as well as the perhaps more fitting “to bless.”⁹¹ The interpretation of the Greek in Korean is noteworthy in that the NRKV does indeed translate the word *eulogeó* into a proper form per the definition, yet the choice of the word *ch’uksahada* is altogether incongruous with the meaning of the verse as a whole. The depiction of Jesus offering a congratulatory address over the bread to be partaken of is indeed a peculiar one. In the Matthew 15 account, the Greek verb used is *eucharisteó* (εὐχαριστέω), most commonly translated as meaning “to return thanks”⁹² or “to give thanks.”⁹³ Therefore while the KJV directly corresponds to the Greek text and states “And [Jesus] took the seven loaves and the fishes, and gave thanks,” the NRKV offers a deviant translation that gives an almost nonsensical depiction of Jesus offering words of congratulations as he prepares the food to be eaten.

In Matthew 22:29 of the KJV, we read of Jesus telling the Sadducees “Ye do err, not knowing the *scriptures*” (emphasis added). The Greek basis for the word “scriptures” here is the word *graphas* (γραφαί),⁹⁴ a word which the NRKV translates as *sōngkyōng* (성경). The choice of the word *sōngkyōng* in the NRKV is a peculiar choice however, since the word is used most commonly to refer to the Bible as it exists today,⁹⁵ not the Jewish canonical writings of Jesus’ day, which contained nothing resembling our modern day compiling of the NT. Thus this choice of the word *sōngkyōng* is slightly misleading in that it can infer that Jesus is here speaking of the modern Bible; this is however anachronistic since any significant steps to compile the OT and

NT as we know them today would not begin for at least another four centuries. The translation of the Greek word *graphas* as *sōngkyōng* in Korean is ubiquitous in the NRKV, with such a translation being found in verses such as Matthew 26:54, Mark 13:14, Luke 24:45, and John 7:38, as well as several other places beyond the four Gospels, such as Acts 17:2, 1 Corinthians 15:4, and 2 Timothy 3:16.⁹⁶

Superior NRKV Translation

Here we consider select verses of the NRKV which conform more closely to the equivalent verses in the Greek than do the KJV. First to be examined is a verse dealing with translation of plurals and the subsequent inference to the gender of the subject of the verse. Comments are then given on the superior interpretations by the NRKV in dealing with two descriptive Greek phrases.

In Matthew 12:46-47 we find an account of Jesus teaching and healing amidst a multitude of people when he is informed that members of his family have come seeking him. In the KJV, the words of the messenger informing Jesus of his family's arrival are recorded in verse 47 as follows: "Behold, thy mother and thy *brethren* stand without, desiring to speak with thee" (emphasis added). In this same verse, the NRKV uses the word *tongsaengdul*, the plural form of the word *tongsaeng*, to refer to the siblings of Jesus. Such a translation in the NRKV is interesting in that the word *tongsaeng* can refer to either a younger brother or a younger sister.⁹⁷ The Greek word used both instances cited above is the plural form of the noun *adelphos* (ἀδελφος). Although the singular form of the noun *adelphos* is usually taken as "a brother" (it being the masculine form of the noun), Liddell and Scott indicate that in the plural form of *adelphoi* (ἀδελφοί), the word can be properly taken as "brothers and sisters."⁹⁸ Thus the NRKV arguably contains a superior translation.

Further examination reveals that the singular form of *adelphos* is translated as *hyōngje* (meaning “brother”) in verse 50 of the Matthew account, which is in keeping with Liddell and Scott’s indicating that the singular form can be taken to mean such. Even more noteworthy is the fact that Matthew 12:32 in the KJV omits any mention of sisters, but the NRKV includes the word *nuidul*, the plural for “a boy’s sister.”⁹⁹ Both the STR and the WH omit mention of sisters in this verse; however several other accepted Greek texts¹⁰⁰ include the word *adelphai* (ἀδελφαί) or “sisters.”¹⁰¹ This inclusion of the word *adelphai* is considerable in light of the inclusion of *nuidul* in the NRKV; it is by such inclusion that we find evidence of the influence of other Greek texts besides the WH on the NRKV, which supports the claim that the NRKV represents a translation of the NT well founded in accepted biblical Greek scholarship across a variety of accepted manuscripts.

In Matthew 22:16, we read of the Pharisees coming to Jesus and attempting to catch him in his words. The KJV records that in order to give Jesus a false sense of appeasement they state, “Master, we know that thou art true, and teachest the way of God in truth...for thou *regardest not the person of men*” (emphasis added). This rather odd phrase “thou regardest not the person of men” is rendered in the NRKV as “사람을 외모로 보지 아니하심이니이다” (Thou lookest not at the *outward appearance* [외모, *oemo*] of a person). The Greek versions record this phrase as “ou gar blepeis eis prosōpon anthrōpōn” (οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων), which can be translated as “Indeed thou lookest not at the appearance of men.” The NRKV thus gives a better translation of what is being stated here, that is, that Jesus looks not at the outward appearance of men, (but at the heart). A similar translation is found in Mark 12:14, with the NRKV again giving a clearer interpretation as to what the Pharisees are speaking of when they are recorded in the KJV as saying Jesus “regardest not the person of men.”

The 8th chapter of Mark records an exchange between Jesus and his disciple Peter. Speaking of his coming death, Jesus states that he “must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.”¹⁰² Upon hearing these things, Peter begins to question such a course of events, to which Jesus is recorded in the KJV as replying “thou savourest not the things that be of God.”¹⁰³ The NRKV records this phrase as “네가 하나님의 일을 생각하지 아니하고” (Thou *thinkest* not of the works of God [emphasis added]). The Greek rendering of this statement by Jesus is “on phroneis ta tou theou” (οὐ φρονεῖς τὰ τοῦ θεοῦ, your *thoughts* are not the things of God [emphasis added]). Of note here is the translation of the Greek verb *phroneó*. Liddell and Scott define this verb as “to think, to be minded or disposed in a certain way.”¹⁰⁴ Thus it is that the NRKV captures well the meaning of the Greek by using the negative form of the verb *saenggakhada*, meaning “to think” or “to consider.”¹⁰⁵

Neither Translation Superior

Instances of the KJV and the NRKV differing in their translation, but neither offering a translation that can be considered superior are several. Three such occurrences are examined below. Such translations are sometimes found in cases where a Greek word has multiple meanings or uses and the KJV chooses to use one and the NRKV another. The first passage examined is such an instance. The remaining two passages examined below deal with cases where the KJV conforms to Greek manuscripts that are identical, yet the NRKV more closely follows various contemporary NT translations.

In Matthew 2:1 of the KJV, we read of “wise men” coming from the east to Jerusalem after the birth of Jesus to see the young boy. The Greek word from which the KJV draws the term “wise men” is *magos* (μάγος) which can mean a “wise man or seer,” although the word is

commonly also taken to mean an “enchanter or wizard.”¹⁰⁶ The NRKV translates the word *magos* as *paksa*. Albeit a rather peculiar use of the word *paksa*, which is usually taken to mean “a doctor, a Ph.D.,”¹⁰⁷ the NRKV uses the word in an arguably correct fashion, with *Minjung Essence Korean-English Dictionary* also defining the word in a figurative sense as “an expert, a learned man.”¹⁰⁸

The second instance of neither the KJV nor the NRKV offering a necessarily superior translation can be found in the account of Judas’ betrayal of Jesus prior to his crucifixion. Here this case of mutual non-superiority is based not on agreement with the Greek, but rather on the KJV’s following of the Greek and the NRKV’s following of other contemporary language translations.¹⁰⁹ In Matthew 26:49-50 of the KJV, we read of Judas approaching Jesus and stating “Hail, master; and kiss[ing] him [Jesus].”¹¹⁰ Upon receiving Judas’ perfidious greeting, Jesus then addresses him, asking “Friend, wherefore art thou come?”¹¹¹ However, the NRKV records Jesus as saying to Judas “친구여 네가 무엇을 하려고 왔는지 행하라” (Friend, do that which ye came to do). Although the Greek manuscripts in question are identical, the respective interpretations found in the KJV and the NRKV are quite different. While the KJV depicts Jesus asking Judas a question, the NRKV depicts Jesus as giving Judas a command. Notwithstanding the fact that the Greek manuscripts both support the KJV in this instance, such an interpretation as the one found in the NRKV is reflected in several other contemporaneous English translations, as well as a Spanish translation. The New International Version (NIV, 1984) renders this verse as “Friend, do what you came for.”¹¹² The Revised English Bible (REB, 1989) gives this verse as “Friend, do what you are here to do,”¹¹³ and the English Standard Version (ESV, 2001) renders this verse as “Friend, do what you came to do.”¹¹⁴ Furthermore, La Biblia de las Américas (1997) records Jesus giving a command as well: “Amigo, haz lo que viniste a hacer” (Friend, do

what you came for).¹¹⁵ We thus see a tendency in more modern translations of the NT to interpret this verse as containing a command, rather than a question. It is based on this tendency that the author considers neither the KJV account nor the NRKV account to be necessarily superior.

As recorded in Mark 13:29 of the KJV, while speaking of the signs of his second advent, Jesus states “when ye shall see these things come to pass, know that it is nigh.” The NRKV interprets this verse in a slightly different manner, rendering it as follows: “너희가 이런 일이 나는 것을 보거든 인자가 가까이. . .이른 줄을 알라” (If ye see these things come to pass, know that the *Son of Man* [인자, *inja*] cometh near [emphasis added]). Of note here is the use of the word *inja*, meaning “the Son of Man.”¹¹⁶ The word *inja* can be parsed into the two syllables “in,” a Sino-Korean morpheme meaning “man,”¹¹⁷ and “ja,” another Sino-Korean morpheme meaning “son.”¹¹⁸ Thus the Korean word *inja* quite literally means “son of man.” The Greek used in both the STR and the WH is a form of the word *eimi* (εἶμι), which acts as the copula in ancient Greek.¹¹⁹ By the use of the copula, the Greek manuscripts do not explicitly contain any mention of “The Son of Man,” but rather leave the reader to infer who (or what) is being spoken of.

Although not found in the rendering of this verse in either of the Greek manuscripts examined here (nor in any other of four major Greek NT manuscripts for that matter), the Greek versions do in fact elsewhere contain an expression translated as “Son of Man.” Found in all major manuscripts of the Greek NT, the phrase *ho huios tou anthrōpou* (ὁ υἱὸς τοῦ ἀνθρώπου) is translated as “Son of Man” in verses such as Matthew 13:41, Mark 9:31, and Luke 7:34 of the KJV, and as *inja* in the respective verses of the NRKV. A reflexive title used only by Jesus himself (there being one exception to this in Acts 7:56),¹²⁰ the expression “Son of Man” has been a subject of major examination in religious hermeneutics since even the first-century A.D.¹²¹

While “no satisfactory complete account of the fate of the expression in the history of interpretation is available,”¹²² many have interpreted the phrase as referring to Jesus Christ as the Son of God. Furthermore, several contemporary translations of the Bible infer in their rendering that the “Son of Man” is the subject of the verse in question here. In the International Standard Version (ISV, 2008), this verse is recorded as “when you see these things taking place, you will know that the Son of Man is near,”¹²³ an express use of the phrase. In the English Standard Version (ESV, 2001) we find this verse given as “when you see these things taking place, you know that *he* is near.”¹²⁴ The New American Standard Bible (NASB, 1995) renders this verse as “when you see these things happening, recognize that *He* is near.”¹²⁵

We also can find inference to the “Son of Man” in an older translation of the NT into French: “Vous de même quand vous verrez arriver ces choses, sachez que le Fils de l'homme est proche,”¹²⁶ where the expression “Fils de l'homme” can be translated as “The Son of man.” Thus we find that while the original Greek does not contain any direct reference to the “Son of Man,” the NRKV follows several other versions of the NT by its inclusion of the word *inja*. This again illustrates the occasional practice of the translators of the NRKV to depart from the original Greek renderings and to instead concur with various other translations.

Greek Manuscripts Differ

Herein is established the following of the KJV with the STR and the NRKV with the WH. In each passage discussed, the two Greek manuscripts examined differ in some non-trivial way. The discussion of each passage then elucidates how this difference has been subsequently transferred into the respective English and Korean translations.

The first passage to be examined is found in Mark 1:2. Beginning even prior to the Christian era, the Jews recognized a threefold division of the books of the Old Testament: the

Law (Torah), the Prophets (Nebi'im), and the Writings (Kethub'im).¹²⁷ Reference to the STR rendering of the verse in question here yields the word *prophētētais* (προφήταις, rendered *prophētē* [προφήτη] in the WH), a form of the noun *prophētēs* (προφήτης). A homologous form of the word *prophētēs* is also used in both Greek versions of Matthew 22:40, which is translated in the KJV as the word “prophets” in the passage “On these two commandments hang all the law and the *prophets*,” (emphasis added) an apparent reference to the Torah (Law) and Nebi'im (Prophets). Thus it is that when Mark 1:2 (KJV) states “As it is written in the prophets,” the “prophets” being indicated is the Prophets, or Nebi'im. The verse of Mark examined here is an instance of verses from two books of the Nebi'im (Prophets) being quoted, namely Malachi 3:1 and Isaiah 40:3. The KJV omits mentioning where in the Nebi'im either of these quotations come from, while the NRKV includes reference to *Isaya* (יִשְׁעָיָהּ), known in English as the prophet Isaiah. Further consultation with the WH and STR shows that while the first includes mention of the prophet Ēsaia (Ἠσαΐα or Isaiah in most English versions of the Bible) the latter omits any mention of him. By the inclusion of reference in the NRKV, and the omission of such in the KJV, we see a following of the NRKV and the KJV with their correlating Greek texts.

The next passage to be discussed is found in the 7th chapter, 21st verse of Mark. After discoursing on the defiling of a man by that which comes from within, Jesus then begins to list a multitude of sins that he states come “from within, out of the heart of men.”¹²⁸ In giving a detailing of these sins, the KJV lists the three sins of adultery, fornication, and murder in verse 21, and then places the sin of theft in verse 22. The NRKV however lists these same four sins in a different order, with fornication (*ŭmnan*, 음란), theft (*todukchil*, 도둑질), and murder (*sarin*, 살인) being placed in verse 21, and adultery (*kanŭm*, 간음) being placed in verse 22. (Order given as appears in the respective texts). This conspicuous disagreement between the English

and the Korean versions can again be explained by the Greek texts. In the STR, the sins of adultery (*moicheiai*, μοιχεῖαι), fornication (*porneiai*, πορνείαι), and murder (*phonoi*, φόνοι) appear in verse 21, ordered exactly as in the KJV. The sin of theft (*klopai*, κλοπαί) is then given in verse 22. In the WH however, the sins of fornication, theft, and murder are listed in verse 21, and then the sin of adultery is placed in verse 22, identically to how the NRKV records the list of sins. Although the Greek words used are the same between the two manuscripts, the ordering of the sins is different, a textual variance exactly matched by the renderings in the KJV and the NRKV respectively.

Another aspect of difference that was examined in the textual comparison between the KJV and the NRKV is that of an omission of an entire verse in the NRKV.¹²⁹ We find a representative example of such an omission at Mark 8:26. After healing a blind man, Jesus is recorded in the KJV as stating “Neither go into the town, nor tell [of your healing] to any in the town.” The NRKV designates this verse as *ōpsūm*, meaning “not extant.” Omitted in the WH as well, the Greek basing for this portion of the verse as read in the KJV is found in the STR, where Jesus is recorded as saying to the blind man now healed, “*Mēde eipēs tini en tē kōmē*” (Μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ, Nor may you tell it to any in the village). This omission in both the WH and the NRKV is significant when considered alongside several other examples of Jesus performing a physical healing, then admonishing the healed person to tell no one of what had occurred. In Matthew 9:27-30, we read of two blind men healed at the hand of Jesus. After healing them of their impairment, he “straitly charged”¹³⁰ them to tell no man of their miraculous healing. This charge is recorded in both the STR and WH, as well as in the NRKV. Furthermore, we find an account in Mark 7:32-36 of a man both deaf and verbally impaired who was healed at Jesus' hand. Once again, after performing the healing, Jesus charged the healed man to tell no

one of the miracle. Notably this admonition is recorded in the STR and in the WH, along with being found in the KJV and the NRKV. By these comparative accounts, we again see established the patterned following of the NRKV with the WH. Each place where the charge to tell no man is recorded in the WH, the NRKV records likewise; however, when the WH omits such a charge, so does the NRKV.

In Luke 2:14, the words of an angel heralding Jesus' birth are recorded. The KJV renders this verse as "Glory to God in the highest, and on earth peace, good will toward men." However, the NRKV interprets this verse in a slightly different manner: "지극히 높은 곳에서는 하나님께 영광이요 땅에서는 하나님이 기뻐하신 사람들 중에 평화로다 하니라" (Glory to God on high, and on earth, peace *to those in whom God rejoices*" (emphasis added). Here the two Greek texts differ ever so slightly. The STR records the latter half of this verse as follows: "epi gēs eirēnē en anthrōpois eudokia" (ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκία), meaning "on earth, peace to men (and) good pleasure." Important to note here is the use of the nominative form of the word *eudokia* (εὐδοκία), usually taken to mean "satisfaction, approval," or "good pleasure."¹³¹ Thus we have in the KJV the verse ending phrase "on earth peace, good will toward men," the nominative form of the word *eudokia* indicating a bestowal of approbation by God at that time upon men. In the WH however, the changing of *eudokia* to the genitive form *eudokias* (εὐδοκίας) alters the meaning of the verse. The genitive form is used here to modify the word *anthrōpois* (Gr. for "people"), resulting in the construction of a phrase literally meaning "the people of God's approval." Read with this change from the nominative to the genitive, the verse now can be translated from Greek into English as "on earth, peace among those with whom God is pleased." Thus the NRKV follows the WH and records the angel as declaring peace to those in whom God rejoices, or in those who have gained His approval.

Summary

By the examination detailed above, the author has shown that the examined sections (viz., the Gospels and the Book of Acts) as translated in the NRKV conform more properly with currently accepted scholarly opinions pertaining to Hellenic source translations of the NT than do the equivalent books of the KJV. Also, the congruence of the KJV with the STR, and the same of the NRKV with the WH, has been shown.

Suggestion for Further Research

While by no means comprehensive, this paper has examined some of the more prominent aspects of the NRKV. Further research on this topic could include examination of the Pauline Epistles,¹³² the Catholic Epistles (also known as the General Epistles),¹³³ and the apocalyptic Revelation of John, as well as a more depthual study of the books of the Bible examined in this paper. An examination of the OT, in either part or whole, could also accompany such pursuits in the NT.

¹ L.W. Hurtado, "The King James Bible and Biblical Scholarship," *The Expository Times*, 122, no. 10 (2011): 486-487.

² Jeong Man Choi. "Historical Development of the Indigenization Movement in the Korean Protestant Church with a Special Reference to Bible Translation" (Doctoral dissertation, Fuller Theological Seminary, 1985), 148.

³ C. Morrison, *Analytical Concordance to the Revised Standard Version of the New Testament*. (Philadelphia: The Westminster Press, 1979).

⁴ James Gall, *Bible Student's English-Greek Concordance and Greek-English Dictionary*. (Grand Rapids, Michigan: Baker Book House, 1983).

⁵ G.V Wigram, *The Englishman's Greek Concordance of the New Testament*. (2nd ed.; New York: Harper & Brothers Publishers, 1868).

⁶ Note that references to the Analytical Concordance are usually made to the index therein, where the reader can find the number of times a given Greek word is translated as the English word in question. Indexing is ordered based on the transliteration of the Greek.

⁷ Liddell, H.G. and R. Scott. *A Lexicon: Abridged from Liddell & Scott's Greek English Lexicon*. (18th ed.; New York: Harper & Brothers Publishers, 1880).

⁸ Morrison, *Analytical Concordance to the Revised Standard Version*, xiii.

⁹ Ki Jong So, "The Translation of the Bible into Korean: Its History and Significance" (Doctoral dissertation, Drew University, 1993), 3-8.

¹⁰ So, "The Translation," 7-8.

¹¹ So, "The Translation," 3.

¹² So, "The Translation," 3. See also 182-188, 191-199.

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- ¹³ Throughout his dissertation So discusses numerous instances in which Western missionaries and churches began to show a heightened interest in the evangelization of Korea. See esp. So, "The Translation," 39-43, 77- 79.
- ¹⁴ James Huntley Grayson, *Korea-A Religious History*, (New York: RoutledgeCurzon, 2002), 156-158.
- ¹⁵ Pauline Croft, "The Emergence of the King James Version of the Bible, 1611," *Theology* 114, no. 4 (2011).
- ¹⁶ Croft, "The Emergence," 244-245.
- ¹⁷ Whittingham produced the Geneva or "Breeches" Bible in 1560. See Pauline Croft, "The Emergence," 246.
- ¹⁸ Hurtado, "The King James Bible and Biblical Scholarship," 478-489.
- ¹⁹ Hurtado, "The King James Bible and Biblical Scholarship," 488.
- ²⁰ Bruce M. Metzger, Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (4th ed.; New York: Oxford University Press, 2005), 174.
- ²¹ As Greek scholarship drastically improved in the time between the compiling of the STR in 1550 and the compiling of the WH in 1881, such an accepted preeminence of the WH over the STR is to be expected.
- ²² This section contains excerpts from an unpublished paper written by the author on the history of Christianity and the Bible in Korea.
- ²³ Jung Han Kim, "Christianity and Korean Culture: The Reasons for the Success of Christianity in Korea," *Exchange* 33, 2 (2004): 134.
- ²⁴ Robert Bushwell, and Timothy S. Lee, ed. *Christianity in Korea*, (Honolulu: University of Hawaii Press, 2006), 9.
- ²⁵ See Choi, "Historical Development," 104, 130, 136.
- ²⁶ Chang-t'ae Kūm, "The Doctrinal Disputes between Confucianism and Western Thought in the Late Chosŏn Period," trans. Mi-hwa Ch'oe, in *The Founding of Catholic Tradition in Korea*, ed. Chai-shin Yu (Mississauga, ON: Korean and Related Studies Press, 1996), 8.
- ²⁷ Kūm, "The Doctrinal Disputes," 8.
- ²⁸ Jai-Keun Choi, *The Origin of the Roman Catholic Church in Korea: An Examination of Popular and Governmental Responses to Catholic Missions in the Late Chosŏn Dynasty*, (Norwalk, CA: Hermit Kingdom Press, 2006), 25.
- ²⁹ Kwang Cho, "The Meaning of Catholicism in Korean History," in *The Founding of Catholic Tradition in Korea*, ed. Chai-shin Yu (Mississauga, ON: Korean and Related Studies Press, 1996), 115.
- ³⁰ Bushwell & Lee, *Christianity in Korea*, 12.
- ³¹ See Kyŏngbae Min, *Kyohoewa minjok* [Church and the people], (Seoul: Yŏnse Taehakkyo Ch'ulpansa, 2007), 35-77.
- ³² Bushwell & Lee, *Christianity in Korea*, 12.
- ³³ James Huntley Grayson, "The Legacy of John Ross," *International Bulletin of Missionary Research* 23, no. 4 (October 1999): 169.
- ³⁴ Grayson, "The Legacy," 169.
- ³⁵ As translated by the author from Tongsik Yu, Yŏngsin Pak, Ŭn'gi Kim, Donald Clark, Kyŏngbae Min, and Chŏngsin Pak. *Kidokkyo wa Han'guk yŏksa* [Christianity and Korean history]. (Seoul: Yŏnse Taehakkyo Ch'ulpansa, 1997), 47.
- ³⁶ Sŏ, "The Translation," 45. The dictionary was entitled *Dictionnaire Coreen-Francais*. In so far as could be determined, the NRKV bears little semblance of any influence from French sources.
- ³⁷ Bushwell & Lee, *Christianity in Korea*, 13.
- ³⁸ See New Korean Revised Version, Matthew 19:24 & Luke 18:25.
- ³⁹ "Taehan Sŏngsŏ Konghoe Yŏksa: 1900" [The History of the Korean Bible Society: 1900], Official Website of The Korean Bible Society, accessed March 21, 2012, <http://www.bskorea.or.kr/bskorea/history/bib100/bibtrans03.aspx>.
- ⁴⁰ "Taehan Sŏngsŏ Konghoe Yŏksa," accessed March 21, 2012, <http://www.bskorea.or.kr/bskorea/history/bib100/bibtrans04.aspx>.
- ⁴¹ Although beyond the scope of this paper, it is important to note that during the latter years of the Japanese occupation Christian religious activity was highly censored and controlled.
- ⁴² "Taehan Sŏngsŏ Konghoe Yŏksa," accessed March 21, 2012, <http://www.bskorea.or.kr/bskorea/history/bib100/bibtrans05.aspx>.
- ⁴³ "Taehan Sŏngsŏ Konghoe Yŏksa," accessed March 21, 2012, <http://www.bskorea.or.kr/bskorea/history/bib100/bibtrans05.aspx>.

⁴⁴ *Minjung Essence Korean-Korean Dictionary*, s.v. “리.”

⁴⁵ Unless otherwise indicated by the explicit use of the abbreviations WH and STR for the Westcott-Hort and Stephenus Receptus Greek manuscripts respectively, the reader can assume that all Greek renderings and passages given are the same in both examined Greek versions.

⁴⁶ Liddell & Scott, *A Lexicon*, s.v. “μίλιον.”

⁴⁷ Liddell & Scott, *A Lexicon*, s.v. “λίτρα.”

⁴⁸ *Minjung Essence K-K*, s.v. “근.”

⁴⁹ While all efforts are made to give the reader relative values of the monies mentioned here, ancient money is notoriously difficult to place numeric values on. Value of money often changed by region or even with the changing of leadership in the government. Furthermore, due to the fact that money value often was based on weight of the metal used, with the changing of weight standards through time, money values also fluctuated. Even after consulting with several numismatic texts, specific values of some the monetary units discussed herein could not be well determined.

⁵⁰ Liddell & Scott, *A Lexicon*, s.v. “κοδράντης.” This would be one-quarter of the Roman *as*.

⁵¹ *Minjung Essence Korean-English Dictionary*, s.v. “푼.”

⁵² Mark 12:42, (KJV).

⁵³ The *lepton* is one-eighth of a Roman *as*; as is indicated in note 47, the *kodrantés* or *quadrans* is one-fourth of an *as*. See Frederic W. Madden, *History of Jewish Coinage and of Money in the Old and New Testament*, ed. Harry M. Orlinsky (New York: Ktav Publishing House, Inc., 1967), 302.

⁵⁴ See Madden, *History of Jewish Coinage*, 302. Thus the *assarion* is one-half of the *as*, the *kodrantés* one-quarter, and the *lepton* one-eighth.

⁵⁵ Note here that although the romanization of the Greek and Korean appears the same, the pronunciation of the words in their respective languages differs.

⁵⁶ See George C. Williamson, *The Money of the Bible* (London: The Religious Tract Society, 1894), 69-70. As Williamson points out here, the translation of a *dēnariōn* as a penny implies that the coin was made of copper. This is in fact not the case, however, as the coin was in fact cast from silver.

⁵⁷ According to Liddell and Scott, the *drachmé* was worth slightly more than the *dēnariōn*. See Liddell & Scott, *A Lexicon*, s.v. “δηνάριον.”

⁵⁸ The KJV translates this as “[a] piece of silver”.

⁵⁹ Hence the KJV translation of the Greek *μνᾶ* (*mna*) is that of “pound.” Note that *μνᾶ* is often rendered as *mina*.

⁶⁰ Liddell & Scott, *A Lexicon*, s.v. “τάλαντον.”

⁶¹ Most names familiar to English readers of the NT in the KJV are in fact names substituted for the original name in Greek and are not direct transliterations. The name of John is given as *Iōannēs* (Ἰωάννης) in the Greek and the name of Matthew is given as *Matthaios* (Μαθθαῖος) in the original Greek for example. There are select names such as Simon and Thomas in the KJV that are direct transliterations of their Greek equivalents: *Simōn* (Σίμων) and *Thōmas* (Θωμᾶς) respectively.

⁶² As the romanization of the Korean is only an approximation of the true pronunciation of these names as written in Hangŭl, names given here may appear to English readers as less in keeping with the original Greek than the transliteration into Korean actually is. Consultation with the original Hangŭl is to be given preference for readers who can read such. Furthermore, throughout this section, occurrences of the Korean and English appearing the same, but differing in actuality, surfaces several times.

⁶³ John 1:42 (KJV).

⁶⁴ John 1:43 (Young’s Literal Translation, 1862).

⁶⁵ Liddell & Scott, *A Lexicon*, s.v. “πέτρος.”

⁶⁶ Michael Sokoloff, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Geonic Periods*, (Jerusalem: Graphit Press Ltd., 2002), s.v. “כִּפְאָ,” 577.

⁶⁷ Natives of Lycaonia, a large region in the interior of Asia Minor, north of Mount Taurus.

⁶⁸ Acts 14:11 (KJV). The original Greek specifically records as well that the Lycaonians were speaking in their own tongue, leading the reader to suppose that this language was distinct from Greek.

⁶⁹ See Hortado, “The King James Bible and Biblical Scholarship,” 480; see also Croft, “The Emergence,” 244.

⁷⁰ Liddell & Scott, *A Lexicon*, s.v. “ἄρτος.”

⁷¹ See for example Matthew 26:26 and Matthew 14:17 for forms of each of these.

⁷² This estimate is unofficial and is based on the authors own examinations of the NT. See Matthew 14:17; 15:2,26,33,34; 16:5,7-12; 26:26; Mark 6:38, 43, 8:4-6, 14:22; Luke 9:16; 11:5; John 6:23; 13:25. Such a translation is also found throughout the OT.

⁷³ Sö, "The Translation," 48-49.

⁷⁴ Matthew 16:13 (KJV).

⁷⁵ Matthew 16:14 (KJV).

⁷⁶ Matthew 16:15 (KJV).

⁷⁷ Matthew 16:16 (KJV), emphasis added.

⁷⁸ Liddell & Scott, *A Lexicon*, s.v. "χαίρο."

⁷⁹ See Gall, *Bible Student's English-Greek Concordance*, s.v. "rejoice"; See also Morrison, *Analytical Concordance to the Revised Standard Version*, s.v. "chairō."

⁸⁰ As discussed in the Review of Literature.

⁸¹ Matthew 13:54 (KJV).

⁸² Matthew 13:57 (KJV), emphasis added.

⁸³ Liddell & Scott, *A Lexicon*, s.v. "σκανδαλίζω."

⁸⁴ *Minjung Essence Korean-English Dictionary*, s.v. "배척하다."

⁸⁵ *Minjung Essence Korean-English Dictionary*, s.v. "실족하다."

⁸⁶ Matthew 14:21 (KJV).

⁸⁷ Matthew 15:38 (KJV).

⁸⁸ See Matthew 14:19 (KJV)

⁸⁹ See Matthew 15:36 (KJV)

⁹⁰ *Minjung Essence Korean-English Dictionary*, s.v. "축사하다."

⁹¹ Liddell and Scott, *A Lexicon*, s.v. "εὐλογέω."

⁹² Liddell and Scott, *A Lexicon*, s.v. "εὐχαριστέω."

⁹³ Gall, *Bible Student's English-Greek Concordance*, s.v. "eucharisteó" (glossary); Morrison, *Analytical Concordance to the Revised Standard Version*, s.v. "eucharisteó."

⁹⁴ According to both concordances, this Greek word is translated as "scripture" almost exclusively in both English editions (KJV and RSV) examined. See Gall, *Bible Student's English-Greek Concordance*, s.v. "scripture"; Morrison, *Analytical Concordance to the Revised Standard Version*, s.v. "graphe."

⁹⁵ See *Minjung Essence Korean-English Dictionary*, s.v. "성경."

⁹⁶ In an unofficial count by the author, this translation is found approximately 50 times in the NT.

⁹⁷ See *Minjung Essence Korean-English Dictionary*, s.v. "동생."

⁹⁸ Liddell & Scott, *A Lexicon*, s.v. "ἀδελφός." See the discussion of the use of the plural form given here.

⁹⁹ *Minjung Essence Korean-English Dictionary*, s.v. "누이."

¹⁰⁰ See for example the Tischendorf 8th Ed. (1872) and the Byzantine/Majority Text (2000).

¹⁰¹ See Liddell & Scott, s.v. "ἀδελφή."

¹⁰² Mark 8:31 (KJV).

¹⁰³ Mark 8:33 (KJV).

¹⁰⁴ Liddell & Scott, *A Lexicon*, s.v. "φρονέω."

¹⁰⁵ *Minjung Essence Korean-English Dictionary*, s.v. "생각하다."

¹⁰⁶ Liddell & Scott, *A Lexicon*, s.v. "μάγος."

¹⁰⁷ *Minjung Essence Korean-English Dictionary*, s.v. "박사."

¹⁰⁸ This definition is in keeping with the Chinese characters associated with this Sino-Korean word. *Pak* (박, 博) means "extensive" (See the *New Ace Chinese Character Dictionary* (Kümsöng Publishers, n.d.), s.v. 博) and *sa* (사, 士) means "scholar" (Ibid., s.v. 士). Thus a *paksa* is quite literally an extensive scholar.

¹⁰⁹ Thus we consider neither translation to be superior. The one follows the primary Greek texts, but the other follows numerous contemporary translations into English and Spanish. Such an instance is examined in the passage examined next as well, where comparison is made with several other English translations and a French translation.

¹¹⁰ Matthew 26:49 (KJV).

¹¹¹ Matthew 26:50 (KJV).

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- ¹¹² Matthew 26:50 (NIV).
¹¹³ Matthew 26:50 (REB).
¹¹⁴ Matthew 26:50 (ESV).
¹¹⁵ Mateo 26:50 (La Biblia de las Américas).
¹¹⁶ *Minjung Essence Korean-English Dictionary*, s.v. “인자,” capitalization in original.
¹¹⁷ *New Ace Chinese Character Dictionary*, s.v. 人.
¹¹⁸ *New Ace Chinese Character Dictionary*, s.v. 子.
¹¹⁹ See Liddell & Scott, s.v. “εἰμί.”
¹²⁰ See Seyoon Kim, “*The Son of Man*” as the Son of God (Tübingen, Germany: J.C.B. Mohr, 1983), 7.
¹²¹ See Mogens Müller, *The Expression ‘Son of Man’ and the Development of Christology: A History of Interpretation* (London: Equinox Publishing Ltd., 2008), 9.
¹²² Müller, *The Expression ‘Son of Man,’* 5.
¹²³ Mark 13:29 (ISV).
¹²⁴ Mark 13:29 (ESV), emphasis added.
¹²⁵ Mark 13:29 (NASB), emphasis added; capitalization in original.
¹²⁶ Marc 13:29 (Ostervald 1744 Revision), capitalization in original.
¹²⁷ See E. H. Merrill, *An Historical Survey of the Old Testament* (Nutley, NJ: The Craig Press, 1966), 2-3.
¹²⁸ Mark 7:21 (KJV)
¹²⁹ Such an omission of an entire verse occurs approximately 10 times, as unofficially counted by the author.
¹³⁰ Matthew 9:30 (KJV).
¹³¹ Liddell & Scott, *A Lexicon*, s.v. “εὐδοκία.” See also Gall, *Bible Student’s English-Greek Concordance*, s.v. “eudokia” (glossary); Morrison, *Analytical Concordance to the Revised Standard Version*, s.v. “eudokia.”
¹³² Those epistles attributed to Paul.
¹³³ Namely the Epistle of James; the First and Second Epistles of Peter; the First, Second, and Third Epistles of John; and the Epistle of Jude.

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Journal Requirements: *Korean Studies*

These are the requirements, copied directly off of their website.

Length. Article manuscripts, including notes and references, should be no more than approximately thirty-five pages in length and generally no shorter than twenty pages. Mine is over 30. A bit..... long, but legal.

Typing. Manuscripts must be double-spaced throughout, prepared with Times or New Times Roman 12-point font and one-inch margins for all components, including extracts, notes, and references. Tables and illustrations should be prepared separately (Meaning submit them as a separate file when submitting online. *KS* puts its figures directly in the articles, not in an appendix). Any necessary explanations or credits should appear in the illustration legends or as notes to the table. Notes to tables and illustrations should not be included in the numbering of the end notes to the text.

Transliteration. For the romanization of Korean, use the McCune-Reischauer system. For Chinese, use Pinyin; for Japanese, use Hepburn. Specialized articles in linguistics may alternatively use the Yale romanization system. I have transliterated the Greek in keeping with methods for ancient Greek.

End Notes. Notes should be minimized to the extent possible and should appear at the end of the text, formatted as regular text rather than as embedded footnotes/endnotes. (True, but many articles in the journal have a list of endnotes that goes on for pages and pages).

Style. *Korean Studies* follows the *Chicago Manual of Style* (16th edition). I have done so.

Title Page. Include title of manuscript, name, and institutional affiliation of each author, address for correspondence, and date of submission. The first page of the manuscript should not include the author's name and should instead show only the title of the paper. Also, to ensure anonymity, the name of the author should not appear in the headers or footers of the manuscript. (Note: I put my name on the title page so that there is no confusion as to who in Korean 495 wrote the paper [as if there could be]. I obviously could just remove my name in the event that I submit for publication.)

Abstract. Include an abstract of approximately one hundred words at the beginning of the text.

Korean Studies has no standard style for presenting original renderings of foreign words, although the most commonly used style is to do as I have done and include the original text in parentheses, preceded by a romanization or transliteration, as the case dictates. Although some authors do not include the original language text, where I am placing emphasis on what exactly was being said, using the words not just as words, but as specific items of meaning, the original text is often included as well, for it is significant to what is being discussed. There are occasions where I feel that the romanization of the Korean alone suffices for what is being discussed; in these cases I omit the original text in *Hangŭl*. This occurs mainly when the Korean text is not being directly quoted, or when the Korean rendering is insignificant to what is being discussed. Also, I have italicized all Greek transliterations. Although this is not the usual form of presentation for Greek in journals article, with authors usually giving direct Greek text, since they assume the reader reads Greek, I have included the transliteration for those not trained in reading parsings of classical Greek. The same approach was used for all renderings in Aramaic; most journals would only give original text, but I include a transliteration as well. Although CMS suggests not placing reference to endnotes in the middle of sentences, *Korean Studies* does so, so I have taken the liberty of doing so as well. Also note that while "The Bible" is capitalized, the word "biblical" is not, the one being proper, the other not. I also have attempted to avoid using word specific to the LDS Church, or words that have a variety of meanings outside of that body (for example, words such as "Apostle," "exaltation," or "the scriptures.")