

There is one other thing. As already noted, this festival is known by many names. A formal literal translation will of course retain these different names for the festival. But a meaningful translation, especially a common language one, will try to use only one name for the festival. This will make clear to the reader that it is the same festival being talked about, and not different festivals. An examination of four verses will illustrate this point.

Exodus 23.16

RSV: "You shall keep the feast of ingathering at the end of the year, when you gather in from the field the fruit of your labor."

GNB: "Celebrate the Festival of Shelters in the autumn, when you gather the fruit from your vineyards and orchards."

2 Chronicles 8.13

RSV: feast of tabernacles

GNB: Festival of Shelters

Lev 23.33

RSV: feast of booths

GNB: Festival of Shelters

1 Kings 8.2

RSV: the feast

GNB: Festival of Shelters

In the RSV, this festival is referred to by four different names in these four verses, and the reader will find it difficult to identify the four as one festival. But the reader does not have any problem with the GNB, because all four references are now identified as referring to one festival, namely the Festival of Shelters. Some people may object that the variety and richness of the Biblical record is sacrificed through this procedure. But the important thing is the understanding of the readers, and a translation is always judged by whether the readers understand it properly or not. Besides, the variations can be placed in footnotes or included in the explanation which is put in the word list, if there is any concern about it.

JILL SMITH AND HAROLD FEHDERAU

TRANSLATING *CHRIST* AND *MESSIAH* IN THE NEW TESTAMENT

Miss Jill Smith is a UBS Translations Adviser working from Nairobi, Kenya.

Dr. Harold Fehderau is the UBS Regional Translational Coordinator for the Americas, based in Canada.

Bible translators with proper training know that words in one language cannot always be translated by the same words in another language. The translation of each word depends on its meaning in the sentence or paragraph in which it is used. Good translators train themselves to study the meaning of words and to find the words in their own language which give the meanings closest to those of the original words or ideas in each case.

One word that translators often do not handle properly is the name "Christ". The names comes from the Greek *Christos* and many older translations simply write "Christ" every time *Christos* occurs in a Greek text. However, it is

important to know that *Christos* is used in two different ways in Greek, and should be treated as two different expressions in new translations.

In many passages *Christos* appears as another personal name for Jesus. In these passages the name can be transferred letter by letter following the Greek (transliterated), or its form may be changed slightly so that it can be pronounced easily in the translator's language. For example, in the Kikongo language of Zaire, *Klisto* is an easy form of the name to write and pronounce. Each language has its own rules to follow in changing such borrowed names into an appropriate and convenient form.

In other passages the Greek word *Christos* is used as a title of Jesus showing his function or work. The word *Christos* means "the anointed one" or "the chosen one" in Greek, and it is a translation of the Hebrew word *Messiah*.

This article is written to help translators to recognize where these different meanings of the word "Christ" occur.

Translating "Christ" in its meaning of "anointed one"

In some areas of the world the word "Messiah" is understood without any difficulty by Christians and non-Christians alike. The word has become part of the language and people know that it refers to the person that God had chosen to be the future King of the Jews. The word is sometimes written in a slightly different way so that it can be pronounced easily in the language, but the form "Messiah" is easily recognized. Some languages in Africa spell it *Mesia*, or *Mesiya*.

But there are many other areas of the world where people do not know what "Messiah" means, and if it is used in a Bible translation it becomes a foreign word that carries little or no meaning for the people who are reading and hearing the Scriptures. A good translation avoids words that have no meaning. If the word "Messiah" has no meaning as it stands, it should be possible to find a short phrase to describe what the Messiah's work is, and this can become a good term to translate "Messiah".

The Old Testament shows the Messiah as a person who is going to put an end to sin and war. People believed that when he came, everyone would begin to obey God's law. The Messiah that the New Testament talks about is the same one mentioned in the Old Testament. Jesus said that he himself is the Messiah. In Luke 4.18-21 Jesus reads a portion from the Book of Isaiah which talks about the coming Messiah. When he finishes reading the passage he says about himself, "This passage of scripture has come true today, as you heard it being read." The disciples of Jesus also recognized him as the Messiah promised by God; in Acts 4.27 they acknowledged Jesus as the Messiah, or God's Anointed One. There are a number of passages in the New Testament where *Christos* is used like "Messiah", meaning "anointed one", and in the same passage other words occur that describe who this Christ, or Messiah, is. In the verses given below (quoted from the *Revised Standard Version*) the Greek word *Christos* is used, and many translations have simply used the word "Christ". But the meaning in each of these verses in "Messiah", the anointed one; and the fact that in these places the Greek includes a short description, or qualifier, shows clearly that *Christos* is more than just a personal name.

Matthew 16.16	— “You are the Christ, the Son of the living God”.
Matthew 26.63	— “tell us if you are the Christ, the Son of God”.
Mark 15.32	— “Let the Christ, the King of Israel, come down from the cross”.
Luke 23.2	— “saying that he himself is Christ a king”.
John 4.25	— “I know that Messiah is coming (he who is called Christ)”.
John 20.31	— “that you may believe that Jesus is the Christ, the Son of God”.
Acts 3.20	— “the Christ appointed for you, Jesus”.

From these passages, it is easy to see who the Christ/Messiah is. He is recognized as being the Son of God, the King of Israel, the Saviour, the One chosen by God. In John 1.41, also, “Messiah” is explained as meaning “Christ”, which means “the anointed one”, or “the chosen one”. It is also clear that the one who chooses and anoints the Messiah is God himself. All of these possibilities, therefore, help us to choose an accurate and meaningful expression in situations where a direct form of “Messiah” cannot be used easily in a language, or where “Christ” is used but needs some additional clarification or emphasis.

Following are some of the descriptive phrases which have been used in translations in Africa as meaningful expressions to translate (or qualify) *Christos* in its meaning of “Messiah”:

The Anointed One	The King chosen by God
God’s Anointed One	The King sent by God
The One anointed by God	The anointed Saviour
The King anointed by God	The Saviour anointed by God

Any of these terms would be considered acceptable. It may be found, however, that such a phrase may have to be changed a little in some places to fit the structure of the context. Also the full expression may be too long for every context where it may be needed. Translations consultants of the United Bible Societies are ready to help translators find solutions for individual contexts.

In many cases, even a good translation (or qualifier) of the word “Messiah” will still not carry all the meaning needed to give a full understanding of the idea. It is often useful to have a word list (glossary) at the end of the Bible or New Testament to explain more fully such words as “Messiah”. In such a note, much of the background and history can be explained and clarified very helpfully for those who might not have access to such information otherwise.

Several lists of references are given below to assist the translator to identify the different applications of the name *Christos* in Greek.

Passages in which the personal name “Christ” occurs.

The name “Christ” should remain in the translation of each passage. Passages marked (x) are discussed at the end of this list.

Matthew	1.1
Mark	9.41 (x)
Luke	2.11
John	1.41 (second occurrence)
Romans	5.6, 5.8, 6.4, 6.8, 6.9, 7.4, 8.9, 8.10, 8.17, 8.35, 9.1, 9.3, 9.5, 10.4, 10.6, 10.7, 10.17, 12.5, 14.9, 14.15, 14.18, 15.3, 15.7, 15.8, 15.18, 15.19, 15.20, 15.29, 16.5, 16.9, 16.10, 16.16
1 Corinthians	1.6, 1.12, 1.13, 1.17 (twice), 1.23, 1.24, 2.16, 3.1, 3.23 (twice), 4.1, 4.10 (twice), 4.15, 4.17, 5.7, 6.15 (twice), 7.22, 8.11, 8.12, 9.12, 9.21, 10.4, 10.16 (twice), 11.1, 11.3 (twice), 12.12, 12.27, 15.3, 15.12, 15.13, 15.14, 15.15, 15.16, 15.17, 15.18, 15.19, 15.20, 15.22, 15.23 (twice)

2 Corinthians	1.5 (twice), 1.21, 2.10, 2.12, 2.14, 2.15, 2.17, 3.3, 3.4, 3.14, 4.4, 4.6, 5.10, 5.14, 5.16, 5.17, 5.18, 5.19, 5.20 (twice), 6.15, 8.23, 9.13, 10.1, 10.5, 10.7 (twice), 10.14, 11.2, 11.3, 11.10, 11.13, 11.23, 12.2, 12.9, 12.10, 12.19, 13.3
Galatians	1.6, 1.7, 1.10, 1.22 (x), 2.16, 2.17 (twice), 2.19 (in verse 20 in RSV), 2.20, 2.21, 3.13, 3.16, 3.24, 3.27 (twice), 3.29, 4.19, 5.1, 5.4, 6.2, 6.12
Ephesians	1.9, 1.12, 1.20, 2.5, 2.12, 2.13, 3.4, 3.8, 3.17, 3.19, 4.7, 4.12, 4.13, 4.15, 4.20, 4.32, 5.2, 5.5, 5.14, 5.21, 5.23, 5.24, 5.25, 5.29, 5.32, 6.5, 6.6
Philippians	1.10, 1.13, 1.15, 1.17, 1.18, 1.20, 1.21, 1.23, 1.27, 1.29, 2.1, 2.16, 2.30, 3.7, 3.8, 3.9, 3.18
Colossians	1.2, 1.7, 1.24, 1.27, 1.28, 2.2, 2.5, 2.8, 2.11, 2.17, 2.20, 3.1 (twice), 3.3, 3.4, 3.11, 3.15, 3.16, 4.3
1 Thessalonians	2.7 (in verse 6 in RSV), 3.2, 4.16
2 Thessalonians	3.5
1 Timothy	5.11
Philemon	6, 8, 20
Hebrews	3.6, 3.14, 5.5, 6.1 (x), 9.11, 9.14, 9.24, 9.28, 10.5, 10.12
1 Peter	1.11 (twice), 1.19, 2.21, 3.15, 3.16, 3.18, 4.1, 4.13, 4.14, 5.1, 5.10, 5.14
2 John	9
Revelation	20.4, 20.6

A few of the above references need some additional explanation:

Mark 9.21 “whoever gives you a cup of water to drink because you bear the name of Christ”. Jesus Christ himself is speaking these words, about himself. Some translations, in languages where it is not possible for a person to talk about himself in the third person, will need to say: “anyone who gives you a drink of water because you belong to me . . .”. Others may want to give a more complete form: “anyone who gives you a drink of water because you belong to me, Christ . . .”.

Galatians 1.22 “churches of Christ in Judea” can also be rendered as “the Christian churches in Judea”. However, this may need extra care if the expression for “churches” already contains a reference to Christ, or God, and the whole sentence will need to be structured so as to combine all necessary details in the clearest way possible.

Hebrews 6.1 “let us leave the elementary doctrines of Christ”. In this passage, the doctrines of Christ do not mean the doctrines that belong to Christ, or that we have received from Christ (at least not in a literal sense). Bible scholars tell us that the expression means doctrines (or lessons) concerning the Christian message.

There are also many places in the New Testament where the expression “in Christ” occurs. This is a difficult expression to handle in translation. There are different possibilities of translation, depending on the context in which it occurs. Another article would be needed to explain the meanings in the various passages. A careful check of how the translation is handed in the *Good News Bible* and in the popular translations in French and Spanish will help translators to decide what to do, as these are good model translations.

The name “Christ” also occurs many times in combination with the name “Jesus”. The first list below gives the combination **Jesus Christ**, the second **Christ Jesus**. The third list gives places which have **the Lord Jesus Christ**.

Jesus Christ

Matthew	1.1, 1.18
Mark	1.1
John	1.17, 17.3
Acts	2.38, 3.6, 4.10, 8.12, 9.34, 10.48, 16.18

Romans	1.1, 1.4, 1.6, 1.8, 3.22, 5.15, 5.17, 5.21, 7.25, 16.25, 16.27
1 Corinthians	1.9, 2.2, 3.11, 8.6
2 Corinthians	1.19, 4.5, 13.5
Galatians	1.1, 1.12, 2.16, 3.1, 3.22
Ephesians	1.5
Philippians	1.6, 1.11, 1.19, 2.11, 2.21
1 Timothy	1.16
2 Timothy	2.8
Titus	1.1, 2.13, 3.6
Hebrews	10.10, 13.8, 13.21
1 Peter	1.1, 1.2, 1.3, 1.7, 2.5, 3.21, 4.11
2 Peter	1.1, 1.11, 2.20, 3.18
1 John	1.3, 2.1, 3.23, 4.2, 5.6, 5.20
2 John	3, 7
Jude	1 (twice), 4, 25
Revelation	1.1, 1.2, 1.5
Christ Jesus	
Acts	24.24
Romans	2.16, 3.24, 6.3, 6.11, 6.23, 8.2, 8.11, 8.34, 8.39, 15.5, 15.16, 15.17, 16.3
1 Corinthians	1.1, 1.2, 1.4, 1.30, 4.15, 15.31, 16.24
2 Corinthians	1.1
Galatians	2.4, 2.16, 3.14, 3.26, 3.28, 4.14, 5.6, 5.24
Ephesians	1.1 (twice), 2.6, 2.7, 2.10, 2.13, 2.20, 3.1, 3.6, 3.11, 3.21
Philippians	1.1 (twice), 1.8, 1.26, 2.5, 3.3, 3.8, 3.12, 3.14, 4.7, 4.19, 4.21
Colossians	1.1, 1.4, 2.6, 4.12
1 Thessalonians	2.14, 5.18
1 Timothy	1.1 (twice), 1.2, 1.12, 1.14, 1.15, 2.5, 3.13, 4.6, 5.21, 6.13
2 Timothy	1.1 (twice), 1.2, 1.9, 1.10, 1.13, 2.1, 2.3, 2.10, 3.12, 3.15, 4.1
Titus	1.4
Philemon	1, 9, 23

The Lord Jesus Christ

Acts	11.17, 15.26, 20.21, 28.31
Romans	1.7, 5.1, 5.11, 13.14, 15.6, 15.30, 16.20, (16.24)
1 Corinthians	1.2, 1.3, 1.7, 1.8, 1.10, 6.11, 15.57
2 Corinthians	1.2, 1.3, 8.9, 13.14
Galatians	1.3, 6.14, 6.18
Ephesians	1.2, 1.3, 1.17, 5.20, 6.23, 6.24
Philippians	1.2, 3.20, 4.23
Colossians	1.3
1 Thessalonians	1.1, 1.3, 5.9, 5.23, 5.28
2 Thessalonians	1.1, 1.2, 1.12, 2.1, 2.14, 2.16, 3.6, 3.12, 3.18
1 Timothy	6.3, 6.14
Philemon	3, 25
James	1.1, 2.1
1 Peter	1.3
2 Peter	1.8, 1.14, 1.16
Jude	17, 21

It needs to be pointed out here that in some languages it will not be possible to maintain the distinction between the two word orders **Jesus Christ** and **Christ Jesus**. In such cases the normal order for that particular language should be used. Note that in the popular French translation (Français Courant) the order **Jesus Christ** has been maintained throughout for both forms. This order has been firmly established in French by the Second translation which also uses only the word order **Jesus Christ**.

Two additional references need to be mentioned at this point, in which the

wording is “the Lord Christ”, found in Romans 16.18 and Colossians 3.24. In some languages this order of words will not sound normal. The translator may therefore want to follow the suggestion of the *Good News Bible* by translating as “Christ our Lord”.

Additional related words

Christian. The word “Christian” occurs for the first time in Acts 11.26. It also occurs in Acts 26.28 and 1 Peter 4.16. Many areas have developed names for “Christian” based on the way they write the word for “Christ”, for example, *Bakristo*. Another possibility is to use the expression “people of Christ”, for example *bantu ba Kristo*.

False Christs. In Matthew 24.24 and Mark 13.22 it says that “false Christs will arise”. Care is needed in translating this expression. In some languages an expanded expression will be needed such as “those pretending to be Christ”. In these passages “Christ” can also be translated as “Messiah”. In this case the expression would mean “those pretending to be Messiah”. Another possibility is “those claiming falsely to be the Messiah”.

Anti-Christ. There are three passages that mention the word-“anti-Christ”, 1 John 2.18, 1 John 4.3, and 2 John 7. Rather than writing this word letter by letter from the Greek form (for example, *anti-kristo*) translators are advised to simply translate it with the expression such as “the enemy of Christ”, or “the opposer of Christ”.

Passages where “Christ” means “Messiah” or “the anointed one”

There are two passages in which the Hebrew word *Messiah* has been used in the Greek text (and explained with the Greek word *Christ*): John 1.41 and 4.25. Even in these places, a descriptive phrase like those discussed earlier in this article may still be needed to clarify the meaning. In all the other passages listed below, it is possible (although not obligatory) to translate “Christ” with the word “Messiah” alone. However, there are other options that may be more easily understood and therefore preferable in some languages. The options are given here: (1) the word *Christos* replaced by a descriptive expression (for example, “the anointed Saviour”); (2) the word “Messiah” appearing together with a descriptive expression as qualifier (for example, “Messiah, the anointed Saviour”); (3) the word “Christ” appearing together with a descriptive expression as qualifier (for example, “Christ, the anointed Saviour”).

Matthew	1.16, 1.17, 2.4, 11.2, 16.16, 16.20, 22.42, 23.10, 24.5, 24.23, 24.24, 26.63, 26.68, 27.17, 27.22
Mark	8.29, 12.35, 12.37, 13.21, 13.22, 14.61, 15.32
Luke	2.26, 3.15, 4.41, 9.20, 20.41, 22.67, 23.2, 23.35, 23.39, 24.26, 24.46
John	1.20, 1.25, 3.28, 4.29, 7.26, 7.27, 7.31, 7.41, 7.42, 9.22, 10.24, 11.27, 12.34, 20.31
Acts	2.31, 2.36, 3.18, 3.20, 4.26, 5.42, 8.5, 9.22, 17.3 (twice), 18.5, 18.28, 26.23
Hebrews	11.26
1 John	2.22, 5.1
Revelation	11.15, 12.10

How to use the lists in this article

We give the following advice on how to go about translating the words **Christ** and **Messiah**, and other related words, in your own language:

1. Read this article and become thoroughly familiar with the variety of problems involved.
2. Make the translation in your language without systematic reference to these lists. Take care of the translation problem in connection with each context as it occurs. If you follow a base version, such as the *Revised Standard Version*, and a model text, such as the *Good News Bible*, in the course of your work, these versions will show you where careful study and consideration are necessary. The *Revised Standard Version* shows you what the Greek word is, and the *Good News Bible* shows you what the meaning is. We advise you, especially where you have real difficulties in your own language, to be guided by the wording in the *Good News Bible*, and to be ready to translate or expand your text with a descriptive phrase wherever this will give a clearer sense than can be understood from "Christ" or "Messiah" only.
3. When you have completed the New Testament, or an individual book, go through the following lists and check whether you have handled each passage adequately. A complete list of the passages containing the word *Christos* in Greek is given below. If you continue to have problems with specific contexts, ask your translations consultant for further advice.

Reference list for *Christos* in biblical order

The meaning of **Christ** in each context is identified following the discussion of this article: C = Christ (name); M = Messiah; JC = Jesus Christ; CJ = Christ Jesus; LJC = Lord Jesus Christ; M/C = either Christ (name) or Messiah is possible; () = verses omitted in some versions; (x) = the use of the words Christ/Christian may need special treatment in these contexts.

Matthew		Luke		10.24	M	20.21	LJC	7.25	JC
1.1	JC	2.11	C	11.27	M	24.24	CJ	8.1	CJ
1.16	M	2.26	M	12.34	M	26.23	M	8.2	CJ
1.17	M	3.15	M	17.3	JC	28.31	LJC	8.9	C
1.18	JC	4.41	M	20.31	M			8.10	C
2.4	M	9.20	M			Romans		8.11	CJ
11.2	M/C	20.41	M	Acts		1.1	JC	8.17	C
16.16	M	22.67	M	2.31	M	1.4	JC	8.34	CJ
22.42	M	23.2	M	2.36	M	1.6	JC	8.35	C
23.10	M	23.35	M	2.38	JC	1.7	LJC	8.39	CJ
24.5	M	23.39	M	3.6	JC	1.8	JC	9.1	C
24.23	M	24.26	M	3.18	M	2.16	CJ	9.3	C
24.24	M/C	24.46	M	3.20	M	3.22	JC	9.5	C
26.63	M	John		4.10	JC	3.24	CJ	10.4	C
26.68	M	1.17	JC	4.26	M	5.1	LJC	10.6	C
27.17	M/C	1.20	M	5.42	M	5.6	C	10.7	C
27.22	M/C	1.25	M	8.5	M	5.8	C	10.17	C
		1.41a	M	8.12	JC	5.11	LJC	12.5	C
Mark		1.41b	C	9.22	M	5.15	JC	13.14	LJC
1.1	JC	3.28	M	9.34	JC	5.17	JC	14.9	C
8.29	M	4.25	M	10.48	JC	5.21	JC	14.15	C
9.41	C(x)	4.29	M/C	11.17	LJC	6.3	CJ	14.18	C
12.35	M	7.26	M	15.26	LJC	6.4	C	15.3	C
12.37	M	7.27	M	16.18	JC	6.8	C	15.5	CJ
13.21	M	7.31	M	17.3a	M	6.9	C	15.6	LJC
13.22	M/C	7.41	M	17.3b	M	6.11	CJ	15.7	C
14.61	M	7.42	M	18.5	M	6.23	CJ	15.8	C
15.32	M	9.22	M	18.28	M	7.4	C	15.16	CJ

15.17	CJ	10.16a	C	10.14	C	1.5	JC	1.27	C
15.18	C	10.16b	C	11.2	C	1.9	C	1.29	C
15.19	C	11.1	C	11.3	C	1.12	C	2.1	C
15.20	C	11.3a	C	11.10	C	1.17	LJC	2.5	CJ
15.29	C	11.3b	C	11.13	C	1.20	C	2.11	JC
15.30	LJC	12.12	C	11.23	C	2.5	C	2.16	C
16.3	CJ	12.27	C	12.2	C	2.6	CJ	2.21	JC
16.5	C	15.3	C	12.9	C	2.7	CJ	2.30	C
16.9	C	15.12	C	12.10	C	2.10	CJ	3.3	CJ
16.10	C	15.13	C	12.19	C	2.12	C	3.7	C
16.16	C	15.14	C	13.3	C	2.13a	CJ	3.8a	CJ
16.18	LC	15.15	C	13.5	JC	2.13b	C	3.8b	C
16.20	LJC	15.16	C	13.14	LJC	2.20	CJ	3.9	C
(16.24)	LJC	15.17	C	Galatians		3.1	CJ	3.12	CJ
16.25	JC	15.18	C	1.1	JC	3.4	C	3.14	CJ
16.27	JC	15.19	C	1.3	LJC	3.6	CJ	3.18	C
		15.20	C	1.6	C	3.8	C	3.20	LJC
1 Corinthians		15.22	C	1.7	C	3.11	CJ	4.7	CJ
1.1	CJ	15.23a	C	1.10	C	3.17	C	4.19	CJ
1.2a	CJ	15.23b	C	1.12	JC	3.19	C	4.21	CJ
1.2b	LJC	15.31	CJ	1.22	C (x)	3.21	CJ	4.23	LJC
1.3	LJC	15.57	LJC	2.4	CJ	4.7	C	Colossians	
1.4	CJ	16.24	CJ	2.16a	JC	4.12	C	1.1	CJ
1.6	C	2 Corinthians		2.16b	CJ	4.13	C	1.2	C
1.7	LJC	1.1	CJ	2.16c	C	4.15	C	1.3	LJC
1.8	LJC	1.2	LJC	2.17a	C	4.20	C	1.4	CJ
1.9	JC	1.3	LJC	2.17b	C	4.32	C	1.7	C
1.10	LJC	1.5a	C	2.20a	C	5.2	C	1.24	C
1.12	C	1.5b	C	2.20b	C	5.5	C	1.27	C
1.13	C	1.19	JC	2.21	C	5.14	C	1.28	C
1.17a	C	1.21	C	3.1	JC	5.20	LJC	2.2	C
1.17b	C	2.10	C	3.13	C	5.21	C	2.5	C
1.23	C	2.12	C	3.14	CJ	5.23	C	2.6	CJ
1.24	C	2.14	C	3.16	C	5.24	C	2.8	C
1.30	CJ	2.15	C	3.22	JC	5.25	C	2.11	C
2.2	JC	2.17	C	3.24	C	5.29	C	2.17	C
2.16	C	3.3	C	3.26	CJ	5.32	C	2.20	C
3.1	C	3.4	C	3.27a	C	6.5	C	3.1a	C
3.11	JC	3.14	C	3.27c	C	6.6	C	3.1b	C
3.23a	C	1.21	C	3.28	CJ	6.23	LJC	3.3	C
3.23b	C	4.5	JC	3.29	C	6.24	LJC	3.4	C
4.1	C	4.6	C	4.14	CJ	Philippians		3.11	C
4.10a	C	5.10	C	4.19	C	1.1a	CJ	3.15	C
4.10b	C	5.14	C	5.1	C	1.1b	CJ	3.16	C
4.15a	C	5.16	C	5.2	C	1.2	LJC	3.24	LC
4.15b	CJ	5.17	C	5.4	C	1.6	JC	4.3	C
4.17	C	5.18	C	5.6	CJ	1.8	CJ	4.12	CJ
5.7	C	5.19	C	5.24	CJ	1.10	C	1 Thessalonians	
6.11	LJC	5.20a	C	6.2	C	1.11	JC	1.1	LJC
6.15a	C	5.20b	C	6.12	C	1.13	C	1.3	LJC
6.15b	C	6.15	C	6.14	LJC	1.15	C	2.7	C
7.22	C	8.9	LJC	6.18	LJC	1.17	C	2.14	CJ
8.6	JC	8.23	C	Ephesians		1.18	C	3.2	C
8.11	C	9.13	C	1.1a	CJ	1.19	JC	4.16	C
8.12	C	10.1	C	1.1b	CJ	1.20	C	5.9	LJC
9.12	C	10.5	C	1.2	LJC	1.21	C	5.18	CJ
9.21	C	10.7a	C	1.3a	LJC	1.23	C	5.23	LJC
10.4	C	10.7b	C	1.3b	C	1.26	CJ	5.28	LJC

2 Thessalonians	2 Timothy	25	LJC	1.13	JC	2.22	M
1.1	LJC	1.1a	CJ	Hebrews	1.19	C	3.23
1.2	LJC	1.1b	CJ	3.6	C	2.5	JC
1.12	LJC	1.2	CJ	3.14	C	2.21	C
2.1	LJC	1.9	CJ	5.5	C	3.15	C
2.14	LJC	1.10	CJ	6.1	C (x)	3.16	C
2.16	LJC	1.13	CJ	9.11	C	3.18	C
3.5	C	2.1	CJ	9.14	C	3.21	JC
3.6	LJC	2.3	CJ	9.24	C	4.1	C
3.i2	LJC	2.8	JC	9.28	C	4.11	JC
3.18	LJC	2.10	CJ	10.5	C	4.13	C
1 Timothy		3.12	CJ	10.10	JC	4.14	C
1.1a	CJ	3.15	CJ	10.12	C	5.1	C
1.1b	CJ	4.1	CJ	11.26	M	5.10	C
1.2	CJ	Titus		13.8	JC	5.14	C
1.12	CJ	1.1	JC	13.21	JC	2 Peter	
1.14	CJ	1.4	CJ	James		1.1a	JC
1.15	CJ	2.13	JC	1.1	LJC	1.1b	JC
1.16	JC	3.6	JC	2.1	LJC	1.8	LJC
2.5	CJ	Philemon		1 Peter		1.11	JC
3.13	CJ	1	CJ	1.1	JC	1.14	LJC
4.6	CJ	3	LJC	1.2	JC	1.16	LJC
5.11	C	6	C	1.3a	LJC	2.20	JC
5.21	CJ	8	C	1.3b	JC	3.18	JC
6.3	LJC	9	CJ	1.7	JC	1 John	
6.13	CJ	20	C	1.11a	C	1.3	JC
6.14	LJC	23	CJ	1.11b	C	2.1	JC
							20.6
							C
							2 John
							3
							7
							9
							JC
							JC
							C
							Jude
							1a
							1b
							4
							17
							21
							25
							JC
							Revelation
							1.1
							1.2
							1.5
							11.15
							12.10
							20.4
							20.6

JOHN A. THOMPSON

BIBLE GEOGRAPHIES AND ATLASES AND THEIR USE IN TRANSLATING

Dr. Jack Thompson has recently retired from his position of UBS Research Associate. He lives in the USA.

(To avoid any possible misunderstanding we should point out at the beginning of this article that the name *Palestine* as it is used here does not refer to any present-day political state or organization. Following the usage which has been common over the last 40 years it refers to the strip of country between the Jordan River valley and the Dead Sea on the east and the Mediterranean Sea on the west.—Editor)

Professor Charles F. Kent of Yale University once wrote, "Biblical geography is not a study by itself but the natural introduction to all other Biblical studies" (*Biblical Geography and History*, page vi). An understanding of geography helps us to understand many Biblical passages and so to translate accurately. And the many references in the Bible to countries, places, rivers, mountains, lakes, and seas impress upon us that the Biblical events and God's revelation through those events took place, not in some imaginary setting, but right here on this earth in specific places.

In this article I will give some examples of how a knowledge of geography is necessary for correct translation. And I will then give some comments on the leading Bible atlases and geographies which are in print in English at present. (An asterisk beside certain titles marks the publications which I have found most helpful for understanding and translating the Bible.)