SIL Global
Language and Culture Archives

Journal of Translation
ISSN 1558-7282 (online)
https://siljot.org

Translating "Messiah," "Christ," and "Lamb of God"

Phil King

Journal of Translation 1 (3), 2005: 1–27.
https://doi.org/10.54395/JOT-TC4PM

License

©2005, SIL Global

Made available under Creative Commons Attribution-NonCommercial-ShareAlike 4.0

More resources available at:
https://sil.org/resources/language-culture-archives

Translating "Messiah," "Christ," and "Lamb of God"

Phil King

Phil King has an MA and Certificate of Advanced Studies in Mathematics from Cambridge University and a BA in Theology from Brunel University. He has been associated with SIL since 1999, teaching a variety of language related courses in the UK and in PNG. This included a 12-month period working in phonetics, orthography, and literacy with Awad Bing speakers. He currently works in the linguistics office of LCORE, the language resources department for SIL PNG, providing linguistic and exegetical support to translators.

Abstract

The terms translated "Messiah," "Christ," and "Lamb of God" in English versions of the Bible would have created significant contextual effects in the minds of the original hearers when applied to Jesus. This paper investigates the use of these terms in their original context through a semantic analysis based on logical and encyclopedic entries and then considers some implications for translation. The approach to translation is based on Relevance Theory and in particular the notion of Direct Translation.

1. Introduction[1]

This paper addresses two questions raised by the study of Christology and thinking about its application to Bible translation. First, could one translation strategy convey more of the original impact of the words "Messiah" and "Christ" to contemporary readers than another? "Christ" is arguably *the* key term for describing the person of Jesus in the New Testament (NT), and yet often has little impact on current readers. Second, when might it be acceptable to translate "lamb of God" with a functional equivalent? This question is raised because some dramatic cultural substitutions (notably "seals" and "pigs") have reached legendary status in the literature on Bible translation. Both questions reflect a desire to discover to what extent *translation* might facilitate fuller appreciation of some of the NT's Christological claims. How much of the implicit Jewish background to these expressions can be conveyed to readers that are at a great cultural distance and how can it be conveyed without corrupting the original text?

The approach chosen to study these questions is from the framework of Relevance Theory (RT) as applied to translation by Ernst-August Gutt in *Translation and Relevance* (Gutt 2000).

This paper begins by looking at how translation can be understood through RT. The body of the paper gives some detailed exegesis of passages incorporating the terms translated "Messiah," "Christ," and "Lamb of God." The final section uses this exegesis to offer some suggestions for translation of these passages.

2. Theoretical Framework

Some important terminology is introduced in this Section by looking at how translation can be understood through RT. In particular, this section identifies the category of "direct translation" and the idea of logical and encyclopedic entries for a semantic concept.

2.1 Communication is Inferential

The fundamental insight of RT is that human communication is *inferential*; audiences infer a communicator's intentions from the stimuli he or she produces. Meaning is not just in the words used, but in a receptor's inferences from those words based on the context. This context includes the receptor's conceptual frame of reference as well as the cultural and situational context of the communicative event.

[1] This paper was originally part of a BA thesis written in 2003.

Thus, hearers may infer different meanings from the same stimulus in different contexts. The term *contextual effect* is used for the kind of impact an utterance has for a hearer in a particular context. A contextual effect may be one that strengthens or eliminates assumptions the hearer currently holds or one that provides new implications from these assumptions.

For example, consider the following two situations:

1. A wife calls out to her husband as he leaves for work, "What do you want for dinner?" He replies, "It's Tuesday!"
2. A woman rushes into her workplace and calls out to her colleague, "Am I late for the meeting?" Her friend replies, "It's Tuesday!"

In the first case, the context includes the fact that both the woman and her husband know that Tuesday is the day he regularly has a late meeting and so eats dinner out. In the second case, both women know that morning meetings are only held on Mondays, Wednesdays and Fridays. The contextual effects of the same utterance, "It's Tuesday!" are very different in each situation. In the first case the wife realises the implication that her husband has a meeting and so will not be coming home for dinner. In the second, the woman understands the implication that there is no meeting today and she does not need to worry about being late. There is nothing inherent in the words "It's Tuesday" that carries these two different meanings. Rather, the use of this utterance in different contexts enables the hearer to infer the correct interpretation.

RT contends that the cognitive inferencing process proceeds by *optimising* the use of mental resources. The *cost* is the *processing effort* in retrieving contextual assumptions to make an utterance understandable; the *benefits* are an interpretation's contextual effects. The greater the effort used in processing an utterance, the greater the contextual effects are expected to be. *Relevance* measures the cost-benefit balance, increasing with greater contextual effects and decreasing with greater processing effort.

RT claims any communication carries an expectation of optimal relevance (this is the "principle of relevance"). Therefore, hearers have a right to infer that the interpretation yielding adequate contextual effects at minimal processing cost is the intended interpretation.

For example, focusing on the first situation described above, as long as it does not require too much processing effort for the wife to remember about the Tuesday meeting, she should be able to deduce the relevant interpretation that she does not need to cook. If this information is not easy for her to retrieve, the husband's communication fails and the wife will either experience zero contextual effects: "What is he talking about?", or worse, she infers the wrong interpretation. Perhaps it requires less processing effort to retrieve the information that this particular Tuesday is the opening of a local restaurant and she infers the interpretation that is more relevant for her, that her husband is planning to take her there. The responsibility lies with the communicator to choose a stimulus that will allow the correct interpretation to be inferred (Gutt 2000: 24–35).

2.2 Translation is Interlingual Interpretive Use of a Source

How does RT's model of communication explain translation? Remaining in one language, RT distinguishes between *descriptive* and *interpretive* use of communication to represent thoughts. In speech, a descriptive utterance intends to represent what the speaker holds to be true; an interpretive one intends to be what someone else said (Hatim 2001: 39). For example, consider the difference in the communication when the same words are used to say, "The Lord is my rock" or, "(David said) 'The Lord is my rock.'" In the first case, the utterance is describing the speaker's own beliefs; in the second, an interpretation for the reader about what David has said.

Communicating across languages, Gutt contends that only interpretive use is "translation." Such communication is relevant precisely by purporting to be "what somebody else said" and this is crucially distinct from "saying the same thing as somebody else." The latter descriptive use of a source is typical of covert approaches to translation, attempting to produce the same effect in present day receptors as in the original audience, without necessarily needing to be aware of the distance in time and culture (Gutt 2000: 210).

As an example of interlingual descriptive use, consider producing an English instruction manual for a machine with German instructions. Translating the original text is possible. However, the intention would be for readers to be able to use the machine, rather than to produce a translation, because English readers need to operate the machinery. The German original is immaterial and producing a functional equivalent from scratch explaining operation in English will probably be more effective. Since the intention is not to resemble what the German manual said, the finished product will be an example of descriptive use of the source, but not a translation. The criteria and principles that apply are quite different (based on examples in Gutt 2000: 47–68, 216).

Defining translation as interlingual interpretive use still leaves open a range of possibilities, from one-sentence summaries to very literal word-for-word transcription. As long as receptors are aware that this is an interpretive use of some earlier original communication, and their expectations of resemblance to the original are met. The question is, how can the different possibilities within this range be evaluated?

2.3 Good Translation is "Faithful" and Communicates Successfully

Evaluating translations typically involves two factors: success in communicating to receptors, and "faithfulness" to the original communication. It is in the "trade-off" between these that the hardest practical decisions lie (Wendland 1996: 126).

Successful communication requires that the receptor desires to continue engaging with the process. It fails if a listener "switches off" or a reader puts the book aside (Gutt 2000: 96). Success is improved by respecting the receptor's language (RL) "special artistic genius and stylistic inventory," (Wendland 1996: 126) thus lowering processing effort and encouraging perseverance. However, how far should these improvements go? More generally, how could the degree of success be measured?

Regarding *faithfulness*, many definitions have been proposed. For example, to what aspect of the original should translation be faithful? Some emphasize the original linguistic *form*. This was the traditional approach to Bible translation with Jerome (Chesterman 2000: 22) attributing mystery to the very word order of Scripture and Huetius urging close attention to the original form to guarantee truthfulness (Huetius, *Interpretatione,* cited in Chesterman 2000: 22–23). More recently, the object of faithfulness has been the *meaning* of the original taken at a deeper structural level below the surface form (Nida and Taber 1982: 33–55). Whichever definition is adopted, a method for measuring the degree of faithfulness is needed. Rose likens faithfulness to "good taste," something very hard to define but having a "common ground of agreement at a given point in space and time" (Rose 1981: 31).

There is a crucial methodological issue here: how *could* translations be evaluated? Current scholarship generally uses a descriptive-classificatory method, describing and classifying relationships between input texts and output texts (Gutt 2000: 1–23). Thus, certain translation conventions and degrees of faithfulness suit certain types of sources (Rose 1981: 31). Research therefore investigates both the processes *common* to all praxis, in the quest for translation universals (Newman 1987: 69–70), and the *different* approaches to translation (termed "memes") that are held in different communities such as among groups of Bible translators (Chesterman 2000: 5).

The evaluation of differences between possible translations is beyond the scope of a descriptive method, yet precisely what a translator needs to make difficult decisions. RT's *explanation* of communication, rather than describing text processes, provides a better foundation for evaluation (Gutt 2000: 17–23) and allows a useful notion of faithfulness and communicative success.

With RT, a *faithful* translation "must resemble the original closely enough *in respects relevant to the target audience"* (Gutt 1992: 42, italics mine). The receptors' context determines the contextual effects they receive from their processing effort, in turn defining what is relevant for them. Thus, the receptors' context is crucial in determining the nature of the translation and the translation should be expressed so that it "yields the intended interpretation without causing the audience unnecessary processing effort" (Gutt 1992: 42). This provides a broad enough definition of faithfulness to cover several approaches. If the *form* of the original is particularly relevant for the audience (perhaps for a student of theology), faithful translation

must preserve the original's formal features. If it is more relevant for the audience to recognise poetry as poetry, a translation using some kind of equivalent dynamic will be more faithful.

For Bible translation this gives a broader context for any fundamental "principle of historical fidelity" (as in Beekman and Callow 1974: 203). Rather than being essential for all texts and audiences, Gutt regards the need for this principle in Bible translation as an outcome of the importance of history for Christian faith. For the context of a Christian audience, "accurate preservation of historical detail is seen as so highly relevant that it outweighs the additional processing effort required" (Gutt 2000: 121). For many Christian audiences, continuity with historical interpretation by the Christian community is also highly relevant, so that translations requiring higher processing effort may be chosen over others in order to preserve traditional key terms or doctrines.

RT also embraces the necessity of successful communication. Communication fails when the receptors' processing effort is too high for the contextual effects produced and the translation is perceived as irrelevant and set aside (Gutt 2000: 96). Communication also fails when a receptor experiences reasonable contextual effects with little processing effort, but these are not the originally intended contextual effects due to differences between the original context and the present day context of the audience.

Therefore, as regards *faithfulness,* a translation should resemble the original "only in those respects that can be expected to make it adequately relevant to the RL audience" and as regards *successful communication*, a translation "should be clear and natural in the sense that it should not be unnecessarily difficult to understand" (Gutt 2000: 107).

2.4 The Special Case of "Direct" Translation

RT allows for a variety of context-dependent faithful options in translation, interpretively resembling the original text at various levels depending on the context and expectations of the receptors. For the situation described in Section 2.1, a translation of the story that literally read "He told her he wouldn't be home for dinner" could be just as faithful as one that read "He said, 'It's Tuesday'" in a context where the receptors only want to know the gist of what was said.

However, Gutt identifies a limit case that is independent of the context of the receptors. This case he calls *direct* translation, mimicking direct quotation in speech. Direct translation is translation that allows recovery of the original intended interpretation if processed in the *original context*. A RL utterance is defined as a direct translation "if and only if it purports to interpretively resemble the original completely in the context envisaged for the original" (Gutt 2000: 171–172). A feature of this kind of translation is the avoidance of in-text explication or explanation of aspects of the original that are unfamiliar to the current receptors. Such explication or explanation would be misleading for the receptor when he or she tries to imaginatively process the text in its original context.

Direct Bible translations have advantages in many current cultural contexts. Firstly, they are the most useful resource for RL expositors. In order to hermeneutically transpose the Bible for their own culture they need a text providing access to the original intended meaning (Nida and Reyburn 1981: 32). Secondly, the avoidance of in-text commentary helps prevent a culture with growing Christian awareness from later rejecting a translation as paternalistic (Nida and Reyburn 1981: 30).

2.5 Methodology

Direct translation requires preservation of all original *communicative clues* to the interpretation that the author intended. These clues include stylistic features, since *how* authors express themselves helps reveal their intention (Gutt 2000: 134–135).

However, the primary communicative clue is the semantic representation intended by the author in the minds of his or her audience (Gutt 2000: 136). Although authors' intentions are never recoverable with certainty, their involvement in communication displays faith that meaning can be shared and that their intentions can be sufficiently recovered (Hirsch 1967: 17–19). To attempt this recovery, translators need very good knowledge of the original intended interpretation (Gutt 2000: 172), making exegesis the natural place to start.

Communicators share meaning by choosing words within their linguistic structure to create stimuli from which the receptor should be able to infer the intended interpretation. So, to evaluate hypotheses regarding the original intention of an utterance, consideration of relations between the senses of different words in the author's mind is important. A significant part of the biblical analysis below will be looking at the different possible words biblical authors could have used to communicate and investigating why they chose the ones they did.

Turning to translation, which aspects of this intention should be expressed in the RL? Gutt uses a semantic model which attributes at least two kinds of information entry for a mental concept. *Logical* entries consist of deductive rules applicable to logical forms of which that concept is a constituent, and *encyclopaedic* entries contain information from possible denotations of the concept. Thus, for example, the concept associated with "mother" has a logical entry entailing that every instance of "mother" implies the concept "female parent." Encyclopaedic entries might include the assumption that many mothers can cook. A logical entry may be complete, corresponding to mastery of the concept. The encyclopaedic entry, however, is open-ended and constantly changing (Gutt 2000: 141–142). The boundary between these two kinds of entry is often difficult to define, but the distinction is helpful when trying to describe a mental concept.

Gutt argues that direct translation should primarily reflect logical entries. It is the "responsibility of the audience to familiarise themselves with [encyclopaedic] information" (Gutt 2000: 142–143), whether through the reading of supplementary notes or other methods of acquiring a better understanding of the original context. Again, using the examples in Section 2.1, consider a translation of the utterance, "It's Tuesday." Part of the logical entry for "Tuesday" would be the fact that it follows Monday. The fact that meetings may be held on this day comes under the encyclopedic entry. So, a direct translation would not give any information about that evening's meeting; it is the responsibility of the reader to try to discover enough about the original context to work out what the intended interpretation was in that context.

The methodological task of direct translators is thus:

> (1) Thorough familiarisation with the contextual background knowledge that the original communicator assumed.
>
> (2) Deduction of the originally intended contextual effects, developing a hypothesis as to both implicatures and explicatures of the originally intended interpretation.
>
> (3) Construction of a target language utterance that would lead to the same implicatures and explicatures if processed in the originally intended context. Possible expressions are formulated then imaginatively processed in the original context to ensure the interpretation resembles that of the original (Gutt 2000: 233).

Section 3 will pursue tasks (1) and (2) through exegesis. Section 4 will explore task (3), suggesting possible target language expressions (using English as prime example, but adding other languages where information is available) and evaluating them on the basis of possible misinterpretations if processed in the original context.

3. Source Language Exegesis

Section 3 provides some detailed exegesis of passages incorporating the terms translated "Messiah," "Christ," and "Lamb of God" in many English translations. The purpose of this is to be clear about why these terms were used and what effects they would have had on the original receptors in order to be able to translate them accurately.

3.1 "Messiah" and "Christ"

This section will study the words מָשִׁיחַ and Χριστός. The Messianic concept, as with any concept, is not exhausted by these words (Barr 1961: 207). Images like the star from Jacob (Numbers 24:17) also contribute to later Messianic expectation. However, the focus is being restricted to one particular translation issue and detailed study will be confined to these terms. This is a helpful place to start

investigating Messianic language since anointing ceremonies and anointed persons are "fundamental to the whole range of messianic concepts"(Selman 1995: 285).

The main challenge in translating these words is the change in meaning through the centuries during which the Bible was authored. The sense changes from a literal act of pouring oil to a symbolic ritual and then to a metonymic extension to choice. By the time of the early church, "Christ" is a cognomen for Jesus.

3.1.1 Old Testament Messianic Texts

The Hebrew root משׁח has the basic meaning of "rub, anoint" (Seybold 1998: 44). It is used for smearing objects with oil (shields in Isaiah 21:5, unleavened bread in Exodus 29:2), for rubbing on ointment (Amos 6:6), as well as for designating someone by pouring oil on their head (Brown, et al. 1906: 603).

The crucial sense is the last one. What is this act's significance? This is important for finding RL *functional equivalents* for oil-pouring ceremonies. Following Beekman and Callow, a "functional equivalent" is an attempt to represent the original significance (function) of a culturally unfamiliar practice. "Equivalence of form," correspondingly, preserves a "description of the visible form" (Beekman and Callow 1974: 193–194).

The act of anointing primarily demonstrates that the one anointed has been chosen for some purpose. The verb frequently appears in construction with ל, as in לכהן ('as a priest'), לנביא ('as a prophet'), לנגיד ('as a prince') and, especially, למלךְ ('as a king'), showing the act symbolically effects a change of status (Seybold 1998: 45). The agents give the anointed person specific authority (van Groningen 1990: 26). In the case of David's anointing in 2 Samuel 2:7 and Solomon's in 1 Kings 1 (quashing Adonijah's subversion), the act gives legal force to the royal installation (Seybold 1998: 46–47). When God is the agent, divine authority is implied, with David's physical anointing a "visible sign of divine election" (Seybold 1998: 47).

Anointing in priestly contexts is primarily for consecration (Seybold 1998: 48). Aaron is anointed within the context of setting the priests apart as holy (לקדשׁ, Exodus 29:1). Royal anointing may also imply consecration. David refrains from harming Saul precisely because he is Yahweh's "anointed" (1 Samuel 24; 26), having a consecrated bond with God (van Groningen 1990: 25). Anointing is also associated with equipping for office. For David and Saul this was through experiencing God's Spirit (1 Samuel 10:6; 16:13). For priests, being consecrated enabled them to serve as holy mediators (van Groningen 1990: 28).

Considering paradigmatic relations, משה is in a semantic field of "status changing processes," including verbs for election, consecration, king-making, and pouring oil. Four roots have been chosen from this domain in order to consider some of the semantic relationships in a biblical author's conceptual frame. The four chosen terms, בחר, קדשׁ, מלךְ and יצק, are not exhaustive, but highlight key related words.

בחר is the most common root for "choice" and often for divine choice (Brown, et al. 1906: 103). It occurs in many anointing contexts, both Saul and David being described as chosen by Yahweh with this verb (1 Samuel 10:24; 16:7,10). The Levites are further chosen (בחר) by Yahweh to minister (Deuteronomy 18:5), and anointed priests belong to this tribe. Thus, the biblical record suggests that the concept represented by משׁח logically entails that represented by בחר and "choice" is part of the logical entry for anointing. One of the extra components for משׁח is the ritual act of oil-pouring.

The root קדשׁ is used for separation and consecration (Brown, et al. 1906: 871–874). Anointing oil is described as such (Exodus 30:25) before Moses is commanded to תמשׁח וקדשׁת Aaron and his sons (Exodus 30:30). The anointing and consecration occur together, but the implication from the context is that holiness is conferred by contact with holy things or people as a kind of contagion, rather than there being something special about the act of anointing. Thus, the priest is consecrated because the anointing oil is consecrated rather than as a logical entailment of anointing. The semantic relation between the two roots here is one of overlap, sharing the component of conveying special status.

מלךְ in the hiphil form of the verb is used for installing kings. It occurs in a vav-consecutive chain with משׁח in both 2 Kings 11:12

ויתן עליו את־הנזר ואת־העדות וימלכו אתו וימשׁחהו ויכו־כף ויאמרו יחי המלך׃

and he gave him the crown and the testimony and they made-him-king and anointed him and clapped their hands and said "long live the king"

and 2 Kings 23:30

וימשׁחו אתו וימליכו אתו תחת אביו

they anointed him and made-him-king in place of his father

If these chains express sequential punctiliar actions (Longacre 1992: 178), מלך could refer to a verbal proclamation alongside anointing. However, Heimerdinger provides a more refined view of this tense which allows that מלך in 2 Kings 11 may be *summarising* the other actions (Heimerdinger 1999: 92–93) and in 2 Kings 23 providing an *evaluation* of the previous paragraph (Heimerdinger 1999: 91). Anointing is therefore fundamental to legitimate king-making, but the use of both verbs explicitly suggests משׁח alone would not be interpreted as making someone king. The sense of מלך is included within that of משׁח or, equivalently, being made king is not part of the logical entry for משׁח.

יצק is used for pouring (Brown, et al. 1906: 427) and again occurs in anointing contexts describing the ritual's form. In 2 Kings 9:3, a prophet is told to יצקת (pour) oil on the head of Jehu and to *say* למלך משׁחתיך. The verb משׁח is reserved for the speech act accompanying the ritual and therefore could refer to the verbal side of the process (Seybold 1998: 48). Anointing differs from other acts of pouring oil because of the words used. However, every act of anointing involves pouring oil.

These sense relations are shown in Figure 1 using a Venn diagram to demonstrate hierarchical and overlapping semantic relationships (as in Nida and Taber 1982: 63–76):

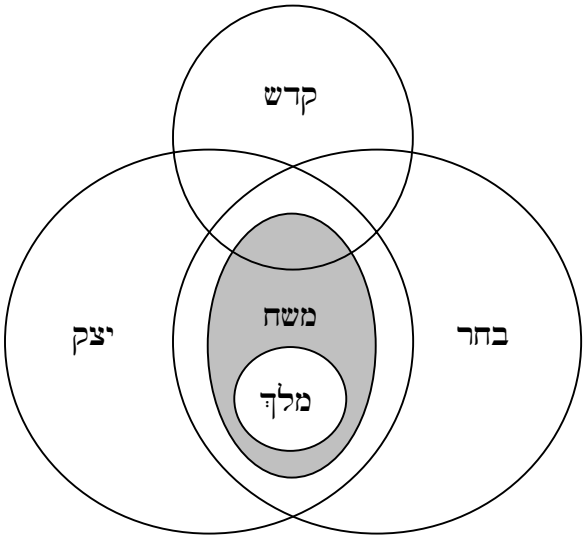

Figure 1: Semantic Relationships Among Roots for Status Changing Processes.

The derived form משיח is used adjectivally and substantively. Of 39 Biblical occurrences, one has the sense "oiled" referring to Saul's shield (2 Samuel 1:21); the rest refer to a particular historical person. Thirty-six are qualified by a possessor, either Yahweh or a pronoun, and only Daniel 9:25–26 has absolute forms (Selman 1995: 283–284). The number of references to the reigning king as משיח יהוה separate him as having a privileged relationship to God.

Using the above analysis, logical and encyclopaedic entries suggested for משיח are shown in Table 1. The logical entry is relatively constant across speakers and times (Gutt 2000: 142), so should be entailed by almost every use. The encyclopaedic entry remains open-ended, only some suggestions are given.

Table 1. Logical and encyclopaedic entries for משיח.

Logical Entry for משיח	**Encyclopaedic Entry for משיח**
Chosen	Consecration
Particular Equipping	Inviolability
Literal oil-pouring ceremony (with words) experienced	Probably royalty
Special status	Davidic line
Specific task	Experience of spirit of Yahweh
Authority given by agent	Representative
	…
	…

The hardest decision is whether "king" is a logical or encyclopaedic entry. However, use primarily focuses on someone being chosen rather than what they are chosen *for* (Selman 1995: 300). Thus, the use for both priests and kings reveals that only the context specifies which is being considered.

These hypotheses can be tested on specific texts representing OT usage.

Leviticus 4:3 – הכהן המשיח

This use is within a casuistic context, giving requirements for dealing with different people's unintentional sins. Verses 3, 13, 22, and 27 formulaically introduce the "anointed priest," the whole community, a leader and a community member respectively. Thus, הכהן המשיח is in a paradigmatic relation with the other individuals, the referent being the High Priest whose representative role meant only his sin brings guilt on others. Changing from הכהן המשיח (v. 5) to הכהן alone (v. 7) suggests משיח initially introduces the High Priest but is not essential to the title. All logical entries listed above apply here. The emphasis is on the high priest's holiness and his task of purifying others. Thus, his sin was most significant and he has preeminence in this list.

2 Samuel 1:16 – משיח יהוה

This use comes from the story in which an Amalekite reports the death of King Saul to David. The referent is Saul and because he is Yahweh's "anointed," the Amalekite is executed. Again all the logical entries are fulfilled. The author is stressing Saul's status as Yahweh's anointed. That is, somehow Saul shared Yahweh's holiness and thus his life was inviolable (de Vaux 1961: 104). The author seems to desire a contextual effect whereby the audience reviews their assumptions about how to treat Yahweh's chosen king. Although Saul had been rejected and David anointed in his place, Yahweh's anointing could only be undone by divine action (van Groningen 1990: 26).

Discussing the related passage in 1 Samuel 24:7 where David laments interfering with the משיח יהוה (Saul), Charlesworth states "without a doubt the…noun…should be translated here not as "Messiah," but as "anointed." David is referring to God's selection of Saul, which was publicly confirmed when Samuel anointed Saul's head with a vial of oil"' (Charlesworth 1987: 229).

Psalm 2:2 – משיחו

The immediate historical referent is the Israelite king, but probably no particular king is in focus. This Psalm was possibly used in a coronation ceremony (Allen 1996: 439). Again, most of the logical entries are supported, referring to someone chosen for a special task with authority conveyed by Yahweh. However, there is tension between present reality and future rule over all the nations (verses 7–11, Selman 1995: 286–289). In later use of this Psalm, the literal oil-pouring ceremony is no longer essential. משיח can be interpreted later as referring to an eschatological, rather than current, king.

Isaiah 45:1 – משיחו כורש

This use shows innovation within the logical entry since Cyrus was not anointed physically by Israelites. This kind of diachronic change in the logical entry is possible within the semantic model Gutt (2000) uses. This may well be a deliberate innovation of the prophet, making this unique

reference to a Gentile with the intended contextual effect of revising established assumptions as to who Yahweh chooses to accomplish his purposes.

Lamentations 4:20 – משיח יהוה

The referent here is probably Zedekiah, captured amidst Jerusalem's destruction. However, he is poetically attributed incredible qualities for he is "the breath of our lives." The desired contextual effects seem to be revelation of the depths of the author's despair if even the one Yahweh chose and equipped was vulnerable to deportation.

Daniel 9:25, 26 – משיח

The referent of this sole unqualified use is debated, though all agree it looks to some pre-NT historical figure (Selman 1995: 283). Verse 24 discusses the time until the "anointing" of the קדש קדשים, suggesting a consecration context. A literal ritual of oil pouring may be implied as this could be expected in a restored Jerusalem (v. 25). However, conjunction with **נגיד** in verse 25 unites holiness with political leadership, demonstrating that here the symbol's use represents an emerging hope for an anointed figure encompassing both priestly and royal functions.

3.1.2 Intertestamental Understanding

Priestly anointing may have replaced royal anointing after the exile ended the monarchy (de Vaux 1961: 105). By Jesus' time, even this had ceased; thus, no-one in Israel was literally the "anointed one" (Charlesworth 1987: 229). The symbol was "all signifier with no signified" (Green 1987: 4) and so it was interpretively developed in various ways using different aspects of first-century Judaism's "flurry of confused elements" (Wright 1996: 483). These included expectation, Israel, promise, Davidic origin, gift of the Spirit, priesthood or kingdom, end of days, people of God, liberation or salvation, nations of the world, justice, peace, and government (Oegema 1998: 31). Although the "scant and inconsistent" use of the Messiah symbol itself in texts of that time (Green 1987: 2) suggests it was not a major notion in the popular consciousness, eschatological expectation was a significant theme. This was particularly true following the Hasmonean and Herodian dynasties and the tension with what God's kingly rule *should* look like (Wright 1996: 482). Where a Messianic figure was featured, the developments were predominantly regarding his task. Amidst the various interpretations, two fixed points were crucial. These were the themes of temple and battle (Wright 1996: 483–485), though interpreted differently by different movements. Against this background Jesus appeared, and the early church began to write about *his* identity and task.

3.1.3 The New Testament

Undoubtedly the use of Χριστός in the NT is informed by the early Christians' use to denote Jesus of Nazareth. It is a cognomen occurring before, after, or in place of Ἰησοῦς. However, why did *this* title, of all those available in Judaism, take precedence? What contextual effects were achieved when it was applied to Jesus?

In secular usage χρίω (to smear / anoint) had the adjectival form χριστός, meaning "smeared on," with χριστόν for the ointment. Neither applied to persons. Χρίσμα is also found, referring to "what is rubbed on" (Hesse 1985: 1322). NT use of χρίω never refers to literal oil-pouring; it figuratively denotes setting apart for special service (Danker 2000: 1091). Paradigmatically, the more common ἀλείφω was available for anointing by oil (Danker 2000: 41), with ἠλείμμενος used to render **משיח** in Aquila's OT translation (Witherington 1993: 96). The use of Χριστός must therefore be rooted in Judaism, particularly the LXX, which consistently translates **משיח** this way and perhaps coined a new term (Moule 1977: 31–32).

The following investigation covers two areas. These are Paul's usage, typical of the earliest Christians (de Jonge 1986: 321), and Mark's, typical of the gospel period.

3.1.3.1 **Χριστός** in Paul

Scholars contend that Paul often (or possibly always, Smith and Fehderau 1981: 425–426) uses Χριστός as a proper name, a surname identifying Jesus (Witherington 1993: 95), rather than as a title. It sounded

similar to the contemporary name Χρηστός to gentile hearers (Danker 2000: 1091), and could appear to be used with Jesus as Peter is with Simon (de Jonge 1986: 321).

This contrasts with Paul's use in Acts (17:3; 18:5, 28), often proclaiming that Jesus is *the* Χριστός. In the Epistles, this expression always designates Jesus rather than being a general term. It is never used as a predicate, never has an added genitive (for example, Χριστός θεοῦ, imitating משיח יהוה), nor do we ever reliably find Ἰησοῦς ὁ Χριστός (Dahl 1991: 15). Some of these might be expected if Paul saw it as a title. For Witherington, Paul's use of Christ when considering his death, resurrection, and parousia shows a sense for the appellation that owes more to traditions about Jesus and his own Damascus Road experience than to Jewish ideas about God's anointed (Witherington 1993: 96–97).

However, if Paul did view Christ solely as a name, "Lord Christ" should occur as often as "Lord Jesus." Strikingly, it is only found twice, in contrast to false lords (Col 3:24, Rom. 16:18), suggesting Paul is continually aware of a deeper meaning associated with ideas about the Messiah (Wilt 1996: 231).

Wright has further convincingly argued, against modern scholarship, that Jesus' Messiahship was a central concept for Paul, and that Χριστός in Paul should regularly be read as "Messiah" (Wright 1991: 41). The wordplay in 2 Corinthians 1:21 confirms Paul's awareness of the derivation of Χριστός from the use of anointing to display divine choice (Witherington 1993: 96) and the use in Romans 9:5 (of Israel: ἐξ ὧν ὁ Χριστός) shows awareness of Jewish roots. Paul's gospel centres on the proclamation that the crucified Jesus *is* the anointed king of God's people (Wright 1997: 52). As such, Jesus is their representative, and Paul chiefly uses Χριστός incorporatively (seen particularly in the ἐν Χριστῷ formula), in him God's people are "summed-up" (Wright 1991: 41). For Paul, both Ἰησοῦς and Χριστός denote the same person. The first refers to the Nazarene who was crucified and rose again as a human; the second to the same man but as Israel's Messiah in whom God's people find their true identity (Wright 1991: 46).

Paul's diverse readership, including Gentiles and different factions of Judaism, makes it hard to establish the logical entries for Χριστός in his usage as they should be relatively stable among different audiences. Table 2 is a tentative effort.

Table 2. Logical entries for Χριστός.

χριστός
God's chosen
Person of Jesus of Nazareth
Particular equipping
Authority
Special status
Specific task

Encyclopaedic entries from possible denotations include such assumptions as salvation, representation, royalty, eschatological victory, and restoration of access to God. Χριστός became *the* symbol for describing Jesus, drawing together diverse Jewish themes and uniting them with the reality of his crucifixion and resurrection (McFarlane 2000: 64–67). It was a symbol evoking a wealth of receptor contextual effects. The variety of possible connotative meanings, and scholarly disagreement as to the focus in any particular instance, makes translating this symbol very open to abuse!

3.1.3.2 Χριστός in Mark

Gospel usage of Χριστός often refers more explicitly to the Jewish background, explaining the sense in which Jesus is the OT Messiah. Mark is particularly interesting, using the symbol sparsely (only 7 times), but strategically, in conveying his message.

From the opening rubric, this is the good news of Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ. Mark may use this traditional expression, as he also uses ὅτι Χριστοῦ ἐστε in 9:41 (de Jonge 1986: 324–325), as an assumption of his readers' contextual framework that his gospel will explain.

Chapters 8 and 9 are crucial in Mark's structure, revealing Jesus' true mission and identity. Peter confesses centrally that Jesus is ὁ Χριστός (Mark 8:29). This pericope allows discussion of Jesus' identity as perceived by those around him, by his disciples and by himself. Peter's following rebuke of Jesus shows that though he used an appropriate symbol (Jesus' admonition to silence suggests this (Moule 1977: 33)), his concept needed considerable reworking. He does not understand "who Jesus is, or what God is doing through him, or who God's people are, or what their destiny is" (Kee 1987: 206).

What connotations might the symbol have had for Peter? In 8:28, Χριστός is put on a different level to John the Baptist, Elijah, or other prophets. Further, the setting here in the gospel means Mark considers it an appropriate title for Peter to have deduced from seeing the work of a "unique preacher, teacher and exorcist at the turn of the times" (de Jonge 1986: 325).

Jesus' redefinition, immediately stressing the inevitability of his suffering and death, radically alters Peter's preconceptions. This drama is surely intended by Mark, presumably seeking to convey the difference between Peter's and Jesus' conceptions of the word. Whatever translation is chosen for Χριστός must be able to support these differing conceptions if the intended interpretation is to be recoverable.

Elsewhere in Mark, this title is linked with three other Christological acclamations: the son of God (1:1; 14:61 "of the blessed one"), the son of David (12:35–37), and the king of Israel (15:32). In the latter two references, Mark implicitly affirms the title but shows Jesus falling short of common expectations or interpretations of it (de Jonge 1986: 327–329).

These clarifying titles help in establishing the logical entry for Mark's concept of Χριστός. Relation to David and God affirm a Davidic king acting as God's representative, confirmed by the appellation "King of Israel" nailed to the cross. But, significantly, Χριστός stands in paradigmatic relationship to these other terms; the symbol is distinguished from these other terms and needs to be qualified. Mark's explication in 15:32 shows he does not expect his readers to deduce from the symbol alone that Jesus is Israel's king. The logical entry therefore entails less than this, possibly more like Pauline usage than often contended. Alone, the symbol must entail two things: the person of Jesus of Nazareth and a figure of Jewish expectation (given Peter's confession), chosen and empowered for a specific task. The content and structure of Mark's gospel spell out the contextual details.

3.1.4 Development of meaning for מָשִׁיחַ and Χριστός

This section has studied the usage of מָשִׁיחַ and Χριστός in various scriptural contexts, trying to deduce the logical and encyclopaedic entries for these concepts by considering what is made explicit and what is implicit. The logical entry develops in two key respects. First there is a change from the literal act of pouring oil towards metonymically extending to God's choice and equipping for a task. This arises in an environment where Israel's traditions and rituals have been disrupted by the exile. Though this is probably a live metaphor at the time of Isaiah, by the time of Jesus one could grasp the concept of Χριστός without any idea of oil being literally poured, moving that information out of the logical entry.

The second huge change is the significance of Jesus himself. Χριστός becomes primarily defined by His identity (Moule 1977: 47) so that one could not understand the concept without realising the link to Jesus of Nazareth.

This discussion has also revealed that Χριστός was very open-ended and available for multifarious contextual interpretation. This must be borne in mind when considering translation if it is to allow recovery of the original contextual effects.

3.2 "Lamb of God"

In this section, John's acclamation of Jesus as the ἀμνὸς τοῦ θεοῦ (John 1:29) will be considered. Having been portrayed as a key witness, John the Baptist introduces Jesus by confessing ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (Charles 1989: 74). Ὁ ἀμνὸς τοῦ θεοῦ is unique in the NT and pre-Christian literature and has provoked considerable scholarly debate. Occurrences in the contemporary "Testaments of the Twelve Patriarchs" are probably later Christian interpolations (Morris 1995: 126). John is presumably exploiting Jewish imagery, but scholars disagree as to which image is in focus.

Considering the semantic domain covering sheep and goats helps clarify possible sources. The pastoral culture of the Hebrews developed a richer vocabulary than popular English or Koiné Greek for distinguishing these animals.

The most general Hebrew word for groups of domestic animals is **עדר** and includes camels, donkeys and cattle alongside sheep and goats (Genesis 32:16). Within this domain, **צאן** refers more specifically to flocks containing both sheep (**כבש** or **כשב**) and goats (**עז**). Significantly, the word **שה** refers to an individual animal from such a flock (Brown, et al. 1906: 961) and is without parallel in English or Greek. The Septuagint (LXX) translates this with πρόβατον five times and ἀμνός three times (Lincoln 1996: 325). Particular words for sheep include: **כבש**, specifying neither age nor sex, but commonly used for the sacrificial one year old male; **רחל**, a breeding ewe, used in Isaiah 53; **כר**, a ram used exclusively for food; and **איל**, an adult ram, used for several sacrifices (including the binding of Isaac, but never a sin offering) and always distinguished from **כבש** (Lincoln 1996: 326–329). The general term for a goat is **עז**, but **גדי** also occurs specifying a kid, and **שעיר** (occurring as adjective and substantive) specifies the Seirian (hairy) goats used on Yom Kippur (Lincoln 1996: 330–331). The relations between these words are shown in Figure 2.

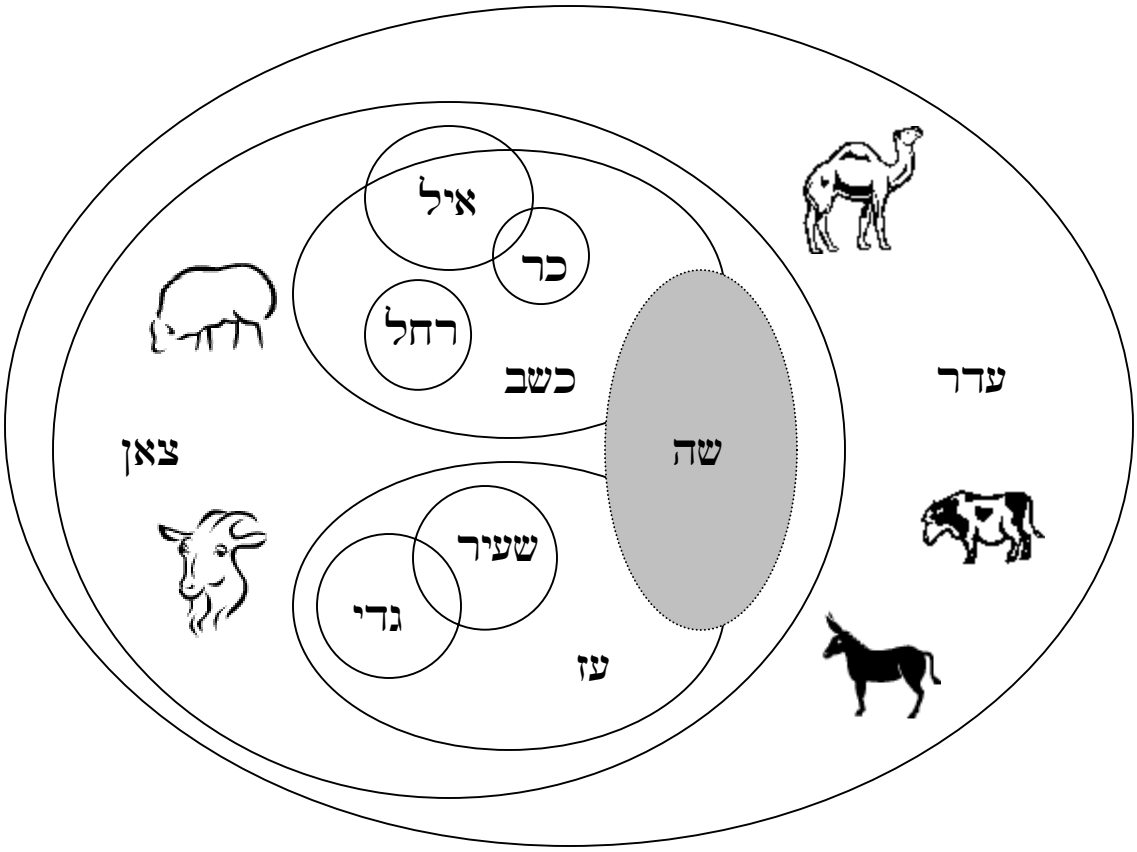

Figure 2: Venn Diagram of Hebrew Words for Sheep and Goats.

Koiné Greek has less variation. Πρόβατον is most common, generally used for sheep in particular (Danker 2000: 866), especially clearly in the separation of Matthew 25:31–46. However, Johannine usage could always include goats, probably necessarily in Revelation 18:13 (Lincoln 1996: 323). Other options for sheep are ἀμνός, a metaphor for Christ in 1 Peter 1:19 as well as John 1:29, and ἀρνίον (the central image in Revelation), originating as a diminutive of ἀρήν, but by NT times denoting a sheep of any age (Danker 2000: 133). The Hebrew loanword πάσχα also existed, used by Paul for Jesus in 1 Corinthians 5:7 and by John for both the Jewish Passover feast (John 2:23) and the meal eaten then (John 18:28). For goats, the NT uses ἔριφος and ἐρίφιον for the parable of the sheep and the goats, τράγος for sacrificial he-goats

(Hebrews 9:12) and αἴγειος as an adjective for goat skins (Hebrews 11:37). Χίμαρος, used by the LXX in Leviticus 16, is also attested in NT times (Danker 2000: 1085).

This overview provokes two questions when looking at the logical entry for ἀμνός (as used by John here): whether the possibility of "goat" is included and whether there is any age restriction. John's use of πρόβατον to include goats and the LXX use of ἀμνός to translate שה in some contexts both suggest John's use could refer to a goat as well as a sheep. As regards age, the word *can* denote one-year old sheep (LXX, 1 Peter 1:19), but evidence suggests a wider application is allowed.

Deciphering the contextual sense of John's confession is more complex. The author's use of the OT is generally more oblique than other NT authors who reinterpret explicit texts in the light of Jesus. His familiarity with the Scriptures provides a "common reservoir" of themes to apply to Jesus. For example, neither "bread of life" (John 6:35) nor "living water" make a single clear scriptural allusion (Carey 1981: 107–109). "Sources are used at different levels and conflated…to present a picture of the Lord which transcends the OT background while being in conformity with it" (Carey 1981: 110).

What sources might be exploited here? The juxtaposition of "lamb of God" and expiation ("who takes away the sin of the world") is unusual and hard to decipher. Many sacrificial allusions are possible, and Renju has added the context-driven possibility that John means someone "dear to God," not a sacrifice but a metaphorical usage grounded in Nathan's story in 2 Samuel 12 (Renju 1998: 238–239). Sacrificial interpretations seem more natural and have attracted more attention.

Yom Kippur is a likely background for expiation. However, this involved Seirian goats, one being sacrificed and the other sent into the wilderness (Leviticus 16). Since the LXX uses ἀμνός for שה, John's use could include goats and thus primarily allude to Yom Kippur (Lincoln 1996: 325). However, using ἀμνος rather than τράγος or χίμαρος makes it unlikely this is the only intended image (Morris 1995: 129).

The Passover lamb *was* a sheep, but not expiatory because it covered rather than removed sins as the angel passed over (Lincoln 1996: 325). A clearer appropriation of Passover events is seen in the passion, with John dating Jesus' death to occur as the true paschal lamb on Nisan 14 (Barrett 1955: 211). Further, John could have used πάσχα to make this image explicit (Charles 1989: 77).

The Tamid offering was a one year old sheep offered morning and afternoon in the temple. This is even less an expiatory sacrifice than the paschal lamb. However, this is probably the image in 1 Peter 1:19 when the same symbol is used in a different context.

The "Binding of Isaac" was the prototype of all Jewish lamb sacrifice, hence possibly underlies this passage (Vermes 1973: 225). However, the writings of early Christianity rarely used Isaac as a sacrificial prototype, possibly because of rabbinical arguments, but also the theological flaw that Isaac is liberated whereas the gospel proclaims the knife falling on the son (Carey 1981: 102–103). Again there is a linguistic difficulty: since this animal was adult, πρόβατον (or κριός following the LXX) would have been more natural to specify this allusion (Morris 1995: 129).

The eschatological lamb of Revelation, the Messiah who would lead God's flock and defeat evil (Dodd 1953: 236–238), would be a source fitting John the Baptist's eschatological emphasis in his preaching, preparing for the coming Messiah (Barrett 1955: 212–215). However, if the author was aware of Revelation's imagery, why not use ἀρνίον? There is little evidence of the Messiah being considered in these terms in pre-Christian times (Smalley 1982: 326) and further, although this connotation suggests removing evil, there is no removal of guilt as implied by αἴρειν (Barrett 1955: 210).

Jeremias postulates a mistranslated Aramaic background to propose reference to the Isaianic servant, relying on a pun with טליא meaning both "servant" and "lamb" (Jeremias 1964: 339). However, there is no evidence of an Aramaic background and it could straightforwardly translate עבתא for Hebrew עבד, making Jeremias' hypothesis at best tenuous (Haenchen 1984: 152–153).

Thus, if the author is generally alluding to OT sacrificial types, many of these images could be in his mind without one predominating. There may be a fusion of the apocalyptic Messiah, the Passover lamb and the suffering servant (Barrett 1955: 217–218), but the author is hanging further innovation on these "pegs"

(Carey 1981: 112–120). Christologically, a submissive yet divine lamb points to God's Messiah sent to accomplish his will; soteriologically, the image develops OT vicarious sacrifice to now redeem the world (Smalley 1982: 326).

Thus, the explicature intended by the original interpretation is comparison of Jesus to a sheep or goat. The implicatures, as with the rest of the gospel, function at many different levels, and most allusions above may be justified for this rich symbol.

4. Implications for Translation

This section gives some options for RL expressions for these culturally unfamiliar concepts. It then provides an evaluation of these options looking at a number of particular issues that arise with the translation of these terms.

4.1 Options

There are two broad categories of options that can be used to make culturally unfamiliar concepts more relevant: options that involve the medium of the translated text itself and those that use other methods of providing context, such as pictures, footnotes, and glossaries. This section looks at these two categories of options.

4.1.1 Within the text

Following Beekman and Callow, three broad in-text possibilities exist:

- using or modifying a generic word,
- using or modifying a loanword, and
- cultural substitution (Beekman and Callow 1974: 192).

Generic terms or loanwords can be modified according to either form or function of the original denotation. Generic words can also be specified by comparison to something in the receptor culture and loanwords modified with a generic classifier, importing semantic content (Beekman and Callow 1974: 194–201).

Applying to משיח / Χριστός, Table 3 shows how these strategies have (or could) be adopted in contemporary English (Appendix A provides additional examples). The established logical entry showed the key feature of *form* (in the OT) to be the pouring of oil, as adopted by the BBE. The *function* includes signifying choice (adopted by the CEV) and appointment for a task (as in the NCV).

Table 3. In text possibilities for translation of משיח / Χριστός.

Modifying a generic word	For example: one (CEV, Ps. 2:2), leader (CEV, Lam. 4:20), king (CEV, 2 Samuel 1:16), man (BBE, 2 Samuel 1:16), person (GW, Dan. 9:25), he (BBE, Lam. 4:20), Leader (Message, Dan. 9:25)
–with features of form	"the man marked with holy oil" (BBE, 2 Samuel 1:16), "he on whom the holy oil was put" (BBE, Lam. 4:20), "an anointed one" (RSV, Dan. 9:25)
–with a statement of function	"chosen one" (CEV, Ps. 2:2), "the man of his selection" (BBE, Is. 45:1), "the one whom the LORD chose to be king" (GNB, 2 Samuel 1:16), "the appointed leader" (NCV, Dan 9:25)
–with both form and function	the one appointed by having oil poured on him
–with a comparison	the one like a king

Using a loan word	For example, Christ (all versions, only in the NT), Messiah (KJV, Dan. 9:25)
–modified with a classifier	the Christ king, "the Christ, the messenger of God" (WWE)
–modified with form	the Messiah on whom oil was poured
–modified with function	the chosen Messiah, the appointed Messiah
Cultural substitution	king (recommended by Wright for Paul's letters, Wright 1997: 54), leader, representative

As an example from outside English, a translator in Timor suggested three possibilities: the cultural substitute Neno Anan (Son of Heaven); the modification of a generic word with formal features such as "one on whom power was poured;" the modification of a generic word with functional features like "the one who was designated" or "the one who was commissioned" (Middlekoop 1952: 171).

In John 1:29, English Bibles invariably use "lamb," making investigation more interesting in other cultures such as those where the only generic word for animal is commonly only applied to deer or goats or whatever is culturally familiar. Formal modifications of such a generic word would describe a sheep's appearance; functional modifications could highlight sacrificial use. Table 4 shows how Beekman and Callow's strategies have (or could) be applied for ὁ ἀμνὸς τοῦ θεοῦ.

Table 4. In text possibilities for translation of "lamb of God."

Modifying a generic word	For example: animal, *goat*, *deer*
–with features of form	"woolly goats" [Eskimo dialect], "cotton deer" [Maya] (Louw and Nida 1989: 4.22)
–with a statement of function	sacrificial animal, animal offering
–with both form and function	woolly goat offering
–with a comparison	animal like a pig
Using a loan word	For example, "sipsip," the Pidgin word used in many PNG translations.
–modified with a classifier	"sipsip animal"
–modified with form	"woolly sipsip"
–modified with function	"sipsip sacrifice"
Cultural substitution	"seal" (reportedly used in Eskimo dialects, Hatim 2001: 19), "piglet" (reportedly suggested in PNG, Nida 2002: 47)

4.1.2 Outside the Text

A variety of options also exist outside the text itself to help receptors interpret a communication in its original context when this differs from their own. Possibilities include pictures, a glossary, footnotes, book introductions and accompanying background booklets (Barnwell 1980: 78–79). RT stresses the importance of these kinds of information to make it easier for current receptors to appreciate the original context.

Pictures require minimal processing effort, thus are ideal for helping alien concepts achieve relevance. However, a sheep picture in John 1 would be inappropriate, overly stressing the lamb image at the expense of the person it is metaphorically representing. Pictures of sheep and discussion of their role in Jewish culture could be more suitably included in a glossary or accompanying background book if alien to the receptors.

Footnotes can be very helpful when readers have been taught how to use them. However, it is important that they should enable interpretation of the text in its original context, not stress particular interpretations. Even with text and notes distinguished, possibly by a line or font change, "constant re-reading of both on the same page…blurs this distinction and shapes the theological convictions of the reader" (Carson 1985: 213).

Where elements are unknown but within a familiar generic class, notes can read "A is a B, with the features of C." Here A is the unfamiliar term, B the generic term, and C distinguishes A within B (Nida and

Reyburn 1981: 79). Thus John 1:29 for Papua New Guineans might be footnoted "*sipsip* are pig-sized domesticated animals used by Jews for food and sacrifice."

Footnotes are inaccessible to those hearing a text. Therefore, translations for oral use need another way to help the text achieve relevance, possibly by including sufficient supplementary information *within* the text (thus moving outside the sphere of direct translation). Additionally, this can also be done by spending more time in education of the receptors as to the cultural differences between their context and the original one.

Glossaries are useful for recurring alien terms or events and thus suitable for explaining both sheep and the development of the Messianic concept. The CEV and NCV adopt this approach for Messiah / Christ; the NCV uses cues to alert readers.

4.2 Evaluation

This evaluation considers the contextual effects from different possibilities, particularly investigating possible misinterpretations when options are processed in the original context.

4.2.1 Cultural Substitution

4.2.1.1 The Issue

Cultural substitution can effectively communicate alien concepts. Unfamiliar elements are substituted with familiar ones having similar functions despite different forms, increasing relevance by reducing processing effort for nearly equivalent contextual effects. This has missiological and homiletical value, making culture-bound truths accessible today. It is rooted theologically in belief that God leaves "redemptive analogies" in every culture, allowing the gospel to become relevant (Richardson 1976: 10). Among the Dinka, calling Jesus the "Ox of God" has significant contextual effects. Cattle are used for substitutionary sacrifice and the word "ox" is used for any sacrifice (even cucumbers), making the metaphor easily interpreted as showing the perfection of Jesus' sacrifice (Anderson 1998: 316–317). However, these methods need care when purporting to be what someone else said.

4.2.1.2 Application

John 1:29 is often discussed with reference to cultural substitution although I have been unable to find any documented practice in translation. Eskimos generally use "woolly goat," not seal (Louw and Nida 1989: 4:24) while in PNG, although generic words commonly applied to pigs have been considered in some areas, loanwords are generally used. "Piglet" would confuse interpretation of texts like Mark 5 where their uncleanness is crucial for the intended interpretation. The historical and religious significance of this metaphor within the Jewish-Christian tradition means any significant change in the formal features will lead to confusion (Wendland 1987: 61). Unless there is a suitable substitute within language for a selected sheep-or-goat, a modified generic or loanword should be used when there is no word for "lamb," rather than a cultural substitute. A footnote can clarify any misunderstanding (Louw and Nida 1989: 4:22).

Χριστός offers more scope for cultural substitution. In contemporary English, "chosen leader," "king," and "God's choice man" (CEV, Wright (1997: 52) and CPV respectively) have been suggested.

If "king" is adopted, relation to the translation of βασιλεύς must be considered. For example, the explanation of Mark 15:32 becomes tautologous, contrary to the author's expressed intent. "God's choice man" and "chosen leader" are preferable for direct translation in reflecting logical rather than encyclopaedic entries. However, all these substitutes significantly explicate a word originally having a wide range of implicatures.

4.2.2 Concordance

4.2.2.1 The Issue

Concordance, or the "quality resulting from the effort to translate a given word from the original consistently by a single word in the RL"' (Nida and Taber 1982: 208), is favored by literal translators.

Beginning translators often seek it for their translations to "make sense" (Nida 2002: 46). However, consistency per se is not necessarily valuable.

First, "pseudo-concordance" for polysemous words must be distinguished. Where a symbol is used with different senses in the source language not covered by any one RL symbol, concordance is impossible (Beekman and Callow 1974: 152–154). It is a natural feature of language that the English word "anointed" does not cover all senses of Hebrew משיח, particularly that of an object polished with oil. It is unnecessary to describe Saul's shield in 2 Samuel 1:21 as "anointed" (NRSV). Translations such as "(un)polished" (CEV) or "rubbed with oil" (NIV) are much more natural.

Even within a single sense, Nida and Taber are wary of concordance. They stress *contextual* consistency, that resulting from "translating a source language word by that expression in the RL which best fits each context," against *verbal* consistency, using "the same expression in all contexts" (Nida and Taber 1982: 199). This helps translators focus on contextual use of words rather than being mechanically consistent.

However, verbal consistency may still be helpful for significant recurring words, making it easier to pick up on allusions between texts. Barnwell advocates translating the same word consistently in similar contexts, especially "key Biblical terms which have only one sense, such as…'Messiah'" (Barnwell 1980: 27).

Considering "the Kingdom of God," the Gurung translation translates this key biblical term differently in different contexts, emphasising God's work, God's rule, obedience to God, heaven, and blessing (Glover 1978: 232–236). This might help readers of isolated passages, but in reading Luke as a whole they cannot recover a key interpretation intended by the author, that Jesus' teaching was dominated by *one* major symbol, the Kingdom of God (Gutt 2000: 185–186). This kind of misinterpretation might also recommend verbal concordance for other symbols.

4.2.2.2 Application

Concordance for the Messiah terms could be considered on at least two levels: within the NT for the recurring noun Χριστός and across the Testaments using the Hebrew and Greek terms. Looking first at concordance within the NT, some recommend translating Χριστός differently when used as a name or a title. Smith and Fehderau boldly claim: "*Christos* is used in two different ways in Greek, and should be treated as two different expressions in new translations" (Smith and Fehderau 1981: 424). This is at worst untrue (if Wright (1997: 52) is correct) and at best over simplistic given their lack of exegetical support for their claim. The GNB uses this kind of policy. They use a Hebrew loanword "Messiah" when the title is significant and English readers might miss the intended interpretation (such as in Mark 8:29), being more used to Christ only as a name. Elsewhere the Greek loanword "Christ" is used.

The difficulty is deciding which way the symbol is being used in particular contexts. Whilst Mark 8:29 is clearly titular, decisions elsewhere are less straightforward. Smith and Fehderau classify each NT occurrence (Smith and Fehderau 1981: 429–430), but never allow Paul a titular use, even in Romans 9:5 where the Jewish background is explicit. Other translations (like the NRSV) translate "Messiah" here. Dahl notes that "it is only natural that in individual cases one cannot clearly distinguish between statements where the name "Christ" is used only as a proper name and others where the appellative source is still felt" (Dahl 1991: 17–18). Where writers wanted to put explicit stress on Jewish roots, John at least is capable of giving the Greek transliteration Μεσσίας and then explicitly translating for his audience (John 1:41; 4:25).

Wright advocates a different kind of non-concordance. Recognising only one sense within Paul's usage, he recommends free variation between the loanword "Christ" and the cultural substitute "king" (Wright 1997: 52). This method similarly needs to decide which to use in individual instances and if employed as a strategy in a direct translation would distort the significance Paul placed on the word Χριστός itself. For direct translation, the original intended interpretation should be recoverable and thus Χριστός should be translated consistently within the NT.

Concordance across the Testaments is even more complicated and it is beyond the scope of this paper to do justice to this issue. Many of the original NT audience had a conceptual framework informed by the use of

Χριστός in the LXX, other texts and popular discussion. Although this situation is unrepeatable, footnotes in the OT passages where the LXX has Χριστός should help current readers to recover the original intended interpretation, allowing them to see the lexical link between the Testaments as the original receptors could. Failure to draw any attention to this link leaves some current readers thinking "Christ" only occurs in the NT.

4.2.3 Implicit Information

4.2.3.1 The Issue

Implicit information contained in a message is that which is clearly understood though not stated in words (Barnwell 1980: 123). The content may be found elsewhere within the document or in the wider cultural context (Beekman and Callow 1974: 49). Explication may be motivated by requirements of the RL linguistic structure, for accurate communication of the original meaning, and for the sake of naturalness (Barnwell 1980: 125–134). The latter two are most relevant to translating culturally unfamiliar concepts and are most open to abuse.

Newman identifies explication of meaning as a translation universal occurring for all sorts of texts since there is an "almost general tendency…to explicate…information that is only implicit in the original text" (Toury, cited in Newman 1987: 79). As an extreme example in Bible translation, this is a foundational methodology of the Amplified Bible which describes its purpose as

> to reveal, together with the single word English equivalent to each key…word, any other clarifying shades of meaning that may be concealed by the traditional word-for-word method of translation.

The intention is to make available the "full meaning" of key words in the original.

However, from the perspective of RT, this statement reveals a failure in the understanding of "meaning." Rather, "explication of implicit meaning…always has the potential for distorting the original meaning" (Gutt 1992: 73).

With meaning located primarily in inferences drawn from the linguistic stimuli in the receptors' minds, it is important to compare the inferences drawn from translations leaving information implicit and those where it is explicated. If utterances entail an assumption of optimal relevance, receptors will interpret any explication as relevant. This is particularly important with metaphor, where explication specifies the analogy, reducing the range of interpretations the author may have intended. Figurative language more often conveys a wide range of implicatures weakly rather than implying one particular interpretation strongly (Gutt 2000: 175). Changing from figurative to literal language also changes the utterance's dynamics, giving different clues to guide receptors' interpretation.

4.2.3.2 Application

The Amplified Bible translates Mark 8:29 as "You are the Christ, the Messiah, the Anointed One." This extreme example is particularly misleading since it translates direct speech, implying Peter used three titles. Receptors might infer that he enthusiastically used three similar terms or that each one added something. Both preclude the interpretation intended by the original four words, concisely summing up Jesus' identity. To quote Robert Adams, "One word with twelve important overtones just isn't the equivalent of twelve words" (cited in Gutt 2000: 176).

Less dramatic examples occur in translations using more standard translation principles. An example is where Peter's acclamation of Jesus' identity might be followed by a description of the Christ as "the one whom God would send to the Earth," implying perhaps that Jesus would not know the meaning of this expression.

Explication also occurs with referential substitutes such as replacing Messiah or Christ by the kind of person usually referred to, a king or leader. However, since equally valid words in Greek or Hebrew could have made these senses explicit, semantic field analysis suggests the authors intended something specific by choosing "Christ." Thus, if possible, preserving a distinct RL word is preferable. Similarly, translations

sometimes replace Χριστός with "Jesus" as he is undoubtedly the referent. However, this alters the overall impression of Paul's letters, undermining the fact that Paul normally refers to Jesus as Χριστός, and misleading readers into thinking these are truly interchangeable for the author (Wilt 1996: 230–231). If explication is to allow the receptors to draw the correct inferences about the author's intention, it must be consistent with the original writer's style and perspective (Wilt 1996: 232).

In John 1:29, explication of the "lamb of God" significantly reduces the richness of the original intended interpretation, curtailing the variety of possible allusions. For example, the explication "sacrificial animal" prohibits Renju's (1998) interpretation of the lamb as a metaphor for someone loved. Leaving implicit what was originally implicit is preferable, especially where there is disagreement (as here) over the originally intended allusion. In this situation, any explication becomes a significant interpretation. This metaphor should thus be left implicit, translating without explication of function in the text. The back-translation that reads, "God's chosen person who will give his life on God's name like a ram sacrificed on God's name," reflects a translation that has more explication than desirable in a direct translation, suggesting John described Jesus more explicitly than the author intended.

4.2.4 Capitalization

4.2.4.1 The Issue

The use of capitals in modern English is unsystematic and varies between publishers. However, the following two cases are generally agreed. Prefixes and titles forming part of a compound name, such as Her Majesty Queen Elizabeth, require capitals, whereas general uses do not, as in "she is a queen." Titles of office-holders in certain contexts become virtually proper names for persons, such as "the Prime Minister." However, in contexts without specific reference, lower case is preferred as in "there has been one prime minister this century"(Burchfield 1996: 128–129). Since Greek and Hebrew do not distinguish capitals, their use in an English translation is necessarily an adaptation of the source language form. The use of capitals would have to be considered separately in each RL according to the language's normal conventions.

4.2.4.2 Application

Several possibilities above used capitals to help convey the importance, or meaning beyond the literal, of translated words. Particularly, ἀμνός is often written with a capital, "Lamb," in English for emphasis. "Birubiru" in Toba Batak has a capital to stress that reference is not to a literal sheep. While this may be helpful in cultures where animals are not used to figuratively describe people, this is not relevant for English. Elsewhere, capitals highlight a title's significance, thus in Daniel 9:25, the CEV translates "Chosen Leader," whereas in Lamentations 4:20, "chosen leader" is used.

This practice can impose dogma on receptors. For example, translations that render רוח consistently as (lower-case) "spirit" and πνεῦμα as (capitalized) "Spirit" (in some passages) could invite the conclusion that the third person of the Trinity only started acting in the NT (Austin 1992: 104–107).

Applying to Messianic language, Χριστός used alongside Jesus should have a capital, whether title or name. However, if the title is used in a generic way, lower case should be used. Given the title's flexibility in first-century Judaism, translating "the christ" in Mark 8:29 and similar contexts may give English readers cause for reflection and thus a better chance of grasping the significance as a general title, without using a different lexeme that would remove the allusions to other texts.

OT usage is more complicated and the diverse opinions on using capitals are shown in the Appendix A. Many presuppose that משיח is a specific title for a particular person given by Daniel 9:25. The NIV also often capitalises in the Psalms, footnoting the lower case option. The problem in translating psalms is the multiplicity of contexts in which they functioned, with a psalm originally written with one intention being used later in the worshipping community with new implications. For a direct translation, avoiding capitals could help readers reach the original intended interpretation that this was a general title. Whether capitals are used or not, it is helpful to follow the NIV by leaving a footnote to explain the issue.

The use of capitals for "Lamb of God" in English is unnecessary. The title is not attested in pre-Christian times, thus when John originally said this, his hearers would not have interpreted it as a specific title. It is more likely that a new metaphor is being coined here, as in so many of this gospel's allusions to OT themes in describing Jesus. Capitalizing "Lamb" suggests that John is naming Jesus with an existing title, so removing the capital gives English readers more chance of inferring the original intended interpretation. Of the 19 English translations surveyed, only J. B. Phillips' version uses a lower case letter here. By contrast, almost all use lower case for other metaphorical Johannine appellations for Jesus, such as "bread of life," "good shepherd" and "true vine."

5. Conclusion

Concentrating on what RT terms direct translation, four main implications are suggested for such a translation if readers are to be able to recover the original intended interpretation when they process an utterance in the original context.

Firstly, cultural substitution is not recommended for the word ἀμνός in John 1:29 or the word χριστός as it occurs throughout the NT. In the former case cultural substitution causes confusion when read in the original historical setting; in the latter it masks the uniqueness of this particular name among all other titles for Jesus.

Secondly, verbal concordance is recommended throughout the NT for the noun χριστός. Translating with different words in different cotexts adds significant interpretation to the original texts. Keeping a concordant translation allows allusions between texts to be seen and keeps open the possibility that both Paul and the gospels are using the term in a similar way.

Thirdly, explication of implicit information must be done with great care not to reduce the meaning by choosing only one particular interpretation. In the case of a metaphor, translators need to be aware of the change in the dynamic of an utterance if the metaphor is explicated. In particular, it is not recommended to explicate the "lamb of God" metaphor in John 1:29 with regard to function because of the wealth of possible allusions it is drawing on, of which sacrifice is only one (albeit the main one).

Fourthly, capitals should not be used in contemporary English unless a word is used to refer to a specific title for a specific person. Thus, a capital should not be used in John 1:29 where it appears that a live metaphor is being coined. Nor should capitals be used for משיח or χριστός where they occur in either Testament in contexts that do not refer to a specific person.

The first three suggestions above imply an essentially literal translation for these particular problems. "Direct Translation" as defined by Gutt's application of RT often recommends a more literal translation than other current theories of translation. With this kind of translation, the important issue is how to increase the current receptors' awareness of the original context *outside* the text itself, whether through pictures, footnotes, supplementary materials or teaching within the worshipping community.

As translation progresses, RL expressions must be checked with receptors to see what inferences are in fact drawn from the chosen stimuli. This helps identify contextual gaps, revealing areas requiring supplementary elucidation (Gutt 1992: 70).

This paper has investigated the problems in directly translating culturally bound Christological titles, identifying the significance of the symbols of "Messiah," "Christ" and "lamb of God" and considering how they could be communicated. Using RT as an evaluative framework has highlighted the importance of the receptors' cognitive environment for successful translation. In particular, it has shown the limits of what may be achieved in direct translation. If the desire is to be faithful to the text to the extent that it is possible to infer the original intended interpretation when imaginatively processed in the original context, then there is very little license for modifying the original forms within the translated text itself. This paper has aimed to reveal the danger of distorting "what was originally said" when the original forms are altered too much in the RL text, focusing on the possible misinterpretations from inconsistency, substitution, and explication.

Bibliography

Bible Versions:

21st Century King James Version, April 2003, www.biblegateway.com.

American Standard Version (ASV), April 2003, www.biblegateway.com.

Amplified Bible, Grand Rapids: Zondervan, 1965.

Bible in Basic English (BBE), April 2003, www.crosswalk.com.

Contemporary English Verison (CEV) in *The Promise,* Nashville: Thomas Nelson, 1995.

Cotton Patch Version (CPV), April 2003, rockhay.tripod.com/cottonpatch.

English Standard Version (ESV), April 2003, www.biblegateway.com.

GOD'S WORD, April 2003, www.crosswalk.com.

Good News Bible / Today's English Version (GNB/TEV), London: Bible Society, 1976.

King James Version (KJV), April 2003, www.biblegateway.com.

New American Standard Bible (NASB), April 2003, www.biblegateway.com.

New Century Version (NCV), Milton Keynes: Nelson Word, 1993.

New International Version (NIV), London: Hodder and Stoughton, 1978.

New King James Version (NKJV), April 2003, www.biblegateway.com.

New Living Translation (NLT), April 2003, www.biblegateway.com.

New Revised Standard Version (NRSV), Oxford: OUP, 1995.

NETBible, April 2003, www.bible.org/netbible.

Revised Standard Version (RSV), London: Thomas Nelson, 1952.

Septuagint (LXX), October 2005, septuagint.org/LXX.

The Message, April 2003, www.biblegateway.com.

Worldwide English (WWE), April 2003, www.biblegateway.com.

References:

Allen, Leslie C. 1996**.** "Psalms" In *Old Testament Survey*, 2nd Ed., eds. W. S. Lasor, D. A. Hubbard, F. W. Bush, 429–446, Grand Rapids: Eerdmans.

Anderson, Joy. 1998. "Behold the Ox of God," *Evangelical Missions Quarterly* 34: 316–320.

Austin, Michael R. 1992. "The Curse of the Metaphysical Capital," *Expository Times* 103/4: 104–107.

Barnwell, Katharine. 1980. *Introduction to Semantics and Translation,* Horsleys Green: SIL.

Barr, James. 1961. *The Semantics of Biblical Language,* Oxford: OUP.

Barrett, C. K. 1954–55. "The Lamb of God," *NT Studies* 1: 210–218.

Beekman, John, and John Callow. 1974. *Translating the Word of God,* Grand Rapids: Zondervan.

Brown, F., S. R. Driver, and C. A. Briggs. 1906. *A Hebrew and English Lexicon of the Old Testament,* 1st Edition, Oxford: Clarendon.

Burchfield, R. W. 1996. *The New Fowler's Modern English Usage,* 3rd Edition, Oxford: Clarendon.

Carey, George L. 1981. "The Lamb of God and Atonement Theories," *Tyndale Bulletin* 32: 97–122.

Carson, D. A. 1985. "The Limits of Dynamic Equivalence in Bible Translation," *Evangelical Review of Theology* 9.3: 200–213.

Charles, J. Daryl. 1989. "'Will the Court Please Call In the Prime Witness?': John 1:29–34 and the 'Witness'-Motif'," *Trinity Journal* 10: 71–83.

Charlesworth, J. H. 1987. "From Jewish Messianology to Christian Christology: Some Caveats and Perspectives" in *Judaisms and their Messiahs at the Turn of the Christian Era,* 224–264, eds. J. Neusner, W. S. Green, E. Frierichs, Cambridge: CUP.

Chesterman, Andrew. 2000. *Memes of Translation: The Spread of Ideas in Translation Theory,* Amsterdam/Philadelphia: John Benjamins.

Dahl, Nils A. 1991. *Jesus the Christ: The Historical Origins of Christological Doctrine,* Minneapolis: Fortress.

Danker, Frederick W. 2000. *A Greek English Lexicon of the NT and Other Early Christian Literature,* 3rd Edition, Chicago: University of Chicage Press.

Dodd, C. H. 1953. *The Interpretation of the Fourth Gospel,* Cambridge: CUP.

Glover, Warren W. 1978. "'The Kingdom of God' in Luke," *Bible Translator* 29 no.2: 231–237, April.

Green, William Scott. 1987. "Messiah in Judaism: Rethinking the Question," *Judaisms and their Messiahs at the Turn of the Christian Era*, 1–13, eds. J. Neusner, W. S. Green, E. Frierichs, Cambridge: CUP.

Gutt, Ernst-August. 1992. *Relevance Theory: A Guide to Successful Communication in Translation,* Dallas: SIL.

Gutt, Ernst-August. 2000. *Translation and Relevance: Cognition and Context,* Manchester: St. Jerome.

Haenchen, Ernst. 1984. *John 1: A Commentary on the Gospel of John Chapters 1 to 6,* Philadelphia: Fortress Press.

Hatim, Basil. 2001. *Teaching and Researching Translation,* London: Longman.

Heimerdinger, Jean-Marc. 1999. *Topic, Focus and Foreground in Ancient Hebrew Narratives,* Sheffield: Sheffield Academic Press.

Hesse, Franz. 1985. "chrio" in *Theological Dictionary of the NT* (abridged by G.W. Bromiley), 1322–1325, eds. G. Kittel, G. Friedrich, Grand Rapids: Eerdmans.

Hirsch, E. D. 1967. *Validity in Interpretation,* New Haven and London: Yale University Press.

Jeremias, Joachim, 1964. "ἀμνός" in *Theological Dictionary of the NT*, *volume 1,* 338–341, ed. G. Kittel, Grand Rapids: Eerdmans.

de Jonge, M. 1986. "The Earliest Christian Use of *Christos*: Some Suggestions," *NT Studies* 32: 321–343.

Kee, Howard Clark. 1987. "Christology in Mark's Gospel" in *Judaisms and their Messiahs at the Turn of the Christian Era,* 187–208, eds. J. Neusner, W. S. Green, E. Frierichs, Cambridge: CUP.

Lincoln, Lucy. 1996. "Translating Hebrew and Greek Terms for Sheep and Goats," *Bible Translator* 47 no. 3: 322–335, July.

Longacre, R. E. 1992. **"**Discourse Perspectives on the Hebrew Verb: Affirmation and Restatement" in *Linguistics and Biblical Hebrew,* 177–189, ed. W. R. Bodine, Winona Lake: Eisenbraquns.

Louw, J. P. and E. A. Nida. 1989. *Greek-English Lexicon of the NT Based on Semantic Domains,* 2nd Edition, 2 volumes, New York: UBS.

McFarlane, Graham. 2000. *Why Do You Believe What You Believe About Jesus?* Carlisle: Paternoster.

Middlekoop, P. 1952. "Problems of the Bible Translator in Connection with the Cultural and Religious Background of the People," *Bible Translator* 3 no. 4: 165–171, October.

Morris, Leon. 1995. *The Gospel According to John, Revised,* NICNT, Grand Rapids: Eerdmans.

Moule, C. F. D. 1977. *The Origin of Christology,* Cambridge: CUP.

Newman, Aryeh. , 1987. "Translation Universals – Perspectives and Explorations" in *Translation Perspectives III: Selected Papers 1985–86,* 69–83, ed. M.G. Rose, New York: Nat. Res. Center for Translation and Interpretation.

Nida, Eugene A. 2002. "Meaning-full Translations," *Christianity Today,* October 7.

Nida, Eugene A., and William D. Reyburn. 1981. *Meaning Across Cultures,* New York: Orbis.

Nida, Eugene A., and Charles R. Taber. 1982. *The Theory and Practice of Translation,* Leiden: Brill.

Oegema, G. S. 1998. *The Anointed and his People: Messianic Expectations from the Maccabees to Bar Kochba,* Sheffield: Continuum.

Renju, Peter M. 1998. "The Lamb of God (John 1:29, 36)," *Bible Translator* 49 no. 2: 232–239, April.

Richardson, Don. 1976. *Peace Child,* 3rd Edition, Ventura: Regal Books.

Rose, Marilyn G. 1981. "Translation Types and Conventions" in *Translation Spectrum: Essays in Theory and Practice,* 31–40, ed M.G. Rose, New York: State Univ. of NY.

Selman, Martin J. 1995. "Messianic Mysteries" in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts,* 281–302, eds P.E. Satterthwaite, R.S. Hess, G.J. Wenham, Carlisle: Paternoster.

Seybold, K. 1998. "מָשִׁיחַ" in *Theological Dictionary of the Old Testament, volume IX,* 43–54, eds. G.J. Botterweck, H. Ringgren, H. Fabry, Grand Rapids: Eerdmans.

Smalley, Stephen S. 1981–82. "Salvation Proclaimed: VIII. John 1:29–34," *Expository Times* 93: 324–329.

Smith, Jill and Harold Fehderau. 1981. "Translating *Christ* and *Messiah* in the NT," *Bible Translator* 32 no. 4: 423–431, October.

van Groningen, Gerard. 1990. *Messianic Revelation in the Old Testament,* Grand Rapids: Baker.

de Vaux, Roland. 1961. *Ancient Israel: Its Life and Institutions,* London: Darton, Longman and Todd.

Vermes, Geza. 1973. *Scripture and Tradition in Judaism,* Revised Edition, Leiden: Brill.

Wendland, Ernst R. 1996. "On the Relevance of 'Relevance Theory' for Bible Translation," *Bible Translator* 47 no. 1: 126–137, January.

Wendland, Ernst R. 1987. *The Cultural Factor in Bible Translation: A Study of Communicating the Word* of God in a Central African Context, London: UBS.

Wilt, Timothy. 1996. "'Jesus' and 'Christ' in Paul's Letters," *Bible Translator* 47 no. 2: 230–233, April.

Witherington, Ben III. 1993. "Christ" in *Dictionary of Paul and His Letters,* 95–100, eds. G.F. Hawthorne, R.P. Martin, D.G. Reid, Leicester: IVP.

Wright, N. T. 1996. *Jesus and the Victory of God,* London: SPCK.

Wright, N. T. 1997. *What St. Paul Really Said,* Oxford: Lion.

Wright, N. T. 1991. *The Climax of the Covenant: Christ and the Law in Pauline Theology,* Edinburgh: T & T Clark.

APPENDIX A – Survey of English Translations

Footnoted comments are in brackets, thus <>. Dictionary cues are marked with an asterisk, *.

	Leviticus 4:3	**2 Samuel 1:16**	**Psalm 2:2**	**Lamentations 4:20**	**Daniel 9:25**	**Isaiah 45:1**	**Mark 8:29**	**John 1:41**	**John 4:25**
NIV	the anointed priest	the LORD's anointed	his Anointed One <Or anointed one>	the LORD's anointed	the Anointed One <Or an anointed one>	his anointed	the Christ <"The Christ" (Greek) and "The Messiah" (Hebrew) both mean "the Anointed One.">	the Messiah" (that is, the Christ)	…Messiah" (called Christ) "is coming…
NLT	the high priest	the LORD's anointed one	his anointed one	the LORD's anointed	the Anointed One <or an anointed one>	his anointed one	the Messiah	the Messiah" (which means the Christ).	the Messiah will come – the one who is called Christ.
CEV	the high priest	the LORD's chosen king	his chosen one	the LORD's chosen leader <chosen leader: Probably Zedekiah, the last king of Judah, taken away to Babylon in 586 B.C.>	the Chosen Leader <the Chosen Leader: Or " a chosen leader." In Hebrew the word "chosen" means "to pour oil (on someone's head)." In Old Testament times it was the custom to pour oil on a person's head when that person was chosen to be a priest or a king.>	his chosen one	the Messiah!	…the Messiah!" The Hebrew word "Messiah" means the same as the Greek word "Christ."	the Messiah will come. He is the one we call Christ.
GOD'S WORD	the anointed priest	the LORD's anointed king	his Messiah	the person the LORD anointed [as king]	the anointed prince	his anointed one	the Messiah!	the Messiah" (which means "Christ")	the Messiah is coming… (Messiah is the one called Christ.)

	Leviticus 4:3	**2 Samuel 1:16**	**Psalm 2:2**	**Lamentations 4:20**	**Daniel 9:25**	**Isaiah 45:1**	**Mark 8:29**	**John 1:41**	**John 4:25**
BBE	the chief priest	the man marked with holy oil	the king of his selection	he on whom the holy oil was put	a prince, on whom the holy oil has been put	the man of his selection	the Christ	the Messiah! (which is to say, the Christ).	the Messiah, who is named Christ
RSV	the anointed priest	the LORD's anointed	his anointed	the LORD's anointed	an anointed one	his anointed	the Christ	the Messiah (which means Christ)	Messiah is coming (he who is called Christ)
NRSV	the anointed priest	the LORD's anointed	his anointed	the LORD's anointed	an anointed prince	his anointed	the Messiah <Or the Christ>	the Messiah (which is translated Anointed <Or Christ>)	Messiah is coming (who is called Christ)
KJV	the priest that is anointed	the LORD's anointed	his anointed	the anointed of the LORD	the Messiah	his anointed	the Christ	the Messias, which is, being interpreted, the Christ.	Messias cometh, which is called Christ
NKJV	the anointed priest	the LORD's anointed	His Anointed	the anointed of the LORD	Messiah	His anointed	the Christ	the Messiah" (which is translated, the Christ).	Messiah is coming" (who is called Christ)
Message	the anointed priest	GOD's anointed king	Messiah-defiers	the anointed of GOD	the Anointed Leader	his anointed	the Christ, the Messiah	the Messiah" (that is, "Christ")	the Messiah
ASV	the anointed priest	Jehovah's anointed	his anointed	the anointed of Jehovah	the anointed one	his anointed	the Christ	the Messiah (which is, being interpreted, Christ).	Messiah cometh (he that is called Christ)
NASB	the anointed priest	the LORD's anointed	His Anointed <Or Messiah>	the LORD's anointed	Messiah	His anointed	the Christ	the Messiah" (which translated means Christ).	Messiah is coming (He who is called Christ)
NCV	the appointed priest	the LORD's appointed king	his appointed one	the LORD's appointed king	the appointed leader	his appointed king	the Christ *	the Messiah ("Messiah" means "Christ".*)	the Messiah is coming (Messiah is the One called Christ.*)

	Leviticus 4:3	**2 Samuel 1:16**	**Psalm 2:2**	**Lamentations 4:20**	**Daniel 9:25**	**Isaiah 45:1**	**Mark 8:29**	**John 1:41**	**John 4:25**
GNB	the High Priest	the one whom the LORD chose to be king	the king he chose	the king the LORD had chosen	God's chosen leader	The LORD has chosen Cyrus to be king!	the Messiah	the Messiah." (This word means "Christ")	the Messiah will come ##no reference to Christ##
NET Bible	the anointed priest	the Lord's anointed	his chosen king	the king anointed by the Lord <Heb "the anointed one of the Lord." The term "king" is added in the translation to clarify the referent of the phrase "the Lord's anointed.">		his chosen one <Heb "anointed">	the Christ <or "the Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."> *		
Ampli-fied Bible	the anointed priest	the Lord's anointed	His Anointed One (the Messiah, the Christ)	the anointed of the Lord [our king]	the Anointed One	His anointed	the Christ (the Messiah, the Anointed One)	the Messiah! – which translated is the Christ (the Anointed One).	Messiah is coming, He Who is called the Christ (the Anointed One)
ESV	the anointed priest	the LORD's anointed	his anointed	the LORD's anointed	an anointed one	his anointed	the Christ	the Messiah" (which means Christ).	Messiah is coming (he who is called Christ)
21st Century KJV	the priest who is anointed	the LORD's anointed	His Anointed	the anointed of the LORD	the Messiah	His anointed	the Christ	the Messiah" (which is, being interpreted, "the Christ").	Messiah cometh, who is called Christ
WWE							the Christ	the Messiah!' (Messiah means the Christ, the messenger of God.)	(v.24) Messiah is coming. His name is Christ.

APPENDIX B

Dictionary entries

CEV: Christ: A Greek word meaning "the Chosen One" and used to translate the Hebrew word "Messiah". In NT times, many of the Jews believed that God was going to send the Messiah to set them free from the power of their enemies. The term "Christ" is used in the NT both as a title and as a name for Jesus.

NCV: Christ: anointed (or chosen) one. Jesus is the Christ chosen by God to save people from their sins.

NET: The term Χριστος (cristos) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

Information about translations

GOD'S WORD, Cleveland: God's Word to the Nations, 1995 (found on www.crosswalk.com)

BBE, The Bible In Basic English, S.H. Hooke, Univ. of London (www.crosswalk.com) – based on Basic English, a simple form of English with only 850 words, but increased to 1000 for the Biblical text.