

Nov 16, 2013, Updated Feb 20, 2017

Translation vs. Transliteration

with

Μεσσίας and Χριστός

I use A Consistent Translation, by Ralph Mount. In this translation Mount used one word of English to translate one word of Greek. He did this as consistently as he could. **This removes commentary AND proves that the Greek New Testament is inspired of God.** Mount stated *"I have not always chosen the best Greek word, or the only Greek, but in my judgment I found the best word I was able."* In his Greek/English dictionary - which he made before he translated the New Testament - Mount details the occasional instances where he would translate a Greek word by more than one English word, so that readers could KNOW what the original Greek said.

All in all, I think this is the best English translation of the New Testament Greek. That said, I think that in John 1:41, Mount did include a type of commentary. He used the Hebrew מָשִׁיחַ

for the Greek word **Μεσσίαν**, and then used the English transliteration of the Greek

Μεσσίαν and Hebrew instead of transliterating or translating the Greek word

Χριστός as either Christ or "anointed one".

John1:41 Consistent Translation: This-(one) is first finding (his)-own brother Simon, and he-is-saying to-him, We-have-found-and-still-have the (*1) מָשִׁיחַ which is being-translated-with (*2) Messiah

(*1) the Greek word here is **Μεσσίαν**, which would transliterate into English as "Messiah"

(*2) the Greek word here is Χριστός, which would transliterate into English as "Christos".

John1:41 ASV1901 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

Gnt Morph:

εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον
Σίμωνα καὶ λέγει αὐτῷ εὕρηκαμεν τὸν Μεσσίαν ὃ
ἐστὶν μεθερμηνευόμενον Χριστός

Textus Receptus:

εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον
Σίμωνα καὶ λέγει αὐτῷ Εὕρηκαμεν τὸν Μεσσίαν ὃ
ἐστὶν μεθερμηνευόμενον ὁ Χριστός

Note the Textus Receptus (King James Text) has the Greek definite articles in front of both **Μεσσίαν** and **Χριστός**; the Gnt Morph does not have it preceding **Χριστός**. In New Testament Greek, there are 24 forms for the definite article!

τὸν is "the" in the accusative case, masculine, singular.

ὁ is "the" in the nominative case, masculine, singular.

Similarly, Greek words may have different endings do to case and place, such as with **Μεσσίαν/Μεσσίας**.

Messiah is a transliteration of the Hebrew word **מָשִׁיחַ**. **Christ** (a transliteration of Greek word **Χριστός**). **Both words mean "(the) anointed (one)" in their own languages.**

Messiah is also an English transliteration of the Greek word

Μεσσίαν/Μεσσίας which in turn is considered to be a Greek transliteration of the Hebrew word **מָשִׁיחַ** *mashiyach*

Christ is an English transliteration of the Greek word **Χριστός**, and **Χριστός** is a translation of the Hebrew word **מָשִׁיחַ**.

The Hebrew word **מָשִׁיחַ** (pronounced mā·shē'·akh, sometimes transliterated *mashiyach*), means "anointed" (cool comparison at Psalm 2:2). The Greek word **Χριστός** (pronounced khrē·sto's, transliterated CHRISTOS, Christ) is a Greek language TRANSLATION of the Hebrew word **מָשִׁיחַ**, and also means "anointed". Thus the English transliteration "Christ" well conveys

the meaning "anointed" -- if you know just a little Greek. The Greek word Μεσσίας (pronounced mes-sē'-äs, transliterated MESSIAS, Messiah) is a Greek TRANSLITERATION of the Hebrew word מָשִׁיחַ, and thus also carries the Hebrew word's meaning "anointed".

While I would agree that "Messiah" might be better used than "Christ" to convey the meaning "anointed", you run into consistency problems with that usage at John 1:41 & 4:25, where both Greek words appear together . Also note that the Septuagint (O.T. Greek) translated the Hebrew מָשִׁיחַ with Χριστός:

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=G5547&t=ASV>

Μεσσίας G3323

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=G3323&t=ASV>

Χριστός G5547

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=G5547&t=ASV>

מָשִׁיחַ mā·shē'·akh *mashiyach* H4899

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=H4899&t=ASV>

When Mount made his N.T. translation, he felt that the transliteration "Christ" lost the meaning of the title "the Messiah". And of course then the meaning (translation) "anointed" was also lost. He wanted to place emphasis that Jesus is the Jewish Messiah, which certainly is sound doctrine that bible readers should understand. However, "Messiah" is still just a transliterated word...

I should point out that Mount's use of "Messiah" for **Χριστός**, is consistent throughout his New Testament translation. However, at John 1:41 he ran into a problem as the Greek text has both **Μεσσίαν** and **Χριστός**. Mount had already used "Messiah" for **Χριστός**, so the logical (and correct) use of "Messiah" to transliterate **Μεσσίαν**

would unfortunately not be consistent. For a workaround, Mount - inserted - THE

HEBREW מָשִׁיחַ for the Greek word Μεσσίαν. This word form Μεσσίας only occurs one other time in the New Testament Greek, and likewise is seen with

Χριστός:

John 4:25 Consistent Translation - The woman is-saying to-him, I-am-knowing-absolutely that מָשִׁיחַ, is-coming, the (one) being-called Messiah; at-the-time-that he-might-come, that (one) will-tell to-us all-(things).

John 4:25 ASV 1901 - The woman saith unto him, I know that **Messiah** cometh (he that is called **Christ**): when he is come, he will declare unto us all things.

Gnt Morph:

λέγει αὐτῷ ἡ γυνή οἶδα ὅτι Μεσσίας ἔρχεται ὁ
λεγόμενος Χριστός ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ
ἡμῖν ἅπαντα

Textus Receptus:

λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται ὁ
λεγόμενος Χριστός ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ
ἡμῖν πάντα

Note that in John 1:41 and John 4:25 that both of the Greek words we are looking at mean "anointed". One Greek word is a transliteration (Μεσσίαν/Μεσσίας) and one a translation (Χριστός).

It seems Mount's use of the Hebrew for the Greek word Μεσσίας was from a belief that the writer or speaker recorded in the text spoke this word in Hebrew. This may be, but that is an unknown, and so the use the Hebrew מָשִׁיחַ in an English translation substituting a transliteration (*Messias*) of the Greek word Μεσσίας amounts to commentary. Granted,

Ralph Mount's commentary should be listened to. It seems Mount was working this out as his Greek/English dictionary does not have entries of **Μεσσίας, Χριστός...**

I am perplexed as to why Mount did this, as he was always so adamant that you do not ever alter the Word of God, and that the Greek text was the inspired Word of God. Perhaps he found a manuscript that had this Hebrew word in it? However, I do not recall him ever mentioning that. Also, as it typical in translating New Testament Greek, Mount transliterated proper names. For example, "Jesus" is a dated English transliteration of the Greek word **Ἰησοῦς**. "Jesus" is NOT a *translation* of **Ἰησοῦς**! It seems to me inconsistent to transliterate proper names/titles elsewhere but not here.

It occurs to me that **Μεσσίαν** could have been in use by Greek speaking Jews as a name/title for some time - that is to say, perhaps the Jews of the first century would have treated the Hebrew **מָשִׁיחַ** *mashiyach* with the Greek **Μεσσίαν**, just as we now generally treat the Greek **Χριστός** with English "Christ"; i.e. the transliteration of an earlier language word becomes a name or title in the spoken/current language.

However, the use of **Μεσσίαν** by the Greek speaking Jews does not seem to be the case with the Septuagint, as it appears the LXX uses **ΧΡΙΣΤΟΥ** to translate **מָשִׁיחַ** *mashiyach* (Ps.2:2). In fact, as the LXX confirms that the Jews of the period used **ΧΡΙΣΤΟΥ** to translate **מָשִׁיחַ**, we see the further uniqueness of the use of **Μεσσίαν** in the New Testament. Still, I don't see that this uniqueness is added to (in the long run) by using a Hebrew word in an English translation of New Testament Greek!

An important consideration: While we cannot say for certain what language/s the New Testament writers *spoke*, we can determine that the inspired original written text was NOT Hebrew, as the use of **מָשִׁיחַ** or **Μεσσίαν** dictates that the document was not written in Hebrew originally. For if it were originally written in Hebrew, the explanation "which is being-translated" would not have been needed. That is, if the original text was Hebrew, there would not be a note explaining that "Messiah is being translated into the Greek word Christos"

"Jesus" is an English transliteration of the Greek word IESOU

Unfortunately, some in the "Messianic" assembly have gotten so far off the mark that they don't recognize Χριστός as legitimate. And in this confusion, they denounce Christians, and then the Greek. Of course the problem with the Messy-Antics is not how Mount - or anyone else - translates the Greek; they simply do not trust the Greek. Granted, this lack of trust comes from the lack of accurate translations. Satan's method of error has always been to question what God said: "Yea, hath God said?" Without an inspired Greek text, the Messianic theology becomes "Messy-Antic", as they are just making things up.

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There is no lost Hebrew text:

Psalm 12: 6&7 "The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times. **Thou wilt keep them, O Jehovah, Thou wilt preserve them from this generation for ever.** "

2 Corinthians 3:2 YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that You;-are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.

1 Peter1:25 (ASV 1901) "**But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you.** "

A Consistent Translation: But the saying of-Jehovah is-remaining into the age. But this is the saying namely-the good-news-having-been-brought with-reference-to YOU

Again, a consistent translation is doable, and has been done, and proves that the New Testament Greek text has ONE author...i.e. the New Testament Greek is the Word of God.