

**Preparing a
Study Edition
of the
Scriptures**

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PREFACE

This manual is intended for anyone who is producing a study or annotated edition of the Scriptures. It outlines the overall process of making a study edition, from the first testing of the market through to the user testing of the finished product. It then discusses in detail the various components of a study edition.

In this introduction we will present certain principles that are generally valid. While some of them are repeated elsewhere in the manual, they should, in fact, be adhered to throughout the process of producing a study edition.

Editorial principles

Translation Consultant oversight

Study notes and other readers' helps should be seen as an extension of the translation. This means that helps materials are not actually an "addition" to the text but rather a filling in of information that is lacking to the modern reader, information that was effectively part of the text for the original reader or hearer of that text. As a component of the translation in this broader sense, readers' helps come under the oversight of the Translation Consultant. They are subject to the approval of the TC before they are included, and TC approval should be obtained before they are removed or altered.

Things to avoid

Homiletics One of the founding principles of the Bible Society movement was that the Scriptures would be produced "without note or comment." This came about because footnotes in Bibles had become the battleground for defending and attacking doctrines. The prohibition has been relaxed in stages, although its original "spirit" has been preserved: notes that promote a particular doctrine or confessional position are outside the mandate of UBS-related Bible Societies and should be avoided. In the same vein, helps materials should not be prescriptive; that means they should not preach or tell the reader how to live.

Harmonization It is an accepted and important principle of Bible translation that one should not "harmonize" similar passages. The same principle holds true for study notes, where the temptation to harmonize may be even greater than when translating. A harmonizing note is one that attempts to reconcile or explain away apparent contradictions between two (or more) passages of Scripture. The solutions presented may not necessarily be incorrect, but they are a kind of one-sided defense of scripture, which borders on preaching or polemics and therefore is normally considered to be outside the mandate of a UBS study edition.

Matthew 20.29-30 and its parallel in Luke 18.35-36 provide an example where the editor may be tempted to harmonize. Matthew tells of Jesus healing two blind men as he went out of Jericho; Luke has only one blind man and places the event when Jesus enters Jericho. Unless one assumes that these were two separate events (a popular

harmonization technique), there seem to be contradictions between the two accounts. Some study notes point out the differences without comment. Others make no mention of the differences. Some try to explain that there were two men, as Matthew says, but that Luke and Mark have chosen to mention only one of them. They will also explain that there were two Jerichos next to each other, an old one and a new one, so that the healing took place between the two, when Jesus had left one and was entering the other. Neither of these solutions is inherently impossible, and indeed they may be correct. However, if the differences did not exist, it would not have occurred to any commentator to add the comments.

All this is not to say that no note should be given in cases like this one. In addition to indicating what differences exist between the texts, it is acceptable to give a brief overview of *possible* solutions. The note should state clearly that these are editorial speculations and not *the* answer to the difficulty.

Duplication and contradiction A study Bible is a very large document. Despite our best efforts, we may unintentionally repeat ourselves or contradict ourselves. You will want to have a clear policy on how much duplication of information is permissible and in what circumstances. For example, will you repeat information about the city of Corinth in 2 Corinthians after you have already given it in 1 Corinthians, or will the introduction to 2 Corinthians refer the reader to the introduction to 1 Corinthians?

Even worse than unintentionally telling something twice in the same way is to tell it twice in ways that contradict each other.

Thorough proofreading can help to avoid these two oversights. One other (rather self-evident) device that can lessen the likelihood of their happening is to assign the writing of a book introduction to the same person who is writing the footnotes for that book.

Making “readers’ helps” even more helpful

Keep your readers in mind at all times. How can the page be organized so that they find help without having to break their train of thought? Perhaps it helps for us to remember that the original readers had their implicit information immediately at hand, lurking behind the text as it were. We can approximate that situation by placing our explicit information as close as possible to the text it relates to. An introduction to the Sermon on the Mount, for example, will be more effective at Matthew 5 than in the introduction to the book. An explanation of ancient covenant formulas should be placed at Deuteronomy 28 and not in the glossary. The same principle may cause us to decide to have marginal notes rather than footnotes. Small subject-specific maps can be placed with the text they illustrate.

Do not leave the reader guessing how to use the book you have worked so hard to produce. In the general introduction to your study edition you will need to describe the features of the book and explain how to use them. Here you tell the user how the various parts of the book fit together. These are some of the questions you should be answering:

What kinds of things are included in the glossary, and how are glossary entries indicated in footnotes and other helps?

How does the cross reference system work? How are cross references marked in the text and what does the reader need to know to use them effectively?

Are there abbreviations or special symbols that need to be explained?

What do the various subject headings indicate? What are the parallel passages listed under some of these headings?

Some introductions we have read sound more like a sales pitch, describing how useful and informative everything is. This is perhaps not completely avoidable, but it is hardly necessary. Your introduction to the book and explanation of how to use its parts should be as efficient as the footnotes accompanying the text.

Bibliographies

At the end of each chapter you will find a bibliography of writings that pertain to the subject of that chapter. Most of these entries can be found on the CD that accompanies this manual. The files on the CD are intended for the use of the editorial team for your project. They should not be disseminated outside the team without proper permission.

CHAPTER ONE: PRODUCING A STUDY BIBLE

Introduction

When we speak of a “study Bible” or “study edition” in this manual, we mean any Scripture publication (a whole Bible, but also a testament or a portion) that contains both standard reader’s helps and other elements that will enable the reader to understand the meaning of the biblical text better and to apply it practically. The principles and processes described here are intended to cover all such annotated editions.

Study Bibles, like other Bible Society publications, must exclude notes and comments that take a particular doctrinal or confessional position. Study Bibles accordingly should not include material that imposes post-biblical doctrinal formulations, or promotes the distinctive beliefs of a particular denomination or theological tendency. The study materials, however, should be written to allow the readers to discover applications to their own life situations and cultural settings.

Study Bibles should reflect the broadest possible consensus among biblical scholars and in the believing community. Where no such consensus exists, various views may be concisely presented, as long as they are relevant to the intended readers.

Study Bibles may be seen as an extension of the translation principles of functional equivalence in the sense that the study materials make explicit the implicit information needed for understanding the text. Such information could include linguistic, cultural, historical, and geographical knowledge that would have influenced the understanding and shaped the response of the original readers.

1 The technical process

The process of producing a study Bible can be divided into two major stages: planning and production. The effort that is put into the planning stage will be reflected in the efficiency with which the production stage can be carried out. Thorough planning should not be seen as a waste of time. In fact it will save time and other resources later as the study Bible is being produced.

1.1 Planning and preliminary work

The items in this section should be completed before editorial work begins.

1.1.1 Determine the need for a study edition

The first step in the production of any Bible edition is to determine whether there is a valid need, and what is the nature of that need. This will mean some kind of market research. There will probably already have been a need expressed by some individuals or sector of the Christian community. One goal of market research is to determine if this felt need is genuine—is it shared by a large enough segment of Bible users in the constituency to justify undertaking a major production? No study Bible project should be done just because it is the vision of a single individual or church body, no matter

how influential that person or church may be in the Bible Society or in the local or national community. Nor should a study edition be produced as a means of increasing the prestige of a particular language.

Market research should answer two general questions: What kind of people need a study Bible? and What kind of study Bible do they need? It may be that study editions already exist in the location in question, but they are not considered appropriate for all sectors of the community. Perhaps, for example, an edition has been produced for pastors and lay leaders, but no edition exists for youth, for women, or for new Christians, or there may not be a study Bible available in the mother tongue of a significant number of speakers.

No study Bible can meet all the felt needs even of the defined group of intended readers. Readers' felt needs may conflict with Bible Society principles, or perhaps readers are asking questions requiring information that is not available or guidance that is best given personally.

Depending on the size of the community and the target audience, market research can take a variety of forms. These may range from a national survey by a professional agency to personal interviews with a representative selection of church leaders and members. In any case, the research should be adequate to answer the two questions asked above. The results should also be carefully recorded and preserved for future reference or to serve as the starting point for a possible follow-up survey at a later stage in the production process.

Where more than one translation is in use by the target audience, the survey should determine if the translation chosen to be annotated has a wide enough readership to warrant a study edition. The potential readership of a widely spoken language will be quite disparate, consisting of different age groups, ecclesiastical communities, linguistic dialects (including second-language speakers), urban and rural dwellers, educational levels, and so forth. Such diversity will be an important factor in determining the profile of the target readership, since a study Bible may not necessarily be intended for all of the Bible readers of a language. It will also affect the kinds of annotations that should be included in the study Bible. This fact also underscores the importance of carrying out a careful and widely representative survey *before* the project is actually begun.

Responsibility: UBS Translation Consultant or Translation Officer

1.1.2 Identify a publisher

If the market research confirms that a study edition is appropriate for the particular readership, the next step is to determine who will publish the book. The importance of this step is easily overlooked, but experience shows that it should be taken as close to the start of the project as possible. A number of the preliminary steps that follow must be done in consultation with the publisher. Areas as diverse as the layout of the page and the distribution of the book should have input from the publisher. Once a publisher has been found, and before production actually gets under way, a legally-recognized and binding contract should be written and signed. Someone has observed that an unwritten contract isn't worth the paper it isn't written on.

Responsibility: Bible Society General Secretary/Executive Director

1.1.3 Make a budget

Projects cost money. The more money you have available, the more you should be able to do. How much money is available for your study Bible project? Near the start of the project a budget must be drafted and approved by the appropriate UBS body. The factors that will influence the budget will vary widely from project to project. We can only provide a sampling of things that should be taken into account when making the budget. In some cases it will be helpful to consult with a Bible Society in the same region that has already produced a study Bible.

The production costs will be determined by the size of the page, the number of pages, the quality of paper, the kind of binding, whether the text will include color illustrations, the number of copies to be printed, and many other factors. Naturally, then, it will be necessary to make some preliminary decisions regarding these matters before a budget can be created. Where appropriate (and possible), the regional publishing consultant should be consulted. The publishing consultant will be able to determine if the book can be printed locally or will need to be printed abroad and imported. In the latter case, shipping costs will also be part of the budget. Other production costs will include typesetting, proofreading, and other production preparatory costs such as films and plates. Reliable estimates for these costs must be obtained from the publisher/printer.

Other items in the budget could include market research, salaries for various contributors or special staff to be hired for the project (even on a part-time basis), periodic meetings of contributors and/or editorial staff (transportation, food, rental of premises), special purchases such as computers or software, reference books, promotion costs, product testing in the later stages of editing, and distribution. It may also be necessary to provide some training for those who will contribute study notes; this too should be reflected in the budget. The local language community should be fully involved in this budget-planning process; it is their project, and they must be willing to support it in cash and kind (for example, seconding editorial staff; providing office space, computer supplies, and staff accommodation; subsidizing transportation costs; etc.).

The draft budget must be approved by the Bible Society board and/or the Regional Service Center. This, of course, can be a process of give and take, and it may be necessary to revise the scope of the project in light of limitations placed on the budget by the approving agency.

Responsibility: National Bible Society with regional staff

1.1.4 Set a timetable

A study Bible project will not be finished overnight, but neither should it turn into a lifetime job. Without deadlines things tend to drag on. A clear timetable must be determined for the completion of the project and for the achieving of the various interim stages of the project. Here too, consultation with a known ongoing or completed study Bible project in the region can be extremely helpful when setting initial goals.

Several factors will contribute to the dynamic of how quickly or slowly things move. First of all, the approved budget can either slow the process or force things to move more quickly. Is there a deadline by which the budget money must be used? If so, this will fix the latest possible completion date. On the other hand, some budgets are spread over several years, so that not all the money will be available any time you

need it. This could mean budgeting your work schedule to coincide with your financial budget. In some cases, local communities have contributed a lump sum that can be held in reserve for emergency use in order to keep the work going.

Typesetters and printers often have a backlog of jobs to finish. It is not unheard of for the finished material to be ready for the printer, and then the actual printing has to wait a year or more until it is the turn of the study Bible for printing. With careful planning and mutual consultation, the risk of this happening can be greatly reduced, though not eliminated entirely.

The editing process will pass through several stages of writing and review (see section 1.2 below). It will be necessary to determine how long each of these stages can take. A number of factors will come into play here. For example, a full-time General Editor should be expected to carry out his or her duties in less time than if he/she is only available to the project part-time. Where possible, key production staff members should be engaged on a full-time basis. Experience has shown that “part-time” staff members usually contribute less to Bible translation projects than they have originally committed themselves to. Only when you have estimated the length of stages will you be in a position to give deadlines to your writers.

It will be wise to schedule a systematic review of the initial timetable after the first stages of work, for example, after a substantial book like a gospel has been fully completed and is ready for typesetting. This will help you get a picture of how long it is taking for different aspects of the work to be effectively completed. Where necessary—and where permitted by other factors listed above—it may be appropriate to lengthen or shorten certain stages of the project. It is advisable to hold off on public pronouncements of a projected completion date until such an initial review and revision of the timetable have been carried out.

Responsibility: Executive Director, General Editor, Translation Consultant

1.1.5 Fix content and format

The term “study Bible” is very imprecise. Even a quick glance at a collection of study Bibles will show that there is great variety in what can be included in such an edition. Some study Bibles have little more than brief book introductions and a few notes at the bottom of some pages. On the other end of the scale are productions like the CEV Learning Bible, with extensive notes, hundreds of color illustrations, longer articles, and over one hundred mini-articles scattered throughout the book.

Later we will discuss the different helps that might be included. At this point it is enough to say that the editors will need to determine the content of the study edition. This should include both which helps will be in the book and also their scope. What percentage of the average page can be used for notes? How long can book introductions be? Again, decisions made at the initial planning stage of the project may be revised once the work actually gets underway and a book or two have been completed.

1.1.5.1 Formats

Formatting the book means deciding which element will go where. A Bible without annotations or helps is fairly standard and straightforward: after the title pages there is a table of contents, perhaps a preface by the translator, and the text itself. A study Bible, on the other hand, normally contains many more components, and it is necessary to determine at an early stage which components will be included and how

the different types of information will interrelate. Such planning is necessary in order to avoid a duplication of information or a lack of cohesion and continuity with regard to the order in which information is introduced. The exact order of additional helps may not actually need to be set until fairly late in the editing stages, but it will be useful to have some idea of approximately where things will appear.

Formatting the page means deciding where things will go on an average page of text with annotations. Again, we will discuss the options later, but here we can say that decisions regarding page format should not be left until late in the editing stage. In fact, it is desirable to make a dummy page that includes all possible elements in their desired positions. This can help to avoid duplicating information on the page or inconsistency as to where a certain element (for example, the reference for an OT quote in the NT) is regularly placed. If this planning stage also includes such details as font sizes for the Bible text and the various types of notes, it will influence how much text on the page is allowed for notes.

1.1.5.2 How do the parts interrelate?

One important format decision will be how the various components of the study Bible relate or refer to each other. Questions like the following will have to be thoroughly considered and answered: Can you refer in a footnote to an entry in the glossary or to a paragraph in the book introduction? How, for example, will you refer from the introduction to the book of Judges to something said in the general introduction to the Old Testament? Establish standard ways of interrelating the various parts of your study Bible, and then maintain those standards consistently. Suggestions will be given in the chapters on the individual helps.

Responsibility: General Secretary, General Editor, Translation Consultant

1.1.6 Identify and engage the people who will do the work

A study Bible project requires the involvement of a variety of people with a wide range of skills. The success or failure of the project depends to a great extent on getting the right people in the right jobs. It is crucial to engage qualified writers and reviewers in a study Bible project. Without a competent and committed team (not just a single individual!), either deadlines will not be met, or supposedly completed work will not be acceptable. The General Editor should draft job descriptions for the positions to be filled (the descriptions which follow in this chapter may serve as models). The writers, editors, and others should be identified through a rigorous screening process.

Responsibility: General Editor, Project Administrative Committee, Translation Consultant

1.1.6.1 General Editor

The General Editor is the overseer of the written helps material that goes into the study Bible. The General Editor should combine recognized biblical scholarship, a good standing in the wider Christian church community, ability to hold a team together, general editorial competence (for example, in maintaining consistency of approach throughout the work), and solid administrative ability (for example, keeping track of who has drafted what to what stage). Where budget allows, the work of the General Editor can be made easier and more efficient by the addition of an assistant who can take much of the administrative burden (for example, correspondence, budget monitoring, progress tracking, public relations meetings, and so forth).

1.1.6.2 Editorial team

In most cases the General Editor will be aided by one or more assistant editors who serve on a part-time, or better, a full-time basis. These may be chosen by the General Editor or by a designated Selection Committee. All must be competent biblical scholars and/or communication specialists in the target language. All should have the official recommendation, approval, and/or support of the major supporting church bodies of the project. The task of assistant editors is to check that draft material conforms to the project guidelines. This includes accuracy of biblical scholarship as well as adherence to the linguistic and biblical knowledge levels of the target readership. It is not uncommon for members of the editorial team to serve also as authors of the study notes and other helps.

1.1.6.3 Writers

The writers are those who provide the written material that will be used in annotations, articles, etc. The writers should combine competent biblical scholarship with the ability to communicate in writing with the target readership, the ability to meet deadlines, and the ability to work as part of a team. As with a translation team, there should usually not be more than about four core writers, excluding the editor. Where needed as the project progresses, it is possible to add to this core group people with specialized knowledge in various fields of biblical study or different aspects of the target language and culture. Increasing the number of core writers can mean that more material gets written faster. However, the need to organize more people in an efficient manner and to maintain consistency of usage and exegesis will also increase the administrative burden and the need for effective coordination of the work.

1.1.6.4 Reviewers

Once material has been drafted and checked by the editorial team, it will be reviewed by a variety of people, including scholars, pastors, lay preachers, and representative members of the target readership, women as well as men. It is important that the selected reviewers closely reflect the diversity of the target readership. Thus competent reviewers must be sought from all areas of the Christian community: its principal dialects, sociolinguistic classes, denominational affiliations (Catholic, Protestant, “Evangelical,” as well as members of so-called independent churches).

It is the vital task of reviewers to react honestly and critically to the various drafts that they are sent with regard to matters like relevance, style, readability, clarity, helpfulness, etc. Additional technical experts may be called upon as necessary to perform specialized reviewing tasks related to such factors as the original languages, audience testing, publication format, and specific biblical fields like history, geography, flora and fauna, customs, and cultures.

While it is not necessary to choose these people before the start of the editing stage, they should be found and enlisted far enough in advance to avoid any delay to the project. Reviewers should be able to meet deadlines and to make a meaningful contribution to the work. Unproductive or uncooperative reviewers may be dropped from the committee and new ones added.

See also section 1.3 Testing.

1.1.6.5 Graphic artists

Many study editions include illustrations and charts to supplement the written notes. For such an edition an artist or artists should be found who have the proven ability to communicate with the target readers in the media to be employed in the study edition. They must often be creative individuals, selecting and adapting standard materials to fit local needs or even producing new illustrations to suit the sociocultural setting at hand.

1.1.6.6 Computer specialists

The management of large amounts of written material and graphics will be done with the use of computers. At the pre-editing stages of the project an experienced, computer-knowledgeable person (who may be a member of the Bible Society production staff) should be made responsible for all aspects of computer work for the project. This will include communicating with the writers regarding the format in which material is to be submitted and, where necessary, training project staff in the use of computers and software. On certain technical questions the General Editor may wish the computer specialist to consult directly with the typesetter and publisher. See also section 1.1.8.1 on editing notes in a Paratext environment.

1.1.6.7 Secretarial help

No project of any size will work very efficiently without good secretarial help. The secretary's duties will include correspondence, handling material submitted by the writers, organizing this material so that it can always be found easily, and—of great importance—recording the protocols of organizational meetings and decisions at editorial meetings. A familiarity with biblical and scholarly terminology will be an asset for the secretary. In some cases, especially where budget does not allow for paid secretarial assistance, the General Editor's administrative assistant may serve also as the project secretary.

1.1.7 Formulate working guidelines

A study Bible project needs a kind of constitution, a document that clearly expresses the goals, principles, standards, working procedures, and primary target audience of the project. Effort and thought should be put into the drafting of these guidelines, which will include many of the decisions that have been reached in the stages already outlined above. If such goals and operating procedures are not recorded anywhere or are recorded only in a document accessible to a privileged few, the project will be poorly organized and probably not achieve its proposed objectives. This statement of guidelines should include a clause stipulating how they will be implemented, monitored, evaluated, and, if necessary, revised.

The working document should include the following elements:

Audience profile All those who contribute helps material to the study Bible should know specifically for whom they are writing. In addition to the readership profile determined by market research (1.1.1 above), this should also include the level of language to be used for annotation material.

List of helps Each of the components of the study Bible should be listed and briefly described as to form and function. This section will also describe how these components relate to each other.

Editorial procedures and standards Who relates to whom? How is material to be presented? What happens to it after it is submitted? How are decisions made? How is the work to be assessed and by whom? Here should be included a clear division of responsibilities or “chain of command.” The timetable (1.1.4) and a general production flow chart should also be included.

Keep in mind that this is a working document to be referred to for practical direction. It provides information that will be needed by participants in the project. It should not, however, be so lengthy that useful information gets buried in a pile of words. For example, it should not include a long history of how the project came into being.

Each person who will contribute to the study Bible project should receive a copy of the guidelines. It is recommended that the guidelines be delivered personally by the General Editor along with a verbal explanation of pertinent sections. If possible, a special joint workshop or seminar for the writers and staff should be arranged to present the guidelines and to allow everyone to get to know one another, especially the persons to whom they will relate directly during the course of the project.

This set of guidelines should include a *style sheet* for the use of all contributors. The style sheet details the format of draft material presented to the General Editor. Having draft material submitted in more or less standardized format, including the language orthography to be followed, can save considerable editing time. The style sheet should include instructions for marking individual entries, for example, for annotations to the text; it can also standardize the elements to be included in an entry for a given component. For example, it could include a sample outline of a book introduction. In the case of some languages that have not been strongly standardized for writing purposes, certain stylistic features and dialect (or sociolect) matters may need to be discussed and clarified as to the usage to be followed in the study notes.

The style sheet may go into considerable detail. It should show contributors exactly how to write their entries (by providing several typical examples) and to mark them so that there can be no confusion regarding the location of the entry, to what word or phrase it refers, etc. It may include such items as a list of abbreviations for biblical books and other standard abbreviations, rules for transliterating Hebrew and Greek (if the original languages are to be referred to), and how to refer to other notes in the book. Where there exists more than one edition of the particular translation, contributors should be told which edition to work with.

One vital entry in a style sheet is a clarification of the distinction between restrictive doctrinal or confessional notes (which are not included in a UBS study edition) and notes on hermeneutical facts or even theological issues (which are permitted).

By the very nature of study notes, there will sometimes be a need to discuss how the present translation of a particular verse or word relates to the original language. The scholarly level or degree of detail at which this is done will naturally depend on the needs and educational level of the primary target audience. In some cases the preparation of a study edition may also be used as an opportunity to review the translation and suggest revisions. In such a case there should be a clear mechanism and format for contributors to suggest changes to the translation.

The General Editor may want to consider producing work templates to be distributed to all who will contribute written material. A template is a kind of pre-formatted page where certain elements are standardized. It can save time and confusion when it comes time to edit contributions from writers. A template, which assumes that the

writer is using the same software as the General Editor's office, will include things like titles, font styles and sizes, etc.

Responsibility: General Editor together with the Translation Consultant

1.1.8 Computer considerations

The computer can be the hero or the villain in any Bible project. It can save much time and effort, or it can cause the loss of time and a confusion of various drafts. Of course, it is not usually the machine itself that is at fault but those who use or misuse it.

An important aspect of planning a study Bible project will be how the computer is to be used. What software will best serve the purposes of the project? Is any general training needed for staff who will be using computers and networking with each other? The computer specialist (1.1.6.6), along with the typesetter, publisher, and General Editor, should determine what software will best suit the overall needs of the project. In most cases the purchase of the most appropriate software should not be seen as a luxury extra. If it is well chosen and its abilities are properly exploited, it can more than pay for itself in time and effort saved. An essential part of software purchase is specialized training in its proper use. This training may come as part of the purchase price, or it may have to be done by the computer specialist or someone else knowledgeable in its use.

Develop efficient procedures for backing up, storing, and organizing material as it is submitted and edited. While each contributor should be encouraged to keep a backup of all work submitted, we are speaking here of the material held by the General Editor. One person should generally be responsible for backing up current documents (and getting rid of old ones) according to a fixed schedule. Backed up material should ideally be stored in more than one location as a precaution against fire, theft, etc.

In a large project it is easy to lose track of exactly which files are most up to date. The internal "properties" data of the software do not, unfortunately, always provide the answer, especially where there exists more than one copy of a file with the same name. Many headaches can be avoided by using a system of "master copies." The master copy of a file is the one held by the General Editor's office. If a copy is sent to a reviewer or back to the writer after editing, the name or title of the copy should be changed to distinguish it from the "master." The system of naming master copies and all other copies should be formalized and printed out for all to observe, not just kept in the head of the project secretary or General Editor.

Only the General Editor's office should be allowed to make changes to the "master." If the writer or reviewer (or consulting editor, where such exists) wants to introduce comments in the draft sent to him/her, this should be done in a clear and pre-agreed way. This may be done using the "track changes" tool of the software or perhaps by highlighting the comment or writing it in all capital letters. The important thing is that any change introduced (or suggested) should be immediately and graphically evident.

Responsibility: General Editor

1.1.8.1 [Editing in a Paratext environment]

1.2 Editorial stages

Once the preparations have been well laid, the guidelines clearly defined, and the team prepared, the actual production may begin. “Production” here means the entire editorial process until a final draft is ready to be given to the printer. The ultimate goal of this process is to have study helps that make it possible for the target readership to understand the biblical text as well as possible.

Very generally, the production process will include a drafting stage (Stage 1), a reviewing stage (Stage 2), and a stage of final linguistic and style editing (Stage 3). The first two stages may include sub-stages, where the material passes through several hands until it is ready for the next stage (for example, Stage 2: a team “internal” as well as an “external” review of a particular draft). At each stage, the General Editor has the last look and approval of the material before it is passed to the next stage. Many projects have found it useful to develop a detailed “flow-chart” to indicate the various stages of the project and who is responsible for their completion on schedule.

It will help us at this point to step back and view the “big picture,” as it is seen by the General Editor, who oversees all of the levels of production: There are two distinct groups of people, whom we can call writer/editors (Stage 1) and reviewers (Stage 2). The *writer/editors* do the initial writing and among themselves critique and polish the material they produce, submitting it to the General Editor. The *reviewers* are a different group of people; they receive the edited material from the General Editor and serve as a kind of test audience. They typically work as individuals and not in a group, though in some settings a group review may be preferable or even necessary. Their input is incorporated into the material, which is then given to specialists who check it for style, grammar, and consistency of language level and dialect usage. The result of this work (checked, of course, by the General Editor) is often called the “final draft.” This is what is given to the printer.

While it is essential to have a system that is understood and followed by all participants, that system must always remain a servant and should never become an inflexible master. The system first agreed upon may need to be revised after some experience has been gained in working together. Special or unforeseen circumstances may call for the repetition of some steps or the creation of new channels of communication to ensure that the product is as good as it can be.

It is advisable to go through the entire process for a trial portion of scripture (one shorter book or part of a longer book) before work begins on the whole Bible or testament. Experience gained on the trial portion will serve to streamline the entire operation. Purposeful distribution of the trial portion should also produce useful feedback as to how the end-users view the product.

1.2.1 Preliminary: Meet with writers

The General Editor and key members of project staff (for example, editorial assistant, secretary, computer person) should meet with the team of writers. This will make it possible for people to become acquainted and to acquire a sense of belonging to a team. At this meeting the project guidelines (1.1.7) will be distributed. Using these guidelines, the General Editor should explain the project, including full discussion of the profile of the target readership, the timetable, working procedures, and deadlines. It is assumed that individual writers and/or co-editors will already have agreed on their initial writing assignments when they were enlisted by the General Editor. The

introductory meeting of writers and staff is probably not a good time to decide on writing assignments and deadlines, although it is conceivable that some adjustments to existing assignments might be requested and agreed upon at that forum.

In cases where individual assignments are consistently not met either on time or with the desired level of quality, the General Editor will meet with the person concerned and try to determine the source of the difficulty. If the problem cannot be resolved, then the person may be requested by the General Editor, perhaps together with the General Secretary or Chairman of the project's Administrative Committee (if such exists), to resign from the project. One broken link in the chain of production can slow a project down considerably and cause interpersonal tensions all around.

The following is a suggested production sequence, which may of course be revised to suit local conditions.

1.2.2 Producing a draft for reviewers

1.2.2.1 Writers submit draft material to the General Editor

By the deadline set in the guidelines, writers will submit drafted material to the office of the General Editor. The secretary records the name of the material and the date it was received and then distributes the material among a group of co-editors (1.1.6.2). Usually working individually, the editors check the drafts for biblical accuracy, appropriate linguistic level, and conformance to the user profile as laid down in the guidelines. An editor may decide to delete or alter the material, or request that the writer add to it. It is not uncommon for editors to draft material themselves. Those who serve also as editors should have the ability to work together closely as a team.

1.2.2.2 Team of editors check and correct the first draft

While it is possible for all editing suggestions to be circulated to the individual members and their responses to be collated by the General Editor, it is more common (and probably more effective) for the editorial team to meet periodically, under the chairmanship of the General Editor, to finalize the corrections to the first draft. These face-to-face meetings allow for interaction among the major contributors to the notes and help them to agree on accepted procedures and usages.

The General Editor will instruct the editors how to present the results of their individual editing. A system of rating the submissions from the writers can greatly expedite the process. Such a system might, for example, have four ratings:

- A – the study note or help may be used as is
- B – use it, with the following changes (list these)
- C – discuss it as a team, for the following reasons (list)
- D – recommend not using it (Some General Editors will give editors the ability to veto material they think inappropriate in some way.)

Each editor returns the material to the General Editor's office with her/his ratings.

The General Editor's office circulates the rated material to all the other editors. They familiarize themselves with it and prepare their own reactions to the ratings and written comments of the first editor. The General Editor then convenes the editors as a team to make final decisions on all outstanding issues. At these sessions it is important that there be a recording secretary to record all decisions of the group.

The General Editor's office introduces all editorial changes into the "master copy" of the material discussed.

1.2.2.3 Checking for consistency and continuity

The helps material that goes into the average study Bible will have been produced over a fairly long period of time. Some teams have discovered that a gradual evolution has taken place between the start of the project and its completion. As a team of editors works, they may pick up a certain momentum that changes the nature of their work. For example, the length and depth of footnotes may gradually increase as the editors or writers gain confidence or a sense of freedom in their work. Such changes are gradual and difficult to discern from up close. Sometime toward the end of the project, the General Editor may want to assign someone to survey the material to see if such a change has taken place and if so, to arrange for a consistency check to be carried out on all previously completed material.

The component parts of a well-organized study edition should closely interrelate with each other. For example, background information on the recipients of a New Testament letter will not appear in a footnote but in the introduction to the letter. Or an important term may be discussed in the glossary rather than in the footnotes. Or certain information the reader expects to find in a book introduction has been covered in a general article on that testament. In such cases it is usual to have a mechanism or set phrase that refers the reader to the place where the information may be found. One of the final editorial actions, perhaps assigned to a specialist in matters of consistency of usage, will be to check that such promises have been kept. If you have told the reader that more information is to be found at a certain place, make sure that you actually give that information at the location indicated.

1.2.2.4 Material is sent to reviewers

Material that has been approved by the editorial group is now sent to reviewers (1.1.6.4). Reviewers are looking for fewer things than editors, things like understandability, appropriateness, relevance, perhaps acceptability to a particular church or portion of the target readership. If a pilot project has been sent to reviewers (see 1.2), which is an advisable procedure, certain questions of language level etc. will have been resolved at an earlier stage.

It is important to define for the reviewers clearly what is (and what is not) expected of them. The reviewers are not just a second lot of editors, and their comments should not be a detailed critique of facts. Nor should they waste their time commenting on grammar and style, since that will be done by professionals at the next stage.

1.2.2.5 Material is given to linguistic editors

The final work done on the study materials is linguistic and stylistic editing. Several things can be accomplished at this level. In addition to simple checking for grammar and spelling errors, the linguistic editor will note if the desired language level and degree of difficulty have been consistently maintained. Some of this work may have been done as a matter of course at the first two stages, but a final review is always necessary. And besides, no one reviewer may be seeing all of the material, so there is also an element of consistency that is the responsibility of the linguistic-stylistic editor.

To illustrate the process, let us follow one piece of material, *marginal notes for the gospel of John*, from start to finish. (What follows is a recommended set of

procedures that should work well in many situations, but which may have to be modified to suit the local needs and conditions of other study Bible production sequences.)

1. Dr. Q, who is not a member of the group of editors, drafts notes for John 1-10. She makes a backup copy of the digital draft for herself and then sends another copy to the office of the General Editor. She continues working, drafting notes for John 11-21.
2. At the General Editor's office the project secretary gives the draft a name that indicates that this is the master copy (for example, 43,1-10, D1M, meaning "John [the 43rd book of the Bible], chapters 1-10, first draft, master"). A copy of this master is then sent to the General Editor and to each of the three co-editors.
3. Each of the editors reads the draft. In a typeface (or type color) different from the original they suggest changes, deletions, or additions according to the procedure outlined in section 1.2.2.2. Each one returns the draft with comments to the secretary. Before sending the file, they rename it according to the prearranged system (for example, 43,1-10, D1Jones).
4. The secretary files and logs the received files and forwards them to the General Editor or an editorial assistant.
5. The team of editors meets to discuss the material, including changes that should be made by Dr. Q.
6. The General Editor or editorial assistant collates all suggestions for additions or changes to the draft and returns them to Dr. Q.
7. Dr. Q makes the requested changes and returns the material (appropriately renamed: 43,1-10, D2) to the General Editor's office.
8. The secretary files the material as the latest draft.
9. The General Editor and the editors meet to discuss and approve this second draft, focusing on the recommendations set forth in step 5. The secretary records all decisions.
10. The General Editor reviews and approves the edited draft. The General Editor's office sends the edited draft to the reviewers.
11. Reviewers return the material, with their comments, to the General Editor's office. These comments must be collated, organized, and prioritized for action.
12. The General Editor takes appropriate steps in light of reviewers' comments. This could include making obvious changes directly, reconvening the editors to discuss difficult issues, or even returning the sections in question to Dr. Q.
13. The final, edited, reviewed draft is approved by the General Editor. The final draft is backed up and filed until it is joined with all other final material. (Note: a "final" draft may have to be opened and corrected or revised in the light of the changes in usage adopted in later drafts, for example, in the synoptic gospels.)
14. When all material is in final draft form, it is reviewed for consistency and continuity and sent for linguistic-stylistic editing.
15. The General Editor ensures that linguistic editing has not changed the substance of the study material and then forwards all material to the printer.

1.3 Testing

Jesus gave an example of patching a piece of cloth with a patch that had not been properly prepared to fit that cloth (Luke 5.36). When your translation was made, it was tested to see how well it communicated with those who would use it. Reader's helps are part of the communication process, and they too should be tested. Are they easily understood by your intended readers? Do they actually help them understand the biblical text better? Some of the principles for testing translations are valid also for testing study materials, although the methods of testing will be somewhat different.

It is important to start testing fairly early in the editing process. What you learn in the early tests will make the writing of notes more efficient afterward. Following are some suggestions of how to carry out such a testing process; of course, it will have to be made specific to your own setting.

1.3.1 Whom do you use?

We will need to distinguish between two or three kinds of research regarding the study edition. In section 1.1.1 above we discussed the importance of doing market research before you even set out to produce a study edition. The testing we are speaking of in the present section is an extension of the review process (1.1.6.4). While many of the reviewers will belong to the target group, they may tend to have more education and a better knowledge of the Scriptures than the target user. The test group, on the other hand, should include people from all levels and segments of the target group. While reviewers will normally work alone, testing can sometimes be done in a group setting, such as a home Bible study or even family devotions.

1.3.2 Testing methods

Questions and answers Select passages that need implicit information explained. Have your test group read a passage without the notes. Ask them to explain what it means. Keep a record of their answers, which may point out problems you had not considered. Now let them read the passage again together with the notes you have prepared. Ask them again to explain the passage, and note their answers. Hopefully a considerable improvement will be evident. Pay special attention to any patterns that emerge; if several people misunderstand the same thing, then the note probably needs to be revised. It is also possible to write two notes for a passage and ask the respondents which one of the two helps more to understand the text and why.

In all testing it is important that the respondents understand that they themselves are not being tested. This is not to see if they are clever or know the right answers. Explain clearly that you are testing the effectiveness of notes that will be put into a study Bible. The questions you ask should require facts from the respondent. Do not ask questions that can be answered with Yes and No; do not ask the respondent to choose between two notes without explaining why one is preferred.

You should not expect to test all of the study notes by this method; it would take too long. The writers of the notes and the General Editor will be able to identify those areas where misunderstandings are more likely to occur. This may even include aspects of the text where they themselves were not in complete agreement. Focus on these areas. As you collect responses on the first material you test, you may find that you need to add other items. You may also find that you can shorten your list of notes that need to be tested. Some notes, of course, may need to be tested more than once.

Prepare a sample portion It will be a good idea to prepare a substantial portion, perhaps one of the gospels, with its full range of helps. If possible, print this as you expect the final edition to look. Distribute this among a representative sample of your target readership. To motivate participation, you may want to promise a copy of the finished book to those who respond with helpful comments and criticisms. With this test you are checking not only the information provided in notes but also the effectiveness of your proposed page layout. Can people navigate around the page? You may want to have this portion used as the basis for a group Bible study in which a member of your editorial team participates.

User testing In most Bible Society publishing contexts it will be difficult enough to find the funds to produce the first edition of a study edition. However, if there is a realistic possibility that a second edition could follow fairly closely on the first, then it would be a good idea to do a test among users of the first edition. This could be done by giving copies of the book to selected people from the representative user group, explaining to them that they will be contacted after a specific period of time. At the specified time this test group should be called or visited with a prepared list of questions. Impressions recorded in this way should be taken into account when the editorial team looks for ways to improve the study edition. In the same way, they may want to give complimentary copies to pastors and study group leaders. This should supplement your feedback and may also help encourage sales. They should also consider giving a sample of notes to local seminaries and theological colleges to review. In this way future pastors and church leaders will be introduced to the new study Bible.

1.4 Bibliography

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CHAPTER TWO: INTRODUCTIONS

2.1 Opening observations

An introduction provides a kind of information gateway or bridge from the readers' present state of knowledge into the text to be read. It should prepare the readers to receive the message from the text more effectively than if they had not read the introduction.

In theory, almost any segment of Scripture could be preceded by an introduction. However, as the Scripture segment gets shorter—in other words, as the ratio between text length and introduction length becomes smaller—we are in danger of crossing an imaginary line into “commentary.” In a study edition that is not intended as a commentary, introductions will not normally be appropriate for Scripture passages that are shorter than a major section of the biblical text as indicated in the translation to be used.

How many introductions you include and at what levels will vary according to the needs of your readership and other factors. In this chapter we will discuss various levels, including introductions for the entire Bible, a testament, a group of books, and a single book. We will also discuss other types of introductory articles. (For introductions that accompany section headings, see Chapter Three, 3.7.)

2.2 Bible

Even people who have grown up with the Bible are often unfamiliar with many aspects of the background of the book they read every day. A general introduction to the Bible as a book can explain how the Bible is organized and how its canon developed and can give different views as to its inspiration. In addition, the reader can be told of the various kinds of literature that make up the Bible and the rules that govern the reading and understanding of each type of literature. It is possible also to include suggestions on how to use a study Bible. It is not uncommon in such an introduction to provide a brief history of the present translation or of Bible translations in this language generally. This can also be the place to include a non-technical description of some of the linguistic problems peculiar to the biblical documents.

The titles and subtitles in the “General Introduction” of *The Catholic Study Bible* can provide a useful outline:

Introducing the Bible

The Writing of the Bible

Forming a “Bible” from Diverse Books: The Story of the Canon

The Diverse Literary Forms and Historical Value of the Bible

The Transmission of the Biblical Text and its Modern Translations

The New American Bible Translation

Reading, Studying, and Praying the Scriptures

The Historical Approach

The Theological Approach

The Inspirational Approach

The lengths of articles introducing the Bible vary considerably. Some study editions have no general introduction at all, while others include longer articles on the above subjects as appendices at the end of the book. It is possible to cover the necessary introductory material for the whole Bible or for a testament in 3-5 pages.

2.3 Testament

An introduction to one of the testaments will normally describe for the reader the geographical, historical, and cultural settings of that testament. This would include an overview of the major divisions of the testament. For the Old Testament this would be the books of Moses or Pentateuch, historical books, wisdom or poetical literature, and the books of the prophets. The New Testament divisions would be Gospels, Acts, Letters, and Revelation. Other ways of dividing the testaments could also be explained.

It may be preferred to discuss questions of language and canon formation for each testament separately in its own introduction rather than in the general introduction to the Bible. Editions of the Bible with the deuterocanonical books may include an introduction to these as well.

Study editions vary widely in how they structure introductions and what information they include or leave out. To approach anything like a comprehensive treatment would make for a long introduction indeed, and editors may need to be quite selective. We may compare the way the introductions to the Old Testament are organized in *La Biblia de Estudio Dios Habla Hoy* and in the *GNB Study Bible*:

La Biblia de Estudio Dios Habla Hoy

The Old Testament as Literature
 Different Forms of Prose
 Different Forms of Poetic Literature
 Origin of the Books of the Old Testament
 Setting: The Land
 The Historical and Cultural Background of the Old Testament
 The Age of the Patriarchs
 The Exodus from Egypt
 The Conquest of Canaan and the Period of the Judges
 The Monarchy: Saul, David, Solomon
 The Divided Kingdom
 The Exile
 Return and Restoration
 The Hellenistic Age
 Religious Worth of the Old Testament

GNB Study Bible

What is the Old Testament?
 The Divisions of the Old Testament
 How the Old Testament Developed
 The Question of Authorship
 The Text of the Old Testament
 Differences of Culture
 Ancient Translations of the Old Testament
 Reading the Old Testament Today

2.4 Group of books

Certain blocks of books in the Bible are best discussed together in a group introduction. These groups will correspond to some extent to the divisions listed in the previous section. However, there are also other natural groupings that should be considered for a common introduction. Following is a list of possible groupings for which such an introduction could be appropriate.

Pentateuch
 Historical Books
 Wisdom/Poetic Literature
 Prophetic Books
 Deuterocanonical Books

Gospels
 Letters of Paul
 The Pastoral Letters
 General Letters

Just because a book is included in a group introduction does not necessarily mean that it will not also be given its own introduction. Some books, on the other hand, may be introduced together and not treated separately. These would include 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles. Also possible (but less frequent) is a combined introduction to the three letters of John.

An introduction to a group of books should explain general literary aspects that may be unfamiliar to the intended readers. For example, an introduction to the Gospels should mention that Jesus taught in parables and then give the reader some tools for understanding this special method of teaching. An introduction to the poetic books will

naturally explain (in non-technical language) the characteristics of Hebrew poetry. If the same study edition has an introduction to the prophetic books, it should refer the reader to the explanation of Hebrew poetry in the other introduction.

2.5 Book

While the introductions we have spoken of so far will probably be composed well after a translation has been completed, an introduction to an individual book may best be written immediately after that book has been translated or even during the course of translation. This will ensure that the themes and structure of the book are well described in the introduction. Many Bible editions in recent years have appeared with book introductions even though they are not strictly study editions.

The introduction to most books of the Bible should include the following elements:

Who wrote the book? Where the identity of the author is unknown or a matter of dispute, the various possibilities can be discussed.

To whom was it written? In addition to the identity of the intended readers, it is often useful to know some background information about the place where they were located.

The author's purpose for writing. In some books the author states his purpose for writing, either directly or by implication. Knowing this purpose will normally help the reader understand specific points in the book.

The historical situation. This could include an estimated date of writing, the immediate circumstances of the author himself and of the recipients, and the wider historical/political situation (to the degree that such knowledge is necessary for understanding the book).

Other background information, of a cultural or religious nature, which the author assumed his readers knew and did not include in the text. For example, the fact that Nineveh is the capital city of Israel's enemy Assyria would seem to be important to the author's purpose in the book of Jonah.

The main theme or themes of the book. Here you can tell what makes this book unique, how it is different from others in a similar genre or with a similar message. Under this heading it is possible to include a word about the relevance of the book, especially of Old Testament books for the New Testament message.

An outline of the book. The outline will usually reflect the structure of section headings as they appear in the body of the text, although, except for the shortest books, it will not normally include the lowest level of headings of individual sections.

Information in the introduction should be important for the whole book, or at least for a major part of the book. Information that is relevant to only one part of the book should be put in a footnote or other note at the location to which it pertains.

2.6 Technical considerations

Introductions will normally precede the biblical text that they are introducing. They should be clearly distinguished from the text by a different typeface and perhaps also by other graphical devices, such as starting the biblical text on a new page, placing a dividing line between introduction and text, or placing the introduction in a box or on a shaded background.

It is recommended that a consistent format be fixed for each kind of introduction. This will help the reader find information, and it can also facilitate the process of composing the introductions. Of course, a certain amount of flexibility is necessary because of the great variety of literature in the Bible. Nevertheless, it is suggested that the General Editor provide authors with a standard structure for each type of introduction.

The level of language used in introductory material should not be higher than the translation it accompanies.

2.7 Other articles

Many study editions recognize that introductions may not supply the reader with all the background material that is needed. To supply this lack, it is possible to include shorter or longer articles at appropriate places.

Short articles Suppose, for example, that you felt it important to explain to the reader the idea of covenant in the Ancient Near East. This could be handled in several ways. First of all, you could just insert a long footnote at the first place (or first significant place) where the word “covenant” appears, and then refer back to it from other places. Another possibility would be to include an entry on “Covenant” in the glossary or word list (see Chapter Seven).

A third option would be to insert a “lift-out” article at that first significant place. A lift-out article looks like a long footnote dressed differently. It may be indicated by a box around it or by a special shading behind it. Actually a lift-out article does differ from a footnote in an important way. The footnote relates to something specific in the biblical text at that location, while the lift-out article deals with a topic that has importance for more than one book of the Bible. So, for example, at Acts 22-23 *La Biblia de Estudio Dios Habla Hoy* has a footnote (23.6-8) about the Pharisees and Sadducees in this passage as well as an annotated table on “Religious and Political Parties in the First Century,” and a cross reference from both to the treatment of these groups in the Topical Index. These articles should be limited in length to a page or less. As in the case of footnotes, short articles should not just repeat the biblical text. They may also incorporate illustrations, maps, tables, charts, or graphs relevant to the topic being treated.

As a general rule, wherever possible, the help should be placed as close as possible to the text it is explaining.

Long articles Some editions include in their introduction to the Bible or a testament in-depth background information on the contemporary world where the biblical events took place. By way of example, the CEV Learning Bible includes about sixty pages of such articles, in addition to its twenty-four page introduction to the Bible. These articles include general subjects such as “Trade and Travel” and “Religions and Philosophies in Bible Times.” The *Annotated Hebrew New Testament* (UBS) has a nine page article on “Background to New Testament Times,” including subjects like history and geography, religion, and society.

Like every other help that goes into a study edition, these articles must be checked carefully for accuracy and appropriate content and language level for the intended readership. It will usually not be acceptable simply to translate something that has been produced for another culture and language setting. On testing, see Chapter One, 1.3.

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CHAPTER THREE: SECTION HEADINGS

3.1 What is a section heading?

A section heading is a brief title inserted between sections of the biblical text to indicate the content of that particular passage. It is usually short, either a phrase or a short sentence. Where the text in question has a parallel elsewhere, the location of the parallel may also be listed as part of the heading. Like a chapter division, a section heading divides a longer text into smaller, meaningful units. Unlike a chapter division, it also supplies the reader with information.

3.2 What functions do they serve?

Section headings can perform multiple functions. Here we will only list them. A more in-depth explanation of these functions will be found in the articles listed in the bibliography (3.8) at the end of this chapter.

They give a **preview** of what is to come in the next passage.

They divide a longer text into **manageable segments**, lessening the apprehension a reader may feel when faced with a long, uninterrupted block of text.

At the same time, they encourage the reader to read **complete semantic units**, not stopping before arriving at the author's intended change in topic. This also makes it more likely that the reader will read a verse with its context.

They can **supply needed information**. There are times when implicit information cannot be made sufficiently explicit in translation. Sometimes a section heading can supply some of this missing information.

They make it **easier to locate a passage**.

They give occasion to supply **parallels** to the same passage elsewhere in Scripture.

When thoughtfully and systematically compiled, they can **provide a visual outline** of the progression of the discourse, summarizing and reflecting the line of thought of the author.

3.3 When they are produced

One of the operations of a translation team preparing to translate a portion of Scripture will be to analyze the structure of the discourse of that portion. The results of this analysis can form at least the preliminary base for a system of section headings. In other words, the preparation of section headings should not wait until it is time to produce a study edition; it should have been done even before translation began.

Many headings will use wording from the text itself. If these headings have been produced while the translation is still in process, it will be necessary, after the translation of a particular segment is in its final form, to check that the wording of the section headings is still suitable. At the time when a study Bible is produced, it would

also be appropriate to check and revise, if necessary, the entire system of section headings that are present in the version to be annotated.

3.4 Sources for them

A section heading has two qualities: it says something about the biblical text, and it is located somewhere within that text. For the most part it should not be necessary to do a lot of original work when deciding where to insert the headings. The Translator's Handbooks published by UBS provide an excellent outline for each book. In addition, existing translations such as GNB or CEV agree to a very high degree on where headings should be placed.

The same sources for placement will also give some direction for wording. However, here the picture is far less simple. While the correct placement of headings is rarely language-specific, their content or wording can vary widely. Several of the articles listed in the bibliography address specific problems involved in translating headings from another language.

3.5 General observations

In this section we will summarize a few points on the nature and structure of headings. In-depth discussion of most of these points will be found in the articles cited in the bibliography at the end of this chapter.

The heading and the text There exists a certain tension between the purpose of a heading and its appearance. On the one hand, the heading should help to convey the message of the author. On the other hand, there is a danger that the reader may mistakenly think that the heading is actually part of what the original author wrote.

Let us deal first with appearance. Take care that the headings are clearly distinct from the text. This distinction can be achieved by physical separation, that is, placing headings on a separate line and separating them from the text by a blank line. In addition, a distinct typeface should be assigned to the headings. Where a system of multiple level headings is used, each level should be clearly distinguishable from the others and from the Bible text itself.

Example 1: *CEV Learning Bible*, Luke 11.27:

Being Really Blessed
²⁷ While Jesus was still talking, a woman in the crowd spoke up, "The woman who gave birth to you and nursed you is blessed." ²⁸ Jesus replied, "That's true, but the people who are really blessed are the ones who hear and obey God's message!"

The heading is made clearly distinct from the Scripture text by means of a larger font in bold typeface. It is also placed on a separate line and centered.

Example 2: *The New Jerusalem Bible*, 1 Sam. 16.1:

III: SAUL AND DAVID
A: DAVID AT COURT David is anointed 16 Yahweh said to Samuel, ‘How much longer do you mean to go on mourning over Saul, now that I myself have rejected him as ruler of Israel? Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have found myself a king from among his sons.

This example represents a multi-level system of headings. All three levels are in bold type, but all three heading types are different sizes. The first two levels are also numbered in outline fashion. Each heading is given a separate line, and there is extra space between the lowest level heading and the text of Scripture.

The intent of the author While the heading should never be confused with the Scripture text, its purpose is to bring the reader closer to the text. The task of the editor is to identify the intent of the original author in the section that is demarcated and then to formulate the heading to reflect that intent. To this end, it will often be possible to use the wording of the text itself to form part or all of the heading. So, for example, at 1 John 2.18 CEV and GNB have the heading “The Enemy of Christ,” which is taken directly from the same verse.

The biblical author’s intention is not limited to the formulation of words only but includes also the way he has structured his discourse. An effective set of section headings will show the principle features of how a text is organized into larger and smaller sections. It has been suggested that the ideal we strive for is “to understand the author’s structure and to place the headings where he would have been most likely to place them himself.”

The *Jerusalem Bible* structures its main headings for the gospel of Matthew like this:

1. THE BIRTH AND INFANCY OF JESUS (1.1—2.23)
2. THE KINGDOM OF HEAVEN PROCLAIMED
 - A. Narrative section (3.1—4.25)
 - B. The evangelical discourse (5.1—7.29)
3. THE KINGDOM OF HEAVEN IS PREACHED
 - A. Narrative section: ten miracles (8.1—9.37)
 - B. The apostolic discourse (10.1-42)
4. THE MYSTERY OF THE KINGDOM OF HEAVEN
 - A. Narrative section (11.1—12.50)
 - B. The parabolic discourse (13.1-52)
5. THE CHURCH. FIRST-FRUITS OF THE KINGDOM OF HEAVEN
 - A. Narrative section (13.53—17.27)
 - B. The discourse on the church (18.1-35)

6. THE APPROACHING ADVENT OF THE KINGDOM OF HEAVEN

A. Narrative section (19.1—23.39)

B. The eschatological discourse (24.1—25.46)

7. PASSION AND RESURRECTION (26.1—28.20)

Symmetry is often in the eye of the beholder, and it is possible to force structure where the author did not intend it. Nevertheless, where it is evident (and commonly agreed) that the author did intend a clear structure, we want to reflect that in our section headings.

It is common to include with the heading a reference to a parallel passage elsewhere in Scripture. Caution is also needed here. If another passage is only roughly parallel, it may be misleading to list it under the heading. On the other hand, if the two passages are truly parallel or even identical, then the editor will want to ensure that the same heading is used for both sections.

Revising headings The wording of section headings is not something fixed in stone, and in some circumstances it might be right to revise them (as has been done in GNB and CEV). The system of headings included in a first translation may need to assume that the reader is unfamiliar with the text. These headings may be longer, including implicit information needed by the reader. In a later edition of the same translation, even one without study notes, it may be found that the target reader has a better knowledge of the text and needs less expansive headings.

Generally, the best place to supply implicit information in a study edition will be the footnotes. Where headings in an earlier system have served to supply that information, it may be necessary to revise the headings in order to avoid duplication.

3.6 The place of headings in a study edition

If the production of section headings is properly part of the translation process, why do we discuss it here in a manual on study editions? In a certain sense, section headings and similar features (such as running heads at the top of each page) are the earliest form of reader's help. We have already noted above (3.2) the ways in which they help the reader. Indeed, if the translation which forms the base for the study edition does not already have a system of headings, it will be necessary to produce them.

Because headings supply the reader with information, there are special reasons for considering them together with other helps that will appear in a study edition. A well-constructed page in a study edition will avoid unnecessary duplication of information. Just as we would not restate in a footnote information that is explicit in the text, so too should we avoid repeating ourselves in two helps on the same page.

It may, of course, be editorial policy that certain helps will “stand alone,” that is, they will give full information even if it is appropriately included also in another help. Thus, for example, it may be decided to include references to parallel passages in the cross reference column, even though they also appear under the section heading. It is interesting to note that the *NIV Study Bible* explicitly chooses not to give duplicate references to parallel passages, “to conserve space and avoid repetition,” but this same consideration has not guided the editors elsewhere. Quotations from the Old Testament in the New Testament are listed in the cross references and repeated nearby in a text note and sometimes a third time in a footnote (for example, at Gal. 4.30,

referring to Gen. 21.10). Generally, it is better to avoid such duplication. It wastes space and gives the impression of inefficiency.

Because the headings are part of the overall communication event, we will need to test them with our target audience just as we test the translation and the footnotes. For some sections it may be necessary to draft more than one possible heading and then let selected members of our target readership tell us which one communicates better.

3.7 Introductions to sections, or discourse summaries

In some study editions, at the start of some sections, we find a brief summary of what is to follow in the next segment of discourse. Such summaries may be placed directly under a section heading, in the margin next to the text, or possibly in the notes. Here is an example from *CEV Learning Bible*, at Gen. 27.10 under a level two section heading, “Jacob and Esau and their families”:

The next chapters of GENESIS mainly follow the travels and adventures of Jacob, whose sons would become the ancestors of the twelve tribes of Israel. Jacob marries Leah and Rachel, the daughters of his uncle Laban, who tricks Jacob into working for him an extra seven years. Jacob finally leaves Laban with his large family and flocks and later is reunited with his brother Esau.

CEV Learning Bible uses three levels of section headings. At the first level they divide Genesis into two sections (1.1—11.25 and 11.26—50.26). There are eight level two headings, and each of these is sub-divided into multiple sections (level three). The level two section starting at Gen. 27.10 includes twenty-two level three headings. Discourse summaries are given only for levels one and two, a total of ten summaries in Genesis. Following is the list of *CEV* section headings for Gen. 1.1—11.25 (the chapter and verse references in parentheses are not included in the printed text):

The Beginning of Human History (1.1—11.25)

God Creates the Universe and All Living Things (1.1—2.25)

The Story of Creation (1.1—2.4a)

The Garden of Eden (2.4b-25)

Sin in Eden (3.1—4.16)

The First Sin (3.1-8)

The Trouble with Sin (3.9-24)

Cain Murders Abel (4.1-16)

The First Generations of Human Beings (4.17—5.32)

More and More People (4.17-26)

Descendants of Adam (5.1-32)

Noah and His Descendants (6.1—11.25)

The LORD Will Send a Flood (6.1-22)

The Flood (7.1-24)

The Water Goes Down (8.1-19)

The LORD's Promise for the Earth (8.20-22)

God's Promise to Noah (9.1-17)

Noah and His Family (9.18-29)

The Descendants of Noah (10.1)

The Descendants of Japheth (10.2-5)
 The Descendants of Ham (10.6-20)
 The Descendants of Shem (10.21-32)
 The Tower of Babel (11.1-9)
 The Descendants of Shem (11.10-25)

A discourse summary is a kind of hybrid between a section heading and a footnote. Viewed another way, it is little more than an expanded section heading. Many of the advantages for section headings listed above in 3.2 will be true also of these summaries. Nevertheless, several words of caution are in order.

It is generally best not to use sectional introductions for relatively short segments of discourse. A summary of a section consisting of only a few verses is liable to be almost as long as the text being summarized.

Some editions try to include footnote-like information together with the introduction to the section (see, for example, *GNB Study Bible*, *Stuttgarter Erklärungsibibel*). This can have the effect of reducing the effectiveness of the introduction by obscuring its end point. The reader may actually avoid reading it because it appears to be longer than the text. For example, at Psa. 117, which is twenty-three words long in GNB, the introduction plus other information appears directly below the section heading and is forty-two words long, almost double the length of the psalm it is introducing!

While sectional introductions can be useful for explicating implicit information (especially where it would be difficult to do that successfully either in the translation or in a brief section heading), there is always a danger of getting carried away and not giving a summary but rather a commentary. In the same way, it can be tempting in a summary to draw homiletical conclusions or pastoral applications. This, of course, should not be done.

Care should be taken when translating sectional introductions from a study edition in another language. For example, the introduction itself may contain implicit information that needs to be explained to your reader. The opposite, of course, may also be true: what has been made explicit in the discourse summary prepared for another context may be understood implicitly by your reader. At other times the heading has to be completely re-written to better serve the needs of a new target readership.

From several things that have been said in this section, it should be evident that there is some overlap in the functions of discourse summaries and footnotes. (Indeed, some study Bibles, while not having separate sectional introductions, include a longer footnote at the beginning of a segment of discourse summarizing that segment.) For this reason, it is recommended that the responsibility for drafting discourse summaries be given to the same person who writes study notes for a given portion of text. This can help to avoid duplicate or contradictory information.

3.8 Bibliography

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CHAPTER FOUR: STUDY NOTES

Explanatory material relating to specific words or phrases in the biblical text can be placed in one of several possible locations on the page of a study edition. For the sake of convenience we will call them “footnotes,” even though they may not actually appear at the foot, or bottom, of the page.

Most Bibles printed today, whether or not they are study editions, have at least some minimal footnotes accompanying the text. This chapter discusses the various types of notes that may accompany the biblical text, the process by which they are composed, and rules governing the approach to footnotes.

4.1 Types of footnotes

Different authors appearing in the bibliography at the end of this chapter classify the types of footnotes in many ways. In this chapter we have combined several of these systems and also combined items within the systems in order to simplify the picture.

4.1.1 Textual notes, or alternate readings

Alternate readings or textual variants are different forms of the source language text. Where the manuscript tradition gives more than one possible text, of roughly equal likelihood, the reading not used in the translation may be indicated in the footnotes. It is helpful to the reader if such readings are introduced by a standard formula, such as “Other ancient manuscripts,” or “Some manuscripts have,” or “Some manuscripts omit.” The standard formula should be tagged with the reading that appears in the translation.

Example: **Luke 14.5** son; *some manuscripts have* donkey.

The more important textual variants can be found listed in the two books by Bratcher on *Marginal Notes* listed in the bibliography at the end of this chapter.

A special type of textual note will be appropriate in the book of Psalms. For many of the psalms the Hebrew text begins with a kind of heading or introduction, for example, “A psalm of David.” Where the translation itself has not incorporated these as part of a heading, they can be included in a footnote or in the introduction to the psalm.

As a general rule, it is recommended not to multiply textual footnotes like “Hebrew obscure” or “Translation uncertain.” Such notes are actually a kind of apology and do little to help the reader.

4.1.2 Translational notes, or alternate renderings

Often it is possible to translate a word or phrase in the source-language in more than one valid way. A translation must necessarily choose only one alternative. In footnotes, however, it is possible to include valid alternatives that were not used in the translation.

Alternate renderings are often indicated simply by “or,” or “also possible.” Usually the one used in the text is given along with the alternative(s) in order to avoid confusion.

Example: **Matthew 6.27** live a bit longer *or* grow a bit taller.

A list of alternate renderings should be available from the translator(s), who should have recorded them as the translation was being carried out. Alternate renderings for the GNB can be found in the two books by Bratcher on *Marginal Notes* listed in the bibliography at the end of this chapter. Most modern versions in a major language now include these alternatives.

4.1.3 Facts

The bulk of annotations will concern facts about the biblical text or its context that are not language dependent or translation dependent. These will include such things as geographical information, dates when events occurred, cultural and religious background, and biographical data about a character in the narrative. Such notes will be most appropriate when they provide information unknown to the modern reader that was known to the original hearers or readers, information that enhances, or even enables, a correct understanding of the text. This is called making explicit what is implicit in the text.

Example: **Lamentations 2.10** *dust...sackcloth*: Traditional signs of mourning (Job 2.12-13; Jer. 6.26; Jon. 3.6).

4.1.4 Word plays and sound plays

Another type of implicit information that will often need to be made explicit is plays on words or sounds in the source language. Only rarely can such word or sound plays be successfully reflected in the receptor language, and thus they will be missing from the translation. Where knowledge that there is a play on words is important to the proper understanding of the text, it can be indicated in a footnote.

Example of word play: **Philemon 11** *useful*: Paul is making a play on words: the name Onesimus means “useful.”

Sound plays can include assonance and alliteration and special rhythmic patterns.

Example of sound play (*Français Courant*): **Isaiah 28.10** The corresponding Hebrew phrase appears to place more importance on the sound of the words than on their meaning. It is sometimes translated “Command on command, rule on rule, a little here, a little there.” Perhaps it reproduces a teaching exercise for learners. Thus the priests and prophets are mocking Isaiah by comparing him to an elementary school teacher.

4.1.5 Stylistic elements

Figures of speech, symbols, images, and rhetorical devices will usually need to be explained.

Examples of figurative language: **Job 4.19** *a creature of clay*: A human being. **Job 6.4** shot me with arrows: A figurative way of saying that God sent disease and suffering on him.

Examples of symbolism: **Revelation 5.6** *with seven horns and seven eyes*: The horn is a symbol of strength and power. “Seven horns” indicate unlimited power; the eyes

represent the ability of God to see and know everything. **Isaiah 51.1** *rock...quarry*: Symbols of the unity or oneness of the present Israelites with their ancestors, Abraham and Sarah (Gen. 12.1-2).

Rhetorical devices include rhetorical questions, irony, repetition, etc.

Example of a rhetorical device: section introduction for **Romans 2.1-16**: Here as elsewhere in Romans, Paul develops his argument by debating with an imaginary opponent, a method of teaching used by philosophers of the time.

4.1.6 Purpose and theme

A thematic note points out a major or recurring theme in a book or some shorter discourse unit. It may relate to the author's purpose in writing the book or a section of the book.

Example of a theme note: **Philippians 1.4** *joy*: The words "joy / be glad," and "rejoice / be happy" appear frequently in this letter (1.18, 25; 2.2, 17, 18, 28, 29; 3.1; 4.1, 4, 10) and in Paul's other letters (for example, Rom. 12.12; 15.13, 32; 2 Cor. 7.4; 8.2; Gal. 4.27; 1 Thes. 5.16). For Paul, joy was more than a human emotion; it was a gift of God's spirit (Rom. 14.17; Gal. 5.22; 1 Thes. 1.6).

4.1.7 Things to avoid

Several things should be carefully avoided when producing study notes for UBS editions. A footnote should not take a stand on a doctrine where there are differences of opinion between Christian confessions or churches. For example, a note on the words "thousand years" at Rev. 20.2 should not say "Thousand years. This is called the millennium. It will be a time of great peace on earth, when 'the wolf will dwell with the lamb' (Isa. 11.6)." On the other hand, some controversial passages will best be treated by a balanced summary of different positions on the meaning of the passage. We may take as an example the note on the same Rev. 20 passage from the *Life Application Bible*:

20:2-4 The thousand years are often referred to as the millennium (Latin for "one thousand"). Just how and when this thousand years takes place is understood differently among Christian scholars. The three major positions on this issue are called postmillennialism, premillennialism, and amillennialism.

(1) Postmillennialism looks for a literal thousand-year period of peace on earth brought in by the church. At the end of the thousand years, Satan will be unleashed once more, but then Christ will return to defeat him and reign forever. Christ's Second Coming does not occur until after the thousand-year period.

(2) Premillennialism also views the thousand years as a literal time period, but holds that Christ's Second Coming initiates his thousand-year reign and this reign occurs before the final removal of Satan.

(3) Amillennialism understands the thousand-year period to be symbolic of the time between Christ's ascension and his return. This millennium is the reign of Christ in the hearts of believers and in his church; thus it is the same as the church age. This period will end with the Second Coming of Christ.

These different views about the millennium need not cause division and controversy in the church, because each one acknowledges what is most crucial to Christianity—Christ will return, defeat Satan, and reign forever! Whatever and whenever the millennium is, Jesus Christ will unite all believers. We should not let this issue divide us.

While footnotes should not be “preachy” (like the last sentence in the previous example), they can be constructed in such a way, where appropriate, to motivate the reader to search the scriptures further with regard to the same or a related topic.. This will be aided by the addition of appropriate cross references in the footnote.

A footnote is not a showcase for editors to display their learning. It will be of little or no help to the reader if the note gives obscure references to ancient versions or explanations of complicated Hebrew or Greek textual issues.

A footnote should not be a substitute for the biblical text. This is not the place to give a paraphrase of the base translation, which is simply a waste of valuable space.

Care must be taken that the level of language used in footnotes is no higher, more complex, or more technical than the language of the translation itself.

4.2 Preparing the notes

Certain kinds of notes should come from the translators themselves and will probably have been already prepared along with the translation. These will primarily include notes in categories 4.1.1. and 4.1.2. above, that is, notes that indicate more than one possible valid reading of the source language, and notes that indicate more than one possible valid way of translating a particular source text. In some cases notes of this sort will have accompanied the translation in a previous, non-study edition. They should be revised, if necessary, and incorporated into any subsequent study edition based on the same translation.

Most other kinds of notes will be composed specially for the study edition. The General Editor should ensure that all writers are properly informed and trained regarding the types of material to be included in footnotes and the best procedure for composing notes. Following is an example of some simplified instructions given to writers for one study Bible project.

4.2.1 Example, Chichewa Study Bible

Appendix: Suggested Procedures for Composing Study Bible Notes:

1. Read over the entire pericope to be considered along with the notes on that particular section in both the NIV and the GNB Study Bibles. Is there any information here of a general nature pertaining to the text in question, its larger discourse context, or the situational setting that would be of *use* to our intended receptor group? Perhaps you can think of something else that needs to be mentioned. For example, with regard to Luke chapter 15 as a whole, the GNB-SB offers the following introductory comment:

The three PARABLES in chapter 15 illustrate the goodness and mercy of God for all, especially those who are most often neglected or despised. The various details enliven the vividness of each story; they do not teach separate spiritual lessons. The version of the first parable recorded in Mt 18.12-14 teaches a different lesson: namely, that God does not want anyone to be lost.

Do you agree (a) with the content of this note, and (b) that some or all of the information ought to be included in a corresponding note in the Chichewa SB +/- any other fact(s) about the chapter as a whole? Would some other info be more helpful?

2. Now begin the verse-by-verse analysis: read and study again a convenient segment (usually one verse or paragraph) in a standard English version as well as in the original Greek text if possible. The NIV translation of 15.1-3 is reproduced below:

Now the tax collectors and “sinners” were all gathering around to hear him. But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”
Then Jesus told them this parable:

Compare this translation to the GNB, plus any other versions that you have access to. Does this comparison reveal any differences in wording or interpretation which suggest some aspect of meaning that may require a note? Here is the GNB rendering:

One day when many tax collectors and other outcasts came to listen to Jesus, the Pharisees and the teachers of the Law started grumbling, “This man welcomes outcasts and even eats with them!” So Jesus told them this parable:

At this stage it would also be helpful to consult any commentaries at hand, such as the *Translator’s Handbook on Luke* to get an idea of the general interpretation of this passage, paying special attention to any problem areas that are discussed. Would any of these resources indicate that a note would be helpful in Chichewa? If so compose a draft text.

3. Now check the verse(s) out in the *Buku Loyera* [the base translation]. Has it been both accurately and idiomatically rendered, based on your study carried out during step 2? Can you suggest any corrections or improvements, whether exegetical or stylistic in nature? If so, be sure to record these in a special notebook reserved for this purpose. Here is the *Loyera* text:

Anthu onse okhometsa msonkho ndi Ayuda enanso onyozera Malamulo ankabwera kwa Yesu kudzamva mau ake. Tsono Afarisi ndi aphunzitsi a Malamulo adayamba kuwinya nkumanena kuti, “Munthu uyu amalandira anthu ochimwa, nkumadya nawo pamodzi.”
Tsono Yesu adawaphera fanizo ili, adati, ...

This may be a good time to compare the renderings found in the other two Chichewa versions. Does any sort of a translational note seem necessary, e.g., with regard to any major differences that appear during the comparison with respect to key terms or interpretations? Here is the *Lopatulika* text [the old Protestant missionary translation]:

Koma amisonkho onse ndi anthu ocimwa analikumyandikira kudzamva Iye. Ndipo Afarisi ndi alembi anadandaula nati, Uyu alandira anthu ocimwa, nadya nao.
Koma anati kwa iwo fanizo ili, nanena, ...

A similar study of *Malembo Oyera* [the old Catholic missionary translation] should be made. Do any other background notes suggest themselves after this exercise? If so, compose a possible draft for each one that would seem needed. Note that this step may be exchanged with #2 if you would rather begin with a comparison of the vernacular versions.

4. Next the various notes on this passage in the two model English study Bibles must be carefully examined for their relevance and potential usefulness in the Chichewa SB. Is there any information presented here that would be helpful also for the members of our target audience to know? If so, then compose the appropriate drafts, as above. Here are the notes found in the NIV-SB:

15:1 *tax collectors and “sinners.”* See notes on 3:12; Mk 2:15

15:2 *muttered.* Complained among themselves, but not openly. *eats with them.* More than simple association, eating with a person indicated acceptance and recognition (cf. Ac 11:3; 1 Co 5:11; Gal 2:12).

15:3 *this parable.* Jesus responded with a story that contrasted the love of God with the exclusiveness of the Pharisees.

This is what the GNB-SB has to say:

1 TAX COLLECTORS ... OUTCASTS 5.29-30.

2 even eats with them To sit at table with someone is to link oneself with that person as an equal and a friend. The PHARISEES and TEACHERS OF THE LAW could not accept that these despised people with whom Jesus was eating were their equals in God's sight (15.29-30).

3 PARABLE

Now what information, if any, is really worth putting into Chichewa and how would you best state this—that is, in the clearest, most natural manner of expression in view of your primary target readers?

5. Finally, read through (aloud) and carefully consider the entire passage again. Refer to any other study tools at your disposal, e.g., the Swahili SB portion, a Bible dictionary, other study Bibles or commentaries, etc. Imagine yourself in an actual *teaching* or *preaching* situation. What would you wish to add to make the text really meaningful and “come alive” for your readers and listeners? Compose any additional draft notes that supply this information. Then check through all the notes you have drafted to ensure that they are clear, correct, and easy to read or listen to. Make any revisions that seem needed.

Of course, you will have to review all of the notes again when you come to the end of a given section, pericope, or chapter. Put an asterisk (*) by any of those entries that you feel are absolutely essential in case a reduction in their number must later be made in view of space restrictions.

4.2.2 Other considerations

The Chichewa example demonstrates an important principle. While study editions in other languages can be a helpful tool, they were created to serve Bible readers in a different culture. Some of their footnotes will be inappropriate or unnecessary, and

therefore they must always be critically considered in the light of the present target readership. For example, the footnote quoted in 4.1.3 about ashes and sackcloth will not be necessary in a culture where mourning is expressed in the same way.

The same may be true even for two translations in the same language if the translations are based on different translation philosophies. For example, the NRSV *Harper Study Bible* at Psa. 84.9 has “look on the face of your anointed” and adds the footnote **84.9** *your anointed*, i.e., “your king.” The text of *Good News Study Bible* reads “Bless our king, O God, the king you have chosen.” and has no footnote. Generally speaking, it is to be expected that a study edition based on a common language translation should need fewer footnotes explaining what the text means. In this particular case GNSB may have included a note indicating that the text literally refers to anointing, with a short explanation of the significance of that ancient ceremony.

Many Bible translations today come with a limited number of notes that were formulated by the original translators as part of the translation process. They are normally considered to be an integral part of the translation. These notes should be reviewed and, if still appropriate, incorporated into the study edition. If, for any reason, the editors wish to change or remove such a note, this must be done with the approval of the Translation Consultant responsible for the particular translation.

4.3 Physical layout

A study Bible with all of its helps can be almost double the length of the base translation alone. The tendency in recent years seems to be toward longer and longer study editions. The choice of layout for a standard page with notes can have a significant effect on the total number of pages.

At the same time, it must be remembered that the physical presentation will influence—either positively or negatively—how well the information is communicated to the reader. It will be a wise and worthwhile investment if the General Editor and editorial team consult with people who understand publishing layout. It is recommended that a variety of existing study editions be compared. It is important to consider also that a good page layout in one cultural setting may not be the best somewhere else. This is another area for careful research and broad target audience testing.

Decisions regarding the layout of the page should be guided by one vital principle: the biblical text is central to everything; all formal effects should lead the reader back to the text. This does not necessarily mean that the text must be physically centered on the page, but it should be prominent enough to be easily identifiable as being distinct from the accompanying paratextual materials.

¹⁷So las sie bis zum Abend auf dem Felde und klopfte die Ähren aus, die sie aufgelesen hatte, und es war ungefähr ein Scheffel Gerste.

Rut wird in jeder Weise begünstigt; sie darf nicht beschämt, d. h. geschmäht werden, wenn sie zwischen den Garben, auf dem noch unabgeräumten Feld, sammelt. Durch ihren Fleiß und die Gunst des Boas bringt sie eine beträchtliche Ausbeute zusammen (ein Scheffel = ca. 20 l, das wären rund 15 Kilo).

¹⁸Und sie hob's auf und kam in die Stadt, und ihre Schwiegermutter sah, was sie gelesen hatte. Da zog Rut hervor und gab ihr, was sie übrigbehalten hatte, nachdem sie satt geworden war. ¹⁹Da sprach ihre Schwiegermutter zu ihr: Wo hast du heute gelesen, und wo hast du gearbeitet? Gesegnet sei, der dir freundlich gewesen ist! Sie aber sagte ihrer Schwiegermutter, bei wem sie gearbeitet hatte, und sprach: Der Mann, bei dem ich heute gearbeitet habe, heißt Boas.

Rut bringt Noomi auch noch den Rest der Mahlzeit mit (vgl. V. 14).

²⁰Noomi aber sprach zu ihrer Schwiegertochter: Gesegnet sei er vom HERRN, der seine Barmherzigkeit nicht abgewendet hat von den Lebendigen und von den Toten. Und Noomi sprach zu ihr: Der Mann steht uns nahe; er gehört zu unsern Lösern.

Noomi sieht in der Handlungsweise des Boas ein Zeichen dafür, daß Gott sich von den beiden Frauen und ihren Toten nicht abgewandt hat (wie sie noch bei der Ankunft in Bethlehem gedacht hatte; 1.20f). Boas weckt in ihr noch weitergehende Hoffnungen, weil er zu dem Kreis der Verwandten gehört, die verpflichtet sind, Angehörige aus verschiedenen Notlagen durch Freikauf zu »erlösen« (Löser → Erlöser; vgl. Kap. 4).

²¹Rut, die Moabiterin, sprach: Er sprach auch das zu mir: Du sollst dich zu meinen Leuten halten, bis sie mir alles eingeerntet haben.

Figure 1

4.3.1 Placement of notes

Study notes for individual words and phrases may be placed at several locations on the page. Figure 1 shows an edition where the notes are inserted into the text. The advantage of this system is that the notes are close to the text which they explain. The obvious disadvantage is that the reader may confuse text and notes. The notes have a very slight indent and smaller typeface, but it is just a smaller version of the same typeface. Figure 2 has footnotes at the bottom of the page and cross references in the left margin. Figure 2, on the other hand, makes a clear separation between text and notes, even though it too uses the same basic typeface for both. Its disadvantage is that the footnote is not close to the text it discusses. Note that the footnotes in Figure 2 are in two columns. This is a far more efficient use of available space than placing footnotes in one column.

A third option, shown in Figure 3, is to place the notes in the margin next to the text. This has the advantage of keeping the notes close to the text. Even better is to spread the notes out so they come as close as possible to the appropriate verse. (Figure 4 shows what it would look like.) The obvious disadvantage is the possibility that there will be long stretches of white, empty margin, not a very efficient use of space.

		<i>C. Ruth confides in Naomi</i>
2.18 v. 14	17	So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. ¹⁸ She picked it up and came into the town, and her mother-in-law saw how much she had gleaned. Then she took out and gave her what was left over after she herself had been satisfied. ¹⁹ Her mother-in-law said to her, "Where did you glean today? And where have you worked? Blessed be the man who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The name of the man with whom I worked today is Boaz." ²⁰ Then Naomi said to her daughter-in-law, "Blessed be he by the LORD, whose kindness has not forsaken the living or the dead!" Naomi also said to her, "The man is a relative of ours, one of our nearest kin." ²¹ Then Ruth the Moabite said, "He even said to me, 'Stay close by my servants, until they have finished all my harvest.'" ²² Naomi said to Ruth, her daughter-in-law, "It is better, my daughter, that you go out with his young women, otherwise you might be bothered in another field." ²³ So she stayed close to the young women of Boaz, gleaned until the end of the barley and wheat harvests; and she lived with her mother-in-law.
2.19 v. 10		
2.20 Ruth 3.10; Prov 17.17; Ruth 3.9; 4.6		
2.23 Deut 16.9		
		/ Compare Gk Vg: Meaning of Heb uncertain * Or one with the right to redeem
		asked for permission, demonstrating her humility and concern to do only the right thing. 2.12 <i>under whose wings you have come for refuge!</i> Boaz knew that Ruth was a convert to the true faith. Her confidence was in his God, who had become her God. He was impressed by her.
		2.16 Boaz was so moved that he saw to it that Ruth would get more than a gleaner would normally get. His heart went out to this widow in distress. 2.22 <i>bothered in another field.</i> Apparently it was not uncommon for a female gleaner to be taken advantage of, particularly if she was a stranger.

4.3.2 Markers

Several methods are available to help the reader make the connection between text and note. Traditionally study editions have included matching superscripted markers in the

Figure 2

gathered. She also gave her the food left over from the meal. ¹⁹Naomi asked her, "Where did you gather all this? Whose field have you been working in? May God bless the man who took an interest in you!"

So Ruth told Naomi that she had been working in a field belonging to a man named Boaz.

²⁰⁴⁵May the LORD bless Boaz!" Naomi exclaimed. "The LORD always keeps his promises to the living and the dead." And she went on, "That man is a close relative of ours, one of those responsible for taking care of us."

²¹Then Ruth said, "Best of all, he told me to keep picking up corn with his workers until they finish the harvest."

²²Naomi said to Ruth, "Yes, my daughter, it will be better for you to work with the women in Boaz' field. You might be molested if you went to someone else's field."

²³So Ruth worked with them and gathered corn until all the barley and wheat had been harvested. And she continued to live with her mother-in-law.

20 The LORD always keeps his promises Or "Boaz is being loyal". Either "the LORD" or "Boaz" is implied as the subject of this sentence. **the dead** Naomi's dead husband and sons. **close relative** See Introduction.

23 Barley and wheat The wheat harvest began two or three weeks after the barley harvest.

Figure 3

text and at the start of the appropriate note. Thus, for example, at Matt. 6.27 we might find the text marked in this way: “Can any of you ^alive a bit longer by worrying about it?” and in the footnote would read ^alive a bit longer *or* grow a bit taller. Where such a method is adopted, it is best to restart the superscripts from the beginning of the alphabet at the start of each chapter.

gathered. She also gave her the food left over from the meal. ¹⁹Naomi asked her, “Where did you gather all this? Whose field have you been working in? May God bless the man who took an interest in you!”

So Ruth told Naomi that she had been working in a field belonging to a man named Boaz.

²⁰“May the LORD bless Boaz!” Naomi exclaimed. “The LORD always keeps his promises to the living and the dead.” And she went on, “That man is a close relative of ours, one of those responsible for taking care of us.”

²¹Then Ruth said, “Best of all, he told me to keep picking up corn with his workers until they finish the harvest.”

²²Naomi said to Ruth, “Yes, my daughter, it will be better for you to work with the women in Boaz’ field. You might be molested if you went to someone else’s field.”

²³So Ruth worked with them and gathered corn until all the barley and wheat had been harvested. And she continued to live with her mother-in-law.

20 The LORD always keeps his promises Or “Boaz is being loyal”. Either “the LORD” or “Boaz” is implied as the subject of this sentence. **the dead** Naomi’s dead husband and sons. **close relative** See Introduction.

23 Barley and wheat The wheat harvest began two or three weeks after the barley harvest.

Figure 4

However, there seems to be a trend away from using such superscripts. Notice that none of the examples given in Figures 1-3 use them. Figure 1, of course, does not need any connectors, since it includes the footnote inside the running text. Figures 2 and 3 mark the footnotes by giving the verse number followed by the word or words from the text. One places the text referent in bold typeface, the other in italics. The important thing is that the reader is able to see quickly which verse is being referred to and which word or phrase in that verse. What is missing in this system is an indicator in the text that there is information to be found in the footnote. Actually, this is not as great a loss as it might seem, and some might call it a blessing. The readers, who presumably have purchased the study edition for its notes, will find the note when reading the text the first time. After that, they will not be bothered by markers in the text every time they sit down to read.

Since it is preferable that the verse number and referent text be included in the note in any case, and since each verse is usually marked with a verse number, superscripted markers in the text are somewhat redundant. They are also a bit of a typesetting headache, and they create special problems if the edition also uses markers to indicate cross references (see the discussion at 5.7). Finally, more non-text elements sprinkled throughout the text only tend to interrupt the natural eye movement in reading. On balance, editors should consider carefully (including testing) if their intended readership really requires superscripted markers in the text.

4.4 Ratio of notes to text

The 1992 UBS “Guidelines for Study Bibles” state that “notes should not normally exceed an average of 25% of the printed page.” While some have expanded this policy to as much 33%, a moment’s reflection will show that the phrase “an average” needs to be more precise. Is this an average for the whole Bible, or perhaps only for a single book? We would suggest that the only realistic interpretation is “average per book.” If it is understood as “average for the Bible or for a testament,” the possibility is opened that there could be stretches of almost empty pages in some places, while in other places the text could be overwhelmed by notes. The message to the reader is liable to be that the notes are more important than the text, and the study edition has turned into a commentary. It is suggested that the publisher together with the General Editor fix not only an average (per book) but also a maximum per page, perhaps something like 40-50%. Some editions we know of have easily exceeded even that.

The ratio we are talking about in the previous paragraph is what we might call a visual ratio. It is not a ratio between the number of words in the text and the number of words in the notes but rather the relative amount of physical space taken up by the two elements. The reason for this distinction is that different user communities may need different font sizes for notes. Notes should never be printed in a font so small that they cannot be easily read by most of the target users.

4.5 Resources

In the example given in section 4.2.1 we observed that existing study editions were used in preparing notes. Several resources are available to an editor of study notes within a UBS framework. (The resources listed in the first two paragraphs below are available on the accompanying CD.)

Marginal Notes for the Old Testament and *Marginal Notes for the New Testament*, both by Robert Bratcher, were published in 1980, at a time when full study editions were still not a normal feature of UBS publications. Perhaps for this reason the notes, especially for the Old Testament, are rarely more than a few words in length.

A Database for Study Notes (NT) was compiled by Ray Pritz (1995) with study editions in view. Like *Marginal Notes*, it does not include prescriptive or confessional material. However, the material in *Database* (included on the CD with this manual) is considerably more extensive than what is supplied in *Marginal Notes* (which it has largely incorporated). In addition to suggested footnotes, *Database* also includes a sample introduction for each book, brief discourse summaries, and introductions to the New Testament and to Paul and his letters, as well as an article on the Background to the New Testament.

The data in both of these publications has been checked for accuracy. (On occasion they do differ on a date, usually a reflection of differences among scholars.) Because both works have avoided “subjective” material, they can save the editor much time that might have been spent looking up facts in a variety of sources. Another advantage is that they can be used for UBS publications without copyright permission.

An additional useful resource, of course, will be the notes in existing study editions. A number of these have been produced within the UBS fellowship. These can generally be used without considerations of copyright as long as permission is obtained from the

publishing Bible Society. Examples are *Good News Study Bible* [Bible Society, Swindon, England], *The Learning Bible – Contemporary English Version* [American Bible Society], *La Biblia de Estudio Dios Habla Hoy* [UBS], *Swahili Study Bible* [UBS], and *Chinese Study Bible* [Bible Society in Taiwan, projected 2007]. There are also good study Bibles from non-Bible Society publishers. These may be consulted, but care must be taken not to infringe copyright laws by using material from such versions without permission.

4.6 Bibliography

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CHAPTER FIVE: CROSS REFERENCES

5.1 What is a cross reference?

A cross reference is a note placed alongside the biblical text which directs readers to another place in the Bible where they can find the same thing or something similar. It gives only the book, chapter, and verse without any comment. It may be listed in the margin, at the foot of the page, or in the body of the text after the verse.

5.2 The value of cross references

Cross references let the Bible interpret itself. Many subjects are repeated frequently in the Scriptures. By using cross references, readers can follow the biblical treatment of a subject without extra commentary. Additionally, they can grow in the discipline of inductive study, that is, deriving the Bible teaching on a subject by looking at what the Bible has to say on that subject in many places.

5.3 How are they used?

Because cross references are normally connected to just one or two verses in a given place, average readers will tend to use them locally. This means that they will read a verse and then look up the cross references listed for that verse. At the same time, they will probably be interested in a particular word or phrase in that verse and will therefore not look up references at adjoining verses unless the word or phrase or subject appears there also. This is important to keep in mind when preparing references.

Another common use of cross references is as a convenient substitute for a concordance or an index. An average cross reference system could be expected to have all of the references to, for example, Bethany. It is reasonable to assume that the readers' curiosity about the subject will be aroused while they are actually reading or studying a passage. Instead of going to a concordance, they can find a list of all the places Bethany is mentioned there on the same page where they are reading. (Of course, if a term appears too often, it will not be practical to bring all references in the limited space available in the margin.)

5.4 Planning a new reference edition

To start planning a new edition, or when preparing a study Bible, you may think that all you need to do is to take a good reference Bible in another translation or another language, get permission from the copyright holder, and transfer the cross references to your own edition. While it is true that another reference edition can be a very useful tool in editing your own reference Bible, for several reasons it is not advisable to take over another reference system without carefully checking it.

The discussion that follows assumes that you are working with an existing or a completed translation. You should not prepare cross references for a translation that is still in progress.

It will be necessary for the cross reference editor (or a specially assigned person on the editorial team of a study Bible project) to make a visual check of each reference that will go into your reference edition. This obviously means a lot of work and time and extra expense, but this step **must not** be bypassed. Each Bible translation has its own personality and is designed for a specific target audience. Even in two translations in the same language, the word order in a particular passage may differ. In different contexts, different expressions may also be used to translate the same source language term. Since many cross references depend on a common meaning in two places in the Bible, it will be necessary to see that a valid reference in the source edition you are using is also meaningful or relevant in your version.

For a cross reference system to be useful to the readers, they must know which references refer to which word or phrase in the verse. Since word order will often vary from one translation to the next, copying all the references without looking them up would result in much confusion for the reader of your edition. We should also note that verse numbering is not the same in all Bible editions (see L. Dorn, *Bible Reference Systems Compared*). If you don't want to send your reader to the wrong place, you must check each reference.

Finally, every reference edition has its own editorial guidelines (see section 5.11). Some have attempted to include every reference possible, even if they are rather obscure or repetitious, while others give only a few primary references, perhaps only to actual quotations from other parts of the Bible. Your reference edition or study Bible must be designed with your own readership in mind. The guidelines under which another reference edition was done will probably not be the same as your guidelines (see section 1.1.7). Again, all of the references will need to be checked.

5.5 What tools to use in compiling references

There are over 31,000 verses in the Bible, and we could expect an average complete reference edition to contain perhaps twice that many references. This could be a rather frightening prospect if we thought that we had to find all of those references by ourselves through original research. Fortunately this is not necessary. Many good reference editions already exist, and while we must not copy all the references indiscriminately, we can certainly use them as sourcebooks.

Another indispensable tool will be a complete concordance. If one does not exist for your translation, you will still be able to do electronic searches in Paratext (see section 1.1.8.1). Also useful will be a concordance for another translation in the same language or even in another language. Other translations may also be searched electronically.

Other useful tools could be the *Short Bible Reference System* (available from UBS), Nave's *Topical Bible*, or the *Treasury of Bible Knowledge* by R. A. Torrey. There is also available, in digital format in English, a full set of cross references produced for the NT in modern Hebrew. Of course, there is no substitute for good personal knowledge of the Scriptures, and the editor may have a well-marked personal Bible with many references that have been found useful for the culture and setting concerned. These too must be checked and conformed to the guidelines for the entire project.

5.6 How to go about compiling cross references

First of all you will need to know the limitations placed on you by the guidelines of your particular project. (If you have no explicit guidelines regarding this and other key issues, you will first have to formulate them for your project; see 1.1.7) It does no good, for example, to collect thousands of references and then find out that there is room for only about one third of them in the study edition to be published. How much room do you

have? How are references to be marked? How are they to be listed? These and other questions should be decided *before* you begin work. Otherwise you will find yourself rewriting work already done or throwing things away. We will talk more about guidelines below.

Once you know the local ground rules, you can begin work. Select three or four good reference Bibles and familiarize yourself with the way each one works. (It is not very important what languages these source books are in, as long as you can understand where each reference is, because you will be looking the verses up in your own translation anyway.) Read the verse through in your version. Pay special attention to the natural way the verse divides into several identifiable subjects and to the order in which those subjects appear in your version. Now begin to look up the references from your source books. You will notice that they usually refer to many of the same verses and subjects; this, of course, makes your work easier. If they have subject markers, then you can look up the references in the order in which the subjects appear in your own version.

5.7 What is a subject marker?

In order to help the reader know which references refer to which part or word(s) of the verse, markers are placed in both the text and the reference list. The same marker should

THE ^aword of the LORD which came to ^bMicah of Moresheth in the days of ^cJotham, ^dAhaz, and ^eHezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

¹ ^{a2} Pet. 1:21 ^b Jer. 26:18
^{c2} Kin. 15:5, 32-38; 2 Chr.
27:1-9; Is. 1:1; Hos. 1:1
^{d2} Kin. 16:1-20; 2 Chr.
28:1-27; Is. 7:1-12 ^{e2} Kin.
18:1-20; 2 Chr. 29:1-31

be used for a subject and for its references (as in the example). These markers are usually smaller, superscripted letters in alphabetical order. Letters are better than numbers, which can be confused with verse numbers. It is best to start each new chapter at the beginning of the marker alphabet. Then, if an addition or deletion is made, it will be necessary to change the markers only from the point of the change to the end of the chapter and not from there to the end of the book. In the reference list, the marker which corresponds to a particular subject or key word will precede all of the references to that subject. Editors will mark the divisions as they work, both on a copy of the manuscript and on the reference list.

EZEKIEL 42:11

wall, were rooms ^b ¹¹ with a passageway in front of them. These were like the rooms on the north; they had the same length and width, with similar exits and dimensions. Similar to the doorways on the north ¹² were the doorways of the rooms on the south. There was a doorway at the beginning of the passageway that was parallel to the corresponding wall extending eastward, by which one enters the rooms.

¹³ Then he said to me, "The north ^c and south rooms ^d facing the temple courtyard ^e are the priests' rooms, where the priests who approach the LORD will eat the most holy offerings. There they will put the most holy offerings—the grain offerings, ^f the sin offerings ^g and the guilt offerings ^h—for the place is holy. ⁱ ¹⁴ Once the

^{42:10} ^b ver 1
^{42:13} ^c Eze 40:46
^d ver 1
^e Eze 41:12-14
^f Jer 41:5
^g S Lev 10:17
^h Lev 14:13
ⁱ S Ex 29:31;
S Lev 6:29; 7:6;
10:12-13;
Nu 18:9-10
^{42:14}
^f Lev 16:23;
Eze 44:19
^k Ex 29:9;
S Lev 8:7-9
^{42:15} ^f Eze 43:1
^{42:20} ^m Eze 40:5
ⁿ Eze 43:12
^o Zec 2:5

One disadvantage of inserting markers into the text is that it means re-typesetting and proofreading the entire text for an edition. Where the cross references are part of a study edition that includes notes or other elements on the page, it is assumed that the biblical text will be typeset especially for that particular edition. In such a case, markers should be inserted into the text. Where hidden typesetting codes are used in the typeset text, it will be possible, of course, to omit the reference markers in a

later typesetting that does not include cross references.

In a study edition which includes both footnotes and cross references, editors will need to decide if both will be indicated in the biblical text. If it is decided to mark both elements, then it is important that the markers for each element be distinct enough that the reader cannot confuse them. Some study Bibles have used essentially the same marker in the same font, but one set is in regular typeface and the other is in bold typeface or italics. This can be confusing: in most alphabets, not all letters are different enough in bold typeface or italics, especially if there is no regular typeface letter nearby to compare. If letters are to be used as markers for both elements, it is important that they be in typefaces that are different enough that they cannot be confused with each other (check each letter). In Chapter Four (see 4.3.2) we have suggested that it may be acceptable (you will need to check it) to omit markers for footnotes.

Technically it is possible to append a system of cross references to an existing translation without re-typesetting the biblical text (in other words, the biblical text will not include markers). However, such an arrangement is more difficult for the reader to use. It is generally inappropriate for a study edition and will not be discussed here.

5.8 What to include in your cross references

As noted above in 5.4, the amount of references may vary widely from one edition to another. A full study edition will include all or most of the following categories:

- A. Generally, proper names (names of people, geographical locations, holidays, etc.) should be referenced. Example: at Jer. 46.2 references to Pharaoh Neco will include 2 Kgs. 23.29, 33-35; 2 Chr. 35.20, 22; 36.4.
- B. Clearly defined concepts or institutions would generally be appropriate. Examples might be “sanhedrin,” “guilt offering,” or “wedding feast parables.” Some of the broader subjects will naturally have to be broken into smaller units. For example, “laying on of hands” by itself might be too broad a category. However, it would be proper to list cases of “laying on of hands for blessing” or “laying on of hands by believers in Jesus.” Similarly, “the Temple” would not be a useful category, but something like “disciples of Jesus in the Temple” or “Temple prayer times” would be acceptable. To take the last subject as an example, at Acts 3.1 you would have the following references: Exo. 29.39-41; 1 Kgs. 18.36; Ezra 9.4; Dan. 9.21; Acts 10.30.
- C. Other topics which are suitable for cross references include the following and things like them:
 1. All the places in the New Testament where a particular Old Testament verse is quoted. For example, at Genesis 15.6, “And he believed the LORD; and he reckoned it to him as righteousness” (RSV), we would list Rom. 4.3, 22; Gal. 3.6; Jam. 2.23; and at Romans 4.3 we would have Gen. 15.6 [the verse being quoted] and Rom. 4.22; Gal. 3.6; Jam. 2.23 [other places where the same verse is quoted].
 2. The occurrence together of two or more important ideas or things which might not be listed alone. An example: Rom. 1.5 mentions the “obedience of faith”; the fact that obedience is connected to faith occurs in other places, like Rom. 16.26 or Heb. 11.8, and may be considered significant enough to help the reader with a cross reference.
 3. An important phrase of significant length which occurs several times. An example of this might be the opening words of Paul’s letters: “Grace to you and peace from God our Father and the Lord Jesus Christ.” An example of an

insignificant phrase in some translations, one which should not be listed: “and it came to pass.”

- D. As a general guideline, a cross reference should be “self-explanatory” or “intuitive.” In other words, the readers should be able to look up the references and quickly and easily understand what they have in common. Cross references are not accompanied by any explanation or justification. Therefore, they should assume a minimum amount of exegesis on the part of the user. It would be wrong, for example, to make a cross reference between Rom. 3:25 and Heb. 9:5 just because they contain the only two New Testament occurrences of the Greek word *hilasterion*. The reader is reading two different translations of this Greek word, and therefore the connection would be obscure. If the editors feel it is important the reader be informed of this connection, this should be done in a footnote and not only in a cross reference.
- E. The general rule for any cross reference must be this: If there is any doubt as to whether the reader will quickly grasp the connection between two verses, leave it out. If the connection is important but not immediately apparent from simply reading the two passages, then prepare a full explanatory note.
- F. We must avoid using the cross references to squeeze in our own (or our church’s) favorite teachings or very intricate or obscure interpretations of the text at hand. If it has taken us some time to work out the connection between two verses, we cannot assume that readers will see what we are getting at, and a simple cross reference will do them no good.

5.9 A word on the problem of subjectivity

In any editing activity that requires choices on the part of the editor, a certain amount of subjectivity is inevitable. Nevertheless, editors must attempt to view the text in as neutral a manner as possible, to stand back from their own personal and doctrinal biases, and see the phrases in a fresh way. It will help if they can try to see independent blocks being compared with other independent blocks. They must ask themselves the question, Is the same phrase or one closely similar to it used somewhere else with the same meaning? So, for example, they encounter the phrase “baptized in the name of Jesus Christ” (Acts 2:38). They may be convinced personally that the proper baptismal formula is “in the name of the Father, the Son, and the Holy Spirit” (Matt. 28:19). This should not cause them, however, to omit references to Acts 8:16; 10:48; and 19:5, which only have “in the name of Jesus.”

It should be remembered that the phrases you are dealing with are not just similar words but words with a recognizably similar meaning in their respective contexts. Here we may consider an example of what not to do. (It is an extreme example and in this case works only with a formal correspondence translation.) Suppose you are working on the phrase “laying on of hands.” Obviously you would not include a reference to Matt. 26:50, where the arresting party “laid hands on Jesus and seized him.” The phrase is the same, but the idea is completely different.

5.10 How long will it take?

The amount of time needed to prepare references will depend very much on the scope for references allowed by the editorial policy of the particular edition. The following paragraph assumes a relatively full set of references.

Experience has shown that you cannot expect to cover more than 5-10 verses per hour on average as you do the checking and editing work. This means that one person working

full time on an extensive set of references could need at least half a year just for referencing the New Testament and 2-3 years for the entire Bible. This does not account for the time needed for computerizing the entries, proofreading, etc. In other words, you should plan well in advance, if you expect to include cross references in a study Bible. Most likely you will want to train several people to do the work, with one acting as a coordinating editor to oversee the work of everyone. Obviously, such a commitment in time and resources might influence some General Editors to skip this work and to simply copy the references of some other reference work or study Bible. As we have said in section 5.4, this should not be done. Time constraints may dictate that you revise your guidelines to include references only on limited items, for example, Old Testament quotations in the New Testament. In such a case, some of the omitted data could be found by the reader in a topical index (see Chapter Eight).

5.11 Editing Guidelines

Expanded references At times you may want to make a fairly comprehensive list of references on a particular subject at some verse, and certain key passages of Scripture will obviously require more cross references. This “expanded reference” list may then be referred back to at other places where there is not enough room to include the entire list, or simply to avoid repetition and the use of valuable space. To take an example, suppose you are editing cross references in Romans and at 12.17 you want to include references to the phrase “do not repay a wrong with a wrong.” You find that your column for cross references will not have enough room. However, at Matt. 5.38 you have already made a long list of references on the same subject. It will be enough to refer the reader to Matt. 5.38. You will also want to inform the reader that more references on the same subject can be found there. This may be done by preceding the cross reference with a special sign (as, for example, the capital S used in NIV editions); by following it with a sign (like the ! used in the Nestle-Aland Greek New Testament or + in the Jerusalem Bible); or by putting such an expanded reference listing in a different typeface, perhaps italics or bold.

While it is technically possible to allow cross references to run over out of the margin and flow under the text, this is unattractive and is not recommended, especially in study editions where other parts of the page are already occupied with study notes. If it looks like there will not be enough room, you can save space by using the expanded reference format to refer the reader to a fuller list of references elsewhere.

Because of considerations of space, it may not always be possible to put an expanded reference listing at the first place the topic occurs. When space seems to be a problem, look ahead to the other places to which reference will be made and see if there will be more room there. You can get a good indication by seeing how full the references are in your source books at those places. Do not forget to make a note to yourself to put in full references when you get to that verse.

Keep a list of these places in the text where you have expanded references, together with the subject which is treated at each one. This list can be entered into a computer and sorted according to subject and canonical order. In a study edition, this list of topics might serve as a substitute for a topical index. Here is an example for Matthew chapters 3 and 4:

- 3.2 Repentance
- 3.6 Baptism of John
- 3.9 Abraham our Father
- 3.12 Unquenchable fire

- 4.5 The Holy City
- 4.8-9 Ruler of this world
- 4.11 Ministering angels
- 4.13 Capernaum
- 4.21 James and John
- 4.23 Preaching the gospel

5.11.1 Setting your guidelines

Much duplication and wasted effort can be saved by laying down precise guidelines for your project before you begin editing cross references (cf. Chapter One, section 1.1.7).

First of all, you will need to know how much space is being allocated on the page specifically for the cross references. This means you should have laid out a dummy page determining where the cross references will come, the width of the column or the amount of footnote space, and the font size to be used in the references. When this is done, it would be advisable to produce a sample page including all elements to be included on an average page of your finished edition.

On your sample page you should fill the column with references so that you can estimate as accurately as possible the maximum number of references to be included per verse or per line of Bible text. Once you know, for instance, that you are allowed an average of three references per line of text, then you can work within your space limitations. This information would tell you, among other things, where it will be necessary to use an “expanded reference” rather than including full references, or where it will be necessary to limit the number of references to the most helpful or important to the understanding of a particular text.

Cross reference guidelines are a matter of editorial decision by the one responsible for producing your reference edition. The following items illustrate the kinds of decisions to be taken.

1. Are there space or editorial limitations on what kinds of references are permitted (see sections 5.4 and 5.10)?
2. What sort of markers will you use in the biblical text and in the corresponding references?
3. How far apart must two verses be before you should refer from one to the other? In some editions you can find a reference from one verse to the verse which immediately follows it. This seems unnecessarily close, but what are the limits? You will need to decide. In some UBS editions the general rule is that reference is not made between two verses that fall under the same section heading. This seems a reasonable guideline. However, since some UBS section divisions are rather lengthy, you may want to allow yourself to refer from the beginning of a long section to the end of that same section.
4. Many Bible passages (for example, the first three gospels, the books of Samuel and Kings and Chronicles, and some Psalms) contain texts that are closely parallel to each other. This is sometimes indicated under the section heading (see Chapter Three; see, for example, Ps. 18 and 2 Sam. 22, GNB). Since this parallel is indicated for the whole passage, it may be a good idea not to repeat the individual cross references for each of the verses in that whole passage.

5. In a study edition with both cross references and footnotes, the footnote may refer to a parallel verse or passage that deals with the subject being discussed in the footnote. You will need to determine if, in such a case, you want to repeat the reference in the cross reference list. Here the situation is somewhat different from that in the previous paragraph, however. A reader using the cross references for a subject study will not necessarily look for further parallels in the footnotes. It is recommended that the footnotes and the reference system be treated as independent helps for the reader. Of course, it will still be possible (even advisable, to save space) in a footnote to refer the readers to a certain verse for further references on a subject just as you might refer them to any other help in your study edition. Another reason for treating references and footnotes separately is so that each of these tools could theoretically be used in a subsequent edition which does not include the other tool.

A similar editorial decision will need to be made regarding the relationship between cross references and a topical index (see Chapter Eight).

6. If you have more than one reference on a particular topic, in what order do you give the references? Some editions give all references in canonical order. Others make an exception to this and give, for example, a direct quotation reference first, followed by all other references in canonical order. A third system is first to give all references from the book in which the reader is presently reading and then give all other references in canonical order. Here again you will need to decide before you start work. It goes without saying that you must be careful to apply your system with 100% consistency. Inconsistency will only confuse and frustrate the user.

7. The cross reference section of most reference editions is tight with a smaller typeface. In a full reference edition, you may find yourself trying to squeeze in more references than you have room for. Some space can be saved by leaving off book names in such a way that the reader is not confused. You may want to consider something like the following:

First of all, if reference is made to the same book several times in succession, only the first reference will carry the name of the book. Those which follow will be understood to be from the last-mentioned book. So, for example, references at Rev. 12:7 to the angel Michael would read Dan. 10:13,21; 12:1; Jude 9, where the 12:1 is understood to refer to the book of Daniel.

Remember that your smallest reference unit in the place in which you are working is not the verse but the subject inside that verse. When you refer to the same biblical book you are working in (as the first reference after a marker), do not include the abbreviation for the book. To illustrate, a reference at Matt. 13:19 to Matt. 5:37 will read simply "5:37." You will not be able to omit the book name, of course, if the Matt. 5:37 reference follows a reference to another book of the Bible. Suppose, for example, that you are working at Rom. 8:14-17 and you want to give the following cross references: Rom. 9:8, Deut. 14:1, Hos. 1:10, and Matt. 5:9. You will list them in canonical order as follows: Deut. 14:1; Hos. 1:10; Matt. 5:9; Rom. 9:8. The Romans 9:8 reference includes the name of the book, or else the reader will think you are sending him to Matt. 9:8 instead of Rom. 9:8.

Instead of the system outlined in the previous paragraph, you may choose the third option in paragraph 6 above (giving the Romans reference first and then the other references in canonical order).

In your introduction to the study edition, you should explain to the readers how to use the references without difficulty or confusion. They should be given a list of book abbreviations, what it means when they find a chapter and verse listed without a book name, what an expanded reference is and how to recognize it, what the markers mean, and any other peculiarities of your particular edition. It may be good to give an actual page illustration of the system you will be following, if this is possible, along with explanatory notes (see the example at the end of this chapter).

5.12 Using the computer

With such a large collection of data, you will save much time by using a computer from the very beginning of the project. It will also be necessary to put a person with good editorial and exegetical skills in charge of this important aspect of the work. While it is possible, of course, to give your typesetter handwritten pages and then proofread tens of thousands of references, it is highly recommended that you put your reference list into the computer yourself as you work, because this data will actually help the editing process itself.

Most (though not all) cross references are two-way references, that is, you will refer from A to B and then also from B back to A. In order to remember to make this “back reference,” you will need some method to remind yourself. One way to do this would be to find a Bible with plenty of margin space and then write in every reference as you list it, so that when you get to that place you will see that you referred there from another verse. This would be very cumbersome and time consuming. With the help of the computer, you can do this much more easily.

Using a program that is able to sort large volumes of data, put your references in digital format. As you begin to work on a new book of the Bible or a new section, sort your data so that you get a list of every time you have “referred to” that book. This list will be in chapter and verse order and can be used right along with your other sources. This will make your reference edition neater and more consistent. It is vital, before any work begins on cross references, that those doing the editing receive training in the use of such software.

Let us see how this works. Suppose you have completed the cross references for all the books of the New Testament, and they are all entered into a database. Now you are going to work on the Old Testament, and let us say you begin with the book of Amos. Your software should be able to produce a list that looks something like this (we have sorted it here according to the chapter order in Amos):

<u>NT verse</u>	<u>Amos reference</u>
Acts 16.26	Amos 1.1
Matt. 11.22	Amos 1.9-10
Rom. 11.2	Amos 3.2
1 Cor. 8.3	Amos 3.2
Rev. 1.1	Amos 3.7
Rev. 10.7	Amos 3.7
Acts 4.20	Amos 3.8
Rev. 10.3	Amos 3.8

1 Cor. 3.15	Amos 4.11
Jude 23	Amos 4.11
Gal. 4.16	Amos 5.10
Eph. 5.16	Amos 5.13
Rom. 12.9	Amos 5.15
Acts 13.18	Amos 5.25
Acts 7.42-43	Amos 5.25-27
Phil. 1.11	Amos 6.12
Acts 16.20	Amos 7.10
Matt. 8.34	Amos 7.12
Matt. 27.45	Amos 8.9
Mark 15.33	Amos 8.9
Luke 23.44	Amos 8.9
Rev. 8.12	Amos 8.9
John 6.35	Amos 8.11
Luke 22.31	Amos 9.9
Acts 15.16-18	Amos 9.11-12

Do not worry about the technicalities of how this list is produced; that is for the project's computer person to work out. The point is that, as you begin to work on Amos, you now have a complete list of all the places from which you have referred to Amos so far. The farther you progress with the book, the more complete the list will be, and the faster the work will go.

As you finish putting in all the references to a particular book, you can then proofread it against the originals to catch any errors made by the computer operator. This is most easily done by two people, one reading the original aloud while the other checks the computer printout.

Important note You will ultimately want to pass on your computer files to the typesetter. This means that the computer hardware and software you are using must be compatible with the typesetting equipment to be used. The typesetter should be able to advise you as to an acceptable database program to use. *Before you progress very far with inputting your data, you should take a sample to the typesetter and have them try to put it through their equipment and typeset a page.*

Another area in which your computer can facilitate your work is in the list of expanded references. This will be changing all the time as you progress in editing, and it is easiest to update it on computer. Since you will refer to this list frequently to see where you have dealt with a subject, you will want it listed both in alphabetical order by subject and also in canonical order by book. Thus, if we take the example for Matthew given in section 5.11, we could sort it alphabetically like this:

<u>Subject</u>	<u>Location</u>
Abraham our Father	Matt. 3.9
Baptism of John	Matt. 3.6
Capernaum	Matt. 4.13
James and John	Matt. 4.21
Ministering angels	Matt. 4.11
Preaching the gospel	Matt. 4.23

Repentance	Matt. 3.2
Ruler of this world	Matt. 4.8-9
The Holy City	Matt. 4.5
Unquenchable fire	Matt. 3.12

Now, when we are preparing cross references at Acts 2.38 and find we do not have much room for references on “repent,” we consult our list of subjects with expanded references, find “Repentance, Matt. 3.2,” and make the single reference to this “expanded reference” listing where the reader will find a more complete list of passages.

5.13 Bibliography

Bratcher, Robert G. (ed.). 1961. *Section Headings for the New Testament*, Part 3: Short Reference System. New York: UBS.

———. 1987. *Old Testament Quotations in the New Testament*. London: UBS.

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EXPANDED
REFERENCESECTION
HEADING

2 SAMUEL 6:6

went up in full force to search for him, but David heard about it and went down to the stronghold.^a ¹⁸Now the Philistines had come and spread out in the Valley of Rephaim;^r ¹⁹so David inquired^s of the LORD, "Shall I go and attack the Philistines? Will you hand them over to me?"

The LORD answered him, "Go, for I will surely hand the Philistines over to you."

²⁰So David went to Baal Perazim, and there he defeated them. He said, "As waters break out, the LORD has broken out against my enemies before me." So that place was called Baal Perazim.^{it} ²¹The Philistines abandoned their idols there, and David and his men carried them off.^u

²²Once more the Philistines came up and spread out in the Valley of Rephaim; ²³so David inquired of the LORD, and he answered, "Do not go straight up, but circle around behind them and attack them in front of the balsam trees. ²⁴As soon as you hear the sound^v of marching in the tops of the balsam trees, move quickly, because that will mean the LORD has gone out in front^w of you to strike the Philistine army." ²⁵So David did as the LORD commanded him, and he struck down the Philistines^x all the way from Gibeon^y to Gazer.^z

5:17 ^a2Sa 23:14;
1Ch 11:16
5:18 ^rS Jos 15:8;
S 17:15
5:19 ^sS Jdg 18:5;
S 1Sa 23:2
5:20 ^sGe 38:29
5:21 ^uDt 7:5;
Isa 46:3
5:24 ^vS Ex 14:24
wJdg 4:14
5:25 ^x2Sa 8:12;
21:15 ^yIsa 28:21
^zS Jos 10:33

REFERENCE
MARKERCROSS
REFERENCES

6:2 ^aS Jos 15:9
b 1Sa 4:4; 7:1
c Lev 24:16;
Dt 28:10;
Isa 63:14
d Ps 99:1; 132:14
e S Ge 3:24;
S Ex 25:22
6:3 ^fver 7;
Nu 7:4-9;
S 1Sa 6:7
g 2Sa 7:1
6:5 ^hS Ex 15:20
i Ezr 3:10;
Ne 12:27;
Ps 150:5
6:6 ^jS Nu 4:15,
19-20

The Ark Brought to Jerusalem

6:1-11pp — 1Ch 13:1-14
6:12-19pp — 1Ch 15:25-16:3

PARALLEL
PASSAGES

6 David again brought together out of Israel chosen men, thirty thousand in all. ²He and all his men set out from Baalah^a of Judah^k to bring up from there the ark^b of God, which is called by the Name,^{1c} the name of the LORD Almighty, who is enthroned^d between the cherubim^e that are on the ark. ³They set the ark of God on a new cart^f and brought it from the house of Abinadab, which was on the hill.^g Uzzah and Ahio, sons of Abinadab, were guiding the new cart ⁴with the ark of God on it,^m and Ahio was walking in front of it. ⁵David and the whole house of Israel were celebrating^h with all their might before the LORD, with songsⁿ and with harps, lyres, tambourines, sistrums and cymbals.ⁱ

⁶When they came to the threshing floor of Nacon, Uzzah reached out and took hold of^j the ark of God, because the oxen

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¹²⁰ Baal Perazim means the lord who breaks out.
¹²⁵ Septuagint (see also 1 Chron. 14:16); Hebrew *Geba*
^{k2} That is, Kiriath Jearim; Hebrew *Baal Judah*, a variant of *Baal of Judah* ¹² Hebrew; Septuagint and Vulgate do not have the Name. ^{m3,4} Dead Sea Scrolls and some Septuagint manuscripts; Masoretic Text *cart* ⁴and they brought it with the ark of God from the house of Abinadab, which was on the hill ⁵ See Dead Sea Scrolls, Septuagint and 1 Chronicles 13:8; Masoretic Text *celebrating before the LORD with all kinds of instruments made of pine*.

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possession of a palace was the chief symbolic indication of his status. *for the sake of his people Israel*. David acknowledged that his elevation to kingship over all Israel was the Lord's doing and that it was an integral part of his continuing redemptive program for Israel—just as the ministries of Moses, Joshua, the judges and Samuel had been.

5:13 *David took more concubines and wives*. See note on 3:2.

5:14 *Shammua, Shobab, Nathan, Solomon*. 1Ch 3:5 designates Bathsheba as their mother.

5:17 *When the Philistines heard that David had been anointed king*. Chronologically it is likely that the Philistine attack followed immediately after the events of v. 3 and before the capture of Jerusalem (vv. 6–14). (The author arranged his narrative by topics; see note on 7:1.) The Philistines had not been disturbed by David's reign over Judah, but now they acted to protect their interests in the north, much of which they dominated after the defeat of Saul (1Sa 31). *stronghold*. Probably a reference to the desert area in southern Judah where David had hidden from Saul (see notes on 1Sa 22:4; 23:14). This action of David suggests that he had not yet taken Jerusalem.

5:19 *David inquired of the LORD*. See notes on 2:1; 1Sa 2:28; 22:20; 23:2.

5:20 *the LORD has broken out . . . Baal Perazim*. See NIV text note. As a true theocratic king, David attributes the victory to the Lord and does not claim the glory for himself (see notes on 1Sa 10:18,27; 11:13; 12:11; 14:23; 17:11, 45–47).

5:21 *abandoned their idols there*. As the Israelites had taken the ark into battle (see note on 1Sa 4:3), so the

Philistines carried images of their deities into battle in the hope that this would ensure victory. *carried them off*. In compliance with the instruction of Dt 7:5, they also burned them (1Ch 14:12).

5:23 *he answered*. As had been true in the case of the conquest under Joshua, the Lord ordered the battle and he himself marched against the enemy with his heavenly host (see Jos 6:2–5; 8:1–2; 10:8,14; 11:6). David's wars were a continuation and completion of the wars fought by Joshua. **5:24** *sound of marching*. The heavenly host of the Lord going into battle.

6:2 *Baal of Judah*. See NIV text note; see also Jos 15:60; 18:14; 1Sa 7:1. *ark of God*. See Ex 25:10–22; see also notes on 1Sa 4:3–4,21. The ark had remained at Kiriath Jearim during the reign of Saul. *called by the Name*. Used elsewhere to designate ownership (see 12:28; Dt 28:10; Isa 4:1; 63:19). *LORD Almighty*. See note on 1Sa 1:3. *enthroned between the cherubim*. See note on 1Sa 4:4; see also 1Ch 28:2 ("footstool of our God"). David recognized the great significance of the ark as the earthly throne of Israel's God. As a true theocratic king, he wished to acknowledge the Lord's kingship and rule over both himself and the people by restoring the ark to a place of prominence in the nation.

6:3 *new cart*. David follows the example of the Philistines (see 1Sa 6:7) rather than the instructions of Ex 25:12–14; Nu 4:5–6,15, which require that the ark be carried on the shoulders of the Levites (see 1Ch 15:13–15). *from the house of Abinadab*. See 1Sa 7:1. *Uzzah and Ahio, sons of Abinadab*. 1Sa 7:1 speaks of Eleazar as the son of Abinadab. The Hebrew word for "son" can have the broader meaning of "descendant."

CHAPTER SIX: ILLUSTRATIONS, CHARTS, TABLES, AND MAPS

6.1 Illustrations

How many words is a picture worth? No doubt that depends on what needs to be visualized, the quality of the picture, who is looking at it, and a few other factors. Even so, there can be no doubt that a well-chosen and well-placed illustration can greatly aid the reader's understanding of many Bible texts. There may be a tendency among study notes editors to consider illustrations a nice but optional extra, more decoration than reader's help.

Illustrations do indeed function like decorations in the sense that they attract attention. In a study edition this is a desirable quality. The reader's interest is aroused to read and study further. At the same time, a good illustration supplies the reader with information. The communication is visual, which can be far more efficient than written communication (yes, a picture is worth a thousand words). No matter how many words you use to describe a wineskin in writing to someone who has never seen one, you will do it better with a small illustration.

6.1.1 Where to get them

In her article "Choosing Illustrations for Scripture Publications," K. Barnwell lists numerous sources for black and white illustrations and a few sources for color illustrations. Since the appearance of the article in 1990 other sources have become available, and certain other changes can be noted.

The *Horace Knowles Series* (BFBS, 1954, 1967, 1972) has been supplemented with drawings by Louise Bass in the same style. The collection, called "Horace Knowles Bible Illustrations, Augmented and Revised by Louise Bass," is available on CD from UBS and from SIL. The illustrations are black and white realistic drawings based on competent scholarship. Several of these are available also on Translator's Workplace 4.0.

Extensive collections of photographs from the land of Israel, both color and black and white, are available from the World Service Center (photos@ubs-wsc.org) and from the Chinese Bible Society (bibleroc@ms9.hinet.net). Both sets include primarily photographs of specific biblical locations and also some artifacts.

For certain objects it may be possible to use photographs that appear in UBS handbooks on fauna, flora, and manmade objects. Some of the photographs in these handbooks do not belong to UBS, and no photograph should be used without first consulting the World Service Center.

It may be tempting for an editor of a major illustrated study Bible to see the project as an opportunity to take a trip to the Bible Lands to make photographs. Such an expense is

rarely justified and should be discouraged. More than enough suitable photographs are available for the items most commonly illustrated. For something exceptional, it is possible—at much less expense—to contact the World Service Center (photos@ubswsc.org) or the local Bible Society in the country in which the item is located:

BS of Egypt: admin@bsoe.org

Greek BS: grbibsoc@ath.forthnet.gr

BS Israel: bsi@netvision.net.il

BS in Italy: info@societabiblica.it

BS in Jordan: bs-jor@nets.com.jo

BS in Lebanon [for Lebanon, Syria, Iraq]: bibleworld@biblesociety.org.lb

Malta Bible Society: maltabible@orbit.net.mt

Palestinian BS: biblesoc@netvision.net.il

BS in Turkey: Phone, +(90)-(0)212-512-4445

6.1.2 How to choose them

Illustrations increase the length of the book and thus make it more expensive to produce. Color illustrations increase the price of printing. How many illustrations you can use and how many colors will be determined first of all by your budget. Within those limitations, how do you choose your illustrations from available sources?

Barnwell gives three criteria for choosing illustrations: 1) they should accurately represent the historical situation, 2) they should give the readers the information they need, and 3) they should be clear and easy to recognize.

Accuracy The illustrations in the sources mentioned above and those listed by Barnwell have generally been checked for accuracy by Bible specialists. Some of these collections are not very new, and it is possible that the progress of scholarship will require that a few illustrations be revised or not used at all.

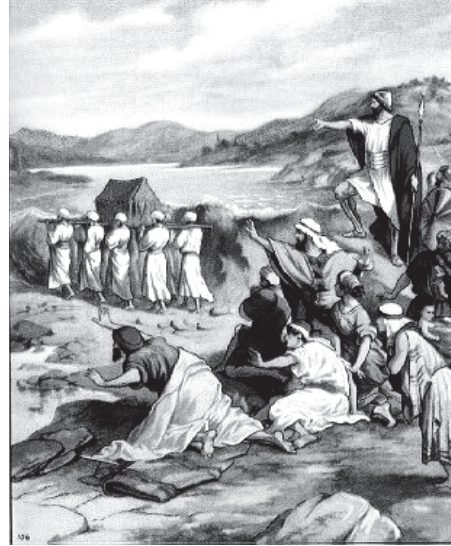
Information It is important to keep in mind that the act of looking at an illustration is a communication event. People from different cultures may look at the same illustration and receive different messages. One person looks at a drawing of the Good Shepherd and wonders why he is wearing what looks like a dress. A second person notices the color of his skin, a third misunderstands the long stick he is holding, and a fourth is distracted by his long hair and beard. Same picture, different cultures and different perceptions. Every illustration you use should be examined in the light of readership reaction. This means that careful target group testing should be carried out also with respect to all the illustrations that the study Bible editors wish to use.

Clear and easy to recognize Research has shown that detailed black and white linear drawings are the most effective in helping the reader recall the text, often more effective even than color photographs. These are the kinds of drawings that appear in the Horace Knowles illustrations mentioned above in 6.1.1. It has also been found that indigenous drawings in a local art style are not as effective in helping to recall the text. Of course, different styles of illustrations should be tested for effectiveness and appropriateness on the potential readership of your study edition.

It will be seen that illustrations should be subjected to the same careful scrutiny as the written notes. This is ultimately the responsibility of the Translation Consultant, who,

together with local experts, should confirm the historical accuracy of the illustrations as well as their suitability to communicate information to the intended users.

A couple of examples of “historical (and topographical) accuracy” may be of help here. The first example comes from the story of the Israelites crossing the Jordan River in Joshua 3. The figure below is typical of many illustrations of this story, where we see a wall of water behind the priests carrying the Covenant Box. However, the text of Josh. 3.16 says the river stopped flowing “very far away” upstream. The Israelites would have seen only a dry riverbed. These illustrations of the crossing of the Jordan have been influenced by the Exodus description of the crossing of the Red Sea. Be careful that an illustration does not contradict the biblical text.



In the second example, a set of color drawings produced in Spain to accompany the New Testament included one illustrating the parable of the Good Samaritan. Careful research had been done on the clothing. However, the background to the figures was a flat plain. The text of Luke says the man “went down,” which accurately describes the steep descent from Jerusalem to Jericho.

It is generally agreed that it is not a good idea to illustrate with photos taken locally. People are liable to be confused or misled if they see familiar places and things (or even faces).

6.1.3 Some do's and don'ts

- An illustration should appear as close as possible to the text it is illustrating, and by all means on the same page.
- Most illustrations will need a caption. This may be either a very brief note explaining the picture or a reference, giving the chapter and verse to which the picture refers. Sometimes additional information can be included in a note under the picture, as long as it is essential for the understanding of the passage or for explaining what is seen in the picture to the biblical text. The note should be brief and should be limited to carefully checked factual information. A different typeface should be used for the caption, and it should be carefully placed so that it will not be confused with the main text.
- Generally, you should not use the same illustration more than once. If the object you are illustrating appears in more than one place in Scripture, put it where it fits best and give cross references at the other passages.
- In some cultures it is offensive to Christians to show pictures of specific Bible characters; in others readers may be disturbed by pictures of people with no faces (this happened with early TEV illustrations).

6.1.4 Remember why you use illustrations

One recent study Bible included illustrations for a purpose other than clarifying the text. Market research had shown the publisher that the target group would be interested in artwork that demonstrated how biblical themes have influenced art. Many illustrations were included for this purpose. Since few practitioners of the “fine arts” seek the advice of a Translation Consultant before putting their inspiration on canvas, such paintings are frequently characterized by inaccuracies. The readers see these fanciful pictures side by side with illustrations that have been subjected to scrutiny for scholarly accuracy, and at best they can receive a confused message. It is possible, of course, to explain what you are doing in the introduction to the book, but realistically this will not help much.

We should never underestimate the power of the “it is in the Bible” perception of many Christians. Even non-text elements are related to with extraordinary respect and attributed with special authority. We must always keep in mind that illustrations are included in order to increase the reader’s understanding of the biblical text. If an illustration causes or reinforces a wrong understanding of the text, it should be omitted.

6.1.5 Checking and testing

As we have already noted, illustrations play an important part in communicating the biblical message, and for this reason they should all be checked and approved by the Translation Consultant, who will, of course, confer with a local committee of experts. The captions too should be approved.

It is also important that illustrations be widely field tested (see Chapter One, section 1.3, on testing) before they receive final approval. People may react to quite unexpected things, such as hair length, the way the hands are held, facial expressions, or how a person stands or sits. How do men and women interrelate in an illustration? Will the use of proportionate perspective in an illustration be recognized and interpreted correctly (for example, a tree in the background looking smaller than a human figure in the foreground)? Will sensitivities be offended by a drawing of a person only partially clothed?

Note: This last point raises an important question. If there is a conflict between the sensitivities of the target audience and the cultural/historical accuracy of the illustration, which takes precedence? It is clear that inaccuracies should not be introduced. On the other hand, precisely accurate illustrations that cause the book to be rejected by the target audience will achieve little. Careful thought (with testing) will be essential.

6.1.6 Copyrights

Illustrations, whether photographs or artwork, are subject to normal copyright laws. The publisher of the study edition must ensure that permission is obtained for the use of any copyrighted illustrations (including charts, tables, and maps) and that proper copyright notice is made in the book. This is true whether the illustrations belong to UBS or to another copyright holder.

6.2 Charts and tables

Some information may best be presented in the form of a list or a table. This, of course, has become a normal part of translation practice in places like Num. 4 and 7 and 1 Chr.

24 and 25. For many people it is simply easier to see the relationships between similar items in a series by placing them in a list. The same principle is often applied in study helps, especially where the items are separated in a way that makes it impossible to list them in translation. One example might be a table showing all the kings of Israel and Judah in parallel columns.

A great variety of subjects can be presented in a table. *CEV Learning Bible* has over thirty tables and charts, including such diverse categories as Egyptian kings in the Bible, events in the life of David, and spices and perfumes. A number of tables are more or less standard, even in Bible editions that are without study notes. These include weights, measures, and coins.

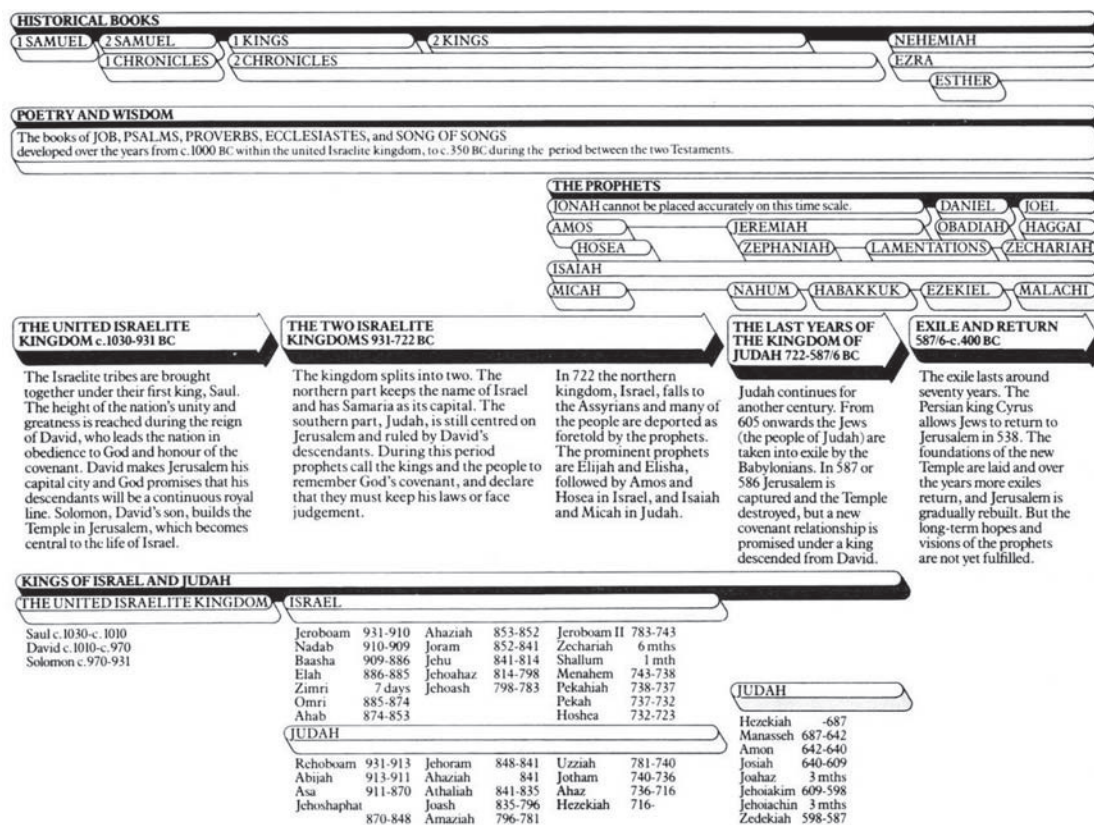


Figure 2

Another useful help in this category is the time line or chronological table. This sequential listing of events with their dates can be presented horizontally as a line or vertically. In Figure 2 we see an example of a parallel time line for part of the Old Testament. As with every other element in a study edition, the questions must be asked of the potential readership: Is the information presented appropriate for them? For example, is too much information included on the chart, or is the print too small for most people to read easily?

Most study Bibles (and many Bibles without study notes) include a table of weights and measures and perhaps a table of coins. The following tables illustrate what such helps might look like. (An introduction to the tables will explain that the metric and English equivalents given in the tables are rounded off approximations, not intended to present a high

degree of mathematical precision. These approximations should suffice for purposes of most Bible readers. The items in bold typeface are the most important in each category, generally the standards from which the entries above and below them are calculated.)

Measures of Weight

<u>Name</u>	<u>Equivalence</u>	<u>Metric</u>	<u>English</u>
<i>Old Testament</i>			
Talent (<i>kikar</i>)	60 minas	34 kg	75 lb
Mina (<i>maneh</i>)	50 shekels	0.6 kg	1.25 lb
Shekel (<i>shekel</i>)	—	12 gm	0.4 oz
Pim (<i>pim</i>)	0.7 shekel	8 gm	0.3 oz
Beqa (<i>beq`a</i>)	0.5 shekel	6 gm	0.2 oz
Gerah (<i>gerah</i>)	0.05 shekel	0.6 gm	0.02 oz
<i>New Testament</i>			
Talent (<i>talanton</i>)	(See Money)		
Pound (<i>litra</i>)	—	327 gm	11.5 oz

Measures of capacity*

Dry measure

Kor (<i>kor, koros</i>)			
Homer (<i>chomer</i>)	10 ephahs	220 liters	6 bushels
Ephah (<i>'eyfah</i>)	—	22 liters	0.6 bushel
Seah (<i>se'ah, saton</i>)	0.3 ephah	7 liters	7 quarts
Omer (<i>`omer</i>)	0.1 ephah	2.2 liters	2.2 quarts
Qab (<i>qab</i>)	0.05 ephah	1.2 liter	1.2 quart
<i>choinix</i>		1 liter	1 quart

Liquid measure

Kor (<i>kor</i>)	10 baths	220 liters	60 gal
Bath (<i>bath, batos</i>)	—	22 liters	6 gal
Hin (<i>hin</i>)	1/6 bath	4 liters	4 quarts

Log (<i>log</i>)	1/72 bath	0.3 liter	0.3 quart
<i>metrêtes</i>		40 liters	10 gallons
<i>artabê</i> (Dan 14.3)		50 liters	14 gallons

*Estimates of capacity vary in different authorities by a factor of two. In other words, according to some authorities the figures given above for Old Testament capacities should all be doubled. Editors should choose one system and use it consistently.

Measures of length

Old Testament

Reed, rod (<i>kaneh</i>)	6 cubits	3 m	10 ft
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Cubit (<i>'amah</i>)	——	50 cm	18 in
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Span (<i>zereth</i>)	0.5 cubit	23 cm	9 in
Palm (<i>tefach</i>)	0.16 cubit	8 cm	3 in
Finger (<i>'etzb'a</i>)	0.04 cubit	2 cm	0.75 in

New Testament and Deuterocanon

Fathom (<i>orguia</i>)		1.85 m	6 ft
Stade, furlong (<i>stadion</i>)		185 m	600 ft
Mile (<i>milion</i>)	8 stadia	1480 m	4850 ft (0.9 mi)
<i>schoinos</i>	30 stadia	5.6 km	3.5 mi
Sabbath day's journey	2000 cubits	1 km	1000 yards

Money

The relative values of monetary units mentioned in the New Testament may best be understood in their relationship to the denarius, which was equivalent to one day's wages for a common laborer:

Talent	6000 denarii (34 kg)	Matt. 18.23-25; 25.14-30
Mina	1000 denarii	Luke 19.11-27
Stater	4 denarii	Matt. 17.27; [26.15]
Didrachma	2 denarii	Matt. 17.24

Denarius (also Drachma)	ONE DAY'S WAGE	Matt. 18.28; 20.2,9,10,13; 22.19; Mark 6.37; 12.15; 14.5; Luke 7.41; 10.35; (15.8, 9); 20.24; John 6.7; 12.5; Rev. 6.6(2x)
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Assarion	1/16 denarius	Matt. 10.29; Luke 12.6
Kodrantēs	1/64 denarius	Matt. 5.26; Mark 12.42
Lepton	1/128 denarius	Mark 12.42; Luke 12.59; 21.2

Some readerships may not be accustomed to reading lists and charts and may only be confused if these are included. Some added explanation and illustration can be given in a study Bible's general introduction to enable readers to make use of these important helps. Like everything else, helps of this nature should be tested.

6.3 Maps

Many place names are mentioned in the Bible. Frequently it helps our understanding of the narrative if we know where a place was located and how far it was from other places. A map can give us this kind of information, and it can be a valuable study tool if we know how to use it. Unfortunately, many people, even in the so-called developed countries, have little concept of geography or how to use a map. Nevertheless, it is almost impossible to find a Bible edition these days, much less a study Bible, without maps. Be sure to check that the spelling of names on your maps is the same as the spelling of the same places in the biblical text in your translation.

6.3.1 Where to put them and what to include

Most editions simply have a map section at the back of the book, often the very last element in the book. How many maps you include here will depend mostly on your budget. However, a certain minimum is necessary to make the maps effective.

For the Old Testament, you should have at least the following maps: the world of the patriarchs (= the Ancient Near East), the exodus and the conquest of Canaan, the land of the twelve tribes. It is recommended to supplement these with maps showing the kingdoms of Judah and Israel, the Assyrian Empire, and possibly a map of Jerusalem.

For the New Testament the basic maps are Palestine in the time of Jesus and the journeys of Paul. Where space and budget permit, it is good to give a separate map for each of Paul's trips and a map of Jerusalem in Jesus' time.

The ideal learning situation is where a map is placed alongside the text it explains, like any other illustration or a footnote. This is sometimes called a spot map or a specialty map. Figure 3 is taken from the *Life Application New Testament*.

27^a"This man was seized by the Jews and they were killing him when I sent the soldiers to rescue him, for I learned that he was a Roman citizen. 28^bThen I took him to their Council to try to find out what he had done. 29^cI soon discovered it was something about their Jewish beliefs, certainly nothing worthy of imprisonment or death. 30^dBut when I was informed of a plot to kill him, I decided to send him on to you and will tell his accusers to bring their charges before you."

22:25-29
23:28
Acts 22:30
23:29
Acts 18:15
25:19, 26:31
28:18
23:30
Acts 24:8, 19
25:16

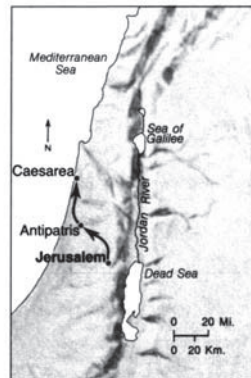
31^eSo that night, as ordered, the soldiers took Paul to Antipatris. 32^fThey returned

23:16-22 It is easy to overlook children, assuming that they aren't old enough to do much for the Lord. But a young boy played an important part in protecting Paul's life. God can use anyone, of any age, who is willing to yield to him. Jesus made it clear that children are important (Matthew 18:2-6). Do you give children the importance God gives them?

23:23, 24 The Roman commander ordered Paul sent to Caesarea. Jerusalem was the seat of Jewish government, but Caesarea was the Roman headquarters for the area. God works in amazing and amusing ways. God chose to use the Roman army to deliver Paul from his enemies. God's ways are not our ways—ours are limited, his are not. Don't limit God by asking him to respond your way. When God intervenes, anything can happen, much more and much better than you can anticipate.

23:26 Felix was the Roman procurator or governor of Judea from A.D. 52 to 59. This was the same position Pontius Pilate had held. While the Jews were given much freedom to govern themselves, the governor ran the army, kept the peace, and gathered the taxes.

23:26 How did Luke know what was written in the letter from Claudius Felix? In his concern for historical accuracy, Luke used many documents to make sure his writings were correct (see Luke



IMPRISONMENT IN CAESAREA

Paul brought news of his third journey to the elders of the Jerusalem church, who rejoiced at his ministry. But Paul's presence soon stirred up the Jews, who persuaded the Romans to arrest him. A plot to kill Paul was uncovered, so Paul was taken by night to Antipatris, then transferred to the provincial prison in Caesarea.

Figure 3

Notice the explanation to the right of the map relating it to the events described in the biblical text.

While color maps are preferable, cost considerations may dictate that the maps be black and white.

An important addition to a set of maps is an index of the place names included on the maps. The index, with place names arranged in alphabetical order, tells the user on which map or maps a name appears. This means, of course, that the maps should be numbered. It is also helpful to superimpose a kind of wide grid on the maps, so that locations can be indicated more precisely.

Either in the general introduction to the study edition or in an introduction to the map section there should be a brief explanation of how to use the maps and its index.

6.3.2 Where to get maps

It would be possible, of course, to commission a professional cartographer to produce a set of maps especially for your study Bible. This would be excessively expensive. Standard sets of biblical maps are available free of charge for UBS productions.

A set of sixteen full-page maps was created by the American Bible Society for the CEV Learning Bible and can be seen in the "Mini-Atlas" at the back of the book. The same study edition also contains twenty-one spot maps scattered throughout the book. Requests

to reproduce any of these should be forwarded to Thomas Durakis, Bibles.com, 700 Plaza Drive, 2nd floor, Secaucus, NJ 07094; email tdurakis@americanbible.org.

The Danish Bible Society has a set of digital color maps. Requests to see and/or use them should be directed to DBS (bibelselskabet@bibelselskabet.dk).

UBS has two sets of black and white maps available for use throughout the fellowship. The first are line maps (© 1976, 1978). Because not all Bible editions will use the full collection of maps, ABS developed a set of guidelines that accompany these maps (on the CD for this manual). The guidelines help the editor choose the appropriate maps according to the number of pages available for maps.

The second set of black and white UBS maps was produced in 2000 for the Spanish common language version, *Dios Habla Hoy*. The set contains twenty-six full page or half-page maps and several spot maps. Requests for these maps should be made to the Americas Regional Service Center (gzamarbide@sbu.org).

6.3.3 Map titles

Be careful not to give names to your maps that contradict the biblical text. The various lands depicted on your maps have been known by many names. A map's title should reflect the name of the area covered at the time in question. For example, a map showing the areas conquered by Joshua should not be called "Israel at the time of Joshua's Conquest," because it was not yet called "Israel." "Palestine..." would be even worse, because that name only came into use much later. The biblical text refers to the land as "Canaan," and this will be the most appropriate name. The same will be true for a map of the land in the time of Abraham, although you will probably want a map covering the whole area of Abraham's movements and called something like "The Ancient World in the Time of Abraham." Even though it is still a bit of an anachronism (the name began to be used officially by the Romans only in the second century), the name "Palestine" may be the best option for maps of the land in the time of the New Testament.

6.4 Bibliography

Barnwell, Katharine, "Choosing Illustrations for Scripture Publications," *Notes on Translation* 4/2 (1990): 2-17 [included on CD].

——— and Richard C. Blight, "Supplementary Information for Scripture Publications," Dallas: Summer Institute of Linguistics.

Haaland, A. 1984. *Pretesting communication materials: A manual for trainers and supervisors*. Rangoon, Burma: UNICEF. See www.who.int/medicines/organization/par/prduc/prduc_pretesting.doc [included on CD].

Stoffel, Alura M., "Drawing and Selecting Biblical Illustrations," *Notes on Translation* 8/3 (1994): 34-41.

CHAPTER SEVEN: GLOSSARY (WORD LIST)

7.1 What is a glossary?

Some terms or expressions appear many times in the Bible and would have to be explained frequently in footnotes. These terms with their explanations can be collected into an alphabetical list called a glossary and placed normally at the back of the Bible. Another name for a glossary is a word list.

7.2 What does it include?

It is not always easy to decide if a particular item should be discussed in a footnote or should be placed in the glossary. In general, if an item occurs only in one place in the Bible or not very often, it should be discussed in a footnote at that place. If a term appears in many places and in several books of the Bible, it should be put into the glossary. A few terms (for example, “Sadducees”) do not occur frequently but need an explanation that is too long for a footnote. These too are best dealt with in the glossary.

The following are categories of items that may need to be included in a glossary.

- **Special biblical terms**, such as messiah/Christ, kingdom of God, holy hill, justify, and lamb of God. In this category we will find terms that the translators have not been able to render adequately within the limitations of translation. Warning: *The glossary should never serve as an excuse for careless translating or to explain a meaningless translation.*
- **Some place names or names of minor characters** in the Bible are shared by more than one place or person. For example, in the later Old Testament books, nine or ten different men are named Jeshua (the Hebrew form of the name of Jesus). A glossary entry can sort them out and keep the reader from getting confused.
- **Things or customs that are unknown** in the receptor-language area. Such a reference may be translated by a foreign word, together with some generic classifying term or a general indication of its meaning. For example, *bear* may be translated “an animal called ‘bear,’” or *myrrh* may be translated “a medicine called myrrh.” In the glossary, further information about the meaning of the loan word can be provided.
- **Religious festivals and customs** may need explanation, including the time of year and the purpose for which they were celebrated in Israel. Here we could include things like circumcision, Nazarite vow, and Passover.
- **Positions and classes of people** are often unfamiliar. In this category we have entries like Jews, Samaritans, Gentiles, scribes, apostles, and prophets.
- In a glossary to accompany a New Testament, it will be good to add **proper names from the Old Testament** that are mentioned several times in the New Testament but not explained in the text. Of course, if a character is referred to only once or twice in the New Testament, the description and cross references

should be given in a footnote. For example, Balaam would be explained in footnotes at 2 Pet. 2.15 and Rev. 2.14 and not in a glossary, while Isaac should appear in the glossary.

As with other components of a study edition, it is not necessary to begin from zero. You can get a good start on identifying glossary items by looking at existing word lists or glossaries in other Bibles or study editions. These will give not only a list to start with but also a draft explanation for each entry.

7.3 Preparing the glossary

The time to start preparing a glossary is while you are translating. The dynamics of the translation process will highlight certain words or expressions that need further explanation, whether in a footnote or in the glossary. The wording of a particular glossary entry will be suggested by the various contexts in which it is found. Keep a list of these terms along with the important contexts in which they are found.

It has been estimated that as many as half of the entries in word lists accompanying translations such as GNB or *Français Courant* will be appropriate for most translations. For these items it may be sufficient to supply the correct entry titles from your translation, translate the notes, and arrange them in the right alphabetical order. Of course, each entry should be checked with your own target group in mind. Even those that are appropriate to include may need to be adjusted at certain points. Some information that was needed by the English or French target group may be unnecessary for your readership, or you may need to supplement the model entry with extra information.

Entries for some terms will be drafted specially for your edition. Check all the passages in which the term is mentioned and make sure that all the information that is relevant for understanding those passages is included in the entry. Omit information that is not relevant to your primary target readership. The general rules that govern footnotes (Chapter Four) should be observed also in the glossary: Do not try to include personal opinions or sermon-like exhortations. Stick to the essential facts.

In some areas it has been found useful to include the word for special biblical terms (for example, “apostle,” “priest,” “synagogue”) in the major language for the area. This word can be put in brackets after the entry title.

7.4 Making your glossary a more effective tool

The way you structure some entries can add to their effectiveness as a teaching tool. This can be done by grouping related items into one entry. Suppose, for example, you have separate entries for Abraham, Isaac, Jacob, Esau, and Sarah, all members of the same family. You could have a main entry for Abraham and then include information on the others. This helps the reader to understand their interrelationships and their family history. At the appropriate places alphabetically in the glossary you can then refer to this major entry, for example, “SARAH. See ABRAHAM.”

7.5 Referring to the glossary from elsewhere

Readers may not be helped by all of the work you have done in the glossary if they do not know there is such help to be found. Many editions alert the reader to the fact that a certain term is explained in the glossary. In an edition without footnotes, this can be done by marking glossary words with a special marker, such as an asterisk (*) or a small, raised letter^G.

In an edition with footnotes it may be preferable to transfer such typographical alerts to the footnotes. In other words, instead of adding another distracting element into the text, simply include a footnote entry indicating that a word or phrase can be found in the glossary. This need not take much space. It is possible simply to put the word into the footnotes in a typeface that says “this word is in the glossary.” The following example from the *Good News Study Bible* can help us to visualize this.

- 6** Some time later, as the number of disciples kept growing, there was a quarrel between the Greek-speaking Jews and the native Jews. The Greek-speaking Jews claimed that their widows were being neglected in the daily distribution of funds. ²So the twelve apostles called the whole group of believers together and said, “It is not right for us to neglect the preaching of God’s word in order to handle finances. ³So then, brothers and sisters, choose seven men among you who are known to be full of the Holy Spirit and wisdom, and we will put them in charge of this matter. “We ourselves, then, will give our full time to prayer and the work of preaching.”
- 1 DISCIPLES** Greek-speaking Jews (literally, “Hellenists”), as in 9.29 and 11.20n.
native Jews ARAMAIC-speaking (or Hebrew-speaking; 21.40n) Jews.
widows Many widows came to end their lives in JERUSALEM; also 1 Tim 5.3–16.
funds Or, less probably, food.
- 2 APOSTLES**
3 BROTHERS
SEVEN

In a section called “How to Use the Good News Study Bible,” we find the following explanation:

The Word List, situated at the back of the Bible, helps to explain less familiar terms, and to explain the way in which other, more common terms take on a specific meaning when used in the Bible. Word List entries appear in the margin notes, introductions and articles. References to the Word List are printed in small capital letters, for example: SABBATH or SPIRIT.

A Word List entry is marked the first time it appears in a section introduction and in the margin notes within a section, either as an entry on its own when it appears in the Bible text, or as part of a longer note. Some words which appear particularly frequently in the text, such as “faith” or “save,” are treated slightly differently and are not highlighted every time they occur as an entry on their own, but only as part of a longer note. Sometimes the Word List entry is only relevant to a word in certain settings. In these cases it is highlighted only on those occasions.

If we look at the example from Acts 6 above, we see right away that the words APOSTLES (verse 2) and BROTHERS and SEVEN (verse 3) are in the Word List and receive no further comment in these footnotes. In verse 1 the word DISCIPLES is in small caps, indicating that it has an entry in the Word List, but more information is added that is appropriate for this particular verse. We notice also that the words ARAMAIC and JERUSALEM are also indicated in small caps, even though they are not mentioned in the CEV rendering of the biblical text.

Finally we may note that the words “Jews” and “Holy Spirit” are not indicated in the footnotes, even though they do appear in the Word List. In the second paragraph the editors say that words which appear frequently in the biblical text are not always shown in small caps. On the other hand, they probably should have marked the word “twelve”; they did mark “seven,” and in the same entry (NUMBERS) in the Word List there is good information about the significance of the number twelve generally and the twelve disciples specifically.

7.6 Some words of caution

The example from the *Good News Study Bible* reminds us that editing a study edition with several interrelating parts can be a complex and challenging intellectual exercise. If the glossary is written by one person and study notes (with references to the glossary) by another person, it is the General Editor who must ensure that everything flows together clearly and correctly. If a footnote promises that certain information will be found in a glossary entry, the reader should not turn to the glossary and find no further help. Even worse—and this has actually happened—is to refer to a glossary entry that does not exist or has been given a different name.

This brings us back to the question of when to prepare the glossary. Ideally, writers of footnotes and introductions should be provided with a list of glossary entries or, preferably, the completed glossary when they begin their work. In this way they know what to refer to and what information need not be discussed in footnotes. However, it is very likely that the very process of writing footnotes will suggest entries to the glossary or at least changes that need to be made there.

Realistically, there is going to be a process of give and take, or back and forth, in which the various components of your study edition are checked against each other several times during the course of editing. *The goal is to make sure that each major element in the study edition clearly relates to every other element.* This is well illustrated in the *Good News Study Bible*. In the glossary entries we find references to almost every other element in that edition, including introductions to the testaments, introductions to individual books, and even introductions to sections. In all of these we find words in small caps indicating glossary entries.

7.7 Explain how to use it

The quotation in section 7.5 from “How to Use the Good News Study Bible” is a good example of the kind of information that should be supplied to the reader. This and similar explanations may be adapted to suit your situation and intended readership. As with other single-location helps, such as the Topical Index, it is possible to explain the use of the glossary on the first page of the glossary. Most editions, however, include the explanation with the general introduction to the book, although some give little more than a perfunctory one-sentence mention of the glossary. Others give no explanation at all. This hardly seems justifiable, since even in English-speaking countries people are not very accustomed to using glossaries, and glossaries are an important study tool for the serious Bible user.

7.8 Bibliography

Barnwell, Katharine and Richard C. Blight, “How to Prepare and Glossary and a Topical Index,” Summer Institute of Linguistics, 1996. [TW4]

Smith, Jill, “Footnotes and Glossaries,” *TBT* 42/4 (April 1990), 414-420.

CHAPTER EIGHT: TOPICAL INDEX AND CONCORDANCE

Introduction

Every regular user of the Bible will occasionally need help to find a passage of Scripture. Sometimes they will remember a particular word or phrase, but sometimes there is only the vague recollection that “it says something like...” or “I know it’s somewhere in the book of...” The basic tool to use in such a case is a concordance of the particular translation being used. However, concordances have their limits. First of all, a concordance is usually a fairly late addition to the tools available for a new translation, and most translations do not have one yet. Secondly, a concordance by its nature is limited to the exact wording of a translation. If you only remember an idea, or if the words you remember are high-frequency words of the type that are usually omitted from a concordance (for example, “come,” “go,” “many,” “said”), you may not be able to find your verse.

If the translation is available in digital format, and if the reader has access to a computer and the appropriate software, then finding the needed verse may not be too difficult. But here again, this will not be an available option for the large majority of people who just sit down to read their Bibles.

Many Bible editions (not only study editions) include an index at the back of the Bible. An index is similar to a concordance in that it is a tool for finding Scripture verses. It is different from a concordance in that it is not based on an alphabetical listing of words in the translation but rather on various topics.

For example, suppose you wanted to know what the Bible says about God’s forgiveness of sin. In a concordance you would look under words like “forgive” and “forgiveness,” and then you would list those places where God is the actor. If you are using most English versions, you will not have found Isa. 43.25 listed in the concordance. A topical index, on the other hand, might have an entry “Forgiveness, God’s” or “God forgives sins,” and there you could find listed Isa. 43.25: “I, I am He who blots out your transgressions for my own sake, and I will not remember your sins.” [NRSV] Now this verse speaks clearly about God’s forgiveness, but it is expressed in figurative terms of blotting out and forgetting. Among English translations, only GNB and NCV render this verse with “forgives,” and NCV has no concordance.

8.1 Resources

The example from Isa. 43.35 demonstrates an advantage of the topical index over the concordance. If we assume that proper exegesis determines that this verse speaks of forgiveness, then an entry that reads “Forgiveness of sin, by God Isa. 43.25” will be valid for any translation regardless of whether it uses the word “forgive” in this verse or not. This would mean, in principle at least, that it should be possible to make use of existing topical indexes produced for other translations when producing an index for

your study edition. There are, of course, some limitations, and we will discuss these below.

With this in mind, in 1970 Batcher and Thompson produced a topical index for the entire Bible for UBS. While this index is too long (136 pages) to be included in a study edition, it can serve as a useful resource when editing an index. In 1973 a much shorter version of the same index was issued. This shorter index is available in the Translator's Workplace program. It is an appropriate length for inclusion in the back of a Bible. An example of how the shorter index has been used (and slightly adapted) can be seen in the *Good News Study Bible* (1994). Many of the observations in this chapter are based on the introductions to those two indexes.

Bratcher and Thompson also produced an index for the New Testament alone. While this may be a useful resource for a study edition of the New Testament, it is not available in digital format. For an index accompanying only a New Testament, editors will need to decide whether references will be limited to the New Testament (as does the Bratcher-Thompson index) or can also include Old Testament scriptures.

8.1.1 Adapting an existing index

To a surprising degree it should be possible to take the UBS Bible Index and use it for your study edition with relatively few changes. The kinds of changes that may be necessary are discussed in the introduction to the UBS index:

In any adaptation of this index into another language, the order of the contents will need to be changed to reflect the alphabetical order of the key words in that language. It will no doubt be necessary also to change the order of many of the subdivisions, for the relative importance attached to these divisions of meaning may differ appreciably from one language to another.

In this index, model words with the same stem are grouped together, e.g., Prophet(s), -ess. In some languages, this type of arrangement may not be possible, especially if certain basic distinctions are marked by prefixes rather than suffixes. Furthermore, one must not assume that a translation in another language will consistently translate the terms here given in English in the same way throughout the Bible. In fact, if that did occur, one would have strong reason to suspect that the translation itself was to some extent artificial and even misleading. The necessity of employing terms in a receptor language based on the meanings of the contexts in question inevitably requires considerable adjustment and adaptation of arrangement of topics in the index. This is especially true in the case of figurative meanings.

When it is advisable to divide a larger theme under two or three different but related terms, it is important that adequate cross-referencing be introduced, so that the reader may be made fully aware of the related concepts. One must not assume, however, that the topics listed in the present index can always be divided into a wider variety of terms in other languages. Some words in a receptor language may, in fact, cover two or more topics listed in this index, in which case the contents of the respective sections must be combined.

Because the UBS index is based on a literal, formal correspondence translation, some adjustment will be necessary where an English word describes two quite different things. For example, the entry ARK has two subdivisions: "of Noah" and "of God." It is to be hoped that the receptor language translation has not perpetuated this traditional English oddity and that the index will include two distinct entries.

8.1.2 Using the UBS *Bible Index*

The shorter *Bible Index* of Bratcher and Thompson (included on the CD accompanying this manual) provides a useful picture of the sorts of things that may be included in a Bible index. It can also serve as a tool for preparing an index in another language. It is roughly thirty pages in length.

Having the material already classified and in front of us on a computer can make the process relatively easy and quick. The chapter and verse numbers remain the same, and book abbreviations can be done globally by means of the “find and replace” option of the software. If your edition has room for more than what is included in the shorter *Index*, it is possible to supplement with ideas from the longer printed edition.

Important note: The indexes prepared by UBS have been checked for doctrinal bias and will not need to be checked again for such bias. If, however, any changes are introduced into one of these indexes, the Translation Consultant should be informed of these changes.

The translation of index entry titles from the *Bible Index* or another existing index will be straightforward for proper names. However, entries for things like historical events or religious concepts and institutions may need special consideration. While some languages can, like English, express such topic names in simple noun or verb form, this will not be possible in many other languages. Here it may be necessary to use phrases or even short clauses. This, in turn, will make the alphabetical format awkward, and it will probably be necessary to format the index differently, for example, by referencing longer expressions more than once. This can best be done by arranging the individual topics into larger categories and placing them in a logical order.

Here is an example of how one such category might appear:

The Christian family is like this

Husbands and wives are like this. Matt. 19.4–6; 1 Cor. 7.1–16; Eph. 5.21–33; Col. 3.18–19; Tit. 2.3–5; Heb. 13.4; 1 Pet. 3.1–7.

Children are like this. Matt. 15.3–6; Luke 2.51; Eph. 6.1–3; Col. 3.20; 1 Tim. 5.4; 5.8; Heb. 12.7–11.

Parents are like this. Eph. 6.4; Col. 3.21; 1 Tim. 3.4–5.

Widows are like this. Acts 6.1; Rom. 7.2–3; 1 Cor. 7.39–40; 1 Tim. 5.3–16; Jam. 1.27.

We must not divorce our wife or husband. Matt. 5.31–32; 19.3–9; Luke 16.18; Rom. 7.2–3; 1 Cor. 7.10–16.

Another popular form for arranging topics is according to situations the reader might encounter. Here is an example of several entries in an index arranged by situations:

If you want to know what to pray about, read these examples of prayer.

Luke 11.1–4; 22.32; 22.39–45; John 17.1–26; Acts 4.24–31; 16.25; Rom. 1.9–10; 10.1–2; 15.30–33; 2 Cor. 12.7–10; Eph. 1.15–20; 3.14–21; 6.19–20; Phil. 1.3–5; 1.9–11; Col. 1.9–12; 4.3–4; 1 Thes. 3.9–13; 2 Thes. 1.11–12; 3.1–2; Heb. 5.7; 7.25.

If you have problems and troubles, read these verses.

Rom. 8.18–25; 8.28, 35–37; 12.12; 2 Cor. 1.3–5; 4.16–18; Jam. 1.2–4; 1 Pet. 1.3–9; 2.19–23; 5.8–10.

If you are sick, read these verses.

Matt. 4.23–25; 9.35; 11.2–5; Acts 3.1–6; 8.4–8; 19.11–16; 28.8–9; 1 Cor. 12.9; 12.29–30; 2 Cor. 12.7–10; 1 Tim. 5.23; 2 Tim. 4.20; Jam. 5.14–15.

If you are afraid of dying, read these verses.

John 6.39–40; 11.17–27; 14.1–4; Rom. 8.38–39; 14.7–9; 1 Cor. 15.12–58; 2 Cor. 5.1–10; Phil. 1.20–24; 1 Thes. 4.13–18; Heb. 2.14–15; Rev. 14.13; 21.1–4; 22.1–5.

8.1.3 Scripture references or page numbers?

While the UBS *Bible Index* gives lists of Scripture references with its entries, editors may want to consider using page numbers instead of or in addition to chapter and verse references. Page numbers (if used without references) have the advantage of taking much less space and making the index more compact. They also make it easier for the user to find the pages where the entry appears.

However, there are also some advantages to using Scripture references. First of all, if the versification being used in the receptor language is the same as RSV (the base text for the *Bible Index*), then data can be taken over bodily from the UBS index into the receptor language index. As we have noted, in a digital format it will be a simple matter to search for English Bible book abbreviations and replace them with the equivalent abbreviations in the receptor language (with the appropriate editorial changes as mentioned in the quotation in 8.1.2 above).

Secondly, while page numbers are easier to find, the person who has arrived at the correct page may have to look a while to find the indexed item in the Scripture text. Finally, an index based on page numbers can only be completed after the study edition has been paginated, and the numbers will need to be redone for any new edition of the translation. An index based on Scripture references can be prepared even before pagination, and it can be reused without adjustment for any subsequent publication in the same language.

8.2 Other considerations

In a study edition, the index should be treated as an integral part of the whole range of helps. It will be possible to expand the overall volume of material supplied to the reader by keeping this fact in view. Remember that the reader has other ways to get information. Suppose, for example, you include an entry in the index, “Jesus walks on water.” There you can list Matt. 14.22–33. When readers refer to that passage, they will find listed there the parallel passages Mark 6.45–51 and John 6.15–21. In the same way, an edition with cross references may not need to include full references under all entries in the index. The advantage to this integrated approach to study helps is that it frees space in the index for more topics. Remember that such an approach needs to be carefully explained to the reader in the introduction to the book, using actual examples from the biblical text if possible.

8.3 Concordance

Some Bible editions include a partial concordance at the back of the book. As we have already explained, a concordance differs from a topical index in that it is limited

to the exact wording of the text. This means that preparation of a concordance can begin only after the translation has been completed.

Manual preparation of a concordance of any significant size is an extremely slow process that could seriously delay the publication of a study edition. However, computer software does exist for the production of a concordance from an existing digital text. The British and Foreign Bible Society has produced Machine Assisted Translation (MAT) software capable of generating a complete concordance or one small enough to be included at the back of a Bible. Further information can be obtained by contacting mat@biblesociety.org.uk or at <http://www.bfbs.org.uk/services/concordances.htm>.

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GOOD NEWS STUDY BIBLE

Asterisked WORD LIST items, as of 26 October 1994

- 4QSam Dead Sea Scroll of parts of 1-2 Samuel, found in Cave 4 at Qumran
acrostic
age to come, present age
Akkadian An empire centred on the city of Accad or Akkad, in Mesopotamia (Gen 10.10), probably at its most powerful from 2350 to 2200 B.C. Its epics, hymns and laws have something in common with parts of the OT. See *Sumerian.
- alabaster A soft stone of light, creamy colour, from which jars and vases were made.
- Amalekites One of the groups living in Canaan before the Israelites occupied the land. They are regularly represented as plunderers and enemies of Israel (see Ex 17.8-16; Deut 25.17-19; 1 Sam 15.2; 30.1-5). The Israelites were ordered to destroy them completely (Deut 20.1 n), but only during the reign of King Hezekiah of Judah (716-687 B.C.) were they completely wiped out (1 Chr 4.43).
- amen A Hebrew word meaning certainty and truthfulness. Said at the end of prayers, it means "so be it" (see Neh 5.13; 8.6; Deut 27.15-26; Ps 106.48).
- Amorites One of the main groups living in Canaan before the Israelites occupied the land. Sometimes used to include the entire population of Canaan at that time (Gen 15.16; 1 Sam 7.14).
- angel Frequently in the OT (for example, Gen 16.7-13; 22.11; Ex 3.2; Judg 13.3), an angel of the LORD appears as an intermediary between God and human beings when something dramatic is going to happen. Sometimes this expression refers to God himself. See also Mt 18.10 n. The word means "messenger", and is used of supernatural messengers of God (Acts 5.19) and also of evil powers (Rev 12.9).
- anger, fury Also translated "wrath". OT and even NT passages often speak of God's anger or fury or both. In the OT, it is directed against Israel's enemies (for example, Jer 49.37; 50.13; Ezek 25.14), but also, more often, against God's own faithless people (Num 1.53; Deut 9.8, 18-22; Is 5.25; Jer 7.20). In the NT, God's furious anger against the wicked is most vividly described in Revelation (6.16n). Paul sometimes uses similar language (Rom 2.8), and does not hesitate to speak of "God's anger" (Rom 1.18); but more often, he speaks simply about "the anger" (Rom 5.9; 13.4), sometimes in a context concerned also with

	the saving action of God and Christ (Rom 9.22; 1 Th 1.10). References to God's anger are rare on the lips of Jesus (Lk 21.23; Jn 3.36, translated punishment).
anoint	Literally, anointing consisted of pouring oil or rubbing ointment on someone's head as a sign that he or she was chosen by God for a special task. Anointing sometimes symbolized the coming of God's spirit on someone.
anthropomorphism	Speaking of God in human terms is very common in the Bible, especially in the OT. For example, in 1 Sam 3.10 it is said that "the LORD came and stood there." Though many anthropomorphisms are clearly poetic and not intended literally (Isa 51.5,16,17), some were perhaps understood literally. Israelite faith viewed God in personal terms as one who acted within history and within relationships with people; yet Israelite faith at the same time strongly guarded against making God too much a part of the world and thereby limiting his power (see Ex 20.4). The *Septuagint eliminates some of the bold anthropomorphisms found in the Hebrew scriptures; "hand of Yahweh," for example, becomes "the LORD's power" in Josh 4.24.
[apocalypticsee eschatology]	
apostle	Authorized representative, usually one of the twelve men whom Jesus chose to be his special followers, and sent out as his messengers. Also used to refer to Paul and a few other Christian workers, and in Heb 3.1 of Jesus, the one "whom God sent".
Aramaic	A semitic language related to Hebrew; from the 6th century B.C. it was the primary international language throughout the Middle East in diplomacy and commerce.
Aramean	See Syrian
Asherah	Canaanite goddess of fertility; consort of El, the chief god of the Canaanites.
assembly	
Astarte	A Canaanite goddess of love and fertility, of war, and an astral deity, Astarte was worshipped as the Queen of Heaven in the time of Jeremiah (Jer 44.17-19).
astrologer	
avenger	
Baal	The Baals were the male Canaanite fertility gods. 'Baal' means 'master'.
ban	The practice of dedicating something or someone to a god by destruction (see Deut 13.6-18; Josh 6.17; 1 Sam 15.15). The Israelites understood such a "ban" as the

	complete rejection of all that was opposed to God's holy will.
baptize, baptism	The rite of dipping in water was an outward sign of inward purification, in preparation for the coming Judgment.
Barnabas	The name means literally "son of encouragement", that is, "one who encourages" (Acts 4.36). A Levite from Cyprus (Acts 4.36-37), he introduced Paul to the apostles in Jerusalem (Acts 9.27), and travelled with him on his first missionary journey (Acts 13.1-14.28). Despite later disagreements (Acts 15.36-41; see also Gal 2.11-14), Paul appears to have considered him as a fellow-apostle (1 Cor 9.3-6).
Beelzebub	The name given the Devil as ruler of the *evil spirits (12.24). It may be related to the name of the Philistine god Baalzebub (2 Kgs 1.2-3). See Mt 9.34, 10.25, 12.24, Lk 11.15.
Bethel	Bethel (see Gen 12.8; 28.19) became an important place of worship in northern Israel for nearly 300 years (1 Kgs 12.26-29; 2 Kgs 23.15).
Bethlehem	
bit	
blasphemy	A statement that offends God's honour; see Lev 24.13-16, also Jn 19.7. The claim to be the *Messiah was not considered blasphemy.
bless, blessing	Blessings, like curses*, were considered automatically effective, and could not be recalled (see Gen 27.10; 48.8-20; Num chs. 22-24; Deut 33.1-20). Blessings were often used as expressions of greeting, when two people met (Ruth 2.4; 1 Sam 13.10) or separated (2 Sam 13.25).
brother	In addition to its literal meaning, often used in an extended sense, in OT to mean "fellow-Israelite", in NT to mean "fellow-Christian". In this sense, normally includes both men and women. See Lev 19.17; Lk 17.3; Gal 6.1.
Box, Covenant	
calendar	
call	In addition to its secular usage, God is said to call individuals to special tasks (Ex 3.4; Mt 2.15; 4.21; Rom 1.1). Israel and the church are called to be God's people (Isa 41.9; Heb 3.1), and are called to repent.
Canaan, Canaanites	The names of the land later called Israel or Palestine (excluding Phoenicia), and their inhabitants, before the Israelites occupied the land. The peoples of Canaan included the *Amorites; the Girgashites (location unknown); the *Hittites (location unknown); sometimes

used as a general name for the Canaanites); the Hivites (in central Palestine); the Jebusites (in and around Jerusalem; descendants of the Hittites and the Amorites; Is 16.3-45); the Kadmonites (mentioned only in Gen 15.19; the Kenizzites (Gen 15.19); the *Kenites; the Perizzites (central Palestine); and the Rephaim (Gen 14.5; meaning "giants"). [NB: see Craigie Deuteronomy pp. 177-8 for good definitions.]

chaff worthless bits of straw and stubble separated from the grains of wheat in the process of threshing (Ps 1.4).

cherubim

chief priests These included the High Priest, former High Priests, and members of important families from whom the High Priests were chosen.

Chronicler?

church In secular Greek, ekklesia means a meeting of citizens; that is how it is translated in Acts 19.32,39,41. In the *Septuagint it is used of the assembly of Israel as God's people. In the NT the word refers to a gathering or community of believers in Jesus: most often the local congregation (Acts 11.22,26; 20.17; 1 Cor 1.2; Rev 1.4), but sometimes the world-wide community of Christians (Mt 16.18; Eph 5.23-32).

circumcision; circumcise To circumcise, in the Bible, is to cut off the foreskin of the penis as a sign of God's covenant with the people of Israel (Gen 17.9-14); the *Law required it to be done when the boy was a week old (Lev 12.3). Since circumcision was a sign of God's covenant with Israel (Gen 17.11), to be uncircumcised was to be a "heathen" (Judg 14.3; 15.18; 1 Sam 17.26; 2 Sam 1.20).

city of God

clean The Jewish religion considered certain animals ritually clean and others unclean. OT laws prohibited the eating of certain birds, animals and sea creatures and all reptiles as being unclean (see Lev 11; Deut 14.3-21). Contact with lepers and dead bodies, and certain other acts, were believed to make people ritually unclean or defiled, and therefore excluded from worship in the Temple. Jesus refused to be bound by such regulations (Mk 7.1-24).

coat a more expensive outer garment, reaching to the feet.

concubine a female servant who, although not a wife, had sexual relations with her master. She had important legal rights, and her master was referred to as her husband.

constant love see love

Council, Supreme Council The Jewish supreme court, (in Hebrew "Sanhedrin", dealt with religious and civil matters affecting the Jewish people; it had about 70 members. It could impose sentences, but not the death sentence (see Jn 18.31), which the Roman authorities reserved for themselves.

covenant An agreement or treaty between two individuals or groups, especially between God and Abraham (Gen 15); between God and Israel at Sinai (Ex 19-24); between God and David (2 Sam 7; Ps 89.1-38); and the new covenant between God and his people prophesied in Jeremiah 31.27-37, and set up by Jesus in his death (Mark 14.24; 1 Cor 11.25).

Covenant Box A wooden chest covered with gold. The two stone tablets with the Ten Commandments written on them were kept in it. It is often called "the Ark of the Covenant". Before it was finally located in Jerusalem (2 Sam 6.12-15), it moved from Bethel to Shiloh (1 Sam 3.3), then to Beth Shemesh (1 Sam 6.13-21), to Kiriath Jearim (1 Sam 7.1), to Gath (2 Sam 6.1-11), and finally to Jerusalem (2 Sam 6.12-15).

cult?

curse Not profane speaking, but usually a way of speaking of God's condemnation and punishment of the wicked.

Cyrus

David's City

Day of the Lord This concept is found in the OT (Joel 1.15; 2.1,11; Amos 5.18,20; Mal 4.5) where "the LORD" refers to God. In the NT, the Day of the Lord refers to the return of Jesus, who will come unexpectedly in judgement (see 1 Thes 5.2; 2 Thes 2.2; for the same imagery, see Mt 24.43; Lk 12.39; 2 Pet 3.10). Also called "the Day of our Lord Jesus Christ" (1 Cor 1.18), or "that Day" (2 Thes 1.10).

Dead Sea Scrolls?

demon

deuterocanonical

Deuteronomic history Deuteronomy and the historical writings of Joshua, Judges, Samuel, and Kings, which are marked by a cyclical view of history, according to which the people disobey God by worshipping foreign gods; God becomes angry with the Israelites and punishes them by allowing their enemies to defeat them; God gives the Israelites military leaders to deliver them; as soon as the leader dies, the Israelites once again begin to worship

	pagan gods.
Devil	See *Satan.
disciple	A person who follows and learns from someone else, especially Jesus, but also John the Baptist and Jewish teachers (Mk 2.18), and Paul (Acts 9.25).
divination	Learning secrets or foretelling future events by using objects (Gen 44.5; Ezek 21.21-22) or interpreting natural phenomena. The practice of divination was strictly forbidden by the *Law of Moses (Lev 19.26; Deut 18.10-11,14).
divorce	Deut 24.1 assumed that a husband had a right to divorce his wife, but stated only in general terms for what reason he would do this: literally, "if he finds in her the nakedness of a thing." The *teachers of the Law did not agree on what this meant. For Jesus' teaching, see Mt 19.1-12; Mark 10.1-12.
dreaded skin disease	The term traditionally translated "leprosy" did not mean what is known as Hansen's disease, but included a number of different skin ailments, and even mildew on a wall (Lev 13-14). A person suffering from this disease could not lead a normal life or share in public worship, for fear that he would make others ill and ritually impure. Instead he or she had to be segregated from society (Lev 13.45-46).
Edomites	Descendants of Esau, the brother of Jacob, ancestor of the Israelites (Gen 36.8); traditional enemies of Israel. The country of Edom was hilly and barren, in contrast with Canaan, the home of Jacob's descendants. The Israelites conquered the Edomites during the time of King David (2 Sam 8.12-14), but at times the Edomites revolted against the Israelites (1 Kgs 11.14-22,25; 2 Kgs 8.20-22; 16.6).
elder	Among the Jews, a respected senior layman who exercised various political and religious functions, particularly as a judge. The Romans allowed elders to carry out certain functions of government. Some Jewish elders were members of the *Council. Some Christian leaders were also called elders (Acts 20.17).
ephod	In most contexts a type of garment, something like a waistcoat. It was made of costly and colourful cloth and to it was attached a pouch containing the *Urim and Thummim.
Esau	see Edomites
[eschatologyshort essay on eschatology / apocalyptic?]	
Ethiopia, Ethiopian	The ancient name of the extensive territory south of the First Cataract of the River Nile was Cush. This region

	was called Ethiopia in Graeco-Roman times, and included within its borders most of modern Sudan and some of present-day Ethiopia (Abyssinia).
eunuch	literally, a man who has been emasculated or who is incapable of normal sexual relations. The word is often used in the OT as a synonym for a high political or military official. Jewish law forbade a eunuch to become a full convert to Judaism (see Deut 23.1); but those eunuchs who obeyed the Law of the Sabbath day (Is 56.3-8), were permitted to worship the God of the Jewish people.
euphemism	
evil spirit	Evil spirits, otherwise known as unclean spirits or demons, are supernatural powers which caused illnesses or actions which, according to the Jewish *Law, prevented people from taking part in public worship until their defilement had been removed. See also ritually clean.
faith	Throughout the Bible, faith means (1) trust or confidence in and commitment to someone, especially God (Gen 15.6; 1 Sam 29.21; Isa 7.9; Mt 18.8; Acts 24.24; Rom 4.3; Gal 3.9); (2) believing that something is true or valid (Lk 20.5); (3) conviction or certainty (Jas 1.6). In the NT, faith also means (1) the whole body of Christian teaching (Eph 4.3; Jude 3), thus, Christianity (Gal 1.23); (2) a quality of Christian character received as a result of trusting Christ (1 Cor 12.9; Gal 5.22).
faithfulness	translates the same words as "faith". It refers to the reliability of God (Deut 7.9; Ps 145.13; 1 Cor 10.13; Rom 3.3; Rev 19.11), and also of human beings, such as servants (Prov 25.13; Lk 16.10-12).
fast, fasting	Abstaining from food as a form of spiritual discipline. The *Law of Moses required only one fast day in the year, the *Day of Atonement (Yom Kippur, Lev 23.26-32), but the *Pharisees customarily fasted every Monday and Thursday (Lk 18.12). Jesus' disciples did not fast during his earthly lifetime (Mk 2.18-20).
festival	[include Passover, Unleavened Bread etc. - or special article] Passover*: a festival held on 14 Nisan (about April 1), which celebrated the deliverance of the ancient Hebrews from their slavery in Egypt (Ex 12.1-27; Deut 16.1-8). See introduction to Ex 23.14-19. See *Unleavened Bread.
fig tree	The ficus carica or true fig tree is grown for its fruit. It should be distinguished from the ficus sycomoros or sycamore,

grown for its hard wood, which bears a small, rather tasteless fruit similar in shape to the fig.

first fruits In the OT the first fruits of the harvest were given to God (see, for example, Ex 34.26; Lev 23.17; Num 18.12). In Jeremiah 2.3 the term is applied figuratively to Israel. Paul (Rom 8.23; 16.5; 1 Cor 16.15) and other NT writers (Jas 1.18; Rev 14.4) also use this term figuratively, to indicate the "first fruit" of a spiritual harvest.

fool

Former Prophets see Prophet

free, freedom The theme of freedom runs through the Bible, from the liberation of Israel from Egypt (Ex 1-15) onwards. For Paul, salvation is liberation from sin (Rom 6.20), and thus from the Law (Rom 7.6), decay (Rom 8.21) and death (Rom 7.24).

Gabriel One of the archangels; see Dan 8.16; 9.21.

Gehenna

Gentile A person who is not a Jew.

glory The very essence of God's being, which appears to human eyes as a dazzling light (Is 60.1-2; Ezek 1.28; Lk 9.32; Jn 1.14).

God, names for The LORD represents the Hebrew YHWH ("Yahweh"), which in some English Bibles is written "Jehovah." This is the personal name of God, as revealed in the covenant that God made with the people of Israel (see Ex 3.14 n.). Elohim, another frequent name for God, is usually translated "Lord"; the two names occurring together are translated "Sovereign LORD" (e.g. Jer 1.6).

God-fearer A *Gentile who had accepted certain aspects of the Jewish religion without becoming a full convert by being circumcised. See Acts 10.2,22; 13.16,26.

Gomorrah see Sodom

Good News

grace In secular Greek, the word for "grace" was applied to anything which brought happiness or good fortune. In the Old Testament, the corresponding Hebrew term refers to God's favour, especially to his people Israel. In the New Testament, grace is most commonly God's willingness to give good gifts, even to those who do not deserve them, without asking anything in return.

grave

hands, laying on of see laying on of hands

heart In Hebrew thought, the heart was the innermost part of a person, the centre of decision making and the place for moral choice.

Herod	Herod the Great was king of the whole of Israel from 37-4 B.C. His son Herod Antipas was tetrarch of the Roman provinces of Galilee and Peraea 4 B.C.-A.D. 39. In Mt 14.9 he is called a king.
High Priest	The priest who occupied the highest priestly office, and who acted as president of the *Council. The office of high priest developed in the period between the OT and the NT; references to a high priest in GNB OT are implied. Caiaphas held the post A.D. 18-36. See also *chief priests.
hill, sacred	
History of the Kings of Israel, The	This book, which no longer exists, is mentioned eighteen times in 1 and 2 Kgs. It was a source of information on all the kings of Israel except Joram and Hoshea (see 1 Kgs 14.29 n.). A similar History of the Kings of Judah is also mentioned, for example 2 Kgs 14.18.
Hittites	Descendants of Heth (Gen 10.15); part of the population of Canaan before its occupation by Israel.
holy	God is holy; God's holiness is his way of being God. Anything used in the worship of God is set apart for this purpose and becomes a holy thing; a holy person is one dedicated to the service of God. For the holy war, see Introduction to the Pentateuch, also *ban.
Holy Place, Most Holy Place	
Holy Spiritsee spirit	
Horites	Another name for the Hurrians, a non-Semitic people who had spread widely over the Middle East around 2000 BC.
humble	
hypocrite, hypocrisy	
hyssop	A small bushy, aromatic plant used in religious ceremonies to sprinkle liquids (Ex 12.22; Lev 14.4; Num 19.6,18).
incense	Made of gums and spices, and burnt to produce a pleasant smell. It was used in worship in Israel, and associated with prayer (Ex 25.6; 31.11; Ps 141.2; Lk 1.9; Heb 9.4; Rev 5.8; 8.3).
Ishmaelites	Bedouins, fierce and independent desert people. Although descendants of Abram (21.13), they are not part of the covenant people.
Israel, tribes of	
James	
Jebusites	See *Canaan.
Jerusalem	Capital of the united kingdom of Israel, then of the southern kingdom of Judah. The size of Jerusalem changed over

the years. During David's reign the city covered about 6 hectares (15 acres). During Solomon's reign it increased to about 13 hectares (32 acres). At the time of Nehemiah, it covered about 12 hectares (30 acres) with a population of about 4,500. It later increased to 50 hectares (125 acres) during the reign of Hezekiah (2 Kgs 18-20). Jerusalem was considered a holy city by the Jews. Today it is regarded as the holiest city by Jews and Christians, and the third holiest by Moslems (after Mecca and Medina).

Jews, Jewish The term "Jew" comes from the word "Judah," the tribe which became most important during the reigns of David and Solomon. Following the division of the united kingdom after Solomon's death, the southern kingdom was called "Judah." During the period of the Babylonian exile and after, the term "Jews" became widely used to refer to the people of Israel.

Judges From about 1210 to 1030 BC, the Hebrews were ruled by leaders called judges (see the Book of Judges).

Kingdom of God, Kingdom of heaven

kiss Kissing in the Bible is usually a sign of family affection or close friendship, used especially in greeting (Gen 29.11) or saying goodbye (Gen 31.28). Even kissing on the lips is not necessarily erotic (Prov 24.26 n; contrast Prov 7.13; Song 1.2; 8.1). The kiss is misused in betrayal in 2 Sam 20.9; Lk 22.47.

**Korah
land**

Law The Hebrew Scriptures, especially the first five books, also known as the Torah or "instruction"; see Neh 13.19; Jer 17.21. See introduction to Ex 21-24. By NT times, the Law of Moses had come to be the distinguishing mark of the *Jewish people. Jesus was accused of breaking it (Mark 2.23-27; Lk 14.1-6), and appeared to challenge it (Mt 5.21,27,31,33,38,43; Mk 7.21), yet he also defended its authority (Mt 5.17-20; Mt 7.9). Similarly Paul spoke of the Law as "holy", "spiritual" and "right" (Rom 7.12,14,16), yet he saw the motive force in the Christian life as the Holy Spirit (Rom 8.2), and opened the church to non-Jews who did not observe the Law (Rom 2.12-29).

laying on of hands In some contexts, to lay hands on someone means to do physical violence (Gen 22.12, Ex 7.9; Luke 20.19; 21.12; Acts 21.17). In other places, it symbolizes the

- giving of strength and blessing in the name of the believing community, either in healing (Mark 5.23; Acts 9.12) or in commissioning for special service (Num 27.23; Deut 34.9; Acts 6.6; 1 Tim 5.22; 2 Tim 1.6). A custom taken over by Christians from Jewish tradition.
- Lebanon The mountains of Lebanon (see map_ were famous for their cedar forests. Solomon built his palace and the Temple in Jerusalem from the cedars of Lebanon (1 Kgs 5.6-10; 6.15-20; 7.2-3).
- leprosy A dreaded skin disease translates the Greek noun traditionally rendered "leprosy", but that the biblical term included other skin diseases as well, and even mould on a wall (see Lev 13.1-46; 14.1-32). It made a person ritually impure (see "unclean spirit" in v. 23 n), thereby preventing that person from engaging in normal social and religious activities.
- Levi, levitical
- levirate marriage See Deut 25.5-10; Ruth 4.1-12; Matt 22.24. The manner in which a family line could be restored and preserved after having apparently reached its end. A Hebrew man who died without having a direct descendant to carry on the family name was doubly dead: dead in his own time and dead for all time to come. To avoid this tragedy, it was the custom for the dead man's brother to marry the widow: their first son would be regarded as the dead man's son, and so the family line of that man would be preserved (Dt 25.5-10; see also Mt 22.24 and parallel passages). This marriage is known as "levirate" marriage (from the Latin levir, *"brother-in-law"). If the brother of the dead man failed to carry out his duty, the responsibility passed to the closest male *relative.
- Levite a member of the priestly tribe of Levi who helped the priests in the Temple services (Num 3.1-13).
- love, constant love The Hebrew word emphasizes God's love and faithfulness in keeping his promises to the covenant* people.
- Maccabees A family, also called the Hasmonaeans, who led Judaea in the 2nd and 1st centuries B.C., and under Judas Maccabaeus rebelled against the Greek ruler Antiochus IV, who desecrated the Jerusalem temple. The story is told in 1-2 Maccabees, in the deuterocanonicals or apocrypha.
- Masoretic The Masoretic Text (abbreviated MT) is the standard text of the Hebrew Bible. It is so called because it was prepared by

scholars known as Masoretes (meaning "transmitters"), who worked in Babylonia and Tiberias from the end of the 5th century AD.

Messiah, messianic "Messiah" means "the anointed one": a technical name for one whom God had promised to send to save his people. In NT times the title had political overtones and implied a descendant of David who would come and overthrow the Roman rule.

miracle

Moab, Moabites According to Gen 19.34-37, Moab was the son of Lot and his elder daughter. The Moabites lived in high and fertile country to the east of the Dead Sea. They worshipped the god Chemosh, and spoke a language related to Hebrew. They were traditional enemies of Israel, denounced by Israel's prophets (Is 15-16; Jer 48; Zeph 2.8-11). The Babylonians put an end to their existence as a nation.

Molech

money [see SEB under Geld]

Most High

Most Holy Place See *holy

music, musicians According to 1 Chr 6.31-47; 16.4-7, David appointed certain clans of Levites to perform the music in the Temple in Jerusalem. These musicians performed an important role in preserving memories of God's past acts of mercy and deliverance of the Israelite people (see Ps 78; 81; 105), and they are recorded among those who returned from exile with Zerubbabel (Ezra 2.41,65).

myrrh An aromatic gum made from the hardened sap of a tree, valued for its perfume (see Song 1.13; Ps 45.8; Prov 7.17; Mt 2.11).

mystery Something that cannot be explained by human reasoning but only by divine revelation (see Dan 2.18-19,28-30; 4.9; Mk 4.11; Rom 11.25).

name

Nazirite In ancient Israel it was customary for some men or women to take a lifelong vow to abstain from wine or anything unclean, and never to cut their hair (note Samson in Judg 1). Later the Jewish Law provided for a man to assume a temporary Nazirite vow, which meant that he would live as a Nazirite for a certain length of time, and at the end of that time offer a series of sacrifices. The man also shaved his head and burned the hair along with the sacrifice. After this he was free to drink wine and to go back to his normal way of life.

new moon The Sabbath and the New Moon Festival were thought to be the best time to consult a prophet (2 Kgs 4.23). For the law on how to celebrate the New Moon Festival, see Num 28.11.

Northern Kingdom

numbers In the ancient Near East, the number *seven was considered to be a holy number (see 2 Kgs 5.10), symbolising completeness or perfection. In Josh 6, for example, there are seven priests blowing seven trumpets who march around Jericho for seven days, marching around the city seven times on the seventh day; see also Rev 1.4n. Six and three and a half correspondingly symbolise incompleteness or evil. In Num 14.22, "ten times" probably means "many times". Special importance seems to have been attached to the fact that there were twelve tribes of Israel: when the land was divided, the absence of Levi was compensated for by the inclusion of both Joseph's sons (see introduction to Josh 18.1-10; also Rev 21.16-17n). Similarly, the lists of Jesus' disciples vary, but the number is always twelve; after Judas's betrayal and death, his place is filled by Matthias (Acts 1.12-26). Forty years is often used in the OT (also Acts 7.23) as a round number to indicate a long period of time rather than a precise duration; Israel wandered in the wilderness for forty years (Deut 2.7; Josh 5.6), and this period is repeatedly mentioned in the Book of Judges (see Judg 3.11n). Forty days is similarly used, for example in Mark 1.13. Otherwise, forty is used as a round number to indicate large amounts (Deut 25.3; 2 Kgs 8.9; Neh 5.15; also Rev 14.20). 70 is sometimes used as an indefinite large number (see Gen 50.3; Ex 24.1; Numb 33.9; Judg 1.7; 8.30; 9.4; 12.14; 1 Sam 6.19; 2 Sam 24.15; 2 Kgs 10.1; Ps 90.10; Is 23.15; Jer 25.11). The age of 110, reached by Joseph (Gen 50.22,26) and Joshua (Josh 24.29) was regarded by the Egyptians as the ideal life span. On the use of exaggerated numbers in Hebrew stories, see Introductions to 1 Chronicles and Revelation.

oath, swear Oaths were often made to prove that one was speaking the truth. Calling on God's name was the highest guarantee that one was not lying.

offering

parable A story from everyday life which teaches a spiritual lesson. A parable is usually designed to teach one main truth; its

	details do not have separate spiritual meanings.
paradise	the place of blessedness, in the presence of God, either as an intermediate stage between the death and resurrection of the righteous, or as the place of eternal life, heaven itself (2 Cor 12.2-4; Rev 2.7).
parallelism	A device common in the OT by which, for poetic effect, two or more lines express the same or related ideas in different words.
Passover	Held on the fourteenth day of Nisan (around April 1), this festival celebrated the deliverance of the ancient Hebrews from their slavery in Egypt (Ex 12.14-20). As part of the festival, all leavened bread was discarded and only bread made without leaven was eaten during the following week (see Ex 13.7; Deut 16.3; 1 Cor 5.6).
peace, peaceful	Shalom, the usual Jewish greeting and farewell, is commonly translated "peace". Yet it does not refer primarily to the absence of war, or to an inner feeling. It rather means wholeness or well-being, especially in one's relations with God and with other people. In the NT, the secular Greek word, which normally meant the absence of conflict, is filled with much of the meaning of shalom, and Christians are encouraged to live in peace with God and with others. Throughout the Bible, peace is seen as a gift of God (Lev 26.6; Rom 15.33; Phil 4.7; Heb 13.20).
Penitential Psalms	
Pentateuch	
Pentecost	On the 6th day of Sivan (about May 20); the day the Jews celebrated the Feast of the Grain Harvest (see Ex 23.16; 34.22; Lev 23.15-21; and Deut 16.9-12). The name literally means "fiftieth" because the festival is held 50 days after Passover. It was one of the three great annual festivals on which Israelites also commemorated the giving of the Law.
Pharisee	A member of a Jewish religious party which was strict in obeying the Law of Moses and later regulations. Pharisees gave special attention to the regulations for ritual purification. They kept themselves separate from people who did not observe the Law as strictly as they did. They were the largest, most important, and most influential religious group of the Jews. They believed resurrection from the dead, angels, and the coming of a Messiah, a descendant of David who would come to restore the greatness of the people of Israel.
Philistia, Philistines	Philistia lies on the Mediterranean coast, to the west of the

southern part of Israel. The Philistines moved into this part of the world around 1200 BC, and settled into five city-states (Gaza, Ashkelon, Ashdod, Gath, and Ekron). Later they were to play a major role in the history of Israel.

The Philistines came to occupy the south-western coastal strip of Palestine near the end of the thirteenth century B.C. Their expansion in the twelfth century towards the east brought them into continual conflict with the Israelites, who were expanding their territory towards the west from the opposite side of Canaan. The Philistines were one of Israel's main enemies until David finally defeated them (2 Sam 8.1; 1 Chr 18.1).

Pilate, Pontius Appointed by the Emperor, he was governor of Judaea, Samaria, and Idumaea, A.D. 26-36. His official residence was in Caesarea, on the coast, but he had a residence in Jerusalem also.

priest Descendants of Aaron, brother of Moses, who were responsible for the administration of the Temple in Jerusalem, the making of sacrifices, and the performance of other religious rites and ceremonies in the Temple.

Prison Epistles Ephesians, Philippians, Colossians, and Philemon, written in prison; see Eph 3.1; 4.1; Phil 1.7,13; Col 4.3,18.

prophet, prophetess A person who proclaims a message from God. Prophecy was widespread in the ancient Near East (Num 22-24), but in the Bible, prophets are most prominent in the OT. At first, prophets were primarily ecstasies who often travelled in groups, but later, prophets were individuals who transmitted God's messages to his people. In Jewish tradition, the books from Joshua to Kings are known as the Former Prophets, and the prophetic books proper as the Latter Prophets. The NT also speaks of prophets in the early church. John the Baptist is also called a prophet. "The Prophets" is the title of the second section of the Hebrew Bible, traditionally divided into the "Former Prophets" (Joshua-2 Kings, excluding Ruth) and the "Latter Prophets" (Isaiah, Jeremiah, Ezekiel and the twelve so-called Minor Prophets). Women prophets are mentioned, for example, in Judge 4.4; Neh 6.14; Lk 2.36. Christian prophets are mentioned as uttering predictions in Acts 11.27; 13.1; 15.32; 21.10; elsewhere in the NT, a Christian prophet is one who engages in inspired preaching.

prostitute, temple prostitute See Deut 23.17-18; 2 Kgs 23.7; Hos 4.14.

pseudepigrapha Generally, writings attributed to someone other than their real author. Specifically, a collection of 65 writings related to the OT but not part of it, nor usually included in the *deuterocanon. They include apocalypses, testaments, expansions of parts of the OT, wisdom and philosophical literature, prayers, psalms and odes.

Rahab

Red Sea In Hebrew literally "Sea of Reeds". It referred originally to a series of lakes and marshes between the head of the Gulf of Suez and the Mediterranean, the region generally regarded as the site of the events described in Exodus 14. The term later referred to a wider area including the Gulf of Suez and the Gulf of Aqaba.

relative, closest relative The Hebrew word goel, can be translated as "saviour, redeemer." He was responsible for acting in situations that threatened the welfare and integrity of the clan. It was his duty to free a relative who had been sold into slavery (Lev 25.47-49); to buy back land that a poor relative had sold to someone outside the clan (Lev 25.25); to avenge the murder of a relative by hunting down and killing the murderer (Num 35.16-21; Deut 19.11-13); and to care for a widow if *levirate marriage was not possible.

repent, repentance Repentance is usually more than the remorse mentioned in Mt 27.3. It is a turning of the whole person away from sin and towards God (Ezek 14.6; Zech 1.6; Mt 11.21; Mk 1.15; Acts 3.19). Sometimes, in the OT, God is said to repent, in the sense of changing his mind (1 Sam 15.11; Jer 18.8,10; 26.3,13,19; Amos 7.3,6).

revenge

right, righteous, righteousness

ritually pure The *Law of Moses required that those taking part in various acts of worship or festivals be ritually clean or pure. The ways in which one could become unclean are stated in Lev 11-15; Deut 23.10. See also evil spirits.

rulers In NT times, the most powerful ruler was the Roman emperor, mentioned for example in Luke 2.1; 3.1; Acts 25.11; 1 Pet 2.13,17. Some parts of the Roman Empire, called provinces, were ruled by governors such as Pontius Pilate, the ruler of Judaea, mentioned for example in Mt 27.2. Other parts of the Roman Empire were granted some degree of internal autonomy; their rulers were called kings, such as *Herod the Great, king of Judaea (Luke 1.5), which at that time included almost all of

	Palestine. Less important rulers within such areas were called ethnarchs (the title translated "governor" in 2 Cor 11.32), and under them were tetrarchs (translated "ruler", for example in Luke 3.1) such as Herod's sons Philip and Herod Antipas. Luke tends to use such titles precisely; Mark 6.14,26, however, calls Antipas "king".
Sabbath	The seventh day of the Jewish week, the holy day of rest, in which no work was allowed (Ex 20.8; Deut 5.12). All unnecessary activity was forbidden on the Sabbath. Originally the death penalty was decreed for breaking the Sabbath (Ex 31.14), but by New Testament times this penalty was not enforced, and Jesus claimed authority to do acts of mercy on the Sabbath (Mk 3.1-4).
sacrifice	Fellowship-offerings (Ex 20.24) or fellowship-sacrifices (1 Sam 10.8), otherwise known as peace offerings or sacrifices of well-being, were made to establish or maintain good relations with God. Only a part of the animal was burned on the altar; the rest was eaten by the worshippers. On the regulations for these offerings, see Lev 3; 7.11-38.
Sadducee	In contrast to the Pharisees, the Sadducees did not believe in the resurrection (see Acts 4.1-2; 23.6-10).
Samaria, Samaritan	Samaria was the province between Galilee and Judaea. There was much hostility between Jews and Samaritans because of differences in race, customs, politics, and religion. 2 Chr 28.12-15 records a remarkable instance of kindness shown by some people of Samaria to prisoners from Judaea.
Satan	Another name for the Devil, the chief of the powers of evil. "Satan" means "the opponent" in a court of law, thus more specifically "the accuser".
save, salvation	
scripture, Scriptures	In the NT, the term "Scriptures" (like "all Scripture" in 2 Tim 3.16) refers to the Hebrew writings which Christians now call the OT, and "scripture" refers to particular texts in those books.
seal	A piece of wax, lead or other material stamped with a distinctive mark to identify the sender of a letter or other document; also the ring or cylinder, held by a cord round the neck, used to stamp this mark.
seer	A visionary who sees what others cannot see. An earlier name for a prophet (1 Sam 9.9-11).
Septuagint	The most important Greek translation of the OT, made about 100 B.C. Abbreviated LXX.

seraphim

servant Various terms are used in OT and NT for hired servants, and for slaves who were the property of their owner. In addition to their literal meanings, the patriarchs (Ex 32.13) and others (Ps 119) are called God's servants, and a mysterious figure called "the servant of the Lord" is spoken of in Isa 42.1-4 (applied to Jesus in Mt 12.18-21); 49.1-6; 50.4-9; 52.13-53.12. Jesus presents himself as a servant (Mk 10.45; Jn 13.1-20), and is so described in Phil 2.7. Paul often expresses his commitment to Christ by identifying himself as his servant (or slave; Rom 1.1; Gal 1.10; Phil 1.1), as do the writers of James 1.1; 2 Pet 1.1 and Jude 1.1.

seven see numbers [see RLO 5 January 1993]

Shelters

Sheol The world of the dead, thought of as a huge abyss in the depths of the earth.

shirt A short-sleeved knee-length garment, worn next to the body.

Sinai

sinner Especially in the gospels, used by strict Jews of those who do not follow the *Law and tradition in every detail; more generally, of people who pay little attention to God's will and purpose.

Sodom and Gomorrah

Son of David A title applied at that time to the promised Saviour, who would be a descendant of David (1.1, 22.41).

Son of God

Son of Man In Ezekiel (see 2.1n) the prophet is often addressed as "son of man" (GNB "mortal man") because in heaven he is seen as a human being representing other human beings. In NT times, as in Dan 7.13-14, the Son of Man was expected to come from heaven and be given power to rule the world after the last judgement. In all the Gospels, Jesus speaks of the Son of Man as one who already has authority to judge and to forgive (Mk 2.28; Lk 5.24), but also as one who will give his life to set others free (Mk 10.45). In most if not all these texts, the gospel writers understood Jesus to be speaking of himself. The title Son of Man is almost never used in the rest of the NT (Acts 7.56; see also Rev 1.13; 14.14), probably because it was not understood by Greek-speaking Christians.

Southern Kingdom

Sovereign LORD See Names for God.

spirit, Holy Spirit In the OT, God's spirit is his life and power, given especially to prophets. In Hebrew and Greek, the word for "wind" and "spirit" is the same. In the NT, God's Holy Spirit is given in a new way to all who believe in Jesus. See also *evil spirit.

Sumerian The civilisation of a number of cities in what is now southern Iraq, including Ur, the birthplace of Abraham (Gen 11.26-32). Beginning in about 3000 B.C., Sumer was ruled by *Akkad from 2360-2180 B.C., recovered from 2050-1950 B.C., and was finally superseded by Babylonia around 1750 B.C. The Sumerians were the first to use the cuneiform (wedge-shaped) script. Their gods were mainly identified with the forces of nature.

Supreme Council see Council

swear See oath.

sycomore See fig tree.

synagogue A meeting of Jews on the Sabbath (Saturday) and other set days for prayer, reading of Scripture, and teaching, which could be given by any member; also the place where such a meeting is held. It is not certain whether, in NT times, such meetings were held in special buildings, as they were later. Such buildings were also used for social activities and as schools for Jewish children. See introduction to Acts 9.19b-25.

Synoptic gospels

Syrian [PE 29 April 1992, point 10]

tambourine

tax collector In the gospels, a Jew in the service of the Roman government, despised as a traitor by other Jews, and as ritually unclean. They collected taxes for the Roman government on goods and produce taken in or out of the towns. Some of them were receptive to Jesus' message (Lk 7.29).

teacher of the *Law One of a group of popular and respected scholars who interpreted the Hebrew Scriptures, especially the first five books. In large part their authority was based on their ability to quote the opinions of famous teachers of the past (see Mt 7.28-29). They were not merely secretaries, as the traditional translation "scribe" suggests. The Hebrew title "Rabbi", given to such teachers, is also given to Jesus by his disciples in Mark and John, but in Matthew only by Judas (26.25,49). Luke uses only Greek equivalents, and the title is not

given to Jesus elsewhere in NT.

Temple see also prostitute

Tent of the Lord's Presence, tent of witness, or Covenant Tent The *Covenant Box was the most sacred of all the objects in the *Covenant Tent, for was a witness to God's presence among his people. It held the covenant box (Ex 25.22) in which were deposited the two stone tablets, on which were written the Ten Commandments (1 Kgs 8.9), a witness to the *covenant between God and Israel. Its holiness was demonstrated in the incident involving Uzzah (2 Sam 6.3-7; 1 Chr 13.9-10). The Box was regarded as God's throne (v. 22; see 1 Sam 4.3-4; 2 Sam 6.3; 2 Kgs 19.15) or God's footstool (1 Chr 28.2), and it led the Israelites through the wilderness and in battle (Num 10.33-36). [This repeats the introduction to Ex 26, I think legitimately.]

teraphim This word occurs fifteen times in the OT. In Gen 31.19,34-35 they are Laban's household idols and small enough to be hidden under a saddle bag and sat on. They seem to have been used in seeking to determine the divine will (Ezek 21.21; Zech 10.2). Their use was forbidden by Josiah (2 Kgs 23.24); and 1 Sam 15.23 equates their use with sin. In light of 1 Sam 15.23, it is surprising to read that this household idol was in David's home.

tetrarch See rulers.

Thummim See Urim.

time, the right

Timothy

tithe One tenth, which according to the *Law of Moses belonged to God.

Titus A Gentile fellow-worker of Paul (2 Cor 8.23), who accompanied him on his second visit to Jerusalem (Gal 2.1-10). The Letter to Titus is addressed to him.

Torah

Tyre

uncircumcised See *circumcised

unclean See *evil spirit, *clean

Unleavened Bread, Festival of A festival celebrating the deliverance of the ancient Israelites from their slavery in Egypt. Its name came from the practice of not using leaven (yeast) in making bread during that week. The Passover was celebrated on the 14th day of the month Nisan (March-April) and the Feast of Unleavened Bread was celebrated from the 15th to 21st day of the same month. See Lk

	22.1n.
Urim and Thummim	Two stones used by the priest to determine God's will; it is not known precisely how they were used. See the commands regarding their use in Ex 28.30; Deut 33.8. See also Lev 16.8; Num 27.21; Josh 14.2; 1 Sam 14.41-42; 28.6; Ezra 2.63; Neh 7.65; 10.34; 11.1; Prov 16.33.
vow	A promise was often reinforced by a vow, which invoked the name of God (see Ruth 1.17; 1 Sam 14.44). Jesus tells his followers not to do this (Mt 5.34-37), but God is sometimes said to confirm his own promises by a vow (Acts 2.30; Heb. 6.13-17; 7.20-21,28).
war, holy	
way, way of the Lord	An expression for the Christian movement, a way of life was marked by faith in Jesus. See Acts 18.25-26; 19.9,23; 22.4; 24.14,22.
weights and measures	The shekel was a silver piece weighing about 12 grammes.
winepress	A pit or vat in which grapes were trodden by foot, in turning them into wine. Sometimes a symbol of God's anger.
winged creatures [Ex 25.18]	
witchcraft	
world of the dead	See Sheol.
Yahweh	See God, names for.
yeast	In older translations, "leaven". A substance added to flour to make the dough rise before being baked. In the OT, leavened bread could not be offered in sacrifices (Lev 2.4), or during the Feast of Unleavened Bread (Ex 12.15). At other times, a piece of leavened dough was often saved from the previous baking of bread. Yeast is used as a symbol of a hidden force, usually evil, that spreads and harms people. In Lk 12.1 it is defined as hypocrisy; in Mt 16.6,12 it is the teaching of the Pharisees and Sadducees, or the cause of their opposition to Jesus; see also Mk 8.15; 1 Cor. 5.6; Gal 5.9 .
Zealot	Member of a group of Jewish nationalists who advocated the violent overthrow of Roman rule.
Zion	The name of the hill on which the Temple was built. Sometimes in the OT this name is used as a poetic term for the entire city of Jerusalem. In the NT, it is also used metaphorically for the worshipping community (Heb 12.22) and the presence of God (Rev. 14.1).