Thomas Schirrmacher (Ed.)

Divine Familial Terms Translation Procedures

Report and Recommendations by the
independent WEA Global Review Panel
2013 and 2016

ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς

ὁ Υἱὸς τοῦ Θεοῦ

WEA

WORLD EVANGELICAL ALLIANCE

Theological Commission

World of Theology Series 9B

Divine Familial Terms Translation Procedures

World of Theology Series

Published by the Theological Commission
of the World Evangelical Alliance

Volume 9B

Divine Familial Terms Translation Procedures

Report and Recommendations by the independent WEA Global Review Panel 2013 and 2016

Edited by Thomas Schirrmacher, Chair, Theological Commission, World Evangelical Alliance

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Report to World Evangelical Alliance for conveyance to Wycliffe Global Alliance and SIL International (2013)

From the WEA Global Review Panel

April 15, 2013 (finalized April 26, 2013)

Introduction

In the spring of 2012, the World Evangelical Alliance leadership agreed to facilitate an independent external review of Wycliffe and SIL International's practice of the translation of the words for "God the Father" and "Son of God." The review was intended to focus on SIL's Statement of Best Practices for Bible Translation of Divine Familial Terms, to set boundaries for theologically acceptable translation methodology particularly in Muslim contexts, and to suggest how to implement the recommendations practically.

This transparent and independent review was facilitated by the World Evangelical Alliance (WEA) and carried out by a global panel of evangelical biblical scholars, theologians, linguists and missiologists from international settings, including representatives from countries with majority Muslim populations. The WEA secured the services of Dr. Robert E. Cooley to moderate the work of the panel. In July 2012, Dr. Cooley met with WEA personnel to begin the panel formation process. A pool of 86 prospective scholars was reviewed, with 24 candidates selected for invitations to panel service. These candidates represented the diversity of needed scholars and included persons from diverse global contexts, with a mix of men and women, and with none who had any working relationship with Wycliffe and SIL International at present or in the past. The Panel formation was completed by September 30, 2012 with 12 outstanding members prepared to undertake the review process.

WEA remained totally independent from the work of the Panel, and it was agreed that the outcomes of the process would not necessarily reflect the official view of the WEA. The Panel had free access to Wycliffe and SIL

International resources needed to complete its mandate, and the Panel wishes to express its appreciation to Wycliffe and SIL International for supplying all requested data and resources. Both Wycliffe and SIL International have agreed to accept the outcomes of the Panel's work and recommendations. They will communicate this work and recommendations clearly and broadly. Funding for the Panel's work was provided by several of the Wycliffe Global Alliance Participating Organizations.

In preparation for its first meeting, Panel members reviewed all Wycliffe and SIL International documents relating to the Statement of Best Translation Practices for the purpose of identifying issues, designing study methodologies, and becoming acquainted with available resources.

The first meeting of the Panel was held in Toronto, Canada, on November 28–30, 2012. The meeting agenda included considerable time for the Panel to identify translation issues to be studied and translation practices needing extended investigation. This process resulted in the establishing of three Work Groups to serve as the basic framework for the on-going evaluation process. The groups included a Biblical Group, a Cross-Cultural Communication Group, and a Guided Process Group. These groups were assigned study topics and issues to investigate, employing personal study and electronic conversations, and utilizing case studies and data supplied by Wycliffe and SIL International.

The Panel gathered in Istanbul, Turkey on April 9–13, 2013, for the final work of crafting its recommendations and preparing the final report to be submitted to The WEA on April 15, 2013. The work in Istanbul was intensive and covered the full range of agreed-upon mandates.

The Panel anticipates that following the submission of the report, the WEA will arrange with Wycliffe and SIL International for arrangements on communicating the work of the WEA Panel. Further, the Panel has agreed that a representative group of its members may meet with leaders of Wycliffe and SIL International for the purpose of clarifying its report and recommendations.

The Panel expresses gratitude to the personnel of the WEA for facilitating its work with efficient and effective support. Further, gratitude is expressed to Wycliffe and SIL personnel for providing timely access to requested data and resources. Although the Panel members represent diverse fields of scholarship and hold particular understandings of translation issues, we can report that a joyous and consensual conclusion was reached in the finalization of this report. The report is submitted with profound gratitude for the opportunity to serve Christ and his Kingdom.

Panel Members	
Milton Acosta *Medellin, Colombia*	Ghassan Khalaf *Beirut, Lebanon*
Donald Fairbairn *Charlotte, North Carolina*	Melba Padilla Maggay *Manila, Philippines*
Atef Gendy *Cairo, Egypt*	Scott Moreau *Wheaton, Illinois*
Ida Glaser *Oxford, England*	Kang-San Tan *Kuala Lumpur, Malaysia*
Rob Haskell *Bellingham, Washington*	Roland Werner *Marburg, Germany*
Karen Jobes *Wheaton, Illinois*	Dudley Woodberry *Pasadena, California*
Robert Cooley, Panel Moderator *Charlotte, North Carolina*	Joanne Strom, Administrator *Springfield, Missouri*

Report on Divine Familial Terms

We, as a panel appointed by the World Evangelical Alliance, have been charged with the task of auditing the Wycliffe and SIL practices related to the translation of divine familial terms. These terms include principally (but not exclusively) the word for "father" used in reference to God and the word for "son" and the phrase for "Son of God" used in reference to Jesus.

We begin by acknowledging with thanksgiving and admiration the invaluable work Wycliffe and SIL personnel have done and are doing in making God's Word available to new audiences. We appreciate Wycliffe's and SIL's commitment to the accurate communication of the Word, and we consider ourselves privileged to help in the process of ensuring accurate translation. We recognize that all involved are responsible to the one heavenly Father and are under the authority of his Word.

We also acknowledge that it is not appropriate for outsiders who do not know the target language of a given translation to dictate to translators skilled in that language how they should do their work or to make sweeping judgments, allegedly valid for all target languages, about the translation task. At the same time, we believe that there are overarching principles that can govern translation efforts in all languages.

Translators need to consider four primary contexts if the message of the Bible is to be accurately and clearly communicated to an intended audience today. The first context is the Old Testament, focusing on the covenant relationship between God and Israel and the development of the concept of Son of God as Messianic King. The New Testament, the second context, builds on this Old Testament context and focuses on Jesus Christ as the unique Son of God who is the Messianic King, and the fulfillment of the Old Testament covenant relationship in believers, the sons and daughters of God.

The translators' own cultures are the third context, which involves their cultural milieu, the interpretive tradition in which they work, and their methodology for understanding Scripture.

The fourth is the context of the intended audience. Good communication will take place only if significant attention is given to understanding the receptor audiences, in this case various Muslim groups, and their cultures. Most are influenced by qur'anic views, e. g. the belief that for Jesus to be God's son would require God to have a sexual consort (6:101) or that Christians believe that Jesus and Mary are gods beside God (5:116). These beliefs make the translation of divine familial terms an especially sensitive issue in Muslim contexts. There may be other issues that are culturally sensitive, but this report does not address such other issues because of the narrow nature of the Panel's mandate. The Panel does not intend that extrapolations to other potential issues be made from its recommendations.

The panel has considered the questions at hand in the light of these contexts, and makes the following ten recommendations. The first three of these recommendations concern translation methodology, the fourth concerns the use of other kinds of literature besides Bible translations in ministry to Muslims, and the final six concern guided processes for ensuring accuracy and accountability in Bible translation. The ten recommendations are stated in the subsequent pages. Then each of the first four is discussed in some detail. The report concludes with a brief postscript.

(Due to the fact that this document is a private report, not an academic article for publication, it does not include citations of sources. The Panel members acknowledge that we have drawn from hundreds of scholarly works related to the issue before us. It should be noted, however, that our discussion of the four cultural contexts in the preamble just above is specifically indebted to Shaw and Van Engen, *Communicating God's Word in a Complex World* [Rowan & Littlefield, 2003]. Shaw and Van Engen refer to four horizons in appropriate communication.)

Recommendations

1. The WEA Panel (hereafter referred to as "Panel") recommends that when the words for "father" and "son" refer to God the Father and to the Son of God, these words always be translated with the most directly equivalent familial words within the given linguistic and cultural context of the recipients. In the case of languages that have multiple words for "father" and "son," translators should choose the most suitable words in light of the semantics of the target language. (This recommendation pertains to the SIL Best Practices statement 0.6, 1.5.1, 1.5.2, 3.2.)

2. The Panel recognizes that there is significant potential for misunderstanding of the words for "father" and "son" when applied to God, and that in languages shaped by Islamic cultures, the potential is especially acute and the misunderstandings likely to prove especially harmful to the reader's comprehension of the gospel. Therefore, in case of difficulties, the Panel recommends that translators consider the addition of qualifying words and/or phrases (explanatory adjectives, relative clauses, prepositional phrases, or similar modifiers) to the directly-translated words for "father" and "son," in order to avoid misunderstanding. For example, as the biblical context allows, the word for "father" might be rendered with the equivalent of "heavenly Father" when referring to God, and the word for "son" might be rendered with the equivalent of "divine Son," "eternal Son," or "heavenly Son" when referring to Jesus. The Panel also encourages translators to use paratextual material to clarify and avoid misunderstanding in these cases. (This recommendation pertains to the SIL Best Practices statement 1.5.4, 3.2.)

3. The Panel recognizes that the phrase for "Son of God" has varied nuances in its different New Testament contexts, especially in light of the Old Testament background to those contexts. In the case of most languages, the biblical context should enable the reader to discern the nuances of the phrase for "Son of God," and translators need not make adjustments to the translated text, although they may want to indicate nuances of meaning in paratextual material. But, when and if necessary, the Panel recommends that translators convey nuances of meaning from the biblical context in the translation through the addition of qualifying words and/or phrases (explanatory adjectives, relative clauses, or prepositional phrases). For

example, the phrase for "Son of God" in a context of Messianic kingship might be rendered with the equivalent of "anointed Son of God" or "royal Son of God." (This recommendation pertains to the SIL Best Practices statement 0.4, 0.7, 1.1, 1.5.4, 3.2.)

4. The panel recognizes that some of the disagreement over the translation of the word for "father" and the phrase for "Son of God" has resulted from overloading the translation by attempting to address too many possible meanings and misunderstandings. The panel recommends that in addition to translating Scripture, translators consider additional ways of communicating the message of Jesus to Muslim audiences. These can include such literary genres as tafsir (commentary), qusas al-anbiya (stories of the prophets), and sirah (life stories). But these should not be considered or presented as biblical translations unless they abide by the first three recommendations. (This recommendation pertains to the SIL Best Practices statement 0.7, 1.1, 1.5.1, 1.5.4, 4.1.1, 4.2.1–4.)

5. The Panel recommends that Wycliffe/SIL incorporate into the Best Practices statement guidelines related to ensuring that translators determine what context should serve as the controlling principle for the translation of divine familial terms, including:
    a. Local testing of peoples' reactions to a translation, seeing to it that local expertise – exegetical, linguistic and historical – are at the outset part of the team in designing the feedback mechanism for testing reactions of the targeted group to translation of divine familial terms. (This recommendation pertains to the SIL Best Practices statement 0.4, 0.7, 1.1, 1.5.1, 1.6, 2.1.)
    b. Enabling translation teams to account not only for the particular audience for whom the translation is being prepared, but also how to consider the impact on local groups with secondary exposure to the translation (overhearers such as existing local churches, close language groups, and so on). (This recommendation pertains to the Wycliffe/SIL Best Practices statement 0.4, 0.7, 1.1, 1.5.1, 1.6, 2.1.)

6. The Panel recommends that SIL incorporate into the Best Practices statement guidelines for the translation team on differentiating the translation of divine familial passages when the primary audience of the Bible translation is local believers versus when the primary audience is local unbelievers (including how to determine when

this is necessary and how to accomplish it when it is deemed necessary). (This recommendation pertains to the SIL Best Practices statement 0.7.)

7. The Panel recommends that SIL incorporate into the Best Practices statement guidelines on a process by which likely divine familial language controversies are to be handled and personnel held accountable for those translations where Wycliffe and/or SIL has a major stake. Especially for translations over which controversy is likely to ensue, the guidelines should:
   a. Give the translation team a process to determine when Wycliffe and/or SIL might institute some type of "familial language audit group" (or other appropriate title) utilizing both internal (local believers/informed culture bearers who may or may not be Christians) and external (translation experts) resources. (This recommendation pertains to the SIL Best Practices statement 2.1.)
   b. Address such things as the composition, task/limitations, and process of the "familial language audit group":
      i. Composition: The Panel recommends that whenever possible the group should include local believers from a variety of perspectives and disciplines and also local experts who may not be believers but know the cultural and linguistic nuances of their mother tongue. (This recommendation pertains to the SIL Best Practices statement 1.6, 2.1.)
      ii. Task/limitations: For example, the "familial language audit group" would focus their audit on the controversial familial language passages of the translation.
      iii. Process: This would include how such audit groups might be constituted, how they determine their decisions, how they communicate the decision, Wycliffe and SIL policies on the public/confidential nature of any audit reports that are generated, and so on.

8. The Panel recommends that SIL incorporate into the Best Practices statement guidelines related to "ownership" of the translation. The Panel recognizes that each project is different and needs to be evaluated independently. Therefore the Panel recommends that Wycliffe and SIL add guidelines in these areas:
   a. Negotiating the interests and demands of a) the end-users, b) believers in local contexts, c) scholarly and other relevant her-

meneutical communities (including existing local church re-
sources), d) patron donors behind the translation. (This recom-
mendation pertains to the SIL Best Practices statement 0.4.)

b. The role(s) that foreign translators, missionaries and experts
take in the process and choices made in translating familial lan-
guage in the project.

c. Handling situations in which different groups in a single locality
have different opinions on the familial language translation
choices and determining the local hermeneutical community
that best represents the target audience. (This recommendation
pertains to the SIL Best Practices statement 0.7, 1.1, 1.6.)

d. Guide translation teams on handling questions concerning the
relationship between foreign funding of translations and result-
ing demands on translation decisions and practices.

e. Establishing procedures that will ensure that the research on
reception of the familial language translation actually reflects
local understandings and asks the kinds of questions that will
not skew the data towards researcher or patron community
bias. (This recommendation pertains to the SIL Best Practices
statement 0.4, 0.7, 1.1, 1.6.)

9. The Panel recommends that Wycliffe and SIL consider how to better
publicly disclose translation decisions and considerations, includ-
ing appropriate means of publicizing:

a. What Wycliffe and/or SIL has done regarding those translations
for which Wycliffe and/or SIL was responsible but which have
not followed the Best Practices and the Panel's recommenda-
tions. (This recommendation pertains to the SIL Best Practices
statement 6.1.)

b. How Wycliffe/SIL will monitor compliance with the Best Prac-
tices statement and the Panel's recommendations. (This rec-
ommendation pertains to the Wycliffe/SIL Best Practices
statement 6.1.)

10. The Panel recommends that Wycliffe and SIL work with an external
group or agency (such as WEA) to establish policies and procedures
of accountability related to the Best Practices statement and the
Panel's recommendations including review by an external group or
agency. (This recommendation pertains to the SIL Best Practices
statement 6.1.)

Discussion of Recommendation 1

Recommendation 1 Repeated

The WEA Panel (hereafter referred to as "Panel") recommends that when the words for "father" and "son" refer to God the Father and to the Son of God, these words always be translated with the most directly equivalent familial words within the given linguistic and cultural context of the recipients. In the case of languages that have multiple words for "father" and "son," translators should choose the most suitable words in light of the semantics of the target language.

Rationale for Recommendation 1

a. **The words for "father" and "son" are among the most common ways the New Testament describes God and Jesus.**

The word *pater*, referring to God, occurs in the following passages:

- Mt 5:16 and throughout chapters 5–7, 10:20, 10:29–33, 11:25–27, 12:50, 13:43, 15:13, 16:17, 16:27, 18:10, 18:14, 18:19, 18:35, 20:23, 23:9, 24:36, 25:34, 26:29, 26:39, 26:42, 26:53, 28:19
- Mk 8:38, 11:25–26, 13:32, 14:36
- Lk 2:49, 6:36, 9:26, 10:21–22, 11:2, 11:13, 12:30–32, 22:29, 22:42, 23:34, 23:46, 24:49
- John 1:14, 1:18, 2:16, 3:35, 4:21–23, 5:17–45, 6:27–65, 8:16–54, 10:15–38, 11:41, 12:26–28, 12:49–50, 13:1–3, throughout chapters 13–17, 18:11, 20:17–21
- Acts 1:4, 1:7, 2:33
- Rom 1:7, 6:4, 8:15, 15:6
- 1 Cor 1:3, 8:6, 15:24
- 2 Cor 1:2–3, 6:17–18, 11:31
- Gal 1:1–4, 4:6
- Eph 1:2–3, 1:17, 2:18, 3:14, 4:6, 5:20, 6:23
- Phil 1:2, 2:11, 4:20
- Col 1:2–3, 1:12–3:17
- 1 Thess 1:1–3, 3:11–13
- 2 Thess 1:1–2, 2:16
- 1 Tim 1:2

- 2 Tim 1:2
- Tit 1:4
- Phm 3
- Heb 1:5, 12:9
- James 1:17, 1:27, 3:9
- 1 Pet 1:2–3, 1:17
- 2 Pet 1:17
- 1 John 1:2–3, 2:1, 2:13–16, 2:22–24, 3:1, 4:14
- 2 John 3, 4, 9
- Jude 1
- Rev 1:6, 2:27, 3:5, 3:21, 14:1

Notice that the word occurs in 25 of the 27 New Testament books and that it is very prominent in three of the four Gospels. These passages include references to God as the Father of believers and to God as the Father of Jesus. Among the latter, note especially the references to God as "God the Father" (e. g. John 6:27; Eph 5:20), references to God as "the God and Father of our Lord Jesus Christ" (e. g. Rom 15:6; 2 Cor 1:3; Eph 1:3; Col 1:3; 2 Thess 1:1; cf. very similar expressions in Eph 1:17 and 1 Thess 3:13), and Jesus' references to God as "my Father" or "his (own) Father" (e. g. Mt 16:27, 25:34, 26:29; Mk 8:38; Lk 2:49; John 2:16, 5:18, 14:2; cf. Mt 18:14).

The word *huios*, referring to Jesus, occurs in the following passages:

- Mt 1:1, 1:23–25, 2:15, 3:17, 4:3–6, 8:20, 8:29, 9:6, 9:27, 10:23, 11:19, 11:27, 12:8, 12:23–40, 13:37–41, 14:33, 15:22, 16:13–16, 16:27–28, 17:5–12, 17:22, 19:28, 20:18, 20:28–31, 21:9, 22:42, 21:15, 24:27–44, 25:31, 26:2, 26:24, 26:45, 26:63–64, 27:40–54, 28:19
- Mk 1:1, 1:11, 2:10, 2:28, 3:11, 5:7, 8:31, 8:38, 9:7–12, 9:31, 10:33, 10:45–48, 12:35, 13:26, 13:32, 14:21, 14:41, 14:61–62; 15:39
- Lk 1:32–35, 3:22–23, 4:3, 4:9, 4:22, 4:41, 5:24, 6:5, 6:22, 7:34, 8:28, 9:22–35, 9:44, 9:56–58, 10:22, 11:30, 12:8–10, 12:40, 17:22–30, 18:8, 18:31–39, 19:10, 20:41, 21:27–36, 22:22, 22:48, 22:69–70, 24:7
- John 1:34, 1:49–51, 3:13–18, 3:35–36, 5:19–27, 6:27, 6:40, 6:53, 6:62, 8:28, 8:35–36, 9:35, 10:36, 11:4, 11:27, 12:23, 12:33–36, 13:31, 14:13, 17:1, 19:7, 20:31
- Acts 7:56, 9:20, 13:33
- Rom 1:3–4, 1:9, 5:10, 8:3, 8:29–32
- 1 Cor 1:9, 15:28

- 2 Cor 1:19
- Gal 1:16, 2:20, 4:4–6
- Eph 4:13
- Col 1:13
- 1 Thess 1:10
- Heb 1:2–8, 3:6, 4:14, 5:5–8, 6:6, 7:3, 7:28, 10:29
- 2 Pet 1:17
- 1 John 1:3–7, 2:22–24, 3:8, 3:23, 4:9–15, 5:5, 5:9–13, 5:20
- 2 John 3, 9
- Rev 1:13, 2:18

These passages include Jesus' many self-references to himself as "Son of Man," a phrase that can be understood as a divine title in light of its background in Dan 7:9–14. Notice the prevalence of *huios* in all four Gospels. Among these uses of huios, the phrase for "Son of God," referring to Jesus, occurs in the following passages with or without the definite article:

- *ho huios tou theou* – Mt 16:16, 26:63; Mk 3:11; Lk 4:41, 22:70; John 1:34, 1:49, 3:18, 5:25, 11:4, 11:27, 20:31; Acts 9:20; 2 Cor 1:19; Gal 2:20; Eph 4:13; Heb 4:14, 6:6, 7:3, 10:29; 1 John 3:8, 4:15, 5:5, 5:10–13, 5:20; Rev 2:18
- *huios tou theou* – Mt 4:3, 4:6, 8:29, 27:40; Mk 3:11, 5:7; Lk 4:3, 4:9, 4:41, 8:28; Jn. 10:36
- *huios theou* – Mt 14:33, 27:43, 27:54; [Mk 1:1], Mk 15:39; Lk 1:35; John 19:7; Rom 1:4

These references show the prevalence and centrality of the words for "father" and "son" in the New Testament. This prevalence testifies to the importance of fatherhood and sonship in the biblical presentation of God, an importance that constrains translators to render these words with the most direct equivalents possible.

b. **The words for "father" and "son" are among the most important ways the New Testament conveys the central truth that Jesus is and has always been in a relationship as Son to his Father—derived from God and possessing the same divine characteristics (and thus fully divine), and yet distinct from God the Father as well.**

The various passages in which the New Testament uses these words to indicate the unique relationship of Jesus to God include references to Je-

sus as God's own Son or own unique Son (e. g. John 3:16–18; Acts 13:33; Rom 1:9, 5:10, 8:3; 1 Cor 1:9; Gal 4:4–6; 2 Pet 1:17; 1 John 4:10, 5:9–12, 5:20; 2 John 3), references to Jesus as the Son (e. g. Mt 11:27; John 3:36; 1 Cor 15:28; Heb 1:8; 2 John 9), Gabriel's reference to Jesus as "Son of the Most High" (Lk 1:32), and Peter's reference to Jesus as "Son of the Living God" (Mt 16:16).

Notice also Jesus' striking statement in John 5:26 that the Father has life in himself— distinguishing him from all creatures, and in the same way, the Father has granted the Son to have life in himself. The Son's life is both non-contingent—thus putting him on the same level as God—and derived/granted—thus making him Son and not Father.
    Notice also Jesus' affirmation in John 17:20–26 that love, unity, and glory, have characterized his relationship with the Father from before the foundation of the world.

The New Testament uses other means as well to emphasize that the Son has always been Son to the Father (see John 1:1–3 for the use of the word for "Word" to state the same truth), but the words for "father" and "son" are a crucial part of the way the New Testament reveals this truth. Translators should render such crucial words as directly as possible.

c. **The word for "son" is among the most important ways the New Testament links believers to Jesus and at the same time distinguishes us from Jesus. He is the unique Son of God, and we become adopted sons (and daughters) through faith.**

The New Testament uses various words and phrases to show both the similarity and the difference between the way in which Jesus is God's Son and the way in which Christians are God's sons/children, which provides for a richness of interconnection. These include:

- The use of the word *huioi* ("sons") or *tekna* ("children") to refer to believers as children of God (e. g. Mt 5:9; John 1:12–13; Rom 8:14, 8:19, 9:26; Gal 3:26, 4:6–7; Rev 21:7).
- The use of the word *adelphoi* ("brothers" although the plural usually includes sisters as well) to refer to believers as siblings of Christ (e. g., Rom 8:29; cf. Mt 13:43).
- The use of the word *kleronomoi* ("heirs") to refer to believers as God's heirs and of *synkleronomoi* ("joint heirs") to refer to believers as fellow heirs with Christ (e. g. Rom 8:17).

- The use of the word *huiothesia* ("adoption as sons") to refer to the status/relationship that believers are given by God (e. g. Rom 8:23, 9:4; Gal 4:5).
- The use of the word *Abba* (Aramaic for "Father"), as a way Jesus addresses God and, by the Spirit of Jesus, believers may address God with the same word (e. g. Mk 14:36; Rom 8:15; Gal 4:6).

These passages indicate the centrality of the word for "son" in the biblical presentation of salvation, and this centrality as well demands that translators render the word with the most direct equivalent possible.

d. Father-son relationships are universal in human experience.

In ideal cases, human father-son relationships include both the fact that the son shares a common human nature with his father, and the loving relationship that grows out of that natural bond. It is true that in many cases, fathers love their children poorly or not at all, and it may be true that in some cultures, fathers are not even *supposed* to love their children. But parent-child (and thus father-son) relationships are about as close to a universal aspect of human experience as one can get. Accordingly, the words for "father" and "son' have great cultural and linguistic transferability and can be used in all translations.

e. Most Muslims know that Christians believe Jesus is the Son of God and have heard that the Bible describes him as such. Non-direct translation of the words for "father" and "son" may create problems in that Muslims will think our new translations have altered the Scriptures.

One longstanding obstacle in reaching out to Muslims is the deeply-rooted Islamic conviction and claim that the current Bible we have (both Old and New Testaments) is corrupt. Christian apologetics in the Middle East have long responded to this accusation by challenging those who make it to bring out any evidence that Christians have falsified the Bible. In many cases, apologetics depended on the fact that problematic issues in the biblical text were neither removed nor softened in the course of history, but rather retained and maintained (as manuscripts and textual critical studies show when comparing older texts with current translations). Translating the words for "father" and "son" in non-direct or less direct ways could belie the Christian heritage of apologetics and add substance to the Muslim claim that Christians have corrupted the Bible.

Further Discussion of Potential Translation Decisions related to Recommendation 1

The recommendation of the Panel that translators use the most direct words possible is quite simple to follow in the case of languages that have only one word for "father" and one word for "son," or even in languages that have several words but one word dominates semantically. The situation becomes much more complicated, however, when there are several widely-used words for "son" in a given language. For example, there may be words for "social son" (in contrast to "son by nature") or "royal son" (either in contrast to "son by nature" or as a label for one of several natural sons). Translators may want to consider these alternatives to the word for "son by nature," either because such alternatives may be less likely to connote sexual procreation, or because in that culture natural fatherhood is not associated with love and nurturing. However, in such cases translators should be very cautious about these possibilities, since words that reduce the potential for those two misunderstandings could also blur the distinction between Christ as the unique Son of God and believers as sons/children in a different way (by adoption). For example, in a given language a word for "social son"—the one whom the father loves as his favorite, even if he is not a son by nature—might seem attractive to translators trying to avoid the connotation of sexual procreation. But the very fact that such a word lessens *that* connotation may also mean that the word in question lessens the connotation that the "social son" is of the same nature as his father. In such a case, it may be easy for readers to get the impression that the social son is simply a special kind of believer, a son of God in basically the same way Christians are but to a higher degree. The uniqueness of Jesus as God's *only* Son would be obscured, and thus, the triunity of God as a fellowship of three equal persons would also be obscured. This misunderstanding would be far graver and harder to correct than the misconception that the Son's begetting involved sexual intercourse by God or the misconception of failing to see the dimension of love in the Father-Son relationship.

Therefore, translators should have very strong reasons for departing from a word for "son by nature" in favor of a word for "social son" or the like. In languages/cultures where the word for "father" connotes *nothing but* "begetter" and the word for "son by nature" *nothing but* "one who has received half of his genes from his 'father'" (that is, in cultures where the natural fathers do not love or care for their children and are not expected to), there may be a need to look to one of the other words for "son." But even in such cases, it is important to consider the fact that

the idea of fatherhood and sonship in such languages/cultures needs to be redeemed by contact with the Christian understanding of the way God's fatherhood is the basis for human family relationships. Such redemption of the concepts of fatherhood and sonship will surely involve much patience, teaching, explanation, and prayer. Perhaps the way Bible translation can facilitate such a task would be by creating phrases that link natural fatherhood to nurturing and loving relationships, rather than by abandoning the words for natural fatherhood and sonship and replacing them with other words. The use of compound phrases in place of the simple words for "father" and "son" may be the best way to present the truth of Jesus' relationship to God (he is of the same nature, and the Father has eternally loved him), of exposing the inadequacies of a given culture's understanding of fatherhood, and of showing the similarity and difference between Jesus' relationship to God and ours. (This will be discussed further in connection with recommendations 2 and 3 below.)

Another important translation decision will be that of how to show that Jesus is God's Son by nature and believers are sons/children by adoption. The way translators handle this task will depend heavily on whether the word for a son by nature and the word for an adopted son are the same in the target language. If those words are the same, then it should often be plausible to use the same word of Christ and Christians, and to use adjectives and other qualifiers to make the distinction in the same way the Greek New Testament does. But if those words are different in the target language, then the qualifying adjectives may become redundant, and it will be important for translators to make sure that the *similarity* between Christ and Christians—both are members of God's family—shines clearly. There may also be languages/cultures in which there is no concept of adoption at all. Such situations will pose significant problems to translators, who may well have to utilize explanatory phrases in place of the words for "adoption" and "adopted."

Discussion of Recommendation 2

Recommendation 2 Repeated

The Panel recognizes that there is significant potential for misunderstanding of the words for "father" and "son" when applied to God, and that in languages shaped by Islamic cultures, the potential is especially acute and the misunderstandings likely to prove especially harmful to the reader's comprehension of the gospel. Therefore, in case of difficulties, the Panel

recommends that translators consider the addition of qualifying words and/or phrases (explanatory adjectives, relative clauses, prepositional phrases, or similar modifiers) to the directly-translated words for "father" and "son," in order to avoid misunderstanding. For example, as the biblical context allows, the word for "father" might be rendered with the equivalent of "heavenly Father" when referring to God, and the word for "son" might be rendered with the equivalent of "divine Son," "eternal Son," or "heavenly Son" when referring to Jesus. The Panel also encourages translators to use paratextual material to clarify and avoid misunderstanding in these cases.

Rationale for the Recommendation

a.   People in Islamic contexts may misunderstand father/son language as implying that God had sexual relations in order to beget Jesus, and they are taught to abhor the possibility that God could have a Son.

Three well-known statements from the Qu'ran are worth noting here:

5:116 claims, "And behold! God will say, 'O Jesus the son of Mary! Didst thou say unto men, "Worship me and my mother as gods in derogation of God"?'"

17:111 affirms, "Praise be to God, Who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation, yea, magnify Him for His greatness and glory!"

19:88–92 argues, "They say: '(God) Most Gracious has begotten a son!' Indeed ye have put forth a thing most monstrous! At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, That they should invoke a son for (God) Most Gracious. For it is not consonant with the majesty of (God) Most Gracious that He should beget a son."

These passages (especially the third one) illustrate the depth of the Muslim abhorrence to the idea of God possessing a son, and also the degree to which that abhorrence is based on a misunderstanding of what the Bible actually teaches about Jesus' relationship to his Father. In light of this severe misunderstanding and the abhorrence stemming from it, translators need to take great steps to avoid miscommunication when describing God as Father and Jesus as Son. While the Panel believes (as stated in recommendation 1) that is it not permissible to seek non-direct translations of the words for "father" and "son," the Panel also believes that translators can and should take other steps to avoid this misunderstanding.

b. There is biblical precedent for the use of qualifying adjectives or phrases to avoid misunderstanding of the word for "father" when applied to God.

As indicated above, "father" language describing God is very prominent in the book of Matthew, occurring in Mt 5:16, throughout chapters 5–7, 10:20, 10:29–33, 11:25–27, 12:50, 13:43, 15:13, 16:17, 16:27, 18:10, 18:14, 18:19, 18:35, 20:23, 23:9, 24:36, 25:34, 26:29, 26:39, 26:42, 26:53, and 28:19. Also noteworthy in Matthew is the frequency with which the word for "father" is modified by the adjective for "heavenly" (see Mt 5:48, 6:14, 6:26, 6:32, 15:13, 18:35) or the prepositional phrase for "in heaven" (see Mt 5:16, 5:45, 6:1, 6:9, 7:11, 7:21, 10:32–33, 12:50, 16:17, 18:10–19, 23:9). These qualifying constructions serve to avoid a potential misunderstanding of the word "father." It is referring not to human fathers but to God. But the fact that Jesus (as reported by Matthew) uses phrases such as "heavenly Father" rather than just the word for "God" indicates that he wants to *refer* to God while showing that God is in a fatherly relationship with us.

Translators working in Muslim areas may need to follow the same practice in order to avoid a greater misunderstanding. The danger is not that Muslims would take these passages as referring to human fathers, but that they would understand them to imply that God sexually begat the Son. To avoid this misunderstanding, translators may need to use a phrase equivalent to "heavenly Father," "Father in heaven," or "spiritual Father," whenever the word for "father" is applied to God in Scripture. Alternatively, translators may find that phrases equivalent to "God who is Father" or "God who is the true Father" succeed in avoiding misunderstanding while still retaining the most direct equivalent to the word for "father."

In light of this biblical precedent regarding the use of qualifiers for the word "father," the Panel believes that when necessary, translators may legitimately follow a similar pattern when translating the word for "son" or the phrase for "Son of God" in reference to Jesus. In order to avoid the misconception that Jesus was physically generated from God, translators may render the phrase for "Son of God" with the equivalent of "heavenly Son of God" or "divine Son of God." Translators may also want to consider other possibilities for rendering the genitive idea in the phrase for "Son of God." Phrases equivalent to "the Son belonging to God," "the Son who comes from God," or "the Son who derives from God" may help to avoid misunderstanding, while retaining the most direct equivalent to the word "son."

Again, the Panel wishes to encourage translators also to make use of paratextual information to bring clarity and avoid damaging misconceptions.

Discussion of Recommendation 3

Recommendation 3 Repeated

The Panel recognizes that the phrase for "Son of God" has varied nuances in its different New Testament contexts, especially in light of the Old Testament background to those contexts. In the case of most languages, the biblical context should enable the reader to discern the nuances of the phrase for "Son of God," and translators need not make adjustments to the translated text, although they may want to indicate nuances of meaning in paratextual material. But, when and if necessary, the Panel recommends that translators convey nuances of meaning from the biblical context in the translation through the addition of qualifying words and/or phrases (explanatory adjectives, relative clauses, or prepositional phrases). For example, the phrase for "Son of God" in a context of Messianic kingship might be rendered with the equivalent of "anointed Son of God" or "royal Son of God."

Rationale for Recommendation 3

a. **There are several important aspects to the Ancient Near Eastern and Greco-Roman background to the way the phrase for "Son of God" is used in the Bible.**

First, the phrase grows out of the Ancient Near Eastern concept of covenant, in which the suzerain (king) called his vassals (subjects) "sons," and the vassals called the suzerain "father" (e. g. 2 Kings 16:7). Correspondingly, the suzerain was himself regarded as a son of the gods. This background informs the understanding of Israel's messianic king as God's son in Psalm 2, Psalm 110, and 2 Sam 7:14, and these passages in turn inform Luke 1:32 ("he will be called the Son of the Most High") and the quotation of 2 Sam 7:14 in Heb 1:5. In light of this background, the phrase for "Son of God" in the New Testament sometimes has the connotation of "royal Son."

Second, and closely related, the Jewish eschatological hope that God would in the last days restore his fatherly rule over his people is part of the background to the developing understanding of the Messiah during the Old Testament. In light of this background, the phrase for "Son of God" in the New Testament sometimes has the connotation of "Messianic Son" or "anointed Son."

Third, the idiom "son of X" in ancient Near Eastern (and to some degree also in Greco-Roman) literature grows out of the fact that in the ancient

world, fathers determined much of the identity of their sons. A son followed his father's trade, inherited the family estate, led much the same sort of life, etc. This background informs the usage of the phrase for "son of X" in the Old Testament and in certain New Testament passages as well. "Son of X" means "similar to X because one is derived from X and possesses the same characteristics." Sons are like fathers because they come from their fathers and, to use later terminology, have the same nature as their fathers. By extension, the phrase for "son of X" may mean simply "possessing the characteristic X" (e. g., "sons of thunder" in Mark 3:17, "son of encouragement" in Acts 4:36). In light of this background, in certain New Testament passages, the phrase for "son of God" may mean little more than "similar to God." This is especially the case when the phrase "son of God" is on the lips of a Gentile, as in Mark 15:39. The centurion's statement that Jesus was "the Son of God" may mean that Jesus was like God, that he had characteristics the centurion associated with God, such as righteousness/innocence (cf. Luke 23:47). Jesus, he thought, was "the righteous Son of God."

In most cases, it may be sufficient to explain these nuances in paratextual material, without adding anything further to the translated phrase for "Son of God."

b. The biblical precedent of adding qualifying adjectives or phrases to the word for "father" may be followed to add nuance to the word for "son" when applied to Jesus.

In the Panel's discussion of recommendation 2, it was indicated that in Matthew, Jesus often adds the word for "heavenly" or the phrase for "in heaven" to the word for "father" when speaking of God. The Panel believes that this precedent can be followed not only to avoid misunderstanding, but also to add nuance to the readers' understanding of the phrase for "Son of God." Phrases equivalent to "royal Son," "anointed Son," or even "righteous Son" will help convey the nuances of the uses in the individual contexts, when translators deem that simply explaining the nuances in the paratextual material will not be sufficient.

It should be noted that in order *both* to avoid misunderstanding *and* to convey appropriate nuance, it may be necessary for translators to use longer phrases such as the equivalents of "divine royal Son of God" or "royal Son who derives from God."

c. Conveying varied nuances of meaning through different qualifiers, while still retaining the same direct translations of the words for "father" and

"son," preserves consistency and enables readers to see the connection between various passages referring to God as Father and Son.

The SIL Best Practices statement 3.2 emphasizes the importance of maintaining concordance as much as possible, but not at the expense of comprehension. The Panel believes that consistency and comprehension do not need to be at odds with one another and that following this recommendation will enable translators to preserve both. The Panel also emphasizes that preserving concordance regarding words that refer to Jesus is very important. It is important that readers see the various nuances of the phrase for "Son of God." It is equally crucial that readers recognize that the one who is righteous, anointed, royal, etc., possesses these functions as God's unique Son.

Discussion of Recommendation 4

Recommendation 4 Repeated

The panel recognizes that some of the disagreement over the translation of the word for "father" and the phrase for "Son of God" has resulted from overloading the translation by attempting to address too many possible meanings and misunderstandings. The panel recommends that in addition to translating Scripture, translators consider additional ways of communicating the message of Jesus to Muslim audiences. These can include such literary genres as *tafsir* (commentary), *qusas al-anbiya* (stories of the prophets), and *sirah* (life stories). But these should not be considered or presented as biblical translations unless they abide by the first three recommendations.

Rationale for Recommendation 4

a. Translation does not stand alone in the process of evangelism and discipleship.

The Panel recognizes that the challenges of communicating divine familial relationships to Muslims are not primarily linguistic, and therefore does not consider that such challenges can be overcome by translation alone. Other means can and should be utilized alongside the translation of Scripture. These means can and should give due attention to Muslim ways of communicating, including such literary genres as *tafsir* (commentary), *qusas al-anbiya* (stories of the prophets) and *sirah* (life stories).

Christians may prepare culturally-sensitive presentations of the life of Jesus and other Christian events and use these in ministry. Because these are stories drawn from the Bible, rather than translations of the Bible itself, translators and ministers may see fit to describe God and Jesus more generically in these stories, rather than using the divine familial terms. These stories could be used to introduce Muslims to the gospel message while delaying dealing with the potential misunderstandings that the divine familial terms present until inquirers have shown more interest in Jesus.

In any specific case, options or possibilities to use stories drawn from the Bible need to be carefully researched. Such genres should never be confused with or presented as translations of the Bible and should not be called *Injil* (Gospel) or the "Meaning of the Gospel."

b. Muslim and Christian views of Scripture and translation differ significantly.

An additional challenge is that the Muslim view of qur'anic translation differs from the Christian view of Bible translation. The Qur'an is seen as untranslatable, whereas the translatability of the Bible is seen by many Christians as part of the Good News. Because of this a Christian view of Bible translation may need to be explained in introductions to translations.

Furthermore, Muslims are familiar with editions of the Qur'an in which the Arabic text is presented on one side of the page and a translation (called the "Meaning" because in Muslim view the text is not translatable) is presented on the opposite side. Translators may wish to adopt this format for Bible translations, because it is a familiar and comfortable format for Muslims. In such a format, the Greek or Hebrew original with interlinear translations of the words can be placed on one side of the page, and a literal, or alternately, meaning-based culture-sensitive translation may be placed on the opposite page. Here, however, one must note an important difference of opinion regarding the status of what is placed on the opposite side from the original-language text. From a Muslim point of view, the material on the opposite side is the "Meaning of the Gospel." But from a Christian point of view, the translated Gospel/Bible *is* the Gospel/Bible. Therefore, the Panel affirms that such a translation, even if it is called "Meaning" in accordance with Muslim custom, should follow the three recommendations above for rendering the divine familial terms.

Postscript

In our work as a Panel, we have attempted to take into consideration the different sides of the current debate about divine familial terms. We have endeavored to affirm as valid the concern of some translators to do all that is possible to mitigate or remove the severe misunderstandings that the words for "father" and "son" may create in the Muslim world. At the same time, we have also sought to affirm as valid the concern of other translators that the translated text point clearly and consistently to Jesus as God's unique Son. Our research and deliberations have led us to what we consider to be a biblically-grounded method of preserving both of these concerns. We offer these recommendations with the hope that they will not add to the divisions that currently exist, but that the Holy Spirit may use them to promote a more united and powerful witness on the part of ministers of the gospel in the Muslim world and beyond.

Panel Response to SIL Best Practices Statement

Best Practices Statement	WEA Panel Response
0.1 Bible Translation is an integral part of the worldwide Church's participation in God's mission.	Affirmed
0.2 Our desire is for Scripture in the language that people understand best.	Affirmed
0.3 Scriptures need to be accurate, clear and natural and in a form that is appropriate in the language community.	Affirmed
0.4 The host community plays a key role in translation decisions, including the translation of key terms.	See recommendation 3, 5, 8a and 8e and related discussion.
0.5 While no translation can completely communicate the whole meaning of the original text, the translation must be as accurate as possible, and sufficiently accurate to be accepted by the community as authoritative.	Affirmed
0.6 We affirm the eternal deity of Jesus Christ and require that it be preserved in all translations. Scripture translations should promote	See recommendation 1 and related discussion.

understanding of the term "Son of God" in all its richness, including His filial relationship with the Father while avoiding the implication of sexual activity by God as much as possible.	
0.7 Given the richness of meaning in the Scriptures and the diversity of audiences, SIL supports various styles of translation. Translations should be evaluated in light of their main intended audience and context.	See recommendations 3, 4, 5, 6, 8c and 8e and related comments.

1.0 What are the principles for choosing between different renderings in translation of divine familial terms?

Best Practices Statement	WEA Panel Response
1.1 Comprehension in the target language determines the choice between renderings, and the rendering used must be in conformity with scholarly, exegetical consensus within Christian orthodoxy.	See recommendations 3, 4, 5, 6, 8c and 8e and related comments.
1.2 Avoid theological bias, but have sufficient depth and integrity to allow for theological reflection.	Clarify the phrase "theological bias" throughout the statement.
1.3 The form or forms used should make it possible to build up the full range of meaning of this term in the source text by observing their use in the various contexts in Scripture.	See recommendation discussion 2b.
1.4 The proposed terms should be carefully researched, tested extensively and evaluated over time as the translation product goes into use.	Affirmed
1.5 There should be a guided process, by the following steps, for working through the rendering options:	See comments on each sub-point under 1.5.
1.5.1 Consider the literal rendering for the text and add necessary paratext, then test (text + paratext) in the local community, and evaluate the strengths and weaknesses.	See recommendation 1, 4 and 5 and related discussion.

1.5.2 Consider clearly familial, but non-literal options for the text (e. g. *"God's one-and-only"* [Son implied]) and find several options. For each of these add the necessary paratext, test with community, and evaluate the strengths and weaknesses.	See recommendation 1 and especially "Further Discussion of Potential Translation Decisions Related to Recommendation 1."
1.5.3 Review all options from steps 1&2 and then choose the one with which is most effective in communicating meaning, is most economical, and respects the preference of the intended audience of the translation product.	Reconsider in light of recommendations for 1.5.1 and 1.5.2 above.
1.5.4 If no possible option has been identified through this process, non-literal options for the text may be considered which conserve as much of the familial meaning as possible, provided that the paratext includes the literal form.	See recommendations 2, 3, and 4 and related discussion.
1.6 Throughout the process there should be consultation with other local partners, and the translation consultant needs particular sensitivity not to impose his or her own preferences.	See recommendation 5, 7b1, 8c and 8e.

2.0 What are best practices for making exegetical decisions?

Best Practices Statement	WEA Panel Response
2.1 Exegetical decisions should be made by translation teams, on the basis of thorough Biblical-theological understanding of Scripture, which includes use of original texts, versions, credible commentaries, and respected Biblical scholarship, both local and global, in dialogue with their communities, partner organizations, and respected ecclesial authorities.	See recommendation 5 and 7

2.2 Translation consultants play an important role in supporting the translation process and are expected to operate according to best practices. SIL will hold its consultants accountable for operating in such a manner.	Affirmed

3.0 What are the best practices for establishing concordance with regards to 'Son of God' and familial terminology?

Best Practices Statement	WEA Panel Response
3.1 If necessary the introduction may explain terminology used for 'Son of God' and related familial terminology or direct the reader to the place where such explanations may be found.	Affirmed
3.2 Recognizable concordance (i. e., similarity of rendering in all passages) for the terms 'Son of God' and 'Father' should normally be maintained in the text but should not be insisted upon at the expense of comprehension.	See recommendations 1, 2 and 3 and related discussion.

4.0 Principles for Paratextual Information

Best Practices Statement	WEA Panel Response
4.1 Assumptions:	
4.1.1 A translation of Scripture usually includes a text and paratext. The paratext consists of essential conceptual and background information needed by the readers to understand the translated text. It is produced by the translators with the expectation that the text will not be published without it. Paratextual information may be provided in a variety of ways including glossaries, footnotes, side-notes, mini- articles, section headings, introductions, cross-references, illustrations, and maps. In audio and visual scriptures, necessary paratextual information would be delivered in segment introductions.	See recommendation 4 and related discussion.

4.2 Best practices for the paratext	
4.2.1 The primary purpose of the paratext is to help the reader to infer the intended meaning from the text. It also presents more literal translations of phrases used in the text.	See recommendation 4 and related discussion.
4.2.2 The text and paratext should be crafted and tested together to achieve maximum understanding of the biblical meaning.	See recommendation 4 and related discussion.
4.2.3 When a key term is translated in a literal form in the text, the role of the paratext is to clarify its biblical meaning. When a key term is translated less literally in the text, the role of the paratext is to present a literal form of the key term as well as clarify its meaning.	See recommendation 4 and related discussion.
4.2.4 The paratext may also present common understandings for the reader's consideration, but not teach them as doctrines and practices.	See recommendation 4 and related discussion.

5.0 Principles for different translations for different audiences and purposes

Best Practices Statement	WEA Panel Response
5.1 Where there are two (or more) socio-cultural communities within the same language group, we recognize that multiple translations may be needed.	Affirmed
5.2 The decision should be made on the basis of the widest degree of agreement possible among the stakeholders, ensuring that there is a plurality of significant voices from the language community.	Affirmed
5.3 We recognize the concern that multiple translations following different policies may cause confusion among local sub-communities. Therefore, through an appropriate forum, concerned groups should identify and agree on a strategy for adequate Scripture access for all parties concerned.	Affirmed

6.0 Additional considerations

Best Practices Statement	WEA Panel Response
6.1 For the sake of clarity, transparency and good relationships, any translation that SIL supports needs to be clearly identified as to its nature (literal, transitional, audience specific, etc.).	See recommendations 9 and 10. Additionally, the word "transitional" needs definition for the larger public to understand what is meant by it.
6.2 When working in complex situations, it is especially important to give careful consideration to many significant parameters when a project is initiated, including project skopos (i. e. intended purpose of the translation), organizational relationships and power structures.	Affirmed

Points of Clarification

Clarification for Recommendation #1, page 11

The following two sentences should be considered as one inseparable recommendation.

> The WEA Panel (hereafter referred to as "Panel") recommends that when the words for "father" and "son" refer to God the Father and to the Son of God, these words always be translated with the most directly equivalent familial words within the given linguistic and cultural context of the recipients. In the case of languages that have multiple words for "father" and "son," translators should choose the most suitable words in light of the semantics of the target language.

Clarification for Recommendation #1, top of page 20:

> The recommendation of the Panel that translators use the most direct words possible is quite simple to follow in the case of languages that have only one word for "father" and one word for "son," or even in languages that have several words but one word dominates semantically.

The word "dominates" is merely intended to indicate an example where the choice may be simple and not to say that when a word is used more often than others it is necessarily the most suitable term.

Clarification for The term "Son by Nature" – page 20

"Son by Nature" is shorthand for the ideas that the son is derived from his father, has a shared identity with his father, is in intimate relationship with his father, and has unique status in relation to his father.

Clarification for Recommendations 5–10

Points 5–10 are intended to strengthen the Best Practices Statement. Wycliffe and SIL may very well be doing everything we propose already, but the Statement does not address these areas, hence our recommendations.

Clarification for Recommendation 9a

> a. What Wycliffe and/or SIL has done regarding those translations for which Wycliffe or SIL was responsible but which have not followed the Best Practices and the Panel's recommendations. (This recommendation pertains to the SIL Best Practices statement 6.1.)

Clarification: This includes what Wycliffe and/or SIL has done and also will do in the future regarding those translations for which they are responsible.

Report of the WEA Panel – April 13, 2013

Dr. Milton Acosta

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Dr. Donald Fairbairn

Dr. A. Scott Moreau
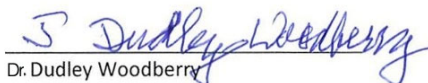
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Dr. Dudley Woodberry

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Dr. Robert Cooley, Panel Moderator

Dr. Ghassan Khalaf

PRESS RELEASES

WEA Independent Bible Translation Review Panel Concludes its Work, Issues Report with Ten Recommendations for Wycliffe and SIL

New York, NY – April 29, 2013

In the light of various controversies about Bible translation, Wycliffe Global Alliance and SIL International approached the World Evangelical Alliance (WEA) in March 2012 to independently review their best practice in the translation of "God the Father" and the "Son of God." The WEA formed an independent Panel that has now concluded its work and issued its report with recommendations for Wycliffe and SIL.

"The WEA agreed to facilitate this independent review because of the vital importance of Bible translation," said Dr. Geoff Tunnicliffe, Secretary General of the WEA. "We are delighted that this intense review has now been concluded."

The independent Panel's mandate was to "review SIL's translation practices, setting boundaries for theologically acceptable translation methodology particularly in Muslim contexts, and suggesting how to practically implement these recommendations." The Panel's mandate was therefore very focused, excluding intense wider debates about contextualization, or Bible translation in majority languages, or any Bible translation by other agencies, churches, or groups. Wycliffe and SIL agreed to abide by any recommendations the Panel made.

In May 2012, the WEA announced that Dr. Robert E. Cooley would chair the Panel. The WEA and Dr. Cooley listed 86 possible Panel members, recommended by the WEA's Mission Commission, Theological Commission and others. From this pool of scholars, a Panel of 12 was formed at the end of September. The selection criteria included expertise, geographical diversity, gender, and availability.

Meeting in person for the first time in Toronto, Canada, in November, the Panel began its work by identifying translation issues to be studied and translation practices that needed reviewing. The Panel divided into three working groups to focus for the next few months on biblical theology, cross-cultural communication, and reader reception processes.

At a second meeting in Istanbul, Turkey, in early April 2013, the Panel completed its work, which includes ten recommendations to Wycliffe and

SIL: about translation methodology, the use of additional literature in ministry to Muslims, and processes for ensuring accuracy and accountability in Bible translation. The 33-page report is available to the public and can be found in this book on page 9. The WEA, having received the report, has now delivered it to Wycliffe and SIL. The WEA and the Panel have therefore now concluded the agreed review and it is the WEA's expectation that Wycliffe and SIL will implement the report's recommendations over the coming months. The WEA also challenges Wycliffe and SIL to seek to engage other mission agencies in the global missiological issues raised by the report's recommendations.

"We would like to thank Wycliffe and SIL for their willingness to submit their practice to this independent jury of experts, and for their commitment to implementing the recommendations of the Panel," Dr. Tunnicliffe said. "We are also very grateful to Dr. Cooley and all the Panel members for their exemplary work on this important task. We pray that the outcomes of the review will contribute to many people hearing and understanding the Bible's trinitarian message of deliverance, in their heart language."

WEA Independent Bible Translation Review Panel Clarifies its Reference to 'Communicating God's Word in a Complex World'

May 28, 2013

Statement from the Panel

It has come to the Panel's attention that many people are wondering whether, given the fact that the report cites only one book (Shaw and Van Engen, Communicating God's Word in a Complex World [Rowan & Little-field, 2002]), that citation should be considered an endorsement of the approach represented in that book. The short answer to this question is "no." The citation does not constitute an endorsement of the book's approach to communication.

A fuller explanation is as follows. In the Panel's work and discussions, it used the four-horizons framework from the book by Shaw and Van Engen. These discussions never focused on the book or its overall approach, but were confined to the horizons of communication. The question never arose whether any members had read it, and, if so, whether they approved of it. When the report was finalized, the four horizons were incorporated into the preamble simply as a way of reminding the readers of the importance of context in communication, and these horizons were referred to as "contexts" (Old Testament, New Testament, communicator's, and audience's contexts). This was all the Panel as a whole was taking from the book in question, although again, individual Panel members may have had partial or complete agreement with it, or no agreement at all.

As the report was finalized, the question arose about citing sources and/or including a bibliography. The Panel decided not to do so, but simply to mention that it had consulted a vast array of academic sources in the process of doing its work. Just after the final session, however, some members of the Panel expressed reservations about using a copyrighted idea as directly as the four-horizons idea was being used, without giving proper credit. They argued that the use of the four horizons from Shaw and Van Engen was direct enough to require a citation. Thus, the citation was added because it framed the context of the Preamble.

Therefore, one may see that for the Panel as a whole, the only salient point from the book was the need to consider these four contexts of com-

munication. The citation was indeed an anomaly in a document with no other non-biblical citations, and it was added to avoid any hint of plagiarism or intellectual dishonesty, not as a direct or indirect endorsement of the book in question.

WEA Facilitates Formation of Divine Familial Terms Oversight Group; Announces Names of Group Members

New York, NY – April 4, 2014

At the request of Wycliffe Global Alliance and SIL International, the World Evangelical Alliance (WEA) has agreed to facilitate the formation and maintenance of a Divine Familial Terms Oversight Group (DFTOG). The group will provide external review of how Wycliffe and SIL implement the ten recommendations made by the independent Bible translation review panel in their final report last year.

The WEA facilitated an independent external review of Wycliffe and SIL International's practice of the translation of the words for "God the Father" and the "Son of God." In 2012–2013, a global review panel of evangelical biblical scholars, theologians, linguists and missiologists from international settings, including representatives from countries with majority Muslim populations, was convened.

On April 29, 2013, the Panel issued a 'Report on Divine Familial Terms' (see page 9) that provided recommendations for theologically acceptable translation methodology, particularly in Muslim contexts, and recommendations for implementation. Included in the recommendations is that Wycliffe and SIL will work with an external group or agency to establish policies and procedures of accountability, including review by an external group or agency. (See recommendation on page 15.)

"Wishing to strengthen evangelical unity on the basis of God's Word, the WEA has agreed to facilitate the formation and maintenance of the Wycliffe and SIL International's Divine Familial Terms Oversight Group," said Dr. Geoff Tunnicliffe, Secretary General of the WEA.

The defined purpose of the DFTOG is "to establish policies and procedures for accountability to the Report on Divine Familial Terms recommendations and to provide external review of implementation of the recommendations in the translation of Divine Familial Terms."

The following members were selected based on their expertise, experience and personal skills:

- Dr. Donald Fairbairn, Professor of Early Christianity and Historical Theology, Gordon-Conwell Theological Seminary, USA

- Dr. Atef Gendy, President, Evangelical Theological Seminary and Professor of New Testament, Cairo, Egypt
- Dr. Ida Glaser, Director of Academic Research, Centre for Muslim-Christian Studies, Oxford University, United Kingdom
- Dr. Ekram Lamie Hennawie, Professor of Comparative Religions, Moderator, Presbyterian Synod of the Nile, Egypt
- Dr. Mark Hausfeld, Director, Center for Islamic Studies, Assemblies of God Theological Seminary, USA
- Dr. Scott Moreau, Professor of Intercultural Studies, Wheaton College, USA
- Dr. Roland Werner, Secretary General, YMCA of Germany and Expert African Linguistics and Theology, Germany.
- Dr. Robert Cooley (Chair), President-Emeritus, Gordon-Conwell Theological Seminary, USA

WEA Divine Familial Terms Oversight Group Affirms Wycliffe and SIL's Bible Translation Guidelines

New York, NY – February 20, 2017

The Divine Familial Terms Oversight Group, a group of independent experts facilitated by the World Evangelical Alliance (WEA), held its third meeting to provide feedback to Wycliffe Global Alliance and SIL International concerning technical guidelines for Bible translators.

Originally formed in April 2014 upon Wycliffe and SIL's request, the Oversight Group met in December with senior leaders of Wycliffe and SIL for two days of discussion concerning ongoing compliance with the WEA Panel Report on theologically acceptable translation of the Divine Familial Terms (the words for "God the Father" and the "Son of God"), particularly in Muslim contexts. The meeting focused on reviewing the Divine Familial Terms Translation Procedures.

"The WEA Oversight Group confirms that the Divine Familial Terms Translation Procedures, when applied appropriately, facilitate compliance with the April 2013 Panel recommendations," said Dr. Scott Moreau, chair of the group. Moreau further stated, "Once again the WEA Oversight Group affirmed the ongoing diligent work of Wycliffe and SIL in continuing to adhere to the guidelines established by the WEA Panel."

The Oversight Group met in December 2016 in Holzhausen, Germany. Previous meetings occurred in August 2015 in Charlotte, North Carolina, and in December 2014, in Oxford, England. It includes the following members who were selected based on their expertise, experience and personal skills:

- Dr. Scott Moreau (Chair), Professor of Intercultural Studies and Associate Dean of Wheaton Graduate School, Wheaton College, USA;
- Dr. Donald Fairbairn, Professor of Early Christianity and Academic Dean, Gordon-Conwell Theological Seminary – Charlotte, USA;
- Dr. Atef Gendy, President, Evangelical Theological Seminary and Professor of New Testament, Cairo, Egypt;
- Dr. Ida Glaser, Faculty of Theology and Religion, University of Oxford and Director of The Centre for Muslim-Christian Studies, Oxford, United Kingdom;

- Dr. Ekram Lamie Hennawie, Professor of Comparative Religions, Moderator, Presbyterian Synod of the Nile, Egypt;
- Dr. Mark Hausfeld, President, Professor of Urban and Islamic Studies, and Director of Center for Islamic Studies, Assemblies of God Theological Seminary, Evangel University, USA;
- Dr. Roland Werner, Secretary General, YMCA of Germany and Expert African Linguistics and Theology, Germany.

Divine Familial Terms Translation Procedures: Executive Summary (2016)

December 2016

This document provides guidelines for the translation of divine familial terms in compliance with the SIL Standards for Translation of Divine Familial Terms. Detailed guidelines may be found in the document "Divine Familial Terms Translation Procedures."

Ways a translation may be considered compliant

There are two ways a translation may be considered compliant. The first way applies to a translation that is considered Scripture, and is based on whether the divine familial terminology follows SIL standards 1–3. The second way is for a translation product to be presented as, and perceived by the audience as something other than Scripture, that is, a different genre (SIL standards 4).

Compliance based on genre

If the translation is not presented as or perceived as Scripture and does not contain the features expected of scripture and does not fulfil the functions of Scripture in the community, it is called a Scripture-based product and divine familial terminology does not need to conform to standards 1-3. See Appendices A and H of the Divine Familial Terms Translation Procedures document for help deciding whether a translation should be a Scripture product or Scripture-based product.

Scripture Product	Scripture-Based Product
- is labeled as Scripture - is perceived by audience as Scripture	- is clearly labelled as something other than Scripture - clearly differs from audience's perception of Scripture

• contains the features expected of Scripture	• contains features not expected in Scripture
• functions in the community as Scripture	• does not fulfil many of the functions of scripture
• DFTs must conform to SIL standards 1–3	• DFTs do not need to conform to SIL standards 1-3
	• may "describe God and Jesus more generically ... rather than using the divine familial terms"
	• examples: *tafsir* (commentary), *qusas al-anbiya* (stories of the prophets) and *sirah* (life stories)

Project partners should produce a **project brief** that lists stakeholders, identifies the genre of the product, and documents the divine familial term choices and decision-making process.

Demonstrating that a translation is a Scripture-based product

Project partners should **gather examples** from the local community, or related language community, of the genre they are considering. The Scripture-based product should share many of the same characteristics of the examples that are gathered.

Project partners should **prepare a rough mock-up** of the Scripture-based product in the medium it will appear for testing with the primary audience in order to determine whether this is perceived as Scripture or not. For ideas on how to test mock-up products, please see the document "Genre testing—questionnaire" in the appendix. Partners should record the results of testing on the form "Genre testing—Summary."

Compliance based on terminology

Selection of terms

The chosen renderings for divine familial terms should communicate "the most directly equivalent familial words within the given linguistic and cultural context" (WEA Report, pp. 6, 32) of the primary audience. The Report further defines "Son" (and, for "father" the reciprocal is assumed) by the term "Son by nature." Therefore, the most directly equivalent familial term is also the term which most closely conforms to the four components of Son by Nature described in the Report (p. 32).

The following are the four components of meaning that define "Son by nature:"

The son is derived from his father	The son has a shared identity with his father
The son is in intimate relationship with his father	The son has a unique status in relation to his father

In addition to conforming to the four components of meaning, the chosen term should

- not obscure the uniqueness of the Divine Father and Son relationship
- use the common terms for "father" and "son" when possible
- avoid misunderstanding of the terms "Father" and "Son" (for example, biological procreation) to the degree that this is possible

Process for selecting terms

Step 1: Identify potential terms

Project partners should make a list of terms in the receptor language that conform to the four components of meaning that define "Son by nature."

Step 2: Test with primary audience

Then they should test the most suitable term(s) and further narrow the list if necessary. In order to discover how the primary audience understands the term, it is necessary to test among a variety of people in the primary

audience (vary according to age, gender, religious background). (See appendices D, E, F, G, and H in the "Translation Procedures" document for ideas and details regarding the process of testing). Testing should determine the following:

- Which of the four components of meaning that define "Son by nature" are present?
- What wrong meanings are present that will need to be addressed?

Step 3: Review terms in context

Once the chosen terms are determined through testing to conform to the definition of "Son by nature," they should be reviewed in their Scriptural contexts by representatives of the primary audience. **The testing and review process should be documented for review by a translation consultant and eventually an assessment group.**

Step 4: Address misunderstandings

Although a term may conform to the definition of "Son by nature," the term might include connotations that lead to additional wrong meanings. For example, the term might be so strongly associated with biological procreation in the mind of the receptor audience that this audience cannot recognize a different kind of fatherhood and sonship within God There are four ways that a translation might address these wrong understandings and still be compliant. These four strategies are not mutually exclusive and two or more strategies may be used together.

Modifier	• phrases such as, "Son from God;" "Son who comes from God;" "Son who is derived from God." • adjectives such as "divine son;" "unique son;" "royal son;" "beloved son;" or "heavenly father;" "loving father" etc.
Compound term	• use more than one word to emphasize a component of the definition of "Son by nature" over the wrong meaning, e.g. "God's dear royal son" • use more than one word to meet each component of the definition
Paratext	• should explain correct meaning, including intertextual development, and refute wrong meaning • examples include introductions, footnotes, glossary entries
Alternate familial term	• familial terms that may not conform to all four components of meaning of "Son by nature" • examples: royal son; God's one and only

If the team cannot find suitable terms

If the project partners go through the above process and are not able to identify terms that both conform to the definition of "Son by nature" and block a wrong understanding, then the team has two options, in accordance with the principles defined in the document "Processes for Accuracy and Accountability in Bible Translation" (p. 5). The two options are to produce a different genre, or to acknowledge that the translation is non-compliant with SIL standards.

Option A: Choose a different genre

• Modify the Project Brief in consultation with the translation consultant and all the partners, and agree on an appropriate Scripture-based product.
• Define what the characteristics of that product will be and test that the primary audience validates the genre. Document this process and keep documentation on file.
• Choose appropriate renderings for divine familial terms, possibly one of those that was considered earlier in the process

Option B: Acknowledge non-compliance

SIL and Wycliffe organizations who are key stakeholders will:

• withdraw from involvement by procedures agreed upon with the other stakeholders
• not provide funding for translation projects that are not in compliance with SIL standards

DIVINE FAMILIAL TERMS TRANSLATION PROCEDURES (2016)

This document, Divine Familial Terms Translation Procedures, guides translators, translation consultants, and other translation program personnel in the technical decision-making processes for the selection and testing of appropriate terms for "father" and "son of God" in Muslim contexts. This document and the processes explained therein were developed in accordance with the recommendations of the panel named by the World Evangelical Alliance (WEA) and are approved by the WEA Oversight Group (December 2016). Please refer either to the Executive Summary for an overview or to the complete document for the detailed procedures.

Introduction

In translation projects where SIL and/or Wycliffe Global Alliance are involved as partners, the terms "Father" and "Son of God" will be translated in compliance with the SIL Standards for Translation of Divine Familial Terms. The following translation guidelines have been reviewed by the Oversight group to verify their consistency with the SIL Standards. It's important to note that the examples in these guidelines are not intended to be exhaustive, but rather representative of the issues to be considered in translation of Divine Familial Terms.

Translation teams, consultants, and everyone else involved should be sensitive to the potential impact and implications of the renderings of Divine Familial terms, both among the target audience and among others who will be overhearing the translations.

When translating in a context where these issues are likely to be a problem, translation teams need to:

1. Consider the principles in the sections titled Meaning in Translation, Meanings of Son of God and Father, and Concordance
2. Make decisions as to the appropriate genre of literature to be produced, be that a Scripture product or a Scripture-based product
3. Have a robust and well-documented procedure for selecting key term renderings that comply with SIL Standards, including the use of modifiers and paratextual information

4. Have a robust and well-documented procedure for testing key term renderings, modifiers and paratextual information within the appropriate genre

These four points are the basic framework for this document, which is divided into the following main sections, preceded by an overall decision-making flowchart and followed by several appendices. There are also several accompanying files with forms to be used at recommended stages of the translation decision process:

1. Meaning in Translation
2. The Choice of Appropriate Genres
3. Principles and Procedures for Selection of Terms
4. Principles and Procedures for Testing

Divine Familial Terms Decision-Making Flowchart

Foundation Setting Considerations

a. Project Brief: Develop a Project Brief that describes the roles and responsibilities of stakeholders and scope and nature of the project.

⇩

b. Genre: Consider issues related to genre and determine whether the product is Scripture or Scripture-based. Refer to DFTTP section on Genre. Justification for decisions should be stated in the Project Brief.

⇩

c. Exegesis: Determine the range of meaning of the term that is in focus. Refer to the sections on the meaning of "son(s) of God" and "Father."

⇩

d. List options: Make a list of receptor language words used to express these meanings and rank them according to their suitability to express the meaning(s) of the term.

⇩

Q: Is this a Scripture Product?

Yes	No
⇩	⇩
Process for selection of terms	Process for selection of terms

⇩	⇩
d.1. Make sure the chosen rendering communicates the meaning of "the most directly equivalent familial (term)" "within the given linguistic and cultural context" of the primary audience (as in Project Brief), as further defined by the term "son by nature."	Test the understanding of the term with the primary audience and modify as needed.

⇩

d.2. Test the understanding of the term with the primary audience.	

⇩	Yes ⇨
Q: Does the term succeed in communicating the widest possible range of meanings of "son by nature," as well as the sense(s) determined in the initial exegesis step, without serious miscommunication?	Proceed to Step d.5 below.

⇩ No

d.3. Explore ways to correct the misunderstanding through the use of modifiers or paratextual material.	

⇩ No	Yes ⇨
Q: After testing, does the term now succeed in communicating the widest possible range of meanings of "son by nature," as well as the sense(s) determined in the initial exegesis step, without serious miscommunication?	Proceed to Step d.5 below.

⇩

d.4. A translation consultant needs to review the process to this point. If the consultant confirms that the	

modified term creates misunderstanding, seek assistance of a DFT Project Assessment Group in considering a familial term other than "son by nature."	
⇓ No	Yes ⇨
Q: After testing, does the term now succeed in communicating the widest possible range of meanings of "son by nature," as well as the sense(s) determined in the initial exegesis step, without serious miscommunication?	d.5. Document the decision-making process and all relevant information
⇓	⇓
No	Success
⇓	
Q: After testing, does the term now succeed in communicating the widest possible range of meanings of "son by nature," as well as the sense(s) determined in the initial exegesis step, without serious miscommunication?	
⇓	
d.6. Choose one of the following options:	
⇓	⇓
Option A:	Option B:
Return to the foundation-setting considerations: Produce a different genre and modify Project Brief accordingly.	Acknowledge that the project will proceed with terms that are not compliant with SIL Standards. SIL will withdraw from involvement in that project.

Meaning in translation

Several aspects of meaning in translation need to always be kept in mind, among which are the following:

Translators are expected to faithfully translate the meanings of the source text. In addition to the translation principles of accuracy, clarity, naturalness and acceptability, translators are also encouraged to consider the principles of conciseness and elegance in translation.

Biblical key terms should not be analyzed and translated in isolation. The broader context of their semantic domain and its corresponding cognitive framework needs to be taken into consideration. Special attention needs to be given to reciprocal terms, antonyms, and parallel terms (near-synonyms).

Translators need to keep in mind that meaning itself is a very complex concept and that the meanings of certain words and sentences can be very rich. There is no single term that can fully express the fullness of meaning of biblical key terms that refer to rich concepts. Understanding of the fullness of meaning will only come from reading a wide range of contexts in which these terms occur.

Biblical key terms play an important part in expressing the major themes of the Scripture. Translators need to preserve concordance of biblical key terms as much as possible in order to preserve the thematic links that are suggested by the key terms.

Translators need to consider intertextual coherence between key terms occurring in the translated Scriptures and their counterparts that occur in Scripture-based products. For example, an expression like "God's One and Only [Son]" in a Scripture-based product can pave the way for the use and more accurate understanding of renderings like "Son of God" or "Son from God" in the translated Scriptures.[1]

The meanings of "Son," "Father" and "Son of God" as Key Biblical Terms

Many translators use the book "Key Biblical Terms of the New Testament" (by Barnwell, Dancy and Pope) to help them analyze the meanings of Key

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[1]   See page 33 where it states that an expression like "God's one and only" can only be considered, in certain exceptional cases, as a familial term if it is used and understood in the receptor language to refer consistently and unambiguously to "God's one and only Son" and to nothing else (like "God's one and only prophet").

Terms before translating. The terms "Son of God," "son" and "father" are not found in that book, so the following is an attempt to summarize the full meaning of these concepts to help translators select renderings of these concepts in their language.

Son

How did the original audience[2] understand the term "son"?

It can be helpful to think about what the word "*huios*" in Greek or "*ben*" in Hebrew (hereafter abbreviated to "son") meant to the original New Testament and Old Testament audiences. (See the section entitled "concordance" to see the various senses this term can have.) Some elements may be different to what we assume sonship means today. The following are the elements of meaning understood by the original audience of the term "son."

- The son is normally derived by biological procreation (Gen 5:28), though adoptive sons are also considered "sons" (Exod 2:10).
- A son is younger than his father .
- A son shares a nature with his father, a son of a human will be human (Gen 5:3), a son of particular animal, will also be that particular animal.
- A son is distinct from his father as a person.
- A son often shares characteristics of his father, some are inherited, some are learned (2 Kings 15:34).
- A son identifies with his father as part of the father's biological and/or social family.

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[2]   With regard to the original audiences of the New Testament books it is important to keep in mind that these consisted of different groups of people with different cultural backgrounds (Jewish, Hellenistic, Jewish-Hellenistic) who lived in different places and at different times. For example, the original audience of the Gospel of Mark consisted of at least two different groups: a. the people who were eyewitnesses of Jesus' words and deeds (around 30–33 CE); b. the readers and listeners of the Gospel of Mark (certainly after 50 CE, and perhaps around 65–75 CE). The level of understanding of both groups may have differed. The latter audience knew about Jesus' death and resurrection, and may have had a richer understanding of the meaning of "Son of God" as applied to Jesus, in light of His resurrection and in light of the subsequent preaching of the Gospel (like in Paul's letters, at least some of which were written before Mark wrote his Gospel and which had a widespread impact on the early Christian church).

- A son receives affection, protection and care from his father. (Gen 22:2)
- A son has the authority to represent his father to others.
- A son has a right to an inheritance, especially the eldest son.

A son is expected to be obedient to his father, especially to learn and obey the Torah. (Deut 4:9–10; 11:19)

Notes for translators: For some receptor audiences, the term "son" might only imply one, or a few of the senses listed above; for example it might indicate primarily biological procreation, or, in matriarchal societies, it might not include the meaning that the son will inherit from the father. For the original New Testament audience many, if not all, of the ideas listed above may have come to mind when hearing the word 'son.'

"Son of God"

Summary

The meaning of the term "Son of God" is not simple. Translators need to consider:

1. Who is the referent of the term in each context; is it Jesus, or someone else?
2. The idiom "son of X" in Biblical Greek and Hebrew.
3. What qualities of sonship are denoted and implied in each context. What does "son" in "Son of God" mean?
4. The intertextual allusions to Old Testament Israel and her King as "Son" of God, and implications for Jesus' sonship.

The meaning of "Son of God" in pagan cultures in New Testament times.

1. Who is the referent of the term?

"Son(s) of God" as a concept refers to a number of biblical figures including Jesus. All of the following are called "son" or "sons" of God.

1. Adam[3] – Lk 3:38

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[3]   Though the term "son" is not present here in Greek, it may is implied by the context (Luke 3:23–37).

2. Angels and heavenly beings – Job 1:6, 2:1, 38:7; Ps 29:1, 89:7[4]
3. Israel – Ex 4:22; Deut 14:1; Hos 1:10
4. Davidic King – Ps 2:7; 2 Sam 7:14
5. Jesus – E. g. Mk 1:11; Lk 1:32, 8:28; John 1:49, 3:16
6. Believers – E. g. Mt 5:45; Lk 6:35; John 1:12

Note for translators:

In biblical passages where this term refers to Jesus, when testing the term, it should be clear in the minds of respondents that it *does* refer to Jesus and only him. It should be clear that it doesn't refer to, for example, another prophet, or to all believers. This might be indicated through various linguistic means applicable to each language, e. g. the use of the definite article, by the singular "son" (not plural "sons"), by capitalization of the "S," or it may be made clear in the context of each verse by other various means.

2. The idiom "Son of X"

In Hebrew, Aramaic and Greek, the phrase "son of" could simply mean "one with the characteristics of." (See e. g. Acts 4:36; Mk 3:17) Therefore the phrase "son of God" can also mean "one with the characteristics of God."

Note for translators:

If the receptor language phrase "son of" also means "one with the characteristics of", translation teams should consider using this term because this was a key element of meaning in the original languages also.

However, "Son of God" does not *only* mean "one with the characteristics of God." Each of the elements in the phrase is meaningful.

In some languages there are multiple words, or phrases, which could be appropriate for translating the word "*huios.*" Translators will need to think through what aspects of meaning are communicated by each of these words or phrases in order to find the best rendering.

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[4] The referent of "sons of God" in Genesis 6:1–4 is debated; it may refer to heavenly beings, or to kings, or perhaps to descendants in the godly line of Seth. (*Theological Workbook of the Old Testament*). This sense of "sons of God" has been omitted from the following table for the sake of conciseness and because their meaning is debated. However, this does not mean that these occurrences are not significant for thinking through the meaning of the term as it applies to Jesus.

3. What does "son" in "Son of God" mean?

Some *receptor* audiences of translations are shocked by the phrase "Son of God." This is sometimes because they believe that the phrase necessarily indicates a procreative connection between the Father and the Son. They might think that it means that God is not one. These are misunderstandings of the meaning. The *original* audience (the Israelites who were the original readers of the Torah and Old Testament) were fiercely monotheistic, however they were not shocked when someone was described as a "son of God." Why? Because they understood that this was not a biological relationship, and it did not necessarily deny the unity of God.

In accordance with standard translation principles,[5] translators should try to find a term which, as far as possible, creates the same idea in the mind of receptor audiences as was created in the mind of the original audience.

The translator then needs to ask "What does 'son of God' really mean?" The following is a semantic analysis of the phrase "son(s) of God" as it applies to different referents in the Bible. It is not a complete analysis but is intended to help the translator understand the richness of meaning in this key biblical term. The column relating to human sonship is also included for easy comparison. What does it mean to be a human "son"? What does it mean to be God's "son"? What are the similarities, and what are the differences?

The following conceptual analysis distilled from Biblical sources can be helpful as a general framework for the interpretation of "Son of God". However, it does not tell us which particular aspects of meaning are in focus in the various contexts where the expression occurs. The latter is a matter of interpretation, and depends on the particular context(s) that have been selected as being most significant for the interpretation of the expression. It is important to always ask the following question: "Given this particular context, is there evidence that a certain aspect of meaning is to be excluded as a meaning component that was possibly intended, either by the original speaker of the words, or by the author of the book, who wrote his book many years after the events he recorded and interpreted in light of Jesus' resurrection and the subsequent preaching of the Gospel?" Translators are encouraged to translate the terms in such a way that they do not limit the rendering to one particular interpretation.

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[5]   See e. g. Barnwell, K. *Bible Translation: An Introductory in translation principles*. 4th ed. (Summer Institute of Linguistics: Dallas Texas. 2002); Larsen, M. *Meaning-based Translation: A Guide to Cross-language Equivalence*. 2nd Ed. (Lanham MD: University Press of America. 1998).

By looking across each row, the reader will see that though there are similarities between human sonship, and divine sonship, there are also differences.

This table also illustrates some ways in which Jesus' sonship is unique. He is God's Son in a different and fuller way than all of the other "sons of God." The cells which are written in bold (and in a different color) illustrate where these differences lie.

Jesus' sonship of God is in several ways unique compared to others who are also referred to as "son(s) of God". In some contexts the focus seems to be on his divinity and his divine power to cast out demons (Mk 3:11) and to support the universe (Heb 1:3). In another context he is referred to as "God's one and only Son" (John 3:16). Another indication of the uniqueness of Jesus' sonship relationship with the Father is that he speaks about God in terms of "My Father" rather than "our Father".

(Note: the verse references included in this table may not always contain the term "son," but they do refer to the referent at the top of each column.)

Aspects of meaning of "Son of God"[6] as applied to different referents

SON		Human sons	Son of God
		(in relation to human fathers)	Adam Lk 3:38
IS DERIVED FROM HIS FATHER	Is the son derived through biological procreation?	Yes normally. Though adoptive sons might also be considered "sons" Ex 2:10	No, is a unique type of "birth" he was formed from the ground. Gen 2:7
	Is the origin of son temporally after the father's origin?	Yes, the son is born after the father is born.	Yes, God is first, Adam is created by God.
HAS A SHARED IDENTITY WITH HIS FATHER	Do the father and son share a nature or essence?	Yes, in that they are of the same type. They are both human.	No, Adam is human; God is divine
	Are they separate beings ("The son is not the father")?	Yes, separate beings	Yes, separate beings.
	Does the son share characteristics of the father?	Yes, partial. – Some inherited – Some learned characteristics.	Yes, partial. Gen 1:26–27

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6   Technically, we do not mean that the expression "Son of God" has all these various meanings or meaning components in different contexts, but that readers may discern various aspects of these meanings from the combination of the use of the expression, the broader context and other things that they know about the referent(s) (including their divine or merely human status) and we would hope that readers might be able to arrive at similar conclusions based on the same kinds of evidence as reflected in our translations.

Son(s) of God	Son(s) of God	Son of God	Sons of God
Israel Ex 4:22; Ho 11:1	Davidic King 2 Sam 7:14	Jesus Lk 1:32	Believers Jn 1:12
No. Chosen and brought into a metaphorical sonship relationship by covenant. Ex 4:22	No. Chosen and brought into a special relationship as King. Ps 2:7	**No, a Spiritual derivation. Jesus was the Son of God before his miraculous conception** **Lk 1:35**	No, is a spiritual birth. Jn 3:5–7[7]
Yes, God is first, Israel is created by God.	Yes, God is first, the king is created by and appointed by God.	**No, considered in terms of his relationship to God as a Son, he is eternal. Yes, considered in terms of his birth as a man, he is temporally after the Father.**	Yes: God is first, believers are created.
No, Israel is human; God is divine	No, The king is human; God is divine	**Yes. In the sense he is fully divine, Jesus is God in the flesh.** **Jn 1; Heb 1:3**	No, however believers share God's Spirit. 1 Jn 4:13
Yes, separate beings.	Yes, separate beings.	**Yes, distinction of persons** **(however, a shared essence).[8]**	Yes, separate beings.
Yes, partial. This is Israel's calling (Lev 19:2), though she didn't achieve it.	Yes, partial. David is a man after God's own heart. 1 Sam 13:14	**Yes, perfectly. Jesus shares the Father's characteristics perfectly.** **Jn 10:30, 14:9; Heb 1:3**	Yes, partial. This is our calling (1 Pet 1:14–16) though we don't achieve it fully.

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[7]   Though described as 'born of God' in very physical terms in 1 John 3:9.

[8]   In the case of human nature/identity, different persons who share that identity constitute separate beings. But in the case of God's nature/identity, that nature cannot be possessed by separate beings, and the persons who possess it constitute a single being, a single God.

IS IN INTIMATE RE-LATIONSHIP WITH HIS FATHER	Does the son identify with the father?	Yes, ideally as part of the Father's biological and/or social family.	Yes, created in the image of God, but the fall weakened that connection.
	Does the son receive affection, care and protection, from the father?	Yes, ideally though not always. Gen 22:2	Yes Gen 1:29
ENJOYS PRIVILEGES AND DUTIES OF SONSHIP	Does the son have authority or the right to represent the father to others?	Yes, normally.	Yes, though with the fall he loses his right to rule Gen 1:26; 2:15, 18
	Does the son have a right to an inheritance? (Including inheriting the family name?)	Yes, normally, especially the eldest son.	No, at the fall he lost his right to eat of the tree of life Gen 3:22; Rom 5:18–19
IMPLICATIONS OF THE TERM "SON OF GOD"	Is the son obedient to the father? (Especially as the father teaches the son to obey the Torah.)	Expected to be, though not always successful Deut 4:9–10; 11:19	Expected to be, but fails Gen 2:16–17; Rom 5:12
	Was this understood to be an honourable term?	Yes	Yes
	Was this term understood to have messianic implications?	No	No

Yes, Israel is known to belong to YHWH, though they often rejected Him.	Yes, the Kingship was instituted by God, and was intended to rule as God rules, though did this imperfectly.	**Yes, but Jesus shares a closer identity, and a different kind of identity, with the Father than any other human or spiritual "son of God."** Jn 5:19–23; 10:30	Yes, because of the Spirit's work, though we are not God in the same way as Jesus. Rm 8:14
Yes Ex 3:7–10; 15:26; Deut 10:15; Ps 103:13; Isa 43 :1–7 ; Jer 31:3; 1 Kings 10:9	Yes 1 Kings 8:23–24; 11:9	Yes Mt 3:17; 17:5; Heb 5:7; Jn 5:20	Yes Ps 5:11–12; 31:24
Yes, in a limited sense Gen 12:1–3; Ps 78:71	Yes, with a fuller Royal authority than Israel, but less than God's full authority. Ps 45:6–7; 110:1–2	**Yes. Full.** **Mt 9:2–8; 28:18–20; Lk 1:30–35; Heb 1:3, 5–9, 13; Acts 2:34–36; Rev 11:15.**	Yes, limited in the present age, but will rule on the new earth under Jesus Lk 19:11–27; Jn 14:12; Rev 5:8–10.
Yes, in a limited sense. Inheritor of the land, blessings etc. Gen 12 Expected to be, though not always successful Ex 24:7; Deut 14:1; Amos 5:14–15; Mic 6:6–8	Yes, as embodiment and representative of Israel. Ps 2:8 Expected to be, though not always successful E. g. 1 Sam 28:18	**Yes. Full inheritance.** **Heb 1:2** **Yes. Fully.** **Rom 5:18–19; Heb 4:15; 5:8–9**	Yes, under Jesus. Mt 19:28–20:16 Expected to be, though not always successful. Rom 5:13–14
Yes	Yes	Yes	Yes
No	Yes, in some contexts.	Yes, in many contexts. Eg. Mt 16:16; 26:63; Jn 11:27; 20:31	No
		JESUS HAS A UNIQUE STATUS IN RELATION TO HIS FATHER IN MANY WAYS	

This analysis is not intended to imply that a term chosen in any language need meet all these criteria. But it is intended to be an aid to help translation teams think through the breadth of meaning and semantic richness of the term, and to help guide selection of terms which might possibly be used to translate this phrase.

4. Intertextual allusions to Old Testament Israel and her King as "son" of God.

The primary meaning when Jesus is described as "son" of God is not only "son" like human fathers and human sons (with its strongly biological overtones). But, Jesus is also God's "son" like Israel and her King are "son" of God (clearly not a biological relationship). In Mt 2:15 a passage in Exodus referring to Israel as God's son, is applied to Jesus. Similarly, in Acts 13:33; Heb 5:5 the pronouncement that the King is God's son in Ps 2:7 is linked to Jesus. The lens through which Jesus' sonship is illuminated, is not primarily normal human biological sonship, but is primarily the sonship of Israel and her King in the Old Testament. They were not "son" of God in straightforward biological way, but they still were God's son. Looking at the table above, we can see that Israel was understood to be God's son in many ways, for example:

- Israel has a special relationship with God,
- she is chosen by God and singled out as special,
- is expected to be obedient to God,
- is God's representative on earth,
- is the inheritor of many things,
- is loved by the Father.

The king of Israel is also God's son in some additional senses:

- He is the one called by God to lead the people of God.
- The king of Israel / Judah is in a special covenant relationship with God, which was expressed in the terms "father" and "son" (Ps 2:7, 89:26–29).
- The king of Israel was also the one who saved them so "Son of God" came to have Messianic expectations and implications (Ps 2).

Note for translators:

For receptor audiences who are not familiar with the idea of Israel and her King as "son of God" in the Old Testament, translators may wish to use a

footnote or another form of paratext to draw the parallel between the Old Testament image of sonship, which was clearly not biological, and Jesus in the New Testament as "son of God."

5. The meaning of "Son of God" in pagan culture in New Testament times.

"Son of God" was also a title used for the Emperor, for a Greco-Roman audience. Using this title for Jesus had the effect of coming into direct confrontation with the Roman Emperor's claim to be called the "son of god." In using this term for Jesus, the New Testament implicitly claims that Jesus is superior to earthly rulers. When people used this term for Jesus, they were confessing their allegiance to him, as opposed to the Roman ruler.

Conclusion

The biblical concept of "sonship" is very rich. In many languages for many target audiences, not all these concepts will be immediately obvious to the target audience unless they are already familiar with the biblical narrative. In some languages and cultures, the word for "son" communicates the wrong meaning (as in cases when the word communicates nothing but the idea of a biological relationship). In this case, the most suitable word, that which best communicates the aspects of meaning discussed above, should be used.

The term "Son of God" is rich in theological and historical meaning. When a New Testament writer writes that Jesus is God's Son he might be saying any or all of these things at once:

That Jesus:

- Is derived from God (in an eternal, non-biological way)
- Is obedient to God
- Has the characteristics of God
- Is identified with God in some way.
- Is in an intimate relationship with the father
- Can act with God's authority
- Is the promised Messiah, who is in a special covenant relationship with God
- Is the King God has chosen
- Is the ruler who deserves to be followed and worshipped.

All of this meaning cannot be included in a phrase in one translation. But the choice of rendering in a translation can provide a better (or worse) starting point for readers to discover the full meaning of the term as it applies to Jesus.

Related terms for translators to consider:

- "Sons of God" – believers (Mt 5:9; Lk 20:36; Gal 3:26),
- "Sons of God" – spiritual beings (Job 1:6, 2:1)
- "Sons of God" – in Genesis 6:2,4, a debated text, may refer to humans or spiritual beings (Gen 6:2,4)
- "Father" – as applied to God
- Other titles used of Jesus, e. g. "Son of Man," "Messiah/Christ," "Word" and "image" of God
- For further study:
    - Burke, T. J *The Message of Sonship: At home in God's household.* (Inter-varsity Press: Nottingham, England. 2011).
    - Carson, D. A. *Jesus the Son of God: A Christological Title Often Overlooked, Sometimes Misunderstood, and Currently Disputed.* (Crossway: Wheaton, Illinois. 2012).
    - Finlay, M. and L. O. Sanneh, 'Jesus, Son of God—A Translation Problem: Some further comments'. *The Bible Translator* Vol. 30(2), April 1979, pages 241–44.
    - Goerling, F. 'Translation of "Son of God" into Jula'. *Notes on Translation* Vol. 4(3), 1990, pages 1–8.
    - Schweizer. "*huios*" In Kittle G. and G. Friedrich. *Theological Dictionary of the New Testament.* Vol 8. Eerdmans: Grand Rapids, Michigan. 1964–76, pages 334–392.
    - de Kuiper, A. and B. M. Newman. 'Jesus, Son of God—a Translation Problem'. *The Bible Translator* Vol. 28(4), October 1977, pages 432–38.
    - Witherington, B. III. and L. M. Ice. *The Shadow of the Almighty: Father, Son and Spirit in Biblical Perspective.* (Eerdmans: Grand Rapids, Michigan. 2002).

Father

Summary

In the New Testament, the Greek word pater 'father' is used with the following different senses:

1. Biological father
2. God as Father
3. Father as metaphor for head, founder or archetype of a group
4. Father as a metaphor for source.
5. Father as a term of respect for elders.

In many ways the term "father" is the reciprocal term to "son." For example, while a son receives an inheritance, the father gives the inheritance; the father is the one who gives care and protection to the son; the father is the one to whom the son owes obedience, etc.

In the Old Testament God is sometimes referred to as "Father". In certain contexts He is described as the Father of the nation of Israel. See for example Deut 32:6; Isa 63:16, 64:8; Jer 3:4.19, 31:9; Mal 1:6; 2:10. In other cases God is portrayed as the Father of certain individuals. See for example 2 Sam 7:14; 1 Chron 17:13, 22:10, 28:6; Ps 68:5, 89:26. In some other cases the imagery of a "Father" is used, even though the term "Father" is not used. See for example Exod 4:22–23; Deut 1:31, 8:5, 14:1; Ps 103:13; Jer 3:22, 31:20; Hos 11:1–14; Mal 3:17.

In the Ancient Near East the epithet "father" was used much more frequently than in Israel. In those contexts the term "father" functioned in the context of fertility religions and carried sexual overtones. In the Old Testament the epithet "Father" for God occurs relatively infrequently, perhaps to avoid this kind of misunderstanding. In the context of the Old Testament the term "Father" for God occurs in the context of His role as Creator, Redeemer, and/or His covenant relationship with people (Israel, king of Israel).

1. Biological father

This sense occurs many times in the New Testament. The term includes both biological fatherhood and social fatherhood; a biological father is normally also the social father.

2. God as Father:

- Jesus refers to God as 'my Father,' 'my Father in heaven', or 'the father' many times in the gospels, especially Matthew & John.)
- He also addresses God as father. For example, '(O) Father' (Mt 11:25); 'My Father' (Mt 26:39); and 'Righteous Father' (John 17:25).
- When Jesus refers to himself as Son of Man in the third person, he also refers to God as 'his Father' (e. g. Mt 16:27; Mk 8:38).
- Jesus refers to God in relation to his disciples: 'your Father'; 'your father in heaven'; 'your heavenly father'; 'say, our Father'; 'the Father' (many times in the gospels, especially Matthew and John)
- Jesus refers to God as Father of both Jesus and the disciples: John 20:17 'to my Father and your Father, to my God and your God.' (See note below)
- The phrase 'God the Father' occurs 13 times in the epistles; once in the gospels (John 6:27).

Note for translators:

It's important for translators to note that Jesus says 'my and your' not simply 'our' Father (e. g. John 20:17). This indicates that Jesus' relationship with God the Father is of a different kind or order from our own. This distinction needs to be preserved in translation. The only place where Jesus says 'our Father' is when he is instructing his disciples how to pray (e. g. Matt 6:9).

In some verses human and divine fatherhood are contrasted or confused. Translators should ensure these verses still make sense with the receptor-language rendering of these terms.

For example:

- Jesus addressing his disciples in Matt 23:9: 'and call no-one on earth your father, for you have one Father ...'
- People addressing Jesus in John 8:19: 'Where is your father?'

3. Father as metaphor for head, founder or archetype of a group:

The meaning of 'father' in Greek is clearly more than biological parents, or even the social head of a family. It can refer to the head, founder or archetype of a group.

For example:

- The Devil is referred to as 'father,' the archetype of those who hate Jesus (John 8:44).
- Speaking of Abraham as the ancestor of God's people, Jesus refers to him as 'father' (Jn 8:39, 53. Note that this is used in both a biological and spiritual sense.)
- Paul is 'father,' meaning founder, of the Corinthian church (1 Cor 4:15)

4. Father as a metaphor for 'source'

The idiom "Father of X" in New Testament Greek includes the notion of "source" and in some ways is the counterpart to the "Son of X" idiom.
 Some examples are:

- 'Father of lies' (the Devil): John 8:44
- 'Father of lights' (God): Jam 1:17 (may mean 'Creator of the heavenly bodies')
- 'Father of spirits' (God): Heb 12:9 (may simply mean 'spiritual Father' as contrasted with 'our biological fathers', lit., 'fathers of our flesh')
- 'Father of glory' (God): Eph 1:17 (note: this could mean either 'source of glory' or 'glorious Father')
- Father of mercies' (God): 2 Cor 1:3 (note: this could mean either 'source of all mercy' or 'merciful Father')

5. Father as a term of respect

In Acts 22:1 Paul, speaking in Aramaic, addresses the men in the crowd as 'brothers and fathers.'

Related terms for translators to consider:

- '*Abba*' as term of endearment in addressing God. Mk 14:36; Rom 8:16; Gal 4:6.
- Other familial terms like 'mother,' 'son,' 'daughter,' 'brother' and 'sister.'
- Many different senses of the words Father (and son) occur in Heb 12:7–9: "It is for discipline that you have to endure. God is treating you as <u>sons</u>. For what <u>son</u> is there whom his <u>father</u> does not discipline? If you are left without discipline, in which all have partici-

pated, then you are <u>illegitimate children</u> and not <u>sons</u>. Besides this, we have had <u>earthly fathers (literally "fathers of our flesh"</u> *tês sarkos hêmôn pateras*) who disciplined us and we respected them. Shall we not much more be subject to the <u>Father of spirits</u> and live?"

Concordance in Bible Translation

The SIL Standards for Translation of Divine Familial Terms[9] state that "In the case of languages that have multiple words for "father" and "son," translators should choose the most suitable words in light of the semantics of the target language."

When translating key terms and phrases, translators strive for concordance. For example, when translating the word "synagogue" translators will strive to use the same word or phrase each time. The key term "synagogue", for example, can be translated concordantly in most cases, since it almost always has only one sense: it refers to a Jewish religious meeting place (an exception is Revelation 3:9, where reference is made to the synagogue of Satan).

However, words like *anggelos, huios* and even *theos* have different senses. For example, sometimes the Greek term *anggelos*, is translated in English as "angel" (Lk 2:13) and sometimes as "messenger" (Lk 7:24). This is because in English, we do not use the term "angel" to describe a human messenger. The number of senses a word has is partially determined by the characteristics and functions of the language into which the word is being translated.

The meaning of *huios* in Greek is also complicated; there are various senses. In some languages the same word can be used in many or all of the biblical occurrences, but in other languages different words will need to be used.

Some languages have more than one word which are used to translate the Greek word *huios*. For example, Jesus is described as "son of Mary" and also "Son of David." Is the meaning of "son" (*huios*) here different? In many languages the word for "son" might only refer to the very next generation. If the same word for "son" is used in the phrase "Son of David" the reader might become confused. The reason for this confusion is that their word for "son" might not cover the semantic domain of "descendent." In these languages a different word will be used to translate "Son of Mary" and "Son of David."

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9   http://www.sil.org/translation/sil-standards-translation-divine-familial-terms

Similarly, in some languages the word used to describe the son of an average person is not an appropriate term to describe the son of a king or of a god, because of register. In these cases, the word for *huios* on the phrase "son of Mary" will use a different term to that in "son of God." However both terms still will fall within the range of meaning of the Greek term *huios.*

The following is an outline of some senses of the word *huios* which might be helpful for the translator in thinking through the meaning in their language. The senses have been divided by both referent (whether it refers to Jesus or not) and sense.

Please note that these senses can be expressed in different ways. As stated above, each language will express senses differently. And also, there can be overlap between senses, more than one sense might be implied. For example: *huios,* in the sense of "descendent" often also implies that the *huios* has the characteristics of the ancestor. Jesus is a "Son of David" in the sense that he is a literal descendant, but also that he in some way shares characteristics of King David.

The occurrences of huios in the New Testament, when referring to Jesus, can be divided into the following senses:

1. "Son" in the human, immediate biological and social sense.
2. "Son" in the human sense of descendent.
*3.a "Son of God" in the messianic and/or divine sense (when the word *theos* is present in the phrase) No distinction has been made between the definite and indefinite phrases, it includes all phrases with the following elements *(ho) huios (tou) theou.*
*3.b. "Son" in the messianic and/or divine sense (when the word *theos* is not present in the phrase)
4. "Son of man" is itself a phrase with complex meaning.

The occurrences of huios in the New Testament, when referring to others (not Jesus), can be divided into the following senses:

1. "Son" in the human, immediate biological and social sense (identical to sense 1 above)
2. "Son" in the human sense as descendent (identical to sense 2 above).
5. Israel and her king as God's "son" (this sense helps to inform the meaning of sense 3 above).

6. "Son" in the adopted spiritual sense (believers as God's sons). (Derived from, though not identical to sense 3 above).[10]
7. "Son of" meaning one with the characteristics of. (An idiom, this meaning is perhaps pervasive throughout all senses, though is especially apparent in this sense.)
8. "Son of" meaning member of a group (an idiom).

Occurrences of *huios* in New Testament		
	Jesus	Not Jesus
1.	"Son" in the human, immediate biological and social sense.	"Son" in the human, immediate biological and social sense.
2.	"Son" in the human sense of descendent.	"Son" in the human sense of descendent.
3a.	"Son of God" in the divine sense (when the word *theos* is present in the phrase) No distinction has been made between the definite and indefinite phrases, it includes all phrases with the following elements *(ho) huios (tou) theou.*	
3b.	"Son" in the divine sense (when the word *theos* is not present in the phrase)	
4.	"Son of man" is itself a phrase with complex meaning.	
5.		Israel and her king as God's "son" (this sense helps to informs the meaning of sense 3).
6.		"Son" in the adopted spiritual sense (believers as God's sons).

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10 Note that Johannine texts often describe believers as being "born of God" (John 1:12–13; 1 Jn. 3:9; 4:7; 5:1, 4, 18). Other texts use being born of God as a metaphor, as with Psalm 2, which is applied to both other Davidic kings and to Jesus. Whether or not one is of the same nature as God is not determined by whether the expressions for birth or adoption (or metaphors of one or the other) are applied to them, but on what other things are said about them.

		(Derived from, though not identical to sense 3).
7.		"Son of" meaning one with the characteristics of. (An idiom, this meaning is perhaps pervasive throughout all senses, though is especially apparent in this sense.)
8.		"Son of" meaning member of a group (an idiom).

* Not all occurrences of *huios* are classified as a Divine Familial Term, only the senses which refer to Jesus as the Divine Son (that is, sense 3a and 3b above). However investigating the terms used to describe other senses will be helpful for understanding the suitability of the terms used.

A differentiation has been made between words which *refer* to Jesus and those which *allude* to him. The "son" in the parable of the vineyard (Matt 21:37) provides an interesting example. The word refers to the son of the owner of the vineyard, however it alludes to Jesus.

The following table is a concordance of all 377 occurrences of *huios* in the New Testament analysed according to their sense.

Note for translators:

1. According to standard translation procedure, a translation should use the same word for *huios* (son) in all these occurrences, IF that word conveys the correct meaning for all the different senses. (For some languages this will not be possible, especially translating the abstract idioms, eg. senses 7 and 8.)
2. If using the same word does not convey correct meaning in all cases, different words/phrases may be used. However where the phrase refers to Jesus, the same word or phrase should be used to consistently translate each sense (allowing of course, for pronouns or other substitutions to be made, to allow for natural discourse structures in the receptor language, when the rendering has already been used in a pericope and is understood by the audience).
3. The sense which is classified as a Divine Familial Term is that which refers to Jesus as a divine Son that is, sense 3 (above). These terms will be the focus of the DFT assessment group, but words used for other senses will inform the suitability of the words used for sense 3.

4. According to the WEA Panel guidelines, for translations of Scripture materials (as opposed to Scripture-based materials), the words/phrase chosen for sense 3 must come under the semantic range of the word *huios* (son).

A concordance of occurrences of "*huios*" in the New Testament, divided by referent (referring to Jesus or to others) and sense.[11]

Senses[12] referring to Jesus

(The authors anticipate that this chart will be improved as translation teams use it in their decision-making process.)

Sense	English translation (with context)	Verse reference
1. "Son" in the human sense, the next generation.	"a son"	Mt 1:21.23.25; Lk 1:31, 2:7
	"carpenter's son"	Mt 13:55
	"son of Mary"	Mk 6:3
	"son of Joseph"	Lk 3:23, 4:22; John 1:45; 6:45
2. "Son" meaning "descendent" and perhaps also	"Son/son of David"	Mt 1:1, 9:27, 12:23, 15:22, 20:30–31, 21:9.15; Mk 10:47–48, 12:35.37; Lk 18:38–39, 20:41.44

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[11] Different senses may be discerned by speakers of different languages. This tool is just a helpful aid for thinking through the meaning of "*huios*" in different Biblical contexts.

[12] Please note that, technically, the expression "Son of God" itself does not have human and divine "senses," but that readers may discern that the referents are merely human or not merely human (but divine) based on context, other things we know about the referent, etc.

"with the charac-teristics of"		
	"son of Abra-ham"	Mt 1:1
	"whose son is the Christ?"	Mt 22:42, 45

3. Divine Son

3a *(ho) huios (tou) theou*	"Son of God"	Mt 14:33, 16:16, 26:63, 27:40.43.54; Mk 1:1, 15:39; Lk 1:35, 22:70; John 1:34, 3:18, 5:25, 10:36, 11:4, 19:7; Acts 9:20; Rom 1:4; Gal 2:20; Eph 4:13; Heb 4:14, 6:6, 7:3, 10:29; 1 John 3:8, 4:15, 5:5.10.12.13.20
	"Son of God" in the con-text of mes-sianic title "Christ" or "King of Is-rael"	John 1:49, 11:27, 20:31; 2 Cor 1:19
	"Son of the most high"	Lk 1:32
	"Son of God" in the mouth of the tempter or demons	Mt 4:3.6, 8:29; Mk 3:11, 5:7; Lk 4:3.9.41, 8:28
3b. Divine son *huios*	"my (be-loved) son"	Mt 3:17, 11:27 (3 times), 17:5, 24:36, 28:19; Mk 1:11, 9:7; Lk 3:22, 9:35; Heb 1:5 (2x) (Ps 2 quote); Heb 5:5 (Ps 2 ap-plied to Jesus); 2 Pet 1:17
	"the son"	Mk 13:32, 14:61; Lk 10:22 (3x); John 3:16 "the only son", 3:17, 3:35.36 (2x), 5:19 (2x).20.21.22.23.26, 6:40, 14:13; Heb 1:8; 1 John 2: 22.23 (2x).24, 4:14; 2 John 1:3, 1:9

	"Son" likely meaning Son of God but arguably Son of Man.	1 Cor 15:28
	"his son"	Rom 1:3, 1:9, 5:10, 8:3.29.32; 1 Cor 1:89; Gal 1:16, 4:4.6[13];
		1 Thess 1:10; 1 John 1:3.7; 1 John 3:23, 4:9.10, 5:9.11
	"his beloved son"	Col 1:13
	"your son"	John 17:1 (2x)
	"a son"	Heb 5:8 (his obedience as a son is in view here);
	"a son"	Heb 1:2, 3:6, 7:28
4. Son of Man	"Son of Man"	Mt 8:20, 9:6, 10:23, 11:19, 12:8.32.40, 13:37.41, 16:13.27.28, 17:9.12.22, 19:28, 20:18.28, 24:27.30 (2x), 24:37.39.44, 25:31, 26:2.24 (2x).45.64; Mk 2:10.28, 8:31.38, 9:9.12.31, 10:33.45, 13:26, 14:21.41.62; Lk 5:24, 6:5.22, 7:34, 9:22.26.44.58, 11:30, 12:8.10.40, 17:22.24.26.30, 18:8.31, 19:10, 21:27.36, 22:22.48.69, 24:7; John 1:51, 3:13.14, 5:27, 6:27.[14]53.62, 8:28, 9:35, 12:23.34 (2x), 13:31; Acts 7:56

Senses referring to others

Sense	English Translation (with context)	Verse reference
1. Biological immediate offspring		

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[13] Note that, believers are also referred to as "son" in the singular in verse 7.

[14] Note that here "Son of Man" appears in the same sentence as "God the Father."

Biological human son	"son"	Mt 7:9, 10:37, 17:15.25.26, 23:35, 26:37, 27:54; Mk 9:17, 10:35, 10:46; Lk 1:13.36.57, 3:2, 5:10, 7:12, 9:38.41, 11:11, 12:53 (2x), 14:5; John 1:42, 4:5.12.46.47.50.53, 9:19.20, 19:26; Acts 7:16.21.29, 13:21, 16:1, 19:14; Acts 23:6, 23:16; Rom 9:9; Gal 4:22.30 (3x); Heb 11:21.24; Jam 2:21; Rev 12:5
Biological human son in a parable, which should be clear alludes to Jesus	"son" or "Son"	Mt 21:37 (2x).38, 22:2; Mark 12:6 (2x); Lk 20:13; John 8:35–36
Biological human son in a parable which alludes to someone other than Jesus	"son"	Lk 15:11, 15:13.19.21 (2x).24.25.30
Biological animal offspring	"foal"	Mt 21:5

2. Descendent

These examples show that *huios* in this sense doesn't refer only to a biological lineage, but also implies that the *huios* shares the characteristics of their ancestor.	"son/s of Abraham" "true son of Abraham"	Lk 19:9; Acts 13:26; Gal 3:7
	"son of David"	Mt 1:20
	"descendants of Levi"	Heb 7:5
	"your sons" (referring to a time in the far future, the "last days")	Acts 2:17

	"sons of the prophets"	Acts 3:25
	"sons of those who kill the prophets"	Mt 23:31
5. Israel and her King as God's son	"son"	Mt 2:15 (Here Matthew applies this to Jesus, but in Hos 11:1, it refers to Israel)
	"son"	Acts 13:33 (Here Luke applies it to Jesus, but in Ps 2:7 it refers to the Davidic King of Israel.)
6. Adopted spiritual sense Also with the sense of "one with the characteristics of"	"sons/children of God"	Lk 20:36; Rom 8:14.19, 9:26; 2 Cor 6:18; Gal 3:26, 4:6.7 (2x); Heb 2:10, 12:5 (2x), 12:6.7 (2x).8; Rev 21:7
	"sons/children of your father in heaven," "true children of your father in heaven"	Mt 5:9, 45; Lk 6:35
7. One with the characteristics of	"sons of thunder"	Mk 3:17
	"a son of peace," "man of peace," "peace loving person"	Lk 10:6
	"sons/children/ people of this world"	Lk 16:8; 20:34
	"sons/children/ people of (the) light"	Lk 16:8; John 12:36
	"sons/children of the resurrection," "they share in the resurrection," "they	Luke 20:36

	have risen from death"	
	"son of destruction," "one doomed to destruction"	John 17:12; 2 Thess 2:3
	"son of encouragement," "one who encourages"	Acts 4:36
	"son/child of the devil"	Acts 13:10
	"sons of disobedience;" "those who are disobedient"	Eph 2:2; 5:6; Col 3:6
	"sons/children of the light," and "sons/children of the day"	1 Thess 5:5 (x2)
8. Member of a group	"sons/subjects/children/people of the kingdom"	Mt 8:12; 13:38
	"wedding guests," "guests of the bridegroom," Literally: "sons of the wedding hall"	Mt 9:15; Mk 2:19; Lk 5:34
	"your sons," "your own people"	Mt 12:27; Lk 11:19
	"sons/children of the evil one," "people who belong to the evil one"	Mt 13:38

	"a son/child of hell," "fit for hell"	Mt 23:15
	"sons/people/ children of Is- rael," "Israelites" "Israel"	Mt 27:9; Lk 1:16; Acts 5:21, 7:23, 7:37, 9:15, 10:36; Rom 9:27; 2 Cor 3:7.13; Heb 11:22; Rev 2:14, 21:12
	"sons of the peo- ple," "sons of men," "children of man," "men," "people"	Mk 3:28; Eph 3:5
These examples likely refer to a hu- man, but allude to Jesus.	"a son of man," "the Son of Man," "human being," "mor- tals," "a man"	Heb 2:6; Rev 1:13, 14:14
This example shows Peter's spiritual fa- ther/son relation- ship with Mark.	"my son"	1 Pet 5:13

Acceptability

Acceptability is a principle in Bible translation in addition to accuracy, clarity and naturalness. The principle of acceptability requires careful consideration of the type of product appropriate for a given audience and purpose, and requires that a given Scripture product or Scripture-based product be presented in the vocabulary, style and format that are regarded as appropriate for the specific genre.

If a translation is "acceptable" in this technical sense, it means that the **way** the message is communicated is not inappropriate or offensive. Acceptability does not mean that the **content** of the message will not be seen as offensive or that the primary audience will necessarily accept the message being communicated. However, it does mean that the primary audience will not reject the message simply because of the manner in which the message was communicated. Rather, they will be enabled to accept or reject the message based on the content of the message.

Genres

Translators should try to avoid overloading the translation by attempting to address too many possible meanings and misunderstandings. In order to convey the richness of nuances of meaning and to avoid misunderstandings, they should consider additional / complementary ways of communicating the message of Jesus to Muslim audiences. These can include such literary genres as *tafsir* (commentary), *qusas al-anbiya* (stories of the prophets), and *sirah* (life stories). But these should not be considered or presented as biblical translations unless they abide by the first three recommendations of the WEA-facilitated Panel. (See SIL Standard 4)

Determining which genres are appropriate to use is a complex process. Presentation, content, function, and perception must be considered together when decisions are made related to genre. The way a publication is presented, the contents of that publication, how it functions in the community, and perceptions of that publication should be as consistent as possible. For example, a paraphrastic translation of the Bible that is presented, perceived, and used, by the community as Scripture, is Scripture.

The term "Scripture product" refers to any product considered, used, or presented (in part or in whole) as Scripture, biblical translation, or the meaning of the Bible, including Bible, NT, Scripture selections, Scripture in song, etc.

The term "Scripture-based product" refers to any product that is not a direct translation of the text of Scripture, including *tafsir* (commentary), *qusas al-anbiya* (stories of the prophets), *sirah* (life stories), storying products, Scripture-based songs, etc. If, however, these products are perceived to be Scripture or function as Scripture, they should be considered Scripture products.

Choosing appropriate genres: The Project Brief

Project partners will carefully consider which genres best meet the needs of the primary audience. They will do this through evaluating the sociolinguistic context of the primary audience and soliciting the advice of a Scripture engagement consultant. Their decisions about product(s) and the appropriate genre(s) of product(s) will be documented in a Project Brief that will be reviewed on an annual basis. (Provide a link to the Project Brief template when the revision is finalized.)

In situations where it is clear that a compliant Scripture product would lead to misunderstanding, it is recommended to consider the production

of Scripture-based materials that will help the primary audience better understand the context of Scripture and the use of the compliant terms.

(For further details see Appendix A – Examples of possible genre choices and their rationale)

Ensuring genres are clearly distinguished

Documenting conformity to genres

In cases where the primary and secondary translation consultants are unsure whether a product is DFT compliant or they are aware that there is disagreement among the partners about DFT compliance, they will recommend that the entity director form a DFT Project Assessment Group. One of the crucial decisions that a DFT Project Assessment Group (DFTPAG) will need to make is whether a given product is a Scripture product or a Scripture-based product since the rules for compliance in a Scripture product are stricter than for a Scripture-based product.

Four considerations need to be documented

1. Product Packaging: does the product describes itself, or is it promoted as Scripture?
2. Features: do the features found in the content of product itself match those typical in Scripture or those usually found only in Scripture-based products?
3. Functions: to what extent can the product fulfil the typical functions of Scripture for the community in which it is used?
4. Primary Audience Perception: is the product perceived as Scripture by its intended audience?

In practice, it has been difficult to get feedback on the fourth consideration, but audience perception can be largely deduced from how the product function in the community.

The DFTPAG will receive documentation from the project team based on research with the intended audience so that they can determine whether or not the product is promoted or perceived as Scripture, or functions as Scripture.

Forms to evaluate content features and functions for DFTPAGs

To clarify the question of *content features*, there is a form which compares and contrasts the features characteristic of Scripture and Scripture-based products (see Appendix H). A DFTPAG can then use this as a guide to more objectively evaluate whether a given product can be classified as Scripture-based rather than Scripture. This form is specifically designed for products of a story nature, such as Lives of the Prophets, chronological Bible storying, Luke or Acts films, etc. A modified tool would be used for other product types, for example scripture songs.

There is a similar form which helps to evaluate the *functions* that may or may not be characteristic of Scripture (see Appendix H).

How to Use the Forms

Features (*DFTPAG Form for Analysis of Content Features of Story Products, Appendix H*). The first column describes the content features that may help distinguish a Scripture product from a story-type Scripture-based product. The second two columns indicate whether those features would be expected in the two different kinds of product. The fourth column explains the feature. The fifth and sixth columns then provide a worksheet for the DFTPAG. The fifth column would be used to indicate whether the feature is found in the product or not. The sixth column allows for any comments that might provide context or evidence for why a feature is found or not.

Functions (*DFTPAG Form for Functions of Story Products* and *DFTPAG Form for Functions of Multi-Section Products, Appendix H*). The functions form operates in a similar way to the content features form. The first column lists ways in which Scripture and/or Scripture-based products might function within a community. The second column indicates the typical functions for Scripture. The third column indicates typical functions for a Scripture-based product. The fourth and fifth columns allow the DFTPAG, or its members, to keep track of different ways that a specific product is functioning, along with any evidence or comments, and to compare that with the typical functions of Scripture.

In determining the functions of a product the following diagnostic questions could be used with members of the primary audience:

- Do you think the product has the authority to be used for function xyz?
- Do you think the product is effective for function xyz?

- What alternative products would you use for function xyz in your local context?

Overall Decision on Product Genre: Scripture or Scripture-based

Once the analysis of the four dimensions:

0. Product Packaging/Presentation
1. The features found within the product
2. How its functions compare to the functions of Scripture
3. Audience Perception

have been completed the overall results can be summarised in the form *DFTPAG Form for Final Conclusion Regarding Product Genre* to facilitate a final decision on the product genre (see Appendix H).

Principles and procedure for determining genre and compliance to SIL Standards

These principles should be used by project partners and by Translation Consultants to determine whether, in a given context for a specific primary audience, any given product should be classed as a Scripture product or a Scripture-based product.

It should be noted that a Scripture product may contain certain elements that are not Scripture, e. g. introductions or footnotes. Similarly, a Scripture-based product may contain elements that are Scripture, e. g. Scripture quotations. The same principles apply to elements as to products, i. e. each element must be clearly labeled, or otherwise graphically displayed, as to whether it is Scripture or Scripture-based, and conform to the primary audience's expectations and to the SIL Standards for that type of product. Any part of a Scripture-based product that is actually Scripture, e. g. a Scripture quotation, must be translated according to Standards 1–3.

Procedure for determining compliance to SIL Standards:

Is a product or part of a product **determined to be Scripture** by the above process?
>   (WEA Panel Report: Rationale for Recommendation 4, point b)

If YES: It should conform to the primary audience's expectations for **Scripture products**
>   (SIL Standard 4)
>   It should conform to the **DFT guidelines for Scripture products**
>   (SIL Standards 1–3)

If NO: It should conform to the primary audience's expectations for Scripture-based **products**
>   (SIL Standard 4)
>   It should **clearly differ** from the primary audience's expectations for **Scripture products**
>   (SIL Standard 4)
>   It need not necessarily conform to DFT guidelines for Scripture products
>   (SIL Standard 4)

It may "describe God and Jesus more generically … rather than using the divine familial terms"
>   (WEA Panel Report: Rationale for Recommendation 4, point a)

In the packaging or in another prominent location it shall include a statement to the effect of "This product is based on the Taurat and the Injil (Bible)." Where appropriate, point to the location(s) in the Bible where the story in found.

Principles for making selections from Scripture

Certain Scripture products and Scripture-based products (e. g. Scripture selections, *qusas al-anbiya* (stories of the prophets), and *sirah* (life stories such as "the life of Jesus") automatically involve selecting which Scripture passages to translate or to use as a source. In fact, even Scripture translation involves a selection process: whether to produce the whole Bible, NT only, NT plus OT selections, etc. and which books to translate first for each or these final products.

The basic principles for making selections are:

a) Determining which themes of Scripture are most appropriate for the specific primary audience as regards the following purposes:

- Pre-evangelism – or awareness building
- Evangelism – or faith sharing
- Discipleship – or commitment
- Use within a community of believers

b) Deciding which Scripture passages best address these themes for each purpose.

For Old Testament selections the following issues should be considered:

- Starting from the known and moving to the new
- Increasing the audience's understanding of the OT prophets and their messages
- Creating interest in hearing more about known biblical characters
- Raising trust and confidence in reading/hearing/seeing and accepting new religious materials and ideas
- Providing background information for understanding the NT message, e. g. prophecies related to the future Messiah, OT passages frequently quoted or alluded to in the NT, issues which cause misunderstanding, e. g. the role of sacrifice, the nature of sin

For New Testament selections the following issues should be considered:

- Filling in gaps in the understanding that Muslims have about Jesus
- Showing how Jesus fulfils OT prophecy
- Showing how Jesus acts in ways that challenge an understanding of him as a mere human (miracles, forgiveness of sins, power over nature, etc.)
- Showing how Jesus teaches God's ways with authority
- Showing that Jesus has divine authority and so demands obedience as Lord

The specific purpose and the intended audience for each product are the primary consideration for selecting themes to include at various stages, and for choosing Scripture passages to translate or base the text on. The specific purpose and audience will also determine how broad a selection the product will include, and how much material will be selected that confirms, develops or directly contradicts existing beliefs of the primary audience.

Principles and Procedures for Selection of Key Term Renderings

Principles for the selection of appropriate renderings of Divine Familial terms

The following principles need to be considered in deciding which rendering is most appropriate in the various contexts where they occur.

- Choose a rendering that does not obscure the uniqueness of the Divine Father and Son relationship **(Principle of Accuracy)**.
- Choose a rendering that uses the common terms for "father" and "son" **(Principle of Naturalness)**.
- Choose a rendering that avoids common misunderstandings and/or add information in the paratext in order to address the problem **(Principle of Clarity)**.
- Choose a rendering that does justice to a wide range of possible interpretations **(Principle of Non-restriction)**.
- Choose a rendering that is appropriate in a wide range of contexts **(Principle of Concordance / Transparency of intertextual links)**.

The use of modifiers:

- In some cases modifiers like "holy," "spiritual," etc. can help to correct misunderstandings.
- Caveat #1: Modifiers tend to limit the range of meaning
- Caveat #2: Modifiers can introduce misunderstanding ("Spiritual Son" could be interpreted in a way that refers both to Jesus and the believers)
- Caveat #3: Some terms cannot be "redeemed" by adding a modifier. For example, try to add "holy" or "godly" to the term "son of a bitch" (*excuse the expression*).

Procedure for the selection of appropriate renderings of Biblical Key Terms (including Divine Familial Terms)

Following are the essential steps, according to generally accepted translation principles, for selection of appropriate terms in each cultural and linguistic context to communicate key biblical concepts. For communication

of divine familial terms some additional steps will be required, according to the WEA Global Review Panel for translation of Divine Familial Terms. Both the general and specific steps for selection of terms are included below.

1. Exegetical Selection of most directly equivalent term

1. Do the exegesis to determine the range of meanings of the Divine Familial Term which is in focus, while looking at a variety of contexts in which it is used. (Refer to the *Meanings of Son of God and Father* section *above, pp. 4ff.*)
2. Make a list of receptor language words used to express these concepts and rank them according to their suitability[15] to express the meaning(s) of these terms.
3. Choose the most suitable term for rendering these concepts.
4. Based upon genre, two different processes will now be followed:
   a) If the genre is a **Scripture product (**see pp. 19f. for a definition of Scripture and Scripture-based products), make sure that the chosen rendering communicates "the most directly equivalent familial words within the given linguistic and cultural context" (WEA Report, pp. 6, 32) of the primary audience. The Report further defines "Son" (and, for "father" the reciprocal is assumed) by the term "Son by nature." The term which most closely covers the four components of Son by Nature, "*that the son is derived from his father, has a shared identity with his father, is in intimate relationship with his father and has a unique status in relation to his father* (WEA Report, p. 32)," is the most directly equivalent familial term (MDEFT). However, this will need to be tested to determine whether it is usable without some modification.
   b) If the product is a **Scripture-based product**, test the understanding of the term among a variety of people in the primary audience. (See pp. 33ff. for details of recommended testing procedure.) If the term is successful, (1) **document the decision process** and all relevant information; (2) ask representatives of the community to **review the terms** in context; and (3) **discuss** with a translation consultant how the choice of terms, or the use of paratext, provides a basis for understanding the terms to be eventually used in a Scripture product, or if none is envisioned, to the terms in Scripture in the language(s) of wider communication.

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[15] "Most suitable" refers to the term(s) that communicate the broadest range of meaning components and that are most natural to the primary audience.

2. Testing and selection of the most directly equivalent term with the primary audience

1. Test the understanding of the term among a variety of people in the primary audience (vary according to age, gender, religious background). See pp. 33ff. for details of recommended testing procedure. Such testing considerations will include the following:
    a) Which desired components of meaning are present?
    b) Which components of wrong meaning to be avoided are present?
    c) If there is a problem of wrong meaning, determine whether the issue is related to wrong understanding or to a theological problem with these concepts or both. Record specifically how the term is misunderstood.
    d) Does the term allow the clear expression of the similarities and distinctions of Jesus (as "son by nature") and believers as sons of God (by adoption) and Israel as son of God? And similarly, for "father," does the term allow for the distinctions between God as father and other fathers?
2. If testing reveals that the term succeeds in communicating the widest possible range of meanings of "son (and father) by nature" without serious miscommunication, then **document the decision process** and ask representatives of the community to **review** the terms in context. If, on the other hand, the term fails to express any of the four components of meaning adequately, e. g., in languages where the term is not specific to a male child, in cultures where the natural fathers do not love or care for their children and are not expected to nurture them, or where the word for "son by nature" connotes nothing but "one who has received half of his genes from his 'father,'" then explore means to incorporate this sense:
    a) First, consider adding modifiers like adjectives, prepositional phrases or relative clauses which add that component of meaning.
    b) If this does not work, explore terms from among the list of possible renderings (steps 1.1 and 1.2 above) that would avoid the misunderstanding, starting from renderings that stay closest to the "most directly equivalent familial term" and considering other options that remain within the parameters of the SIL guidelines.

Possible modifications:

- o Phrases such as "Son from God," "Son who comes from God," "Son who derives from God," "divine Son," etc. For father such possibilities might include "heavenly father," "loving father," etc.
- o To clarify the distinction between Jesus as Son of God and believers as sons of God, consider modifiers such as: "unique son," "special son," "royal son," etc.
- o Adjective for "male" – "*male* child" (but consider other problems like bringing gender into focus, and prompting the question: So who is the female child of God?)
- o Adjective for intimacy – "*beloved* son"
- o Depending on the kinship system, you may need a phrase which excludes meanings like "nephew" or "uncle" and narrows the meaning to "son" and "father."

c) If there is still a misunderstanding, add paratextual information that addresses the issue. Such paratextual information can help to build a solid understanding of the meaning and intention of these terms and to correct wrong assumptions. See pp. 29ff. for help on adding paratextual information.

Note that if qualifying adjectives are used to clarify the terms "father" or "son," they should be used as consistently as possible. The project brief should include a statement about *why* the qualifying adjectives are necessary and how they provide better understanding. In the process of selecting qualifying adjectives, it is important to consider how the resulting combination of renderings for father and son together describe the unique relationship of father and son and their shared essence. Subsequently, consultant reports should provide confirmation of appropriate usage of qualifying adjectives in the translation.

3. If, after working through the process above to produce the best possible modified term based on "father" or "son by nature," misunderstanding continues, have your translation consultant **review** the above process. If the consultant confirms that the modified term creates misunderstanding, the next step is to consider familial terms other than "son by nature." Notify your supervisor that a familial term other than "son by nature" is being considered and request the assistance of a Divine Familial Terms Project Assessment

Group for that process[16]. **Consider**, along with your consultant, a wider set of possible options, such as the following:

a) Look for other terms for "father" and "son/Son" which need not be "by nature"-based, but are based on other familial terms. For "son of God" consider options like "royal son" or "God's one and only".

An expression like "God's one and only" can only be considered, in certain exceptional cases, as a familial term if it is used and understood in the receptor language to refer consistently and unambiguously to "God's one and only Son" and to nothing else (like "God's one and only prophet").

Translators could also consider compound terms where some components come from each of the senses of "son by nature." For example, by creating phrases that over time would link a sonship term with nurturing and loving relationship, e. g., "God's dear royal son" for Jesus or "God's dear ones" for believers.

b) Then work through the testing procedure as outlined below under the Testing section (*pp. 33ff.*) for this new set of possible terms to produce the best possible candidates for the term.

4. If the key term selection process has resulted in the choice of a term or set of terms acceptable to your primary audience (again, see Testing section below), then document the decision process and all relevant information, list the acceptable options in priority order for consultation with the Divine Familial Terms Project Assessment Group.

5. If choice of a term that demonstrates both comprehension and compliance has not been possible, then choose between the following two final options:

Option A: Produce a different genre – a Scripture-based product instead of a Scripture product

The next steps are:

a) Modify the Project Brief in consultation with the translation consultant and all the partners, and agree on an appropriate

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[16] See the document Divine Familial Terms Project Assessment Groups for the steps in initiating a DFTPAG process.

Scripture-based product. (See pp. 19ff. on selection of appropriate genre.)

b) Define what the characteristics of that product will be and test that the primary audience validates the genre (see more details on testing on pp. 33ff). Document this process and keep documentation on file.

c) Choose an appropriate term, likely to be that which was chosen under step 1.4.b. above.

Option B: Acknowledge that the project is not compliant with the SIL Standards.

SIL and Wycliffe organizations who are key stakeholders will:

a) withdraw from involvement by procedures agreed upon with the other stakeholders;

b) not provide funding for translation projects that are not in compliance with SIL standards.

This is in accordance with the principles defined in the document *"Processes for Accuracy and Accountability in Bible Translation"* (p. 5). SIL will aim to stay involved for as long as possible working with the project team towards compliance and only take these actions at the point when no options for compliance remain.

Paratextual Materials

The SIL Standards for Translation of Divine Familial Terms, May 2013,[17] recognizes "There is significant potential for misunderstanding of the words for "father" and "son" when applied to God, and in languages shaped by Islamic cultures, the potential is especially acute." The standards also state "Translators are encouraged to use paratextual material to clarify and avoid misunderstanding".

Understanding the biblical context is important for understanding the message of Scripture. Paratextual materials, in the form of introductions, footnotes, or glossary entries can help people understand this context and follow inter-textual development of these key concepts. In situations where the intended audience is not accustomed to using paratextual ma-

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[17] See: http://www.sil.org/translation/sil-standards-translation-divine-familial-terms.

terial, programs to teach people how to use the paratextual materials in a Scripture product should be considered.

The paratextual materials should be succinct and pertinent. They should help the readers or hearers to understand the intended message of the product without distracting from the message. Since people from different languages and cultures may need different information in order to understand the message, the content of paratextual materials needs to be tailored to the needs of the intended audience.

The text of a Scripture product or of a Scripture-based product should be checked and tested together with all accompanying paratextual materials.

Use of paratextual material should be considered for both Scripture and Scripture-based products.

For non-print media different types of paratextual material will be required than for print, such as the following:

- In **audio** and **video** Scripture-based products, paratext can be added through introductions, conclusions, dramatic cut-outs with dialogue to handle questions, etc.
- In **video** products significant paratext is, by the very nature of the medium, provided by the video images. The appropriateness of the message conveyed through these images needs to be carefully evaluated.
- In **online** Scripture and Scripture-based products there can be hyperlinks to paratextual materials.

Typical kinds of paratextual material in Scripture products are:

1. Book introductions
2. Section introductions
3. Section headings
4. Cross-references
5. Footnotes
6. Glossary entries

Examples of paratextual material, along with reference information, are provided in Appendix B. These examples are not meant to prescriptive or exhaustive. Rather they are sample possibilities: any project team should feel free to edit them, condense them, expand them, select subject matter, or do further research in order to tailor the paratextual material to fit their unique needs.

Comprehension Testing of Divine Familial Terms

1. Rationale for Testing and Documentation of DFTs

Wherever SIL works, testing a translation is part of SIL's best practices. Translation teams

> ... test the translation as extensively as possible in the receptor community to ensure that it communicates accurately, clearly and naturally, keeping in mind the sensitivities and experience of the receptor audience (FOBAI Statement on "Basic Principles and Procedures for Bible Translation" #11).
>
> In addition, documenting the results of testing of DFTs provides a means to monitor compliance with the Panel's Recommendations (WEA Panel Recommendation 9b).

2. Documentation of Testing for DFT Compliance

Testing will be done with a range of representatives of the intended audience, paying particular attention to avoiding skewing of results due to foreign influence.

All terms which are considered as possible options for translating DFTs should be tested and documented. This includes the terms which may be used in Scripture-based products as well as those which may be used in Scripture products. Keeping a full record of all DFTs tested will provide essential data for inclusion in paratextual materials in order to explain the relationship between the terms used to translate DFTs in Scripture products, and the terms used in Scripture-based products, even where those terms are different.

The documentation will record results of testing concerning the following issues related to each DFT: its **referent**, **meaning**, **emotional impact**, and **domains of use**.

Documentation regarding the meaning of "Son of God" will explicitly include testing of all four aspects of son by nature: **derived from his father**, has a **shared identity with his father**, is in **intimate relationship with his father** and has a **unique status in relation to his father**.

This testing will include both context-free testing of DFTs and also context-based testing of DFTs in the context of specific key passages of Scripture, together with any related paratextual material, to evaluate how well they can carry the richness of meaning of the source text DFTs.

There is a standard Questionnaire for testing and recording results of testing in a structured way in order to avoid skewing of data and to facilitate evaluation of the testing results. A separate Questionnaire will be completed for each term tested and each person or group tested.

See the document "*DFT testing of terms – detail.doc*" for lists of scripture passages, questionnaires and forms to record the data for testing of the terms Father, Son of God, sons of God

The results will be analyzed and compiled into separate documents for each DFT, and each option tested. Different DFT options can be analyzed in separate charts within the same file, or by duplicating files and adding the DFT option analyzed to the file name, e. g. "DFT testing – Analysis – Son of God – God's spiritual son".

The document "*DFT testing of terms – summary.doc*" shows how to combine the detailed result into a summary report which will be made available for SIL administrators, together with the Project Brief.

Principles and Practice for testing DFTs

Translation Teams and Translation Consultants are required to follow specific principles and procedures for testing DFTs and take advantage of suggestions as to possible strategies for testing even in challenging environments. These are found in "Principles and Practice for Testing DFTs" (Appendix D below).

Project Documentation

Project Documentation – Forms for Testing, Analysis and Documentation

PROJECT:
Project Brief
- in English for SIL administration and Translation Consultants
- in LWC for project partners as necessary

GENRE:

Mock-ups of each product
- in mother tongue
- with English Notes for Translation Consultants and SIL administration
- it's recommended that this be attached to Project Brief

Genre Perception Testing – Questionnaire
(see file: *DFT Genre Perception Testing – Questionnaire .docx*)
- – in mother tongue (Parts may be in LWC, but questions and answers should be in MT)
- – records raw results of testing mock-ups to assess genre
- – kept by Project Partners for ongoing review

Genre Perception Testing – Summary
(see file: *DFT Genre Perception Testing – Summary.docx*)
- – in English for SIL administration and Translation Consultants
- – charts characteristics of different local genre types
- – summarizes results of testing mock-ups of each product
- – compiled from "Genre testing – Questionnaire"
- – attached to Project Brief

Genre Features Testing
(see file: *DFT Genre Form for Features of Story Products.docx.* Also in Appendix H)

Genre Functions Testing
(see file: *DFT Genre Form for Functions of Story Products.docx.* Also in Appendix H)

Genre Summary Report
(see file: *DFT Genre Final Summary Form.docx.* Also in Appendix H)

TERMS:
DFTs: (see file *DFT testing terms – detail.docx*)

DFT testing – Questionnaire (separate questionnaire completed for each DFT option tested)
- – in mother tongue (Parts may be in LWC, but questions and answers should be in MT)
- – records raw results of context-free and context-based DFT testing
- – kept by Project Partners for ongoing review

DFT testing – Analysis – Father / Son of God / sons of God
- – in English for SIL administration and Translation Consultants
- – charts results of DFT testing for analysis
- – compiled from "DFT Testing – Questionnaires"
- – it's recommended that this be attached to Project Brief

DFT testing – Summary Report (see file *DFT testing terms – summary.docx*)

- – in English for SIL administration and Translation Consultants
- – summarizes analysed results of DFT testing
- – compiled from "DFT Testing – Analysis – Father / Son of God / sons of God"
- – attached to Project Brief

APPENDICES

Appendix A – Rationale for the use of specific genres

Where **the New Testament already exists** in a given language, or in a language of wider communication, then the project needs may be for **Scripture-based materials** to give OT background for understanding the existing Scriptures (e. g. stories of the prophets), or prepare the non-believing audience to be able to understand the existing Scriptures more accurately (e. g. life story of Jesus – based on the Gospels, commentary on Matthew's gospel), or help disciples to understand the nature and challenges of faithful discipleship (e. g. Life story of the apostles – based on Acts).

Where there is **no Scripture** in the mother tongue or in a language of wider communication that is comprehensible or acceptable to the audience, then typically **Scripture products** will also be part of the project strategy, normally after the preparatory Scripture-based products have been made available. In certain circumstances, however, for example where there are Christians with no access to appropriate Scripture, then Scripture products may be produced before Scripture-based products.

There are three key principles to keep in mind for choosing when to use Scripture products and when to use Scripture-based products, and choosing the specific genre:

- In teaching: Start with the known and move to the unknown
- In storytelling: Generally, start at the beginning and move to the end, in an order that fits the culture. Exceptions may be flashbacks, etc.
- In presenting new ideas: First confirm the truth that people already believe. Then provide new truths that are easy to accept, and only then, when trust has been built, present those truths that directly contradict what they already believe.

How broad a selection any product will include, and how much material will be selected that directly contradicts the beliefs of the primary audience, depends on the specific purpose of the product, e. g.

- products which raise people's understanding of and interest in Jesus so they are prepared for the full gospel message in Scripture

- products which provide enough of the gospel to increase trust in Jesus and increase and challenge individuals to make a faith commitment
- products which teach a comprehensive overview of the gospel message in an easily accessible form and style to help them grow as Christians.

For each individual product, whether Scripture or Scripture-based, the choice of which medium or media to use should be made in the light of factors such as literacy levels, the technology available to members of the intended audience, and the likely contexts and opportunities for use of the product.

Scripture-based products:

Lives of the prophets

Muslim communities have already heard of many OT prophets, but know little about them. Following the principle of starting with the known and proceeding to the unknown, it is normally good to produce a series of "stories of the prophets" as an initial Scripture-based product.
    Benefits:

- increases the audience's understanding of the OT prophets and their messages
- gives background information for understanding the NT message
- creates interest in hearing more about known biblical characters
- raises trust and confidence in reading/hearing/seeing and accepting new religious materials and ideas.

The selection of which prophets to include and what Scripture passages to base the text on should be made according to the specific aims of the product. These aims may include:

- prophecies related to the future Messiah
- OT passages frequently quoted or alluded to in the NT
- issues which cause misunderstanding, such as the role of sacrifice, the nature of sin, etc.
- Whichever prophets are chosen for inclusion in this book, or series of books, and whatever material is chosen about each prophet, should normally be presented in chronological order.

- The product "lives of the prophets" is typically widely acceptable to Muslim communities, and can be used openly for preparatory faith sharing. It can also be used for teaching many key biblical concepts and for general use in fellowships of Christians, in families and for personal use.

Life story of Jesus

Muslim communities have already heard much about Jesus, but know little about his teachings and his miracles. They know he is called the Messiah, but know little about what that entails.

This product is often produced after "the lives of the prophets" focusing on Jesus as not merely a prophet, but the promised Messiah, appointed by God to rule over all humankind.

Benefits:

- Can fill in many of the gaps in understanding that the Muslim community has about Jesus
- Can show how Jesus fulfils OT prophecy
- Can show how Jesus acts in ways that challenge an understanding of Him as a mere human (miracles, forgiveness of sins, power over nature)
- Can show how Jesus teaches God's ways with authority
- Can show that Jesus has divine authority as the Messiah and so demands obedience as Lord.

This product can be used either to raise people's understanding of and interest in Jesus so they are prepared for the full gospel message in Scripture, to provide enough of the gospel to increase trust in Jesus and challenge individuals to make a faith commitment, and/or to teach a comprehensive overview of the gospel message in an easily accessible form and style. This product is an essential preparation for understanding the full Gospel presented as Scripture.

Life stories of the apostles

This is a Scripture-based product based on the book of Acts. It may also be included in one volume following "the life of Jesus" (typically based on Luke), in order to present an overview of Jesus' birth, life, death and resurrection, and also show the development of the early church through those who committed themselves to serve God faithfully as followers of Jesus.

Benefits:

- Assures new Christians that the Holy Spirit is in them to strengthen and guide
- Shows new Christians that God is faithful: in protecting His servants from danger, in rescuing them from prison, and in giving them courage to keep faith in Him even if it means martyrdom
- Shows how persecution Christians special opportunities to witness
- Shows how Christians live as a family, sharing possessions, meeting needs
- Shows how Christians share the good news of Jesus with others within their own communities and beyond
- Shows how followers of Jesus are united in obedience to Jesus, regardless of cultural differences.

The "life stories of the apostles" can be used for training with new Christians to build up an understanding of how to face possible persecution with God's help and in the context of a caring "family" made up of those who follow Jesus as Lord.

Commentary on the Gospel

This is a genre in which the core element is a Scripture-based text presenting the whole content of a biblical book (e. g. Matthew) or set of books (e. g. all four Gospel accounts, or Luke and Acts).

This allows the full message of the Gospel to be presented, but without necessarily keeping to the original ordering of materials, or staying close to the original structure of the message, and can include contextual information directly into the text. As a Scripture-based genre, it has the freedom either to translate DFTs in a way that is compliant to SIL Standards 1-3, or to refer to God and Jesus using other contextually appropriate terms. Thus, in places where the use of compliant DFTs may cause misunderstanding and offense for those who have not yet put trust in Jesus, so that Scripture products cannot be distributed and used openly, this genre still has the potential of being publicly distributed and used.

This genre may also be very appropriate to discuss misunderstandings related to "Father" and "Son of God" and to explain what the Biblical understanding of the term is.

Scripture products:

Scripture products can include a single book, e. g. Matthew's Gospel or the Epistle of James, or a set of books such as Luke-Acts, all four Gospel accounts together, the whole New Testament, or the whole Bible.

Benefits:

- Each product presents a full message, whether a book, or a Gospel, or the whole Bible
- Scripture products, as authoritative texts, are best suited for teaching and building faith within fellowships of those who follow Jesus.

Progression:

When planning which products to produce and the sequence in which to produce them, it is helpful to think of progressive stages of teaching. Such a progression takes into account the three key principles mentioned above: moving from known to unknown as regards knowledge, from start to finish as regards chronological events, and from what is already accepted to what is new and challenging as regards beliefs.

For example one possible strategy to introduce Jesus in progressive stages is as follows:

a) Include Jesus as the final prophet in the "Stories of the prophets" book, or series of books. In the "story of the prophet Jesus", concentrate on Jesus' prophetic ministry, i. e. his teaching, and the miracles that are evidence of his God-given authority. This would confirm known information and give new uncontroversial information.

b) In a "life story of Jesus," concentrate on providing more information and more challenge, for example focusing on the role of Jesus as Messiah. This will confirm known information and give new information, mostly uncontroversial, but clearly elevating the status and authority of Jesus.

c) In a "Commentary" of one of the four Gospel accounts, present the gospel message in Scripture-based genre.

d) In a Scripture product, present the full gospel message, e. g. Matthew's Gospel, which can be used as the authoritative Word of God in fellowships of Christians.

Appendix B – Examples of Paratextual Material Relating to DFTs

Remember that these examples are not meant to be prescriptive or exhaustive. Rather, they are sample possibilities; a project team should feel free to edit them and select subject matter in ways appropriate to their unique needs.

In the examples given below, we have attempted to give insight to the meaning of these expressions. In some contexts, however, it may be equally important to explain what the expressions DO NOT mean. So for example, at the beginning of a glossary entry, or even in a footnote, about "Father" in reference to God, it may be necessary to say something like, "The term "Father," when it applies to God, is never used in the Old or New Testaments to mean he is like a physical man who begets children with a woman. God forbid such a thought!" Or for "Son" in reference to Jesus, it may be important to say something like: "In the New Testament, Jesus is sometimes called 'the Son of God.' No one should ever understand this term to imply God had a physical relationship with a woman to beget a son. (God forbid such a thought!)." Translation teams should test their paratextual information like they test their translation, and seek discernment about when they need not only to explain the meaning, but also explain what the expression does not mean.

What follows are some examples of possible paratextual information. They are organized according to various types of possible paratextual information, starting from book introductions, section or chapter introductions, sections headings, footnotes, and glossary entries.

Book Introductions

Many translations use book introductions to help orient readers to the historical and literary context of the book and to highlight important themes. In some books it might be helpful to mention how terms like "father" and "son" are used. For example an introduction to 2 Samuel might include the following:

> A prominent feature of 2 Samuel is the promise by God to build David a dynasty (a figurative "house") instead of David building him a temple (a literal "house"). In doing so, God promises David that he will be a "father" to David's enthroned descendent and that his descendent will be a "son" to God.

This promise becomes the basis for much messianic imagery (e. g., Psalm 2:7 and Psalm 89, especially verses 20–37, and 26, 27 in particular).

An introduction to the gospel of John might want to mention John's use of father and son imagery. For example:

> John weaves the titles, "Son", "Son of Man", "Son of God", and "Father" together to provide insight into who Jesus is. The "Son" titles have messianic overtones (e. g., John 1:49–51 where Nathanael's identification of Jesus as "Son of God" is parallel with "King of Israel". Jesus then both confirms his Messianic identity and hints at his divine nature by referring to himself as "the Son of Man").[18] John's use of the titles "Father" and "Son" shows a unique relationship of the Son toward the Father, such that "the nature of Jesus' deity is profoundly and repeatedly tied to the exposition of his sonship ..."[19]

Section Introductions

Some translations use section introductions to help readers better understand the context of the passage that will follow. Psalm 2 is a clear section unit and it provides a good example of where a chapter introduction might be helpful. The psalm celebrates the crowning of a new king in Jerusalem and draws on imagery from 2 Samuel 7:14 where God declares that he will be a father to David's descendant and David's descendent will be his son. Later this becomes the background of much messianic imagery.

An example of a chapter introduction for Psalm 2 might be:

> The new king is crowned and claims the promise that the LORD made to David regarding his descendent who would sit on his throne: "I will be his father, and he shall be my son" (2 Samuel 7:14). On the day of enthronement, the LORD 'begets' (or 'becomes the father of') the new king. Psalm 2:7 is widely quoted in the New Testament to support the claims that Jesus is the Messiah and that he has a unique relationship to God (e. g., Acts 13:33 and Hebrews 1:5) For more information see the glossary entries "Father" and "Son."

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[18] The messianic aspects of these titles are more fully explained in the sample glossary entries. See: Son of Man, the Son, and Son of God.

[19] D. A. Carson, *The Gospel According to John* (The Pillar New Testament Commentary; Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W. B. Eerdmans, 1991), 663.

Section Headings

Section headings are shorter and more common than section introductions. Nevertheless, they can be a useful source of paratextual information. Again, Psalm 2 would be good example. Many readers will not immediately understand the psalm as a celebration of the king's enthronement. But the enthronement narrative could be hinted at by a section heading such as:

The enthroned king claims God's promise

Cross References

Cross-references can be helpful where it is clear that Scripture is quoting Scripture. For example, Hebrews 1:5 is much more understandable if the reader can readily discern the source and thereby consider the Old Testament context of the quotations.

> For to which of the angels did God ever say, "You are my Son; today I have begotten you"?[a] Or again, "I will be his Father, and he will be my Son"?[b]
>
> [a] Psalm 2:7
> [b] 2 Samuel 7:14

Footnotes

Footnotes can include cross-references as well as providing helpful paratextual information. Some examples are:

- Acts 13:33 You are my Son; today I have become your Father.[a]

[a] See Psalm 2:7, where the king is crowned using imagery from 2 Samuel 7:14 in which God promises David that his descendent who sits on his throne will be a son to him and he will be his father.

- Matthew 5:9 Blessed are the peacemakers, for they will be called sons of God.[b]

[b] In the Bible, the expression "son of X" is often used to describe someone who acts in a way that demonstrates the characteristics of X. In this case, peacemakers demonstrate a characteristic of God himself.

- Romans 1:4 [Jesus Christ ... who was ...] declared [or appointed] Son of God in power according to the Spirit of holiness by his resurrection from the dead ...[c]

[c] In the Old Testament, the King of Israel, whom God appointed to rule on his behalf, was thought of as a "Son of God." In this verse, at Jesus's resurrection, his "appointment" (sometimes called a "begetting"[20]) refers to his official appointment or ascension to the throne, where he will reign as eternal king over his people at the Father's right hand.[21]

- James 1:17 ... every perfect gift is from above, coming down from the Father of lights[d] ...

[d] God can be called the Father of lights in the sense that he created all of the lights in heaven.

Glossary Entries or Study Notes

A glossary is like a dictionary of important terms usually found at the end of the Bible. The entries can be in a variety of forms. Many Bibles limit glossary entries to two or three sentences. Others may have longer, more explanatory entries. The examples that follow are long but are written with the idea that the first paragraph would be sufficient for a shorter glossary entry.

We provide examples of two styles of glossary entry here. One style could be described as demonstration; the other as explanation. A demon-

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[20]   See, e. g., 2 Sam 7:14; Psalm 2:7.
[21]   Referring to the Son being "appointed" by the Father (understanding **oJri?zw** as it is consistently used throughout the NT) by virtue of his resurrection from the dead, Moo has this to say: "This notion appears at first sight to be theologically troublesome (is the eternal sonship of Christ being denied?), but several considerations remove any difficulty. The idea that the resurrection caused Jesus to be, in some sense, appointed Son has parallels elsewhere in the NT ... In speaking this way, Paul and the other NT authors do not mean to suggest that Jesus becomes the Son only at the time of his resurrection. In this passage, we must remember that the Son is the subject of the entire statement in vv. 3–4: It is the *Son* who is "appointed" Son. The tautologous nature of this statement reveals that being appointed Son has to do not with a change in essence—as if a person or human messiah becomes Son of God for the first time—but with a change in status or function." Moo, Douglas J. 1996. *The Epistle to the Romans.* Grand Rapids, Mich: W. B. Eerdmans Pub. Co. So also in TDNT (Vol. VIII, p. 367), "the title "Son of God" primarily denotes a function of Jesus, for v. 4 simply states that at Easter Jesus took up His office as Messianic King over the community."

strative glossary will provide a demonstration of how the term is used throughout Scripture. An explanatory glossary will do the same in a more abbreviated fashion, but will also include an explanation of what we know about the use and context of these terms from sources beyond the Bible, as well as from careful analysis of the biblical material. A translation team will need to decide what style of glossary entry they need for their audience.

Some Bibles however may want longer, more explanatory entries, or they may want to use the contents in these entries as notes for a Study Bible. In addition they can serve as a resource for footnotes, and book introductions.

Samples of Demonstrative Glossary entries

Father

God as father of his people

The Scriptures contain similes likening God to ideal human fathers. God establishes a covenant with his people. In the context of those covenant promises he provides protection, care, compassion, and mercy, but also demands respect and obedience, and provides discipline, as a father does for his children.

Deuteronomy 1:31: and in the wilderness. There you saw how the Lord your God **carried** you, **as a father** carries his son, all the way you went until you reached this place.'

Psalm 103:13: As a father has **compassion** on his children, so the Lord has compassion on those who fear him;

Malachi 3:17: 'On the day when I act,' says the Lord Almighty, 'they will be my treasured possession. I will spare them, just **as a father** has compassion and **spares** his son who serves him.

Malachi 1:6a: 'A son honours his father, and a slave his master. If I am a **father**, where is the **honour** due to me? If I am a master, where is the respect due to me?' says the Lord Almighty.

Proverbs 3:11–12: My son, do not despise the Lord's discipline, and do not resent his rebuke, because the Lord **disciplines** those he loves, **as a father** the son he delights in.

These similes give evidence for the meaning of Father when used of God.

The Jews therefore were happy to refer to God as their Father, the one who cared for them and whom they should obey:

> **John 8:41:** You are doing the works of your own father.' 'We are not illegitimate children,' they protested. 'The only Father we have is God himself.'

Jesus' teaching about God as heavenly Father

Jesus compares and contrasts God as heavenly Father with earthly fathers. He teaches that God – as heavenly Father – **loves** those he has created unconditionally, and wants to give good things to those who ask him, much more than any sinful human father wants to give good things to his children:

> **Matthew 5:44–45:** But I tell you, love your enemies and pray for those who persecute you, that you may be children of your **Father in heaven**. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

> **Matthew 7:11:** If you [fathers], then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

Jesus also teaches that God – as heavenly father – is **high and lifted up** and should be **honoured and obeyed**, much more than any human father. In the prayer that Jesus taught as a model to his disciples, we see both these aspects of God's fatherhood, first that God as "our Father" is exalted and to be obeyed.

> **Matthew 6:9–10:** This, then, is how you should pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven.

Then that God cares, forgives, guides and protects:

> **Matthew 6:11–13:** Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

God as father of the king of Israel

The Scriptures also refer to God as like a Father in his relationship to David and his descendants as Kings of Israel, whom God appointed to rule on earth His behalf.

> **Psalm 2:7:** I will proclaim the LORD's decree: He said to me, 'You are my son; today I have become your father.' [literally: **I have begotten you**]

> **2 Samuel 7:14a:** I will be his father, and he shall be my son.

Because of God's special relationship with them, the Davidic kings were called God's Son and God's Anointed one (Hebrew: Messiah). So when Jesus referred to God as "my Father" (rather than "our Father"), he was claiming to be unique, the promised Messiah, God's Anointed ruler:

> **John 5:16–17:** So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defence Jesus said to them, 'My Father is always at his work to this very day, and I too am working.'

Most of the Jewish leaders rejected Jesus as Messiah, and so rejected his claim to have God as "his Father", calling it blasphemous for Jesus to claim such a special relationship with God:

> **John 5:16–18:** ... For this reason they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Jesus also referred to God as simply "the Father" and to himself as "the Son" when emphasizing this special relationship between God and himself as God's Messiah or anointed ruler:

> **John 5:18–27:** [19] Jesus gave them this answer: 'Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father [Greek: the Father] doing, because whatever the Father does the Son also does. [20] For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. [21] For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. [22] Moreover, the Father judges no one, but has entrusted all judgment to the Son, [23] that all may honour the Son just as they honour the Father. Whoever does not honour the Son does not honour the Father, who sent him. [24] 'Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has

crossed over from death to life. ²⁵ Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. ²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself. ²⁷ And he has given him authority to judge because he is the Son of Man.

Jesus' followers understood the special relationship between God and Jesus, and understood that the promises God made to the Davidic kings (Ps 2:7, 2 Sam 7:14; 1 Chr 17:13) that he would be their "Father" applied specially to Jesus as Messiah, who was the rightful heir to the throne of David and who perfectly fulfilled the role of God's chosen ruler on earth.

> **Hebrews 1:5:** For to which of the angels did God ever say, 'You are my Son; today I have become your Father [literally: I have begotten you]'? Or again, 'I will be his Father, and he will be my Son'?

Son of God

Divinely appointed King of Israel

In the Old Testament the King of Israel, whom God appointed to rule on his behalf, was thought of as a "Son of God".

Psalm 2, a Psalm of enthronement for King David and/or his successors, calls the king "the Lord's Anointed" (2:2) as well as the Son of God:

> **Psalm 2:7**: I will proclaim the Lord's decree: He said to me, 'You are **my son**; today I have become your father.'

The prophet Nathan also states that one of David's descendants will be regarded as a Son of God:

> **1 Chronicles 17:11–14**: ¹¹ when your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. ¹² He is the one who will build a house for me, and I will establish his throne for ever. ¹³ I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. ¹⁴ I will set him over my house and my kingdom for ever; his throne will be established for ever.

See also 2 Samuel 7:11–16 for a parallel passage to 1 Chronicles 17:11–14.

The Promised Messiah

Based on such passages, the title "the Son of God" was used by the Jews as a title for the Messiah, (the Christ, the Anointed One), whom God had promised to send as His appointed ruler, to rule for ever on the throne of his ancestor David. It later became used by New Testament writers to confirm the divine nature of Jesus' messiahship (see Heb 1:2.3).

This use of "the Son of God" meaning "the Messiah" can be seen in the message of the angel Gabriel to Mary.

> **Luke 1:30–33**: [30] But the angel said to her, 'Do not be afraid, Mary, you have found favour with God. [31] You will conceive and give birth to a son, and you are to call him Jesus. [32] He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, [33] and he will reign over Jacob's descendants for ever; his kingdom will never end.'

This is also the meaning **Peter** gives to the phrase "the Son of God" in his confession of faith, as can be seen from the different gospel writers' accounts of the same event.

> **Matthew 16:16:** Simon Peter answered, 'You are the Messiah, the Son of the living God.'

> **Mark 8:29:** 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'You are the Messiah.'

> **Luke 9:20:** 'But what about you?' he asked. 'Who do you say I am?' Peter answered, 'God's Messiah.'

This is also the meaning of the High Priest when he is questioning Jesus as to who he is:

> **Matthew 26:63:** But Jesus remained silent. The high priest said to him, 'I charge you under oath by the living God: Tell us if you are the **Messiah**, **the Son of God**.'

Many references where the messianic meaning is present also contain components of meaning related to divine sonship which are dealt with in the following sections.

Unique birth and divine origin

The angel Gabriel goes on to give Mary new information about "the Son of God", which is not found in the Old Testament, that he has a unique birth and divine origin, which is appropriate for the one to be called "the Son of God":

> **Luke 1:34–35**: 'How will this be,' Mary asked the angel, 'since I am a virgin?' The angel answered, 'The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

Uniquely chosen by God and sent from God

Jesus himself defines the meaning of the term "the Son of God" as he himself uses it:

> **John 10:34–36**: [34] Jesus answered them, 'Is it not written in your Law, "I have said you are 'gods'"? [35] If he called them "gods", to whom the word of God came – and Scripture cannot be set aside – [36] what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, "I am God's Son"?

Uniquely acts on God's behalf to give life to mankind

Jesus uses the title the Son of God to refer to his **God-given authority to be a source of life**, even raising the dead:

> **John 5:25–26**: Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself.

> **John 11:4:** When he heard this, Jesus said, 'This illness **will not end in death**. No, it is for God's glory so that **God's Son** may be glorified through it.'

The radiance of God's glory and the exact representation of His being

God revealed to early believers that Jesus as "the Son of God" is the divine son, uniquely reflecting God's character and glory, participating in the creation of the world, and upholding the universe by the word of his power.

> **Hebrews 1:1–3:** In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to

us by his Son, whom he appointed heir of all things, and through whom also he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

Samples of Explanatory Glossary Information

The Father

The relationship between God and humans is often communicated in the Scriptures as like that of a father with his sons. God is considered to be like a 'Father' to Adam, the first person, created in God's image (Lk 3:38; cf. Gen 1:27–28); he is like a 'Father' to those righteous people who obey him and reflect the character and actions of God (Ps 103:13; Mt 5:48, 13:43); he is 'Father' to his covenant people whom he cares for as a Father cares for his children, expecting them to honor and obey him (Is 63:16; Jer 31:9; Mt 23:9);[22] and he is Father to the individual he has appointed as king over his people (2 Sam 7:14). Jesus encouraged his disciples to call God 'our Father' (Mt 6:9), and he indicated his unique relationship to God by calling him 'my Father'. God as Father reveals himself fully to the Son, so that the Son, in obedience, can reveal the Father to the world (John 5:17–47).

The term 'father' was used in ancient times for certain social relationships between a superior and those under him. So, for example, an emperor who conquered other kings would be called by them 'father', and he would call these subordinate kings his 'sons'. The term 'father' can have other figurative and secondary meanings, besides its direct meaning of 'male parent'. For example, it can mean 'creator' (Jam 1:17), 'originator' (Gen 4:20, 21), 'caretaker' (Job 29:16; Is 9:6), 'counselor' (Gen 45:8), 'spiritual leader' (2 Kings 6:21; Jud 17:10), 'grandfather' (Gen 28:13), 'great grandfather' (1 Kings 15:11), and 'distant male ancestor' (Acts 7:11).[23]

In the Old Testament (Mal 2:10), God is called the father of the Sons of Jacob, based on the fact that he created them as a nation and made a covenant to have a special relationship with them. They will be his dependents and the members of his household, and he will care for them and protect them as the head of the household. He will guide them, and they will

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[22] Since before the time of Jesus until this day it has been common for both Jews and Christians to refer to God as Father. Jews generally begin prayers with *'avinu melkenu'* 'our Father, our King,' while Christians follow the prayer Jesus taught, beginning 'Our Father in heaven.'

[23] Page 2191, *Zondervan TNIV Study Bible*, Grand Rapids: Zondervan, 2006.

obey him, worshiping him as the one God.[24] In the New Testament, this family covenant is extended to all who believe in the Messiah Jesus, whom God sent as their king and savior.

The same term 'father' is also used to show the special covenant relationship between God and the king that he appointed over the sons of Jacob. This relationship resembled any close relationship between a human father and his son, but particularly that between a human king and the son he chose to rule at his side, as seen in 2 Samuel 7:14. Ultimately the image of God as father of the king from the line of David became applied uniquely to the Lord Jesus, the Messiah (Psalm 89, especially verses 26 & 27; 1 Peter 3:22; see entry *The Messiah, or Christ*). He is the unique Son of God, having a relationship with God the Father in a way unlike anyone else. (See entry *Son of God.*) Because of this unique relationship, Jesus was the only one in Scripture free to refer to God as 'my father' (e. g., Mt 11:27); all others would refer to him as 'our father' (e. g., Mt 6:9).[25]

Under the New Covenant which Jesus the Messiah has established, God has given Jesus' followers—now extended to all, regardless of whether they are physical descendants of Jacob—the right to know God as 'father.' This is shown in passages such as John 1:12 and Romans 8:15–16.[26]

The Son[27]

An introduction to the glossary entries for "Son."

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[24] "While it is under this relationship of Father that the NT brings out the most tender aspects of God's character, his love, his faithfulness, his watchful care, it also brings out the responsibility of our having to show God the reverence, the trust and the loving obedience that children owe to a father." — "God" in IVP *New Bible Dictionary*, 1982. Translator's Workplace 5.

[25] "It is significant that Jesus, in his teaching of the Twelve, never used the term 'Our Father' as embracing himself and them. In the resurrection message through Mary he indicated two distinct relationships: 'My Father, and your Father' (Jn. 20:17)" — "God" in IVP *New Bible Dictionary*, 1982. Translator's Workplace 5.

[26] "It is clear that Christ's teaching on the Fatherhood of God restricts the relationship to his believing people. In no instance is he reported as assuming this relationship to exist between God and unbelievers. Not only does he not give a hint of a redeeming Fatherhood of God towards all men, but he said pointedly to the cavilling Jews: 'You are of your father the devil' (Jn. 8:44)." — "God" in IVP *New Bible Dictionary*, 1982. Translator's Workplace 5.

[27] As noted above, these entries only treat instances in which the referent is Jesus. Fuller senses in which these terms are used will need to be included in fuller glossary entries.

Terms in the New Testament referring to Jesus which contain the word "son" are many, including, e. g., "the Son of God," "the Son," "My beloved Son" (spoken by God), "the Son of the Most High," "the Son of David" and "the Son of Man." Although some of these terms overlap in meaning, for most of them the meaning is sufficiently different to require separate entries for each. In the example Glossary entries below we have kept these separate, except where the overlap is significant enough that a separate entry does not make sense.

There is an increasing revelation of Jesus' deity as the fullness of his identity is uncovered in the gospels by his words, actions and being. His deity can be seen by his identification of himself with God the Father; by his ability to do things only God can do (forgive sins; or in and of himself have control over life and nature); by his acceptance of the honors of God; by how he fulfills OT writings about God; etc. In the NT writings, the primary terms which in their immediate contexts convey a sense of his deity are 'The Son' and 'The Son of Man' (see entries below). The term 'Son of God,' on the other hand, when applied to Jesus, has two main senses in the NT: Jesus as representative Israel, living out the story—in his case perfectly—of that people (especially in Matthew's Gospel) and Jesus as the Davidic (Messianic) king,[28]

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[28]   "Owing not least to the trinitarian confessionalism that we have inherited from the fourth century, "Son of God" as a Christological confession is in many Christian minds primarily associated with the second person of the Godhead. It has become a fixed datum. This is not so much wrong as too narrowly focused—or, better put, some New Testament passages use Son of God terminology to ascribe to Jesus the attributes that were so important in third- and fourth-century Christological debates, but many New Testament passages use Son of God terminology in rather different ways. Sometimes it functions much as it did when it referred to Israel as God's Son, only now, in effect, Jesus is the ultimate Israel. Sometimes "Son of God" is associated with Jesus' status as the anointed Davidic king, the Messiah, with particular emphasis on his kingly authority. Sometimes the expression focusses on his earthly ministry; sometimes it presupposes his origins in eternity past. In short, in the New Testament "Son of God" is not a *terminus technicus*, as the Latins say—a technical term that always carries the same associations. It always presupposes some sense of deriving from God, or of acting like God, or both, but the domains of such acting are pretty diverse." Carson, D. A. 2012. *Jesus the Son of God: a christological title often overlooked, sometimes misunderstood, and currently disputed.* Wheaton: Crossway. pp. 73f.

On the particular sense of Son of God as king, the ABD entry says that "This was a royal title throughout the ANE ... In the Nathan prophecy in 2 Samuel 7, the relationship between God and the Israelite–Judean king (David's "seed") is described as a father–son relationship (v 14; cf. 1 Chr 17:13; 22:10; 28:6). In Ps 89:27–28—Eng vv 26–27, God is the "Father" of the king, his "firstborn." The king was "born" from God when he was installed, as is made clear by the declarations of Yahweh in two Psalms which were used as liturgical texts at the enthronement ceremony: "You are My Son; this day I have begotten thee" (2:7); "In holy ornament out of the womb of Dawn, I have fathered thee as Dew" (110:3; Mowinckel 1955: 235–36;

with 'The Son of God' and 'Christ' often appearing in parallel.[29] In a number of instances in the Gospels "The Son of God" may be taken to include a sense of divinity.[30] This may be the case when Jesus' disciples use the term in showing him reverence (Matt 14:33); when the angel says people will call him "son of God" (Lk 1:35) after saying he will reign over the house of Jacob; when Satan or demons address him as "Son of God" (Mt 4:3.6); and when, in John 3:18, Jesus is the "unique" Son of God in whom one must believe.

1. The Son of God

In the New Testament, Jesus is sometimes called 'the Son of God'. This is based on Old Testament passages where the king, or **Messiah**, is described as a **Son** in relationship to God as his **Father** in order to show his privileged relationship (Ps 2:7 and 2 Sam 7:14).[31] The New Testament makes frequent reference to both these passages (for example Acts 13:33 and Heb 1:5).[32] But it also redefines what it means for Jesus to be the Son of God. Jesus referred to God as **Father** and to himself as **Son,** implying a unique and intimate relationship (Mt 11:27), even equality with God (John 5:18–24). The writer of Hebrews says that the Son is "the radiance of the glory of God and the exact imprint of his nature" (Heb 1:2).

Widengren 1976: 186)." "Son of God" in Freedman, David Noel. 1992. *The Anchor Bible dictionary*. New York: Doubleday. 128.

About this promised Davidic king, the Messiah, we read further that "Ps 2:7 is very likely to provide the referential background in two other controversial texts from Qumran. The *Messianic Rule*, 1QSa, according to the most likely reading, refers to the time "when God will beget the Messiah with them," picking up the language of the Psalm. In 4Q246, the *Aramaic Apocalypse* or "Son of God" text, the figure who bears the titles "Son of God" and "Son of Most High" should be identified as the Davidic messiah, as also in Luke 1:32, 35 ... The early Christian proclamation of Jesus as son of God must be seen in this context of Jewish Messianic expectation ... the belief that Jesus was "son of God" was entailed in the first instance by the conviction that he was the messiah." Collins, Adela Yarbro, and John J. Collins. 2008. *King and Messiah as Son of God: divine, human, and angelic Messianic figures in Biblical and related literature*. Grand Rapids: William B. Eerdmans Pub. pp. 205ff.

See also, e. g., TDNT VIII: 350f., and Kennedy, Joel. 2008. *The recapitulation of Israel: use of Israel's history in Matthew 1:1–4:11*. Tübingen, Germany: Mohr Siebeck. 172ff.; 218ff.

29   Mt 16:16; 26:63; Mk 1:1; 14:61; Lk 4:41; Jn 11:27; 20:31
30   See Concordance section above.
31   See also Psalm 89:26–27.
32   See also Heb 5:5. The divine declarations ("You are my Son ...") in Mk 1:11 (parallels in Mt 3:17; Lk 3:22, see also John 1:34) and ("This is my Son ...") in Mk 9:7 (parallels in Mt 17:5, Lk 9:35) echo Ps 2:7.

Psalm 2, a Psalm of enthronement for King David and/or his successors, calls the king "the Lord's Anointed" (2:2) as well as "the Son of God." Similarly, in 2 Samuel 7:14, the LORD promises King David, concerning his son Solomon, that "I will become his father and he will become my son." The Messiah was expected to be a descendent ('son') of King David who would be sent by God to inherit the throne and restore the kingdom (see Acts 1:6). In the Gospels, the title 'Messiah' and 'The Son of God' are used in parallel over a third of the time,[33] often interchangeably, as the people of Jesus' time would have understood them.

For the people of Jesus' day, the idea of being the son of God described an "exalted status and relationship to God experienced by the messiah."[34] Because of the people's political/nationalistic understanding of the term, however, Jesus avoided using both the terms 'Son of God'[35] and 'Messiah.' Instead, Jesus frequently used the title **Son of Man**[36] to avoid communicating that the righteous reign of God would be nationalistic. When Jesus is re-

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[33] 'Messiah' is parallel to 'the Son of (the) God' in the same verse or context in Mt 16:16, 26:63; Mk 1:1, 14:61; Lk 1:32.35, 4:41 (also spoken by demons–see above); John 1:49 (parallel 'king of Israel'), 11:4–27x2, 20:31; Acts 9:20–22.

[34] John Nolland, vol. 35A, *Word Biblical Commentary: Luke 1:1–9:20* (Dallas: Word, Incorporated, 2002), 163. Nolland's judgment is supported by Bauer: "… the observations that (1) messianic hope in the period was almost always linked to an ideal Davidic king (who in the OT is described as Son of God) and (2) some NT statements seem to assume a connection between Messiah and Son of God (e. g., Mk 14:61; Mt 16:16) suggest that the Messiah as Son of God was not totally foreign to Palestinian Judaism." D. R. Bauer, "Son of God". In Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 770. Note also the judgment of Craig Evans talking about one of the extra-biblical references, a text in the Qumran scrolls: "The significance of 4Q246 for NT interpretation is seen immediately in the impressive parallels with the angelic annunciation in the Lukan infancy narrative: These parallels strongly suggest that the epithets "son of God" and "son of the Most High" carried with them messianic overtones." C. A. Evans, "SON OF GOD TEXT (4Q246)". In Stanley E. Porter and Craig A. Evans, *Dictionary of New Testament Background : A Compendium of Contemporary Biblical Scholarship* (electronic ed.; Downers Grove, IL: InterVarsity Press, 2000).

[35] '(The)son of (the) God' is used about half of the time spoken by Satan, demons, unclean spirits or human tempters and accusers, perhaps because of the ambiguity of the term: Mt 4:3, 4:6, 8:29, 27:40.43; Mk 5:7; Lk 4:3, 4:9, 4:41, 8:28 (also parallels Messiah), 22:70; John 10:36, 19:7. A centurion calls him *theou huios* – which in the mouth of a gentile could mean 'hero' or demigod: Mt 27:54; Mk 15:39.

[36] "When Jesus refers to his own role, he adopts this term [*Son of Man*] rather than 'Messiah' or 'Son of God.'" I. H. Marshall, "Son of Man". In Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 775, 781.

ported as calling God his Father, it indicates that he is the unique Son of God / Messiah, having a relationship with God the Father in a way unlike anyone else. He claimed to do what God does so that "I and the Father are one" (John 10:30), and at one point when Jesus called God his own [unique] father it angered his opponents who claimed he was "putting himself on a level with God" (John 5:17, 18).

The apostle Paul also described Jesus as **Son**. In doing so, he drew on Old Testament traditions of the Davidic king (Rom 1:3–4 and 1 Cor 15:24–28),[37] and used the offering of Abraham's son to portray Jesus' death as the supreme act of love (compare Rom 8:32 to Gen 22:12.16).[38] He was sent forth to enable us to be acceptable to God, something which the law could not do (Romans 8:3–4). In other passages of the New Testament Jesus is presented as the **Word** who comes from God to dwell with us and who has the honour of a first-born son who represents his father (John 1:14).

2. The Son of David

The title 'Son of David' refers to a descendent of King David, in particular, like the title **Son of God**, the promised **Messiah** king who was from the lineage of David (Mt 21:9.15, 22:42; Mk 12:35). The New Testament affirms that Jesus was a descendant of King David (Mt 1:1–17) and was indeed the prom-

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[37] "Jesus' appointment in power as divine Son in Romans 1:4 echoes God's promise in 2 Samuel 7:14, "I will be father to him and he will be to me a son." As well, we may have here an allusion to Psalm 2:7, where God announces that he has "begotten" the king as his Son (a symbolic description of the king's enthronement) ... Another reference to God's Son with a royal-messianic flavor is found in 1 Corinthians 15:24–28. Royal imagery abounds, with mention of a "kingdom" (1 Cor 15:24), Christ reigning (1 Cor 15:25) and the putting of all "enemies under his feet" (1 Cor 15:25, an allusion to Ps 110:1, a Davidic royal psalm frequently cited and alluded to in the NT). After "all things" (including death, 1 Cor 15:26) have been subjected to this royal Son, he will then "be subjected" to God (1 Cor 15:28), a thought which further shows that the Son here is not a new and rival deity after the fashion of pagan mythology but functions (as the OT king and the messiah figures) on God's behalf." L. Hurtado, "Son of God". In Gerald F. Hawthorne et al., *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 904.

[38] "Paul appears to have used a bold scriptural allusion to underscore this point. The phrase "did not withhold [*ouk epheisato*] his own Son" in Romans 8:32 seems intended to recall the words of the angel to Abraham, "you have not withheld [*ouk epheisō*] your son, your only son" (Gen 22:12, 16), likening thereby God's offering up of Jesus to Abraham's offering of Isaac." L. W. Hurtado, "Son of God." In Gerald F. Hawthorne et al., *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 904.

ised **Messiah**.[39] The Jews believed that this descendent of David would save them from their oppressors and restore the kingdom of David. In the gospels, people wondered whether Jesus was this 'Son of David' who would save them (Mt 12:23).

God had chosen King David and had promised that one of his descendants would always rule over David's kingdom (2 Sam 7:14–16). When Jerusalem was destroyed in 586 BC, the kingdom of David seemed to have ended, but many Jews believed that God would restore the kingdom and place a descendent of David on the throne (Acts 1:6).[40] The prophets predicted this restoration (Amos 9:11)[41] and the apostle James saw that this promise was fulfilled in his time through the community established by Jesus (Acts 15:13–18).

By the time of Jesus, the Jews were under the rule of the Romans and there was considerable expectation that God would provide them with a 'Son of David' to save them from political oppression.[42] But Jesus taught

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[39]   "The Davidic descent of Jesus is affirmed in the NT and is rooted in the gospel story itself. Blind Bartimaeus hails Jesus as "son of David" (Mk 10:47, 48)." C. A. Evans "Messianism," in Stanley E. Porter and Craig A. Evans, *Dictionary of New Testament Background : A Compendium of Contemporary Biblical Scholarship* (electronic ed.; Downers Grove, IL: InterVarsity Press, 2000).

[40]   "The expectation of a Davidic Messiah had its beginnings during the Exile, for central to the notion of such a Messiah is the re-establishment of the throne of David and the deliverance of Israel from its (foreign) oppressors. This expectation resulted from a combination of disappointment and confidence: Disappointment at the destruction of Jerusalem and the suspension of the Davidic dynasty, and confidence in the faithfulness of God who had made an everlasting covenant with David to establish David's kingdom forever through his offspring (2 Sam 7:10–16; cf. Ps 89:1–4, 19–37; 132:11–12)." D. R. Bauer, "Son of David," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 767.

[41]   See also Isaiah 11:1–5 (Jesse being the father of King David) and Isaiah 16:5.

[42]   "Although there was much diversity in messianic speculation among individual Jewish groups, a general consensus emerged within later Judaism that the Messiah would be Davidic along the lines set out by the exilic prophets. A representative statement of Jewish messianic expectations is Psalms of Solomon 17–18 (a Pharisaic composition written around 50 B. C.). According to this description the "Son of David" (the title appears here for the first time) will (1) violently cast out the foreign nations occupying Jerusalem (17:15, 24–25, 33); (2) judge all the nations of the earth (17:4, 31, 38–39, 47) and cause these nations to "serve him under his yoke" (17:32); (3) reign over Israel in wisdom (17:23, 31, 42) and righteousness (17:23, 28, 31, 35, 41; 18:8), which involves removing all foreigners from the land (17:31) and purging the land of unrighteous Israelites (17:29, 33, 41) in order to eliminate all oppression (17:46) and gather to himself a holy people (17:28, 36; 18:9)." D. R. Bauer, "Son of David," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 767.

that the kingdom of God would not be a political kingdom for a particular people such as the Jews (John 18:33–38), but was to be a kingdom for all people (Mk 10:45).[43] Though Jesus in rare instances accepted titles like **Messiah**, **Son of God** (Mt 16:16.17), or 'Son of David' (Mt 20:29–34, but compare that with Mt 22:41–46), it seems he preferred not to use them because of their nationalistic connotations. He preferred the title **Son of Man.**

In contrast to the other Messianic titles **Christ/Messiah** and **Son of God**, 'Son of David' is most often used in the New Testament by people who wish to be healed by Jesus (cf. Mt 9:27, 12:22–23, 15:22, 20:30–34; Mk 10:47–48; Lk 18:38–39). This is in keeping with the Jewish understanding of King Solomon son of David who was known not only for his wisdom and wealth but for his healings and exorcisms.[44]

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[43]   "Although Jesus accepted the Davidic sonship of the Messiah, he rejected the nationalistic and militaristic conceptions of the Son of David which were so much a part of Jewish expectations. As far as Jesus was concerned, the kingdom does not come by violence (Mt 11:12), nor is it characterized by oppressive, authoritarian rule (Mk 10:42–44). On the contrary, Jesus as Son of David is presented as he who acted mercifully to blind Bartimaeus (Mk 10:46–52). He seems to have viewed himself as one who dies on behalf of his people (Mk 8:31; 9:30–31; 10:32–34; 15:1–32 ... and indeed on behalf of all peoples ("the many," Mk 10:45 ...). Those who participate in his kingdom follow him in the way of submission and sacrificial service (Mk 8:34–38) ... At no time did [Jesus] claim to be the Son of David ... The most natural interpretation of Jesus' reserve on this point is that he wished to avoid any tendency on the part of the people to view him as a nationalistic and military leader (Lk 22:47–53; Jn 6:15; 18:33–38)." D. R. Bauer, "Son of David," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 768.

[44]   See, e. g., Josephus, Antiq. 8.2.5 and Novacovic, Lidija. 2003. Messiah, Healer of the Sick (Tubingen: Mohr Siebeck), especially chapter 3. Chilton, in his article about Jesus's famous question, "whose son is the Christ," states, that "David's son" was used of Solomon in the context of his healing knowledge might help to explain what has hitherto seemed to be the anomalous distribution of the phrase as used in respect of Jesus in the Gospels. It has been pointed out repeatedly that Jesus is normally called David's son when healing is in view. Indeed, except for the *Davidssohnfrage,* this is always the case in Mark and Luke; in Matthew – as we have seen – a messianic meaning is developed from the genealogical content of Jesus' identification as *ben David* (cf. 1.1, 20; 21.9, 15; cf. 12.23), but it is all the more striking against this background that most of the usages in Matthew also appear as pleas for healing (9.27; 15.22; 20.30, 31)." Chilton, Bruce. 1982. "Jesus Ben David: Reflections on the *Davidssohnfrage.*" *Journal for the Study of the New Testament.* 14: 96. See also, e. g., Duling , Dennis G. 1977–1978. "The Therapeutic Son of David." *New Testament Studies.* 24: 392–410; and Duling, D. G. 1975. "Solomon, Exorcism, and the Son of David." *Harvard Theological Review.* 68: 235–252.

In most contexts, the title 'Son of David' means **Messiah**, or **Christ**[45,46] (Matthew 22:42). But in Scripture 'son of David' can also refer to:

a) Solomon (Proverbs 1:1), or
b) Any other descendent of David (Matthew 1:20).

3. The Son of Man

Jesus preferred to call himself 'the Son of Man' rather than use an expression like **Messiah**, **Son of God**, or **Son of David**.[47] In calling himself 'the Son of Man,' he identified himself with the one "like a son of man" who in Daniel's vision received from God unending dominion over all mankind (see Daniel 7:13.14).[48] In Daniel's vision, the Son of Man is a divine being who is in God's presence. Jesus associates his use of the title, Son of Man, with "the clouds

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[45] "Son of David points to Jesus as the royal Messiah (*see* Christ) in the line of David." D. R. Bauer, "Son of David," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 766.

[46] "The Messiah of the Psalms of Solomon is explicitly Davidic (Pss. Sol. 17:4, 21). The awaited Davidic king of Israel 'shall be the Lord Messiah' (Pss. Sol. 17:32), who will appear in 'the appointed day' (Pss. Sol. 18:5). He will drive out the wicked (Pss. Sol. 17:27), will purge Jerusalem of sinners (Pss. Sol. 17:30, 32, 36; 18:5), and will lead Israel (Pss. Sol. 17:26), judging the tribes of the people (Pss. Sol. 17:26), who will be distributed upon the land according to their tribes (Pss. Sol. 17:28)." C. A. Evans "Messianism," in Stanley E. Porter and Craig A. Evans, *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship* (electronic ed.; Downers Grove, IL: InterVarsity Press, 2000).

[47] "It is the phrase used more frequently than any other (except "Jesus" itself) to refer to Jesus in the Gospels. It occurs in all four Gospels and only once outside them ... Within the Gospels it is found only in sayings ascribed to Jesus; the only clear exception is John 12:34a,b where the people quote Jesus' phrase back at him and ask to whom he is referring ... When Jesus refers to his own role, he adopts this term rather than 'Messiah' or 'Son of God.'" I. H. Marshall, "Son of Man," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 775, 781.

[48] "When Jesus speaks of the Son of Man, he refers specifically to the one in the vision of Daniel 7. This explains why Jesus declares that as Son of Man he has "authority on earth" to forgive sins (Mk 2:10) and to make sabbath rulings (Mk 2:27–28). Furthermore, as Son of Man, Jesus has received God's kingdom and authority, permitting him to act on behalf of God's people in the cosmic struggle against Satan's kingdom, as envisioned in Daniel 7 and attested in various sayings in the dominical tradition (e. g., Mk 3:27; Lk 11:20)." C. A. Evans, "Messianism," in Stanley E. Porter and Craig A. Evans, *Dictionary of New Testament Background : A Compendium of Contemporary Biblical Scholarship* (electronic ed.; Downers Grove, IL: InterVarsity Press, 2000).

of heaven" to evoke the divine nature of his mission (Mk 13:26, 14:62.) He also developed the idea that this Son of Man would be a servant who would suffer to redeem his people (Mt 20:28, echoing the words of Isa 52:13–53:12).

The meaning of the phrase 'son of man' was not always clear to the people of Jesus' time, since it was used in different ways. It could mean any human being (see Ps 8:4[5]);[49] it could be a way of referring to oneself (Eze used the expression in that sense, for example in 2:1, and the gospel writers understood that Jesus used the title to refer to himself: compare Lk 6:22 with Mt 5:11);[50] or it could refer to a *Messiah* figure (some non-biblical Jewish writings of that time applied the term to such a figure).[51] The Gospel writers demonstrate that Jesus used the term in a messianic sense but brought out meaning that differed from popular understandings of who the *Messiah* would be.[52]

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[49] "['Son of man' is a] Semitic expression that typically individualizes a noun for humanity in general by prefacing it with 'son of,' thus designating a specific human being, a single member of the human species. Its meaning can be as indefinite as 'someone' or 'a certain person.'" George W. E. Nickelsburg, "Son of Man" in David Noel Freedman, vol. 6, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1996), 137.

[50] "This evidence shows that "the Son of man" functions as a self-designation of some kind; it never became a way for other people to refer to Jesus ..." I. H. Marshall, "Son of Man," in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 776.

[51] "Mention must also be made of the one like a "son of man" in Daniel 7:13, who is alluded to in a messianic sense in *1 Enoch* 46–71 (esp. *1 Enoch* 46:1–5; 52:4; 62:1–15; 63:11; 71:17) and in 4 Ezra 13:3 ("I looked, and behold, that man flew with the clouds of heaven") and 4 Ezra 13:6 ("he carved out for himself a great mountain, and flew upon it"), which also alludes to the mountain of Daniel 2, a mountain that smashes the pagan empires. This man who flies to the mountain will slay God's enemies with his mouth (4 Ezra 13:9–11), an allusion this time to Isaiah 11:4. Finally, the "son of man" figure in *1 Enoch* is frequently designated by the sobriquet "Elect One" or "Chosen One" (e. g., *1 Enoch* 48:6; 49:2, 4; 52:6; 53:6; 55:4; 61:8, 10; 62:1; cf. *Apoc. Abr.* 31:1, whose "chosen one" is probably a messianic figure). This sobriquet probably derives from Isaiah 42:1." C. A. Evans "Messianism," in Stanley E. Porter and Craig A. Evans, *Dictionary of New Testament Background : A Compendium of Contemporary Biblical Scholarship* (electronic ed.; Downers Grove, IL: InterVarsity Press, 2000).

[52] "Jesus probably saw himself as the fulfillment of the prophesied Son of man of Daniel 7, who stands with the saints and, after initial opposition and defeat, overcomes and receives the kingdom. Jesus' sayings about rejection, suffering and death (Mk 8:31; 9:31; 10:33; 14:21 ...) reflect the first aspect (an aspect enriched by allusions to the Suffering Servant; see 3.4. below), while the sayings that speak of vindication (Mk 9:9; 13:26; 14:62) reflect the second." C. A. Evans, "Typology: Je-

When Jesus called himself 'the Son of Man' he frequently gave details from Daniel's vision that show that Jesus intended his listeners to associate the title with that vision. Daniel saw a being coming with the clouds of heaven, being presented before God and appearing 'like a son of man.' The comparison 'like' strongly suggests that this being was not simply human, and the context suggests he was a heavenly being that would come to earth to establish the kingdom of God's people. God gave this one 'like a son of man' authority, glory, and an everlasting kingdom that extended over all nations. So Jesus talks of the Son of Man "having *authority* on earth" (Mk 2:10; John 5:27), "coming in his *kingdom*" (Mt 16:28; compare with Acts 7:56), and (in the end times) coming "in his *glory*" and gathering "all the *nations*" for judgment under his rule (Mt 25:31, 32).

Even apart from the gospels, the phrase 'Son of Man' could be associated with Daniel's vision and applied to a messianic figure, as non-biblical Jewish writings show. But the evidence of the gospels suggests that it was not in widespread use as a title for the **Messiah**, otherwise more people would have understood how Jesus used it (see John 12:34). Well-known titles like **Messiah** or **Son of David** led to expectations of a Jewish warrior leader who would establish an earthly kingdom for the Jewish people, and would dominate and rule over all other peoples. But Jesus probably used the title 'Son of Man' because it could be understood as messianic, but was less politically charged and carried more universal connotations. Jesus then used the title to talk about a Savior who would suffer on behalf of his people (Mark 8:31), thus associating the Son of Man with Isaiah's Suffering Servant (Isa 52:13–53:12)[53]— something which was not part of the popular understanding of who the Messiah would be.

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sus" in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 864.

[53] "Jesus' sayings about rejection, suffering and death (Mk 8:31; 9:31; 10:33; 14:21 ...) reflect the first aspect (an aspect enriched by allusions to the Suffering Servant; see 3.4. below), while the sayings that speak of vindication (Mk 9:9; 13:26; 14:62) reflect the second.

3.4. Servant of the Lord. Four times in Acts, where Isaianic and Davidic themes are combined, Jesus is called the "Servant" (*pais*; cf. Acts 3:13, 26; 4:27, 30 ...). Although in the Gospels Jesus is never so designated, Servant typology nevertheless appears to be present. Four times Second Isaiah's Servant Songs are quoted and applied to Jesus. Jesus' healing ministry fulfills Isaiah 53:4 (Mt 8:14–17). Jesus' injunctions to silence fulfill Isaiah 42:1–4 (Mt 12:15–21; cf. Is 53:7–8 in Acts 8:32–33). His impending arrest fulfills Isaiah 53:12 (Lk 22:37). Finally, the unbelief of the people fulfills Isaiah 53:1 (Jn 12:37–38). It is noteworthy that in every instance these Isaianic passages are cited as "fulfilled." There are also important allusions to the Servant Songs. The righteous sufferer predicts his rejection and death (Mk 9:12; Is 53:3).

Immediately after God declares of Jesus, "This is my Son" (Mt 17:5; cf. Mk 9:7; Lk 9:35), Jesus refers to himself as "the Son of Man." This term, like 'the Son,' is used in verses with 'the/my (heavenly) Father.' Jesus refers to God as his **Father** and to himself as **Son,** implying a unique and intimate relationship (Mt 11:27; John 5:18–24), where the **Son** honours the **Father** through obedience and by representing him faithfully. This relationship gave him the authority to define what the righteous reign of God would be like (Mt 11:25–30).

The Messiah, or Christ

The events of the Gospels took place during a time when the Jews had been subject to Rome for many years. Many of them hoped that God would restore their kingdom during their lifetime through the descendent of King David whom God had promised to bring on the scene (see **Son of David**). This expected Son of David was sometimes referred to as the 'Messiah' (John 1:41). 'Messiah' is a Hebrew word that refers to one who is anointed or smeared with oil in a special rite to show that he has been chosen by God. This was done when a king was selected, or a successor chosen (1 Sam 10:1; 16:12–13). The Greek translation of 'Messiah' gives us the alternate form 'Christ'.[54]

When accused he remains silent (Mk 14:60–61; Is 53:7; cf. Acts 8:32–33). He is beaten (Mk 14:65; Is 50:6). He intercedes for sinners (Is 53:11–12; Lk 23:34, 42–43). He dies in the company of criminals (Mk 15:27; Is 53:9). His death is on behalf of many (Mk 10:45; 14:24; Is 53:11–12), and he is buried in a rich man's tomb (Mt 27:57–60; Is 53:9 ...). C. A. Evans, "Typology: Jesus" in Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 864.

[54] "The term *christ* is an anglicized form of the Greek word *christos*, originally an adjective meaning "anointed (with ointment or oil)" from the verb *chriō* (to anoint or smear with oil or ointment). *Christos* had no special religious significance in Greek culture prior to the influence of ancient Jewish and Christian usage (on the history of the term, see Grundmann et al.). In ancient Greek-speaking Jewish and Christian circles *christos* translates the Hebrew term *māšîaḥ* (about forty-five times in the LXX), which likewise means "anointed (with oil)" but carries a special significance owing to the Israelite practice of anointing with oil a person installed in a special office, such as king or priest (e. g., 1 Sam 9:15–16; 10:1, Saul; 16:3, 12–13, David; Ex 28:41, Aaron and his sons; 1 Chron 29:22, Zadok and Solomon). In such settings the anointing signified that the person was commissioned and approved (by God and the people) for the special office or task. The term *māšîaḥ* is especially significant in some OT passages in connection with the Israelite king (e. g., 1 Sam 24:6; 2 Sam 1:14; cf. Ps 2:2), where the term seems to be a royal title ("the Lord's anointed," etc.) and it appears that the religious connotation is emphasized." L. W.

The Jewish hope for a Messiah is apparent in the Gospels (John 7:25–31), and the Gospel writers clearly consider Jesus to be the Messiah. But they portray Jesus as being careful about public use of the title, wishing to avoid the appearance of having political aspirations.[55] When Peter proclaimed Jesus to be "the Christ," Jesus accepted the title but warned his disciples not to tell anyone about him (Mk 8:27–30). Jesus knew that his mission as the ***Messiah*** was to suffer and die for his people, but even his disciples had difficulty understanding that (Mk 8:31–38).

Following the resurrection, the primary proclamation of the early church was that Jesus was the Messiah, so much so, that Christ became a second name for Jesus.[56] The early church understood that the kingdom that Jesus proclaimed was different from an earthly kingdom (John 18:36), that he was a king who suffered death at the hands of sinful men, and was resurrected and was exalted by God to a place of authority over all of creation (Acts 2:32–36; Phil 2:5–11).

Notes about Glossary entries

1. Cross references to other glossary entries. Many of the glossary terms are best understood in light of other terms. When those other terms have a glossary entry of their own they are marked in light-blue bold italics. For example, the entry on Father makes reference to the Son of God. The phrase "Son of God" is marked as ***Son of God*** in the Father entry to indicate that cross referencing to the Son of God entry might provide further insight.

2. Scriptural citations. The Scripture citations in parentheses are included to provide examples of how an expression is used. In many cases, a long list of citations could have been included. But we decided to limit Scriptural citations in order to facilitate the flow of the argument. In cases where assertions do need a list of citations,

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Hurtado, "Messiah". In Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 107.

[55] "When Jesus refers to his own role, he adopts this term [*Son of Man*] rather than 'Messiah' or 'Son of God.'" I. H. Marshall, "Son of Man". In Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 775, 781.

[56] "Close examination of *christos* in Paul's letters … shows that he uses the term almost as a name, or as part of the name for Jesus, and not characteristically as a title. Thus, for example, in Paul *christos* usually appears in the following formulae: 'Christ Jesus,' 'Jesus Christ,' 'the Lord Jesus Christ' and sometimes simply 'Christ.'" L. H. Hurtado, "Messiah". In Joel B. Green et al., *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 108.

the additional citations will be found in footnotes (notes at the bottom of the page), marked with numerals.

3. Endnotes in glossary entries. The model entries reflect current evangelical scholarly opinion about how these terms would have been understood by the original audience. References are provided through endnotes (notes at the end of the document), marked by lower case letters. They are not meant to be included in a normal glossary entry; they are there to provide support in case the assertions are questioned.

4. These glossary entries try to provide a balance between the messianic and the divine nature aspects for these terms. Initially, the messianic implications of these terms were the primary focus, as is clear from the early preaching recorded in Acts. But over time the New Testament writers also used them to assert the divine nature of Jesus. When selecting information and creating a glossary entry for your project, it is important to maintain as much of a balance between these two aspects as possible.

5. Honorifics and special terms. Honorifics for God and the names of prophets are a common practice for translations in many contexts. We decided not to use honorifics for two reasons:
   a) There is a range of translation styles in the region and some styles would choose not to use honorifics. They are not required.
   b) Among those that do use honorifics, there seems to be some variation in how these are expressed. We wouldn't endorse a particular form of honorific. We trust that each translation team will consider whether to use them and what form is appropriate in their context.

6. Technical terms. There was some discussion about whether to use terms like Injil for the New Testament. But again we felt like it was wiser to use English technical terms and encourage users to adapt the terminology to what was appropriate to their context.

Appendix C – Comprehension Testing

(From "Notes on Testing Procedures for Muslim-Context Projects")

A major obstacle is that each audience has its own traditional worldview, and interprets texts in a way which is consistent with their existing beliefs. In addition, the lexical meanings of their words reflect the concepts of their traditional worldview and so mechanistic word-for-word translations may evoke the traditional concepts rather than biblical ones. The words and phrases used in the text need to evoke biblical concepts rather than unbiblical ones and this often requires help from the paratext.

In spite of the risks and challenges, many translation teams have found numerous ways to test the intended audience's comprehension:

- Wherever possible, they arrange for local people, both Christians and pre-Christians, to help the translation team on a regular basis by explaining what they understand the text and paratext to be saying, and noting any statements that sound unnatural.
- Where possible they have the translation back-translated into a language of wider communication by an uninitiated mother-tongue speaker (MTS).
- They involve other Christian workers in the task by having them read or listen to texts with their friends and discuss what they mean.
- They discuss key terms with members of the audience informally, without showing them translated texts, so they are more relaxed and forthcoming. Some mother-tongue translators regularly talk about wordings with prebelieving family and friends without revealing that the purpose of this discussion is to help with Bible translation.
- They invite people to read texts or listen to recordings in a related language and discuss the wordings.
- They invite people to read texts or listen to recordings in their own language, but without them knowing who is involved in the translation.
- They arrange for a public opinion survey that includes questions about the meanings of terms in question.

- They post draft texts and recordings on a website and get feedback from visitors to the site in a way which encourages openness. This can reach a large number of people in a sensitive way.
- When recording the texts as audio, they note any comprehension problems on the part of the voice actors.

Appendix D – Principles and Practice for Testing DFTs

Testing is the process of verifying that translated materials communicate accurately and appropriately.

1. General principles for testing:

- "Best Practices for testing Bible translations" (See Appendix E below)
- "Ten ways to test a Translation" (See Appendix F below)
- "Notes on Testing Procedures for Muslim-Context Projects" (See Appendix G below)

2. Muslim-context projects face special challenges in testing:

Almost all aspects of the standard translation procedures for checking and testing are more challenging in a Muslim-context project. Most communities are suspicious of Christian ministry because it is perceived as a threat to people's faith which will bring God's disfavor on the community. They commonly fear that Bible translations are impious towards God, and that promotion of the Bible is part of a strategy to increase Western cultural domination of their societies. The level of resistance to translation projects ranges from simple non-cooperation, to ostracism by the community, to even threats against the lives of local people involved.

In small, conservative communities if it is known there is a Bible translation project underway in their language, it is not difficult to figure out who is involved. In larger language communities, it is easier to work more anonymously, but still a challenge to do much face-to-face comprehension testing. So some aspects of the translation process and the "Best Practices for Testing Bible Translations" have to be carefully adapted for application in Muslim-context projects.

(From "Notes on Testing Procedures for Muslim-Context Projects", see Appendix G below)

3. Testing existing familial terms as used in the language

Research which words or phrases are used in the language for referring to fathers and sons in:

- a **biological** sense (e. g. father for biological father; son for biological son)
- a **social** sense (e. g. step-father, adoptive father; stepson, adopted son)
- a **metaphorical** sense (e. g. father for leader, ancestor, origin of; son for descendant, follower, having the characteristic of)
- as a **simile** (e. g. God is like a caring father, He is like a father to me, I treat him like my father; He is like a son to me, he respects me like a son respects his father)

It is best to ask such questions in a broader context of familial words, i. e. father, mother, parent, son, daughter, child, etc.

Research of the normal use of familial terms includes:

RESEARCHING – how familial terms are used in written form, and in which domains, e. g. conversation, sermons, prayer, where there is written material available in books, or electronic media

LISTENING – to how familial terms are used in different domains, e. g. conversation, sermons, prayer

ASKING – how people use familial terms and what people understand by these terms

A possible way for Mother Tongue speakers to ask such questions is in the context of **Dictionary making**.

A possible way for those who are not Mother Tongue speakers to ask such questions is by incorporating this into their **language learning** and **anthropological research**.

A possible way to ask questions about metaphorical uses without raising suspicions or skewing results may be to say:

In some languages, such as Arabic, you can say things like: mother of all battles = a big battle, father of a beard = man with a beard, son of the road = a traveller, son of a lock = a key, etc.

How many different uses like this can you think of in our/your language?
   Test: father, mother, parent, son, daughter, child, etc.

4. Testing potential options for translating DFTs

Based on the results of research into how familial terms are used (point 2 above), and research into the meanings of Divine Familial Terms in Scripture (See The meanings of "Son," "Father" and "Son of God" as Key Biblical Terms pp 3–13), the translation team will identify potential DFT options for testing.
   Possible translations of DFTs should be tested both independent of biblical context, and in the context of specific passages from Scripture or Scripture-based products.

a) Context-free testing

Context-free testing means research into people's understanding of DFTs without any specific biblical or other context. This testing should be done with representatives of the intended audience(s) for both Scripture and Scripture-based products, as defined in the project brief.
   Such research into people's understanding of specific Divine Familial Terms includes:

RESEARCHING – how DFTs are used in recorded form, and in which domains, e. g. conversation, sermons, prayer, where there is material available in books, or electronic media (e. g. written, audio, signed, audio-visual)

OBSERVING – who uses each potential DFT option (e. g. ex-pats, pastors, Christians, non-Christians, majority religious leaders) and in which settings (e. g. with certain believers, in community of Christians, in nuclear family, in extended family, with close non-Christian friends, openly among Muslim community)

LISTENING – to how each potential DFT option is used in different domains, e. g. conversation, sermons, prayer

ASKING – what people understand by each DFT option in isolation

b) Context-specific testing

Context-specific testing means research into people's understanding of each potential DFT option in specific biblical contexts, i. e. within the context of a complete self-contained section or passage of a Scripture or Scripture-based product. Key Scripture passages to be used in testing are found in the document "DFT testing – Scripture Passages".

This testing should be done with representatives of the specific intended audience for the Scripture product or Scripture-based product from which the biblical passage is taken. Testing involves

READING or **ASKING THE TESTEES TO READ** each of the key Scripture passages in turn

(Whether the testees should hear the passage or read it themselves depends on how they will access this Scripture in future, by hearing it read aloud, or by reading it themselves)

ASKING – "What do you understand from this passage about the meaning of the DFT"

A possible way to do context-specific testing of DFTs may be in the context of **discipleship training** and/or **Scripture study** with groups of Christians. Mother tongue leaders who are involved in training disciples and teaching groups of Christians could do the testing of DFTs in key biblical passages with trusted Christians and with those who may not yet be Christians but are sympathetic and trusted seekers. Such leaders will **need to be trained to ask the testees** how they understand the significance of DFTs in this passage and to **note what they say** about the DFT in this context, rather than teach the testees what they should understand.

Care should be taken in choosing who to test with, and how to test, especially if the audience's attitude to the Scriptures or to the DFTs being tested might result in the testing process causing offence to testees or a security risk to testers.

5. The Goals of Testing

The testing seeks to establish the intended audience's understanding of DFTs with respect to Reference, Meaning, Emotional impact, and Domains of use. This section seeks to outline specific goals in relation to each of these.

a) Reference

It is possible that a DFT may be found to be ambiguous as to reference in context-free testing (as would have been the terms for father and son of God in NT Greek). Nevertheless reference of a DFT to God or to Jesus must be clear in the context of a whole biblical passage.

If the referent of a DFT is not clear when tested in the context of a biblical passage, then either the term will need to be modified or changed to ensure correct reference, or else the term must be linked explicitly to God or to Jesus in the specific passage where the reference is unclear.

b) Meaning

Context-free testing of DFT options should reveal any misunderstandings that non-believers have of particular DFTs, and how well existing Christians understand particular DFTs.

However neither non-Christians nor Christians can fully understand the rich concepts to which DFTs point, unless they are already familiar with the wide range of biblical contexts in which those DFTs are used. An understanding of the rich biblical concepts of God as Father and Jesus as Son must be built up over time in the context of Scripture.

Testing for comprehension of the intended meaning of any DFT **in a variety of biblical contexts** should show whether a specific DFT promotes or obscures the development of a fuller understanding of the rich biblical concept.

i) If a DFT is seriously **misunderstood,** try to discover the cause of this misunderstanding.

Maybe the term can be modified in some way to correct the misunderstanding.

ii) If a term is **partially understood,** try to identify what aspects of meaning were not understood, or misunderstood. Maybe the term can be modified in some way to add the missing aspect of meaning or correct the misunderstanding.

iii) If a term is **well understood**, check that the term works well in a wide range of biblical contexts.

Test with all the key Scripture passages in the document "DFT testing – Scripture Passages".

c) Emotional impact

Research the emotional impact of each DFT by:

OBSERVING – how people react when they hear/read/say this term?

ASKING – What do you feel when you hear/read/say this term?
– Would you use this DFT to talk to others about God/Jesus?

d) Domains of use

Research the current and potential domains of use for each DFT by:

RESEARCHING – Who uses this DFT to write about God/Jesus/others? In what domains?, e. g. theological articles, sermons, prayers? (where written material is available in books or electronic media)

OBSERVING – Who uses this DFT to talk about God/Jesus/others? In what domains and contexts?

ASKING – Do you use this DFT to talk about God/Jesus/others? In what domains and contexts?
If a new DFT option is being tested:
Would you use this DFT to refer to God/Jesus? In what domains and contexts?

A possible way to find out which domains DFTs are used in may be to ask mother-tongue leaders who are involved in sharing their faith, training disciples and/or teaching groups of Christians which DFTs they use and in what domains.
Specific domains and contexts to test as to usage:
formal prayer, informal prayer, preaching, theological teaching, reading Scripture privately, reading Scripture aloud, explaining faith, normal conversation, etc.
privately with Christians, in a fellowship of Christians, in a formal church setting (using mother tongue? Other language?), in the nuclear family, in the extended family, with close friends, in public, etc.

6. Medium of testing

Scripture products and Scripture-based products can be accessed in a variety of ways:

- by **reading** privately from a book, on a website, on a mobile phone, etc.
- by **hearing** someone reading aloud, or listening to a recording on a CD, DVD, or mobile phone etc.
- by **seeing** Sign Language
- by a **combination**, e. g. audio-visual medium such as drama or video

The medium of testing should be the same as the medium of access, e. g.

- If it will be read privately, the testees should read the passage for themselves.
- If it will be heard, then the testees should hear it being read, or as a recording.
- Similarly Sign Language should be tested in the medium in which it will be used.

7. Who should do the testing? (Testers)

Testing is the responsibility of all project partners, and they should take advantage of unique opportunities that different partners may have for testing with a variety of different members of the intended audience.

Everyone who carries out testing will need training in testing procedures. It may be a project priority to organize training for a significant number of individuals so they can help carry out testing. Where testers lack good biblical understanding, they may simply be asked to collect data for others with expertise to analyse and document.

Project teams should consider who could carry out testing, including the following possibilities, **and all other possible options in their specific context**:

- Mother tongue translators
  Pro: know the translation and what they intend to communicate
  Con: if they are known to be the translators, this may involve issues of loss of face or a security risk
- Mother tongue Christians involved in mother tongue fellowships, either as leaders or active members
  Pro: have direct contact with other Christians of the intended audience; have some Bible knowledge
  Con: may not understand the issues that are being tested, without orientation

- Other mother tongue Christians involved in evangelism, church planting and/or discipleship
  Pro: likely to have good contact with many interested members of the intended audience; have some Bible knowledge
  Con: may not understand the issues that are being tested, without orientation
- Other mother tongue Christians
  Pro: each may have a few trusted individuals they could test with, in their family, circle of Christians, friends, or community
  Con: may not understand the issues being tested; may need extra orientation to translation issues
- Other project partners specializing in Scripture Engagement, church planting and/or discipleship, who are not members of the language community
  Pro: likely to have contact with some members of the intended audience; not directly connected to the translation team which might lessen understanding of issues
  Con: may not understand the issues being tested; may get skewed results from local people if they have any financial relationship; may compromise security of local Christians

8. Who should the testing be done with? (Testees)

Testing should be done with a broad range of representatives of the intended audience (as defined in the project brief). Project partners should be aware that different products may be intended for different audiences and different purposes.

When carrying out context-specific testing of DFTs in biblical passages, testing should be carried out with the specific intended audience for the given product in which that passage occurs, e. g.

For Scripture-based products intended for use with those who do not yet follow Jesus, test with representatives of that specific group.

For Scripture products intended for use with those who are Christians, test with representatives of that specific group.

Remember that mother-tongue translators, reviewers, and Christians who teach and share their faith in the community may also be representatives of the intended audience and so their understanding of DFT options should also be documented, both context-free and context-specific.

9. Ways of Testing

(For further suggestions about possible ways of testing, see Appendices F, G and H)

Appendix E – Best Practices for Testing Bible Translations

SIL International, Translation

Rationale

As a member of the Forum of Bible Agencies International, SIL affirms the Basic Principles and Procedures for Bible Translation which includes a statement on testing. Wherever SIL works, testing a translation is part of SIL's best practices. Translation teams

> ... test the translation as extensively as possible in the receptor community to ensure that it communicates accurately, clearly and naturally, keeping in mind the sensitivities and experience of the receptor audience (FOBAI Statement #11).

Testing a translation is motivated by the same concern that an author has to verify that his or her work says what it is intended to say. Just as good authors benefit from someone else's review of and comments on their work, likewise in translation, translators benefit from the comments and input from others who have not been directly involved in drafting the translation. Translators need to know if their translation communicates accurately and testing is one of the ways to obtain valuable feedback.

The notion of testing the understanding someone has of Scripture needs to be carefully explained to avoid possible misunderstandings of its purpose. The purpose of testing is to find out whether the intended message is understood. It is not to find out whether that message is acceptable. We want to ensure that if the message is unacceptable it is not because the message is misunderstood.

In many languages communities where translation is being done, the Bible is unfamiliar and there are very few if any established conventions for expressing the content and concepts of Scripture. In these situations, it is imperative that all translations be tested to ascertain whether the team's translation decisions, based on sound exegesis, have resulted in a translation that communicates clearly and accurately.

Just as an editor's or reviewer's comments help an author refine the way a point is made, likewise comments and feedback from testing help translators refine the translation. Both authors and translators use feed-

back to work toward greater clarity of expression in their work. The goal is always to ensure that the author's or the translator's work communicates what it is supposed to say. Specifically with reference to Bible translation, thorough exegetical study of the biblical text is the basis for valid translation decisions; the purpose of testing is to verify that the translated text communicates what it is supposed to.

Audience Considerations

Decisions regarding the intended audience of the translation are made together with all partners involved in the translation project. This includes considerations of the style of translation deemed best for that audience. For example, if the translation is intended mostly for an already established church community, there may be a preference for a certain ecclesiastical language, whereas if a translation is intended for a language community that is by and large not part of an established church, choosing a style that reflects everyday vernacular usage may be the preferred option.

Checking and Testing Methods

It's important to differentiate between *checking* and *testing.*

- *Checking* is used here to refer to the process of ensuring exegetical accuracy, whereas *testing* is the process of verifying that the translation communicates as clearly and naturally as possible.
- *Checking* typically involves the translation team and their consultant(s), whereas *testing* involves others from the language community who assist the team in various ways. (It is also normal for consultants to use some testing techniques, especially the use of oral and/or written back-translation, during consultant checking.)

Checking

- Exegetical check: Translation teams are trained to use exegetical reference helps in order to improve translation quality. At various stages of review and revision during a translation project, teams check to make sure all translation decisions are based on sound exegesis. It is standard procedure that consultants help train and assist teams in this process.
- Consultant check: Consultants are assigned to work with every team at various stages of the translation process. They typically

have experience in translation and advanced training in the biblical languages, biblical studies, and exegesis in order to come alongside teams and be a resource person for them. For details, see the FOBAI statement on <u>consultant qualifications</u>.

Testing

- Back-translation: A complete written back-translation into a language of wider communication is a standard test. Another option, preferred by some teams, is an on-site oral back-translation. Back-translations are typically prepared by someone who has not been directly involved in the process of drafting the translation, thereby providing a better test of how the translation is understood by others in the language community.
- Comprehension testing: The primary goal of comprehension testing is to ascertain how a new translation is understood by people in the language community, within the limitations discussed above. The main goal is to discover *misunderstandings* of the translation that were not anticipated by the translation team. This type of testing may be performed with various question & answer methods or by asking someone to retell a passage they've heard.

More formal testing methods include the organization of review committees, publication of a trial version for limited distribution, and use of a trial version in Bible study groups.

Testing is an integral part of the translation process in every project, regardless of the style of translation being done. Testing must be carried out over the course of a project as the team gains more experience and more input from the community becomes available. Testing often involves someone, in some cases referred to as an uninitiated native speaker, who does not already know what the text should mean, so that they will respond according to what the translation itself actually communicates.

Recommended items to test

It is highly recommended that a new Scripture translation be tested in its entirely. There are, however, certain features that require more focused attention such as discourse features, participant reference, logical and temporal connectors, unfamiliar concepts, and key theological terms.

The selection of and testing of key theological terms is especially critical in the translation process. It is not uncommon for teams to work for

years and organize special workshops to discern the best way to properly communicate biblical and theological concepts. It is especially important to test these terms for potential misunderstandings.

References

Barnwell, Katharine. 1986. *Bible Translation: An Introductory Course in Translation Principles.* Dallas: SIL International. See especially Chapter 30, Ten Ways to Test a Translation

Rountree, S. Catherine. 2001. *Testing Scripture Translation for Comprehension.* Dissertation presented to Fuller Theological Seminary, School of World Mission.

Appendix F – Ten Ways To Test A Translation

Why is it Necessary to Test a Translation?

1. To find out whether the translation is in fact accurate, clear and natural. Does it communicate the true meaning effectively to ordinary people?

2. To find ways of improving the translation.

Ways of Testing the Translation

1. Reading the translation aloud

Often, when you read the translation aloud, you will notice things that you had not noticed when you looked at the translation on the page. You will notice when something sounds wrong.
    Reading aloud should be done at several different stages:

    a) When you have finished a section of the translation, you should read it aloud to yourself, listening to hear how it sounds.
    b) You should also read the translation aloud to someone else, maybe a friend or someone in his household. Ask that person to point out things which sound unclear or unnatural.
    c) As well as reading the translation through as soon as you have translated it, you should read the translation aloud to yourself again a few days later. You will probably notice then some points that you did not notice the first time.
    d) Record your reading. Sometimes the translator (or someone else) records the translation so that people can hear the translation as well as read it. Several translators have said that, as they practiced reading the translation, preparing to record it, they noticed mistakes in the translation that they had not noticed before. Try this. The recording is also a very good way of making the translation available to other people even if they are unable to read.

2. Listening to readers

The purpose of this test is to find out which parts of the translation people find difficult to read. If someone finds a passage difficult to read, it is usually because:

    a) the meaning was not clear, or
    b) the language used was unnatural and unexpected.

For this test, you need the help of people who can read your language easily. Whenever you use this test, make it very clear to the reader that you are not testing his reading ability (to see if he is a good reader), rather you are testing the translation, to see if the translation is good or not.

Method:

    a) Choose some sample sections to test.
        Start with fairly easy passages. Later you can do the same test with more difficult passages.
        Choose sections which are fairly complete in themselves. For example, an incident in the life of Jesus, or a parable.
    b) Give the reader a very clear copy of the passage. Ask him to read it aloud (without stopping to study it first).
    c) The one who is making the test keeps one copy. He listens to the person reading. As he listens, he makes a mark on his copy every time that the reader makes a mistake or hesitates.
    d) Repeat the test with several different readers. (Make sure that the reader does not hear anyone else reading the passage before he reads it himself.)

The person making the test uses only one copy on which to make the marks. Thus, all the marks are on one copy from the start. This avoids the danger of losing some of your notes.

How to use the results:

Several marks at the same point show that several readers made a mistake at the same point. This shows that there is something that is not good in the translation at that point:

    – maybe the meaning is not clear,
    – maybe an unnatural expression has been used,
    – maybe a word which is not well known has been used.

Study the translation to discover the cause of the mistakes and correct the translation. Also check the rest of the translation to see whether similar mistakes have been made in other places.

Things to watch for:

a) From time to time, while he is reading, the reader may change a word or two without knowing it. Sometimes this happens because the reader is tired or careless. But often it is because there was something unnatural in the translation, and the reader automatically changed it to something that seemed to him to fit better in that place. Note these points – it may be that the translation needs to be improved at those points.

b) There may be some places in the text where the reader reads something quite different from what the translator intended. It may be that he reads a word with the wrong "tone", which changes the meaning, or it may be some other change. If the reader mispronounces a word so that the meaning is changed from what the translator intended, this shows that the translation is not clear. The reader did not understand the correct meaning. Therefore the translation needs to be improved at that point.

This test will only be helpful if the reader is someone who can read fairly well.

Take every opportunity to listen carefully to people reading the translated Scriptures. By doing so you can learn whether the translation is clear to those who are reading it or not.

REMEMBER:

Always make it clear to the reader that you are not testing the way he reads. Explain carefully that you are looking for ways to make the translation better.

3. Tell it again test

The purpose of this test is to discover places in the translation where the meaning is not clear, or where the readers might get a wrong meaning.

It can also give good ideas for improving the translation.

Method:

a) Choose a fairly short passage (about three or four verses at a time).

b) Read this to someone who does not already know the story. Or, if the person is able to read, let him read the story himself.

    c) Ask the person to retell what has just been read, using his own words. It is helpful to record what he says, if possible.

Listen and notice:

- Whether any part of the meaning is left out. Maybe that part was not clear.
- Whether the person has understood something different from what the translator intended to be understood. This also shows that the translation is not clear.
- Maybe the person will use some good expressions to retell the meaning. Write these down. Perhaps some of them can be used in the translation to make the translation more clear and natural.
    d) Repeat the test with several different people (but do not ask anyone to retell a passage which he has already heard someone else retell).

If more than one person misunderstands a certain passage in the same way, this shows that the passage is definitely unclear.

The test can also be used with a group of people. Discussion among the people in the group often brings interesting points to light.

It is helpful to use a tape or cassette recorder to record the retelling. The advantage of this is that the recording can be replayed later. The person doing the test then has another opportunity to note down any expressions that he did not have time to write down during the testing session.

4.   Questions and answers

The purpose of this test is to find out whether the meaning of the translation is clear and accurate.

Method:

    a) Choose a passage and prepare a list of questions.

The questions should be fairly short. They should be questions which require a short, factual answer.

Sample Questions on Mark 2:1–12
    Where was Jesus standing while he was preaching?
    Who was listening to him?

Who came there and wanted to reach him?
Why could they not reach him?
What did they do?
What did Jesus say to the paralyzed man?

Make sure that the questions are clear. If the person does not understand what you are asking him, then the answer will not be helpful to you. It may even lead you to wrong conclusions.

There are sets of questions prepared in English for some Bible books. These will help you in preparing questions in your own language.

b) Read the passage to someone (or to a group of people) and ask them to answer the questions. The person making the test should write down the answers that are given.

If the person who is helping is able to write, he can write his answers.

c) Repeat with several other people.

How to use the results:

If a certain question is answered wrongly by several different people, this shows that the text is not clear at that point.

Things to avoid when using questions:

a) Do not ask "Did you understand this passage?"
b) Do not use questions to which someone can answer just "yes" or "no".
c) Do not ask questions which ask for opinions. Only ask factual questions to which the answers can be found in the passage.
d) The person who is answering the questions should not look at any Bible version except the translation.

REMEMBER:

As with other tests, explain carefully to everyone who is answering the questions, that you are not testing them (to see if they are clever or have the right answer), but rather you are testing the translation, to find out if it is good.

Exercise 1

Below is a sample first draft translation of Mark 1:16–20. Imagine that you are testing this translation. You have asked a helper the following set of questions and have received these answers. From these answers, what points in the translation seem to be unclear, and probably need improvement?

Sample first draft translation for testing:

[16] One day Jesus was walking beside the Sea of Galilee. As he was walking along he saw Simon and the brother of Andrew throwing nets into the sea. They were doing this because they were heleyes. [17] Jesus called out to them, "Come and follow me and I will help you to catch men." [18] At once they got up and left their nets and followed him. [19] Then they went a little further and found James and John who were mending their nets. [20] Jesus called them also and they got up at once and followed him, leaving their father with the servants in the boat.

Question:	Where was Jesus walking?
Answer:	He was walking beside a lake.
Question:	Who did he see there?
Answer:	Simon and the brother of Andrew.
Question:	Who was Simon's brother?
Answer:	I do not know.
Question:	What were they doing?
Answer:	Throwing nets into the sea.
Question:	Why were they doing this?
Answer:	Because they were heleyes.
Question:	What are heleyes?
Answer:	I do not know.
Question:	Why would a person throw nets into the sea?
Answer:	Maybe they were worn out.
Question:	Why did Jesus say they should follow him?
Answer:	He wanted them to help him arrest some men.
Question:	Why did he want to arrest the men?
Answer:	Maybe they had done something bad to him.
Question:	What did Simon and Andrew do then?
Answer:	They went with Jesus.
Question:	Who else did Jesus see?
Answer:	He saw James and John.
Question:	Who was the father of James and John?
Answer:	I don't know.

5. Alternative ways of translating

Sometimes you may not be sure whether a certain expression you have used is good. Or maybe you have two possible expressions and want to know which would be best. The purpose of this text is to see which of two or more versions is most understandable to those who hear the translation. Ask the question, "Which of these translations do you think other people will understand better?"

Method:

    a) Do not just give one version and say, "Is this good?" People will usually answer "yes" whether it is good or not. Instead, give two alternative translations, and ask, "Which is better?"
    b) The alternatives can be presented to several different people to find out whether all prefer the same alternative or not.

This method can also be used with a group of people. It may give rise to useful discussion. Sometimes people may suggest another alternative that is better than either of those suggested. Such suggestions should be carefully noted.

6. Guessing test

The purpose of this test is to find out whether the translation is natural and easy to understand. (It does not test whether the translation is accurate.)

Method:

    a) Choose any passage from the translation. (To begin with, choose a fairly easy passage. Choose something which is complete in itself.)
    b) Cross out lightly every eighth word in the translation.
    c) Read the translation to people, leaving a blank for every eighth word. Ask the people to guess the missing word.

If the helpers are able to read, you can prepare a written copy of the passage, leaving a blank space for every eighth word. (The blank space should always be the same size.) You can then give the test to several people to do at the same time.

How to use the results:

If people can guess as many words on the translation as they can on a similar passage of natural, untranslated text, this indicates that the translation is probably fairly natural.

7.   Reviewers

Reviewers are usually educated people, church leaders, and others who have been appointed by the local churches to help in checking the translation.

Copies of the translation are sent to the reviewers, usually a few chapters at a time. The reviewers write their comments and suggestions for improvement on the copy, and send this back to the translator.

Sometimes the reviewers may meet in small groups to do this checking work together.

You will also find it helpful to take time to sit down with reviewers in order to discuss passages of the translation.

For further details on the work of the reviewers, see Part Two, Discussion 1, Point 6 "The Reviewers".

8. Back-translation

The purpose of this test is to find out whether the translation does in fact communicate the meaning which you aim to communicate.

Method:

Details of how to make a back-translation are explained in Chapter 31. Ask a native speaker of the language, who also speaks English (or some other major language), to make the back-translation.

This back-translation will show the meaning that the person making it understood. This can then be compared with the source text to see if it is accurate.

Warning:

The person making the back-translation should be:

   a) Someone other than the person who translated that passage;
   b) Preferably someone who is not very familiar with the Bible (otherwise he may write the key from his previous knowledge of the passage, rather than from the translation itself).

    c) He should make the back-translation without referring to any English version of the Bible.

The back-translation serves a double purpose. As well as being used as a way of checking the translation, it can be used by the consultant in consultant checking sessions.

9. Trial version

A trial version is usually prepared after other ways of testing and checking have been used. You have gathered the comments and suggestions which have come through this testing, have sorted them out, and made your revised draft.

This revised draft is typed up and copies are made. These trial versions should always be clearly marked as "trial", and should be accompanied by a note inviting further comments and suggestions.

This trial version is sent out to church leaders and others. In fact, it should be sent to anybody who is willing to read and use the translation.

The way in which this trial version is used, and the reaction that people have to it, will help you to know whether the translation is now nearly ready for publication.

Pastors and teachers and others should be encouraged to use the trial versions as much as possible.

Before the New Testament or whole Bible is published, at least one or two books should be printed for wider circulation. Much can be learnt from comments and suggestions that arise from the use of these preliminary versions, so that the final version can be much improved.

10. Use of the translation in Bible study groups

Sometimes the translation can be used in Bible study groups, as well as family devotional times and fellowship meetings. This use can be a very good way of discovering whether people are really understanding it or not.

Method:

Lead or join a series of Bible studies on the book you have been translating. This should be an informal study group so that people are able to ask questions and discuss freely.

Listen carefully to see whether people understand the translation. Note down places where the meaning is not understood.

General notes on testing the translation

1. Start testing early on in the translation project. What you discover through testing the first translated passages will help you to make a better first draft of later passages.
2. Test widely:
   with Christians and non-Christians,
   with young and old,
   with men and women,
   with those who are able to read and those who are not.
3. Keep a careful chart showing which passages you have tested, and in which ways.
   Every passage should be tested by
   method 1 (Reading aloud),
   method 7 (Reviewers), and
   method 9 (Use).

In addition, each passage should be tested by two or three other methods. Difficult passages may need to be tested, revised, and retested several times.

4. You should also keep an organized record of all the comments and suggestions which have been made. When agreement has been reached on these, record all these approved changes on a MASTER COPY. Protect the master copy very carefully.

Also keep a FILE for each Bible book in which all the notes and reports from checking that book are kept. This is important as otherwise the information can easily be lost. If all notes are put immediately into the file for the book concerned, then they will be ready and available when the time comes to make the revised draft.

REMEMBER:

Proper testing is an essential part of the translation work.

REMEMBER:

Ten ways of testing your translation:

1. Reading aloud
2. Listening to readers

3. Tell-it-again
4. Questions and answers
5. Alternative ways of translating
6. Guessing test
7. Reviewers
8. Back-translation
9. Trial version
10. Use of the translation in Bible study groups

For further reading:

J. A. Loewen, 'Criticism can be helpful', <u>The Bible Translator</u>, April 1972.

Rev. S. Iyoku, 'Check the Word', <u>The Bible Translator</u>, October 1977.

Appendix G – Notes on Testing Procedures for Muslim-Context Projects

Almost all aspects of the standard translation procedures for checking and testing are more challenging in a Muslim-context project. Most communities are suspicious of Christian ministry, which is perceived as a threat to people's faith and will bring God's disfavor on the community. They commonly fear that Bible translations are impious towards God, and that promotion of the Bible is part of a strategy to increase Western cultural domination of their societies. The level of resistance to translation projects ranges from simple non-cooperation, to ostracism by the community, or even to threats against the lives of local people involved.

In small, conservative communities if it is known there is a Bible translation project underway in their language, it is not difficult to figure out who is involved. In larger language communities it is easier to work more anonymously, but still a challenge to do much face-to-face comprehension testing. So some aspects of the translation process and the "Best Practices for Testing Bible Translations" have to be carefully adapted for application in Muslim-context projects.

The following are comments related to the sections in the document "Best Practices for Testing Bible Translations" (Appendix E).

Audience Considerations

- In some languages there are distinctly separate socio-religious communities, such as Muslim and one or another Christian tradition (Oriental Orthodox, Eastern Orthodox, Church of the East, or a smaller ancient group), who speak significantly different varieties of the language and do not readily accept materials in each other's dialect. Sometimes they understand the same word differently e. g. a word might mean sin in one dialect and just a mistake in the other. Often they have different words to convey the same meaning, such as sin or grace. If the communities have significantly different heart languages, this will typically impact the choice of major key terms, (e. g. God, Jesus, Son of God), and so translation and comprehension testing need to be done specifically for each socio-religious community.

Composition and Training of Team

- It often is a challenge to find the people whom God has gifted and called to do Bible translation. Much prayer and patient building up of contacts is needed, but God sometimes brings them in remarkable ways.
- Since the countries concerned offer few options for the institutional training of translation team members, most of the training and initial exegesis must be done one-on-one by resident translation specialists from outside.
- Due to the risks and the need for confidentiality, mother-tongue translators working in different projects often prefer to have limited interaction with each other, so much of the discussion and learning from related projects is undertaken by the outside specialists on their behalf.

Exegetical Checking

- Typically the expatriate advisors in the translation team have to give more exegetical input to the translation team than is normally the case, to ensure that the understanding of the original is accurate.
- Typically more extensive glossary and paratextual material is required. These need to be included in the checking process together with the text.

Consultant Checking

- As elsewhere, translation consultants need to understand the cultural and linguistic background of the audience and how that could distort the audience's understanding of Scripture. The issues in choosing key terms for the Muslim-context are often very different and so it is crucial to have consultants with a deep knowledge and personal experience of this context.
- It is more challenging to find "naïve" speakers of the target language" (i. e. people not previously involved in the translation process in any way) who can be present for questioning during the consultant sessions about language use, implied meaning, and typical audience understanding.

Comprehension Testing

A major obstacle is that each audience has its own traditional worldview, and interprets texts in a way which is consistent with their existing beliefs. In addition, the lexical meanings of their words reflect the concepts of their traditional worldview and so mechanistic word-for-word translations may evoke the traditional concepts rather than biblical ones. The words and phrases used in the text need to evoke biblical concepts rather than unbiblical ones and this often requires help from the paratext.

In spite of the risks and challenges, many translation teams have found numerous ways to test the intended audience's comprehension:

- Wherever possible, they arrange for local people, both Christians and pre-Christians, to help the translation team on a regular basis by explaining what they understand the text and paratext to be saying, and noting any statements that sound unnatural.
- Where possible they have the translation back-translated into a language of wider communication by a "naïve" mother-tongue speaker (MTS).
- They involve other Christian workers in the task by having them read or listen to texts with their friends and discuss what they mean.
- They discuss key terms with members of the audience informally, without showing them translated texts, so they are more relaxed and forthcoming. Some mother-tongue translators regularly talk about wordings with non-believing family and friends without revealing that the purpose of this discussion is to help with Bible translation.
- They invite people to read texts or listen to recordings in a related language and discuss the wordings.
- They invite people to read texts or listen to recordings in their own language, but without them knowing who is involved in the translation.
- They arrange for a public opinion survey that includes questions about the meanings of terms in question.
- They post draft texts and recordings on a website and get feedback from visitors to the site in a way which encourages openness. This can reach a large number of people in a sensitive way.
- When recording the texts as audio, they note any comprehension problems on the part of the voice actors.

Review Committee

Wherever possible we encourage translation teams to work with review committees. The committee should consist of Christians from the language community who have a deep knowledge of the dialect and worldview of the socio-religious community for which the translation is being produced, but there are a number of obstacles:

- In some communities there are only a few Christians with the time and ability to become knowledgeable about biblical semantics, cross-cultural communication, and translation.
- Where there are Christians, they may have been displaced from their community and may have lost a lot of their usefulness in terms of feedback on natural language use.
- Some Muslim background Christians have an antagonistic attitude to the Muslim community and are therefore antagonistic to the language and terminology used by that community.

Some Anecdotes to Illustrate

1. "Naïve" speakers are encouraged to voice their inferences from the text, even on small matters, to see what the text is communicating. One woman commented regarding the Last Supper: "Hmm. Jesus and his disciples must have been very poor." This comment seemed out of place, so I responded, "Yes, that is true. But what is it in this story that makes you say that?" She answered, "Because it says, 'He took the bread and broke it.' They must not have had enough money for fresh bread, so they had to buy old, stale bread." Subsequent informal field testing among Christians and Muslims revealed that Muslims uniformly used another word for dividing a loaf of bread, and considered the traditional word to mean that the bread was fragile and so must be toasted or stale. Christians, on the other hand, felt that the word was acceptable, but not normal vernacular. No doubt they were familiar with the word from their church contexts.
2. Translators can get useful information from expat church-planters who discuss biblical stories with the audience. For example they found that it was much more effective to speak of Jesus' death as a self-sacrifice, rather than using terms regarded as tragic, such as saying "he died." If we said "Jesus sacrificed his life" this state-

ment was usually received as respectful to Jesus, whereas when we said "Jesus died" there was often an immediate response by listeners rejecting this statement as disrespectful. When testing 1 Corinthians 5:14–15 with a linguistically-gifted Muslim unfamiliar with the Bible, she said: "If we say that Jesus 'died,' it implies that he died in an accident or in some other mundane way. But to say 'he sacrificed his life' makes clear that his death was something far more important." It was clear to me from this comment that the honor/shame dimension of Jesus' redemptive death is very important to keep in mind for this audience.

3. When the time of recording the Scripture came, the producer got involved in discussions on his understanding of the passages. Finally when all the actors gathered together, there were another 18 or so mother-tongue speakers who read through the script and had the opportunity to give feedback. At times this resulted in yet more changes to the script. We also had extensive email discussions with people working on other projects and there were also a number of key terms workshops which allowed face-to-face interaction, again involving Muslim background believers from a number of majority communities.

4. Sometimes the translation can inadvertently evoke a wrong scenario. Abraham and Isaac carried items up the mountain for making the sacrifice, which included the "fire" to light the wood. This fire was almost certainly a piece of burning charcoal carried in a clay pot, and there is a perfect word for this. However, there is only one specific situation in the receptor culture in which this word is used – for lighting the fire on top of a hookah (waterpipe used for smoking flavoured tobacco) – so the use of the term gives the audience the idea that Abraham and Isaac are preparing for a smoke when they reach the top. We had to avoid this possible scenario by being specific about the purpose of the burning charcoal – for lighting the wood that would be used for the sacrifice.

5. We were trying to find a word for cross which doesn't exist in our (non-Arabic) language. Well, then just use the Arabic one, people suggested. Our friends went around their villages and asked what people understood when they heard the Arabic word *"salib"*. Without exception people said that this is this small golden thing that some foreigners would have around their necks. When they tested the phrase: someone died on a *"salib"*, people said, "This is impossible. What has a necklace to do with someone's death?"

Appendix H – Forms for Comparing and Contrasting Features and Functions of Scripture and Scripture-based Products

DFTPAG Form for Analysis of Content Features of Story Products

The following form is both a guide to the features typically found in different kinds of story products and a form to record the results of the analysis of a particular product.

Name of Language (coded if necessary) and Product:

Analysis of the Features of the Product:

Feature	Typical for Scripture	Typical for Scripture-based	Comments	Feature present in this product	Comments/ Evidence
ADDITION OR DELETION OF MATERIAL					
Culturally situated material for introductions to episodes and conclusions. Narrator Parts added.	NO	Possible	Example: a group in a coffee house discussing a problem which the story addresses. Paratextual material may be included		

			through returns to the story-telling sit-uation. Narrator parts may clarify settings etc.		
Contains explana-tory ma-terial sep-arated from text (e. g. into footnotes, glossary)	YES	Possibly	Oral Scripture-based products may in-clude Par-atextual material through returns to the story-telling sit-uation.		
Contains explana-tory ma-terial in-tegrated into text itself	Less likely	More likely	Includes clarifica-tion of historical, geograph-ical, cul-tural, reli-gious and rhetorical issues.		
Additions to text for natural-ness e. g. including vocatives	Possible	Probable	Text pro-duced for reading aloud ra-ther than reading to		

in speech, honorifics			oneself will contain various modifications.		
Omits material present in Scripture	NO	YES	May be omission of greetings and farewells, whole sections or pericopes, or details from within a verse or section.		
OTHER MODIFICATIONS					
Modification of text for naturalness e. g. using local idioms, metaphors	Possible	Probable			
Reordering and Summary	Unlikely	Probable	Is there significant reordering and summary to give better information		

			flow? i. e. some verses combined and sentences re-ordered.		
Combines Scripture material from different places	NO	Possible	Material from different chapters or books is combined. Included are such things as products where sections are arranged topically, harmonies of gospels, etc.		
Structure easily compared to a Scripture translation relevant to the primary audience	YES	NO	Are there significant additions, deletions reorderings, summaries, combinations of material? If so, the product is		

			not easily compared to a Scripture translation.		
			What comes between the contiguous scripture material – is it just music or restricted to minimal linkage material?		
OTHER FEATURES					
Explicit Reference to Scripture by chapter and verse numbers	YES	NO	Might have a heading in a scripture-based product saying "Based on Luke 2:1–20", but this would not mean it is scripture.		
Use of a language/di-guage/di-	NO – review how	YES	This may be used in written		

alect that is generally rejected for written material	to explain this		Scripture based products as well as oral ones.		
Translation Style: Formal Equivalence	Possible	Unlikely	In general this feature does not distinguish scripture from scripture-based. Scripture can use formal equivalence (common for LWC translations) or dynamic equivalence (common for local language translations). It is unlikely that a scripture-based product would use formal		

			equiva-lence.		
Medium of presen-tation: au-dio/print /video	YES	YES	In general this fea-ture does not dis-tinguish scripture from scripture-based.		
FEATURES UNIQUE TO AUDIO/VIDEO					
Multiple voices	Less Likely	Possible	Drama-tised sto-ries will typically have this, but mono-voice sto-ries are also pos-sible.		
Musical Interludes	Less Likely	Possible	Drama-tised sto-ries will typically have this.		
Sound Ef-fects	Less Likely	Possible	Drama-tised sto-ries will typically have this.		

List of the materials which were read / looked at/ listened to in the course of making the above analysis:

DFTPAG Form for Analysis of the Functions of Story Products

The following form is both a guide to the functions typical for scripture and scripture-based products and a form to record the results of the analysis of a storying product.

Name of Language (coded if necessary) and Product:

| |
| |

Analysis of the Functions of this Product:

FUNCTIONS: Typically used for ...	Scripture translation in local language	Scripture-based products Stories of Prophets/Life of Christ (SBP)	Function of this product	Comments/ Evidence
THEOLOGY				
Theological study	Yes	Usually no		
Writing Commentaries	Yes	Usually no		
Doctrinal decisions	Yes	No		
Apologetics	Yes	Possibly		
PREACHING & STUDY				
Exegesis for addressing cultural and moral issues affecting local community of believers	Yes	No		

Exegesis for sermon prep-aration	Yes	No		
Studying Scripture	Yes	No		
Quoting a standard translation of Scripture	Yes	No		
SPIRITUAL GROWTH/Discipleship				
Liturgical reading and group wor-ship	Yes	Possibly		
Personal or group train-ing in under-standing the faith	Yes	Possibly		
Explaining moral teach-ing, encour-aging obedi-ence	Yes	Possibly		
Encouraging the faith of believers	Yes	Possibly		
EVANGELISM AND PRE-EVANGELISM				
Challenging to make a commitment to faith	Yes	Yes		
Introducing people to the teachings of Scripture	Yes	Yes		

Informing people about the prophets and Jesus	Yes	Yes		

How was the data gathered from leaders and representatives of the primary audience?

How different is the usage profile of this product compared to the usage profile of Scripture?

DFTPAG Form for Final Conclusion Regarding Product Genre

Name of Language (coded if necessary) and Product:

Suggested Genre based on analysis of PERCEPTIONS OF PRIMARY AUDIENCE:

Suggested Genre based on PRODUCT PRESENTATION AND PACKAGING:

<div style="border:1px solid; height:2em;"></div>

Suggested Genre based on analysis of FEATURES CONTAINED IN THE PRODUCT:

<div style="border:1px solid; height:12em;"></div>

Suggested Genre based on analysis FUNCTIONS FOR WHICH THE PRODUCT IS USED:

<div style="border:1px solid; height:12em;"></div>

OVERALL CONCLUSION ABOUT PRODUCT GENRE:

<div style="border:1px solid; height:6em;"></div>

Final note: If the results do not lead to a clear conclusion, review the testing procedure and see if anything needs to be changed in the way the data were collected. If this is not a problem, review the translation brief and definition of the product with a Scripture engagement consultant.

In the light of various controversies about Bible translation, Wycliffe Global Alliance and SIL International approached the World Evangelical Alliance (WEA) in 2012 to independently review their best practice in the translation of "God the Father" and the "Son of God" – with special consideration for languages used in Muslim majority countries. The WEA formed an independent "WEA Global Review Panel", which published a report with recommendations to WEA in 2013 and a further document "Divine Familial Terms Translation Procedures" in 2016. This volume gathers the different recommendations, procedures and some WEA press releases. All texts speak for themselves as result of an expert panel, they do not necessarily represent the views of WEA, WEA's Theological Commission or of any organization the experts are connected to.

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