

**Luke 1:26-35 in “The Life of Jesus” from "The Stories of the Prophets" (originally, The Lives of the Prophets), Urbed/Bedouin Version**  
 Chart, Arabic transcription, and back translation into English by Adam Simnowitz

*The Lives of the Prophets/Stories of the Prophets* (Arabic, Qisas Al-Anbiya) is the first part of a Wycliffe Bible Translators (WBT)-SIL project termed, "An Audio Panoramic Bible For the 10/40 Window" according to a PowerPoint slide produced by (Darrell) Rick (Richard) Brown on Feb. 11, 2004. Brown is a member of SIL-Eurasia who holds the following 3 positions: Associate Area Director, International Translation Consultant, and Consultant for Special Audiences ([http://www.sil.org/sil/roster/brown\\_richard.htm](http://www.sil.org/sil/roster/brown_richard.htm)).

The following chart contains an example of what WBT-SIL means by an "introductory note" mentioning and explaining the literal translation of "Son of God" and gives the substitute they have deemed as "accurately conveying" its meaning. The substitute is then used in place of "Son of God." This is an example of what they mean when they deny that they are removing divine familial language from their translations. As long as the literal translation is somewhere in the paratext, WBT-SIL feel that they can honestly say that their "translations" retain divine familial language.

In light of the "Best Practices" statement on translation (see addendum after chart for the truncated version, dated January 2012), the reader must conclude, therefore, that WBT-SIL, by this version, maintains, that:

- 1- "caliph of God" strongly affirms the eternal deity of Jesus Christ
- 2- "caliph of God" promotes the understanding of "Son of God" in all its richness, including Jesus' relationship as Son with God the Father
- 3- "caliph of God" accurately communicates to the intended audience the relationship of Father by which God chose to describe Himself in relationship to His Son, Jesus Christ, in the original languages of Scripture
- 4- the literal translation of "Son of God" would communicate an incorrect meaning
- 5- "caliph of God" clearly has familial meaning but does not imply a procreative relationship
- 6- "caliph of God" is a valid explanation of the meaning of the divine familial term, "Son of God"
- 7- "caliph of God" preserves and does not distort the truths of the Trinity, Christ's deity, and the inspiration of Scripture
- 8- "caliph of God" respects well-established Bible translation principles and practices
- 9- "caliph of God" achieves the best possible translation of God's Word

As of March 11, 2011, this audio series was available online at: <http://www.alanbiya.net>.

From, "sirat almasih 01/UrbedLuke01", approximate time frame on audio 9:36-12:32 (mm:sec):

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Luke 1:26	26 Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth,	God, the praised and exalted, sent the angel Gabriel, upon him be peace, to the village called Nazareth, in the region of Galilee in northern Palestine.	وَدَّى اللهُ، سبحانه و تعالى، الملاك جبريل، عليه السلام، القرية اسمها النَّاصِرَةُ، في منطقة الجليل شمال

			فلسطين.
Luke 1:27	27 to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary.	He sent him to a virgin girl who was engaged to a man named Joseph from the lineage of our master David, upon him be peace. The girl's name was Mary.	وَدَّاهِ عَلَى بِنْتِ عَدْرَاءَ وَ كَانَ مَعْقُودَ عَقْدِهَا عَلَى رَجُلٍ اسْمُهُ يُوسُفُ مِنْ عَقْبِ سَيِّدِنَا دَاوُدَ، عَلَيْهِ السَّلَامُ، وَ الْبِنْتُ اسْمُهَا مَرْيَمُ.
Inserted speech for drama	Author's explanation for this inserted speech (not part of the NASB!):  This "audio footnote" mentions the literal phrase, "Son of God," and introduces the substitute phrase used throughout the rest of this series, including Stories of the Apostles.	[Mutlaq, man in audience]: Good, our leader [i.e. a term of respect; lit. our judge]. Not to interrupt your talk, but we know that there are people who say of our master Isa [i.e. Jesus], that he is the Son of God. I beg forgiveness from God for speaking like this!!! I don't understand why they say this thing!	(مطلق، رجل من المستمعين) طيب يا قاضينا. و لا هو قطع لحديثك. بس حنا ندري انه في ناس يقولون عن سيدنا عيسى انه ابن الله، استغفر الله من ها الحاكي! و ما فهمت ليه يقولون ها الشيء اهاذا
Inserted speech for drama	Author's explanation continued:  According to the <i>SIL International Statement of Best Practices for Bible Translation of Divine Familial Terms</i> as of March 11, 2012, it states:  <u>"In SIL, we strongly affirm the eternal deity of Jesus Christ and require that it be preserved in all translations. Scripture translations must promote understanding of the term 'the Son of God' in all its richness, including Jesus' relationship as Son with God the Father.</u>  <u>Without reservation, SIL's Scripture translation practice is to use wording which accurately communicates to the intended audience the relationship of Father by which God chose to describe Himself in relationship to His Son, Jesus Christ, in the original languages of Scripture."</u>  <a href="http://www.sil.org/translation/divine_familial_terms.htm">http://www.sil.org/translation/divine_familial_terms.htm</a>	[Abu Swailem, name of the narrator]: It is known that this is an extremely important thing to them. You must know that this [kind of] talk is a title for the awaited Messiah. [His] birth doesn't mean a [natural] birth from a woman. The purpose [of this] is that God, the praised and exalted, chose our master Isa to be the king over the Lord's Kingdom [lit. the Lordly kingdom] which He promised in the time of the prophets. He [i.e. Isa] is the agent/deputy who became God's Caliph over the people. Because of this we can say that he is God's Caliph in place of "Son of God" because God put him over the Lord's Kingdom.  Good! When they call him God's Caliph it is certain that he is someone important [lit. big] among the people. Yes, Oh Mutlaq [name of the man the narrator is speaking to], may the audience not take offense [that I singled you out and did not mention every one by name] while we read the Honorable Injil [i.e. the New Testament]. Surely our master Isa was originally the	(ابو سويلم، اسم المذيع) الي مشئت عنهم يا مطلق شيء مهم كثير. ولزوم على انك تعرف انه ها الحاكي اهاذا هو الي لقب المسيح المنتظر. و لا يعني الولادة من مرأة. و القصد انه الله، سبحانه و تعالى، اختار سيدنا عيسى من شان يكون الملك على المملكة الربانية الي وعد به زمان للانبياء. و هو الوكيل الي صار خليفة الله على الناس. و من شان هيك نقدر نقول انه خليفة الله ابدال ابن الله لان الله حاطه على المملكة الربانية. زين! اذا يلقبونه خليفة الله و كاد انه واحد كبير بين الناس. ايه يا مطلق، و لا يهونون الحاضرين و حنا نقرأ بالانجيل الشريف. انه سيدنا عيسى اصلاً كلمة الله الي صار بشر ببطن العذراء مريم. و هذا من شان

		word of God that became a human in the virgin Mary's womb. This is for the purpose of expressing the glorious nature of God.	
Inserted speech for drama	Author's explanation continued:  "Caliph of God" refers to religious-political successors of Muhammad whose responsibility it was to promote and defend Islam by physical force (i.e. warfare).  None of the native-Arabic speaking Muslims (as well as former Muslims) that I have asked states that "caliph of God" and "Son of God" have the same meaning.	[Mutlaq]: [May] God put your mind at rest, oh Abu Swailem! Now I finally understand its meaning!	(مطلق، رجل من المستمعين) الله يريح بالك يا ابو سويلم! انا هالساعة فهمت معناه.
Luke 1:28	28 And coming in, he said to her, "Hail, favored one! The Lord is with you."	The day that Gabriel went to [lit. arrived] Mary, God said: Peace be upon you! You are the one that God honors. Our master is with you!	يوم جبريل وُصل لمريم قال الله: السلام عليك! انت الي الله اكرمك سيدنا هو معك
Luke 1:29	29 But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be.	What is that you are saying, and what is this greeting?	وشو الي تقول وشو السلامة؟
Luke 1:30	30 And the angel said to her, "Do not be afraid, Mary; for you have found favor with God.	Do not fear, oh Mary! God is pleased with you	لا تخافين يا مريم! الله راضي عليك
Luke 1:31	31 "And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.	and you will become pregnant and give birth to a boy and you will call this boy, Isa.	و انت رايحة تحملين و تجبين ولد و تسمين الولد هذا عيسى
Luke 1:32	32 "He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;	He will be great among all the people and he will be the king, God's Caliph, the exalted. And God will give him the throne of the prophet David, his great [lit. first] grandfather.	و رايح يكون له شان عند كل الناس. و يكون الملك خليفة الله تعالى و رايح يعطيه الله عرش النبي داود، جده الاول.
Luke 1:33	33 and He will reign over the house of Jacob forever; and His kingdom will have no end. "	And he will lead over the leaders of his tribe, the sons of Jacob. And his leadership will last [for all] time.	و رايح يشيخ على مشايخ ربعه بني يعقوب. و تظل مشيخته طول الوقت
Luke 1:34	34 And Mary said to the angel, "How can this be, since I am a virgin?"	How can I have a boy and [until] now no man has approached me?	و شو لون يصير لي ولد و انا للحين ما جاء لي رجل؟
Luke 1:35	35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.	The spirit of God will [contrary to standard Bible translations in Arabic, spirit of God is given a feminine adjective] descend on you and from his power [that] you see, you will bring forth a boy [who] will be the awaited king from God, he who will be God's awaited Caliph.	روح الله رايحة تنزل عليك و من قدرته تراك رايحة تجيبين ولد يكون الملك المنظور من الله و الي هو خليفة الله المنتظر

## Addendum

[http://www.sil.org/translation/divine\\_familial\\_terms.htm](http://www.sil.org/translation/divine_familial_terms.htm)

(accessed March 11, 2012; underlining added for emphasis)

### **SIL International Statement of Best Practices for Bible Translation of Divine Familial Terms**

Translation of the familial terms of God in Scripture has unfortunately generated considerable controversy. We want to clearly state our position on this important subject.

In SIL, we strongly affirm the eternal deity of Jesus Christ and require that it be preserved in all translations. Scripture translations must promote understanding of the term 'the Son of God' in all its richness, including Jesus' relationship as Son with God the Father.

Without reservation, SIL's Scripture translation practice is to use wording which accurately communicates to the intended audience the relationship of Father by which God chose to describe Himself in relationship to His Son, Jesus Christ, in the original languages of Scripture.

There are some cases in which it can be shown that a word-for-word translation of these familial terms would communicate an incorrect meaning (i.e. that God had physical, sexual relations with Mary, mother of Jesus; not only does this communicate obvious wrong meaning, but can also give readers the impression that the translation is corrupt). In these situations, the translations convey the accurate meaning by using terms that clearly have familial meaning but do not imply a procreative relationship. Where necessary, Scripture translations should include an explanation of the meaning of divine familial terms. This may be in an introduction, in one or more footnotes, or as a glossary entry, as seems appropriate to the situation.

Bible translation is complex work carried out by translation teams of highly skilled and dedicated people. In SIL, all personnel subscribe to a statement of faith which affirms the Trinity, Christ's deity, and the inspiration of Scripture. SIL is committed to translating the Scriptures in the best way possible to preserve and not distort these truths. Respecting well-established Bible translation principles and practices, translation decisions are always made in consultation with other partners and the host communities, in order to achieve the best possible translation of God's Word.

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