

# Biblical Backgrounds Training for Translators

**BY KATHY BRUCE, D. MISS.**  
*Graduate Institute of Applied Linguistics*

**ABSTRACT:**

A knowledge of the background of the Bible is not the same as a knowledge of what is in the Bible itself. The geographical setting of the events of the Bible, the political movements, the religious and cultural environment, and even the flora and fauna surrounding the land of Israel all contribute to a good understanding of the meaning of the Bible.

An enormous amount of Biblical background material is being published today, and we have an obligation to see to it that our translators are trained in this area. How, where and when can we present the material so that our translators, both mother-tongue translators and second-language translators, can profit from such studies and improve in their ability to do Biblical exegesis?

A tool to assess the proficiency of future translators and exegetes is being developed, and conference attendees will be invited to give input into the design of that assessment instrument.

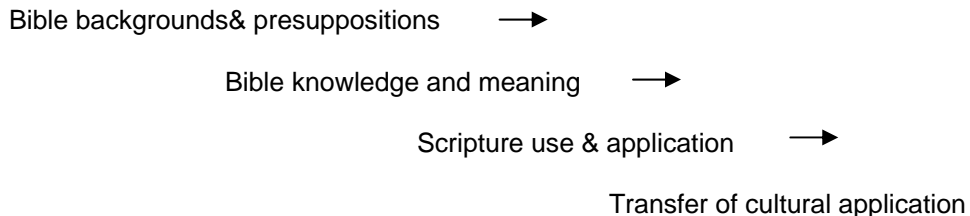
**Introduction: SIL’s Recognition of Biblical Backgrounds**

Several years ago SIL made the decision that in addition to being proficient in Bible knowledge, our translators should have an understanding of the background of the Bible. In response to that, the Graduate Institute of Applied Linguistics here in Dallas inaugurated a course in Biblical Backgrounds, and I was chosen to develop and teach the course.

The thinking behind the new suggestion was that our translators in the past have come to SIL with a good background in Bible. Customarily, they had been to several years of Bible school, college, or seminary, and they knew Bible facts and could apply the Bible well to their lives. That is not so true today. The Bible Knowledge Assessment has been revised recently because few of our applicants could do well on it as it was. They preferred to answer application questions rather than what they called “Bible Trivia.”

Another aspect was deemed missing by the administrators who discussed this problem: a knowledge about ancient people’s worldview and the political and religious movements that were going on as the Bible was being written. By and large, this material has just become well-known in the last few decades, partially as a result of the discovery and publication of the Dead Sea Scrolls. It was thought that Bible Translators should certainly have an understanding of the situations in which the Bible was composed, as well as Bible knowledge and application.

Application of the Scriptures to our lives and cultures today forms the end of the use of Scripture, but studying the beginnings of Scripture and the presuppositions behind it helps us get to the meaning of what was written so that we can see how it applied to the situation at the time it was written. Then we can use the Word, apply it to our own lives, and transfer those principles and meaning to other cultures.



Just like we insist that a translator know the host culture—its worldview, its rituals, its leadership structures, so a translator of the Word of God should know the worldviews, rituals, and mindset of the source cultures and what was actually being said and done in that society.

So in this presentation I want to:

1. Describe to you some of what Biblical Backgrounds entails

2. Inform you as to what GIAL is teaching in our GIAL Biblical Backgrounds course
3. Emphasize for you the importance of studying “inter-testamental” history and religion as transition between the testaments and as NT background material. (This is not the total of Biblical Backgrounds, but it is a large part of NT background.)
4. Report to you the progress on a Biblical Backgrounds Proficiency Exam for new applicants who will be doing Bible translation and exegesis
5. Solicit from you ideas and feedback as to what should be done on a larger scale in our training institutions.

## **1. History, Geography, People-Groups, & Culture**

The study of Biblical Backgrounds encompasses the history, the geography, the cultures, and the people-groups that are behind the Bible. Such a study tells us why the Bible was written the way it was, but that explanation is not made explicit in the Bible. This investigation explains basic thought patterns that were assumed in ancient times but are foreign to us today. Knowing the religious and political movements of the world of antiquity gives us a window on the societal notions of the day, and it enables us to understand the dialogue and teaching of the Bible. Secular and religious literature that was written at the same time that the Biblical books were being written forms another bright window on thought patterns of the Biblical times.

The request from SIL to train translators in Biblical backgrounds has prodded us to distinguish Bible survey, Bible study, and Bible knowledge from “Bible Backgrounds.” A college Bible Survey course will tell a student what the books of the Bible say, where they originated, who wrote them, and something about the immediate background of the book. Specific book studies might teach someone the main concepts, the outline, and key words or verses. A student will emerge from such a course with a “bird’s eye view” of the Bible and its contents. Bible knowledge usually denotes a good memory about where to find certain passages and theological arguments. That’s the kind of Biblical education many of us received if we studied in the 20<sup>th</sup> Century. Now, however, new material is available and is a profitable and enriching study.

Courses in Biblical Backgrounds actually have been run in some SIL branches for mother-tongue translators. Those training programs have sometimes focused on key terms and a few important concepts such as the Jewish feast days, or on the idea of sacrifice. Foreign concepts such as what a king is, or who the Pharisees were come to the fore. Textbooks common in these studies might present a section on fishing nets, one on 4-room, flat-topped houses, and one on weights and measures, or the teachers might capture student interest with a “Jewish meal.”

These details are easily accessible facts about Jewish culture, and they become important and necessary when a translator begins to investigate particular passages. At that point, specific cultural details such as feasts, fishing nets, walking distances, or shepherding practices cannot be overlooked. But those cultural items are easily discovered during translation and/or found in booklets or DVD’s that are being published. Instead of focusing on such specifics, I believe that for translators and exegetes we need to promote an understanding of overarching concepts like the ancient view of ritual purity, of magical formulae, of the place of law in society, and of the importance of genealogy and philosophies of life and death. Translators should understand major trends, like how the First Century Rabbinic thought and literature provoked Jesus to say and do what is recorded in the Gospels. Biblical Backgrounds is not the same as Bible knowledge.

## **2. The Biblical Backgrounds Course at GIAL**

At the Graduate Institute of Applied Linguistics, we have been developing a training course for translators in Biblical Backgrounds. The goal of our Biblical Backgrounds course, which is taught in our Applied Linguistics Department, is to help the student develop an awareness of the “big picture” of history and religious thought as it developed around the people of God. We find it profitable to focus on the worldview and philosophical understanding of various people-groups and time periods that formed the setting of the Bible. These impacted the way people wrote the Bible.

Our primary assumption is that the Bible is historically accurate, but that an author’s intent must be understood to correctly interpret the facts of a passage. The student’s confidence in the historical reliability of the Bible is usually reinforced through this study.

In order to teach a general framework of history, geography, and cultures, we have tried to give an overview of 5000 years of history; we have examined the lands of the Ancient Near East, of Israel and of the Mediterranean world; and we have concentrated on a dozen people-groups and some of their literature and religious thought.

That amount of material is too much for one graduate course, but in covering this scope of information, we are attempting to find a way to raise awareness of topics that would aid in exegesis and translation and help translators to know how to research those concepts as they encounter them. I must emphasize that we can only give an overview of those issues, hoping that the course will increase student discernment. We envision that, by having identified the topics, translators will be able to research them further as they become relevant to their study or translation.

I am not personally aware of another SIL course in the West (such as UNDSIL) that teaches a course in Biblical Backgrounds, but some of our field training courses have begun to do so, and I'm interested to hear about them.

#### **a. Insights from History**

In learning the history of the Bible, students profit from getting a timeline firmly in their minds from the beginning of civilization to AD 100--from the Patriarchs to the Apostles. The course that we have experimented with begins with the Ancient Near East ("the ANE")—the setting of people in Mesopotamia right after the Flood and the tower of Babel.

We look at ANE languages and the records they kept, comparing Bible records with ancient lists and epics & legends. Students find, as they contrast Scriptural literature with its Near Eastern and Greco-Roman counterparts that contemporary writers were writing the same genre as Biblical historians and prophets, with similar expressions, but the results are radically different from what the people of Israel composed. This has been a rich study.

Frankly, we have come to the unmistakable conclusion that the Bible is a very unique book—human and divine. God's Word is extremely, awfully human. OT laws and poetry and stories are just like other ANE laws and poetry and stories. It helps to know that 1<sup>st</sup> Century biographies and adventure stories were beguilingly similar to the Gospels and Acts. But the Word of God is patently, fantastically divine, too. God used human vehicles to bring His story to us, but he stamped it all along with differences that would not, and could not, appear in other cultures and traditions.

Our class touches on archaeological dating, which is notoriously complex. Every book or article seems to suggest a different date for Creation, for Abraham, for Moses and the Exodus, and even for the encoding of Scripture. Students read some of the arguments in order to become aware of this problem, and we can choose a most likely date for some events, but usually we cannot be dogmatic on these issues. Still, the discipline of archaeology comes alive for our students as they begin to see how, over and over again, what is dug up in ancient lands confirms that the Bible is true and actually explains a passage and enlightens the Bible student.

In our class we move through a parade of the nations that rose and fell from 2500 BC to AD 100, and we can see their collective stamp of influence on the Bible. Pictures, videos, coins, and artifacts add much to our comprehension. Here are some concrete examples of the insights students can gain from studying the history and cultures of the Ancient Near East.

- 1) Ziggurats in Sumer and pyramids in Egypt were built at approximately the same time. Pyramid-building technology was common to those who had lived in Mesopotamia before they fled Babel. Evidence from Sumer tells us that people at that time were worshiping the sun moon and stars, and that kind of religion continued to be a problem for the people of God for centuries.
- 2) The Babylonians and Assyrians had an overlapping history; sometimes they were ruled by the same king, and sometimes they were bitter enemies. No wonder the Bible sometimes refers to Assyria as "Babylon" when we thought it should have said "Assyria."

- 3) The captivity of the Israelites in Babylon left its brand on the people of God, on the language, and yes, even on the Jewish religion. Judaism was changed to such an extent that what Jesus was dealing with in the New Testament period was far different from the religion that we see prescribed in the Pentateuch. We learn about the “traditions” of the time—that there were a myriad of specific laws that the Rabbis and Pharisees thought had been handed down orally from Moses. They believed that those minute laws were inspired by God just like the Mosaic Law. You can see why Jesus said, “You nullify the Law of God by ***your own traditions***”, and then you know you need to translate “traditions” as something other than “customs.”
- 4) The Hellenistic influence that Alexander the Great and his Greek successors forced on the Jews shows up in the New Testament as one of the ideological battlegrounds of Jesus and His followers. Pharisaic reaction to the Greek culture makes sense when we realize how far the Sadducees had strayed in their compromise with the Seleucids.
- 5) The Roman military machine that gobbled up Middle-Eastern territory in the centuries immediately surrounding the birth of Christ can be easily detected in the pages of the New Testament, but Greco-Roman culture also determined how the Gospels would be written. Knowing that First Century biographies never were written to give a chronological account explains why the Gospel writers arranged the material they way they did.

#### **b. Insights from Geography**

Besides national history and cultures, an understanding of the geographical features of the land of Israel has a real bearing on our exegesis of a book or a passage. Translators would profit from an in-depth look at maps of the Mediterranean lands and the Near East.

In our class the students do extensive mapping of Bible events and thereby learn to read the Bible with new insight. Knowing where places are tends to turn on a bright light for most people. I personally have felt that studying the geographical terrain has given me more insight into the Old Testament than any other type of study.

In the summer of 2007 we took our Biblical Backgrounds class to Israel for a 14-day study-tour. (We plan to go again in June, 2009, and people besides GIAL students are welcome to participate in this study-tour.) We partnered with the University of the Holy Land in Jerusalem, and one of their professors taught us “on every high hill and under every green tree.” We learned an immense amount about the Bible from seeing the lay of the Land.

The main problem we faced in planning this trip had to do with the expense of such a venture—it cost more than \$3500 per person, all inclusive, from Dallas. Significantly, while we did not have many new students registering for the study-tour, a number of former GIAL students who have had the Biblical Backgrounds class in the past were eager to go. They had grasped the importance of studying the geographical underpinnings of the Bible, so once they had paid for their education and were settled on the field somewhere, they were eager to take their vacations from their field work to meet us in Jerusalem and participate in the tour.

Here are examples of what one can learn from studying the geography of the Bible.

- 1) Military men like Joshua and David chased their enemies down the road from Beth Horon to their coastal villages, according to the Scriptures. Looking at it on a map, it seems like a strange way to go and a long way around to run north and then west to get back from their battles near Jerusalem to flat coastal country, until you notice the other valleys and chalk cliffs nearby. The Beth Horon route was really the only route available to them to get southwest to where they were going. On the way, they passed through a population center on the Benjamin Plateau, filled with admiring folks who would notice who the victorious warriors were, and their reputation would spread.
- 2) Of course, we know the significance of “going up” to Jerusalem and Nazareth (they were in the mountains), but also for some language groups, it is important to say whether you are going

east/west or north/south, or to the coast or away from it, or in the case of the Alablak of PNG, upriver or downriver. How could we translate it accurately if we didn't study the geography?

- 3) After the Philistines killed Saul and Jonathan, they nailed their royal bodies on the city gates of Beth Shean, which sits near the Jordan River, far from Philistine territory. Only as we see the distances involved can we understand how deeply the Philistines were making major incursions into Israelite territory and actually controlling a very important trade route. The Israelites needed to control those routes to insure their political and economic security. By knowing this, we see how politically desperate King Saul had been, and what an enormous job young King David faced as he began to consolidate his kingdom.
- 4) The wilderness of Judea is not a place where one would go unless he were desperate for something –to save his life as in the case of David, or to escape from the wicked Hellenistic priesthood and pagan worship as in the case of the Essenes of Qumran, but it offered the perfect isolated place for the devil to tempt Christ with bread and power.
- 5) The terribly immoral cult center at the stone cliff at Caesarea Philippi provided the setting for Jesus to say that He would build His church on that rock. Perhaps He intended to indicate that His church would replace the paganism there, rather than to be built on one of His disciples.

### **c. Insights from Culture Groups**

There are about thirteen or fourteen people-groups that significantly influenced the people of Israel and the Scripture that they penned. Studying their customs, their literature, their religion, and their philosophies provides a rich insight into the Bible itself. We frequently learn from them why the people of Israel acted the way they did, or spoke the way they did. We even learn why God Himself operated like He did, because He was dealing with a people in a context.

There are noteworthy examples of culture God adapted for use in his lessons for the people of Israel:

- 1) Temples in the Ancient Near East were usually “tripartite”—consisting of an outer court, a holy court for the priests, and a very holy place in which a god-statue stood. People established early that they must be ritually pure to approach their god. The God of Israel used this built-in understanding to reinforce His requirement that His people be holy, as He is holy. Understanding this concept of holiness helps to put much of the OT Law into proper focus. It may or may not affect the choice of words we use for “holiness,” but the mindset, the attitude, and the emotional outlook of the people who lived when these temples existed in every city was part of what God was communicating in His requirements.
- 2) The Law of Moses has many laws in common with Hammurabi's Law Code and with other similar codes. Laws such as *talionis* (an eye for an eye) addressed the common societal problem of over-done retribution and vengeance, until Jesus began to teach and to model grace and forgiveness.
- 3) The Philistines, with their Aegean roots and their hero worshiping culture, provided the setting for the conflict between David and Goliath, as well as for Jonathan and his armor-bearer and the Philistines camped atop the cliff at Michmash. The two armies, in Greek fashion, let their heroes battle it out rather than engaging in massive confrontation.
- 4) Baptism of initiates was a normal part of the Greek Mystery Religions in the First Century AD. Immersion was also a Jewish way of indicating repentance from sin. The Christian church could adapt that ritual for its own converts, and it would be easily understood.

### **3. Transition and Coherence between OT and NT**

In transitioning between the OT and the NT, it becomes obvious as we study that the 400 silent years between Malachi and Matthew were not silent at all. Major world events dominated the period, and the people of God were being knocked around, pushed and pulled into something different from what they were when they left Egypt or when Solomon built a magnificent temple for *Yahwistic* worship.

In fact, the comment is made as we get to the latter part of our Biblical Backgrounds course that there seems to be a seamless transition from the Old Testament to the New Testament, because we can see the gradual progress of religious and political thought set in culture and in the land itself.

The interest in Biblical backgrounds has been exploding in the last decade. Dozens of textbooks and popular novels are coming out, and good films are being made which incorporate some of the material known a generation ago only through ancient works like Alfred Edersheim's volumes. The main difficulty we have in teaching this course in Biblical Backgrounds at GIAL has been that a 3-hour course is hardly enough even to give a good overview of history, geography and cultures of the Bible.

Dallas Theological Seminary teaches a course in *Manners and Customs of the Bible*, one in *The Land of the Bible*, one in *Old Testament Language and Literature*, one on *The Life of Christ on Earth*, one in *Inter-Testamental History* (including the Apocrypha), a course focusing on *Greco-Roman Sites* and archaeological finds, and numerous *exegetical studies* that give a look at backgrounds of specific books of the Bible.

In contrast to their seminary education, we have chosen, and probably rightly so, to see that our future translators get a good education in linguistics instead, so that they can handle the language issues involved in translation. Still, it would be helpful—I'd like to think it is essential—that they at least know something about ancient history, cultures, and geography.

We at GIAL don't offer many courses, nor can we cover well all of the important topics in one course, but we do give an overview and introduce our classes to those large sections of learning that they are otherwise likely to overlook. From personal experience I know that although we translators of the early 70's had a good education in Bible, we knew next-to-nothing about how the rabbis of the day wrote or thought or how Jesus reacted to them. We had not much knowledge of the mystery religions in the Roman world, or how the Empire viewed Christianity. Our students, on the other hand, are coming out with a better feel for the cultural issues of the days of the Bible and for the coherence of the Bible, an excitement to learn more, and resources to enable that learning. Just having the overview puts them a step ahead as they later approach learning from commentaries and translation helps.

#### **4. Transmitting / Passing Biblical Backgrounds On**

In this course, the students are reminded that they need to prepare to train others in Biblical Backgrounds. They must do it differently than we do it here. For one thing, we teachers at GIAL are able to count on the fact that our students already have a significant Bible knowledge; they can read maps; they have a feel for global events. They also know a lot of the key terms that we toss around in Christian circles, but these same students won't be able to count on that body of knowledge in their student population when they go somewhere else. Their challenge will be great, for still the worldview issues and the political, religious, and social setting of the Bible will be important for new converts and new users of the Scripture to understand.

I have begun collecting syllabi from various courses in other countries, and it will be profitable for those of us interested in Biblical Backgrounds training for translators to share what we are doing and learning in this regard and to determine what a translator should know about the background of the Bible. We may want to concentrate on making more background material available for national translators. The Americas Area already has assigned people to concentrate on Spanish and Portuguese resources; a group of Bible Translation organizations in Dallas, including SIL, has begun a series of background notes for the epistles. JAARS has published a CD with five shellbooks dealing with Bible background material, and a set of DVD's on "The Bible Lands as Classroom" has just been made available by the Bible Society.

A few years ago my class of twelve students wrote a book, in simple English, describing the world's earliest people-groups and their affect on the people of God. That little book has been undergoing extensive editing and it is yet to be published, but hopefully within the year *The World's First People* will be available in a relatively simple style that could be used for MTT's or translated into major languages.

#### **5. Bible Backgrounds Proficiency for Translators**

One question has repeatedly been raised: If we want our translators to have a knowledge of Biblical Backgrounds, how will we know if they do or if they don't? Or, can we tell when they have sufficient exposure to backgrounds issues so that they can, and will, use the sources available to them? Several of the previous SIL International Translation Coordinators have discussed with me the task of developing an assessment tool to determine what future translators should know about Biblical Backgrounds.

We have realized that Biblical Backgrounds is different from Bible Knowledge. We accept that our own Bible training, in many cases, did not include what is available to us now, consequently the corpus of material that we are considering seems almost peripheral to some of us because we have "made do" without it for decades. "We managed without it, why should we insist on it now?"

A generational gap exists. I think we may be in danger of lagging behind the discipline to our own disadvantage. We need to be careful that we don't treat this background material as superfluous just because we didn't have a chance to study it "back in our day." With the proper people working on it, our training programs could catch up and take advantage of the insights in Bible Backgrounds that have been published and developed.

A deep knowledge of the host cultures in which we work has already been recognized as a necessity. We have to know how people think and what they worship; we must understand their worldviews and rituals before we can do an adequate job of translating or presenting the Gospel to the "receptor culture." But the same is true for the "source culture." As translators, exegetes, preachers, or just explainers of Scriptures we must clearly comprehend the cultures of the Bible, their philosophies, worldviews, and rituals, before we can extract meaning and principles to be transferred to another culture. The question is, "How much of that material DO we need to know to do a good job of exegesis and translation?"

If we develop an assessment tool, the exam (if that is what it will be) needs to be developed by those who understand and appreciate how Biblical background knowledge might enhance one's ability to do exegesis and thereby to translate with understanding. It needs to gently display to the recruit, as well as to the field directors, how much a future translator needs to learn in this area and how it could enhance their field service. We who did not have the advantage of advanced seminary studies need to be careful that we do not, by our low expectations, deny our new applicants knowledge that will be significantly helpful.

There may be a fear among older translators that we will be shown to be deficient in this area, because this kind of education seems like difficult material to us. Maybe we actually are deficient, but the knowledge is readily available now, and if new applicants and translators study it, it will aid us in our translation endeavor.

When mission groups give something like a Bible Knowledge Assessment (BKA) they might ask questions about who the kings of Israel were, what books deal with certain subjects, and how to apply particular passages to our lives or how to lead someone to Christ. In contrast, a Bible Backgrounds Assessment would query how living in Babylon for 70 years affected the Jewish people as a whole and their understanding of God. It would ask, for instance, how religious 1<sup>st</sup> Century Greek people would view the Gospel happenings.

I have two questions: The first has to do with what ideas readers of this article might generate as to the kind of test we could give to determine Bible Backgrounds proficiency. An exam has been drafted, but new ideas could still be helpful.

The second question revolves around how we in the Bible Translation community might increase our ability to give Biblical background training to our translators. It is available at GIAL now, along with an M.A. in translation, language analysis, literacy, Scripture Use, etc. but perhaps other SIL schools might want to consider including such a course in its curriculum. Could it also be packaged in small chunks, say in a workshop format, or in other courses available to those we want to train? What ideas do you have about the kind of training that many of us missed as we were going through university, Bible School, our church colleges, or seminary? How can we grasp the details and the implications of the ancient

cultural mindsets as well as the religious and political movements that shaped our Judeo-Christian Scriptures?

A draft of a “Proficiency Exam” has been made and tested and revised. It presently exists as an instrument that can be machine-scored. In September, I administered the exam to four groups of subjects—about 25 in each group. There were 1) new applicants, 2) former translators who are now writing translator notes, 3) some Wycliffe Associates, and 4) students who have previously taken a course in Biblical Backgrounds. After they sat the exam, we ran the results through a computer analysis. That helped to correct and reword the questions, but the topics considered on the test need to be refined and finalized.

Parenthetically, and as you might expect, the students who had taken a course in Biblical Backgrounds (either at GIAL or elsewhere) did better on the exam than any of the others. They were not specialists in any particular book or even in New Testament backgrounds, as some of our consultants might be, but they had a wide range of knowledge. A further insight could be noticed from the experiment: young applicants who had not directly taken such a course still did significantly better than older people who were equally committed to God and reading the Word. I take it from that outcome that today’s missionary recruits are actually exposed to such teaching from their churches to a much greater degree than older Christians have been in the past. This result illustrates the fact that insights into Biblical Backgrounds are being widely studied and published today.

Part of this task of exam development involves the perennial search for appropriate “learning outcomes” and job descriptions, and of course the exam itself will become the basis for setting up appropriate training programs in the future. To determine such learning outcomes, a list of topics on the test should be examined by “good translators” to get their input and suggestions as to what topics new translators should be proficient in.

How do we know who is a “good translator?” Is a “good translator” one who has persevered and published a New Testament? Does someone who has had seminary training or a PhD qualify as a “good” translator? And how do we know that the people who have trained as translation consultants—our checkers—are proficient in the Biblical Background areas that are important?

Should the new knowledge of Biblical Backgrounds available to us help to define what a translator should know? So far, we have no way to determine who is a “good translator” or who could /should determine what knowledge should be required for new translators.

## **5. Soliciting Your Help**

I need your help. Further research is needed to determine a prospective translator’s proficiency in Biblical Backgrounds. An exam is available—as flawed as it might still be—and people interested in this topic could give significant input to the formulation of the test.

- a) You can actually take the test, anonymously or not, to help us analyze the questions and the results. Your grade won’t make any difference. In fact, no determination has been made about what constitutes a “passing grade”—this is really just a test of the test! The exam could be obtained from me by email, if you request it soon. The test takes about 15 minutes.
- b) You can help me determine what topics would be important for a translator to know. A short list of topics is also available, and you can indicate what topics you feel are important for a translator to know. Filling out that list will take you about 5 minutes. [Kathy\\_Bruce@gial.edu](mailto:Kathy_Bruce@gial.edu).

One thing that thrills me as a teacher is the poignant reinforcement that not only did God use a human baby as the Word of God and human language as the words of God, but He also used human culture, history, cities, roads, rituals, and ideas as the vehicle of God, to express His truth and convey His message of salvation for every people. The inhabitants of the Ancient Near East and then later the people of the Greco-Roman world were prepared for the Savior because God used their ideas and customs as a showcase to display His holiness and salvation. I believe that with this kind of understanding our new translators and exegetes will do a better job of passing on the Word of God than our generation was able to do.



Thank you for your help. You may well have a voice in determining not only the shape of determining Biblical Backgrounds Proficiency, but also the future profile of “good translators” that we will retain in the Bible translation task.