

**Luke 17.20,21**

The two most critical words in this passage are *basileia* and *entos*. In the standard Greek-English Lexicon, by Arndt and Gingrich, the meaning of *basileia* is given as “kingship, royal power, royal rule, kingdom”. Dodd in his *Parables of the Kingdom* (page 29) says that the Aramaic word behind this means “kingship, kingly rule, reign or sovereignty”. Most scholars appear to agree with this judgement. Why then do all English translations continue to use the word “kingdom”? The only translator who is more enterprising, so far as I know, is the late A. T. Dale in his “New World” translation, whose work has an enthusiastic foreword by C. F. D. Moule. Dale translates *te basileia tou theou* as “people living in God’s way” (page 61). As regards the other word, *entos*, scholars seem fairly equally divided between “within” and “among”.

Perhaps the following translation might be worth considering:

When the Pharisees asked Jesus when God’s Kingly Rule would begin, he answered them, “God’s Kingly Rules does not begin visibly. People will not say, Look, God is reigning here or God is reigning there. In fact, God reigns in the hearts and lives of men.”

The final phrase covers both possible meanings of *entos*.

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## FOCUS ON TRANSLATORS

*We do not normally publish in The Bible Translator reports about workshops and seminars for translators, since these are being held regularly all over the world. However we recently received a report from Papua New Guinea of a workshop which seemed to be a bit different from the usual workshop, and which also contains information about translation work in one province of the country. We think it may be of some interest to other translators, and so we include it here.*

There are a number of New Testament translation projects going on in the North Solomon Province (NSP) of *Papua New Guinea*. Most of these are related to the work of the Summer Institute of Linguistics or to the Bible Translation Association, a national organization that cooperates closely with SIL.

During 1979, a four-week workshop giving training in translation principles was held on Buka Island in the north of the NSP. Eleven students (both Protestants and Catholics) representing seven local languages took part. The students gained so much mutual encouragement at this course that a few months later they formed a group which is now known as the *North Solomons Bible Translators' Association* (NSBTA).

A second workshop was held at the beginning of 1981, with students again representing seven languages. This workshop concentrated on training for the understanding of the Biblical text, and on the procedures of translation and back translation. After this workshop the student translators were asked what further training they felt a need for. They requested more information on the Bible itself and its cultural background.

As a result another workshop, a *Bible Background Workshop* was held for two-and-a-half weeks in August 1981. This was a joint venture involving the Summer Institute of Linguistics, the Bible Translation Association, and the Bible Society of Papua New Guinea. It proved to be an occasion for fruitful cooperation and practical fellowship. Twenty-nine students took part, representing six local languages: Nagovisi, Nasioi, Rotokas, Saposa, Teop, and Uisai.

In the mornings three series of lectures were given. One gave an outline of Old Testament content, a second covered New Testament Introduction, and the third dealt with general topics of Bible background and culture. Lectures were linked with the Lion Handbook of the Bible and the Lion Bible Encyclopedia, which gave a lot of information in fairly easy English with many helpful illustrations. At the end of each lecture, time was allowed for questions, and participants took such full advantage of this time that their break times were often shortened.

In the afternoons, the whole groups gathered to discuss the meaning of particular cultural terms related to the topics of the morning lectures, then they split into language groups to translate the terms into their own languages. In the evenings, a series of films depicting the Gospel of Luke were shown, and these often helped to illustrate some aspects of Biblical life (though they sometimes raised some questions too).

In areas where translators have mostly had opportunity for formal theological education, such a Bible Background Workshop might not be necessary. But in mainly rural areas like the North Solomons, where translators have not had such opportunity, there does seem to be a need for workshops like this one. In this instance, all lectures were interpreted into Pidgin, as many of the participants were not very much at home in English. Although this workshop was experimental, it was voted a success by those who took part, and translators in other parts of the world may wish to consider holding similar workshops.