

In Others' Words

Editor's note: As we mentioned in the editorial, this issue is several months behind. Because we're committed to bringing your "fresh news," you'll notice material in this section that did not exist in 2012. We hope you'll forgive the obvious anachronisms.

Translating "Son of God"

Coverage of the issues surrounding the debate over translation of "Son of God" continues in popular Christian periodicals ([Ⓞ christianitytoday.com/ct/2011/octoberweb-only/son-of-god-translation-guidelines.html?start=1](http://christianitytoday.com/ct/2011/octoberweb-only/son-of-god-translation-guidelines.html?start=1)). The focus has not been without ramification for organizations. Wycliffe, and its strategic partner SIL, have issued statements which both correct and balance the charges that were earlier advanced against their translation philosophy and practice ([Ⓞ sil.org/translation/divine_familial_terms.htm](http://sil.org/translation/divine_familial_terms.htm)). Prominent New Testament professors and Christian scholars have been included and have interacted on these issues through the Evangelical Theological Society and other forums. Their own positions require on-going refinement and articulation ([Ⓞ frame-poythress.org/poythress_articles/2012Clarification.htm](http://frame-poythress.org/poythress_articles/2012Clarification.htm)). John Piper took a position in *World* magazine that cites J. I. Packer's interpretation of the prologue to John's gospel ([Ⓞ worldmag.com/articles/19235](http://worldmag.com/articles/19235)). Piper gives all due respect to translators, but weights the importance of using context and teaching, rather than the selection of terms, in correcting misunderstandings of the biblical truth in the minds of readers. One senses the distance from the field and the effort required by those in the American pulpit or behind a seminary lectern to grasp the issues at stake in actual translation and communication to Muslims.

WEA to Lead Review of Translation Practice

The WEA (World Evangelical Alliance) has accepted a request by Wycliffe and SIL for "an independent review of policies and practices relating to the translation of 'God the Father' and the 'Son of God.'" For further information, see wycliffe.net/stories/tabid/67/Default.aspx?id=2631.

"Insider Movement" in a Surprising Place?

Perhaps the most succinct, yet comprehensive, missiological perspective on Insider Movements has been published . . . on Wikipedia ([Ⓞ en.wikipedia.org/wiki/Insider_Movement](http://en.wikipedia.org/wiki/Insider_Movement)). The article "Insider Movement" covers terms and definitions, the emergence of this social phenomenon, the controversy at hand, and the development of missiological concepts in both Hindu and Muslim contexts. Further reading and external links

are provided (you'll want to check these out carefully). Of course, standard disclaimers concerning Wikipedia apply.

Religion and Identity

The same Wikipedia article (above) provides an outstanding perspective on religion, culture and identity (note the quote in the opening editorial of this issue, which is from section 3.1 and 3.2 of that article). The issue of religious identity is getting a fair amount of press outside the academy, although most of it is still addressing it from a political perspective ([Ⓞ meforum.org/3145/middle-east-christians-identity](http://meforum.org/3145/middle-east-christians-identity)).

A younger perspective on religion and Christian faith has gone viral, and may represent a common suspicion of religious institutions among younger adherents across all religious traditions ([Ⓞ religion.blogs.cnn.com/2012/01/19/hate-religion-love-jesus-video-goes-viral/](http://religion.blogs.cnn.com/2012/01/19/hate-religion-love-jesus-video-goes-viral/)).

More technical perspectives on the debate surrounding religion within the academy are filtering into the popular press. One example is the rising role of Chinese intellectuals in what might be termed an indigenous perspective on Christian theology and the Christian church in China ([Ⓞ booksandculture.com/articles/2011/julaug/critiqueallreligions.html](http://booksandculture.com/articles/2011/julaug/critiqueallreligions.html)). Sino-Christian studies include top Chinese intellectuals who weary of the imposition of Western metanarratives that kidnap and interpret what is actually their own indigenous Christian phenomenon. These intellectuals are developing their own original reflections on the distinctly Chinese identity of "their" burgeoning Christian movement. This keen "self-actualizing" of Chinese Christian identity picks up where African and Latin American scholars have been dominant these past decades.

Mobile Technology and Ministry

If one wants to scoop the latest developments in mobile technology in mission, a report has been published online (Executive Summary of the 2011 Mobile Ministry Forum Consultation) from the second annual Mobile Mission Forum (MMF) held at JAARS in North Carolina this past December ([Ⓞ mobileministryforum.org/2012/02/mobile-ministry-forum-2011-consultation-executive-summary](http://mobileministryforum.org/2012/02/mobile-ministry-forum-2011-consultation-executive-summary)). This open and inclusive network shares a goal of seeing mobile access to the gospel across the globe by 2020. **UFM**