

Welcome To Open Bible Hour

Thank you for joining us on this Lord's Day!

Our desire is that you may grow in the grace and knowledge of our Lord Jesus Christ as we pursue an in-depth study of Bible translations.

If you have a prayer request, for which you would like us to pray, please fill out a prayer sheet at the back table and give to Lyle.

Our website: OpenBibleHour.net

“BIBLE TRANSLATIONS”

PART V

1 Thes. 2:13

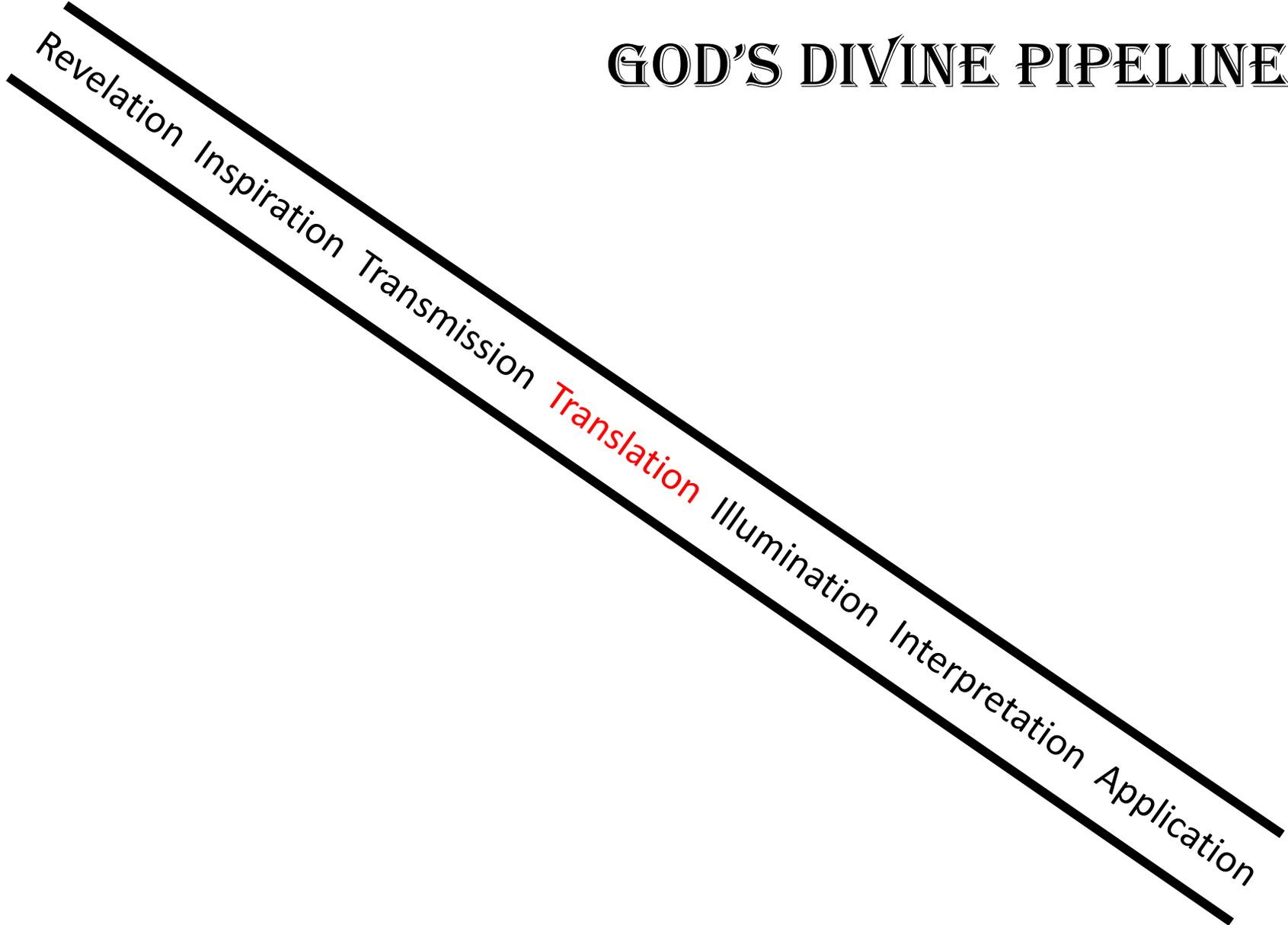
June 3, 2012

1 Thess 2:13

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

Mind of God

GOD'S DIVINE PIPELINE



Actions of Men

Translations

The Text of Scripture in Greek & Hebrew that is 99.99% the same as the original autographs.

God Raises Up Men Who With Utmost Human Precision Make Copies, Starting From the Original Autographs, resulting in 1,000's of Manuscripts which can be compared & contrasted.

God Promises To Preserve His Word Forever

God Exhales Inerrant Autographs





We hold the line to original “word for word” in other areas:

1. Literature

“Romeo, Romeo, wherefore art thou Romeo?”

not

“Hey Romeo, where in the world are you?”

2. Legal matters

Defense attorney: “On the night of the accident Amy Senser said to Joe, I think something like, and I’m putting it in my own words here,

“Clear, precise language in contracts and laws . . . creates predictability.

Contracts are designed to counterbalance the frailty of human memory. They are promises on which we rely to manage resources and relationships.” - Douglas Colber

3. Journalism

“Today President Obama in a speech before the U.N. General assembly on the subject of war with Iran said in so many words, that we ought to wipe Iran of the face of the earth.” (War with Iran may be the only alternative.”

4. Accident reports

They need to be in the actual words of the persons involved in the accident, or of eyewitnesses, and they must be in writing.

5. Insurance Policies

What precisely is covered?

“Should we not treat the words and text of the Bible with the same respect that we show toward Shakespeare and Milton?

The process of translation has been used as the occasion to do all sorts of things with the Bible that we would never tolerate with literary documents as they exist in their original or native language.

Translators are not coauthors and editors. If we were to apply the principles of dynamic equivalence to a text by Dickens or Shakespeare, we would end up with two entirely different texts—one in which the literary features of the original are preserved and one in which the vocabulary has been changed to match the reading level of an audience, the figurative language has been interpreted or removed, interpretation has been intermingled, and archaic language and customs have been updated. This is a totally untenable situation.”

- Leland Ryken

The Bible is both simple and complex

1 Thess 1:2-3

2 We give thanks to God always for all of you, making mention of you in our prayers;

3 constantly bearing in mind your work of faith and labor of love and steadfastness of hope

Isa 38:12-13

12 "Like a shepherd's tent my dwelling is pulled up and removed from me;

As a weaver I rolled up my life.

He cuts me off from the loom;

From day until night You make an end of me.

13 "I composed my soul until morning.

Like a lion — so He breaks all my bones,

From day until night You make an end of me.

A seismic shift in translation theory and practice occurred in the middle of the twentieth century. Up to that point, most English Bible translations had operated on the premise that the task of English Bible translation was to reproduce the words of the original in the words of the receptor language.

1950

WORD FOR WORD TRANSLATIONS

ASV(1901) YLT(1862) KJ(1611)

DB(1890) GB(1587)

THOUGHT FOR THOUGHT TRANSLATIONS

GNFMM(1966) LB(1971) AB(1964)

TM(2002) NIV(1978) NEB(1970)

NET(2005) TNIV(2005) NNIV(2011)

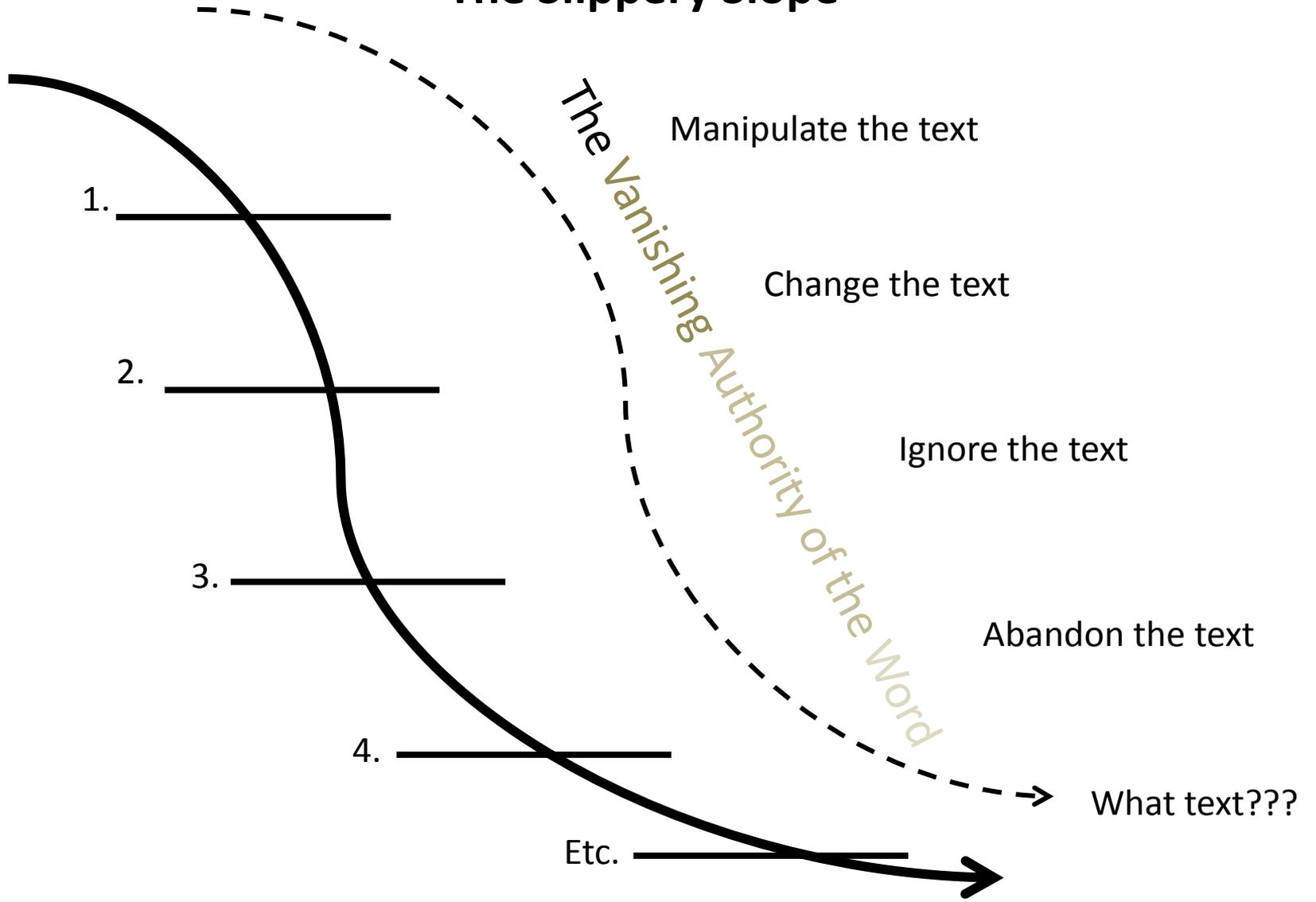
NLT(1996) TEV(2001) PNT(1958)

WORD FOR WORD TRANSLATIONS

NASB(1971) ESV(2001) NKJ(1982)

RSV(1952) NRSV(1989)

The Slippery Slope



Principles of Translation

1. You can not translate meaning apart from words.
2. Translation is not interpretation.
3. The ultimate goal of translation is not readability.
4. It is not important for a translator to say something in his own words.
5. Authorial Intent is the overriding goal of the translator.

Readability
WORD-FOR WORD TRANSLATION

Translators should make the translation as readable as they can

ONLY

WITHIN THE CONFINES OF AN ACCURATE WORD FOR WORD
TRANSLATION.

Parakalew

para

“beside”

“alongside”

- 1. Immediate Context Usage.*
- 2. Book Usage.*
- 3. Author Usage in other books.*
- 4. N.T. Usage.*
- 4. O.T. Usage (Septuigent).*
- 5. Classical Greek Usage.*
- 6. Extra Canonical Usage.*

kalew

“to call”

“exhort”

“urge”

“encourage”

“beseech”

“comfort”

Principles of Translation

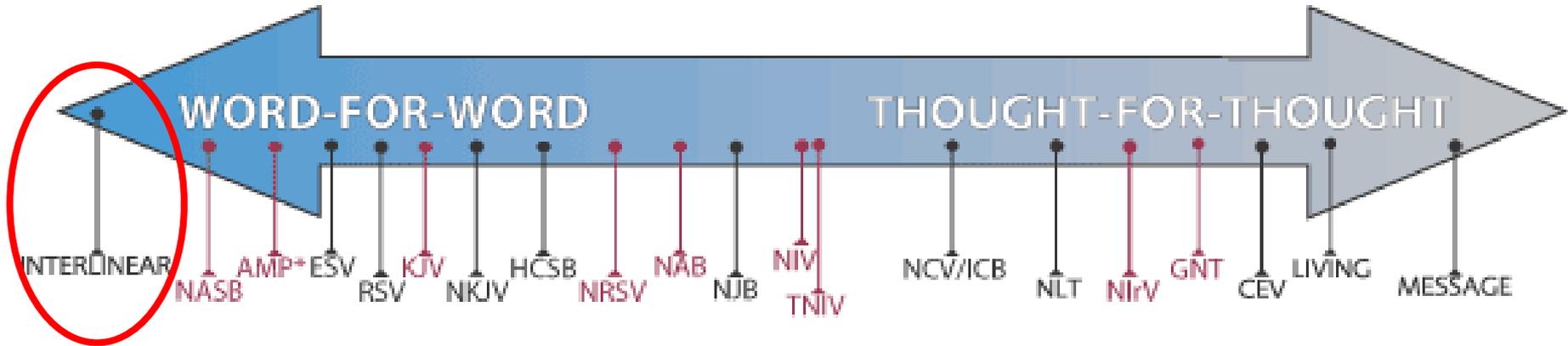
1. You can not translate meaning apart from words.
2. Translation is not interpretation.
3. The ultimate goal of translation is not readability.
4. It is not imporant for a translator to say something in his own words.
5. Authorial Intent is the overriding goal of the translator.
6. “If you mess with the words, you mess with the meaning.”
7. After what God has preserved, and the Scribes have given us, it is almost unthinkable that we should play “loose & fast” when translating God’s Word.
8. Whenever a translation abandons translation for interpretation and commentary, it impedes a reader’s access to the actual words of a biblical author.

When *you write something*, do you feel a right to protect the integrity of what you have written? More specifically, consider how you would feel if a transcriber decided to do the following things to something that you had painstakingly and consciously composed:

- reduced the level of vocabulary from what you had written to what the translator regarded as a seventh-grade vocabulary level;
- cut your sentences down into a series of shorter sentences;
- dropped metaphors because he decided that a target audience did not know how to handle figurative language;
- changed words that he thought to be old-fashioned;
- eliminated words that he thought to be technical;
- changed words to match what he thought you had intended to say.

Do changes like these bother writers? Of course they do. They are also the changes that many modern Bible translations make to the Biblical text.

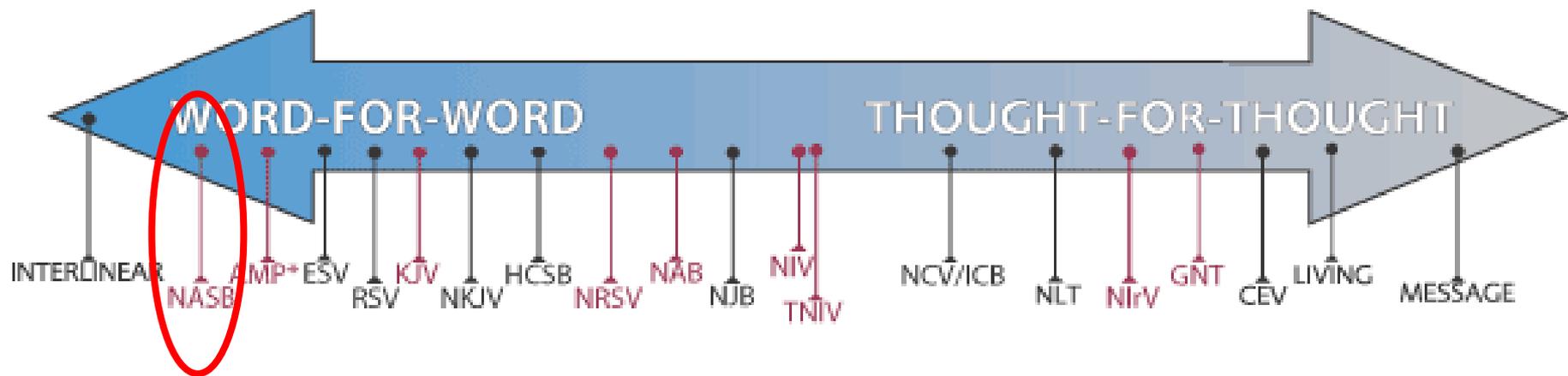
The Bible is a written document that obeys the rules of literary discourse at every turn. Therefore the author's own words are reproduced, figurative language is retained instead of explained, and stylistic features and quirks of the author are allowed to stand as the author expressed them.



Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”



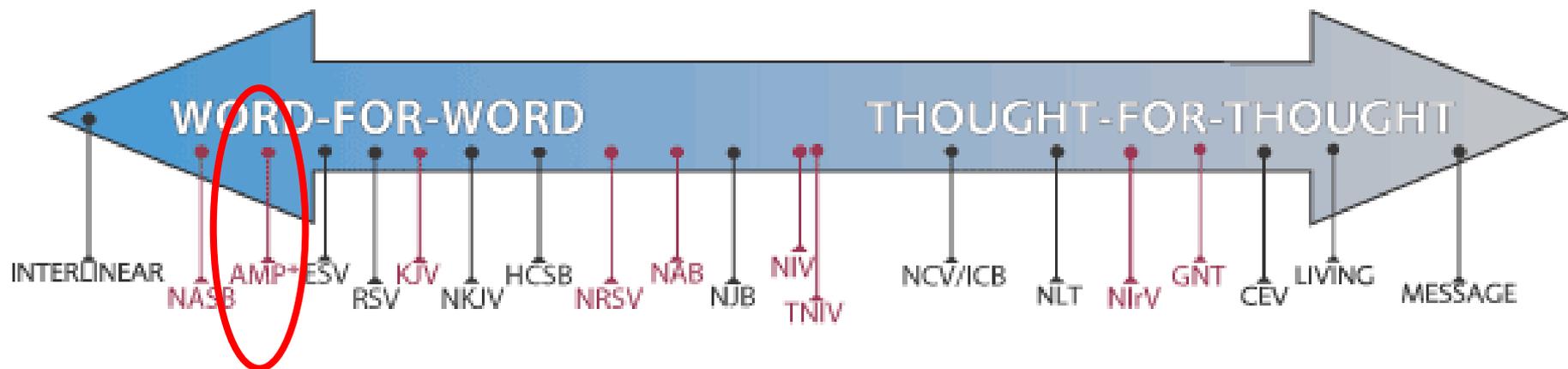
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

NASB (1971, 1995)

“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.” 0



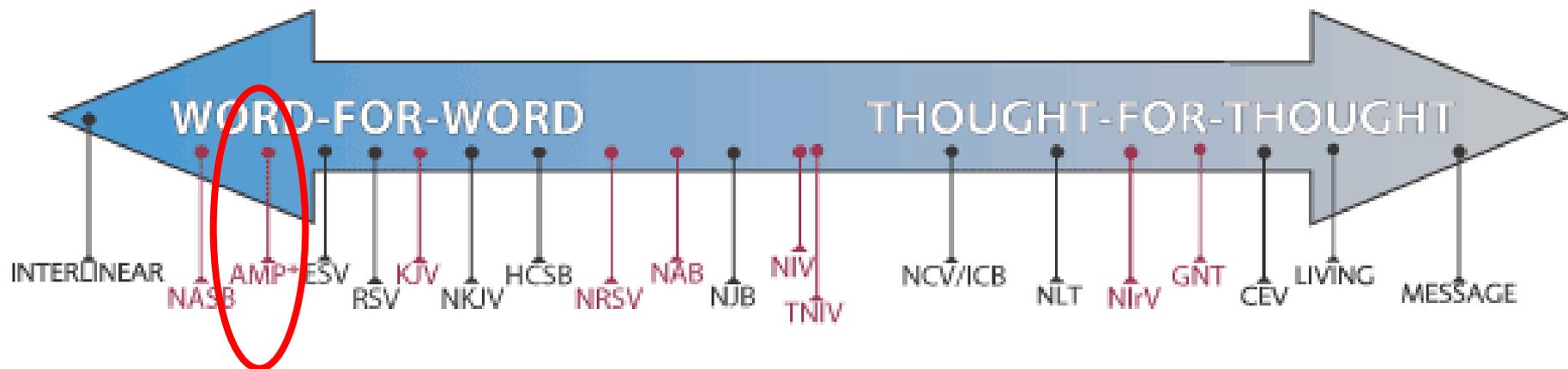
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

Amplified Bible (1958)

“I appeal to you therefore, brethren, *and* beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service *and* spiritual worship.”



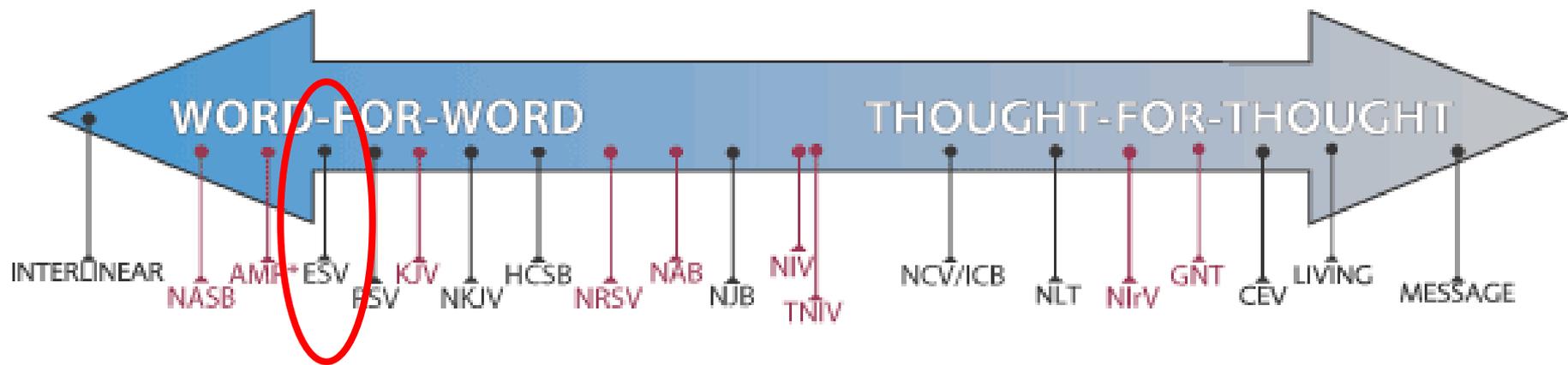
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

Amplified Bible (1958)

“I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.” 21



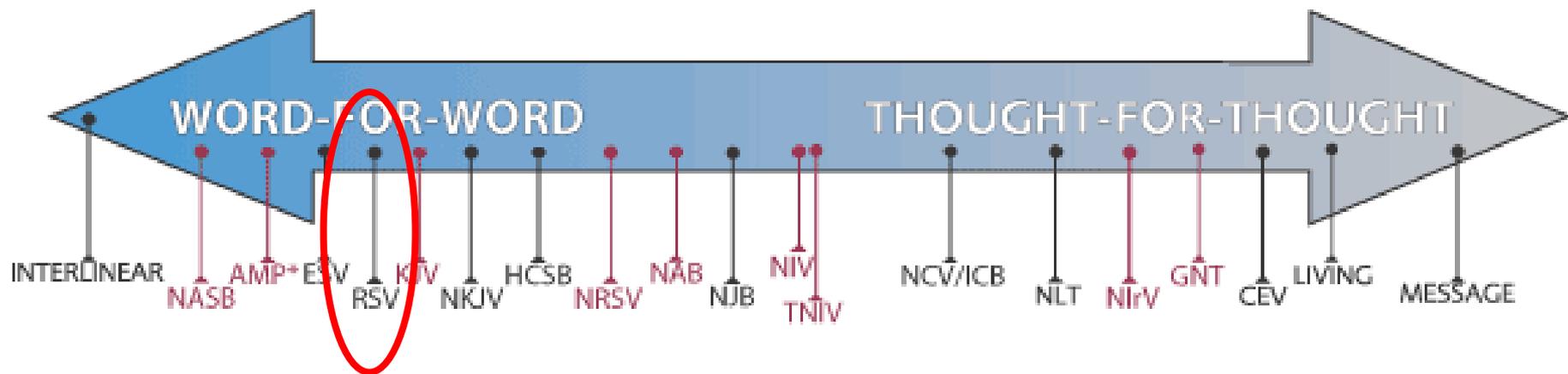
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

English Standard Version (2001)

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” 0



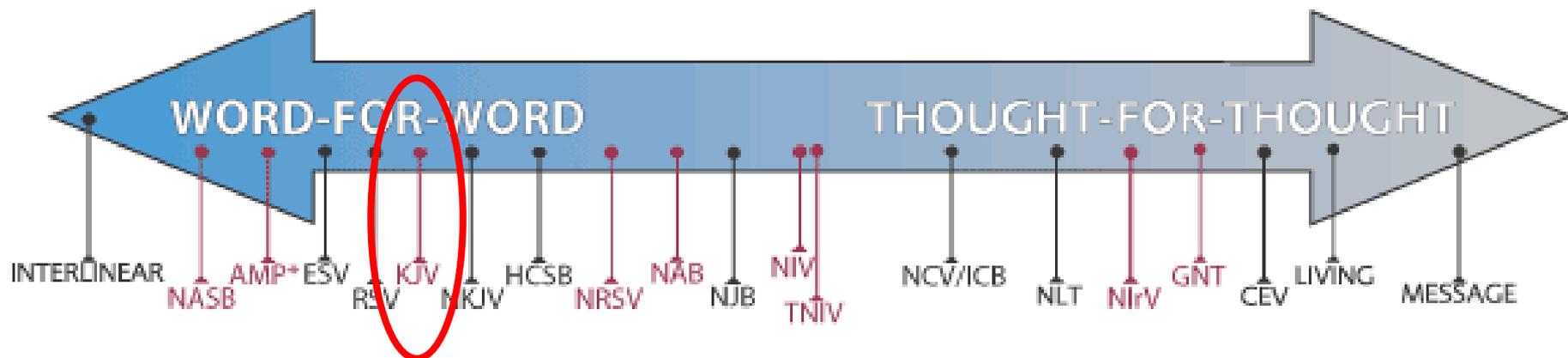
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

Revised Standard Version (1952)

“I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” 0



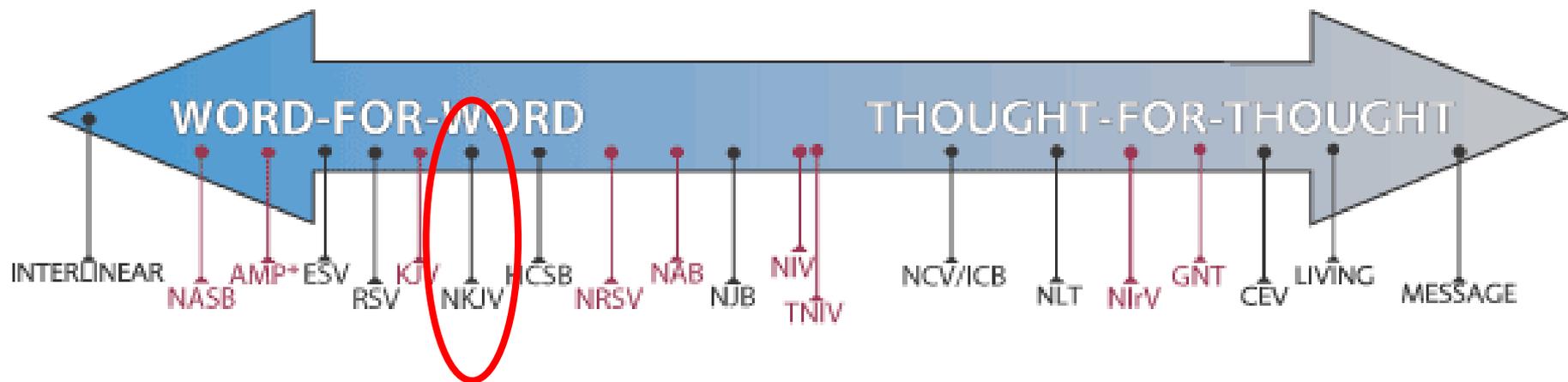
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

King James Version (1611)

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” 0



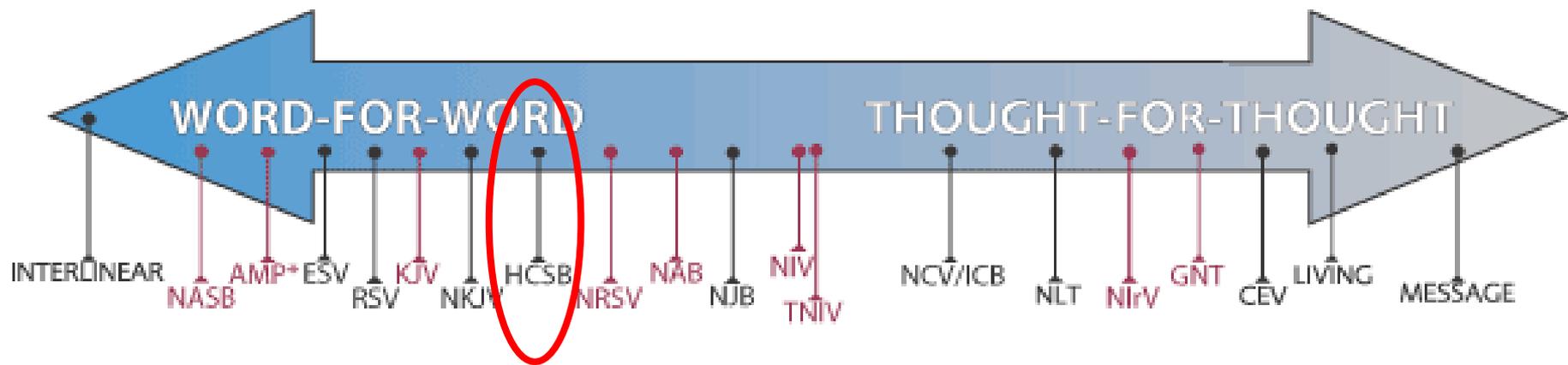
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New King James Version (1982)

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service.*” 0



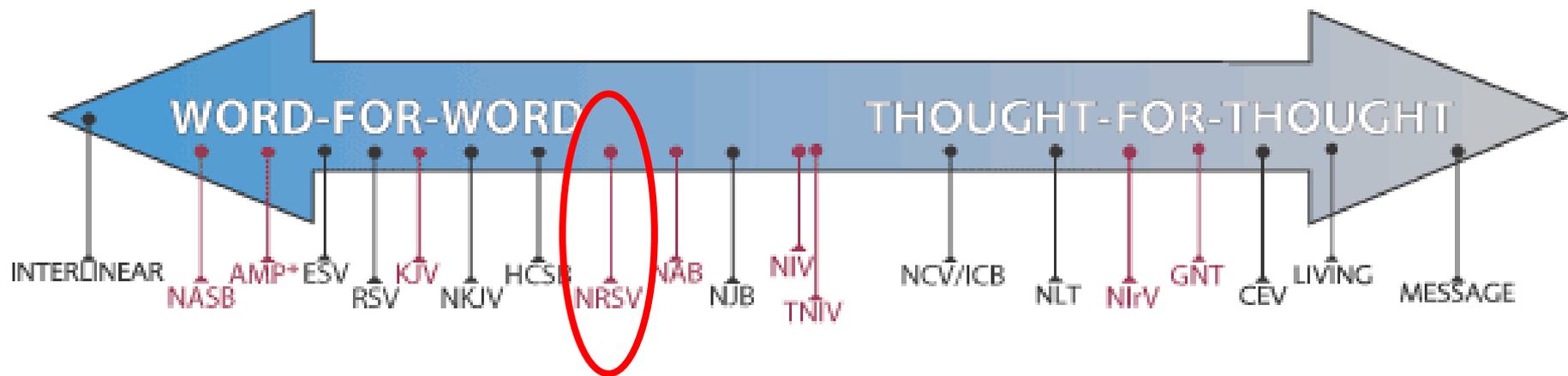
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

Holman Christian Standard Bible (1999)

“Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. “ 0



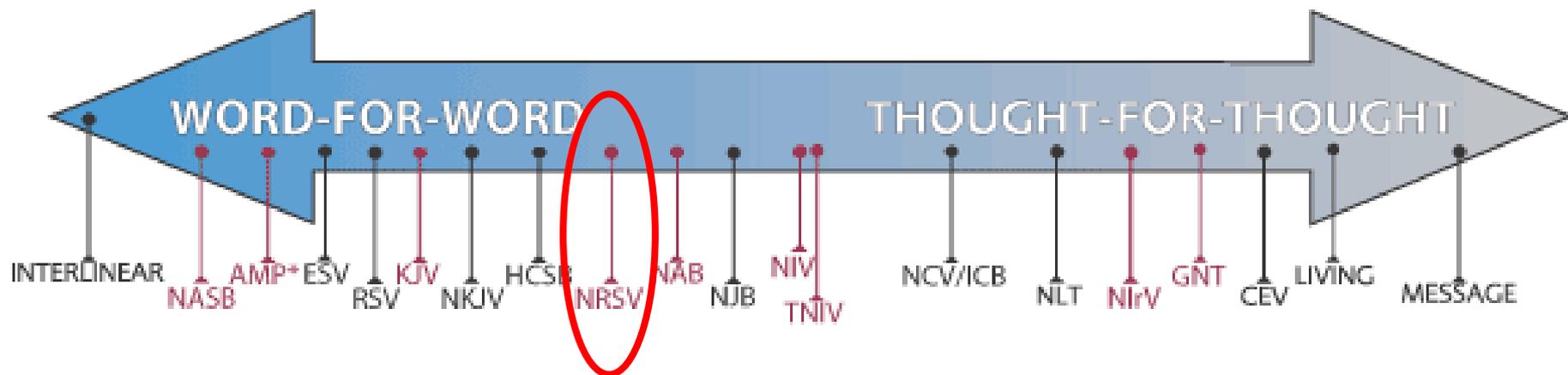
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New Revised Standard Version (1989)

“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”



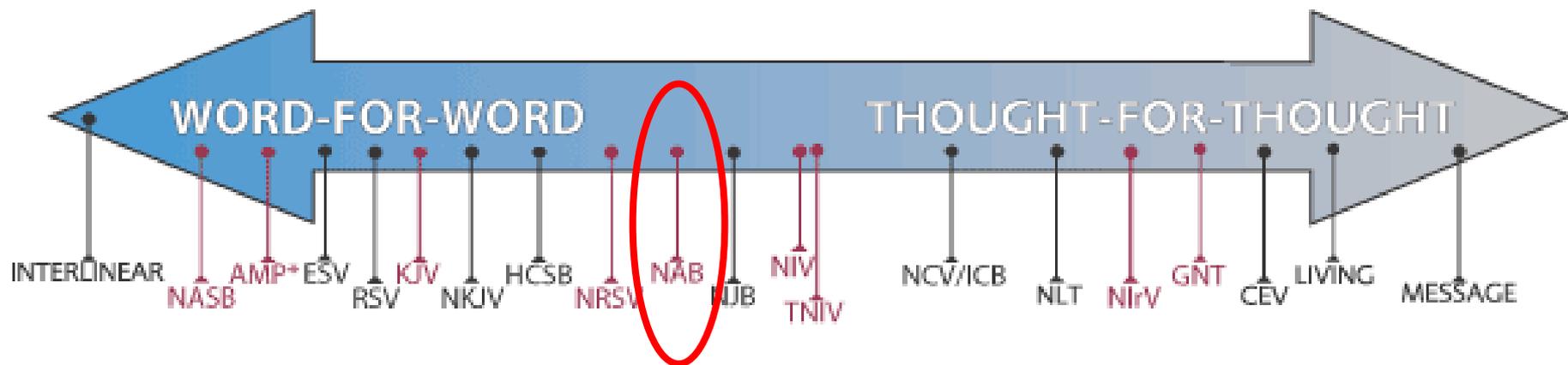
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New Revised Standard Version (1989)

“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” 2



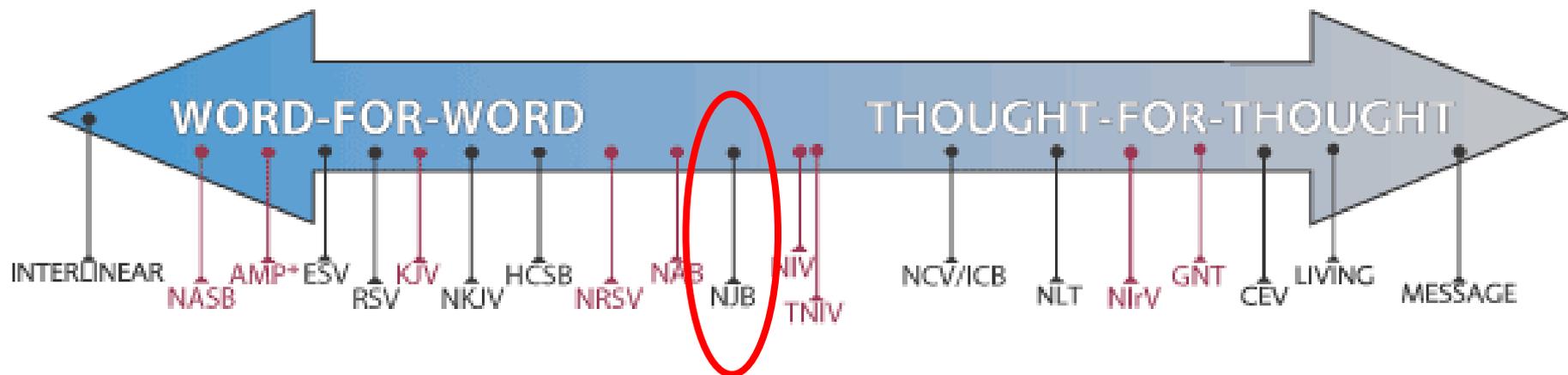
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New American Bible (1970)

“I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.” 0



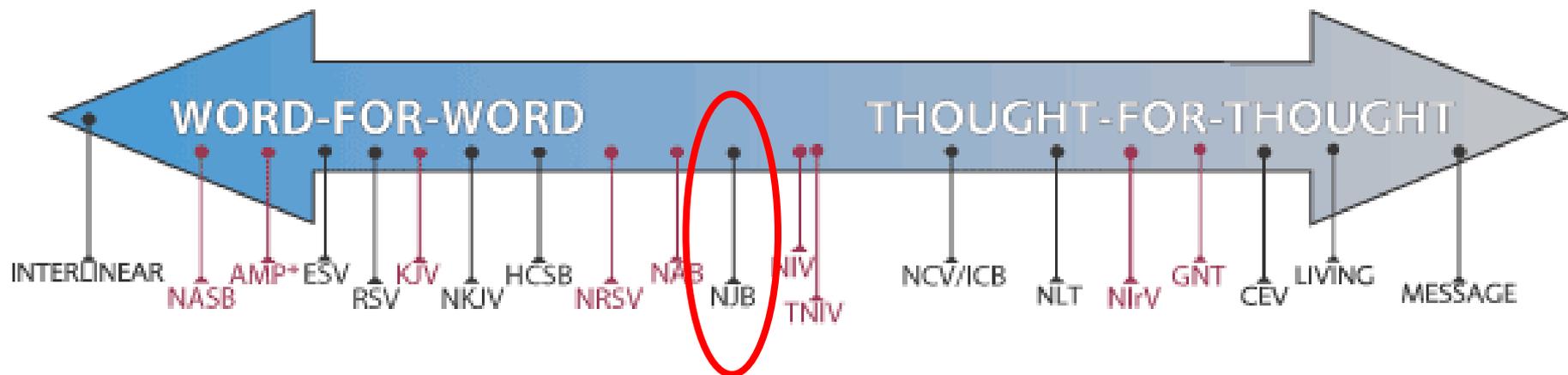
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New Jerusalem Bible (1985)

“I urge you, then, brothers, remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God; that is the kind of worship for you, as sensible people.”



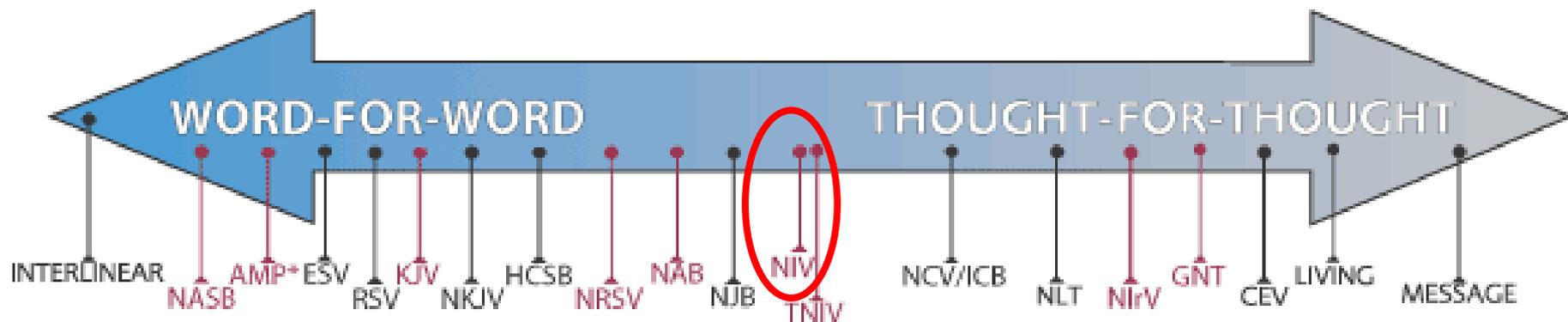
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New Jerusalem Bible (1985)

“I urge you, then, brothers, remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God; that is the kind of worship for you, as sensible people.” 12



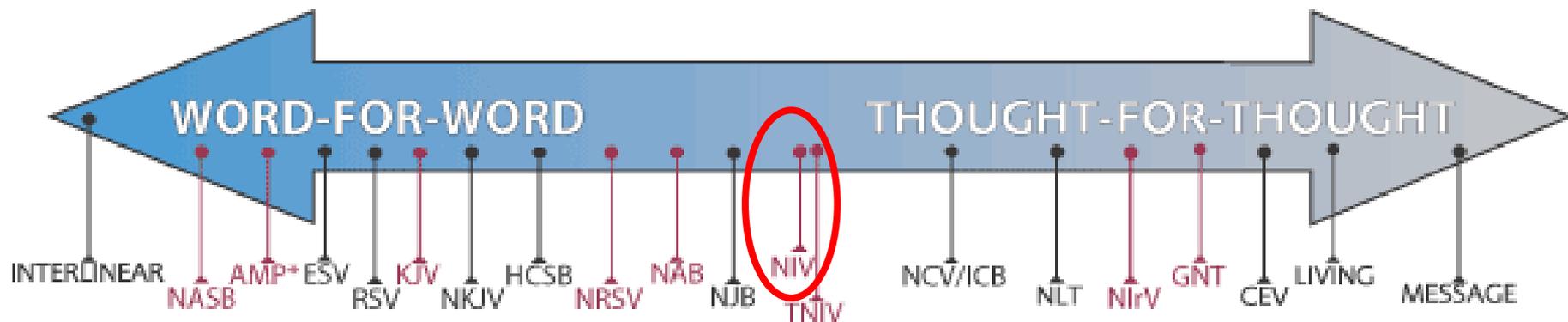
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New International Version (1978)

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.”



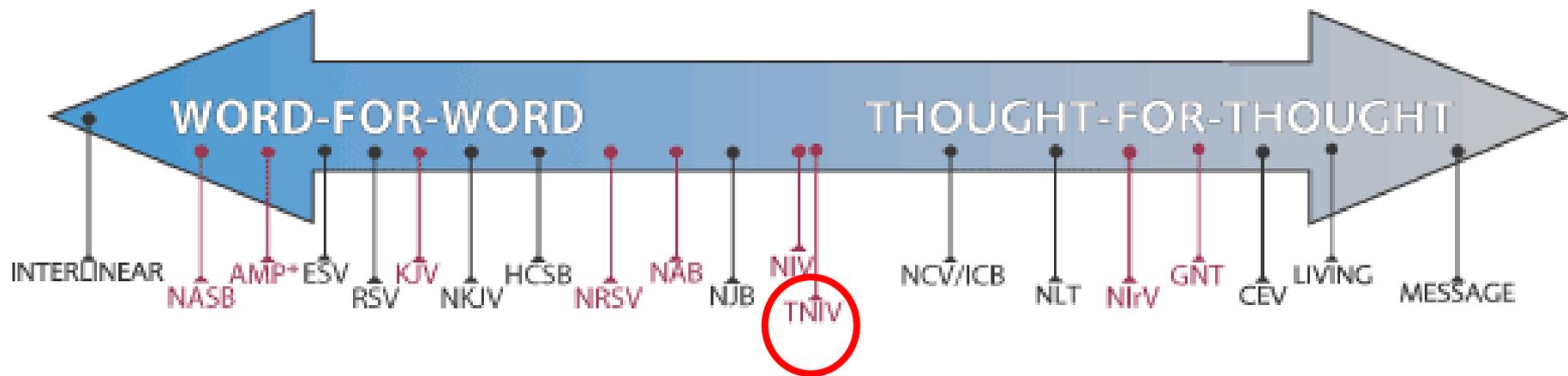
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New International Version (1978, 1984)

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.” 3



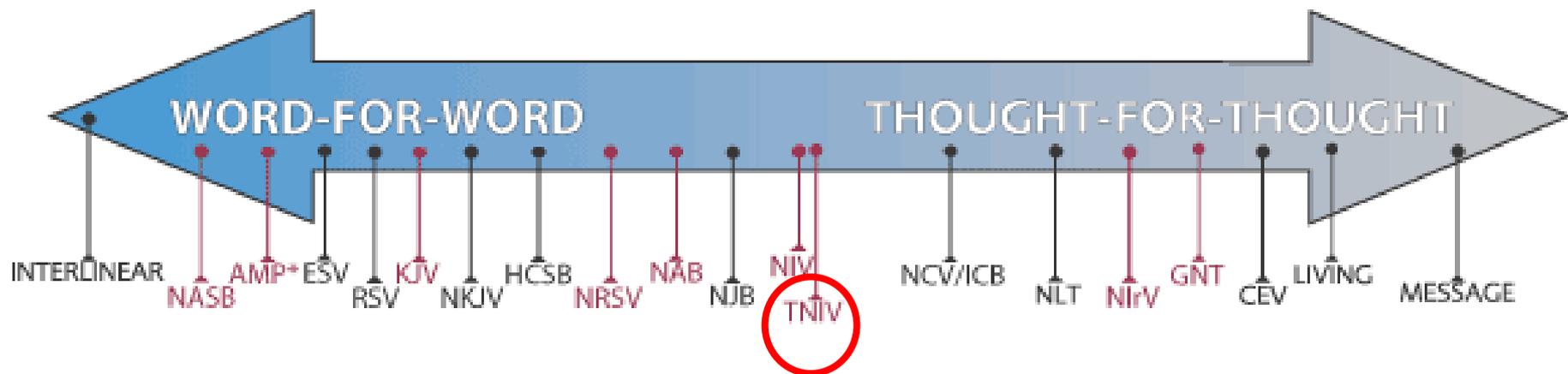
Rom 12:1

Interlinear

“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

Today’s New International Version (2005, 2011 NIV)

“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is true worship.”



Rom 12:1

Interlinear

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Today’s New International Version (2005, 2011 NIV)

“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is true worship.” 4

Gender-neutral language is a style of writing that adheres to certain rules that were first proposed by feminist language reformers in universities during the 1970's, and which have been accepted as normative in many schools since about 1980. The rules prohibit various common usages which are deemed to be "sexist," as for example the use of the word "man," and the generic use of masculine pronouns, in referring to persons of unspecified gender. A number of new words were also recommended, as for example "chairperson," "spokesperson," etc., as substitutes for the "sexist" words in common use. Feminists hoped that by means of such reforms in the universities the language of the whole society might gradually be reformed, and that by means of such a reform in the language, the *consciousness* of people would be rendered more favorable to feminist ideas.

During the late 1970's the liberal mainline seminaries generally adopted these new rules of usage. The feminists in these seminaries were not satisfied, however, with the gender-neutral language as applied only to persons, and insisted upon gender-neutral language in reference to God also; and so during the 1980's gender-neutral language in reference to God became normal and even prescribed by codes of speech. Today it is not permissible for students in many schools to use the pronoun "he" in reference to God, and even such usages as "God Godself" (instead of "God himself") have gained currency in these places. The feminists have insisted upon the use of such language as a very important moral duty.

The task of taking the male orientation out of the Scriptures began in the 1970s, when women's caucuses in several Protestant denominations persuaded the N.C.C. to establish a Task Force on Sexism in the Bible. In 1980, the N.C.C. decided to form an Inclusive Language Lectionary Committee to prepare new Bible translations for reading during worship. Even before work began, the idea provoked the fiercest reaction in N.C.C. annals; nearly 10,000 letters attacking the project flooded into the organization's New York City headquarters.

Chronology of Gender-Neutral Translations

- 1983. An Inclusive Language Lectionary
- 1985. New Jerusalem Bible
- 1986. New American Bible, revised New Testament
- 1987. New Century Version
- 1989. Revised English Bible
- 1990. New Revised Standard Version
- 1992. Good News Bible, 2nd ed.
- 1993. The Message
- 1993. The Five Gospels (Jesus Seminar).
- 1994. The Inclusive New Testament
- 1995. Contemporary English Version
- 1995. God's Word
- 1995. New International Reader's Version
- 1995. New International Version, Inclusive Language Edition
- 1995. New Testament and Psalms, An Inclusive Version
- 1996. New Living Translation
- 2002. Today's New International Version
- 2004. Good As New: A Radical Retelling of the Scriptures
- 2011 NIV

3,686 changes in the TNIV that related to gender language when the entire TNIV Bible first appeared in 2005

- **What was the reaction to the TNIV?**

The joint statement below, signed by 110 ministry leaders, was issued Tuesday May 28, 2002 by The Council on Biblical Manhood and Womanhood. A press release issued at the same time quoted Randy Stinson, the Council's Executive Director, as saying, "This list reveals the depth and breadth of the Evangelical resistance to the TNIV. These leaders represent various types of ministries, denominations, and theological persuasions, but all have a passionate concern about the Bible and the translation process. We are hopeful that Zondervan and the International Bible Society will reconsider and make the necessary changes so that the TNIV will conform to the Colorado Springs Guidelines (May 27, 1997) which were designed to govern the translation of gender-related language ... This translation has plunged the evangelical world into a crucial decision-making process that will affect the future direction of Bible translation in the English speaking world and will determine for years to come what kinds of Bibles will be commonly accepted as the preaching, teaching, devotional, memorizing Bibles of the church."

Statement of Concern about the TNIV Bible

Recently, the International Bible Society (IBS) and Zondervan Publishing announced their joint decision to publish a new translation of the Bible, known as Today's New International Version (TNIV). The TNIV makes significant changes in the gender language that is in the NIV. The TNIV raises more concern in this regard than previous Bible versions because, riding on the reputation of the NIV, the TNIV may vie for a place as the church's commonly accepted Bible. We believe that any commonly accepted Bible of the church should be more faithful to the language of the original.

We acknowledge that Bible scholars sometimes disagree about translation methods and about which English words best translate the original languages. We also agree that it is appropriate to use gender-neutral expressions where the original language does not include any male or female meaning. However, we believe the TNIV has gone beyond acceptable translation standards in several important respects:

The TNIV translation often changes masculine, third person, singular pronouns (he, his and him) to plural gender-neutral pronouns. For example, in Revelation 3:20, the words of Jesus have been changed from "I will come in and eat with him, and he with me" to "I will come in and eat with them, and they with me." Jesus could have used plural pronouns when He spoke these words, but He chose not to. (The original Greek pronouns are singular.) In hundreds of such changes, the TNIV obscures any possible significance the inspired singular may have, such as individual responsibility or an individual relationship with Christ.

The TNIV translation obscures many biblical references to "father," "son," "brother," and "man." For example, in Hebrews 12:7, the NIV says "Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?" But the TNIV translates Hebrews 12:7, "Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their parents?" The reference to God as Father is lost. In numerous other verses male-oriented meanings that are present in the original language are lost in the TNIV.

The TNIV translation inserts English words into the text whose meaning does not appear in the original languages. For example, in Luke 17:3, the translators changed "If your brother sins, rebuke him" to "If any brother or sister sins against you, rebuke the offender." The problem is, the word "sister" is not found in the original language, nor is "against you," nor is 'offender.'

Thus, in hundreds of verses, the TNIV changes language with masculine meaning in the original Greek to something more generic. It does this in many ways, such as changing

"father" (singular) to "parents";

"son" (singular) to "child" or "children";

"brother" (singular) to "someone" or "brother or sister," and "brothers" (plural) to "believers";

"man" (singular, when referring to the human race) to "mere mortals" or "those" or "people";

"men" (plural, when referring to male persons) to "people" or "believers" or "friends" or "humans";

"he/him/his" to "they/them/their" or "you/your" or "we/us/our"; and

switching hundreds of whole sentences from singular to plural.

We wonder how the TNIV translators can be sure that this masculine language in God's very words does not carry meaning that God wants us to see.

Gender problems are not the only serious problems with the TNIV. For example: How do the TNIV translators know that changing "Jews" to "Jewish leaders," for example in Acts 13:50 and 21:11, does not make a false claim, and obscure a possible corporate meaning? How do they know that changing "saints" to "those" in Acts 9:13 or to "believers" in Acts 9:32 or to "God's people" in Romans 8:27 does not sacrifice precious connotations of holiness which the Greek word carries? To justify translating "saints" as "believers", because it refers to believers, is like justifying translating "sweetheart" as "wife" because that's who it refers to.

Because of these and other misgivings, we cannot endorse the TNIV as sufficiently trustworthy to commend to the church. We do not believe it is a translation suitable for use as a normal preaching and teaching text of the church or for a common memorizing, study, and reading Bible of the Christian community.

- Daniel L. Akin. Dean School of Theology The Southern Baptist Theological Seminary, Louisville, KY
- Gregg R. Allison. Professor Western Seminary, Portland, OR
- Kerby Andersen. President Probe Ministries, Richardson, TX
- Neil T. Anderson. Founder and President Emeritus Freedom in Christ Ministries
- Hudson T. Armerding. Past Chairman National Association of Evangelicals, Quarryville, PA
- Edward G. Atsinger, III. President & CEO Salem Communications Corporation, Camarillo, CA
- Tim Bayly. Senior Pastor Church of the Good Shepherd, Bloomington, IN
- Ted Baehr. Chairman Christian Film & Television Commission, Camarillo, CA
- H.F. Bayer. Professor Covenant Theological Seminary, St. Louis, MO
- **Alistair Begg. Senior Pastor Parkside Church, Chagrin Falls, OH**
- Joel Belz. Founder and Chairman World Magazine, Asheville, NC
- Ron Blue. Ronald Blue & Company
- James A. Borland. Professor Liberty University, Lynchburg, VA
- Harald Bredesen. Pastor at Large St. Paul's Lutheran Church, Westport, CT
- Tal Brooke. President and Chairman SCP, Inc., Berkeley, CA
- Harold O.J. Brown. Professor Reformed Theological Seminary, Charlotte, NC
- Larry Burkett. Founder Crown Financial Ministries, Gainesville, GA
- A.B. Caneday. Professor Northwestern College, Saint Paul, Minnesota
- Bryan Chapell. President Covenant Theological Seminary, St. Louis, MO
- E. Ray Clendenen. Executive editor, Bibles and Reference Books B&H Publishers, Nashville, TN
- C. John Collins. Professor Covenant Theological Seminary, St. Louis, MO
- **Charles Colson. Founder Prison Fellowship Ministry, Merrifield, VA**

- Wayne Grudem. Professor Phoenix Seminary, Scottsdale, AZ
- Joshua Harris. Executive Pastor Covenant Life Church, Gaithersburg, MD
- Jack Hayford. Founding Pastor The Church on the Way, Van Nuys, CA Chancellor, The King's College and Seminary
- C.E. Hill. Professor Reformed Theological Seminary, Orlando, FL
- Roland S. Hinz. President Hi-Favor Broadcasting (Spanish Language), Los Angeles, CA
- Howard G. Hendricks. Professor Dallas Theological Seminary, Dallas, TX
- Ken Hemphill. President Southwestern Baptist Theological Seminary, Fort Worth, TX
- H. Wayne House. Professor Faith Seminary, Tacoma, WA
- R. Kent Hughes. Senior Pastor College Church, Wheaton, IL
- Susan Hunt. Author Atlanta, GA
- W. Bingham Hunter. Pastor/Bible Teacher/Author Chicago, IL
- David Jeremiah. Pastor Shadow Mountain Community Church
- Peter Jones. Professor Westminster Theological Seminary, Escondido, CA
- Mary Kassian. Author & Teacher Alabaster Flask Ministries, Edmonton, Canada
- Charles S. Kelley, Jr.. President New Orleans Baptist Theological Seminary, New Orleans, LA
- Rhonda H. Kelley. Professor New Orleans Baptist Theological Seminary, New Orleans, LA
- D. James Kennedy. Senior Pastor Coral Ridge Presbyterian Church, Ft. Lauderdale, FL
- Tim Kimmel. Author / Family Advocate Phoenix, AZ

- William Cook. Professor The Southern Baptist Theological Seminary, Louisville, KY
- Jack Cottrell. Professor Cincinnati Bible Seminary, Cincinnati, OH
- Darryl DelHousaye. Senior Pastor Scottsdale Bible Church, Scottsdale, AZ
- Dennis H. Dirks. Dean Talbot School of Theology, La Mirada, CA
- Nancy Leigh DeMoss. Teacher and Author Life Action Ministries, Niles, MI
- James Dobson. President Focus on the Family, Colorado Springs, CO
- Daniel Doriani. Dean of Faculty Covenant Theological Seminary, St. Louis, MO
- Ligon Duncan. Senior Minister First Presbyterian Church, Jackson, MS
- Michael J. Easley. Senior Pastor-Teacher Immanuel Bible Church, Springfield, VA
- Tom Elliff. Senior Pastor First Southern Baptist Church, Del City, OK
- Stuart W. Epperson. Chairman Salem Communications Corp., Winston-Salem, NC
- Jerry Falwell. Chancellor, Liberty University Pastor, Thomas Road Baptist Church, Lynchburg, VA
- Steve Farrar. President Men's Leadership Ministries, Frisco, TX
- Ronnie W. Floyd. Senior Pastor First Baptist Church, Springdale, AR The Church at Pinnacle Hills, Rogers, AR
- John M. Frame. Professor Reformed Theological Seminary, Orlando, FL
- Jack Graham. Senior Pastor Prestonwood Baptist Church, Prestonwood, TX

- **Chuck Klein. National Director Student Venture, Orlando, FL**
- George W. Knight, III. Professor Greenville Presbyterian Theological Seminary, Taylors, SC
- **Bob Lepine. Director of Broadcasting FamilyLife, Little Rock, AR**
- Robert Lewis. Teaching Pastor Fellowship Bible Church, Little Rock, AR
- H.B. London. VP of Ministry Outreach/Pastoral Focus on the Family, Colorado Springs, CO
- Crawford W. Loritts, Jr.. Assoc. USA Director Campus Crusade for Christ, Atlanta, GA
- **Erwin W. Lutzer. Senior Pastor Moody Church, Chicago, IL**
- **John MacArthur. Pastor-Teacher Grace Community Church, Sun Valley, CA**
- **James MacDonald. Pastor Harvest Bible Chapel, Rolling Meadows, IL**
- **C.J. Mahaney. Senior Pastor Covenant Life Church, Gaithersburg, MD**
- **Bill McCartney. President Promise Keepers, Denver, CO**
- **Josh D. McDowell. Josh McDowell Ministry, Dallas, TX**
- James Merritt. President Southern Baptist Convention, Snellville, GA
- **R. Albert Mohler, Jr.. President The Southern Baptist Theological Seminary, Louisville, KY**
- Joel Nederhood. Pastor Director of Ministries, Emeritus The Back to God Hour
- Niel Nielson. President Elect Covenant College, Lookout Mountain, TN
- Marvin Olasky. Editor-in-Chief World Magazine, Asheville, NC
- **Stephen F. Olford. Founder and Chairman The Stephen Olford Center for Biblical Preaching, Memphis, TN**
- **Raymond C. Ortlund, Jr.. Senior Pastor First Presbyterian Church, August, GA**
- **J. I. Packer. Professor Regent College, Vancouver, B.C.**
- **Janet Parshall. Nationally Syndicated Talk Show Host Janet Parshall's America, Arlington, VA**
- Dorothy Kelley Patterson. Professor Southeastern Baptist Theological Seminary, Wake Forest, NC
- Paige Patterson. President Southeastern Baptist Theological Seminary, Wake Forest, NC

- **John Piper. Senior Pastor Bethlehem Baptist Church, Minneapolis, MN**
- Randy Pope. Pastor Perimeter Church, Duluth, GA
- Vern Poythress. Professor Westminster Theological Seminary, Philadelphia, PA
- William Pugh. National Director Athletes in Action, Xenia, OH
- Dick Purnell. Director Single Life Resources, Cary, NC
- **Dennis Rainey. Exec. Director FamilyLife, Little Rock, AR**
- W. Duncan Rankin. Professor Reformed Theological Seminary, Jackson, MS
- Robert E. Reccord. President North American Mission Board, SBC, Apharetta, GA
- Sandy Rios. President Concerned Women for America, Washington, D.C.
- **Pat Robertson. Founder and President, Christian Broadcasting Network (CBN)**
- **Adrian Rogers. Pastor Belleview Baptist Church, Cordova, TN**
- **Gary Rosberg. President America's Family Coaches, Des Moines, IA**
- **Barbara Rosberg. Vice President America's Family Coaches, Des Moines, IA**
- **Phillip Graham Ryken. Senior Minister Tenth Presbyterian Church, Philadelphia, PA**
- **Thomas Schreiner. Professor The Southern Baptist Theological Seminary, Louisville, KY**
- Dal Shealy. President Fellowship of Christian Athletes, Kansas City, MO
- Paul Sheppard. Senior Pastor Abundant Life Christian Fellowship, Menlo Park, CA

- R. C. Sproul. Chairman Ligonier Ministries, Lake Mary, FL
- Randy Stinson. Exec. Director Council on Biblical Manhood and Womanhood, Louisville, KY
- Charles R. Swindoll. Senior Pastor, Sonebriar Community Church, Frisco, TX
Chancellor, Dallas Theological Seminary
- Joni Eareckson Tada. Founder & President Joni & Friends, Agoura, CA
- Terry Taylor. President Emeritus U.S. Navigators
- Derek W. H. Thomas. Professor Reformed Theological Seminary, Jackson, MS
- John F. Walvoord. Chancellor Emeritus Dallas Theological Seminary, Dallas, TX
- Bruce Ware. Professor The Southern Baptist Theological Seminary, Louisville, KY
- Stu Weber. Pastor Good Shepherd Community Church, Gresham, OR
- William C. Weinrich. Professor Concordia Theological Seminary, Fort Wayne, IN
- Dean O. Wenthe. President Concordia Theological Seminary, Fort Wayne, IN
- Donald E. Wildmon. President American Family Association, Tupelo, MS
- Bruce Wilkinson. Global Vision Resources, Norcross, GA
- P. Bunny Wilson. Fellowship West International Ministries, Pasadena, CA

ELCA Pastor: 'Gender-Neutral Hymnal Concession to Culture'

Jim Brown, Agape Press

Monday, August 29, 2005

At its Churchwide Assembly in early August, the ELCA okayed a plan to update the 1978 Lutheran Book of Worship by eliminating the "Father" terminology and male pronouns used in reference to God.

The hymnal overhaul will include other gender-neutralizing and diversity-affirming changes to traditional Lutheran worship lyrics and liturgies as well. For example, in the Lutheran Creed, God and Jesus will now be referred to as "Holy Eternal Majesty" and "Holy Incarnate Word" instead of "Father" and "Son."

Use of the new hymnal will not be mandated in local churches, but likely will gradually be adopted by most of the ELCA's approximately 10,600 congregations as they either purchase the book immediately or buy it when the time comes to replace their old hymnals.

John 3:16

“For God so loved the world that he gave his only Son”

ILL: “For God so loved the world that God gave God’s only Child.”

John 1:10-11

“He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not.”

ILL: “The Word was in the world, and the world was made through the Word, yet the world did not know the Word. The Word came to the Word’s own, but those to whom the Word came did not receive the Word.”

Philippians 3:20-21

“Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself”

ILL: “Jesus Christ, who will change our lowly body to be like Christ’s glorious body, by the power which enables Christ even to subject all things to Christ’s self.”

John 3:16

“For God so loved the world that he gave his only Son”

ILL: “For God so loved the world that God gave God’s only Child”

John 1:10-11

“He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not.”

ILL: “The Word was in the world, and the world was made through the Word, yet the world did not know the Word. The Word came to the Word’s own, but those to whom the Word came did not receive the Word.”

Philippians 3:20-21

“Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself”

ILL: “Jesus Christ, who will change our lowly body to be like Christ’s glorious body, by the power which enables Christ even to subject all things to Christ’s self.”

Titus 2:13-14

RSV: “Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds”

ILL: “Jesus Christ, who gave self for us to redeem us from all iniquity and to purify for Christ’s self a chosen people who are zealous for good deeds.”

Acts 1:11

RSV: “This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven”

ILL: “This Jesus, who was taken up from you into heaven, will come in the same way as you saw Jesus go into heaven”

The determination to eliminate “male bias” sometimes led the revisers to make substantial alterations in the meaning of sentences:

Matthew 14:21

RSV: “And those who ate were about five thousand men, besides women and children.”

ILL: “And those who ate were about five thousand men and women and children”

Titus 2:13-14

“Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds”

ILL: “Jesus Christ, who gave self for us to redeem us from all iniquity and to purify for Christ’s self a chosen people who are zealous for good deeds.”

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“God’s Word is the product of his infinite wisdom, and all the details of meaning are there for a purpose, and often for multiple purposes, that only God knew and understood. The connections between words, phrases, sentences, and paragraphs, and the relationships between the various parts of Scripture, are more complex than any one human being will ever understand.

And what future changes will be made? The deepest danger in adopting gender-Neutral policies such as those by which the 2011 NIV was translated is that hundreds of other details that modern culture finds offensive may be watered down in future translations. More and more, we will have a Bible that does not accurately represent in English what the original Hebrew and Greek languages said. Rather these Bibles will represent something that the translators think will be a little more acceptable in contemporary culture. But then we will no longer have the Word of God in all its wisdom and richness. Instead, we will have the Word of God mixed with the words of man.”

- Wayne Grudem