

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 VI

1 Thes. 2:13

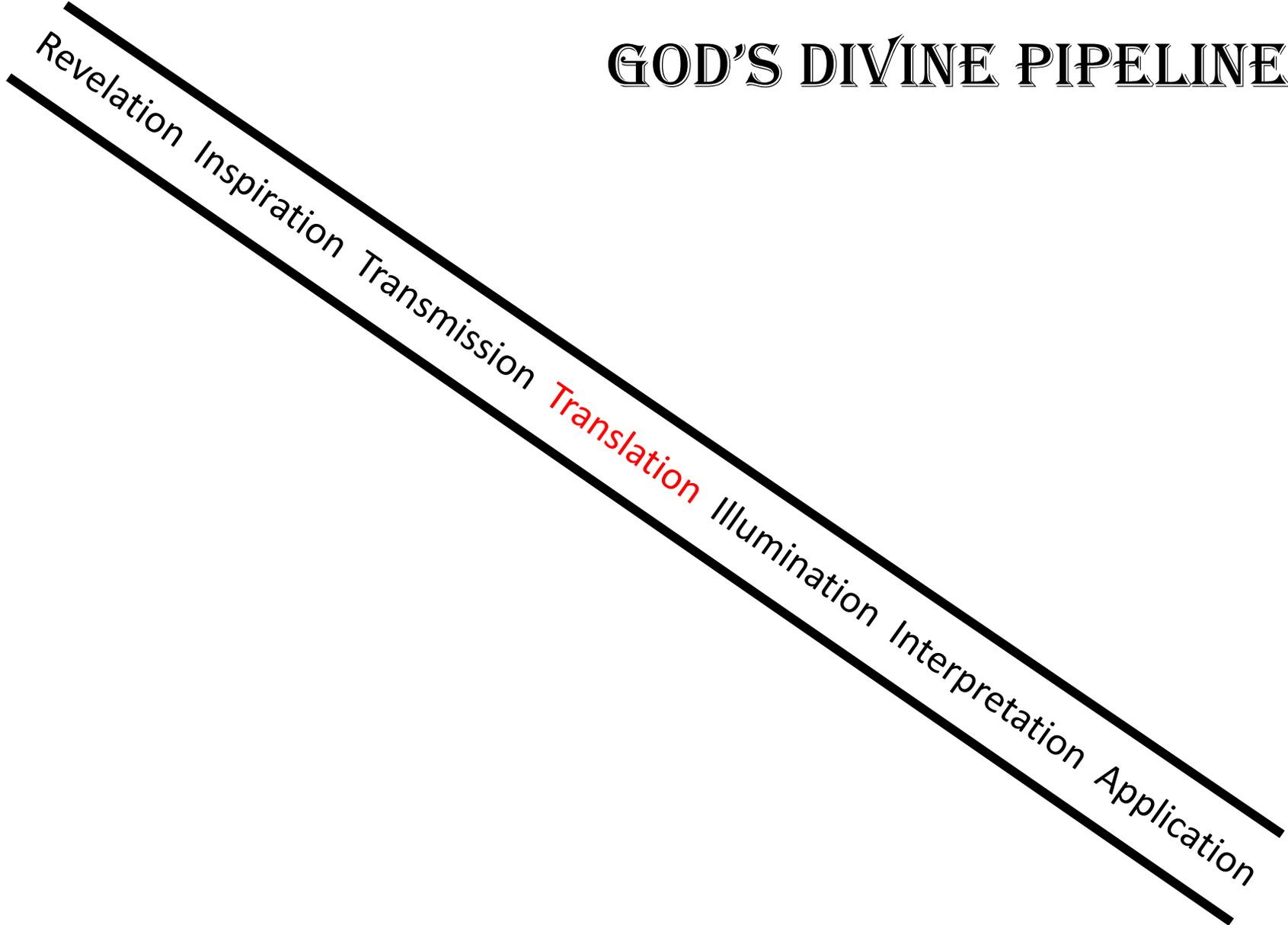
June 10, 2012

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.

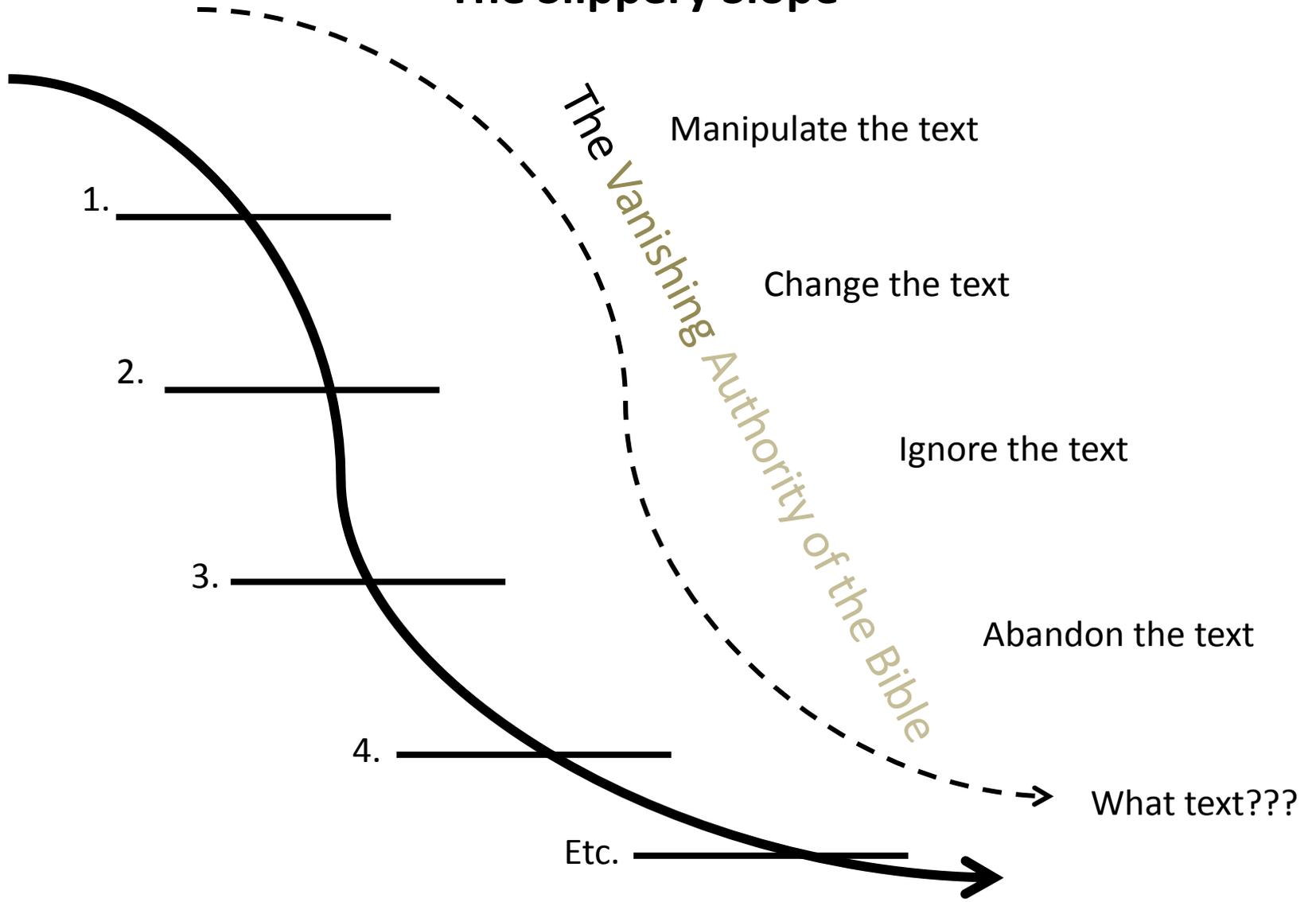
Mind of God

GOD'S DIVINE PIPELINE

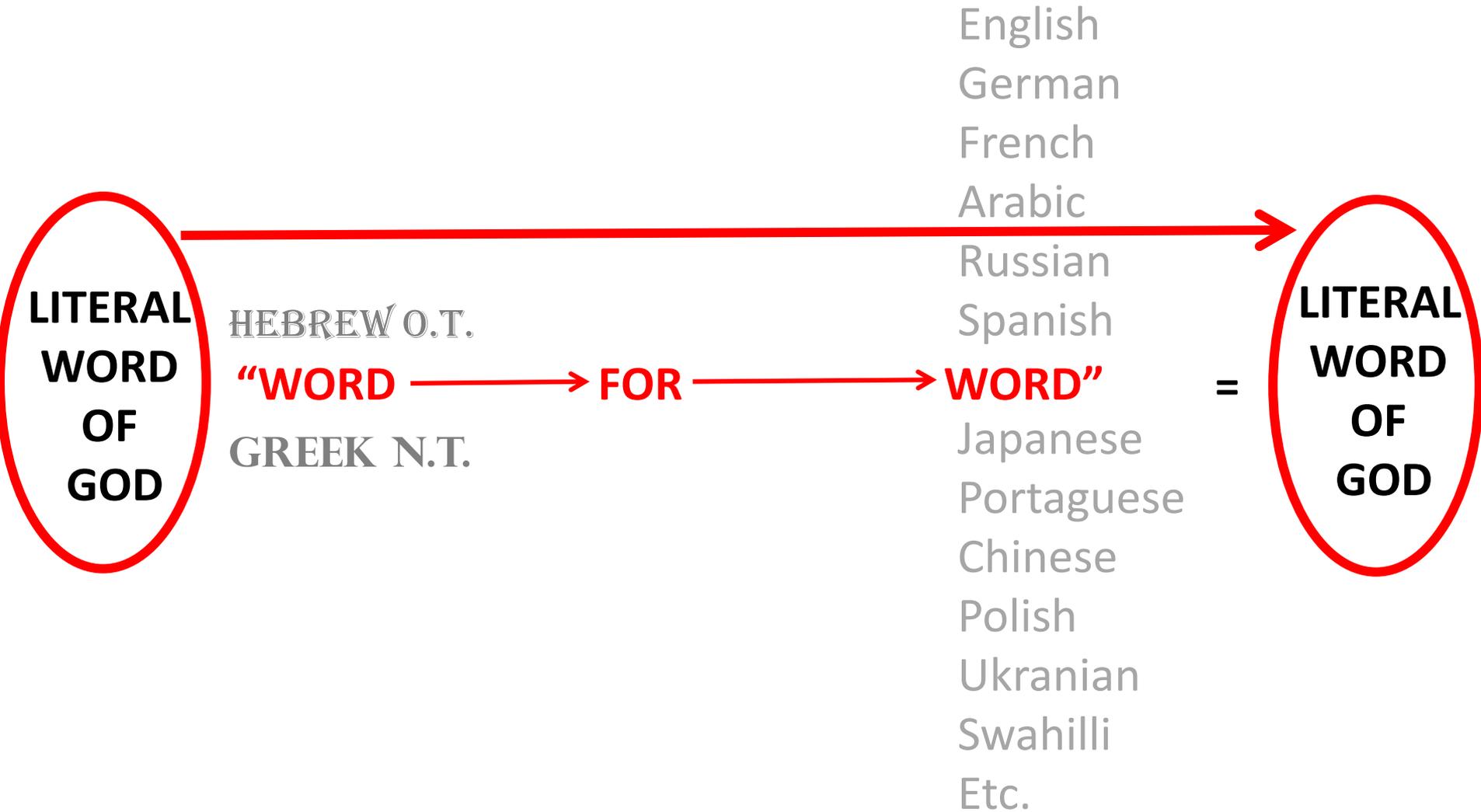


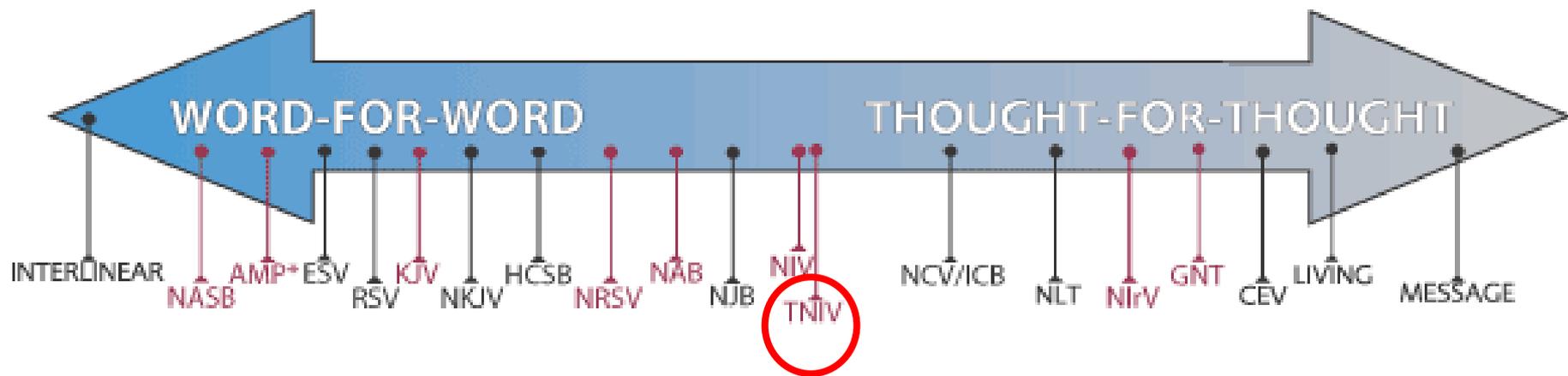
Actions of Men

The Slippery Slope



Goal of Translation





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.” 4

John 5:26-27

NAS

26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

27 and He gave Him authority to execute judgment, because He is the Son of Man.

Inclusive Version

26 For just as God has life in Godself, so God has granted the same thing to the Child,

27 and has given the Child authority to execute judgment, because of being the Human One.

*The purpose is to eliminate all expressions that are thought to be "offensive".

“When my now 23-year-old daughter was 10, she invited two girlfriends her age who were not Christians to come to our church for the children’s Christmas program/service that she was singing in. The two friends seemed to appreciate the music and worship quite a bit. When the woman who was then our children’s director got up at the end to give an invitation to receive Christ, she read 2 Corinthians 5:17 out of the King James Version, her lifelong preference. After she read aloud, “Therefore if any *man* be in Christ, *he is* a new creature: old things are passed away; behold, all things are become new,” one of the girls sitting with my wife and me turned to her in disgust and asked quietly, “Does your church always use language like that?” All of the good of the service was undone with one unnecessary gender-exclusive reference that was unlike anything this 10-year-old had been exposed to in her home or in her public education.”

Craig Blomberg is professor of New Testament at Denver Seminary in Littleton, Colorado. He has been a member of the Committee on Bible Translation since 2008.

“The Perfect Storm”

1950 Emergence of “thought for thought” translations →

1983 Emergence of “gender-neutral” translations →

1. 1970’s →

Feminist reformers set forth their radical agenda in universities and eventually society:

1. Remove gender-exclusive language, from classroom and textbooks.
2. Remove any role differentiation between men and women.
3. Fueled by the LGBT mov., attack traditional marriage because it promotes differences.

2. 1980’s →

The feminist movement and agenda penetrates liberal mainline protestant seminaries:

1. Remove gender exclusive language from Scripture, hymns, prayers, etc.
2. Remove any role differentiation between men and women in ministry.
3. Remove any LGBT discrimination in the church.

3. 1990’s →

The feminist agenda penetrates the mainline evangelical churches.

New translations reflect the feminist influence:

- **New Revised Standard Version**
- **The Message**
- **New International Readers Version**
- **New International, Inclusive Language Version**
- **New Living Translation**

4. 2005

Today’s New International Version

- 3,686 changes from masculine to gender-neutral /inclusive.

Resolutions opposing "gender-inclusive" Bible translations were also passed in the summer of 1997 by the Southern Baptist Convention, the Presbyterian Church in America, and the Conservative Congregational Christian Churches.

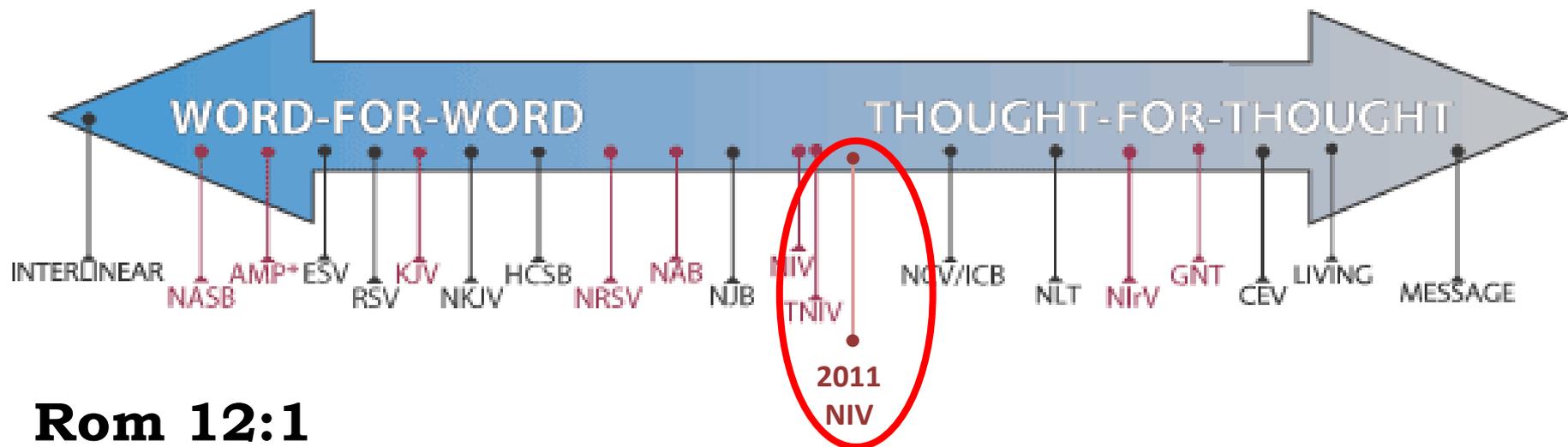
In its July 20-25, 1997 meeting in Greeley, Colorado, the 40,000-member Conservative Congregational Christian Conference passed a resolution stating that it "would encourage those involved in Bible translation to continue to clearly and faithfully preserve the distinction between men and women which our wise and gracious God has established in creation and revealed in his Word ... while we appreciate and share their desire to communicate God's truth as clearly as possible to the people of our own day, we would also urge upon them to continue to use time-honored historic principles of biblical translation, and to steadfastly resist the pressures of sinful human culture which would obscure, diminish, or subvert any aspect of God's inerrant truth."

- Gender-neutral language has gained support from some major textbook publishers, and from professional and academic groups such as the American Psychological Association and the Associated Press. Newspapers such as the *New York Times* and the *Wall Street Journal* use gender-neutral language. Many law journals, psychology journals, and literature journals will only print articles or papers that use gender-inclusive language.
- Employee policy manuals have recently started to include strongly worded statements prescribing avoidance of language that potentially could be considered discriminatory. The wording of this statement from a policy manual is typical: "All documents, publications or presentations developed by all constituencies...*shall be written* in gender neutral and/or gender inclusive language." Employees are told that they need to be aware of their responsibilities to avoid discriminatory language, and that they must implement the enterprise's commitment to treat stakeholders equally and with courtesy. Institutional members are instructed, as a matter of corporate policy, to avoid using language that may even appear to be discriminatory, or that may gratuitously give offense in verbal or written communication. Manuals sometimes provide guidance about how to reflect the concept of valuing diversity in language usage

Feminist theology is a movement found in several religions, including Buddhism, Christianity, Judaism, and New Thought, to reconsider the traditions, practices, scriptures, and theologies of those religions from a feminist perspective. Some of the goals of feminist theology include increasing the role of women among the clergy and religious authorities, reinterpreting male-dominated imagery and language about God, determining women's place in relation to career and motherhood, and studying images of women in the religion's sacred texts and patriarchal religion.

Christian feminism is an aspect of feminist theology which seeks to advance and understand the equality of men and women morally, socially, spiritually, and in leadership from a Christian perspective. Christian feminists believe that God does not discriminate on the basis of biologically-determined characteristics such as sex and race. Their major issues include the ordination of women, male dominance in Christian marriage, recognition of equal spiritual and moral abilities, reproductive rights, and the search for a feminine or gender-transcendent god.

The next step will be to attempt to make Jesus Christ into a sexless being. The revisers wish to “deemphasize” the fact that Jesus was male, “so that in hearing the gospel, the church may be reminded of the inclusiveness of all humanity in the incarnation.”



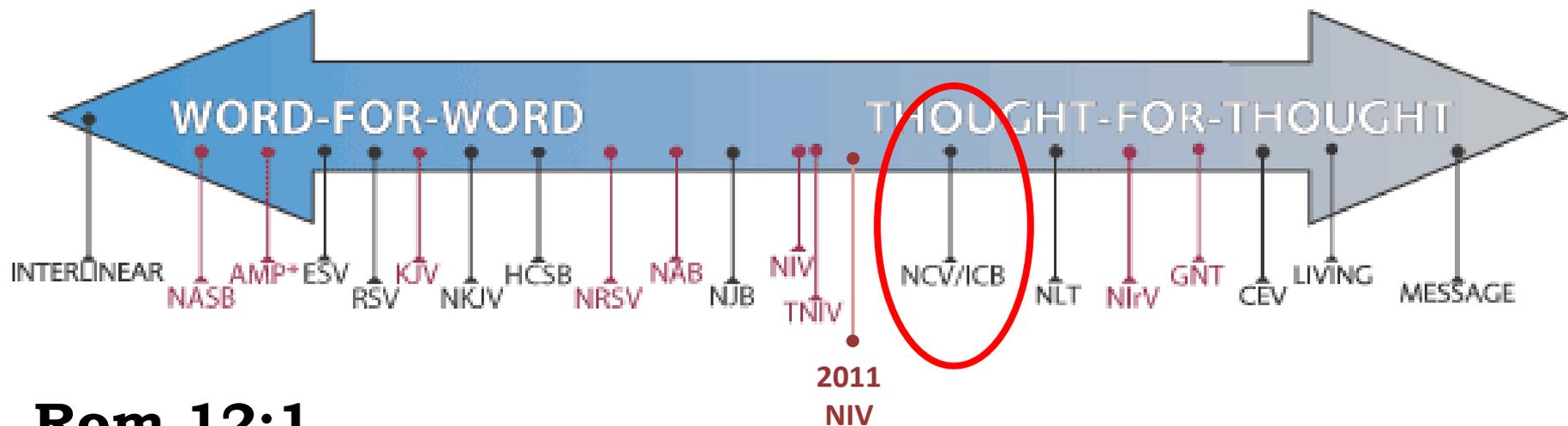
Rom 12:1

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.”

2011 NIV

Retained 75% of Gender-Inclusive language of the TNIV.



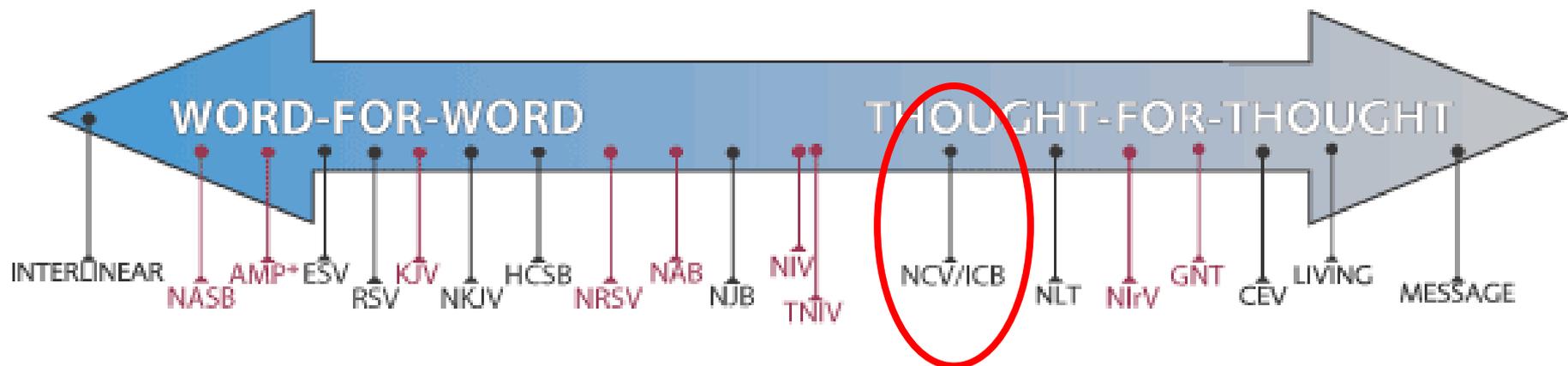
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“I exhort you therefore, brethren, by the mercies of God, present your bodies a living sacrifice, holy, acceptable unto God, which is your logical service.”

New Century Version (1991)/International Children’s Bible (1982)

“So brothers and sisters, since God has shown us great mercy, I beg you to offer your lives as a living sacrifice to him. Your offering must be only for God and pleasing to him, which is the spiritual way for you to worship.”



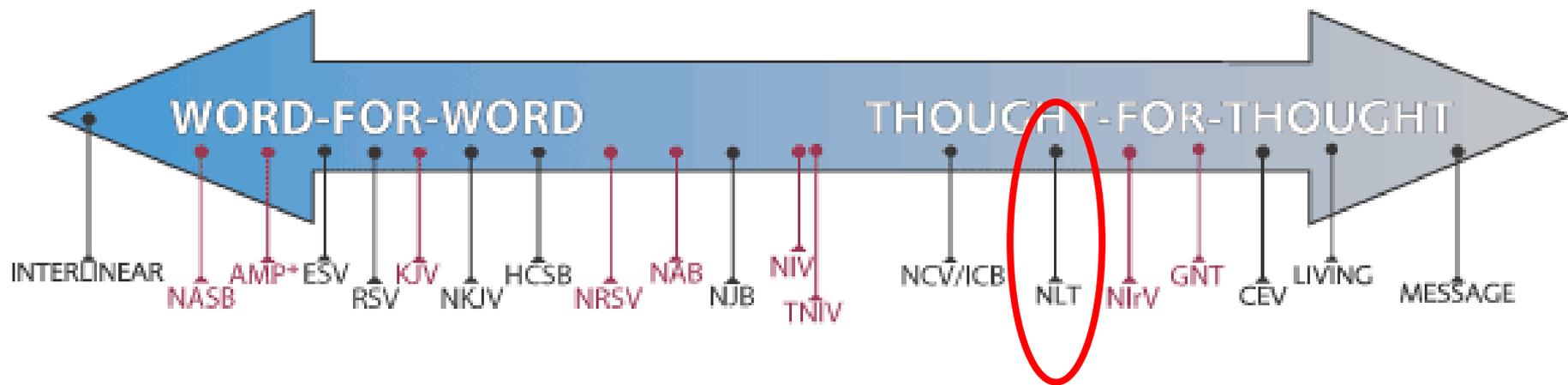
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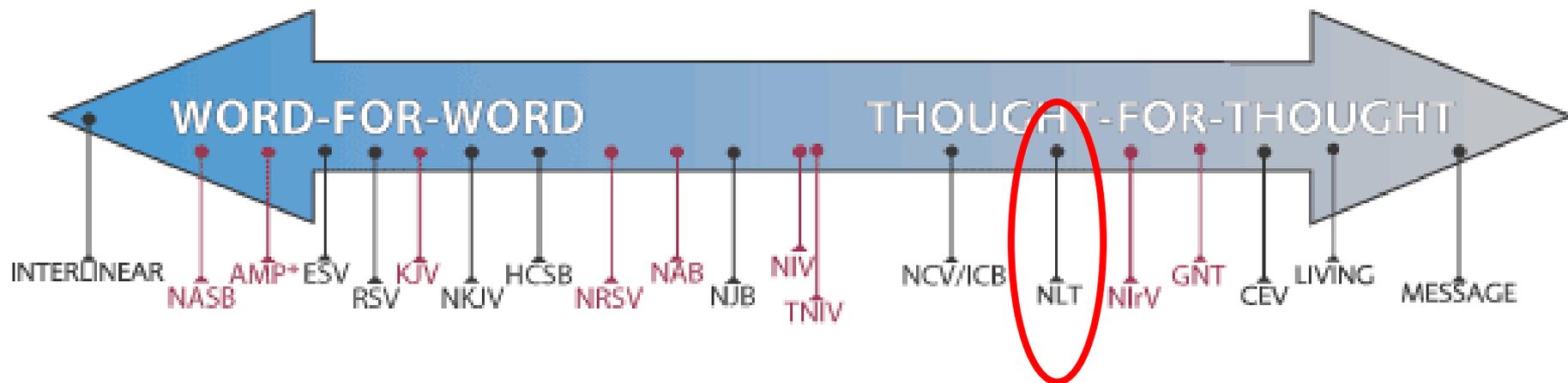
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New Living Translation (1996)

“And so, dear brothers and sisters, ^[a] I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to worship him.”



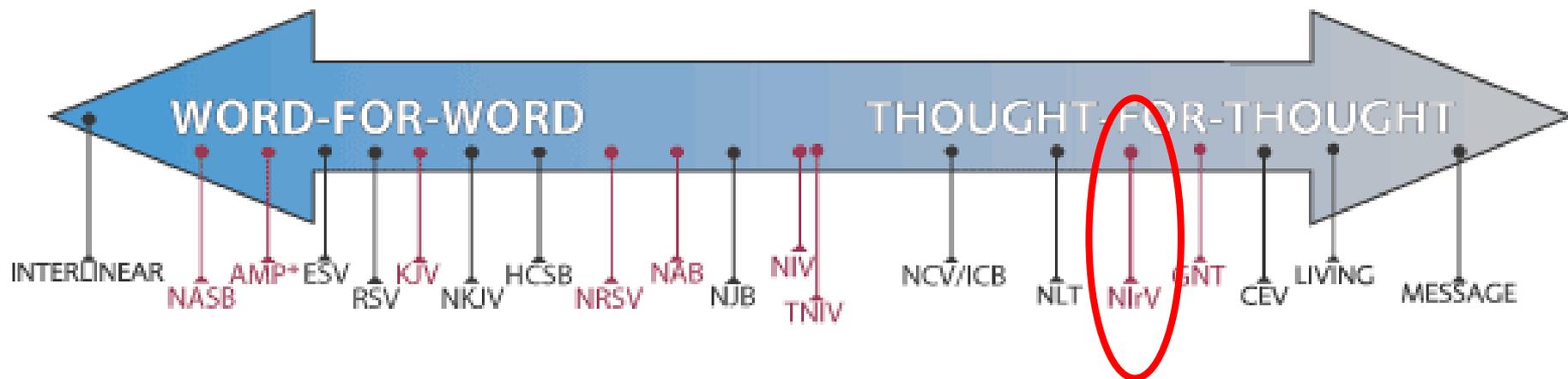
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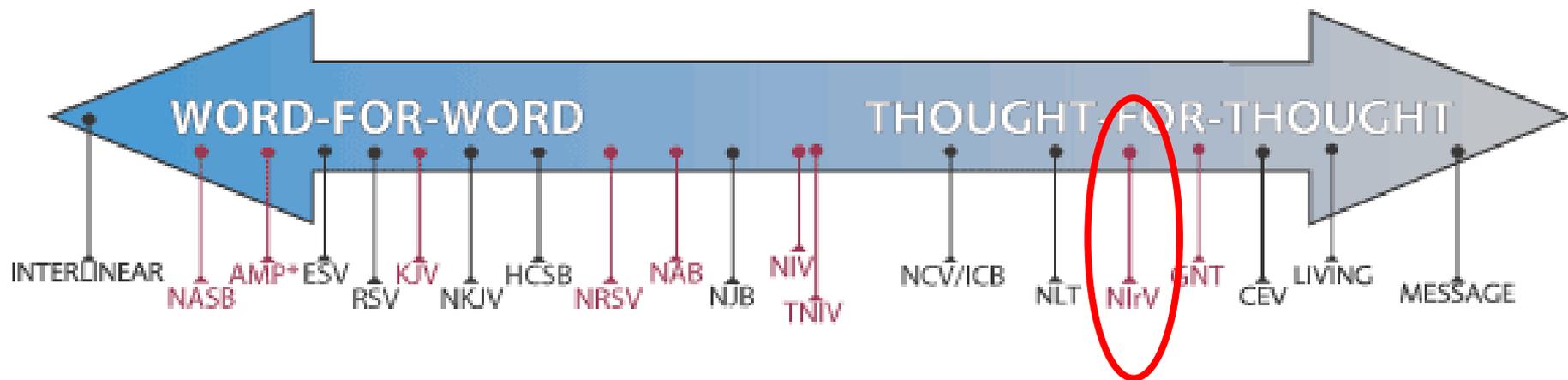
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“Brothers and sisters, God has shown you his mercy. So I am asking you to offer up your bodies to him while you are still alive. Your bodies are a holy sacrifice that is pleasing to God. When you offer your bodies to God, you are worshiping him.”



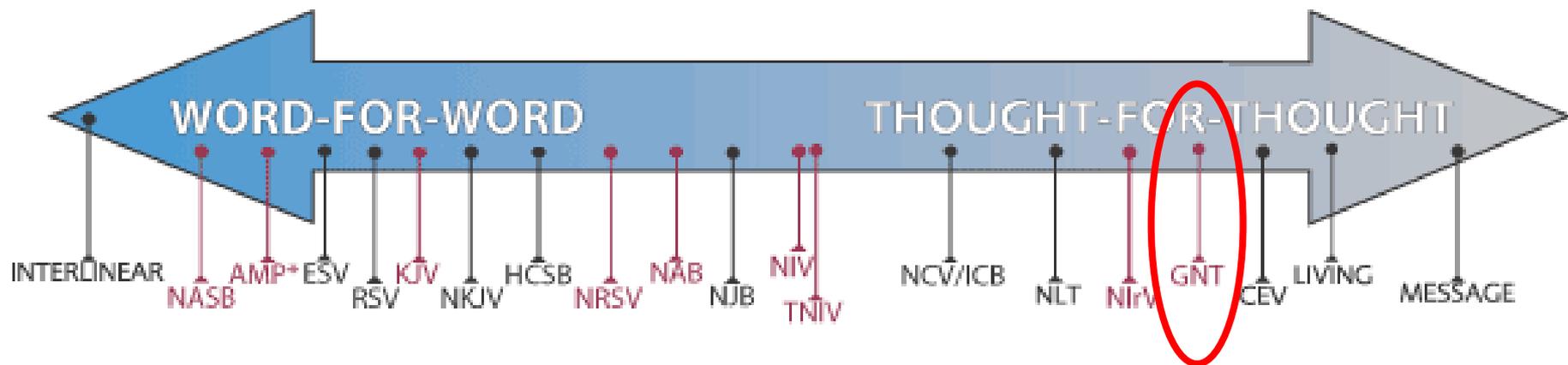
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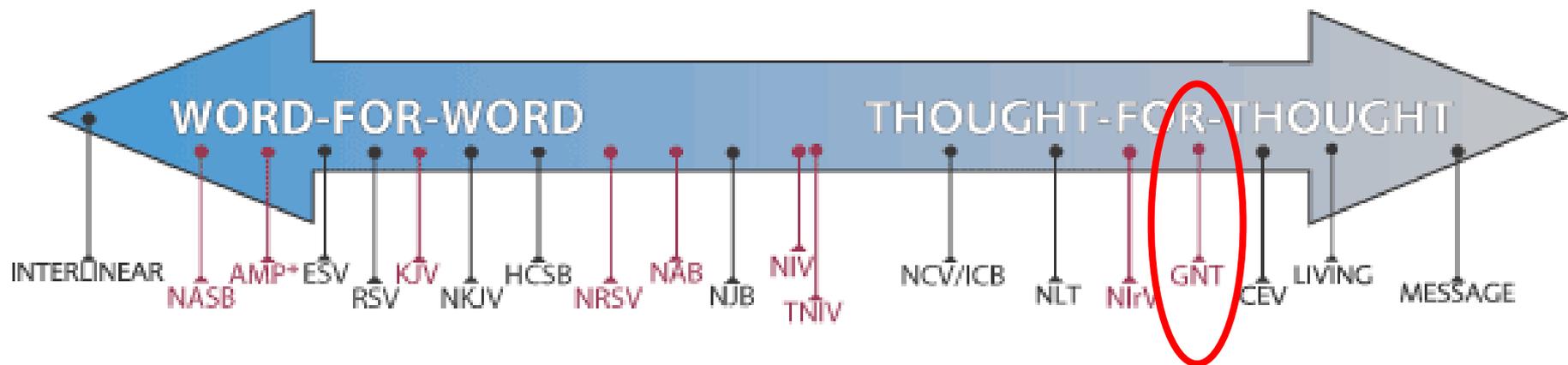
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“So then, my friends, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer.”



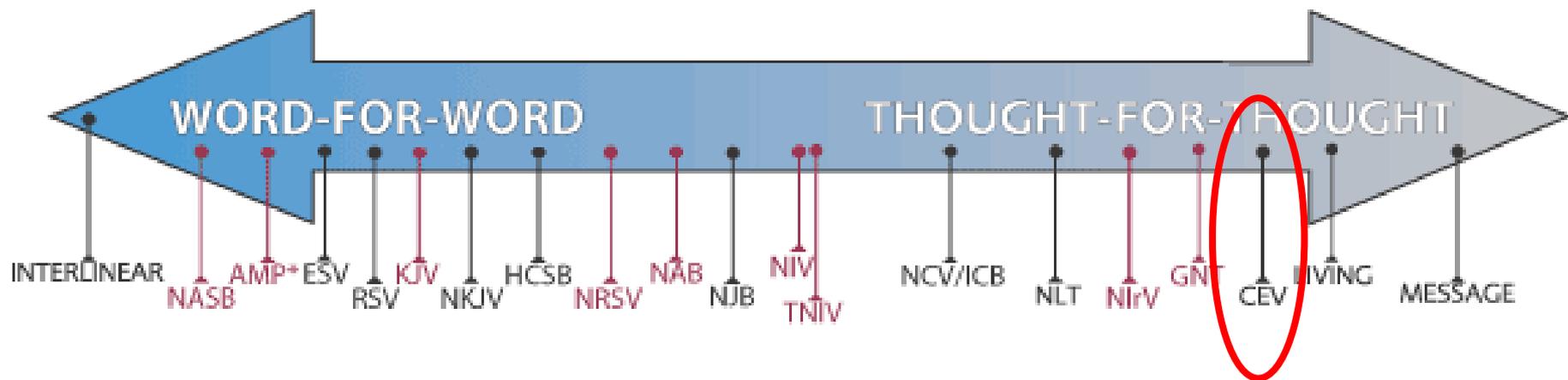
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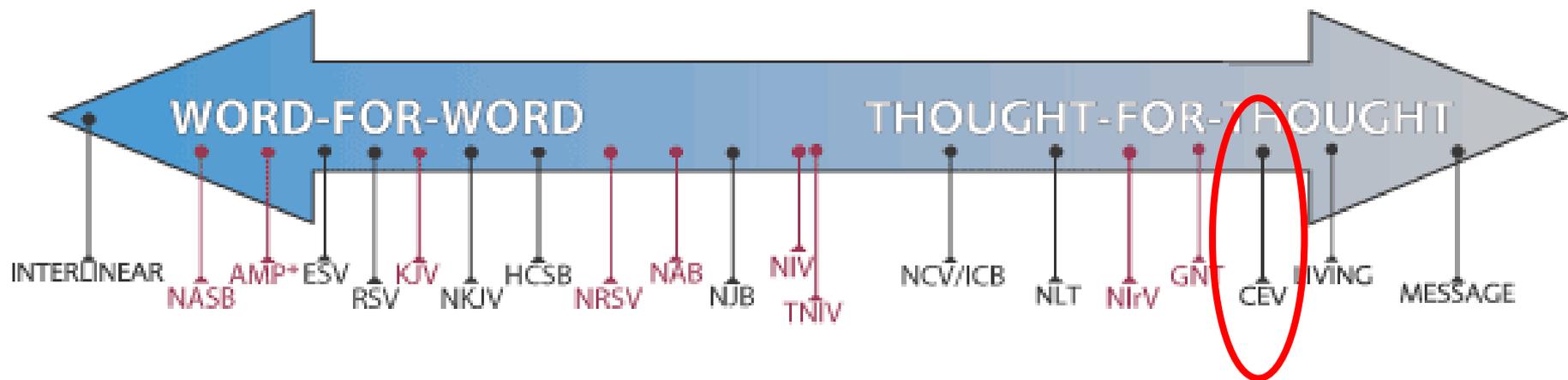
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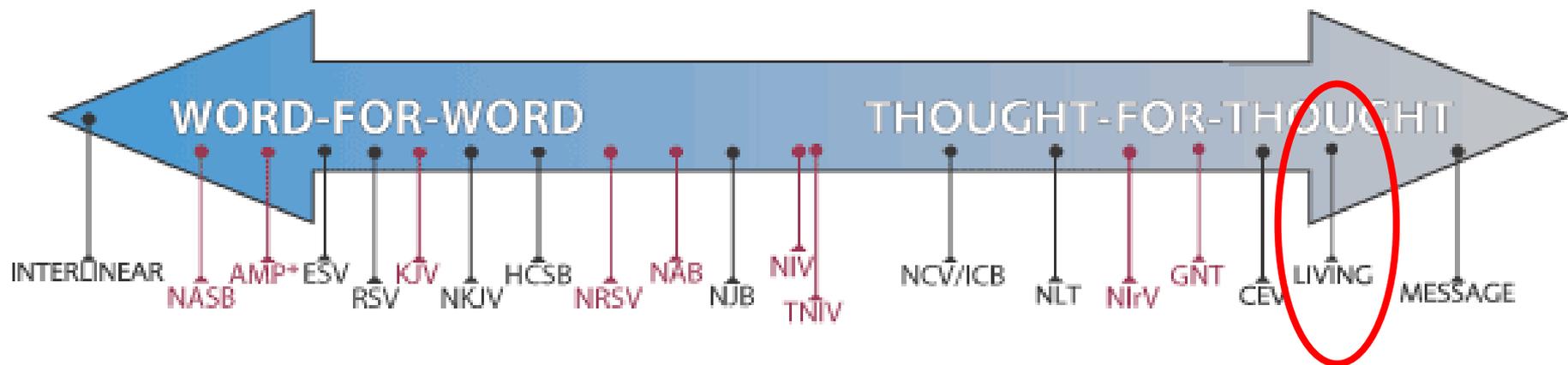
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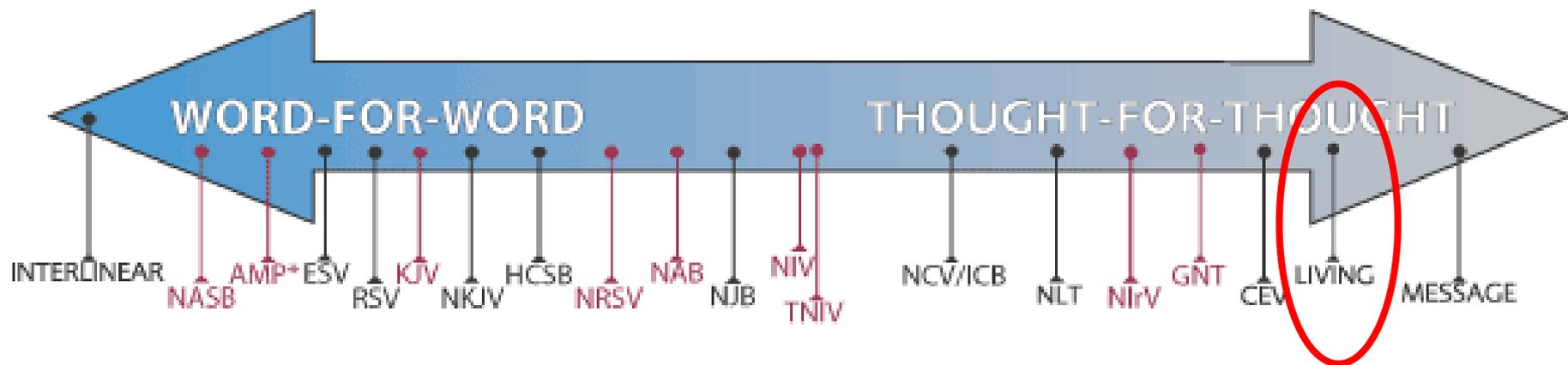
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“And so, dear brothers, I plead with you to give your bodies to God. Let them be a living sacrifice, holy-the kind he can accept. When you think of what he has done for you, is this too much to ask?”



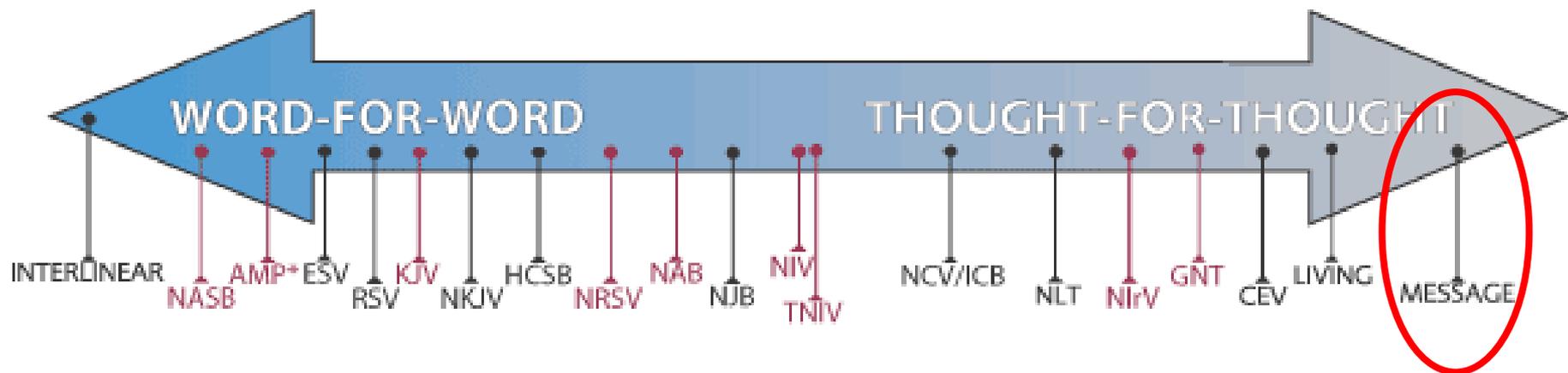
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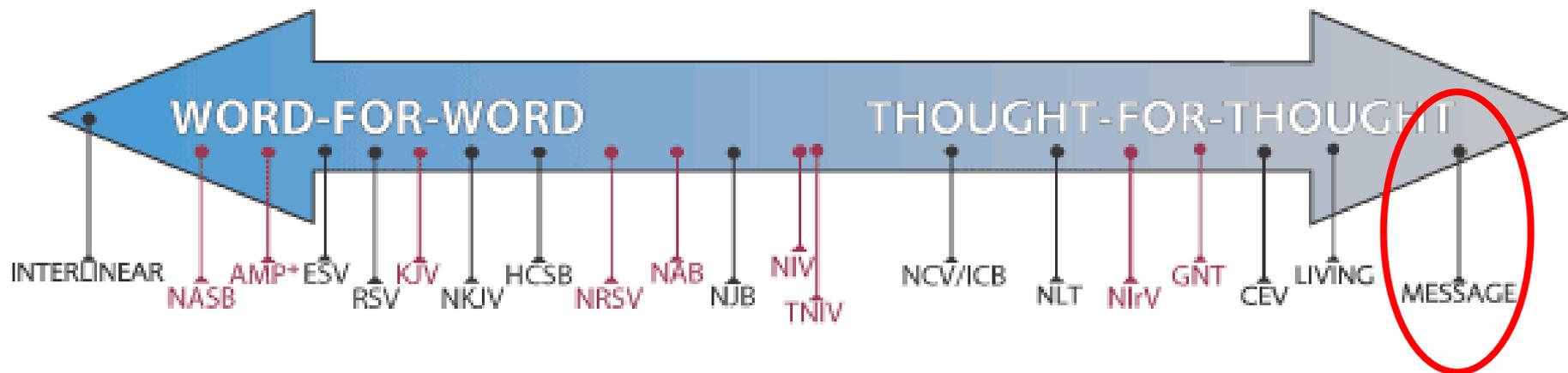
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“So here's what I want you to do, God helping you: Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him.”



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Formal (word for word) Equivalent Translations

- This translation “seeks to provide a translation as close to the words of the Hebrew and Greek texts as possible” (Holman Christian Standard Bible).
- FOUR-FOLD AIM OF THE LOCKMAN FOUNDATION (NASB)
 1. These publications shall be true to the original Greek & Hebrew.
 2. They shall be grammatically correct.
 3. They shall be understandable to the masses.
 4. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him, and no work will ever be personalized.

- “Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve all of the information in the text, while presenting it in good literary form.

Dynamic equivalence . . . commonly results in paraphrasing

where a more literal rendering is needed to reflect a specific and vital sense. . . . Complete equivalence *translates fully, in order to provide an* English text that is both accurate and readable” (NKJV).

- This translation “is an ‘essentially literal’ translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer” (ESV).

Dynamic (thought for thought) Equivalent Translations

- The translators' "first task was to understand correctly *the meaning* of the original" (GNB).
- "... a thought-for-thought translation" (NLT).
- "... to reclothe *the meaning of the original in the words and structure* of American English" (SEB - Simplified English Bible).
- "The first concern of the translators has been the accuracy of the translation and its fidelity to *the thought of the biblical writers*" (NIV).