

CBMW NEWS

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FROM THE COUNCIL ON BIBLICAL MANHOOD AND WOMANHOOD

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IN THIS ISSUE

SPECIAL REPORTS ON RECENT NIV GENDER DISCUSSION

On May 27, two significant events occurred which may affect Bible translation for years to come and could help to accurately preserve God's Word for our children and grandchildren.

Since CBMW played a major role in these discussions, many details are included in this issue of **CBMW NEWS**

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Council on Biblical

MANHOOD AND WOMANHOOD

NIV controversy: participants sign landmark agreement

GUIDELINES ADOPTED FOR TRANSLATION OF GENDER-RELATED LANGUAGE IN SCRIPTURE

BY WAYNE GRUDEM

IF YOU PUT TWELVE MEN WITH STRONGLY differing viewpoints on a controversial issue in one room, what do you get? If they are Christian men who are willing to pray together, and who share a desire that the Bible be translated accurately, then you just might get a surprising agreement.

That was exactly what happened May 27 at the Focus on the Family headquarters in Colorado Springs. James Dobson had asked that the main defenders of the New International Version meet with a group concerned about its "inclusive language" (or "gender-neutral") editions in England (NIV1) and the United States (NIV).

The participants

The meeting included four representatives of the NIV: Bruce Ryskamp, President of Zondervan; Lars Dunberg, President of the International Bible Society; and, at the request of Ryskamp and Dunberg, Ken Barker and Ron Youngblood, two of the principal translators of the NIV.

Others came to the meeting to express concerns about the NIV: I was there as President of CBMW, along with our executive director, Tim Bayly, and John Piper, pastor of Bethlehem Baptist Church, Minneapolis (and a CBMW Council member).

Also at the meeting were Vern Poythress, professor of New Testament, Westminster Theological Seminary (and a contributor to CBMW's book, *Recovering Biblical Manhood and Womanhood*), R.C. Sproul, Chairman, Ligonier Ministries (and a member of CBMW's Board of Reference), Joel Belz, Publisher of *World* magazine; Charlie Jarvis, Executive Vice President of Focus on the Family; and James Dobson, President of Focus on the Family, who had convened the meeting.

What happened at the meeting?

The meeting began at 9:00 am with an extended time of prayer around the table. We sought God's help for what was becoming a major controversy in the evangelical



IN COLORADO SPRINGS (L-R): TIM BAYLY, JOHN PIPER, WAYNE GRUDEM, VERN POYTHRESS, JAMES DOBSON, JOEL BELZ, CHARLIE JARVIS

world. We soon saw those prayers answered, as open, frank discussion led to expressions of sincere desire, on the part of all participants, to translate God's Word accurately.

The NIV representatives were dismayed that criticism of a proposed inclusive-language NIV for the U.S. had spilled over into widespread distrust of the current NIV. They were also troubled that they had been linked with secular feminism in the minds of many people, even though the majority of NIV translators were complementarian, not egalitarian, in their personal convictions.

Our "NIV concerns group" then presented a statement we had prepared the previous day. **R.C. Sproul** opened

see *NIV agreement...* on p. 3

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*The purpose of the Council on
Biblical Manhood and Womanhood
is to set forth the teachings of the Bible
about the complementary differences
between men and women, created
equal in the image of God, because
these teachings are essential for obedi-
ence to Scripture and for the health of
the family and the Church.*

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Newsbriefs from the world

□ In the April 1, 1997 issue of *The Wall Street Journal*, Philip F. Lawler, editor of *Catholic World Report*, a monthly magazine published in San Francisco, provides a perceptive critique of the trend toward “inclusive language” translations. “The crusade to enforce unisex English syntax—to eliminate generic masculine pronouns from the politically correct lexicon—has produced new furrows in the brows of America’s enlightened classes,” Lawler writes. He reports that many now live in fear that they might accidentally refer to a committee chair as “chairman” or to a fireperson (?) as “fireman.” Lawler argues that this twisted state of affairs should be enough to demonstrate that demands for “inclusive language” are not springing up naturally from the masses. “In fact,” he writes, “the crusade is aimed in precisely the opposite direction: By forcing changes in the way we speak today, the politically correct hope to influence the way we think in the future.”

He then discusses the argument among US Roman Catholics over a new translation of the Lectionary (the book of Scripture readings used at Mass) as an example. He notes that American bishops have been relentless in pushing for an inclusive-language Lectionary, insisting that American Catholics demand such a new version. But when a poll was actually taken this past January, little demand was found. As a matter of fact, an overwhelming majority of American Catholics were not only unfamiliar with the term “inclusive language” (73%) but, when told what it was, preferred the present, non-inclusive language edition (70%). Lawler notes two further findings: first, the preference for standard English was consistent in every demographic subgroup; and second, the strongest opposition to inclusive language came from those Catholics who attend mass most frequently.

American bishops therefore can no longer claim to represent the majority of Catholic faithful nor maintain they are only acceding to popular demand in pushing for a gender-inclusive version of the Lectionary. While this is not likely going to stop them in their ideological pursuits, it unmasks their efforts clearly as attempts to engineer rather than reflect people’s language use and thinking.

□ **George Will notes with some alarm the dangerous** progress of women’s legal battles in the pursuit of equality. He cites a study by Michael Weiss and Cathy Young, “Feminist Jurisprudence: Equal Rights or Neo-Paternalism?” in which the authors argue that “feminist jurisprudence is portraying women as perpetual victims in need of dispensations that seem to ratify some unflattering stereotypes. These include the neo-Victorian notion that women are frail creatures, easily unhinged, and perhaps having a single sensibility.” They cite as an example of such devolving attitudes a scenario in which a woman sued a moving company for damaging household items.

She lost because she signed a contract containing an insurance waiver without reading it. A feminist law professor says the woman should have been able to collect anyway, since she signed hurriedly due to the fact that the house was cold and the movers were weary. The professor says the court should have considered that “women are socialized to value other people’s feelings highly, so she was acting like a reasonable woman.” If such an argument ever prevails, one woman will have achieved a personal victory at great tactical loss for men and women everywhere. (*Washington Post*, November, 1996)

□ **The December, 1996 issue of CBMWNEWS featured an** article by Bill Mouser of the International Council for Gender Studies. Bill wrote about the difference between the male and female responses to crises based on his observations of himself and his wife, Barbara in medical situations. In a note we requested prayers for Bill and his family as their daughter, Cheska, was suffering from a brain tumor. After a valiant battle, Cheska went to be with the Lord “with a flourish” on April 22. The family thanks you for your prayers during Cheska’s illness.

□ **While it may be commonplace for denominations to** have to deal with the problems of divorced clergy or even homosexual ministers, *Newsweek* reports that the Presbytery of Greater Atlanta (PCUSA) recently had to decide whether a transsexual could retain the ordination conferred on her when she was a man. The presbytery decided 186 to 161 that she could. Not serving as a parish minister, the woman has been a chaplain at a psychiatric center, a seminary instructor, and director of a marriage counseling center. (*Newsweek*, November 4, 1996, p. 66.)

□ **In our last issue we included a summary of research** debunking the supposed link between patriarchy and abuse. One contemporary advice columnist to fall headlong into this trap was Abigail van Buren, who published a list of “15 indicators of a potential abuser.” Throughout the list, van Buren assumes that *all* abuse is perpetrated by males. In addition, number twelve on her list of indicators caricatures traditional marriages: “Rigid sex roles: expects you to serve, obey and remain at home.” (“Dear Abby,” March 29, 1996.)

□ **The Vienna Philharmonic Orchestra, the last all-male** symphony orchestra, has set aside its 155-year-old tradition following protests by feminist groups at concerts on its American tour this spring. While women had performed with the orchestra in the past, none had ever been admitted as a member until this year.

NIV agreement

continued from page 1

with an expression of the importance of accuracy in translation, the realization that language does change over time, and the caution that Bible translators must be very careful not to be influenced by wrongful intrusions of secular culture. Then **John Piper** presented a ten-page list of specific translations in the NIVI and the NIV which we thought to be inaccurate.

Third, **Vern Poythress**, who had previously studied Bible translation and taught classes in linguistics at Wycliffe Bible Translators' Summer Institute of Linguistics in Norman, Oklahoma, gave his perspective on the difficulties Bible translators face. Dr. Poythress said that while he appreciated the desire of the NIV translators to communicate effectively in contemporary English, these concerns have to be weighed against some important losses in the accuracy and content of what was actually communicated by the revisions. Fourth, I presented a list of suggestions for guidelines involving the translation of gender-related language in Scripture. Finally, **Tim Bayly** presented some actions that we were asking the NIV representatives to consider in light of our concerns.

The surprise press release, and some common ground

However, *two hours before* our meeting had started, the International Bible Society had issued a press release that contained many of the very points we were prepared to request from them! The surprise press release announced: (1) that the IBS was abandoning all plans for gender-related changes in the NIV, (2) that the present NIV would continue to be published unchanged, (3) that the NIV would be immediately revised to bring its treatment of gender into line with the current NIV, and (4) that the IBS would immediately negotiate with the British publisher (Hodder & Stoughton) to cease publication of the inclusive language NIV in the United Kingdom.

We were both amazed and delighted at these actions. But one aspect still troubled us: the press release said the reason for the decisions was the strong desire of the Christian public for an unchanged NIV, and it said that many scholars still thought the inclusive versions rendered the original texts "more precisely" into current English.

As our discussions continued through the morning, however, we found that we shared even more common ground. The NIV representatives agreed with the concerns about accuracy and cultural pressures that R.C. Sproul had expressed, and also shared concerns over many of the specific translation items that John Piper had raised. In addition, we found that Ken Barker had a list of translation guidelines that he had prepared in recent thinking about these issues, and his list was similar to the list that our group had presented. Several of us saw this as evidence that God had prepared the way for us to reach agreement on a

wide number of these issues. From that point on, we began to work on a joint statement that could be issued as a press release. (See the full text of this statement on pp. 6-7.)

What were some specific problems with the inclusive language translations?

First, the loss of generic "he, him, his"

We had expressed concern that the rejection of generic "he, him, his" had obscured the personal application of Scripture to the individual in cases like, "I will come in and eat with *him*" (Rev. 3:20, where the Greek pronoun is masculine singular). The NIVI had changed this to "I will come in and eat with *them*," which represents Jesus eating with a whole church, not just an individual. Similarly, John 14:23 had been changed from "If anyone loves me, *he* will obey my teaching. My Father will love *him*, and we will come to *him* and make our home with *him*" in the current NIV, to the NIVI rendering, "*Those* who love me will obey my teaching. My Father will love *them*, and we will come to *them* and make our home with *them*." Such a loss of teaching about personal fellowship between God and an individual Christian affected numerous verses. Because of these concerns, we agreed on guideline A.1., *The generic use of "he, him, his, himself" should be employed to translate generic 3rd person masculine singular pronouns in Hebrew, Aramaic and Greek.*

We pointed out similar changes that had been made in many but not all of the cases in two children's versions, the NIV and, in the Old Testament, the *Adventures in Odyssey Bible*, but I will focus on the NIVI in this report.

We were aware that the rejection of generic "he, him, his" had led to the changing of person and number in thousands of cases in yet another translation, the *New Revised Standard Version* (NRSV), and we suspected that at least several hundred verses had been changed in the NIVI (though no computer count was yet available). To prevent such changes in person and number in translation, we agreed on guideline A.2., *Person and number should be retained in translation so that singulars are not changed to plurals and third person statements are not changed to second or first person statements, with only rare exceptions required in unusual cases.* This meant that Greek and Hebrew terms for "he" would not be changed to "they" or "you" or "we," in an attempt to make the translation "gender-neutral."

But is generic "he, him, his" acceptable in English today? We all agreed that this usage is less common today, but the question remains, is it still correct, and understandable, to say things like, "No one seems to take pride in *his* work anymore," and "One should do the best *he* can," and "*He* who hesitates is lost," and "*He* keeps all *his* bones; not one of them is broken" (Ps. 34:20), and "*He* who believes in me will live, even though *he* dies" (John 11:25)? To answer this question, our group also presented evidence from contemporary dictionaries, style books, and articles in secular journals showing contemporary uses of "he, him, his" in a generic way, and indicating expert testimony that the English language was unlikely to resolve differing preferences about the

Two hours before our meeting had started, the International Bible Society had issued a press release that contained many of the very points we were prepared to request from them!

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generic use of “he, him, his” in the near future.

We also cited at least one linguist who knew of no human language that lacked a singular pronoun that was used generically (in some languages it is a masculine singular pronoun; in others, a neuter singular pronoun). Therefore, people who predict that English will soon relinquish generic “he, him, his,” when there is no commonly agreed *singular* substitute, are predicting that English—perhaps the most versatile language in history—will lose a capability possessed by all major languages in the world. To say the least, this is unlikely to happen.

What if women feel excluded?

During the morning one important difficulty was raised: Some women Bible readers do not feel included by such generic uses of “he, him, his.” In response to this, Vern Poythress commented on how easily people learn hundreds of variations in different dialects, even dialects of English when they move from one part of the country to another. Our response to women who say they do not feel included by such language should be to teach them that such usage does *not* in fact “exclude women”—the original author did not intend such an exclusive meaning, the translators did not intend such a meaning, and that is not the meaning the words have when interpreted rightly in their contexts. People who aren’t aware of an inclusive, generic meaning for “he, him, his” can learn it in a moment.

But we also must say that we have all been *told* a lie—for it is a lie that such usage is “exclusive.” We have been told this not by Bible translators but ultimately by secular feminism, which is trying to make these patterns of speech illegitimate. Poythress said that we have all been affected by such feminism, whether we are aware of it or not. It becomes a problem when it tells us that we cannot use certain forms of English expression which are needed for precise Bible translation. We need to be aware of such pressure in our culture, and not give in to it but teach otherwise.

The name “man” for the human race

We were concerned at verses which had rejected the word “man” as a name for the human race, so that these inclusive versions said, “Let us make *human beings* in our image” rather than “Let us make *man* in our image” (Gen. 1:26; the Hebrew word is the singular collective noun *’adam*, the same word used as the name of Adam, and a word with male overtones—it is used of man in distinction from woman in Gen. 2:22, 25). We agreed therefore on guideline A.3., “*Man* should ordinarily be used to designate the human race or human beings in general, for example in *Genesis 1:26-27; 5:2; Ezekiel 29:11; and John 2:25.*”

Should men be called men?

In many cases we were concerned that the words “man” and “men” were omitted from the NIVI and the NIV for no apparent reason, especially when male human beings were referred to in the text. For example, in referring to warriors in Judges 18:7, the NIV spoke of “five *men*,” but the NIVI changed it to “five *of them*.” Nicodemus in John

3:1 was changed from “a *man* of the Pharisees” to “a *Pharisee*” (thus obliterating the connection with the previous verse, which said that “Jesus knew all men.” The apostle who was needed to replace Judas was chosen from “one of the *men* who have been with us” in the NIV (Acts 1:21, precisely representing the Greek word *anēr*, which designates a man in distinction from a woman), but it was changed in the NIVI to “one of *those* who have been with us.” The men in the boat with Jesus during the storm at sea were changed from “*men*” to “*disciples*” in the NIVI (Matt. 8:27; the word *anthrōpoi* means “men” here).

In a similar way, the NIV had rightly said that the Old Testament high priest was selected “from among *men*” (Heb. 5:1) but the NIVI changed it to “from among *human beings*.” (Are we to think that a woman could have been a priest in the Old Testament—to say nothing of high priest?) Similarly, the writing prophets of the Old Testament included no women, but still these writing prophets were changed from “*men*” to “*human*” in 2 Peter 1:21. We could see no reason for such changes except a general antipathy toward the word “*men*.”

Although we had not found the following additional verses by the time of the May 27th meeting, we subsequently have found that similar changes were made in other passages where the Greek word *anēr* (or its plural *andres*), which nearly always means a man in distinction from a woman, was “neutered” in the NIVI. Therefore, Jesus’ disciples were changed from “*men* of Galilee” to “*you Galileans*” in Acts 1:11. The representatives Judas and Silas who were sent from the Jerusalem council were changed from “two *men* who were leaders” to simply “who were leaders” in Acts 15:22. The false teachers who would arise from the midst of the Ephesian elders were changed from “*men*” to “*some*” in Acts 20:30. The Jewish men who were summoned to help drag Paul out of the temple area (where no women were allowed) were changed from “*men* of Israel” to “*people* of Israel” in Acts 21:28. And Paul himself, instead of saying “when I became a *man*,” in the NIVI says “when I became an adult” (1 Cor. 13:11).

With regard to the Old Testament, we were concerned that the Hebrew word *’ish*, which ordinarily means “man” in distinction from woman, had also been “neutered” in a number of cases. Once again, such “neutering” of language about people who were evidently male human beings, and who were described with such a distinctively male Greek term, simply diminished accuracy in translation.

Should Jesus be called a man?

In a similar way, the masculinity of Jesus was downplayed in six verses that we found in the NIVI: the words of Caiaphas were changed from “it is better for you that one *man* die for the people” to “it is better for you that one *person* die for the people” (John 11:50, and similarly in John 18:14; see also John 10:33). Paul’s statement that “the resurrection of the dead comes also through a *man*” was changed to “through a *human being*” in 1 Corinthians 15:21. In a similar way, Philippians 2:8 was changed from “being found in appearance as a *man*” to “being found in

appearance as a *human being*." Finally, 1 Timothy 2:5 was changed from "the *man*, Christ Jesus" to "Christ Jesus, *himself human*." Such translations obscure the theological truth that it was Christ as a *man*, in parallel to the man Adam before him, who was the representative head of his people.

Because of these concerns, we agreed on guideline A.4., *Hebrew 'ish should ordinarily be translated "man" and "men," and Greek anēr should almost always be so translated*. We also agreed on the second part of guideline A.5., *The singular anthrōpos should ordinarily be translated "man" when it refers to a male human being*.

Legitimate uses of inclusive language

On the other hand, we recognized that there were times when some forms of "inclusive language" were appropriate in translation when the original Hebrew or Greek text was not specifically male in its meaning and when the other kinds of inaccuracies prevented by the other guidelines were not introduced.

Therefore we agreed with the first part of guideline A.5., *In many cases, anthrōpoi refers to people in general, and can be translated "people" rather than "men."* For example, it is perfectly acceptable to translate Matthew 12:36, "On the day of judgement, *people* will have to give an account for every careless word they speak."

We also agreed on guideline A.6., *Indefinite pronouns such as tis can be translated "anyone" rather than "any man."* For example, Matthew 16:24 should be translated, "if *anyone* would come after me." Similarly, guideline A.7 affirms, *In many cases, pronouns such as oudeis can be translated "no one" rather than "no man,"* as in Galatians 3:11, "no one is justified before God by the law." Guideline A.8. affirms, *When pas is used as a substantive it can be translated with terms such as "all people" or "everyone."* This is seen in verses such as John 12:32, "I will draw all people to myself."

None of us objected to any of these kinds of "inclusive language," and in fact these principles had been largely followed several years ago in the current NIV.

The phrase "son of man"

We were also concerned that in some cases the phrase "son of man" had been omitted, as in Psalm 8:4, "What is man, that you are mindful of him, the *son of man*, that you care for him?" which in the NIVI was changed to, "what are mere *mortals* that you are mindful of them, *human beings* that you care for them?" This obscured the connection to Hebrews 2:6, where the verse is quoted. We agreed therefore on

guideline A.9, *The phrase "son of man" should ordinarily be preserved to retain intracanonical connections*. And of course all participants wanted to clearly affirm guideline A.10, *Masculine references to God should be retained*.

Brothers, sons, and fathers

We recognized that the biblical authors were perfectly capable of saying "brothers and sisters" when they wanted to (as in Josh. 2:13; Mark 10:30), and we were concerned that the NIVI had added the phrase "and sisters" in many cases where the original text had not done so, as in Romans 8:29, "in order that he might be the firstborn among many *brothers and sisters*" (the Greek text has only *adelphoi*, brothers, referring to all Christians—it was not our concern to decide how we today might speak of a group of Christians, but to represent faithfully in translation how Paul spoke of a group of Christians.) We agreed on guideline B.1., *"Brother" (adelphos) and "brothers" (adelphoi) should not be changed to "brother(s) and sister(s)."*

In the same way, guideline B.2. affirmed, *"Son" (huios, ben) should not be changed to "child," or "sons" (huioi) to "children" or "sons and daughters."* (However, Hebrew *banim* often means "children.") This was because the New Testament authors were able to speak of "children" (*tekna*) when they wanted to do so (as in Jn. 1:12, "He gave power to become *children* of God," and Rom. 8:16-17, "bearing witness with our spirit that we are *children* of God.") But in other verses the Bible spoke of us as "sons," and faithful translations should not change this to "sons and daughters" or "children" as the NIVI did in Galatians 4:7, "Since you are no longer slaves, but God's *children*, and since you are his *children*, he has made you also heirs." The problem with this translation is the Greek text specifies "sons" (*huioi*), not "children" (*tekna*), and to translate it "children" obscures the connection with Christ as *son* in that very context, and also obscures the fact that we all (men and women) gain standing as "sons" and therefore the inheritance rights that belong to sons in the Biblical world. (Similarly, it should also be noted that we all—men and women—have a sort of female identity as the bride of Christ in 2 Cor. 11:2; Eph. 5:25-33; and Rev. 19:7, and we should not "neuter" these references to make us the "spouse" of Christ.)

Finally, we recognized that the words "father" and "fathers" faithfully represent the male leadership present in Biblical families, and we agreed in guideline B.3., *"Father" (pater, 'ab) should not be changed to "parent," or "fathers" to "parents" or "ancestors."*

However, we recognized that in unusual cases exceptions to these statements about brothers, sons, and fathers might have to be made to produce legitimate English, so we spoke in heading B of *Gender-related renderings which we will generally avoid, though there may be unusual exceptions in certain contexts*.

Finally, we realized that these guidelines probably did not cover every case, so we added guideline C., *We understand these guidelines to be representative and not exhaustive*. We thought that if translators were willing to follow these guidelines, the principle of precision in rendering the gender orientation of the original Hebrew and Greek texts would be established, even though we may not have spoken about every possible type of translation problem.

Summary statement

We left the meeting with a strong sense of thanksgiving to God for the broad agreement he had enabled us to reach. We rejoiced that at least our two groups, seemingly so far apart before the meeting, had been willing to say in a public statement, "we agree that it is inappropriate to use gender-neutral language when it diminishes accuracy in the translation of the Bible, and we therefore agree to the attached guidelines for translation of gender-related language in Scripture." In affirming this statement, we put ourselves on record as saying that translations which violated these guidelines did in fact "diminish accuracy in the translation of the Bible." We also affirmed that there are some kinds of "inclusive language" that are valid, because we stated, "We agree that there are limited times when the use of gender-neutral language enhances the accuracy of translations," and we specified several such valid uses.

As a result of the discussion, and after much reflection in the past several weeks, the NIV translators and publishers joined us in agreeing that "*many of the translation decisions*" in the NIVI "*were not the wisest choices*." Finally, we expressed hope that other translators and publishers would decide to follow the guidelines we agreed on as well.

Publishers' commitments

We also rejoiced that Zondervan's president Bruce Ryskamp expressed willingness to give refunds to customers who ask for them for their current NIV Bibles. In addition, James Dobson clearly wanted to state that Focus on the Family had ceased distributing their *Adventures in Odyssey Bible*, which was a children's Bible based on the *New Century Version*. Focus on the Family said it would give refunds for this Bible to any-

one who asked for them. (We were also happy to hear a few days later that Thomas Nelson/Word Publishers had agreed to remove the gender-neutral language from this Bible.) We called on other publishers of gender-neutral Bibles to issue similar public statements showing similar reappraisals of their translation principles.

One issue remained unresolved. Zondervan Publishing House continued to state publicly that *World* magazine was unethical and untruthful in its coverage of this issue. Although *World's* publisher Joel Belz, Zondervan's president Bruce Ryskamp, and the president of IBS, Lars Dunberg, were present at our meeting, they graciously decided not to make these differences a major agenda item of our meeting, since they felt (and we agreed) that the far more important issue was accuracy in translation of the Word of God into English. These differences between Zondervan and *World* are yet to be resolved as I write this article, and we need to pray for God's grace especially for Bruce Ryskamp, Lars Dunberg, and Joel Belz, that their differences will be resolved in a way that is pleasing to the Lord. (Readers who wish to see the charges that Zondervan has filed with the Evangelical Press Association, and responses from *World*, can find the entire text of them at: www.worldmag.com.)

We reached substantial agreement on all of these points before the meeting broke up about 2:30 in the afternoon on May 27, but the document had to be circulated by fax and phone three times throughout the subsequent five days, before total agreement was reached on the final wording of all of the guidelines. Then on Saturday night, May 31, complete agreement on the wording of the guidelines was finally reached by phone. By Monday morning, June 2, all twelve participants had signed the final document and faxed their signatures to the Focus on the Family headquarters. The press release was then issued on June 3.

The influence of many others

This meeting had been preceded by several weeks of public and private discussions among many Christians. Those of us who came to the meeting with concerns about the NIV were thankful for the prominent Christian leaders who had spoken out against inclusive language translations, or whose publications had voiced serious concerns.

These leaders included not only James Dobson, who had convened the meeting, but also J.I. Packer, Jerry Falwell, and R.C. Sproul (all of whom are on our CBMW Board of Reference). In addition, we knew of other leaders who were concerned and would also have spoken out if necessary. We thought that the influence of the Southern Baptist Convention, as voiced through Paige Patterson, President of Southeastern Seminary, and Al Mohler, President of Southern Seminary, had been especially significant.

In addition, Southeastern Seminary professor Andreas Köstenberger (editor of *CBMW NEWS*) had provided extensive research for us on over 700 uses of Greek words for "man" in the NIV and the NIVI in preparation for our meeting. And we all knew of many people who were praying regularly for the meeting.

Our overall assessment of this meeting (and I think I speak for all twelve participants) is one of thankfulness to God that we were able to reach such a broad and significant agreement in such a short time. We are all hopeful that the Lord will use this as a positive influence on Bible translation into English for many years to come.

Guidelines for Translation of Gender-Related Language in Scripture

ADOPTED IN COLORADO SPRINGS ON MAY 27, 1997

A. GENDER-RELATED RENDERINGS OF BIBLICAL LANGUAGE WHICH WE AFFIRM:

1. The generic use of "he, him, his, himself" should be employed to translate generic 3rd person masculine singular pronouns in Hebrew, Aramaic and Greek. However, substantival participles such as *ho pisteuōn* can often be rendered in inclusive ways, such as "the one who believes" rather than "he who believes."
2. Person and number should be retained in translation so that singulars are not changed to plurals and third-person statements are not changed to second-person or first-person statements, with only rare exceptions required in unusual cases.
3. "Man" should ordinarily be used to designate the human race or human beings in general, for example in Genesis 1:26-27; 5:2; Ezekiel 29:11; and John 2:25.
4. Hebrew *'ish* should ordinarily be translated "man" and "men" and Greek *anēr* should almost always be so translated.
5. In many cases, *anthrōpoi* refers to people in general, and can be translated "people" rather than "men." The singular *anthrōpos* should ordinarily be translated "man" when it refers to a male human being.
6. Indefinite pronouns such as *tis* can be translated "anyone" rather than "any man."
7. In many cases, pronouns such as *oudeis* can be translated "no one" rather than "no man."
8. When *pas* is used as a substantive, it can be translated with terms such as "all people" or "everyone."
9. The phrase "son of man" should ordinarily be preserved to retain intracanonical connections.
10. Masculine references to God should be retained.

B. GENDER-RELATED RENDERINGS WHICH WE WILL GENERALLY AVOID, THOUGH THERE MAY BE UNUSUAL EXCEPTIONS IN CERTAIN CONTEXTS:

1. "Brother" (*adelphos*) and "brothers" (*adelphoi*) should not be changed to "brother(s) and sister(s)."
2. "Son" (*huios, ben*) should not be changed to "child," or "sons" (*huioi*) to "children" or "sons and daughters." (However, Hebrew *banim* often means "children.")
3. "Father" (*pater, 'ab*) should not be changed to "parent," or "fathers" to "parents," or "ancestors."

C. WE UNDERSTAND THESE GUIDELINES TO BE REPRESENTATIVE AND NOT EXHAUSTIVE.

Statement by participants in the Conference on Gender-Related Language in Scripture

FOCUS ON THE FAMILY'S HEADQUARTERS • COLORADO SPRINGS, COLORADO • MAY 27, 1997

Over the past two months evangelical leaders have engaged in a serious debate concerning the use of gender-inclusive language in English Bible translation. Dr. James Dobson called a meeting of concerned individuals to discuss together and seek the leading of the Holy Spirit in these matters. Those who participated in this meeting give glory to God for His grace evident among us as we worked together this day, and with hope we offer the following statement with the prayer that it will be of use to the Church for the glory of God.

ALL PARTICIPANTS AGREE THAT OUR overarching concern in Bible translating is to preserve the sanctity of the truth of sacred Scripture by rendering the most accurate translation possible. In the interests of such accuracy, we all agree that modern language is fluid and undergoes changes in nuance that require periodic updates and revisions. We agree that Bible translations should not be influenced by illegitimate intrusions of secular culture or by political or ideological agendas. Specifically, we agree that it is inappropriate to use gender-neutral language when it diminishes accuracy in the translation of the Bible, and we therefore agree to the attached guidelines for translation of gender-related language in Scripture.

We agree there are limited times when the use of gender-neutral language enhances the accuracy of translations, but that the trend in usage of gender-inclusive language can easily become—and because of overuse, in too many cases, already has become—an instrument of distortion of the Biblical text.

We agree that many of the translation decisions made by those who produced Hodder and Stoughton's *New International Version Inclusive Language Edition* in the United Kingdom were not the wisest choices. Further, the statement in the Preface saying "it is often appropriate to mute the patriarchalism of the culture of the biblical writers through gender-inclusive language" (Preface to the NIVI, vii) was regrettable and sadly misleading.

We agree that it was also regrettable that the *New International Reader's Version* (NIRV), released also as *The Kid's Devotional Bible*, was released with a Preface which did not explicitly notify parents that gender-related changes were made in this version. We commend Zondervan for offering to refund the purchase price of any NIRV's to anyone who makes a request. We agree that families that wish to be reimbursed for the cost of *The Kid's Devotional Bible* (NIRV) should also be granted a refund.

Focus on the Family was distressed to learn that its own *Adventures in Odyssey Bible*, the *International Children's Bible* of Word Publishing, is also a gender-neutral translation (in the Old Testament). Focus on the Family is working with Word, Inc. and has withdrawn that edition from its distribution channels. Focus plans to reimburse parents who request a refund. We commend Focus on the Family for its decisive and straightforward actions.

It is ironic in light of the present controversy that Zondervan's sales of inclusive language Bibles (NIRV and *New Revised Standard Version*) are only five percent of all their Bible sales, and in fact most inclusive Bibles are sold by other publishers: Thomas Nelson/Word (*New Century Bible*, *International Children's Bible*, *Contemporary English Version*, and *NRSV*), Tyndale House Publishers (*New Living Translation*), World Bible Publishers (*God's Word* and *NRSV*), and Baker Book House (*NRSV*). We commend the openness with which Zondervan approached this meeting, and we are encouraged by the willingness of the International Bible Society to revise the *New International Reader's Version* so that the revision (which will be completed later this summer) will eliminate the gender-related changes that had been made, bringing it into line with the current NIV.

This throws into stark relief our wider concern with the translation of God's Word among evangelical publishers at large and the necessity within Bible publishing for greater accountability to the Church concerning the matters here raised. The willingness of the IBS to re-examine the language of the NIRV and to move away from changes made to its text is greatly encouraging to us, and we call on the other publishers and copyright holders to issue similar public statements demonstrating similar reappraisals of their translation principles.

We agree that the discussions were transacted in a spirit of mutual trust and charity. Further, the policy statement issued by the IBS and the press release from Focus on the Family evoked profound gratitude and thanksgiving by all present.

With glory to God, and thanksgiving;

Ken Barker, *Secretary, Committee on Bible Translation; Member, Executive Committee of Committee on Bible Translation*
 Timothy Bayly, *Executive Director, Council on Biblical Manhood and Womanhood; Pastor, Church of the Good Shepherd, Bloomington, IN*

Joel Belz, *Publisher, God's World Publications*

James Dobson, *President, Focus on the Family*

Lars Dunberg, *President, International Bible Society*

Wayne Grudem, *President, Council on Biblical Manhood and Womanhood; Professor of Biblical and Systematic Theology, Trinity Evangelical Divinity School*

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Vern S. Poythress, *Professor of New Testament Interpretation, Westminster Theological Seminary*

Bruce E. Ryskamp, *President and CEO, Zondervan Publishing House*

R. C. Sproul, *Chairman, Ligonier Ministries*

Ron Youngblood, *Member, Committee on Bible Translation; Professor of Old Testament, Bethel Theological Seminary West*

All participants agree that our overarching concern in Bible translating is to preserve the sanctity of the truth of sacred Scripture by rendering the most accurate translation possible.

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The neutering of “man” in the NIVI

THE TRANSLATION OF *ANTHRŌPOS* AND *ANĒR* IN THE NIV AND THE INCLUSIVE NIV

BY ANDREAS J. KÖSTENBERGER

DISCUSSIONS OF THE MERITS OR DEMERITS of the planned (now abandoned) “gender-inclusive” NIV in the US in recent weeks have frequently suffered from insufficient data. The following comparative study of the translation of the Greek words *anthrōpos* (“man,” “human being”) and *anēr* (“man”) seeks to provide such data. The results of this study must be made public even subsequent to IBS’s decision to forego the development of an “Inclusive Language Edition” of the NIV in the US, since it is still insufficiently known—and acknowledged—that the UK edition (published by Hodder & Stoughton and still available at this time; from here on NIVI) is fundamentally flawed and inaccurate at several significant points.

The terms *anthrōpos* and *anēr* are, of course, not the only relevant words at issue; changes such as those from “non-inclusive” pronouns or participles to “gender-inclusive” ones also contribute to the changed landscape of “gender-inclusive” translations such as the NIVI. Nevertheless, *anthrōpos* and *anēr* are among the most important gender-related terms in the New Testament. *Anthrōpos* occurs a total of five hundred and fifty times, *anēr* two hundred and sixteen times. Surveying the changes of translation from the NIV to the NIVI, one is at once struck by the fact that the translators had to resort to no less than twelve different ways to eliminate the English word “man” and replace it with a more “gender-inclusive” term.

It must be noted at the outset that some of these changes are helpful. Still, one is overwhelmed by the magnitude of change to which the conventional NIV was subjected in order to “gender-inclusivize” it.

The translation of *anthrōpos*

Of the five hundred and fifty instances of *anthrōpos*, a full two hundred and forty-five (or 44%) were changed in order to make them “gender-inclusive.” The percentage further escalates dramatically when one realizes that ninety-five references are already translated gender-inclusively in the current NIV and ninety-three references are to individuals who are undeniably male.

The following five types of alterations account for over four fifths of all changes in the NIVI:

- from singular to inclusive plural (e.g. from “man” to “people”; 9%);
- from singular to inclusive singular (e.g. from “man” to “person”; 15%);
- from plural to inclusive plural (e.g. from “men” to “people”; 33%);
- from indirect to direct reference (e.g. from “man’s” to “your”; 9%);
- from noun/personal pronoun to adjective/adverb (e.g. from “man’s” to “human”; 15%).

Thirty references (or 12% of all changes made) involve a change in grammatical number (from singular to plural or vice versa; see categories 1, 4, 6, and 7 under “Changes” below).

What are we to make of these changes?

To begin with, it must be maintained that *anthrōpos*, contrary to frequently made assertions, does not necessarily mean “human being.” Demonstrably, the term, especially in the singular, frequently, even usually, means “man,” not “man or woman” (see e.g. John 1:6; 3:1). The argument that the Greek word *anēr* means “man” or “male” while the term *anthrōpos* means “person” or “human being” rather than “man,” remarkably persistent in popular circles and perhaps also influencing translation practice at certain points, can therefore not be maintained. Still, *anthrōpos*, especially in the plural, often (but not always) refers to “people,” including both men and women.

When considering the categories of change listed above, it becomes clear that alterations involving a change in grammatical number are inappropriate and should be avoided, since they fail to reflect the number used in the Greek original text. Also, a change from indirect to direct reference is precarious, because it changes the entire thrust of a given reference from a general statement to a direct address of the respective audience (cf. e.g. Mark 7:15-23).

Apart from this, only a case-by-case review of scriptural references can decide whether a given passage is gender-specific or gender-inclusive in the Greek original. In the remainder of the article, we will focus on those changes introduced into the NIVI that most seriously compromise accuracy in translation.

A. DELETIONS OR AVOIDANCE OF THE WORD “MAN” IN TRANSLATION EVEN WHERE REFERENCE IS MADE TO A MALE HUMAN BEING OR MALE HUMAN BEINGS IN THE GREEK ORIGINAL

1. From “men” to “disciples”

Matt. 8:27 (NIV): “The *men* were amazed and asked, ‘What kind of man is this?’ ”

Matt. 8:27 (NIVI): “The *disciples* were amazed and asked, ‘What kind of man is this?’ ”

The word *anthrōpos* is here best translated as “men,” as in the original NIV. Changing the rendering to “disciples” in order to render the term gender-inclusively as the NIVI has done can at best be characterized as an attempt at paraphrase rather than translation. Note also that the term used here is not the word *mathētai* (Greek for “disciples”), but the word *anthrōpos*. The effort to “gender-neutralize” this reference leads to a loss in translation accuracy and compromises the original Greek wording.

2. From "his" to "the"

Matt 13:52 (NIV): "Therefore every teacher of the law... is like the owner of a house who brings out of *his* storeroom new treasures as well as old."

Matt 13:52 (NIVI): "Therefore every teacher of the law... is like the owner of a house who brings out of *the* storeroom new treasures as well as old."

The Greek masculine pronoun *autou*, appropriately translated in the original NIV with "his," is rendered in the NIVI with the article "the" in order to eliminate masculine gender. This introduces an inaccuracy in translation, since the Greek pronoun is clearly masculine and should be rendered accordingly in English translation.

3. From "fellow" to "person"

Luke 14:30 (NIV): "This *fellow* began to build and was not able to finish."

Luke 14:30 (NIVI): "This *person* began to build and was not able to finish."

In this brief parable, "fellow" is changed to "person" in order to extract the notion of maleness from the original NIV translation. But the change is very awkward and hardly reflects true parlance. Who would say, "This person began to build and was not able to finish"? Also, notice the progression from the NIV to the NIVI: the Greek term "man" (*anthrōpos*) is rendered "fellow" in the NIV and "person" in the NIVI.

4. From "man of the Pharisees" to "Pharisee"

John 3:1 (NIV): "Now there was a *man of the Pharisees* named Nicodemus, a member of the Jewish ruling council."

John 3:1 (NIVI): "Now there was a Pharisee named Nicodemus, a member of the Jewish ruling council."

In this passage, the NIVI omits the word "man" in reference to Nicodemus. However, omitting the English equivalent for the Greek word *anthrōpos* blunts an important connection with the use of the same word, *anthrōpos*, in the immediately preceding verses, John 2:24-25. Note also that there are many instances in the New Testament where *anthrōpos* in the singular clearly refers to a man, not a man or a woman (e.g. John 1:6: "There came a man who was sent from God; his name was John"), so that there seems to be no problem with retaining the rendering of the original NIV.

B. ELIMINATING REFERENCES TO JESUS' MALENESS

1. From "mere man" to "mere human being"

John 10:33 (NIV): " 'We are not stoning you for any of these,' replied the Jews, 'but for blasphemy, because you, a mere *man*, claim to be God.' "

John 10:33 (NIVI): " 'We are not stoning you for any of these,' replied the Jews, 'but for blasphemy, because you, a mere *human being*, claim to be God.' "

Similar to the following examples, the change from "a mere man" to "a mere human being" has the effect of downplaying Jesus' maleness during his earthly incarnate state.

2. Jesus' death: from "one man" to "one person"

John 11:50 (NIV): "You do not realize that it is better for you that *one man* die for the people than that the whole nation perish."

John 11:50 (NIVI): "You do not realize that it is better for you that *one person* die for the people than that the whole nation perish."

Did Caiaphas say that it was expedient for one *man* or one *person* to die for the people? The context seems to suggest that the reference is to one *man*, Jesus. He was the one of whom the Pharisees said, "This man (*anthrōpos*) is performing many signs" (v. 47). And he is the one of whom John says that Caiaphas prophesied that "Jesus was going to die for the nation" (v. 51). The reference in John 18:14 is almost identical.

3. Adam's sin and Jesus' resurrection: from "man" to "human being"

1 Cor 15:21 (NIV): "For since death came through a *man*, the resurrection of the dead comes also through a *man*."

1 Cor 15:21 (NIVI): "For since death came through a *human being*, the resurrection of the dead comes also through a *human being*."

Twice in this passage, the word "man" is changed to "human being." The verse immediately following makes it clear that the reference is to Adam and Christ: "For as in Adam all die, so also in Christ all shall be made alive." Adam was undeniably male; the logic of the argument in this passage requires that Christ also be characterized as male in analogy with Adam. As in previous examples, "gender-inclusive" language here significantly dilutes the biblical message.

4. From "being found in appearance as a man" to "being found in appearance as a human being"

Philippians 2:8 (NIV): "And being found in appearance as a *man*, he humbled himself and became obedient to death—even death on a cross!"

Philippians 2:8 (NIVI): "And being found in appearance as a *human being*, he humbled himself and became obedient to death—even death on a cross!"

The current *NIV Study Bible* comments on this verse, "Not only was Jesus 'like' a human being (v. 7), but he also took on the actual outward characteristics of a man (see Jn 1:14; Ro 8:3; Heb 2:17)." This accurately preserves the notion, in context, that the reference is here to Jesus' earthly sojourn, particularly his crucifixion. And this crucifixion Jesus suffered, not merely as an undifferentiated human being, but specifically and concretely as a *man*, as the current NIV rightly notes. Changing "man" to "human being" here is another instance where an attempt at gender inclusion introduces an inaccuracy into the translation of the original text.

5. Jesus' mediatorial office: from "the man Christ Jesus" to "Jesus Christ, himself human"

1 Tim 2:5 (NIV): "For there is one God and one mediator between God and *men*, the *man* Christ Jesus."

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*Were Old
Testament
priests selected
from among
men or from
among human
beings?*

1 Tim 2:5 (NIVI): “For there is one God and one mediator between God and *human beings*, Christ Jesus, *himself human*.”

Apart from the awkwardness of the phrase “Christ Jesus, himself human,” in English, this rendering dilutes the maleness of Jesus during his incarnate state similar to the previous reference. The translators are correct in observing that part of Paul’s point here is the *humanness* of Jesus: he was able to mediate between God and man because he himself was a man, that is, a human being. But Paul is also clearly thinking of Jesus’ earthly life and sacrifice on the cross which he made as a man, a male. Thus *both* truths are emphasized here by Paul, that Jesus was a *human being* and that Jesus, in his incarnate state, was a *man*. However, by changing “man” (which, it is important to be reminded, is not *necessarily* a gender-exclusive term in English) to “human being,” the NIVI unduly focuses merely on *one* aspect of Paul’s statement, Jesus’ *humanity*, while deleting any reference to his earthly identity as a *man*. This is therefore another instance where the NIVI blunts or blurs gender distinctions in Scripture.

C. WERE DOCTRINAL DISPUTES CONDUCTED BETWEEN MALE TEACHERS OR BETWEEN “PERSONS”?

1. The false teachers opposing Timothy and Jude: from “men” to “persons” or “people”

2 Tim 3:8 (NIV): “Just as Jannes and Jambres opposed Moses, so also these *men* oppose the truth—*men* of depraved minds, who, as far as the faith is concerned, are rejected.”

2 Tim 3:8 (NIVI): “Just as Jannes and Jambres opposed Moses, so also these *people* oppose the truth—*people* of depraved minds, who, as far as the faith is concerned, are rejected.”

Jude 4 (NIV): “For certain *men* whose condemnation was written about long ago have secretly slipped in among you. They are godless *men* who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.”

Jude 4 (NIVI): “For certain *persons* whose condemnation was written about long ago have secretly slipped in among you. They are godless *people*, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.”

In these two instances, the rendering of the identity of Timothy’s and Jude’s opponents is changed from the original NIV’s “men” to “persons” or “people.” Why this change? The only heretics named in 1 and 2 Timothy are male: Hymenaeus (1 Tim. 1:20; 2 Tim. 2:17), Alexander (1 Tim. 1:20), and Philetus (2 Tim. 2:17). Unless the translators of the NIVI had access to further information not already available at the original translation of the NIV (and apart from Rev. 2:20, which refers to a much later time period, there is no such evidence), it is preferable to retain the wording of the original NIV (cf. also Acts 20:30, where the NIVI changes the NIV’s rendering, “Even from your own number men (*andres*) will arise and distort the truth,” to: “Even from your own number *some* will arise and distort the truth”).

2. From “man of God” to “God’s servant”

2 Tim 3:16-17 (NIV): “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the *man of God* may be thoroughly equipped for every good work.”

2 Tim 3:16-17 (NIVI): “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that *God’s servant* may be thoroughly equipped for every good work.”

The term “man of God” is here changed to “God’s servant.” But the word used here is *anthrōpos*, not the Greek word for “servant,” *diakonos*. In context, the reference is probably to Timothy and other men called to a public teaching and preaching ministry. In any case, substituting the word “servant” for “man” is unwarranted by the Greek original text, at best diminishing the NIVI from translation to paraphrase and at worst introducing an inaccuracy in translation. Note also that the rendering of this verse may have a bearing on who, according to Paul, is called to the kind of ministry Timothy performed (that is, pastor-teacher): men, or both men and women (see also the following section).

D. CHANGES PERTAINING TO THE GENDER OF OLD TESTAMENT PRIESTS AND PROPHETS

1. OT priests: from “selected from among men” to “selected from among human beings”

Heb 5:1 (NIV): “Every high priest is selected from among *men* and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.”

Heb 5:1 (NIVI): “Every high priest is selected from among *human beings* and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins.”

Heb 7:8 (NIV): “In the one case, the tenth is collected by *men* who die; but in the other case, by him who is declared to be living.”

Heb 7:8 (NIVI): “In the one case, the tenth is collected by *those* who die; but in the other case, by him who is declared to be living.”

Were Old Testament priests selected from among *men* or from among *human beings*? And was the tithe collected by *men* who die or by *those* who die? It is an historical fact that women were ineligible for the Old Testament priesthood. This fact is obscured by the change from “men” to “human beings” or “those” in the NIVI. The present passages constitute therefore further significant instances where the NIVI translators render gender-inclusively what is gender-specific in the Greek original.

2. OT prophets: from “men” to “human”

2 Pet 1:21 (NIV): “For prophecy never had its origin in the will of *man*, but *men* spoke from God as they were carried along by the Holy Spirit.”

2 Pet 1:21 (NIVI): “For prophecy never had its origin in the *human* will, but *prophets, though human*, spoke from God as they were carried along by the Holy Spirit.”

The NIV’s rendering “men spoke from God” is changed here to “prophets, though human.” Apart from the fact that this paraphrase is awkward in English, and the fact that the

word “though” has no equivalent in the Greek original, the change introduced in the NIVI from “men” to “human” dilutes the historical fact that all of the OT writing prophets were men.

Concluding observations on the translation of *anthrōpos*

To summarize the extent of these changes introduced into the NIVI: (1) the word “man” is frequently changed or deleted even where reference is clearly made to a male human being; (2) in several significant instances, the masculinity of Jesus is downplayed; (3) the doctrinal disputes involving Timothy or Jude are cast as having occurred between persons rather than men, which dilutes the unique teaching role assigned to men in the Pastorals and elsewhere in Scripture; and (4) the gender of both Old Testament priests and prophets is “neutered.” We will reserve some final comments for the concluding summary after the survey of the translation of *anēr*.

The translation of *anēr*

While *anthrōpos*, especially in the plural, may refer to people including both men and women, it is commonly agreed that *anēr* is the Greek term referring specifically to a man, a male human being. Thus references to “husband” or to a person undeniably male (even according to the NIVI) alone account for over two thirds of all instances of *anēr* in the New Testament. The following survey will seek to determine whether the NIVI translators respected this fact or whether they sought to render *anēr* gender-inclusively as well.

Since almost sixty percent of all uses of *anēr*, or a total of one hundred and twenty-seven references, occur in Luke’s writings, we may start with the way in which the NIVI renders gender-related terms found in Luke and Acts. Is Luke allowed to speak for himself? The following analysis suggests that this is frequently not the case.

A. ISSUES PERTAINING TO THE TRANSLATION OF GENDER-RELATED TERMS IN LUKE-ACTS

1. References to “men AND WOMEN” in Acts

Six times in Acts (5:14; 8:3,12; 9:21; 17:12; 22:4) Luke refers to “both men and women.” This indicates that this biblical author was in fact able to, and did, use the phrase “men *and* women” if he so desired. The question must therefore be asked whether it is appropriate to supply the phrase “and women” when Luke does not do so himself. This may come dangerously close to usurping Luke’s role as the author of inspired holy Scripture.

2. References to “people” in Acts

If Luke wanted to say “people,” other words were available to him, such as *ochlos* (Acts 1:15; 6:7; 8:6; 11:24,26; 13:45; 14:11,13,14,18,19; 16:22; 17:8,13; 19:26,33,35; 21:27,34,35; 24:12,18) or *laos* (Acts 2:47; 3:9,11,12,23; 4:1,2,8,10,17,21,25,27; 5:12,13,50,25,26,34,37; 6:8,12; 7:17,34; 10:2,41,42; 12:4,11; 13:15,17,24,31; 15:14; 18:10; 19:4; 21:28,30,36,39,40; 23:5; 26:17,23; 28:17, 26,27). As the abundance of references makes clear, Luke used these

words with great frequency. One therefore has to ask the question whether changing the translation of *anthrōpos* and even *anēr* to “people” does not level the distinction between Luke’s use of these words and his use of *ochlos* or *laos*.

3. Observations regarding the way groups are addressed in the book of Acts

A significant number of references in Luke’s writings pertains to the way groups are addressed (Acts 1:11,16; 2:14, 22,29,37; 3:12; 5:35; 6:3; 7:2; 13:15,16,26,38; 14:15; 15:7,13; 17:22; 19:25,35; 21:28; 22:1,3; 23:6; 27:10,21, 25; 28:17). In virtually every instance, the NIVI “gender-neutralizes” the way audiences are addressed, changing the rendering of the original NIV from “men” to “people” or from “brothers” to “brothers and sisters.” (Note that, inconsistently, the references to “brothers and fathers” in 7:2 and 22:1 are not changed to “brothers and sisters and fathers and mothers”; apparently, this was considered too cumbersome by the NIVI translators.) But these speeches were given at a specific point in time in a particular cultural context (where men were considered to be the heads of households and leaders in the community).

By changing the translation of *andres* consistently in a way that neuters gender, the historical particularity and cultural specificity of Luke’s historical reporting is compromised. For Luke’s use of language is part of the accuracy and historical veracity of his account.

B. SPECIFIC EXAMPLES FROM THE WRITINGS OF LUKE AND JAMES

Since the following evidence speaks for itself, comments can be held to a minimum.

1. Carrying the paralytic: from “men” to “people”

Luke 5:18 (NIV): “Some *men* came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus.”

Luke 5:18 (NIVI): “Some *people* came carrying a paralytic on a mat and tried to take him into the house to lay him before Jesus.”

“Men” (NIV) is here changed to “people” (NIVI) despite the fact that the word used here is *anēr*, “man.” Moreover, even if the plural form of *anēr*, *andres*, could mean people (which it probably does not), it is unclear on what basis the NIVI translators made this change. Did they have access to further information indicating that women were among those carrying the paralytic?

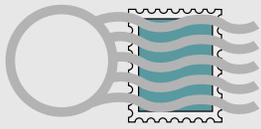
2. A replacement apostle for Judas: from “one of the men” to “one of those”

Acts 1:21 (NIV): “Therefore it is necessary to choose one of the *men* who have been with us the whole time the Lord Jesus went in and out among us.”

Acts 1:21 (NIVI): “Therefore it is necessary to choose one of *those* who have been with us the whole time the Lord Jesus went in and out among us.”

The NIV indicated that the replacement apostle for Judas was chosen from among the *men* (NIV) who had been with the apostles; the NIVI changes this to “those,” eliminating the gender-specific reference. However, it is

In virtually every instance, the NIVI “gender-neutralizes” the way audiences are addressed, changing the rendering of the original NIV from “men” to “people” or “brothers” to “brothers and sisters.”



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clear both from the usage of *anēr* and historical evidence that the replacement apostle was required to be male, so that the substitution of "those" for "men" waters down both linguistic and historical data.

3. *Those accompanying Paul on Damascus Road: from "men" to "those"*

Acts 9:7 (NIV): "The *men* traveling with Saul stood there speechless; they heard the sound but did not see anyone."

Acts 9:7 (NIVI): "*Those* traveling with Saul stood there speechless; they heard the sound but did not see anyone."

The NIV identified those traveling with Paul as men; the NIVI changes this to "those," apparently a mixed group of people. But again, the term used is *andres*, the plural form of *anēr*, so that "*men* traveling with Saul" is the proper rendering. Also, similar to Luke 5:18 above, the question arises on what basis the NIVI translators made this change, since it is doubtful that they had additional evidence regarding the composition of the group traveling with Paul.

4. *Paul's prediction that false teachers would arise subsequent to his departure from Ephesus: from "men" to "some"*

Acts 20:30 (NIV): "Even from your own number *men* will arise and distort the truth in order to draw away disciples after them."

Acts 20:30 (NIVI): "Even from your own number *some* will arise and distort the truth in order to draw away disciples after them."

According to the NIV, Paul predicted that "*men*" would arise even from within the Ephesian church after his departure. The NIVI changes this to "*some*" as part of a consistent effort to neuter the gender of the doctrinal opposition in the early church. This was already found problematic in the case of 2 Timothy 3:8 and Jude 4, where the word used is *anthrōpos*. It is even more objectionable in the present instance, where the Greek term used is *anēr*; "man." One may be forgiven at this point if one wonders which word, if not *aner*, Paul or Luke should have used to convince the NIVI translators that they were in fact talking about men.

5. *From "a double-minded man" to "double-minded people"*

Jas 1:8 (NIV): "he is a double-minded *man*, unstable in all he does"

Jas 1:8 (NIVI): "*They are* double-minded *and* unstable in all *they do*"

The image is here changed from a double-minded man who is unstable in all he does in the NIV to double-minded people who are unstable in all they do. Which did James have in mind? Arguably, a double-minded man, since he used the word *anēr*, "man." (Note that this may constitute Semitic style paralleling the Hebrew term *'ish* found in passages such as Ps. 1:1.)

6. *From "man who looks at his face in a mirror" to "people who look at their faces in a mirror"*

Jas 1:23 (NIV): "Anyone who listens to the word but does not do what it says is like a *man* who looks at his face in a mirror."

Jas 1:23 (NIVI): "*Those* who listen to the word but do not do what it says *are* like *people* who look at *their faces* in a mirror."

Is James' illustration seeking to depict a man looking at his face in the mirror (NIV) or "*people*" looking at "*their faces*" in the mirror (NIVI)? It is hard to keep a straight face trying to imagine the latter scenario, all those people standing in front of a mirror looking at their faces. Again, James uses the Greek word for "man," *anēr*; he is thinking of a man looking at himself in a mirror.

Concluding observations on the translation of *anēr* in the NIVI

It has already been noted in the survey of the translation of *anthrōpos* above that their commitment to gender-inclusive language frequently led the NIVI translators to neuter the word "man" in Scripture. The survey of the NIVI's translation of *anēr* has shown that the translators did not only seek to render *anthrōpos* inclusively whenever possible, they also applied a similar treatment to the Greek word for man in distinction to woman, *anēr*. This reveals the lengths to which this translation is prepared to change the wording of Scripture in order to realize gender inclusion. However, as a number of specific examples have demonstrated, this led to the improper neutering of biblical references to men.

Thus at several significant points, the NIVI translators do not allow Luke to speak for himself, compromising the historical and cultural accuracy of his account. This is especially an issue in Acts where groups are addressed. Luke was capable of saying "men *and* women" or of using the term "people." But where he chose to use gender-specific Greek terms, his wording should be respected. Moreover, the NIVI's "gender-inclusive" translation tends to dilute style characteristic of biblical writers. Apart from Luke, this is evident especially in the case of James, where every single reference to both *anthrōpos* and *anēr* is gender-neutralized, significantly changing the character of the entire book.

Summary and Conclusion

The inevitable conclusion from the above stated examples is that the NIVI is a translation that is flawed and inaccurate at many significant points and therefore deserves to be withdrawn. This is the case especially since the present study only covers the New Testament, and here only the translation of the terms *anthrōpos* and *anēr*. The results of this present study impressively underscore the importance of following proper guidelines for the translation of gender-related scriptural language in order to avoid the kind of "neutering" of biblical terms referring to man achieved by the NIVI (see the Guidelines for Translation of Gender-Related Language in Scripture elsewhere in this issue).

Note: this study was originally undertaken in preparation for the meeting held on May 27, 1997 at the Focus on the Family headquarters in Colorado Springs. Only the most significant findings can be presented here.

A comparison of the NIV and the NIVI

A COMPREHENSIVE STATISTICAL ANALYSIS OF THE USAGE OF ANTHRŌPOS AND ANĒR IN THESE VERSIONS

BY ANDREAS KÖSTENBERGER

Anthrōpos in the NIV and the NIVI

Total number of references: 550

References changed: 245 (44%)

Changes by category:

1. From singular to "inclusive" plural: 23 (9%)

Change: from "man" to "people," from "son" to "children," etc.

References: Matt 4:4; 7:9; 12:35 (2); Mark 2:27 (2); Luke 4:4; 6:45; John 2:25; 7:51; Acts 17:26; Rom 1:23; 4:6; 1 Cor 6:18; 2 Cor 12:4; Gal 6:7; 1 Thess 4:8; Tit 3:10; Heb 9:27; 13:6; Jas 2:24; Rev 9:18,20

2. From singular to "inclusive" singular: 38 (15%)

Change: from "man" to "human being," "anyone," "person," "no one," "one," etc.

References: Matt 12:12,43,45; 18:7; 19:6; 22:11; Mark 7:11; 10:9; Luke 11:24, 26; 12:14; 14:30; John 1:9; 3:4,27; 7:23; 10:33; Acts 10:28; 12:22; 25:16; Rom 2:3,29; 3:4,28; 7:1; 9:20; 10:5; 14:20; 1 Cor 2:14; 2 Cor 4:2; Gal 2:16; Phil 2:8; Heb 2:6; 8:2; Jas 2:20; 3:8; Rev 4:7; 9:5

3. From singular to "collective" singular: 3 (1%)

Change: from "man" or "mankind" to "humanity," "human race"

References: Eph 2:15; Rev 13:18; 16:18

4. From singular to "collective" plural: 1 (1%)

Change: from "mankind" to "the world's people"

Reference: Rev 9:15

5. From plural to "inclusive" plural: 80 (33%)

Change: from "men" to "men and women," "others," "people," "human beings," "other people," "those," etc.

References: Matt 4:19; 5:16; 6:1,2,5,14,15,16,18; 9:8; 10:17,32,33; 12:31,36; 22:16; 23:4,5,7,13; Mark 1:17; 3:28; 12:14; Luke 2:14,52; 5:10,18; 6:22; 11:44; 12:8,9,36; 16:15 (2); 18:2,4,11; 21:26; John 3:19; Acts 4:12; 5:29; 22:15; Rom 1:18; 5:12,18 (2); 1 Cor 3:3,4; 4:9; 7:23; 14:2,3; 15:19,39; 2 Cor 5:11; 8:21; Gal 1:10 (2); Eph 3:5; 4:8,14; 6:7; 1 Thess 2:4; 3:2; 1 Tim 2:4,5; 4:10; 6:5,9; 2 Tim 2:2; 3:13; Tit 2:11; Heb 6:16; Jas 3:9; 1 Pet 2:4,15; 2 Pet 3:7; Rev 9:6; 16:21; 21:3

6. From plural to "inclusive" singular: 4 (1%)

Change: from "all men" to "everyone," etc.

References: Luke 6:26; Rom 2:16; 1 Thess 2:15; Tit 3:2

7. From plural to "collective" singular: 2 (1%)

Change: from "men" to "humanity"

References: Acts 15:17; Rev 14:4

8. From indirect to direct reference: 22 (9%)

Change: from "a man" to "you," from "man's" to "your," etc.

References: Matt 10:36; 15:11 (2),18,20 (2); 16:26 (2); Mark 7:15 (3),18,20 (2),21,23; 8:36,37; Luke 9:25; 1 Cor 4:1; 7:7; 11:28

9. From noun/personal pronoun to adjective/adverb: 37 (15%)

Change: from "man" or "men" to "human" or "humanly"

References: Matt 15:9; 16:23; 17:22; 19:26; 21:25,26,28; Mark 7:7,8; 8:33; 9:31; 10:27; 11:30,32; Luke 9:44; 18:27; 20:4,6; John 2:25; 5:41; 12:43; Acts 10:26; 17:29; 1 Cor 1:25 (2); 2:5; 13:1; Gal 1:10,11; 1 Thess 2:6,13; 1 Tim 2:5; Jas 5:17; 2 Pet 1:21; 2:16; 1 John 5:9; Rev 21:17

10. Paraphrase: 14 (6%)

Change: paraphrase

References: Matt 5:13; Acts 24:16; Rom 14:18; 1 Cor 2:11 (3); 3:21; Gal 1:1 (2),12; Col 3:23; Jas 1:7; 1 Pet 4:6; Rev 13:13

11. Arbitrary deletion, substitution, addition, or change: 19 (8%)

Change: various

References: Matt 8:27; 13:52; 19:12; John 1:4; 3:1; 8:17; 11:50; 18:14; Acts 5:4; 1 Cor 15:21 (2); 2 Cor 12:3; 2 Tim 3:8,17; Heb 5:1; 7:8; 2 Pet 1:21; Jude 4; Rev 18:13

12. Deletion: 2 (1%)

Change: deletion

References: Acts 14:15; 1 Tim 5:24

No changes by category:

1. Already "gender-inclusive" in current NIV: 95 (31%)

References: Matt 5:19; 7:12; 11:19; 12:11; 13:25,28,45; 16:13; 18:23; 20:1; 21:33; 22:2; 23:28; 26:24; Mark 8:24,27; 11:2; Luke 1:25; 5:20; 6:31; 7:31,34; 11:46; 13:4; 15:4; 19:30; John 2:10; 4:28; 5:5,7,34; 6:10,14; 7:22,23; 9:16; 16:21; 17:6; Acts 4:9,17; 5:38; 14:11; 16:37; 17:30; 18:13; 19:35; 21:39; 22:25,26; Rom 2:1,9; 3:5; 6:6; 7:22; 12:17,18; 1 Cor 2:9; 7:26; 9:8; 15:32; 2 Cor 3:2; 4:16; Gal 2:6; 3:15 (2); 6:1; Eph 3:16; 4:22,24; Phil 2:7; 4:5; Col 1:28 (3); 2:8,22; 3:9; 1 Tim 2:1; 6:16; 2 Tim 3:2; Tit 1:14; 3:8; Heb 5:1; Jas 1:19; 1 Pet 3:4; 4:2; Rev 8:11; 9:4,7,10; 11:13; 16:2,8,9,21

2. Person referred to is undeniably male: 93 (31%)

References: Matt 8:9; 9:9,32; 10:35; 11:8; 12:10,13; 17:14; 19:3,5,10; 26:24,72,74; 27:32,57; Mark 1:23; 3:1,3,5; 5:2,8; 10:7; 14:13,21 (2),71; 15:39; Luke 2:25 (2); 4:33; 6:6; 7:8,25; 8:29,33,35; 14:2; 22:10,22; 23:4,6,14 (2),47; John 1:6; 4:29,50; 5:9,12,15; 7:46; 8:40; 9:1,11,16,24 (2),30; 11:47; 18:17,29; 19:5; Acts 4:13,14,16,22; 5:28,34,35,38; 6:13; 9:33; 15:26; 16:17,20,35; 19:16; 21:28; 23:9; 25:22; 26:31,32; 28:4; Rom 5:12,15,19; 7:24; 1 Cor 7:1; 2 Cor 12:2; Gal 5:3; Eph 5:31; 2 Thess 2:3; 1 Tim 6:11

3. "Son of Man": 86 (28%)

References: Matt 8:20; 9:6; 10:23; 11:19; 12:8,32,40; 13:37,41; 16:13,27,28; 17:9, 12; 19:28; 20:18,28; 24:27,30 (2),37,39,44; 25:31; 26:2,24 (2),45,64; Mark 2:10,28; 8:31,38; 9:9,12,31; 10:33,45; 13:26; 14:21 (2),41,62; Luke 5:24; 6:5,22; 7:34; 9:22,26,44,58; 11:30; 12:8,10,40; 17:22,24,26,30; 18:8,31; 19:10; 21:27, 36; 22:22,48,69; 24:7; John 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34 (2); 13:31; Acts 7:56; Heb 2:6; Rev 1:3; 14:14

4. Characters in parables: 24 (8%)

References: Matt 13:24,31,44; 18:12; 21:28; 25:14,24; Mark 4:26; 12:1; 13:34; Luke 6:48,49; 10:30; 12:16; 13:19; 14:16; 15:11; 16:1,19; 18:10; 19:12,21,22; 20:9

5. Unclear why not changed in light of other changes: 7 (2%)

References: Luke 22:58,60; 24:7; 1 Cor 15:45,47 (2); Heb 7:28 (cf. 5:1)

Anēr in the NIV and the NIVI

Total number of references: 216

References changed: 28 (8%)

Changes by category:

1. From singular to "inclusive" plural: 4 (14%)

Change: from "man" to "they," "those," "people"

References: Rom 4:8; Jas 1:8,12,23

2. From singular to "inclusive" singular: 2 (7%)

Change: from "man" to "someone," "adult"

References: 1 Cor 13:11; Jas 2:2

3. From plural to "inclusive" plural: 18 (64%)

Change: from "men" to "people," "friends," "they," "those," "their," "some"

References: Matt 12:41; 14:35; Luke 5:18; 11:31,32; John 6:10; Acts 1:11,21; 3:12; 4:4; 9:7; 13:16; 14:15; 17:22,34; 19:35; 20:30; 21:28

4. From noun/personal pronoun to adjective/adverb: 1 (4%)

Change: from "man's" to "human"

Reference: Jas 1:20

5. Deletion: 3 (11%)

Change: deletion

References: Luke 14:24; Acts 15:22; Jas 3:2

NOTE: the phrase "men and women" is found in Acts 5:14; 8:3,12; 9:2; 17:12; 22:4; the following references are addresses to groups of people: Acts 1:11,16; 2:14,22,29,37; 7:2; 13:15,16,26,38; 15:7,13; 17:22; 19:25,35; 21:28; 22:1,3; 23:6; 27:10,21,25; 28:17

No changes by category:

1. Already "gender-inclusive" in current NIV: 30 (16%)

a. by omitting translation of *anēr*: 27

References: Matt 15:38; Luke 16:18; 19:7; 24:19; Acts 1:16; 2:5,14,22,29,37; 3:14; 10:28; 13:6,15,21,26,38; 15:7,13; 17:5; 22:1; 23:6,21; 25:24; 28:17; Rom 11:4; Eph 4:13

b. by paraphrase: 3

References: Luke 1:34; Acts 21:11,38

2. Person referred to is undeniably male: 92 (49%)

References: Matt 14:21; Mark 6:20,44; 10:2; Luke 1:27; 5:8,12; 6:8; 7:20; 8:27,38,41; 9:14,30,32,38; 17:12; 19:2; 22:63; 23:50 (2); 24:4; John 1:30; Acts 1:10; 2:22; 3:2; 5:1,14,25; 6:3,5; 7:26; 8:3,9,12,27; 9:2,12,13,38; 10:1,5,17,19, 21,22,30; 11:3,11,12,20,24; 13:7,22; 14:8; 15:22,25; 16:9; 17:12,31; 18:24; 19:7,37; 21:23,26; 22:4,12; 23:27,30; 24:5; 25:5,14,17; 27:10,21,25; 1 Cor 11:3 (2),4,7 (2),8 (2),9 (2),11 (2),12 (2),14; 1 Tim 2:8,12

3. Husband: 56 (30%)

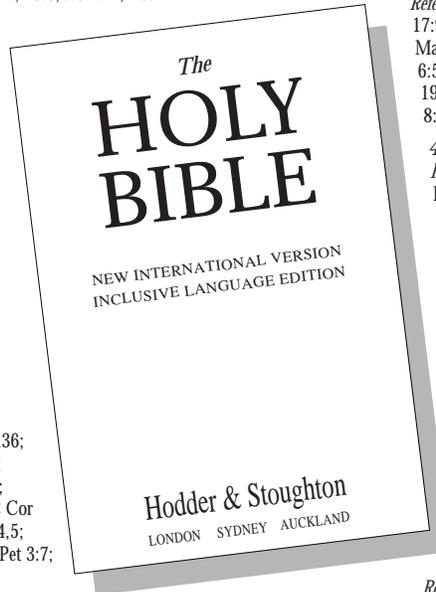
References: Matt 1:16,19; Mark 10:12; Luke 2:36; John 1:13; 4:16,17 (2),18 (2); Acts 5:9,10; Rom 7:2 (3),3 (4); 1 Cor 7:2,3 (2),4 (2),10,11 (2),13 (2),14 (2),16 (2),34,39 (2); 14:35; 2 Cor 11:2; Gal 4:27; Eph 5:22,23,24,25,28,33; Col 3:18,19; 1 Tim 3:2,12; 5:9; Tit 1:6; 2:5; 1 Pet 3:1,5,7; Rev 21:2

4. Characters in parables: 2 (1%)

References: Matt 7:24,26

5. Unclear why not changed in light of other changes: 8 (4%)

References: Acts 5:35,36; 6:11; 7:2; 8:2; 19:25; 23:1; 25:23



How egalitarian tactics swayed evangelicals in the Church of England

BY WALLACE BENN

NOVEMBER 1992 WAS A CRITICAL TIME FOR THE Church of England. It was then that the General Synod voted in favour of women becoming priests/presbyters. Before the November vote, a preliminary discussion and vote was taken at the July synod. The Evangelical Group in General Synod (EGGS) arranged a debate and discussion about the whole issue. Everyone knew that it would be the evangelical vote that would cause the measure to succeed or fail, so the debate was important.

I was asked to be one of the speakers along with Colin Craston, a senior evangelical clergyman who is in favour of women priests. The debate had been carefully planned; we exchanged papers several months before and were meant to react to the final papers we each produced. It was set up to be as productive as possible and to minimise misunderstanding between us.

However, on the Monday of the week of the debate Canon Craston pulled out, stating that he had to be at a meeting of the synod Standing Committee, and without any consultation, he substituted for himself an able and popular laywoman theologian, Christina Baxter, the Dean of St. John's College, Nottingham. I respect and like Christina, but it was a clever debating substitution! Then Canon Craston arrived just after the debate started!

We had a full, frank and irenic exchange of views that I hope and believe was helpful and instructive. Both positions were fully and fairly represented. What surprised me were several factors:

1. Although I am used in other contexts to being booed and heckled (at a University mission in the students' union, for example), to find oneself being treated like that by sisters and brothers in Christ was a surprising and difficult experience. Some evangelical feminists/egalitarians are just rude, and one feels that if men behaved like that we would be in deep trouble! Well perhaps we have been rude or demeaning in the past too, but I was a bit surprised and shocked! I was very surprised to find someone like Elaine Storkey joining with others who were saying "Rubbish! Nonsense!" during my presentation.

During the discussion, I was also disappointed by the silence from many that held our position—although I do see that the tactic caused the other side to somewhat overstate their case.

2. I was very surprised by the patently selective use of material, and what looked like the dredging up of anything that would support a predetermined case. Let me give an example. One able minister in response to what I had said on Ephesians 5 made the point that "submit" was not present in the Greek text of Ephesians 5:22 so we did not need to bother about it! Mutual submission was all that is required! I was not allowed to respond, but I asked the chairman to ask him was "submit" in the text of verse 24 (which it is!). The answer was ducked, and one was left with the impression that either the person knew no Greek (patently not the case) or that selective use of the text was being made. This is frankly not worthy of us as evangelicals. I am loathe to accuse and come to such conclusions, but I was deeply disturbed by what appeared to be on this occasion a lack of integrity in handling evidence.

3. What shocked me most of all was the response that I got when I talked about the "economic" view of the Trinity—that within the equality

of the Trinity there was functional subordination, and that it was the delight of the Son to submit to the Father's will.

This, I said was the historic doctrine of the Trinity, which it is. At this, a section of the 100 present shouted "rubbish," "no," etc. At this point I asked Christina (who looked embarrassed) and others in the audience what alternative view they held. It materialised that they believed in mutual submission in the Trinity. I asked if I had understood them clearly, that is, that



(L-R): WALLACE BENN, LINDSAY BENN, MARGARET GRUDEM

they believed that the Father submitted to the Son, the Father to the Spirit, the Son to the Spirit, etc. They said I had understood them correctly. I then asked them for one piece of biblical evidence to substantiate this view. There was silence, and none was forthcoming! I then said gently that until some biblical evidence was forthcoming I would stick to the historic view for which there was lots of biblical support! More boos!

I thought in my naivete that the Trinity was unassailable amongst evangelicals until that day. But I now see more clearly that when one part of what Scripture teaches is abandoned then it is not long before other doctrines start being revised or adjusted. This is incredibly serious, as the erosion of the Trinity will lead to there being no distinctive persons in the Trinity, and therefore no distinctively Trinitarian doctrine! I was more shaken by this aspect of the encounter than anything else, and deeply concerned at the erosion of fundamental doctrine amongst other respected evangelicals. Could they be so unaware of the seriousness of what was happening?

In the end, on November 11, 1992, the Ordination of Women as Priests Measure was just passed in each house of General Synod (bishops, presbyters, and laity) by the necessary two-thirds majority. I am told that the crucial determining vote was decided by two evangelical lay votes (out of 251 lay delegates voting) from people who changed their minds on the day of the vote!

The Rev. Wallace Benn until April of this year served as Vicar of St. Peter's Church, Harold Wood, Essex, England. On May 1, 1997, he became Bishop of Lewes in the English Diocese of Chichester. He is also a member of the CBMW Board of Reference.

We congratulate Bishop Benn on his appointment, and thank him for submitting this special article for *CBMWNEWS*

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Council on Biblical

MANHOOD AND WOMANHOOD

The Danvers Statement AFFIRMATIONS

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
4. The Fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious or civil—ever implies a mandate to follow a human authority into sin.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

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Quoted & Quotable

But this creative power differs greatly from the creative power of men. And one must conclude that it would be a thousand pities if it were hindered or wasted, for it was won by centuries of the most drastic discipline, and there is nothing to take its place. It would be a thousand pities if women wrote like men, or lived like men, or looked like men, for if two sexes are quite inadequate, considering the vastness and variety of the world, how should we manage with one only? Ought not education to bring out and fortify the differences rather than the similarities?

Virginia Woolf, *A Room of One's Own* (1929)

Nothing less than the integrity of the Word of God is at stake. The issue is whether we accept the revealed, inerrant and infallible Word of God on its own terms. Or whether we, claiming modern sensitivities, will seek to revise the language in order to avoid offending persons on a number of issues.

Albert Mohler, President of Southern Baptist Theological Seminary, Baptist Press, May 15, 1997

Nor can it be said that widespread divorce has moved us closer to the social goal of greater gender equality. In a society marked by high and sustained levels of divorce, women not only bear double responsibilities for breadwinning and child-rearing but bear them alone.

Barbara Dafoe Whitehead, in *The Divorce Culture*, p. 183

It is doubtful that the Apostle Paul had in mind Bible classes or seminars or books when he spoke of teaching younger women. He meant the simple things, the everyday example, the willingness to take time from one's own concerns to pray with the anxious mother, to walk with her the way of the cross, with its tremendous demands of patience, selflessness, loving kindness—and to show her, in the ordinariness of Monday through Saturday, how to keep a quiet heart.

Elisabeth Elliot, in *Tabletalk*, February, 1996

On one side, there is greater female assertiveness and efforts at empowerment, with a need to deny all womanly dependence and the vulnerability that calls for the protection of strong and loving men, protection such men were once and would still be willing to provide. On the other side, we see the enfeeblement of men, who, contrary to the ruling ideology, are not likely to be better lovers, husbands or fathers if they, too, become feminists or fellow travelers. On the contrary, many men now cynically exploit women's demands for equal power by letting them look after themselves—pay their own way, hold their own doors, fight their own battles, travel after dark by themselves. These ever so sensitive males will defend not a woman's honor but her right to learn the manly art of self-defense. Those increasingly rare men who are still inclined to be gentlemen must dissemble their generosity as submissiveness.

Leon Kass, "Courtship's End," in the *Chicago Tribune Sunday Magazine*, February 9, 1997

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