

## 1.1 /- 05: Gender Chart

**Column A:** A–H, Mk.4:23; 9:30; Jhn.6:51; 7:37; 10:9; Rm.8:9; 1 Cor.14:27; 2 Cor.5:17. Together they check that the Greek indefinite pronoun, *τις/tis*, is taken to be *anyone* in inclusive texts, rather than *anyman*. If an immediate context claws back, no point is given. At times *anyman* is good translation (eg 1 Cor.7:18). Some historical settings may be unclear. I have sought passages that are clearly inclusive. A combined score has been transferred to the main gender chart.

**A#** Mk.4:23's masc. pronoun must not clawback. **B#** Mk.9:30 is straightforward. **C#** Jhn.6:51 is eternal life crossing gender: the *shall have life* verb is unmarked for gender; v54 must not claw back. **D#** Likewise 7:37, with v38's masculine taken to mean believers (some notes deserve a half-mark). **E#** Jhn.10:9 is fairly straightforward. **F#** Rm.8:9 has *τις αυτου/tis autou* but they are inclusive; translation of v12's *adelphoi* is neutral. **G#** 1 Cor.14:27 should not be redefined by the masc. reflexive pronoun *heautō(i)* of v28. Bypassing the cultural factors behind Paul's call for silence, *Acts* showed that women could also speak in unlearned language, 1 Cor.14:34 was a qualified silence since women could pray & prophecy aloud (1 Cor.11:5), and Paul with Luke allowed that glossolalia jumped the gender divide. **H#** Salvation in 2 Cor.5:17 jumps the gender divide, and must not be clawed back into the masculine.

Gender: Column A	A	B	C	D	E	F	G	H	T	%
CEB/CEV/ERV/GWT/NCV/NOG/NRSV/NIV	2	2	2	2	2	2	2	2	16	100
NLT	2	2	2	1	2	2	2	2	15	94
MSG/NJB	2	2	2	0	2	2	2	2	14	88
VOICE	2	2	2	2	2	2	0	2	14	88
GNB	2	2	2	1	2	2	0	2	13	81
EOB/NABRE	2	2	0	0	2	2	0	2	12	63
REB	2	2	0	0	0	2	2	1	11	56
CJB	2	2	0	0	0	2	2	0	8	50
EJB	0	2	2	0	2	0	0	2	8	50
ESV/NET	0	2	0	0	0	2	0	0	4	25
HCSB	0	2	0	0	0	0	0	2	4	25
NLV	2	2	0	0	0	0	0	0	4	25
NWT	0	2	0	0	2	0	0	0	4	25
ISV/LEB/MEV/NASU/NKJV/TLV/WEB	0	2	0	0	0	0	0	0	2	13
KJV/KJ21	0	0	0	0	0	0	0	0	0	0

**Column B:** Mt.5:22/Heb.2:11f. tests that *adelphos* as 'brother and/or sister' (forbidden by CSG) and its plural 'brothers and/or sisters' (permitted by CSG), have been picked up as gender inclusive in these contexts. We sidestep whether "without just cause" is explicit in Mt.5:22, and we assume Jesus forbade wrong anger towards ones wider family *sisters* as well as brothers. The background in *Leviticus* seems to agree. Max two points. One point if a note 1# allows 'brother and sister', as though contextually insensitive it's partway there, or 2# if it degrades a good text by saying that the Greek is 'brother/s'. Heb.2:11 scored likewise. Scores are combined.

**Column C:** Jhn.14:23 may drop the formal singulars for meaningful plurals, if the plurals imply a focus on individual people indwelt, not Jesus & his father just joining a group. Max. 4 points, eg: "all who love me...each of them" (eg NLT). A focus on the individual level, eg 'anyone', plus inclusive plurals such as "in them", holds both truths together (eg CEB), and scores three points. Full inclusivity scores two points (eg NRSV), for at least attempting gender sensitivity. Masculine singulars, but with a note highlighting inclusivity (eg NET), get one point.

**Column D:** Gal.6:7 tests nouns/pronouns. If the context of a masculine noun indicates inclusiveness, its pronoun should not redefine the noun as masculine. We sidestep whether *anthrōpos* in context relates to mankind generally, non-Christians particularly, or Christians particularly. The only issue is whether a

## Dr Steve H Hakes (mdtc.eu) © 2015 *The Word's Gone Global*

consistent way has been sought to move a gender/age specific reading into a non~gender/age specific one. *Anthrōpos* & its pronoun, *touto*, must be gender accurate. Some let the tail wag the dog, eg “a person (gender accurate) harvests whatever he (gender defining) sows” – zero marks.

**Column E:** 1 Tm.2:4f.. This sees how gender accuracy combines with age awareness, lest “mothers of Salem” rise up in protest! In short, eternal salvation extends to youngsters, so “men” scores zero, “men & women” scores one, and “people” scores two. If those he desires to save are immediately defined as *men* by v5, minus a point, but ‘man/mankind’ are fine.

**Column F:** Jas.5:14, another text, like with Mt.5/Heb.2, to check that women & children are included. The one calling should not be gender specific, nor the one to be prayed for (*autos*). For this, the misleading footnotes of some will not be used against them. “Anyone of you who is sick...oil on the person” shows the way, getting over Grudem’s objection to hospital imagery.

### Results

The highest versions here are the GWT/NCV/NOG at 550 marks out of 550, and the lowest the KJ21/KJV at zero. All scores have then been divided by 550%, turning them all into comparative percentages.

<b>Gender</b>	<b>A</b>	<b>B</b>	<b>BMt.</b>	<b>BHeb.</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>F</b>	<b>T</b>	<b>%</b>
<b>CEB</b>	100	100	2	2	75	100	100	50	<b>525</b>	<b>95</b>
<b>CEV</b>	100	100	2	2	75	100	100	50	<b>525</b>	<b>95</b>
<b>CJB</b>	50	0	0	0	0	0	100	0	<b>150</b>	<b>27</b>
<b>EJB</b>	50	0	0	0	0	0	0	0	<b>50</b>	<b>9</b>
<b>EOB</b>	63	0	0	0	0	0	50	50	<b>163</b>	<b>30</b>
<b>ERV</b>	100	100	2	2	0	100	100	100	<b>500</b>	<b>91</b>
<b>ESV</b>	25	25	0	1	0	0	50	0	<b>100</b>	<b>18</b>
<b>GNB</b>	81	50	0	2	50	100	100	50	<b>431</b>	<b>78</b>
<b>GWT</b>	100	100	2	2	50	100	100	100	<b>550</b>	<b>100</b>
<b>HCSB</b>	25	0	0	0	0	0	100	0	<b>125</b>	<b>23</b>
<b>ISV</b>	13	0	0	0	0	0	100	0	<b>113</b>	<b>21</b>
<b>KJ21</b>	0	0	0	0	0	0	0	0	<b>00</b>	<b>0</b>
<b>KJV</b>	0	0	0	0	0	0	0	0	<b>00</b>	<b>0</b>
<b>LEB</b>	13	0	0	0	0	0	100	0	<b>113</b>	<b>21</b>
<b>MEV</b>	13	0	0	0	0	0	0	0	<b>13</b>	<b>2</b>
<b>MSG</b>	88	100	2	2	0	0	100	50	<b>338</b>	<b>61</b>
<b>NABRE</b>	63	0	0	0	0	0	100	0	<b>163</b>	<b>30</b>
<b>NASU</b>	13	0	0	0	0	0	0	0	<b>13</b>	<b>2</b>
<b>NCV</b>	100	100	2	2	50	100	100	100	<b>550</b>	<b>100</b>
<b>NET</b>	25	25			25	0	100	0	<b>175</b>	<b>32</b>
<b>NIV</b>	100	100	2	2	75	0	100	50	<b>425</b>	<b>77</b>
<b>NJB</b>	88	0	0	0	0	0	100	0	<b>188</b>	<b>34</b>
<b>NKJV</b>	13	0	0	0	0	0	0	0	<b>13</b>	<b>2</b>
<b>NLT</b>	94	50			100	100	100	50	<b>494</b>	<b>90</b>
<b>NLV</b>	25	0	0	0	0	0	50	0	<b>75</b>	<b>14</b>
<b>NOG</b>	100	100	2	2	50	100	100	100	<b>550</b>	<b>100</b>
<b>NRSV</b>	100	50			50	100	100	50	<b>450</b>	<b>82</b>
<b>NWT</b>	25	0	0	0	0	0	0	0	<b>25</b>	<b>5</b>
<b>REB</b>	56	00	0	0	0	0	100	0	<b>156</b>	<b>28</b>
<b>TLV</b>	13	25	0	1	0	0	0	0	<b>38</b>	<b>7</b>
<b>VOICE</b>	88	50	0	2	0	100	100	100	<b>438</b>	<b>80</b>
<b>WEB</b>	13	25			0	0	50	0	<b>88</b>	<b>16</b>