



The Wartburg Project

May Report
2017

The Wartburg Project is a group of WELS and ELS pastors, professors, teachers, and laypeople who are working together to produce a new translation of the Bible called the *Evangelical Heritage Version*® or *EHV*®.

Progress Reports

EDITING

The editing of Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel is nearly complete.

Northwestern Publishing House has print set-ups ready for all the historical and poetic books of the Old Testament.

LECTIONARIES UPDATE

Some congregations are using and evaluating the lessons for the 2016-2017 church year. They can be downloaded from the *Lectionaries* link on our website (both those lectionaries used in WELS and in the LCMS). Congregations can use them free of charge. Other individuals and groups are testing them in their own private reading. We welcome suggestions for improvements.

REMINDER: Permission to use the passion history and lections includes any congregational use including projection, broadcasts, and posting bulletins and sermons online.

As we complete the prophetic books, the Old Testament readings in this year's lectionaries will be updated to their final form. The lectionaries for 2017-2018 and 2018-2019 should be the final form from the start. (This does not, of course, exclude future corrections and improvements.)

ALERT: Sometimes pasting readings from one computer program to another causes the small caps of the special form LORD or LORD to be lost, and it comes out Lord. This problem can be

eliminated by choosing the correct paste option for your program. For some users, pasting the *rtf* rather than *doc* file solves the problem. The same potential tech glitch might occur when you paste the lesson into another program in order to project it onto a screen. If you don't choose the right paste option, the all-caps or small-caps version of LORD might lose its small caps and become Lord, even though the text printed as LORD in your bulletin.

The reason for mentioning both LORD and LORD is that our working drafts use LORD which NPH converts to LORD. The reason for this two-step procedure is the very problem we are discussing here. It appears that some programs handle this issue better than others.

2017 PREVIEW EDITION

Northwestern Publishing House has sent out forms for prepublication orders of the preview paperback edition of the New Testament and Psalms. They offer discounted prices for bulk orders. Early summer is the projected date.

Thanks to generous support we are in good financial shape for completing the EHV translation, so if you are considering making a donation in the first part of 2017, you might consider using that money to distribute gift copies of the 2017 preview edition to family and friends.

2017 Review Copies

Magazines and journals or church bodies that would like to review EHV 2017 can request review copies from wpbrugj@gmail.com.

Derived Works

NPH's files of the New Testament and Psalms are being converted to the necessary e-pub file formats to be used in various electronic online applications. When this is done, we can finish licensing arrangements and begin production with the various publishers who are interested in using the EHV. We have had contacts with about eight authors or publishers concerning various works that will use the EHV.

Permission to Use EHV

Authors may quote up to 1000 verses of the EHV ® text in written, visual, or electronic form without written permission, providing that the verses quoted do not amount to a complete book of the Bible nor do the verses quoted account for 50 percent or more of the total text of the work in which they are quoted.

Authors who wish to make more extensive use of the EHV in their works have two options. They can request a licensing contract from the Wartburg Project and make their own publishing arrangements, or, if their product fits within the goals and mission of the Wartburg Project, they may request a contract with the Wartburg Project to serve as their publisher.

One of the following copyright acknowledgments must appear on the title or copyright page of printed works quoting from the EHV or in a corresponding location when the EHV is quoted in other media.

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Excerpt from FAQ 33

How is the EHV going to handle the Greek word *koinonia* in 1 Corinthians 10:16-17?

After considerable discussion, the EHV chose to retain/return to the familiar heritage term “communion,” which was the translation of the King James Version and which has become an important part of our theological vocabulary.

¹⁶The cup of blessing that we bless, is it not a communion^a of the blood of Christ? The bread that we break, is it not a communion^b of the body of Christ? ¹⁷Because there is one bread, we, who are many, are one body, for we all partake of the one bread.

^a16 Or *joint partaking*

^b16 Or *joint partaking*

The biggest reason to restore the traditional translation *communion* is that, on the basis of this passage, the term *Communion* has been a common English name for the Lord’s Supper for hundreds of years, and we regularly refer to the recipients of the sacrament as *communicants*. If the term *communion* is not used in this passage, the link between the use of the term *communion* in Scripture and in our worship life is broken.

This use of the term is still standard English usage. A standard dictionary definition of the term *communion* includes these elements:

- 1) the service of Christian worship at which bread and wine are consecrated and shared.
- 2) the consecrated bread and wine so administered and received.
- 3) common participation in a mental or emotional experience or in a thing.

Another reason to use the term *communion* is that this term is embedded in the creeds and hymns of the church in a variety of uses. We regularly confess that we believe in the “communion of saints,” and we sing, “Oh blessed communion, fellowship divine.” The term *communion* is at home in the worship life of the church.

The translation *communion*, nevertheless, is not an easy or automatic choice in this verse, because *koinonia* is a complex term that has a number of shades of meaning and a number of applications. Common glosses for the term *koinonia* are *communion*, *association*, *fellowship*, *close relationship*, *sharing*, *participation*, and *joint participation*.

The creedal term “the communion of saints,” more literally, “the *koinonia* of the holy,” is itself an ambiguous phrase. It may refer to the *fellowship of holy people* or to the *sharing of holy things*. In the translation, the fellowship of holy people, the term is a description of the church of all believers, who are holy through the complete forgiveness they have in Christ. In the second translation, the sharing of holy things, *communion* refers to joint participation in the means of grace, especially the sacraments, the holy things.

Even in the Lord's Supper, there are at least three different but related communions. One is the *fellowship* expressed between all the communicants who participate in the sacrament together. "Because there is one bread, we, who are many, are one body, for we all partake of the one bread." The second communion expressed in the sacrament is the *fellowship* we have with the Triune God for and through the forgiveness of sins through faith in Christ. "We are proclaiming what we have seen and heard also to you, so that you may have fellowship with us. Our fellowship is with the Father and his Son Jesus Christ. ... If we walk in the light, just as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin" (1 John 1:3, 7). The third communion in the sacrament is the *close relationship* (or we may even say, the *union*) between the bread and the body of Christ and between the wine and the blood of Christ. "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the Lord's body and blood (1 Corinthians 11:27). The passage we are discussing here, 1 Corinthians 10:16, is also relevant to this third communion. These three communions make Communion a fitting name for the Sacrament. ...

So what are some of the factors that favor the translation *communion* from among the options available to us?

- 1) It restores the connection between 1 Corinthians 10:16 and the name Communion, which is an important term in the church's theological and liturgical heritage.
- 2) It does not import any denominational interpretation into the text. It was the accepted rendering in all parts of the Protestant church for more than 400 years. It seems to have been introduced by the Geneva Bible, a predecessor of the KJV.
- 3) It indicates more clearly that the text does not say that *our action of partaking of the cup* is a *koinonia* of the blood of Christ, but that *the cup* is a *koinonia* of the blood of Christ. It most clearly recognizes the close relationship between the contents of the cup and Christ's blood. The two parties in the *communion* of the Lord's Supper are, first of all, the cup and Christ's blood, not the action of the communicants and Christ's blood.
- 4) Translations like *participation* introduce three parties into the *koinonia*: the act of participating, the blood of Christ, and the cup as the means of *koinonia*. While this is not wrong, it is not the direct meaning of a literal reading of the text.
- 5) This translation is open to the understanding that this verse alludes to the sacramental union.

The translations *participation* and *communion* can both be understood correctly, and both have been understood incorrectly, but *communion* best points to the simplest meaning of the text and best connects it with the historical language of the church.

For the full article, see the FAQs on our website, wartburgproject.org/faqs.



“The Last Supper” Oil on canvas by Jean-Baptiste de Champaigne, ca. 1678.

Logo Contest

Here are a few more logos we have received. Since the deadline for submissions has passed, we are setting up the process for making selections.



We would like to thank everyone who submitted logos. Counting all the variants, we received about 60 entries.

Coming Projects

By late fall, we should be working on a format, staff, and finances for a Wartburg Lutheran Study Bible.

Also, anyone interested in producing a metric version of EHV, please contact us.

Studies for This Month

1. *Key Passages for a Doctrinal Evaluation of Bible Translations*: A comparison of key doctrinal passages on the basis of more than a dozen translations. This is a 30-page technical study that makes use of the Hebrew and Greek texts, but it should be usable also to people that are not able to read the Hebrew and Greek texts. It also contains two charts that place various translations on a spectrum from a more *word-for-word* to a more *thought-for-thought* style.
2. A study of the word “communion” with special reference to 1 Corinthians 10:16-17. This is a 4-page study that compares the treatment of this term in various translations and suggests resources for further study.
3. Encore: the previously published booklet, *Getting Ready To Try EHV 2017*. This booklet contains four studies that introduce EHV 2017.
 - a. Why should I try the EHV?
 - b. What were the greatest difficulties encountered in producing the EHV?
 - c. What are some of the features that distinguish the EHV from other translations?
 - d. Becoming accustomed to a new translation

If you missed this the first time around, pick it up now or pass it on to a friend.

Coming Studies

1. Coming in June: *Luther and the EHV*.
2. Coming in July: the treatment of gender language in various translations.

Website

See our website (wartburgproject.org) for more information relating to the EHV. See FAQ #15 on the Bible name. A paper explaining our name is posted in the “Library” section.

Sign up on the “Contact” page to receive free e-reports. Like us on Facebook to receive the latest updates posted there. (The purpose of our Facebook posting is not debate, but we’ve been able to share information with many people very quickly that way (sometimes close to 10,000).

We continue to be a “purely positive” effort, avoiding debates and controversy. We are just quietly trying our best to translate the Bible “to spread its light from age to age.” So far, so good! God has richly blessed us. To God be the glory and praise for all of his blessings!

The address of our financial office is: **The Wartburg Project, 907 Mattes Road, Midland, Michigan 48642.**

May 2017

PROGRESS CHART

Key
✓ Completed for publishing
● Tech review complete
○ Completed initial draft
+ Assigned or in progress
➤ Updated this month

OLD TESTAMENT

Pentateuch	Historical I	Historical II	Poetical	Major Prophets	Minor Prophets
✓ Genesis	✓ Joshua	✓ Ezra	✓ Job	➤ ✓ Isaiah	○ Hosea
✓ Exodus	✓ Judges	✓ Nehemiah	✓ Psalms	➤ ✓ Jeremiah	○ Joel
✓ Leviticus	✓ Ruth	✓ Esther	✓ Proverbs	➤ ✓ Lamentations	○ Amos
✓ Numbers	✓ 1 Samuel		✓ Ecclesiastes	● Ezekiel	➤ ✓ Obadiah
✓ Deuteronomy	✓ 2 Samuel		✓ Song of Songs	● Daniel	○ Jonah
	✓ 1 Kings				○ Micah
	✓ 2 Kings				● Nahum
	✓ 1 Chronicles				● Habakkuk
	✓ 2 Chronicles				● Zephaniah
					➤ ✓ Haggai
					➤ ○ Zechariah
					➤ ✓ Malachi

NEW TESTAMENT

Gospels – Acts	Epistles I	Epistles II and Prophetic
✓ Matthew	✓ Romans	✓ Hebrews
✓ Mark	✓ 1 Corinthians	✓ James
✓ Luke	✓ 2 Corinthians	✓ 1 Peter
✓ John	✓ Galatians	✓ 2 Peter
✓ Acts	✓ Ephesians	✓ 1 John
	✓ Philipians	✓ 2 John
✓ Passion History	✓ Colossians	✓ 3 John
	✓ 1 Thessalonians	✓ Jude
	✓ 2 Thessalonians	✓ Revelation
	✓ 1 Timothy	
	✓ 2 Timothy	
	✓ Titus	
	✓ Philemon	

Completed Initial Drafts are in various phases of review and editing. The Wartburg Project process is rigorous and will take time. Some books are being carefully checked by “technical reviewers.” Other books are being read by “popular reviewers.” After all of this input, we seek to produce the most accurate and clear translation we can.