

A NEW TRANSLATION  
FOR THE WELS

Senior Church History

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Providing God's Word in the vernacular of the people has been a goal of the church for centuries. We can go back as far as Old Testament times when the Septuagint appeared on the scene because the Jews no longer understood Hebrew. Early in New Testament times the Greek and Hebrew of the Bible were translated into a plethora of dialects and languages in order to bring God's Word to more and more people. The church leaders realized the necessity of making God's Word available to the masses.

This process of making the Bible available in the vernacular slowed under the oppressive hand of the Roman Catholic church. Their policy that only trained clergy could read and understand Holy Scripture no longer made translation of the Bible into the language of the people necessary. This policy continued pretty much in tact until the advent of Luther and his translation of the Bible into German. This is not to say that there was not translating going on, but it was not until Luther that Bible was more completely given back to God's people.

Making the Bible available in the language of the people continues to this day. In our own synod we have had to struggle through two major changes in Bible translation. The first was from German into English, the second from the King James Version of the Bible to the New International Version. These changes have been the cause of much study and debate and even bitterness on the part of some. In regards to the NIV, the process of change, over 25 years, was too long in coming for some and too soon in coming for others.

In the following I would like to document one small part of the church's attempt to bring God's word to his people in a language that they could understand and at the same time remain faithful to the original word of God. The area specifically under consideration will be how the Wisconsin Synod replaced the KJV with the NIV.

## REVISED STANDARD VERSION?

The need to replace the KJV with a more contemporary translation became a topic of public discussion in the WELS as far back as 1952. What prompted this discussion more than anything was the publication of the RSV. In the July 27, 1952 Northwestern Lutheran, Prof E. Reim announced that the complete RSV would be ready for official release starting September 28, 1952. The New Testament had been available since 1946. Already, however, at this early date Prof Reim sounded a warning note about some of the short comings in the NT translation the RSV.<sup>1</sup>

The next major article concerning the RSV appeared in the December 28, 1952 issue of the Northwestern Lutheran. Prof Reim commented on the RSV's decision to translate "virgin" of Is 7:14 as "young woman." He went on to comment on how modern scholarship had lead to, on some accounts, poor translating. It seemed that already the RSV was on shaky ground in the eyes of the WELS. At the end of Prof Reim's article an announcement appeared,

In order to provide further information about this new translation President Brenner has appointed a committee consisting of the faculty of Thiensville Seminary and Professors Kowalke and Schumann of Northwestern College, with the undersigned as chairman. (Prof Reim) The committee will give careful attention to the various changes as they are noted, and welcomes comment and inquiries from the members of our Synod, particularly concerning specific passages. It will report from time to time.<sup>2</sup>

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<sup>1</sup> Professor E. Reim, "RSV and the Observance," Northwestern Lutheran, July 27, 1952, p.227.

<sup>2</sup> Professor E. Reim, "Speaking of Translations," Northwestern Lutheran, December 28, 1952, pp.409,410.

The synod was now officially considering a new translation. No doubt the leaders of the synod were beginning to realize that the Elizabethan language of the KJV was no longer communicating the truths of the Bible as effectively as it once had. The question at hand was would the RSV be able to take over from the KJV.

In the January 1953 issue of the Quartalschrift Prof. F. Blume wrote an evaluation of the NT of the RSV. The two areas he took exception to were the publicity tactics of the publishers of the RSV and the results of "modern scholarship." He commented that, yes, there were errors and mistranslations in the RSV. Yet he admitted that there were also positives in the translation. Prof Blume made some interesting side comments in the article of how for many people "the KJV is in a very special sense the Word of God."<sup>3</sup> He realized that most people recognized that the English of the KJV was outdated. Yet, people were still endeared to the KJV. This comment spoke volumes when it finally came to laying down the KJV and picking up a new English version of the Bible.

Prof Blume concluded his evaluation of the RSV with poor marks for the translation. "The New Testament of the RSV is not the New Testament in its pristine form laid before us in current American speech but rather another version that shows the theological or un-theological tendencies of present day liberal American New Testament scholarship."<sup>4</sup> He remarked that the RSV would continued to be evaluated along with other versions of the Bible yet he seemed to leave little room for a change of heart in his evaluation. He wrote,

But when we are asked the questions: 'Is the RSV really the New Testament in modern American speech?' and 'Is it the best that

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<sup>3</sup> Professor F. Blume, "The New Testament in the Revised Standard Version: An Evaluation," Quartalschrift, January, 1953, p. 3.

<sup>4</sup> Blume, p.14.

modern scholarship can produce?", our reply shall have to be: "As we can see it now, the answer is No on both accounts."<sup>5</sup> It was interesting to note, however, Prof Blume's concluding remark concerning the RSV. He wrote that people were not going to be satisfied "until we have given them a version of the New Testament."<sup>6</sup>

Readers of the Northwestern Lutheran were kept up to date on the progress of the committee studying the RSV by a number of articles in early months of 1953. In the February 8th issue, Professor Reim commented on the theology of the RSV. In that issue he questioned one of the goals of the translators of the RSV not to write any of their own beliefs into the Bible. He stated that it was impossible to do so quoting Luke 11:23. As a result Prof Reim felt that the translators failed to maintain the doctrine of the eternal Godhead of the Savior.<sup>7</sup>

In the March 8th issue of the Northwestern Lutheran, Prof Reim commented on the positives of the RSV. He pointed out how the RSV made many passages much more understandable and natural. He listed many of the improvements that the RSV had made. He wrote, however, how the advantages of the RSV layed in its language, form, and style and not in its doctrine. He concluded, therefore, that because of its poor doctrine it was "impossible for us to give our endorsement to the RSV."<sup>8</sup> There was now little doubt that the RSV would not be the version to replace the KJV. Prof Reim added a prophetic note of warning to the end of the article concerning the use of the KJV.

A word of warning should, however, also be spoken lest in our critique of the new and our defense of the old, we place the King James Version on an undeserved pedestal, as though it were an ideal

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<sup>5</sup> Blume, p.15.

<sup>6</sup> Blume, p.15.

<sup>7</sup> Professor E. Reim, "The Theology of the RSV," Northwestern Lutheran, February 8, 1953, p.45.

<sup>8</sup> Professor E. Reim, "The RSV -- Balancing the Scales," Northwestern Lutheran, March 8, 1953, p.73.

version, beyond criticism, It is in fact far from perfect, and its spirit frequently Calvinistic. While it is to be preferred by far to the RSV, yet we should seriously consider whether Lutherans can long live on such alien translations without gradual losing their distinctive Lutheranism. Perhaps a Lutheran Revision is the only final satisfactory answer to the problem.

Prof Reim's suggestion of a Lutheran version was one that the synod would eventually consider a number of times.

The synod next dealt with the topic of the RSV in the 1953 synodical convention. The Bible translation committee which had been appointed by President Brenner in late 1952 gave their report concerning the RSV. They cited the articles in the Northwestern Lutheran and Quartalschrift as to their stand on the RSV. They, however, realized that the KJV was simply not meeting the needs of the synod and therefore suggested the following plan,

We suggest that the assignment of the Committee on the Revised Standard Version be extended to include a study of some book of the New Testament (e.g. Galatians), that the Committee be encouraged to solicit the cooperation and comment of the members of the Synod and then to publish the book studied in the Quartalschrift so that thereby the translation may be rather widely tested as to readability and theological correctness.<sup>10</sup>

The synod had now officially turned away from the RSV and was proceeding with their own revision of the KJV. The reasons for attempting a trial translation or revision of KJV appeared in the January issue of the 1954 Quartalschrift. Three reasons were listed:

existing translations contain archaic words or phrases; they reveal a Calvinistic influence or otherwise reflect the theological bias of the translators;...as to language the Authorized Version...could undoubtedly be brought up to date with a minimum of change.<sup>11</sup>

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<sup>9</sup> Reim, p.73

<sup>10</sup> Proceedings of the Thirty Second Biennial Convention, 1953, p.106.

<sup>11</sup> Professor G. Hoenecke, "Announcement Re Bible Translation," Quartalschrift, 51 (1954), p.63.

The secretary of the committee, Prof G Hoenecke, then invited the members of the synod to comment on the forthcoming revision.

The trial translation of Galatians then appeared in the Quartalschrift from 1954 through 1957. In the July issue of the 1957 Quartalschrift, the entire translation of Galatians appeared. Prof Hoenecke thanked all those who had contributed comments concerning the translation and stated that the committee had now finished its assigned task.<sup>12</sup>

With the completion of the trial revision of Galatians, the whole matter of a new version of the Bible was set aside for a number of years. No doubt the ongoing controversy with LCMS and eventual break of fellowship with them caused the whole matter to be put on the back burner for a more opportune time. The RSV had failed to pass the test and the revision of the KJV seemed to be greeted with little enthusiasm. The next step in a new version of the Bible for the WELS would not occur until the late 60's.

## II

### NEW AMERICAN STANDARD BIBLE

The leaders of the synod continued to realize that a new English translation was necessary and appeared to not want to let the idea completely fade away. Prof Schuetze in the 1968 Wisconsin Lutheran Quarterly (from now on WLQ) commenting on the change from German into English voiced regrets that the KJV did not have the same power or support that Luther's Bible had. He appeared to wonder out loud if God would ever give English-Christians a Bible

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<sup>12</sup> Professor G. Hoenecke, "A Trial Translation," Quartalschrift, 54 (1957), p.205.

translation as good as Luthers. He expressed the thought that the KJV just was not doing the job.<sup>13</sup>

The quest for a suitable English translation now entered into its third decade, the seventies. A short note appeared in the May 24, 1970 issue of the Northwestern Lutheran commenting on the arrival of the New English Bible. The question was posed, would the new English version of the Bible replace the KJV. The author of the article thought not, due to the rendering of certain passages.<sup>14</sup> In that same year the readers of the Northwestern Lutheran continued to be prepared for a new English version of the Bible with articles by Prof Blume on the translating process of the Bible. During that year the writers of Meditations were also given the option of not using "thee" and "thou" in their concluding prayers. This was an item which evidently needed clarifying and so was taken up by Pastor H. Wicke in the January 3, 1971 issue of the Northwestern Lutheran. In that article Pastor Wicke looked forward to the time when a new suitable English translation of the Bible would be available. The laity of the synod now more than ever were being prepared for a replacement of the KJV.<sup>15</sup>

The official search for a new English translation seemed to be taken up again in earnest in 1971, nearly 20 years after the first endeavor to replace the KJV. Prof Schuetze in an article in the WLQ commenting on a way to get people into their Bibles quoted Luther. "Give the people the Bible in their

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<sup>13</sup> Professor J. Schuetze, "Foreword, A Last Vestige Disappears," Wisconsin Lutheran Quarterly, 65 (1968), p.5.

<sup>14</sup> Professor E. Fredrich, "1970 Ides of March," Northwestern Lutheran, May 24, 1970, p.180.

<sup>15</sup> Pastor H. Wicke, "Are 'Thee' and 'Thou' Holy?" Northwestern Lutheran, January 3, 1971, p.7,8.



own language."<sup>16</sup> To most it was now apparent more than ever that the archaic language of the KJV was a hinderance to most readers of the Bible. But where to turn to for a suitable English translation was the next question. Prof Schuetze realized that a lack of English translations was not the problem. Rather, it was finding one that was faithful to the original languages of the Bible was. In the zeal to replace the KJV, he cautioned against randomly choosing a translation without first studying it thoroughly. He wrote, "an acceptable translation must faithfully and correctly say what God says in the text of the original."<sup>17</sup>

Finally discerning that perhaps the KJV was discouraging more than encouraging reading of the Bible and making it unduly difficult for children and new converts to understand God's Word, the synod now was actively looking for a new translation. The Board for Parish Education, along with the Commission on Liturgy, Hymnody, and Worship, began looking for a solution to the problem. The Conference of Presidents asked for a series of articles to appear in the Northwestern Lutheran evaluating some of the new translations. The OT and NT faculty members of the Seminary also began to study the various translations.<sup>18</sup> A comparison of translations appeared already in the January 1971 issue of the WLQ. Another comparison appeared in the April 1971 issue of the WLQ. The search was on (again).

A more complete report on Bible translations appeared in the July 1971 issue of the WLQ. By request of the Commission on Christian Literature, the Conference of Presidents officially appointed the Seminary faculty to critique

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<sup>16</sup> Professor A. Schuetze, "A Changing Church in a Changing World," Wisconsin Lutheran Quarterly, 68 (1971), p.9.

<sup>17</sup> Schuetze, p.10.

<sup>18</sup> Schuetze, p.11.

existing translations and explore the feasibility of our own Lutheran translation. A committee of Professors Gerlach, Jeske, Hoenecke, and Blume was formed to expedient the matter. The Commission of Christian Literature specifically asked for remarks concerning the weaknesses and strengths of available translations. It was interesting to note that once again the thought of our own translation was expressed. This thought, however, was quickly laid to rest because of high cost and limited field of distribution. The faculty was to report their complete findings to the August 1971 convention.<sup>19</sup>

The report found in the July 1971 issue of the WLQ was really only a progress report of the faculty's findings. In the report the English translations under consideration were listed. They were: 1. The Revised Standard Version, 2. The New English Bible, 3. The New American Standard Bible, 3. The King James Version, 5. The New Berkely Version, 6. Today's English Version, and 7. Contemporary Translation. Four criteria were used in determining the acceptability of the translations. They were: "1. Is the translation doctrinally acceptable? 2. Is it faithful to the original? 3. Is the quality of the receptor language acceptable? and 4. Is the original text an appropriate one?"<sup>20</sup> Short comments were then made concerning the various translations. Of the seven translations studied, the committee found the NASB to be most acceptable. The only problem they found with it was with its style

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<sup>19</sup> Professor J. Gerlach, "Bible Translations - Progress Report," Wisconsin Lutheran Quarterly, 68, (1971), pp.189,190.

<sup>20</sup> Gerlach, p.191.

and clarity. The July issue of the Northwestern Lutheran also remarked on the faculty's study, interjecting that field testing was being conducted.<sup>21</sup>

In the 1971 convention two memorials concerning a new Bible translation were set forth. One was that the faculty of the Seminary continue its study of the various translations. The other mentions that since the NASB seemed to be acceptable to the synod, the synod should not undertake the making of a new translation.<sup>22</sup> It appeared as if the NASB was starting to take prominence in the list of English versions.

In the January 1973 issue of the WLQ a reprint of a paper given by Prof Panning at the 1972 Minnesota Convention appears. In the paper Prof Panning discussed whether the NASB was the next translation of the WELS. In reacting to the NASB, he used the four criteria as expressed by the Seminary faculty above. In his conclusion he remarked, "Is this the Bible that should immediately be used in our churches and homes, to the exclusion of the KJV?, then I will have to answer No."<sup>23</sup> He went on to say, however that the NASB did merit future consideration and that it did have the potential of replacing the KJV. He concluded his paper by saying: "Though it still needs study and examination, yet there remains the distinct possibility that the NASB may indeed be the contemporary English translation for which we have been waiting."<sup>24</sup>

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<sup>21</sup> Professor E. Fredrich, "Quadriversions," Northwestern Lutheran, July 4, 1971, p.218.

<sup>22</sup> Proceedings of the Forty-first Biennial Convention, August 4-11, 1971, pp.153,154.

<sup>23</sup> Professor A. Panning, "The New American Standard Bible, Is this the Answer?" Wisconsin Lutheran Quarterly, 70 (1973), p.30.

<sup>24</sup> Panning, p.32.

As requested by the synod convention in 1971 the Seminary faculty continued to study the various Bible translations. In their second report in April 1972 issue of the WLQ, they seemed to concentrate on the NASB. They wrote: "We are still favorably impressed with NASB, at least more so than with any of the other versions."<sup>25</sup> They went on to say, however, that editing was still needed.

The next report of the faculty appeared in the July 1973 issue of the WLQ. They found "that the most reliable and acceptable of the several contemporary versions is the NASB."<sup>26</sup> The article went on to comment on each of the translations examined giving a cursory report of their quality and history. It was felt that none of the translations were perfect. Yet it was recognized that the KJV was not perfect either and that no new translation would ever be flawless. The faculty concluded with two recommendations concerning the NASB -- that copyright royalties be explored and that the synod refrain from giving the NASB "official status." They discouraged giving the NASB "official status" so that study might continue of other translations and of the NASB itself.<sup>27</sup> In the 1973 convention that year the advice of the faculty was heeded and the NASB was not given synod approval. The faculty, however, was encouraged to continue in their study of various translations.

An interesting item also appeared in the Northwestern Lutheran<sup>28</sup> and WLQ in 1973. It was the advent of the NIV, first known as the ACT, A Contemporary

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<sup>25</sup> Professor J. Gerlach, "Update on Bible Translations," Wisconsin Lutheran Quarterly, 69 (1972), p.85.

<sup>26</sup> Professor J. Gerlach, "Bible Translations - Report III," Wisconsin Lutheran Quarterly, 70 (1973), p.155.

<sup>27</sup> Gerlach, pp.159,160.

<sup>28</sup> Professor E. Fredrich, "Another Version," Northwestern Lutheran, March 11, 1973, p.162.

Translation and then as the NIB, the New International Bible. The work of translating was just being finished up on the New Testament. It is pointed out in the WLQ that the translation was to be a "product of a group of men who have individually declared their conviction that the Scriptures are the verbally inspired Word of God."<sup>29</sup> Although probably not realized at the time, this announcement was the beginning of the end for the NASB in the WELS. Within a few months, the NIV would zoom to the fore in the search for a new translation.

### III

#### NEW INTERNATIONAL VERSION?

The search for a new translation continued to pick up speed. In January 1974, a Seminar was held at the Seminary. The Seminar studied both the accuracy and inaccuracy of the various English translations available. The conclusions of the Seminar were very interesting. They reaffirmed the fact that the KJV was no longer adequately serving the needs of the synod. They wanted to avoid an "official synod" Bible. But they realized that, in reality, which ever translation was eventually chosen for published materials it would at least be seen as "semi-official." They recommended that the NIV be studied more seriously since it "gives promise of being an acceptable

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<sup>29</sup> Professor F. Blume, "The New International Bible," Wisconsin Lutheran Quarterly, 70 (1973), p.209.

contemporary translation."<sup>30</sup> Somewhat surprisingly they also suggested that we "embark on our own translation as a pilot project."<sup>31</sup>

The first response and comment on the NIV appeared in the April, 1974 issue of the WLQ by Prof Blume. He gave a brief history of the translation, discussed the type-setting, and commented on how the NIV translators handle translating principles. He came to no real conclusions concerning the translation except that more study was needed. An update of the work of the NIV appeared in the following WLQ. The article commented on the Seminary faculty's review of the NIV which was to be presented to the Executive Secretary of the Committee on Bible Translation for the New York Bible Society. Although Prof Blume had been involved early in the translating of the NIV, the faculty as a whole would soon become more and more involved in the translating process.

The next report of the NIV was available in May of 1974. In their report to the ten districts, the Commission on Christian Literature included an addendum by the Seminary's Bible Translation Committee. The faculty concluded "that the NIV-NT surpasses by far any other published rendering as an adequate contemporary translation."<sup>32</sup> They acknowledged that the NIV was not perfect but that it was the best available. In less than a year the NIV-NT had been given the nod by the faculty of the Seminary. One wonders about all the previous advice about choosing a new translation to make haste slowly.

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<sup>30</sup> Pastor L. Albrecht, "Bible Translation Seminary," Northwestern Lutheran, March 24, 1974, p.93.

<sup>31</sup> Albrecht, p.93.

<sup>32</sup> Professor F. Blume, "Report on The New International Version, Part I," WELS Report to the Ten Districts, May 1974, p.120.

One year later the NIV continued to rise in prominence in the WELS. The Commission on Christian Literature, in the 1975 book of reports and memorials, reported that a survey was to be conducted of various translations. They also reported on the continued cooperation of the Seminary faculty and the translators of the NIV. It was announced at that time that Prof Jeske had been asked to be involved in the actual translating process. In the July issue of the Northwestern Lutheran, it was reported that Prof Jeske would be spending ten weeks in Athens working on the OT translation of the NIV. In the same month Prof Jeske reported in the WLQ that the NIV-OT was nearing completion.

The 1975 synod convention was the first to deal officially with the NIV. In the proceedings, the results of the comparisons of six translations appeared. The survey was conducted among 24 readers in 12 congregations. The questions asked were: "Which version was the easiest to understand? Which made you want to read more? Which would you prefer in a church service? Which would you prefer for memorization?"<sup>33</sup> The results of the survey showed that the NIV was the clear winner, followed by the KJV and then the NASB. A memorial was also presented that the NIV not yet be adopted as the "official Bible" until the synod have more time to study it, especially the OT.

Between the 1975 convention and the 1977 convention not much is reported about the NIV. No doubt the synod was waiting for the completion of the OT to make any farther decisions concerning the NIV. One article did, however, appear in the February 8, 1976 issue of the Northwestern Lutheran. In the article a report was given detailing some of the work done by Prof Jeske on

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<sup>33</sup> "Supplementary Report of the Commission on Christian Literature," Proceedings of the Forty-Third Biennial Convention, August 6-13, 1975, p. 142.

the NIV while in Athens. It was stressed that the NIV was a scholarly work which remained faithful to the original languages of God's Word. It was pointed out that if all continued on as is, the WELS would probably have a new translation.

The 1977 synod could be called the year of the NIV. The theme that year of the convention was "Publish and Conceal Not." One of the essays presented was by Prof Jeske entitled "Preparing a New Bible Translation Today." In the essay Prof Jeske discussed three main points: 1. Determining the wording of the original text, 2. Determining the meaning of the original text, 3. Finding the right English words to convey the meaning of the original. Under the last point Prof Jeske wrote that to be a good English translation a version must adhere to the four following points. It must be faithful to the original text. It should be beautiful. It should be idiomatic. It must be clear. In the discussion he pointed out how both the KJV and NASB fail in carrying out his four criteria. Although not specifically stated, the NIV would, no doubt, fill these requirements.

The convention also passed the following resolution;

That we commend the New Testament of the NIV to our people as a faithful contemporary translation that may be used with a high degree of confidence; and be it further resolved that if the WLS faculty finds also the Old Testament of the NIV, upon its completion, to be acceptable the BPE may use the NIV in the preparation of instructional material;<sup>34</sup>

It concluded that this resolution was not endeavoring to make the NIV the "official Bible." It also stated that the action was to be reviewed in the 1979 convention. For all practical purposes, however, the synod had a new

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<sup>34</sup> "Use of a Contemporary Bible Translation by the Board for Parish Education," Proceedings of the Forty-Fourth Biennial Convention, August 3-10 1977, p.74.



English translation — a version which did not even have an OT version available yet.

The NIV quickly began to be picked up by the congregations of the synod. In 1978, the Commission on Christian Literature reported to the ten districts that "a growing number of congregations are hearing the Scripture lessons from the NIV."<sup>35</sup> As a result they were encouraging Zondervan Publishing to come out with lectionaries using the NIV.

The year 1978 also saw the completion of the NIV. The entire Bible was dedicated September 30, 1978. The completion was reported both in the Northwestern Lutheran and the WLQ. Prof Jeske wrote the article for the WLQ giving its readers one more plug for the NIV. He documented the WELS involvement with the NIV, recounted the procedure of translating, and commented on the end product.

In the 1979 BoRam the Seminary faculty gave their final report on the NIV. They reported that many of their suggestions had been incorporated into the text of the NIV. They stated that they found the "NIV to be a readable translation, appropriate for both devotional and liturgical use, faithful to the original, and doctrinally sound."<sup>36</sup> The faculty went on to reaffirm their earlier opinion of the NIV restating their original reasons for endorsing it not only for the NT but for the OT as well.

The 1979 convention of the synod put the final stamp of approval on the entire NIV. A resolution was passed which stated that as a synod we still concurred with the 1977 resolution concerning the NIV. It went on to state;

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<sup>35</sup> "Report of the Commission on Christian Literature," WELS Report to the Ten Districts, May 1978, p.180.

<sup>36</sup> "Report on the New International Version," Reports and Memorials for the Forty-fifth Biennial Convention, May 1979, p.196.

that we also commend the Old Testament of the NIV to our people as a faithful contemporary translation that may be use with a high degree of confidence; and be it further resolved the BPE may use the Old Testament as well as the New Testament of the NIV in its instructional material; and be it further resolved that for the sake of uniformity the publishing agencies of the Synod chose the New International Version for their new printed material;<sup>37</sup>

The quest for a new English translation had officially ended.

The last article concerning the KJV appeared in the November 23, 1980 Northwestern Lutheran. In the article Pastor R. Ehlke said good-bye to the KJV. He commented rather poignantly about the fading of the KJV but recognized that it was only inevitable.

Nearly thirty years had passed sense the first steps in finding a new translation to serve the members of WELS had been made. God's Word once more was now available in the language of the people. A language which faithfully conveyed the sense of the original and clearly presented it.

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<sup>37</sup> "New International Version of the Bible," Proceedings of the Forty-fifth Biennial Convention, August 1-8, 1979, p.93.

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