

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 1:6

Original text:

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

HCSB rendering:

When He again^a brings His firstborn into the world, He says, **And all God's angels must worship Him.**

^a Or And again, when He

Suggestion:

And again, when He^a brings His firstborn into the world, He says, **And all God's angels must worship Him.**

^a Or When He again

Rationale:

We suggest that the HCSB's footnote should become the primary translation and that the HCSB's primary translation should become the footnote.

The word *πάλιν* modifies the verb immediately following it at Hebrews 4:7; 5:12; and 6:1,6. It is possible the author of Hebrews has this in mind here at 1:6 as well, referring to when the Father brings his firstborn into the world at his second advent. Nevertheless it is much more likely that the author is using *πάλιν* as a connective which attaches this verse's quotation to the previous one. This function of *πάλιν* as a lead-in to a quotation predominates in Hebrews (1:5; twice in 2:13; 4:5; 10:30), and it's also seen at John 19:37; Romans 15:10-12 (3 times); and 1 Corinthians 3:20.

This interpretation of *πάλιν* here at Hebrew 1:6 has a long history. William Lane points out it follows the interpretive tradition of the Old Latin (*deinde iterum cum inducit*) and the Syriac versions. We find it significant that it is seen also in KJV, NIV, and ESV.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 2:6

Original text:

διεμαρτύρατο δέ πού τις λέγων, **Τί ἐστὶν ἄνθρωπος ὅτι μνησκήσκει αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;**

HCSB rendering:

But one has somewhere testified: **What is man that You remember him, or the son of man that You care for him?**

Suggestion:

But somewhere someone has testified: **What is man that You remember him, or the son of man that You care for him?**

Rationale:

The author of Hebrews is being intentionally vague as to the source of the quotation in this verse. We believe this becomes more apparent when τις is rendered according to its usual sense, as the indefinite pronoun “someone.”

Also, why not in this instance render the words πού τις in the order in which they occur in the original? Doing so, in our opinion, provides a less clumsy translation than the current HCSB translation.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 3:16-17

Original text:

16 τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; 17 τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

HCSB rendering:

16 For who heard and rebelled? Wasn't it really all who came out of Egypt under Moses? 17 And who was He provoked with for 40 years? Was it not with those who sinned, whose bodies fell in the wilderness?

Suggestion:

16 For who heard and rebelled? Wasn't it really all who came out of Egypt under Moses? 17 And who was God provoked with for 40 years? Was it not with those who sinned, whose bodies fell in the wilderness?

Rationale:

Supplying the subject of προσώχθισεν (“He was provoked”) guards the listener from assuming that in verse 17 the author is writing about Moses.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 4:1

Original text:

Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι.

HCSB rendering:

Therefore, while the promise to enter His rest remains, let us fear that none of you should miss it.^a

^aOr *that any of you might seem to have missed it*

Suggestion:

Therefore, while the promise to enter His rest remains, let us be very careful^a that not a single one of you should prove to have missed out on it.

^aLit *let us fear*

Rationale:

We suggest a number of changes for the last half of this verse.

1. With this passage the writer to the Hebrews is telling his readers to conduct themselves in holy fear as they take responsibility for every single soul in their midst. The hortatory Φοβηθῶμεν is intended to gain the attention of the saints. We ask that the more literal “let us fear” be put in a footnote, however, since it is so awkward in English. Instead we suggest “let us be very careful” as a rendering that brings out the urgency of Φοβηθῶμεν in idiomatic English.
2. We wonder why the author and his readers should be afraid that “*none* of you” should miss the rest God promised. Isn’t that the opposite of what he wants his readers to fear? Nor does the footnoted translation make this clause any easier to understand. Isn’t the inspired author urging his readers to be afraid that due to unbelief even *a single one* (literally, *someone*) of them might fall short of that rest?
3. We suggest “to have missed out on” as a way to communicate the permanent (eternal!) result of what the perfect tense infinitive ὑστερηκέναι conveys.
4. Finally, we ask that the translation acknowledge the verb δοκῆ. To our eyes and ears “should prove” appears to be the least clumsy way to do so.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 4:2

Original text:

καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ κάκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκριασμένους τῇ πίστει τοῖς ἀκούσασιν.

HCSB rendering:

For we also have received the good news just as they did; but the message they heard did not benefit them, since they were not united with those who heard it in faith^a

^a Other mss read *since it was not united by faith in those who heard*

Suggestion:

For we also have received the good news just as they did; but the message they heard did not benefit them, since they were not united by faith with those who listened^a

^a Other mss read *since, for those who heard, it was not combined with faith*

Rationale:

Regarding the primary translation –

The HCSB's rendering could imply that the reason some people (κάκεῖνοι ... ἐκείνους) missed out on the benefits of the message was that they were not physically present with the believers when that message was proclaimed. That misunderstanding no longer occurs, however, when τῇ πίστει is taken with a different participle. In fact, here it seems more likely that τῇ πίστει modifies the participle that precedes it (συγκεκριασμένους) rather than the participle that follows it (τοῖς ἀκούσασιν).

In this context the participle at the end of the verse (τοῖς ἀκούσασιν) is identifying those who themselves had actually accepted what they heard. We feel this sort of hearing becomes more apparent when it is rendered “those who listened.”

Regarding the footnote –

The HCSB footnote likewise can be misunderstood. It can give the impression that “those who heard” were expected to be the objects of faith. We think placing the translation of τοῖς ἀκούσασιν earlier in the clause and treating it as a dative of reference alleviates that problem.

Can ὁ λόγος be “united” with faith? We suppose so, but for clarity's sake we prefer that it be “combined” with faith.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 5:2

Original text:

μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περὶκεῖται ἀσθένειαν

HCSB rendering:

He is able to deal gently with those who are ignorant and are going astray, since he is also subject to weakness.

Suggestion:

He is able to deal gently with those who are ignorant and are going astray, since he too is subject to weakness.

Rationale:

The impression given by the HCSB translation is that Christ's being subject to weakness is an experience that is added to his being able to deal gently with the ignorant and straying. That's clearly not what the author intended to communicate with καὶ αὐτὸς περὶκεῖται, however. We feel the author's intended message is more obvious when it's rendered "he too is subject" rather than "he is also subject."

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 7:5

Original text:

καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

HCSB rendering:

The sons of Levi who receive the priestly office have a command according to the law to collect a tenth from the people —that is, from their brothers—though they have also descended from Abraham.

Suggestion:

The sons of Levi who receive the priestly office have a command according to the law to collect a tenth from the people —that is, from their brothers—though their brothers too have descended from Abraham.

Rationale:

The Greek makes it quite obvious that ἐξεληλυθότας is referring to τοὺς ἀδελφοὺς. In a straightforward English translation that's not obvious at all, however. In fact, without some assistance from the translators, many readers will wrongly assume that the last phrase in this verse is referring to the sons of Levi who received the priestly office.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 7:6,9

Original text:

Hebrews 7:6 -- ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

Hebrews 7:9 -- καὶ ὡς ἔπος εἶπεῖν, δι' Ἀβραὰμ καὶ Λεὺι ὁ δεκάτας λαμβάνων δεδεκάτωται.

HCSB rendering:

Hebrews 7:6 -- But one without this lineage collected tenths from Abraham and blessed the one who had the promises.

Hebrews 7:9 -- And in a sense Levi himself, who receives tenths, has paid tenths through Abraham,

Suggestion:

Hebrews 7:6 -- But one without this lineage collected a tenth from Abraham and blessed the one who had the promises.

Hebrews 7:9 -- And in a sense Levi himself, who receives tenths, paid a tenth through Abraham,

Rationale:

Levi and his descendants were directed to collect a tenth from their brothers, and over the course of time they did so many, many times. Thus they collected “tenths” (plural). Melchizedek, on the other hand, collected a tenth (singular) from Abraham on only one occasion.

What we suggest is consistent with the way the HCSB renders ἀποδεκατόω, cognate to δεκατόω, wherever it occurs in Scripture (Matt 23:23; Luke 11:42; 18:12; Heb 7:5).

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 7:27; 9:12; 10:10
Romans 6:10

Original text:

Heb 7:27 – ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.

Heb 9:12 – εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια

Heb 10:10 – ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

Rom 6:10 – ὁ γὰρ ἀπέθανεν, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ·

HCSB rendering:

Heb 7:27 – He doesn't need to offer sacrifices every day, as high priests do—first for their own sins, then for those of the people. He did this once for all when He offered Himself.

Heb 9:12 – He entered the most holy place once for all,

Heb 10:10 – we have been sanctified through the offering of the body of Jesus Christ once and for all.

Rom 6:10 – For in light of the fact that He died, He died to sin once for all;

Suggestion:

Heb 7:27 – He doesn't need to offer sacrifices every day, as high priests do—first for their own sins, then for those of the people. He did this once for all time when He offered Himself.

Heb 9:12 – He entered the most holy place once for all time,

Heb 10:10 – we have been sanctified through the offering of the body of Jesus Christ once for all time.

Rom 6:10 – For in light of the fact that He died, He died to sin once for all time;

Rationale:

The adverb ἐφάπαξ means more than just “once” or “one time.” BDAG expounds it as “taking place once and to the exclusion of any further occurrence.” In Hebrews, it is contrasted with the work of the high priests who had to “offer sacrifices every day, καθ' ἡμέραν” (Hebrews 7:27); and who stood “day after day, καθ' ἡμέραν, ministering and offering the same sacrifices time after time, πολλάκις” (Hebrews 10:11).

We see a potential problem with rendering ἐφάπαξ “once for all” and “once and for all,” however. These translations can leave the reader with the impression that the author is pointing to Christ's vicarious atonement “in place of all” sinners. That truth is being presented in each of the passages cited above. Nevertheless the idea of “substitution” should not be inferred from the word ἐφάπαξ alone.

“Once for all time,” is similar to what is found in several contemporary translations, including the New Century Version, the New International Reader's Version, and the Common English Bible.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 8:9

Original text:

οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,

HCSB rendering:

not like the covenant that I made with their ancestors on the day I took them by their hands to lead them out of the land of Egypt.

Suggestion:

not like the covenant that I made with their ancestors on the day I took them by the hand to lead them out of the land of Egypt.

Rationale:

Through the prophet Jeremiah the Lord had spoken of the Israelites *collectively*, describing them as a people whom he led out of Egypt “by the hand” (HCSB, Jeremiah 31:32). The singular recorded in the Masoretic text (כַּיָּד) and translated as a singular in the Septuagint (τῆς χειρὸς) now appears in the quotation here in Hebrews 8. We suggest that τῆς χειρὸς be rendered in the singular in the English translation also.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 9:12

Original text:

οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσηλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν
λύτρωσιν εὐράμενος.

HCSB rendering:

He entered the most holy place once for all, not by the blood of goats and calves, but by His own blood,
having obtained eternal redemption.

Suggestion:

He entered the most holy place once for all, not by the blood of goats and calves, but by His own blood,
thus obtaining eternal redemption.

Rationale:

The HCSB renders εὐράμενος as though this action occurred prior to Christ's act of offering up his blood on the cross—at least, the expression “having obtained” can easily be understood that way, whereas in reality the αἰωνίαν λύτρωσιν of sinners is the result of the offering Christ presented.

Our suggestion is in keeping with a function of the aorist participle which, when following an aorist main verb, “indicates either coincident or subsequent action” (fn 92, p 322, Peter O'Brien, *The Letter to the Hebrews*).

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 9:14

Original text:

πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ,
καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

HCSB rendering:

how much more will the blood of the Messiah, who through the eternal Spirit offered Himself without blemish to God, cleanse our consciences from dead works to serve the living God?

Suggestion:

how much more will the blood of the Messiah, who through the eternal Spirit offered Himself without blemish to God, cleanse our consciences from dead works so that we can serve the living God?

Rationale:

Simply to make the last clause in the verse more clear, we suggest that the translation identify the implied subject of εἰς τὸ λατρεύειν. This would be similar to the way the HCSB has rendered the last clause of Hebrews 12:10: “He does it for our benefit, so that we can share His holiness (εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ).”

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible References:

Hebrews 10:7
Psalm 40:7
Ezekiel 2:9

Original text:

Psalm 40:8 – אָז אָמַרְתִּי הַגְּדֵה בְּאָזְנִי מִמְּגִלַּת סֵפֶר כְּתוּב עָלַי:

Psalm 40:7, LXX – τότε εἶπον Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,

Ezekiel 2:9 – וְאֶרְאֶה יָדָא וְהִנֵּה רֹדֵף שְׁלֹחַתָּה אֵלַי וְהִנֵּה בְּיָדוֹ מְגִלַּת סֵפֶר:

Ezekiel 2:9, LXX – καὶ εἶδον καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρὸς με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου,

Hebrews 10:7 – τότε εἶπον, Ἴδου ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.

HCSB rendering:

Psalm 40:7 – Then I said, “See, I have come; it is written about me in the volume of the scroll.”

Ezekiel 2:9 – So I looked and saw a hand reaching out to me, and there was a written scroll in it.

Hebrews 10:7 – Then I said, “See— it is written about Me in the volume of the scroll— I have come to do Your will, God!”

Suggestion:

Psalm 40:7 – Then I said, “See, I have come; it is written about me in the scroll.”

Ezekiel 2:9 – So I looked and saw a hand reaching out to me, and there was a scroll in it.

Hebrews 10:7 – Then I said, “See— it is written about Me in the scroll— I have come to do Your will, God!”

Rationale:

One could point out that κεφαλὶς refers to the knob at the tip of the rod around which a scroll was wound, but κεφαλὶς is not used that way in the Septuagint. In Ezekiel 3:1,2,3 and 2 Esdras 6:2 the noun stands alone as the LXX translation of מְגִלָּה. Quite appropriately the HCSB renders κεφαλὶς as “scroll” in all three of the verses in Ezekiel 3.

In Hebrews 10:7, then, βιβλίου appears to serve κεφαλὶς in much the same way as סֵפֶר serves מְגִלָּה in Psalm 40:8 and Ezekiel 2:9. In other words, βιβλίου is what the commentators identify as a “genitive of definition” (p 255, William Lane, *Hebrews 9-13*; also p 242, F.F. Bruce, *The Epistle to the Hebrews*). The

NT grammarians, for their part, would probably call βιβλίου an “appositional genitive” or “exegetical genitive.”

Unfortunately every attempt to render κεφαλὴ βιβλίου with two English nouns comes across as rather clumsy. Quite frankly, the HCSB’s “the volume of the scroll” is no exception. The HCSB’s “the written scroll” at Ezekiel 2:9 does sound a little better, but it’s still redundant.

We propose that the HCSB abandon its practice of rendering κεφαλὴ βιβλίου with two nouns or even with a modifier and a noun. Instead we recommend the same translation (simply, “scroll”) that the HCSB uses for the same construction in Hebrew (מִגְלַת סֵפֶר) – rendered with a similar construction, χαρτίον βιβλίου, in LXX) when it appears in Jeremiah 36:2,4.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 10:26

Original text:

Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

HCSB rendering:

For if we deliberately sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Suggestion:

For if we deliberately go on sinning after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Rationale:

The context as well as the tense of ἁμαρτανόντων indicate that the author has a continuing action in mind. Just as the HCSB was careful to render ἀνασταυροῦντας in Hebrews 6:6 as “they are recrucifying,” we encourage the HCSB to bring out the present tense of the participle here in Hebrews 10:26.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 11:9

Original text:

Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

HCSB rendering:

By faith he stayed as a foreigner in the land of promise, living in tents with Isaac and Jacob, coheirs of the same promise.

Suggestion:

By faith he stayed as a foreigner in the land of promise, living in tents, as did Isaac and Jacob, coheirs of the same promise.

Rationale:

The HCSB translation of μετὰ Ἰσαὰκ καὶ Ἰακώβ can give the impression that all three generations were living together in tents at the same time. While Isaac and even Jacob were indeed alive prior to Abraham's death (cf. Gen 21:5; 25:7,26), that is not the author's point here. He is rather asserting that Abraham, Isaac, and Jacob *in turn* lived in tents; that throughout their lives Isaac and Jacob imitated Abraham's faith and were "looking forward to the city that has foundations" (Heb 11:10).

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 11:11

Original text:

Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

HCSB rendering:

By faith even Sarah herself, when she was unable to have children, received power to conceive offspring, even though she was past the age, since she^a considered that the One who had promised was faithful.

^a Or *By faith Abraham, even though he was past age—and Sarah herself was barren—received the ability to procreate since he*

Suggestion:

By faith Abraham, even though he was past age—and Sarah herself was barren—received the ability to father a child since he^a considered that the One who had promised was faithful.

^a Or *By faith even Sarah herself, when she was unable to have children, received power to conceive offspring, even though she was past the age, since she*

Rationale:

As the HCSB editors are undoubtedly aware, this verse has presented exegetes with a number of difficulties. Without claiming to have solved all of them, we suggest that the HCSB's footnote and primary text be allowed to exchange places—for three reasons, in particular:

1. There is no instance anywhere else in extant Greek usage where καταβολή is used for the mother's role in conception. It stands to reason, then, that the phrase εἰς καταβολὴν σπέρματος (literally, “for the deposit of seed”) refers to Abraham's role in the act of conception, not to Sarah's.
2. As if to confirm this understanding, verse 12 begins with the words διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, “therefore from one man ... came offspring.” The adjective ἑνὸς is masculine and must therefore be referring to Abraham. Consequently the author is drawing his inference on the basis of *three* examples of Abraham's faith (v. 8; vv. 9-10; and v. 11).
3. There is something to be said for the proposal to take αὐτὴ Σάρρα [στεῖρα] in the manuscript tradition as arising from *dative* forms written without iota (uncial MSS sometimes omit iota adscript). That would help to account for the word order while keeping Abraham as the subject in line with points 1 and 2 above. Taking the Sarah-phrase as a dative of association/accompaniment, one could translate literally, “By faith, even in association with barren Sarah herself, he received power...” A dative reading for the Sarah-phrase is favored by BDF 194.1, Attridge (pp. 321, 324-26), Ellingworth (pp. 586-88), and others. The members of our committee

have differing views about the grammatical case of the Sarah-phrase, but all of us regard Abraham as the subject of ἔλαβεν, and from that perspective it makes little difference whether one takes the Sarah-phrase as a dative of association or as a parenthetical nominative expression. Either way, the mention of Sarah provides circumstantial information for understanding Abraham's situation, and that comes through clearly in the translation we are suggesting.

For further reading on the interpretation of Hebrews 11:11, we recommend F.F. Bruce (pp. 294-296), Peter O'Brien (pp. 414-416), and William Lane (pp. 353-355).

Please notice that we are suggesting a minor change to how the phrase εἰς καταβολὴν σπέρματος is translated when it is in reference to Abraham. We wonder whether "to procreate" is beyond the vocabulary range of many of the HCSB's readers. Instead we suggest "to father a child."

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible References:

1 Chronicles 27:23
Nehemiah 9:23
Hebrews 11:12
Revelation 6:13

Original text:

1 Chronicles 27:23 – אָמַר יְהוָה לְהַרְבּוֹת אֶת־יִשְׂרָאֵל כְּכּוֹכְבֵי הַשָּׁמַיִם:
Nehemiah 9:23 – וּבְנֵיהֶם הִרְבִּיתָ כְּכּוֹכְבֵי הַשָּׁמַיִם
Hebrews 11:12 – διὸ καὶ ἀφ’ ἑνὸς ἐγεννήθησαν, ... καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει
Revelation 6:13 – καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς

HCSB rendering:

1 Chronicles 27:23 – the LORD had said He would make Israel as numerous as the stars of heaven.
Nehemiah 9:23 – You multiplied their descendants like the stars of heaven
Hebrews 11:12 – from one man ... came offspring as numerous as the stars of heaven
Revelation 6:13 – the stars of heaven fell to the earth as a fig tree drops its unripe figs

Suggestion:

1 Chronicles 27:23 – the LORD had said He would make Israel as numerous as the stars of the sky.
Nehemiah 9:23 – You multiplied their descendants like the stars of the sky
Hebrews 11:12 – from one man ... came offspring as numerous as the stars of the sky
Revelation 6:13 – the stars of the sky fell to the earth as a fig tree drops its unripe figs

Rationale:

In the Pentateuch when the promise was given to Abraham and the patriarchs that their descendants would be as numerous as כְּכּוֹכְבֵי הַשָּׁמַיִם, the HCSB always translates “the stars of the sky.” Here are examples:

Gen 22:17 – I will indeed bless you and make your offspring as numerous as the stars of the sky.
Exod 32:13 – “I will make your offspring as numerous as the stars of the sky.”
Deut 1:10 –The LORD God has so multiplied you that today you are as numerous as the stars of the sky.
(See also Gen 26:4; Deut 10:22; 28:62)

We think this is wise. When שָׁמַיִם and οὐρανός have a spiritual or theological meaning, the word “heaven” is a good fit. But when either noun is meant in a spatial or meteorological (where the birds and the clouds are) or astronomical sense, the word “sky” seems more appropriate. In some instances “the heavens” also works well.

We recommend that these four passages be made consistent with the rendering of the identical phrase in the Pentateuch.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 11:13

Original text:

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς.

HCSB rendering:

These all died in faith without having received the promises, but they saw them from a distance, greeted them, and confessed that they were foreigners and temporary residents on the earth.

Suggestion:

These all died in faith without having received the things that were promised, but they saw them from a distance, greeted them, and confessed that they were foreigners and temporary residents on the earth.

Rationale:

BDAG defines ἐπαγγελία as the word used for the divine promises themselves or for the thing(s) promised (“what was promised”). Acknowledging with BDAG that “it is not always possible to draw a hard and fast line” between the two, we feel the translators should definitely draw that line in Hebrews 11:13. Abel, Enoch, Noah, and Abraham certainly received promises from God. What they died without, however, were the fulfillments of God’s promises.

To put that another way, in faith they did not see God’s *promises*, as we typically understand the word. In faith, rather, each believer could see *the fulfillments of God’s promises* “from a distance.”

Since that is a crucial point in this chapter, we recommend “things that were promised” as the translation of τὰς ἐπαγγελίας here. This is quite similar to the HCSB’s rendering of τὴν ἐπαγγελίαν in Hebrews 10:36 and 11:39 (“what was promised”).

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 12:17

Original text:

ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

HCSB rendering:

For you know that later, when he wanted to inherit the blessing, he was rejected because he didn't find any opportunity for repentance, though he sought it with tears.

Suggestion:

For you know that later, when he wanted to inherit the blessing, he was rejected; he didn't find any opportunity for repentance, though he sought the blessing with tears.

Rationale:

The conjunction γὰρ is frequently causal. Here, however, rendering the second γὰρ in this verse as “because” seems to say that Esau's failure to find an opportunity for repentance *caused* him to be rejected when he wanted to inherit the blessing. But that's not correct, is it? Instead of showing us a sequence of cause and effect, the writer is presenting (a) Esau's failure to accomplish anything by regret and (b) his being rejected when he sought the blessing as two ways of describing the same thing. Some interpreters might try to bring out this function of γὰρ with “you see” or “indeed.” Here, however, we think a simple semicolon is sufficient.

A commendation is in order. Most translations present the noun μετανοίας in Hebrews 12:17 as though it refers to a “change of mind” on *Isaac's* part. That doesn't fit the context, however, as the writer to the Hebrews exhorts his readers to live a life of repentance and to urge their fellow believers to do the same. That has been a pastoral concern on his part going back to Hebrews 6:1-6. So we commend the HCSB for rendering μετανοίας according to its usual sense, and we hope that it remains when the HCSB is revised.

We see potential confusion over the HCSB's rendering of αὐτήν, however. Let us explain.

In his masterful treatment of this verse William Lane observes that because μετανοίας τόπον εὔρεῖν was a fixed idiom, any pronoun referring back to it would have been masculine, agreeing with τόπον. The pronoun αὐτήν is feminine, however. Consequently it must not point back to “repentance” as its antecedent but rather to τὴν εὐλογίαν, “the blessing.” This fully agrees with the account from Genesis. (Cf. especially Gen 27:34, 38).

While this understanding of αὐτήν may well have been what the HCSB translators had in mind, we don't believe the reader is going to pick up on it unless the antecedent of αὐτήν is supplied. Hence our suggestion.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 12:26

Original text:

οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

HCSB rendering:

His voice shook the earth at that time, but now He has promised, **Yet once more I will shake not only the earth but also heaven.**

Suggestion:

His voice shook the earth at that time, but now He has promised, **Yet once more I will shake not only the earth but also the heavens.**

Rationale:

The author of Hebrews appears to be alluding to Haggai 2:6, as the HCSB's footnote points out. There the HCSB wisely renders שָׁמַיִם (τὸν οὐρανόν in the Septuagint) as "the heavens." We suggest the same treatment of τὸν οὐρανόν in Hebrews 12:26. While "heaven" is usually understood to mean the abode of God, his angels, and the saints triumphant, "the heavens" suggests what Hebrews 12:27 confirms, that it is the "created things" above us that will be shaken.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

Hebrews 13:15

Original text:

δι' αὐτοῦ [οὔν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

HCSB rendering:

Therefore, through Him let us continually offer up to God a sacrifice of praise, that is, the fruit of our lips that confess His name.

Suggestion:

Therefore, through Him let us continually offer up to God a sacrifice of praise, that is, the fruit of lips that confess His name.

Rationale:

According to the Septuagint rendition of Hosea 14:3, the prophet spoke of giving back καρπὸν χειλέων ἡμῶν. Perhaps the author of Hebrews is borrowing that expression. He does not use the pronoun ἡμῶν here in Hebrews 13:15, however, nor is it necessary to supply “our” for the sake of clarity.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 1:8

Original text:

άνηρ δίψυχος, άκατάστατος έν πάσαις ταῖς όδοῖς αυτού.

HCSB rendering:

An indecisive^a man is unstable in all his ways.

^aOr *A doubting, or A double-minded*

Suggestion:

A double-minded^a man is unstable in all his ways.

^aOr *A doubting*

Rationale:

The word “indecisive” normally describes someone who finds it difficult to make a decision. That is not the desired nuance in this context, where James is describing someone who doubts when he asks God for wisdom. “Double-minded” nicely reflects the Greek word. “Doubting” also is in harmony with the context. The only other occurrence of this word in the New Testament is James 4:8 where the HCSB translates “double-minded.”

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 1:18

Original text:

βουληθεῖς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

HCSB rendering:

By His own choice, He gave us a new birth by the message of truth so that we would be the firstfruits of His creatures.

Suggestion:

By His own choice, He gave us a new birth by the message of truth so that we would be a kind of firstfruits of His creatures.

Rationale:

When τις is adjectival, it sometimes serves “to moderate an expression that is too definite” (BDAG, p 1008, b, β, κ). By adding the word τινα, James seems to imply that his metaphorical use of ἀπαρχή is not meant to cover all possible metaphorical senses. For example, he is not exploiting the sacrificial element in ἀπαρχή to imply that all Christians should expect a sacrificial death as martyrs.

We agree with BDAG's assessment here and its recommended translation of τινα in this passage, “a kind of.”

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 1:21

Original text:

διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πραΰτητι, δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

HCSB rendering:

Therefore, ridding yourselves of all moral filth and evil,^a humbly receive the implanted word, which is able to save you.

^aLit *evil excess*

Suggestion:

Therefore, ridding yourselves of all moral filth and the evil that is so prevalent,^a humbly receive the implanted word, which is able to save you.

^aLit *the abundance of evil*

Rationale:

The HCSB's primary translation has completely overlooked *περισσεΐαν*, while the footnote is puzzling as to what it means. The reader may wonder, for instance, whether the brothers are being instructed to put aside only those evil behaviors that exceed a certain standard.

The word *κακίας* here appears to be what Daniel Wallace calls an "attributed genitive" (Wallace, *Greek Grammar Beyond the Basics*, p. 89-91; Dan McCartney, *Baker Exegetical Commentary: James*, p. 117). Our suggestion in the footnote takes *κακίας* in this way.

Much of this epistle could be characterized as a denunciation of the ungodly formality, discriminatory practices, bitterness of speech, arrogance, and self-indulgence that overflow in a pagan culture and that consequently might also prevail in the lives of Christians. Consequently we suggest a translation like that of the Weymouth New Testament and the NIV.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 1:24

Original text:

κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν.

HCSB rendering:

For he looks at himself, goes away, and immediately forgets what kind of man he was.

Suggestion:

For he looks at himself, goes away, and immediately forgets what he looks like.

Rationale:

The epistle of James is filled with comparisons from everyday life that are memorable in their simplicity. To what does James compare the person who hears the word but doesn't do what it says? "He is like a man looking at his own face in a mirror" (1:23). That sort of consideration (immediately forgotten, according to 1:24) is directed not at his own character or personality ("what kind of man he was") but rather at his external physical appearance.

Ralph Martin (p 55, *Word Biblical Commentary: James*) asserts, "A deeper meaning may be here too," and then he suggests that this passage may have something to do with Genesis 1:26-27 and "its picture of man as *imago Dei*." That strikes us as highly speculative, since the simile is stated so clearly right here in James 1:24.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 2:19

Original text:

σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.

HCSB rendering:

You believe that God is one; you do well. The demons also believe—and they shudder.

Suggestion:

You believe that God is one; good for you! The demons also believe—and they shudder.

Rationale:

James' statement, καλῶς ποιεῖς, strikes us ironic in view of what immediately follows. The irony is muddled by the rendering "you do well," however. To many readers that's going to look and sound like a compliment.

Can the irony be communicated with *any* seemingly "literal" rendering of καλῶς ποιεῖς? We don't believe so. Instead we have suggested a translation that clearly communicates the nuance of the apostle's words.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 2:24

Original text:

ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

HCSB rendering:

You see that a man is justified by works and not by faith alone.

Suggestion:

You see that a person is justified by works and not by faith alone.

Rationale:

The context indicates that ἄνθρωπος could be male (Abraham, 2:23) or female (Rahab, 2:25).

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 4:2

Original text:

ἐπιθυμεῖτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν, μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς,

HCSB rendering:

You desire and do not have. You murder and covet and cannot obtain. You fight and war. You do not have because you do not ask.

Suggestion:

You desire and do not have. You murder and covet and cannot obtain. You quarrel and fight. You do not have because you do not ask.

Rationale:

In two of the three other passages where the word μάχομαι appears in the New Testament, it is used for hostilities with words rather than with weapons. In John 6:52 the HCSB translates “argued” and in 2 Timothy 2:24 the HCSB translates “quarrel.” We suggest that sort of understanding here as well.

As for the translation of πολεμεῖτε, the appearance of “war” as an intransitive verb strikes us as archaic. “Wage war” and “make war” are unsatisfactory as well, since they seem less about interpersonal battles and more about military campaigns. At Revelation 2:16 and 12:7 the HCSB renders πολεμέω as “fight”; we suggest the same here.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 5:19-20

Original text:

19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁματωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

HCSB rendering:

19 My brothers, if any among you strays from the truth, and someone turns him back, 20 let him know that whoever turns a sinner from the error of his way will save his life from death and cover a multitude of sins.

Suggestion:

My brothers, if any among you strays from the truth, and someone turns him back, 20 know that whoever turns a sinner from the error of his way will save his life from death and cover a multitude of sins.

Rationale:

James chose a third person *singular* imperative because he wanted any individual who restored a backslider to be aware of the gracious blessing he was bringing to that precious soul. Rendering γινωσκέτω as “let him know” is problematic, however, since it can easily be taken as “tell the one who has turned him back,” or “inform him.”

We discussed other ways to reflect the singular aspect of γινωσκέτω more fully in English, *e.g.*, “I want him to know”; “he needs to understand”; “he ought to know.” Unfortunately each of these adds a shade of meaning not found in γινωσκέτω.

While giving little credence to the variant reading γινώσκετε, which has only narrow ancient support, what we suggest appears to be the best compromise available. It steers the reader clear of misunderstanding without adding to the sense of James’ imperative.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
September 2014**

Bible Reference:

James 5:20

Original text:

γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.

HCSB rendering:

let him know that whoever turns a sinner from the error of his way will save his life from death and cover a multitude of sins.

Suggestion:

let him know that whoever turns a sinner from the error of his way will save his soul from death and cover a multitude of sins.

Rationale:

Earlier in his closing chapter James encouraged patient endurance “because the Lord’s coming is near” (Jas 5:8) and because “the judge stands at the door” (Jas 5:9). Here at the end of the chapter James once again wants his readers to be aware of the final judgment unto either eternal death or eternal life. He is urging spiritual care that will lead to the salvation of the straying sinner’s eternal *soul*, not merely that person’s earthly *life*.

James’ instruction at 5:20 harks all the way back to 1:15. There too the θάνατος he has in mind is not physical death but eternal damnation. Sinners need to be turned from error and saved from such a death.

We found 15 other passages where HCSB renders ψυχή as “soul”: Matthew 10:28; 12:18; 22:37; 26:38; Mark 12:30; 14:34; Luke 1:46; 2:35; 10:23; John 12:27; 1 Thessalonians 5:23; Hebrews 4:12; 13:17; and 1 Peter 1:8-9; 2:25. One of the passages from our list is worthy of special mention, the Holy Spirit’s writer once again declaring the salvation of eternal souls through faith in Jesus Christ.

1 Peter 1:8-9 – You love Him, though you have not seen Him. And though not seeing Him now, you believe in Him and rejoice with inexpressible and glorious joy, because you are receiving the goal of your faith, the salvation of your souls (σωτηρίαν ψυχῶν).