

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

Bible References:

1 Chronicles 1:33 and many other places

Suggestion:

Change “sons” to “descendants” or some other expression.

With the Hebrew word בְּנֵי the HCSB often tries to distinguish between contexts where the reference is to biological first generation male offspring (translated “sons”) and contexts where the reference is more broad—to descendants of numerous generations. However, there could be benefit in double-checking all references to “sons” to see if more passages shouldn’t be shifted to “descendants” or some other expression. The following are some passages where it would seem to us that “descendants” or some other expression would be preferable.

1 Chr 1:33 – All of these were Keturah’s sons.

1 Chr 2:23 – All these were the sons of Machir father of Gilead.

1 Chr 2:54 – Salma’s sons: Bethlehem, the Netophathites, Atroth-beth-joab, and half of the Manahathites, the Zorites, and the families of scribes who lived in Jabez—the Tirathites, Shimeathites, and Sucathites.

1 Chr 4:42 – Now 500 men from these sons of Simeon went with Pelatiah, Neariah, Rephaiah, and Uzziel

1 Chr 5:18 – The sons of Reuben and Gad and half the tribe of Manasseh had 44,760 warriors

1 Chr 5:23 – The sons of half the tribe of Manasseh settled in the land from Bashan to Baal-hermon

1 Chr 6:54 – These were the places assigned to Aaron’s sons from the Kohathite family

1 Chr 6:57 – Aaron’s sons were given

1 Chr 7:29 – and along the borders of the sons of Manasseh... The sons of Joseph son of Israel lived in these towns

1 Chr 7:40 – All these were Asher’s sons.

1 Chr 9:6 – and from the sons of Zerah: Jeuel and 690 of their relatives.

1 Chr 23:24 – These were the sons of Levi by their ancestral houses

1 Chr 23:28 – their duty will be to assist the sons of Aaron with the service of the LORD’s temple

1 Chr 23:32 – They are to carry out their responsibilities...for their relatives, the sons of Aaron

1 Chr 24:3 – Together with Zadok from the sons of Eleazar and Ahimelech from the sons of Ithamar

1 Chr 24:30 – Those were the sons of the Levites according to their ancestral houses.

1 Chr 24:31 – They also cast lots the same way as their relatives the sons of Aaron did

1 Chr 26:19 – the gatekeepers from the sons of the Kohathites and Mararites

1 Chr 26:21 – From the sons of Laden, who were the sons of the Gershonites

1 Chr 27:10 – The seventh...was Helez the Peonite from the sons of Ephraim

1 Chr 27:14 – The eleventh...was Benaiah the Pirathonite from the sons of Ephraim

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Bible Reference:

1 Chronicles 4:10

Original text:

וַיִּקְרָא יַעֲבֵז לֵאלֹהֵי יִשְׂרָאֵל לֵאמֹר אִם-בָּרַךְ תְּבָרַכְנִי וְהִרְבִּיתָ אֶת-גְּבוּלַי וְהִיָּתָה יָדְךָ עִמִּי וְעָשִׂיתָ
מִרְעָה לְבִלְתִּי עֲצָבִי

HCSB rendering:

Jabez called out to the God of Israel: “If only You would bless me, extend my border, let Your hand be with me, and keep me from harm, so that I will not cause any pain.”^{ab}

^aLXX reads and act in knowledge which doesn't hurt me

^bOr so that I will not experience pain

Suggestion:

Jabez called out to the God of Israel: “If only You would bless me, extend my border, let Your hand be with me, and keep me from harm, so that I will not experience pain.”^a

^aOr so that I will not cause any pain

Rationale:

1) We question why the LXX reference is added, because we don't see that it adds anything significant. It is not even mentioned in the critical apparatus of the BHS. Also, the meaning of the LXX is somewhat uncertain, as shown by the different rendering in the NETS (*New English Translation of the Septuagint*, Oxford, 2007): “You shall also produce knowledge so as not to humble me.” If anything, the LXX supports the rendering of the second footnote, because the pain is that of Jabez, and it is not pain that Jabez might cause others.

2) The rendering of the second footnote seems preferable for a number of reasons. Logically it seems more likely that Jabez would pray to God that he not experience pain, than that he not cause pain. Both GKC (115c) and JM (65a) look upon the suffix on the infinitive construct (עֲצָבִי) as the object of the verbal idea and not the subject, even though it is a nominal suffix and not a verbal suffix (= “so that it [רָעָה] may not grieve/afflict me”). We notice that the majority of commentators and translations understand the verse in accord with footnote “b.” Therefore, we recommend that footnote “b” be inserted in the text, and the rendering of the text be put into a footnote.

Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 4:22

Original text:

יְיֹקִים וְאֲנָשֵׁי כֹזֶבָא וַיֹּאֲשׁוּ וְשָׂרָף אֲשֶׁר־בָּעָלוּ לְמוֹאָב וַיָּשְׁבוּ לְחֵם

HCSB rendering:

Jokim, the men of Cozeba; and Joash and Saraph, who married Moabites and returned to Lehem.

Suggestion:

Jokim, the men of Cozeba; and Joash and Saraph, who married Moabites and returned to Lehem.^a

^aTg. Vg; MT reads *and Jashubi Lehem*

Rationale:

A footnote would be useful since there are variant readings and the HCSB has departed from the MT (וַיָּשְׁבוּ).

Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 6:1 (H 5:37)

Original text:

בְּנֵי לֵוִי גֵרְשׁוֹן קָהָת וּמֵרָרִי:

HCSB rendering:

Levi's sons: Gershom,^a Kohath, and Merari.

^a Levi's son's name is spelled Gershon in Ex.

Suggestion:

Levi's sons: Gershom,^a Kohath, and Merari.

^a Levi's son's name is spelled Gershon here and in many other places.

Rationale:

The footnote here seems to be missing the most important point—that the name is spelled differently in this verse, as well as in many other places in the Old Testament. It is spelled גֵרְשׁוֹן also in the following places:

- 1 Chronicles 23:6
- 1x in Genesis
- 2x in Exodus
- 10x in Numbers
- 2x in Joshua.

Translation Suggestion for the HCSB
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Bible References:

1 Chronicles 6:31, 48

Original text:

1 Chr 6:31 (H16) – וְאֵלֶּה אֲשֶׁר הָעֲמִיד דָּנִיד עַל־יְדֵי־שִׁיר בַּיִת יְהוָה מִמְּנוּחַ הָאָרוֹן :

1 Chr 6:48 (H33) – וְאֶחָיָהֶם הַלְוִיִּם נְתוּנִים לְכָל־עֲבוֹדַת מִשְׁכַּן בַּיִת הָאֱלֹהִים :

HCSB rendering:

1 Chr 6:31 (H16) – These are the men David put in charge of the music in the LORD’s temple after the ark came to rest there.

1 Chr 6:48 (H33) – Their relatives, the Levites, were assigned to all the service of the tabernacle, God’s temple.

Suggestion:

1 Chr 6:31 (H16) – These are the men David put in charge of the music in the house of the LORD after the ark came to rest there.

1 Chr 6:48 (H33) – Their relatives, the Levites, were assigned to all the service of the tabernacle, God’s house.

Rationale:

We think that most Bible readers understand the word “temple” to be a technical term for the structure in Jerusalem first built by Solomon. Therefore, people could be easily confused by these passages in the HCSB where the *tabernacle*, which was the worship center at David’s time, is referred to as God’s “temple.” Since the Hebrew uses the more generic, inclusive term “house,” we don’t see any reason for translating “temple” in these verses. “House” would work fine. The HCSB uses the expression “house of God” for the tabernacle in at least one other passage (Judg 18:31).

**Translation Suggestion for the HCSB
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October 2014**

Bible Reference:

1 Chronicles 9:6
1 Chronicles 9:9
1 Chronicles 9:13

Original text:

1 Chr 9:6 – : וּמִן־בְּנֵי־זֶרַח יְעֻאֵל וְאֶחָיָהּ שְׁש־מֵאוֹת וְתִשְׁעִים :

1 Chr 9:9 – וְאֶחָיָהּ לְתִלְדוֹתָם תִּשְׁעַ מֵאוֹת וְחֲמִשִּׁים וְשִׁשָּׁה

1 Chr 9:13 – וְאֶחָיָהּ רָאשִׁים לְבֵית אֲבוֹתָם אֶלֶף וְשִׁבְעַ מֵאוֹת וְשִׁשִּׁים

HCSB rendering:

1 Chr 9:6 – and from the sons of Zerah: Jeuel and 690 of their relatives.
1 Chr 9:9 – and 956 of their relatives according to their genealogical records.
1 Chr 9:13 – and 1,760 of their relatives, the heads of households.

Suggestion:

1 Chr 9:6 – and from the sons of Zerah: Jeuel and their relatives: 690 in all.
1 Chr 9:9 – and their relatives according to their genealogical records: 956 in all.
1 Chr 9:13 – and their relatives, the heads of households: 1,760 in all.

Rationale:

It is generally recognized that when a Hebrew number is given at the end of a list, the number is the total for that entire section. The number doesn't just go with the last item in the list.

1 Chronicles 9 has a synoptic parallel in Nehemiah 11. In that chapter the HCSB always takes the number at the end of each section as the total for the entire section, in the following manner.

- Neh 11:10-12 – The priests:...and their relatives who did the work at the temple: 822.
- Neh 11:12-13 – Adaiah ...and his relatives, the leaders of families: 242.
- Neh 11:13-14 – Amashsai son of Azarel,...and their relatives, capable men: 128.

We recommend that the HCSB use the same format in 1 Chronicles 9 that it uses in Nehemiah 11. To make things even more clear, we suggest adding “in all,” although that would not be absolutely necessary.

Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 9:34

Original text:

אֱלֹהֵי רְאֵשֵׁי הָאֲבוֹת לְלוּיִם לְתַלְדוֹתָם רְאֵשִׁים אֱלֹהֵי יִשְׁבּוּ בִירוּשָׁלַם:

HCSB rendering:

These were the heads of the Levite families, chiefs according to their genealogies, and lived in Jerusalem.

Suggestion:

These were the heads of the Levite families, chiefs according to their genealogies, and they lived in Jerusalem.

Rationale:

It seems awkward and contrary to English style to have “and lived in Jerusalem” without a subject, since it follows a comma and is its own clause. Adding “they” also can be justified as a way to represent the Hebrew pronoun אֵלֶּה in this last clause.

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Bible References:

1 Samuel 31:1-13
1 Chronicles 10:1-12

The issue:

1 Chronicles 10:1-12 is the first section of the book where there is a parallel account in the historical narrative of 1 + 2 Samuel. When we compare the translation of 1 Chronicles 10:1-12 with 1 Samuel 31:1-13, we notice that there are a number of places where the Hebrew text is identical, but the HCSB translation is not identical.

Differences in the parallel translations:

Here are the parallel translations. Highlighted are places where the Hebrew text is identical, but the HCSB translation is not identical.

1 Samuel 31:1-6

The Death of Saul and His Sons

31 The Philistines fought against Israel, and Israel's men fled from them. Many were killed on Mount Gilboa. ²The Philistines overtook Saul and his sons and killed his sons, Jonathan, Abinadab, and Malchishua. ³When the battle intensified against Saul, the archers caught up with him and severely wounded him. ⁴Then Saul said to his armor-bearer, "Draw your sword and run me through with it, or these uncircumcised men will come and run me through and torture me." But his armor-bearer would not do it because he was terrified. Then Saul took his sword and fell on it. ⁵When his armor-bearer saw that Saul was dead, he also fell on his own sword and died with him. ⁶So on that day, Saul died together with his three sons, his armor-bearer, and all his men.

1 Chronicles 10:1-6

The Deaths of Saul and His Sons

10 The Philistines fought against Israel, and Israel's men fled from them and were killed on Mount Gilboa. ²The Philistines pursued Saul and his sons and killed Saul's sons Jonathan, Abinadab, and Malchishua. ³When the battle intensified against Saul, the archers found him and severely wounded him. ⁴Then Saul said to his armor-bearer, "Draw your sword and run me through with it, or these uncircumcised men will come and torture me!" But his armor-bearer wouldn't do it because he was terrified. Then Saul took his sword and fell on it. ⁵When his armor-bearer saw that Saul was dead, he also fell on his own sword and died. ⁶So Saul and his three sons died—his whole house died together.

1 Samuel 31:7-13

When the men of Israel on the other side of the valley and on the other side of the Jordan saw that Israel's men had **run away** and that Saul and his sons were dead, they abandoned the cities and fled. So the Philistines came and settled in them.

⁸ The next day when the Philistines came to strip the **dead**, they found Saul and his three sons dead on Mount Gilboa. ⁹ They cut off Saul's head, stripped off his armor, and sent messengers throughout the land of the Philistines to spread the good news in the temples of their idols and among **the** people. ¹⁰ Then they put his armor in the temple of the Ashtoreths and hung his body on the wall of Beth-shan.

¹¹ When the residents of Jabesh-gilead heard what the Philistines had done to Saul, ¹² all their brave men set out, journeyed all night, and retrieved the body of Saul and the bodies of his sons from the wall of Beth-shan. When they arrived at Jabesh, they burned the bodies there. ¹³ Afterward, they took their bones and buried them under the tamarisk tree in Jabesh and fasted seven days.

1 Chronicles 10:7-12

⁷ When all the men of Israel in the valley saw that the army had **fled** and that Saul and his sons were dead, they abandoned their cities and fled. So the Philistines came and settled in them.

⁸ The next day when the Philistines came to strip the **slain**, they found Saul and his sons dead on Mount Gilboa. ⁹ They stripped Saul, cut off his head, took his armor, and sent messengers throughout the land of the Philistines to spread the good news to their idols and **their** people. ¹⁰ Then they put his armor in the temple of their gods and hung his skull in the temple of Dagon.

¹¹ When all Jabesh-gilead heard of everything the Philistines had done to Saul, ¹² all their brave men set out and retrieved the body of Saul and the bodies of his sons and brought them to Jabesh. They buried their bones under the oak in Jabesh and fasted seven days.

Suggestion:

Certainly the differences are not major. But in a Bible translation that is polished to the highest degree, it seems to us that in parallel passages where the wording of the original text is identical, the English translation should also be identical. Otherwise, conscientious Bible students will assume that the original is different when it isn't.

We have the suspicion that there is a lot of this little inconsistency in the HCSB, since we have seen it also in the other chapters of 1 Chronicles where there is a parallel elsewhere in the OT. We think it would be a good thing for the HCSB editors to check all parallel passages in both testaments. When the original text has identical wording, it would good for the HCSB to have identical wording in the parallel translations.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 11:2a

Original text:

גַּם־תִּמְוֹל גַּם־שָׁלֹשׁוֹם גַּם בְּתַנּוֹת שָׁאוּל מֶלֶךְ אֶתְּהָהּ הַמוֹצִיא וְהַמְבִּיא אֶת־יִשְׂרָאֵל

HCSB rendering:

Even when Saul was king, you led us out to battle and brought us back.

Suggestion:

In the past, even when Saul was king, you led us out to battle and brought us back.

Rationale:

The phrase גַּם־תִּמְוֹל גַּם־שָׁלֹשׁוֹם is not represented in the current HCSB. It can easily be brought into the English translation in the way suggested.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 11:2b

Original text:

גַּם־תָּמוּל גַּם־שָׁלוֹם גַּם בְּתַנּוֹת שָׁאוּל מֶלֶךְ אֶתָּה הַמוֹצִיא וְהַמְבִּיא אֶת־יִשְׂרָאֵל

HCSB rendering:

Even when Saul was king, you led us out to battle and brought us back.

Suggestion:

Even when Saul was king, you led us^a out to battle and brought us^a back.

^a Lit. Israel

Rationale:

Since the HCSB has shifted away from the form of the original, a footnote would be useful.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 11:19

Original text:

וַיֹּאמֶר הַלֵּילָהּ לִי מֵאַלְהֵי מַעֲשֵׂוֹת זֹאת

HCSB rendering:

David said, “I would never do such a thing in the presence of God!”

Suggestion:

David said, “I would never do such a thing in the presence of my God!”

Rationale:

There is no reason why the HCSB can't represent the pronominal suffix that is present in the Hebrew.

Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 13:3

Original text:

וְנָסַבָּה אֶת־אֲרוֹן אֱלֹהֵינוּ אֵלֵינוּ כִּי־לֹא דָרְשָׁנָהּ בַּיָּמֵי שָׁאוּל:

HCSB rendering:

Then let us bring back the ark of our God, for we did not inquire of Him in Saul's days.

Suggestion:

Then let us bring back the ark of our God, for we did not inquire of Him^a in Saul's days.

^a Or seek it

Rationale:

The majority of commentaries and translations understand the antecedent of הִיא on דָרְשָׁנָהּ as the ark and not "our God." Perhaps the alternate understanding should be put in a footnote.

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Bible References:

1 Samuel 4:4
2 Samuel 6:2
2 Kings 19:15
1 Chronicles 13:6
Psalm 80:1 (H2)
Psalm 99:1
Isaiah 37:16

Original text:

יוֹשֵׁב הַכְּרוּבִים

HCSB rendering:

1 Sam 4:4 – who dwells between the cherubim
2 Sam 6:2 – who dwells between the cherubim
2 Kgs 19:15 – who is enthroned above the cherubim
1 Chr 13:6 – who dwells between the cherubim
Ps 80:1 (H2) – You who sit enthroned on the cherubim
Ps 99:1 – He is enthroned above the cherubim
Isa 37:16 – who is enthroned above the cherubim

Suggestion:

All passages – who dwells between^a the cherubim
^a Or *is enthroned above*

Rationale:

Presently there are three different renderings in HCSB for the idiom יוֹשֵׁב הַכְּרוּבִים

- Dwells between the cherubim (3x)
- Is enthroned above the cherubim (3x)
- Sits enthroned on the cherubim. (1x)

For reasons of consistency, one rendering should be selected. If desired, an alternate could be put into a footnote.

The choice is not clear-cut. The verb יָשַׁב can mean either “dwell” or “sit enthroned.” In Ezekiel’s vision, God is “above” the cherubim (Ezekiel 1:25-26), and in 1 Chronicles 28:18 the cherubim are referred to as God’s “chariot” as if he rides on them (cf. Ps 18:10 H11). But in Exodus 25:22 and Numbers 7:89, God speaks “from between” (מִבֵּין) the cherubim on the ark.

Our suggestion leans on the location indicators in the Exodus and Numbers passages and the fact that there is no clear marker that a “throne” is indicated. But we are mostly concerned that the HCSB be consistent. Perhaps footnotes would be appropriate to present the alternate rendering.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 13:6

Original text:

וַיַּעַל דָּוִד וְכָל-יִשְׂרָאֵל בְּעֵלְתָּהּ אֶל-קִרְיַת יְעָרִים אֲשֶׁר לַיהוּדָה לְהַעֲלֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים
יְהוָה יוֹשֵׁב הַכְּרוּבִים אֲשֶׁר-נִקְרָא שְׁם

HCSB rendering:

David and all Israel went to Baalah (that is, Kiriath-jearim that belongs to Judah) to take the ark of God from there, which is called by the name of the LORD who dwells between the cherubim.

Suggestion:

David and all Israel went to Baalah (that is, Kiriath-jearim that belongs to Judah) to take from there the ark of God, which is called by the name of the LORD who dwells between the cherubim.

Rationale:

It seems unnatural in English to separate the relative pronoun of this non-restrictive relative clause (“which”) from its antecedent (“the ark of God”). The fact that “ark” is the antecedent is evident in the parallel passage from 2 Samuel 6:2: **לְהַעֲלֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר-נִקְרָא שְׁם** (“to bring up the ark of God from Baale-judah. The ark is called by the Name.”)

**Translation Suggestion for the HCSB
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Bible Reference:

1 Chronicles 14:15-16

Original text:

וַיְהִי כִשְׁמֹעַ אֶת־קוֹל הַצִּעְדָה בְּרֹאשֵׁי הַבְּכָאִים אִז תֵּצֵא בְּמִלְחָמָה כִּי־יֵצֵא הָאֱלֹהִים לְפָנָיִךָ לְהַכּוֹת
אֶת־מַחֲנֵה פְּלִשְׁתִּים:
וַיַּעַשׂ דָּוִד כַּאֲשֶׁר צִוָּהוּ הָאֱלֹהִים וַיַּכּוּ אֶת־מַחֲנֵה פְּלִשְׁתִּים מִגִּבְעוֹן וְעַד־גִּזְרָה:

HCSB rendering:

15 When you hear the sound of marching in the tops of the balsam trees, then march out to battle, for God will have marched out ahead of you to attack the camp of the Philistines. 16 So David did exactly as God commanded him, and they struck down the Philistine army from Gibeon to Gezer.

Suggestion:

15 When you hear the sound of marching in the tops of the balsam trees, then march out to battle, for God will have marched out ahead of you to strike down the Philistine army. 16 So David did exactly as God commanded him, and they struck down the Philistine army from Gibeon to Gezer.

Rationale:

There are identical expressions in verses 15 and 16 that the HCSB translates differently:

- v. 15 – לְהַכּוֹת אֶת־מַחֲנֵה פְּלִשְׁתִּים – to attack the camp of the Philistines
- v. 16 – וַיַּכּוּ אֶת־מַחֲנֵה פְּלִשְׁתִּים – they struck down the Philistine army.

Why attack the camp in verse 15, and strike down the army in verse 16? We see no reason why these two identical expressions in such a close context shouldn't be translated in an identical fashion.

One significant drawback of the HCSB rendering is that it cuts back what it says that God will do as he goes before David. God will only “attack” the “camp” of the Philistines; it doesn't say that God will “strike down” the “army.” It would be better to show that what David did was exactly what God said he would do as he would go before them. David didn't do something additional and different from what God said he would do.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

1 Chronicles 15:26

Original text:

וַיְהִי בְעֶזְרַת הָאֱלֹהִים אֶת־הַלְוִיִּים נִשְׂאִי אֲרוֹן בְּרִית־יְהוָה וַיִּזְבְּחוּ שִׁבְעַת־פָּרִים וְשִׁבְעַת אֵילִים:

HCSB rendering:

While the Levites were carrying the ark of the covenant of the LORD, with God’s help, they sacrificed seven bulls and seven rams.

Suggestion:

Because God helped the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams.

Rationale:

In the HCSB, the prepositional phrase “with God’s help” is awkwardly separated with commas, so the reader doesn’t know what it is going with. The HCSB also shifts away from the Hebrew by making “carrying the ark” the main verb in the first clause.

There is a widespread consensus in published translations to translate as we suggest, which more closely represents the wording of the Hebrew.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
November 2014

Bible Reference:

1 Chronicles 16:31-32

Original text:

וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ׃
יִרְעֶם הַיָּם וּמְלוֹאֵי יַעַץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ׃

HCSB rendering:

And let them say among the nations, “The LORD is King!”
Let the sea and everything in it resound;
let the fields and all that is in them exult.

Suggestion:

And let them say among the nations, “The LORD reigns.”
Let the sea and all that fills it resound;
let the fields and everything in them exult.

Rationale:

We assume that when there are synoptic texts in the Bible and the original language has identical wording in both places, the English translation should be identical—reflecting the identical language of the original. We think that it would be good to check all synoptic texts in the HCSB for this uniformity.

These lines from David’s prayer in 1 Chronicles 16 are found in Psalm 96 with identical wording. The HCSB in Psalm 96 is close to 1 Chronicles 16, but not identical.

Psalm 96 10 – “The LORD reigns.” (יְהוָה מֶלֶךְ׃)

Psalm 96:11 – let the sea and all that fills it resound. (יִרְעֶם הַיָּם וּמְלוֹאֵי)

Let the fields and everything in them exult. (יַעַץ וְכָל־אֲשֶׁר־בּוֹ׃)

We suggest that the HCSB renderings be made identical, with 1 Chronicles 16 following the translation of Psalm 96. We notice that in the other OT passages where יְהוָה מֶלֶךְ׃ occurs (see Exod 15:18; Isa 52:7; Pss 93:1; 97:1; 99:1; 146:10), the HCSB has “The LORD reigns.”

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

Bible References:

2 Samuel 7:1-17
1 Chronicles 17:1-15

The issue:

Here is another example of the situation first noted in our suggestion on 1 Chronicles 10:1-12. When we compare the translation of 1 Chronicles 17:1-15 with the parallel account in 2 Samuel 7:1-17, we notice that there are a number of places where the Hebrew text is identical, but the HCSB translation is not identical.

Differences in the parallel translations:

Here are the parallel translations. Highlighted are places where the Hebrew text is identical, but the HCSB translation is not identical.

2 Samuel 7:1-7

7 When the king had settled into his palace and the LORD had given him rest on every side from all his enemies, ²the king said to Nathan the prophet, “Look, I am living in a cedar house while the ark of God sits inside tent curtains.”

³ So Nathan told the king, “Go and do all that is on your heart, for the LORD is with you.”

⁴ But that night the word of the LORD came to Nathan: ⁵“Go to My servant David and say, ‘This is what the LORD says: Are you to build a house for Me to live in?’ ⁶From the time I brought the Israelites out of Egypt until today I have not lived in a house; instead, I have been moving around with a tent as My dwelling. ⁷In all My journeys with all the Israelites, have I ever asked anyone among the tribes of Israel, whom I commanded to shepherd My people Israel: Why haven’t you built Me a house of cedar?’”

1 Chronicles 17:1-6

17 When David had settled into his palace, he said to Nathan the prophet, “Look! I am living in a cedar house while the ark of the LORD’s covenant is under tent curtains.”

² So Nathan told David, “Do all that is on your heart, for God is with you.”

³ But that night the word of God came to Nathan: ⁴“Go to David My servant and say, ‘This is what the LORD says: You are not the one to build Me a house to dwell in. ⁵From the time I brought Israel out of Egypt until today I have not lived in a house; instead, I have moved from tent to tent and from tabernacle to tabernacle. ⁶In all My travels throughout Israel, have I ever spoken a word to even one of the judges of Israel, whom I commanded to shepherd My people, asking: Why haven’t you built Me a house of cedar?’”

2 Samuel 7:8-17

⁸“Now this is what you **are to** say to My servant David: ‘This is what the LORD of Hosts says: I took you from the pasture and from following the sheep to be ruler over My people Israel. ⁹I have been with you wherever you have gone, and I have destroyed all your enemies before you. I will make a name for you like that of the greatest in the land. ¹⁰I will establish a place for My people Israel and plant them, so that they may live there and not be disturbed again. Evildoers will **not** afflict them as they **have done** ¹¹ever since the day I ordered judges to be over My people Israel. I will give you rest from all your enemies.

“The LORD declares to you: The LORD Himself will make a house for you. ¹²When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom. ¹³He will build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others. ¹⁵But My faithful love will never leave him as I **removed** it from Saul; I removed him from your way. ¹⁶Your house and kingdom will endure before Me^[a] forever, and your throne will be established forever.”

¹⁷Nathan **spoke** all these words and this entire vision to David.

1 Chronicles 17:7-15

⁷“Now this is what you **will** say to My servant David: ‘This is what the LORD of Hosts says: I took you from the pasture and from following the sheep to be ruler over My people Israel. ⁸I have been with you wherever you have gone, and I have destroyed all your enemies before you. I will make a name for you like that of the greatest in the land. ⁹I will establish a place for My people Israel and plant them, so that they may live there and not be disturbed again. Evildoers will **not continue to** oppress them as they **formerly have** ¹⁰ever since the day I ordered judges to be over My people Israel. I will also subdue all your enemies.

“Furthermore, I declare to you that the LORD Himself will build a house for you. ¹¹When your time comes to be with your fathers, I will raise up after you your descendant, who is one of your own sons, and I will establish his kingdom. ¹²He will build a house for Me, and I will establish his throne forever. ¹³I will be a father to him, and he will be a son to Me. I will not take away My faithful love from him as I **took** it from the one who was before you. ¹⁴I will appoint him over My house and My kingdom forever, and his throne will be established forever.”

¹⁵Nathan **reported** all these words and this entire vision to David.

Suggestion:

We think that when the original text has identical wording, it would good for the HCSB to have identical wording in the parallel translations.

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

Bible Reference:

1 Chronicles 17:5

Original text:

כִּי לֹא יָשַׁבְתִּי בְּבַיִת מִן־הַיּוֹם אֲשֶׁר הֵעֵלִיתִי אֶת־יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה וְאַהֲנִיָּה מֵאֶהֱל אֶל־אֶהֱל
וּמִמִּשְׁכָּן:

HCSB rendering:

From the time I brought Israel out of Egypt until today I have not lived in a house; instead, I have moved from tent to tent and from tabernacle to tabernacle.

Suggestion:

From the time I brought Israel out of Egypt until today I have not lived in a house; instead, I have moved from one tent site to another, and from one tabernacle location to another.^a

^a Lit I was from tent to tent and from tabernacle

Rationale:

The HCSB rendering could easily give the impression that God was worshiped by the Israelites in a variety of tents and tabernacles. We know, however, that there was only one tabernacle (= tent of meeting), which moved from place to place. Consider these passages:

- 1 Chr 21:29 – [The time of David] The tabernacle of the LORD, which Moses made in the desert, and the altar of burnt offering were at the high place in Gibeon.
- 2 Chr 1:3 – Solomon and the whole assembly with him went to the high place that was in Gibeon because God’s tent of meeting, which the LORD’s servant Moses had made in the wilderness, was there.

Our suggestion admittedly is less literal than the HCSB, but we think an interpretive rendering like this is necessary to make the passage comprehensible in English and harmonious with the rest of the Old Testament.

We notice that Jerome did something similar already in the Vulgate: *Neque enim mansi in domo ex eo tempore, quo eduxi Israhel, usque ad hanc diem; sed fui semper mutans loca tabernaculi, et in tentorio manens cum omni Israhel.* “For I did not stay in a house from the time I led Israel out to this day, but I was always changing the place of the tabernacle and staying in a tent with all of Israel.”

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

Bible References:

2 Samuel 7:9
1 Chronicles 17:8

Original text:

2 Sam 7:9 – : וְעָשִׂיתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ
1 Chr 17:8 – : וְעָשִׂיתִי לְךָ שֵׁם כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ

HCSB rendering:

2 Sam 7:9 – I will make a name for you like that of the greatest in the land.
1 Chr 17:8 – I will make a name for you like that of the greatest in the land.

Suggestion:

2 Sam 7:9 – I will make a great name for you like that of the greatest on the earth.
1 Chr 17:8 – I will make a name for you like that of the greatest on the earth.

Rationale:

With the Hebrew word אֶרֶץ, the translator always has to decide if “land” or “earth” fits the context best. Here we think the HCSB did not make the best choice. Was David to be compared only to the great men who had previously lived in Canaan? We, along with the other published translations that we consulted, assume that David is being compared to the great men who had previously lived everywhere on earth.

Secondarily, we see no reason why the adjective גָּדוֹל shouldn't be represented in 2 Samuel 7.

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

Bible Reference:

1 Chronicles 17:19a

Original text:

יְהוָה בַּעֲבוּר עַבְדְּךָ וְכַלְבֶּךָ עָשִׂיתָ אֵת כָּל-הַגְּדוּלָּה הַזֹּאת לְהַרְיֵעַ אֶת-כָּל-הַנְּדָרוֹת:

HCSB rendering:

LORD, You have done all this greatness, making known all these great promises because of Your servant and according to Your will.

Suggestion:

LORD, You have done this great thing, making known all these great promises because of Your servant and according to Your will.

Rationale:

In a translation like the HCSB that makes a point about “naturalness” in its English usage (*Navigating the Horizons*, p. 67) , it is surprising to see the phrase: “You have done all this greatness.” This strikes us as unnatural and unidiomatic in English.

It can be noted that in 2 Samuel 7:21, the one other OT passage with the phrase כָּל-הַגְּדוּלָּה הַזֹּאת, the HCSB does not translate “all this greatness,” but rather “all these great things.” In 1 Chronicles 17:19, however, it makes sense to keep the expression singular (“this great thing”), in contrast with the plural expression כָּל-הַנְּדָרוֹת (“all these great promises”) that comes later in the verse.

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

Bible Reference:

1 Chronicles 17:19b

Original text:

יְהוָה בְּעֲבוּר עַבְדְּךָ וְכִלְבֵּךְ עָשִׂיתָ אֵת כָּל-הַנְּדוּלָה הַזֹּאת לְהַדְרִיעַ אֶת-כָּל-הַנְּדָקוֹת:

HCSB rendering:

LORD, You have done all this greatness, making known all these great promises because of Your servant and according to Your will.

Suggestion:

LORD, You have done all this greatness, making known all these great promises for the sake of Your servant and according to Your will.

Rationale:

There are two ways that בְּעֲבוּר is commonly translated: *because of* or *for the sake of*.

When בְּעֲבוּר is used in a context where God is giving blessings to human beings, it is wisest to use the second meaning, “for the sake of” (= “for the benefit of”). Otherwise, the impression could wrongly be given that God gives blessings because human beings deserve the blessings or are the cause of the blessings.

The HCSB wisely makes this translation choice in the following passage.

- 1 Chr 14:2 – Then David knew that the LORD had established him as king over Israel and that his kingdom had been exalted *for the sake of* His people Israel (בְּעֲבוּר עַמּוֹ יִשְׂרָאֵל).

We recommend that the HCSB do the same thing in this verse.

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

Bible Reference:

1 Chronicles 19:3

Original text:

הָלֹא בְעֵבוּר לַחֲקֹר וְלַחֲפֹךְ וְלַרְגֹל הָאָרֶץ בָּאוּ עֲבָדָיו אֵלָיךְ:

HCSB rendering:

“Instead, hasn’t David sent his emissaries in order to scout out, overthrow, and spy on the land?”

Suggestion:

“Instead, haven’t his emissaries come in order to scout out, overthrow, and spy on the land?”

Rationale:

We are fine with a translation paraphrasing when it is necessary to communicate clearly in English idiom. Here is a case, however, where there is no reason to shift away from a straightforward translation of the Hebrew, since such a translation is perfectly understandable and clear. To translate “David sent” when the Hebrew says “they came” (בָּאוּ) is loose translating to a degree that we do not expect in the HCSB.

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

Bible Reference:

1 Chronicles 21:1

Original text:

וַיַּעֲמֹד שָׁטָן עַל־יִשְׂרָאֵל וַיִּסָּת אֶת־דָּוִד לִמְנוֹת אֶת־יִשְׂרָאֵל:

HCSB rendering:

Satan stood up against Israel and incited David to count the people of Israel.

Suggestion:

Satan rose up against Israel and incited David to count the people of Israel.

Rationale:

BDB indicates that the Hebrew verb עָמַד in Late Biblical Hebrew can be used like קָוַם with the meaning “arise, appear, come on the scene” (6a). BDB suggests the meaning “*rise up as foe...against*” for this verse.

HCSB translates עָמַד in this way in passages such as the following:

Daniel 11:14 – In those times many will rise up against (יַעֲמֹדוּ) the king of the South.

Daniel 12:1 – At that time Michael the great prince...will rise up (יַעֲמֹד).

The problem with “Satan stood up” is that the English expression “stand up” too much conveys the image of a person moving from a sitting position into a standing position. Obviously that is not what is desired in this context dealing with the supernatural opponent Satan. The rendering “Satan stood up” could easily confuse readers who know that Satan is an evil angel.

The HCSB presents itself as a “fresh translation” and not a revision. It does not want to perpetuate weak renderings simply because they are familiar (*Navigating the Horizons*, pp. 22-39). We think that this is a place where the HCSB should break away from the tradition of the KJV (“Satan stood up”) in order to present a rendering that is less open to misunderstanding and confusion.

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

Bible Reference:

1 Kings 12:20
1 Kings 12:21
1 Chronicles 21:17

Original text:

1 Kgs 12:20 – וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הַנָּהָם עַל־הָאֵלֶּמֶּנֶה ... הֲרַעְוֹתָ
1 Kgs 12:21 – וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תְּשֻׁב נָא נַפְשׁ־תִּיגֵד תִּזְנֶה עַל־קִרְבִּי :
1 Chr 21:17 – יְהוָה אֱלֹהֵי תְּהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי

HCSB rendering:

1 Kgs 12:20 – Then he [Elijah] cried out to the LORD and said, “My LORD God, have You also brought tragedy on the widow...?”
1 Kgs 12:21 – He cried out to the LORD and said, “My LORD God, please let this boy’s life return to him!”
1 Chr 21:17 – My LORD God, please let Your hand be against me and against my father’s family,

Suggestion:

1 Kgs 12:20 – Then he [Elijah] cried out to the LORD and said, “LORD my God, have You also brought tragedy on the widow...?”
1 Kgs 12:21 – He cried out to the LORD and said, “LORD my God, please let this boy’s life return to him!”
1 Chr 21:17 – LORD my God, please let Your hand be against me and against my father’s family,

Rationale:

The combination יְהוָה אֱלֹהֵי occurs about 35 times in the Hebrew OT. In all of the occurrences except these three, the HCSB translates “(the) LORD my God” or “Yahweh my God.” So for reasons of consistency, the rendering “my LORD God” is unfortunate here. There are many verses where יְהוָה אֱלֹהֵי is used as a vocative, and the HCSB routinely has “LORD my God” (See 1 Kgs 3:7, 8:28, Jonah 2:7, Pss 13:3 (H4), 30:2 (H3), 30:12 (H13), 35:24, 40:5 (H6), 104:1, 109:26, and 2 Chr 6:19.)

It is a well-known fact that the Tetragrammaton never has a pronominal suffix. The HCSB rendering here could easily give the impression that it does in these verses.

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

Bible Reference:

1 Chronicles 21:29

Original text:

וּמִשְׁכַּן יְהוָה אֲשֶׁר-עָשָׂה מֹשֶׁה בַּמִּדְבָּר

HCSB rendering:

The tabernacle of the LORD, which Moses made in the desert,

Suggestion:

The tabernacle of the LORD, which Moses made in the wilderness,

Rationale:

Elsewhere when the Old Testament uses the word מִדְבָּר in connection with the forty year sojourn of Moses and the Israelites, HCSB always has “wilderness,” a better English equivalent than “desert.” A change should be made here for reasons of appropriateness and consistency.

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

Bible Reference:

1 Chronicles 25:9

Original text:

וַיִּצֵא הַגּוֹרָל לְאֶסָף לְיוֹסֵף

HCSB rendering:

The first lot for Asaph fell to Joseph, his sons, and his brothers—12

Suggestion:

The first lot for Asaph fell to Joseph, his sons, and his brothers^a—12^b

^a LXX, MT omits *his sons, and his brothers*

^b MT omits *12*

Rationale:

The HCSB has supplied “his sons, and his brothers—12” in connection with the first lot in order to fill out the pattern of the chapter. Part of this addition is reflected in the LXX. Since these words are lacking in the MT, footnotes would be useful.

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

Bible References:

1 Chronicles 25 + 26

Suggestion:

31 times in these chapters – change “brothers” to “relatives”

With the Hebrew word אֲחֵי, the HCSB wisely tries to distinguish between contexts where the reference is to biological siblings (translated “brothers”) and contexts where the reference is more broad—to “relatives” in general. The word “relative/relatives” appears 39 times in 1 Chronicles in the current HCSB. In 1 Chronicles 25 + 26, however, there are a number of passages where the HCSB has “brothers” where we think it would be wiser to translate “relatives,” because the context suggests people beyond biological siblings. The passages where we would suggest this change are the following:

1 Chr 25:9-31 – The first lot for Asaph fell to Joseph, his sons, and his brothers—

- Similarly in the listing of all 24 Levitical divisions
- The rationale is this: The brothers of Joseph (etc.) wouldn’t be in Joseph’s division, because each of the brothers had his own division.

1 Chr 26:7 – Shemaiah’s sons: Othni, Rephael, Obed, and Elzabad; his brothers Elihu and Semachiah were also capable men.

- Earlier in the chapter the brothers of Shemaiah are listed (v. 4-5), and Elihu and Semachiah are not included.

1 Chr 26:8 – All of these were among the sons of Obed-edom with their sons and brothers;

1 Chr 26:9 – Meshelemiah also had sons and brothers who were capable men

1 Chr 26:11 – The sons and brothers of Hosah were 13 in all.

1 Chr 26:12 – These divisions of the gatekeepers, under their leading men, had duties for ministering in the LORD’s temple, just as their brothers did.

1 Chr 26:26 – This Shelomith and his brothers were in charge of all the treasuries

1 Chr 26:28 – [everything that was dedicated was] in the care of Shelomith and his brothers.

- There is nothing that would limit these verses to biological siblings. We think they make better sense if a broader family relationship is in view.

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

Bible Reference:

1 Chronicles 26:25

Original text:

וְאֶחָיו לְאֵלִיעֶזֶר רְחִבְיָהוּ בְנוֹ וְיֵשַׁעְיָהוּ בְנוֹ וְיֶרָם בְנוֹ וְזִכְרִי בְנוֹ וְשֵׁלֹמֹת בְנוֹ:

HCSB rendering:

His relative through Eliezer: his son Rehabiah, his son Jeshaiiah, his son Joram, his son Zichri, and his son Shelomith.

Suggestion:

His relatives through Eliezer: his son Rehabiah, his son Jeshaiiah, his son Joram, his son Zichri, and his son Shelomith.

Rationale:

We assume that this is a typo that escaped correction in the original HCSB.

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

Bible Reference:

1 Chronicles 26:29

Original text:

לִיצְהָרִי כְנַנְיָהוּ וּבָנָיו לְמִלְאָכָה תְּחִיצוּנָה עַל־יִשְׂרָאֵל לְשֹׁטְרִים וּלְשֹׁפְטִים:

HCSB rendering:

From the Izrahites: Chenaniah and his sons had the outside duties as officers and judges over Israel.

Suggestion:

From the Izrahites: Chenaniah and his sons had duties away from the temple^a as officers and judges over Israel.

^a Lit the outside duties

Rationale:

There is a good chance that the literal rendering, “the outside duties,” could lead to no meaning for readers or to miscommunication. The phrase “outside duties” in English can easily bring to mind duties outside of the house, like mowing the lawn or tending flowers. That concept would cause confusion to readers here.

Many translations try to make clear the intent of the phrase in this context by rendering “outside the temple” (CEB, GW, NET) or “outside the sanctuary” (JPS). The context is obviously talking about Levites who were given work by David throughout the country and who would not be working at the Jerusalem sanctuary. Perhaps it is best to render “away from the temple,” and then the HCSB could include a footnote with the literal translation.

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

Bible Reference:

1 Chronicles 27:24

Original text:

וְלֹא עָלְהָ הַמְסָפֶר בְּמִסְפֵּר יְדִבְרֵי-הַיָּמִים לְמִלְךָ דָּוִד:

HCSB rendering:

and the number was not entered in the Historical Record^a of King David.

^a LXX; MT reads *Number*

Suggestion:

and the number was not entered in the Historical Record^a of King David.

^a LXX; MT reads *number of the Historical Record*

Rationale:

The footnote is misleading because it gives the impression that the MT has “Number” *instead of* “Historical Record.” Actually, the MT has the word “Number” in addition to יְדִבְרֵי הַיָּמִים, so there should be something additional given with the MT in the footnote.

The phrase יְדִבְרֵי הַיָּמִים literally means “the events of the days.” Therefore the footnote could read: “LXX; MT reads *number of the events of the days*.” But the phrase יְדִבְרֵי הַיָּמִים can by itself mean “historical record.” Therefore, perhaps it is best to have the footnote read: “LXX; MT reads *number of the Historical Record*.”

It is accurate to say that the HCSB is following the LXX. The LXX has ἐν βιβλίῳ λόγων τῶν ἡμερῶν (“in the book of the things of the days), and it probably was reading בְּסֵפֶר יְדִבְרֵי הַיָּמִים. The Hebrew phrase סֵפֶר יְדִבְרֵי הַיָּמִים is a commonplace in 1+ 2 Kings, and it is translated as “Historical Record” about 35 times in the HCSB. So the HCSB rendering here is in accord with the LXX and not with the MT. But the MT has more than just the word “number.”

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

Bible Reference:

1 Chronicles 28:9
1 Chronicles 29:9, 19
2 Chronicles 19:9

Original text:

1 Chr 28:9 – וְעָבְדוּהוּ בְּלֵב שָׁלֵם וּבְנִפְשׁ חַפְצָה
1 Chr 29:9 – בְּלֵב שָׁלֵם הִתְנַדְּבוּ לַיהוָה
1 Chr 29:19 – וְלִשְׁלֵמָה בְּנִי יִתֵּן לְלֵב שָׁלֵם לְשִׁמּוֹר מִצְוֹתֶיךָ וְחֻקֶיךָ
2 Chr 19:9 – כֹּה תַעֲשׂוּן בְּיִרְאַת יְהוָה בְּאִמּוּנָה וּבְלֵב שָׁלֵם:

HCSB rendering:

1 Chr 28:9 – serve Him with a whole heart and a willing mind,
1 Chr 29:9 – they had given to the LORD with a whole heart.
1 Chr 29:19 – Give my son Solomon a whole heart to keep and to carry out all Your commands,
2 Chr 19:9 – In the fear of the LORD, with integrity, and with a whole heart, you are to do the following:

Suggestion:

1 Chr 28:9 – serve Him wholeheartedly and with a willing mind,
1 Chr 29:9 – they had given to the LORD wholeheartedly.
1 Chr 29:19 – Give my son Solomon an undivided heart to keep and to carry out all Your commands,
2 Chr 19:9 – In the fear of the LORD, with integrity, and wholeheartedly, you are to do the following:

Rationale:

In these four passages the HCSB has the expression “a whole heart.” This expression does not sound natural to us, and we fear that it could lead a reader in a wrong direction, because “whole” can mean things other than “undivided.”

According to our sense of English usage, the desired sense—that the heart is undivided or completely devoted to the Lord—is achieved if an adverb is used (“wholeheartedly”), which the HCSB uses in some other places (see 2 Kgs 20:3; Isa 38:3).

The desired sense is also achieved by using the expression “an undivided heart.” Using “undivided” in 1 Chronicles in 29:19 would not be a novelty in the HCSB, since Psalm 86:11 has: “Give me an undivided mind to fear Your name.”

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

Bible References:

1 Chronicles 29:29
2 Chronicles 9:29

Original text:

1 Chr 29:29 – דְּבָרֵי דָוִד הַמֶּלֶךְ הָרִאשׁוֹן וְהָאַחֲרָיִם הֵנָּם כְּתוּבִים עַל־דְּבָרֵי שְׁמוּאֵל הָרִאשׁוֹן וְעַל־
דְּבָרֵי נָתָן הַנָּבִיא וְעַל־דְּבָרֵי גָד הַחֹזֶה:
2 Chr 9:29 – וּשְׂאֵר דְּבָרֵי שְׁלֹמֹה הָרִאשׁוֹן וְהָאַחֲרָיִם הֵלֵא־הֵם כְּתוּבִים עַל־דְּבָרֵי נָתָן הַנָּבִיא

HCSB rendering:

1 Chr 29:29 – As for the events of King David’s reign, from beginning to end, note that they are written in the Events of Samuel the Seer, the Events of Nathan the Prophet, and the Events of Gad the Seer.
2 Chr 9:29 – The remaining events of Solomon’s reign from beginning to end, are written in the Events of Nathan the Prophet,

Suggestion:

1 Chr 29:29 – As for the events of King David’s reign, from beginning to end, note that they are written in the Records of Samuel the Seer, the Records of Nathan the Prophet, and the Records of Gad the Seer.
2 Chr 9:29 – The remaining events of Solomon’s reign from beginning to end, are written in the Records of Nathan the Prophet,

Rationale:

When a person hears the English phrase “the Events of Samuel,” the most likely supposition would be that the phrase is talking about events that happened in the life of Samuel. Similarly, “the Events of Nathan” implies events that happened in the life of Nathan. “The Events of Gad” implies events that happened in the life of Gad. We fear that these renderings could give a wrong impression, therefore, because these expressions in Chronicles do not refer to events in the prophets’ lives or even to written records about the prophets’ lives. They refer to the prophets’ writings that had to do primarily with the history of God’s people and the oracles of God.

To avoid this misunderstanding, we recommend that דְּבָרֵי be translated “Records” in these contexts. The HCSB already translates דְּבָרֵי / דְּבָרִים as “Records” in the following passages:

- 1 Chr 4:22 – These names are from ancient records (דְּבָרֵי עֲתִיקִים).
- 2 Chr 33:18 – The rest of the events of Manasseh’s reign, along with his prayer to his God and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, are written in the Records (דְּבָרֵי) of Israel’s Kings.
- 2 Chr 33:19 – they are written in the Records (דְּבָרֵי) of Hozai.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
February 2015**

Bible Reference:

2 Chronicles 2:4 (H3) *passim*

Original text:

הִנֵּה אֲנִי בּוֹנֵה בַּיִת לַשֵּׁם יְהוָה אֱלֹהֵי לְתַקְדִּישׁ לוֹ לְתַקְטִיר לְפָנָיו קִטְרֵת־סַמִּים וּמַעֲרֹקֶת תְּמִיד וְעֹלוֹת
לְבָקָר וְלָעֶרֶב לְשַׁבְּתוֹת וְלַחֲדָשִׁים וְלַמּוֹעֲדֵי יְהוָה אֱלֹהֵינוּ לְעוֹלָם זֹאת עַל־יִשְׂרָאֵל:

HCSB rendering:

⁴ Now I am building a temple for the name of Yahweh my God in order to dedicate it to Him for burning fragrant incense before Him, for displaying the rows of the bread of the Presence continuously, and for sacrificing burnt offerings for the morning and the evening, the Sabbaths and the New Moons, and the appointed festivals of the LORD our God. This is ordained for Israel forever.

Suggestion:

. . . This is ordained for Israel permanently.

Rationale:

The meaning of לְעוֹלָם must be derived from the context each time it is used. The basic meaning remains permanently, perpetually, perennially, open-ended, or into perpetuity. “Forever” or “eternal” kind of words may be fitting in some contexts, but not here. The English reader will assume more is meant than what is intended in this verse. Ceremonial aspects of the Mosaic covenant were never intended to remain in force for anyone “forever.”

We have noticed with appreciation that the HCSB commonly refers to features of the OT ceremonial worship system as a “permanent statute” (חֻקֵּי עוֹלָם) in Exodus, Leviticus, and Numbers. To translate לְעוֹלָם as “permanently” in 2 Chronicles 2:4 and in other places where the OT worship system is referred to would be in harmony with the HCSB translation choice for עוֹלָם in the Pentateuch.

This is almost a “template” kind of issue, of course, and other occurrences of לְעוֹלָם merit individual examination and translation decision. We would encourage you to look at the following passages in 2 Chronicles: 7:16, 10:7, 20:7, and 33:4,7. Then we would encourage you to take a look at the occurrences of לְעוֹלָם also in other OT books.

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
February 2015**

Bible Reference:

2 Chronicles 6:42

Original text:

יְהוָה אֱלֹהִים אֵל־תִּשָּׁב פָּנֶי מְשִׁיחֶיךָ זְכוֹרָה לְחַסְדֵי דָוִד עַבְדְּךָ:

HCSB rendering:

LORD God, do not reject Your anointed one;
remember the loyalty of Your servant David.

Suggestion:

LORD God, do not reject Your anointed one;
remember the faithful love You promised Your servant David.

Rationale:

As the verse now stands it seems to make David's loyalty to the Lord a basis or cause of how the Lord God will show faithful love to those praying at the temple. Perhaps this is theologically possible, but we consider it more likely that the Lord's love promised to David would be in mind here as the reason why God should be gracious to David's followers. The Hebrew word **חֶסֶד** can be used for a characteristic of a human being, but its much more common use is as a characteristic of the Lord.

Our own preference would be to translate **חֶסֶד** as "mercy," but we notice that the HCSB has made "faithful love" its default translation for **חֶסֶד** in reference to God. Even the plural construct **חֶסֶדִים** is translated "faithful love" in the HCSB at Isaiah 63:7, Psalm 89:1 (H2), and Lamentations 3:22. So we include "faithful love" here.

Isaiah 55:3 has a similar expression: **חֶסֶדִי דָוִד הַנְּאֻמָּנִים**. In that verse we notice that the HCSB understands the **חֶסֶדִי דָוִד** as God's **חֶסֶדִי** shown to David, and not David's **חֶסֶדִי** toward God ("the promises assured to David").

**Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
February 2015**

Bible Reference:

2 Chronicles 18:2

Original text:

וַיֵּרֶד לְקִיץ שָׁנִים אֶל-אַחָאֵב לְשִׁמְרוֹן וַיִּזְבַּח-לּוֹ אַחָאֵב צֹאן וּבָקָר לַדָּב וּלְעַם אֲשֶׁר עִמּוֹ

HCSB rendering:

Then after some years, he went down to visit Ahab in Samaria. Ahab sacrificed many sheep and cattle for him and for the people who were with him.

Suggestion:

Then after some years, he went down to visit Ahab in Samaria. Ahab slaughtered many sheep and cattle for him and for the people who were with him.

Rationale:

The verb זָבַח can mean slaughter for eating as well as slaughter for sacrifice, with the context determining which direction the translator should go. In this context it strikes us as far more likely that eating, not ceremonial ritual, was what Ahab was concerned with.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
April 2015

Bible Reference:

Ezra 9:5

Original text:

וּבְמִנְחַת הָעֶרֶב קָמְתִי מִתַּעֲנִיתִי וּבִקְרָעֵי בְגָדַי וּמְעִילִי וְאֶכְרַעַה עַל-בְּרָכָי וְאֶפְרָשָׁה כַּפַּי אֶל-יְהוָה
אֱלֹהָי:

HCSB rendering:

At evening offering, I got up from my humiliation, with my tunic and robe torn. Then I fell on my knees and spread out my hands to Yahweh, my God.

Suggestion:

At evening offering, I got up from my fasting, with my tunic and robe torn. Then I fell on my knees and spread out my hands to Yahweh, my God.

Rationale:

We are not sure that “humiliation” will communicate what is needed here. We notice that other published translations have tried words like “self-abasement” and “self-affliction.” These words could work, but could also give a wrong impression. Perhaps best and simplest is to use “fasting.” Though the root עָנָה (“afflict”) is more broad than “fasting,” the root can refer to fasting, and we think that fasting was likely what was involved here.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
April 2015

Bible Reference:

Nehemiah 2:2

Original text:

וַיֹּאמֶר לִי הַמֶּלֶךְ מִדְּוַעַת פְּנִיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלֶה אֲיִן זֶה כִּי־אַם רָע לֵב

HCSB rendering:

So the king said to me, “Why are you sad, when you aren’t sick? This is nothing but depression.”^a
^a Lit sadness of heart

Suggestion:

So the king said to me, “Why are you sad, when you aren’t sick? This can be nothing but sadness of heart.”

Rationale:

Today the word “depression” is used for a very specific mental health condition, so it would be better to use wording that is more general. We think that people can easily relate to the literal “sadness of heart.”

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
April 2015

Bible Reference:

Nehemiah 9:22

Original text:

וַתֵּן לָהֶם מִמְּלָכוֹת וְעַמִּיּוֹם וַתַּחֲלִקֵם לְפִאָּה

HCSB rendering:

You gave them kingdoms and peoples and assigned them to be a boundary.

Suggestion:

You gave them kingdoms and peoples and allotted them the land up to its farthest corners.

Rationale:

The Hebrew here is admittedly challenging and modern translations offer several different solutions. It seems likely to us that this line is saying God extended the allotment of the Israelites all the way to the edges or corners of the land. He gave an allotment to them to the corner/edge/border. DCH includes in the range of meanings for פִּאָּה words like “corner,” “edge,” “side,” “border,” and “boundary.”

The HCSB rendering, however, is confusing at best. Does it intend to say that Israel is a boundary to the heathen nations? That does not seem to be the point in context.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
April 2015

Bible Reference:

Nehemiah 12:8

Original text:

עַל־הַיְדוּת הוּא וְאָחָיו

HCSB rendering:

he and his relatives were in charge of the praise songs.

Suggestion:

he and his relatives were in charge of the songs of thanksgiving.

Rationale:

“Praise songs” sounds too modern and refers to something quite specific in contemporary church music.
“Songs of thanksgiving” would be better.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 2:2

Original text:

וַיֹּאמְרוּ נְעָרֵי־הַמֶּלֶךְ מִשָּׂרְתָיו

HCSB rendering:

The king's personal attendants^a suggested
^aLit *The young men of the king who served him*

Suggestion:

The king's personal attendants suggested

Rationale:

We wonder why this footnote needs to be included. Is “young man” really a more literal translation of נְעָר than “servant”? If “servant” is part of the semantic range of this Hebrew word, “attendants” is a perfectly acceptable translation for נְעָרֵי־הַמֶּלֶךְ מִשָּׂרְתָיו. We suggest the footnote be dropped.

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

Bible References:

Esther 2:2-3, 17, 19

Original text:

Esther 2:2 – יבקשו למלך נערות בתולות טובות מראה

Esther 2:3 – ויקבצו את כל נערה בתולה טובת מראה אל שושן הבירה

Esther 2:17 – ותשא חן וחסד לפניו מכל הבתולת

Esther 2:19 – ובהקבץ בתולות שנית

HCSB rendering:

Esther 2:2 – Let a search be made for beautiful young women for the king.

Esther 2:3 – so that they may assemble all the beautiful young women to the harem at the fortress of Susa

Esther 2:17 – She won more favor and approval from him than did any of the other young women

Esther 2:19 – When the young women were assembled together for a second time,

Suggestion:

Esther 2:2 – Let a search be made for beautiful young virgins for the king.

Esther 2:3 – so that they may assemble all the beautiful young virgins to the harem at the fortress of Susa

Esther 2:17 – She won more favor and approval from him than did any of the other virgins

Esther 2:19 – When the virgins were assembled together for a second time,

Rationale:

We know that there is considerable debate about the word בתולה—as to whether or not it should be translated “virgin” in English. We think that there are good reasons to prefer “virgin” in this chapter in Esther.

1) It is without doubt that sometimes בתולה is marked for a young woman who has not had sex (see Lev 21:13-14; Ezek 44:23). We notice that many times the HCSB does translate בתולה as “virgin.”

2) It is taken for granted that virginity would have been a necessary prerequisite for women to be considered as harem candidates for the king. So there is good reason in this context for the more specific meaning.

3) In this chapter בתולה is sometimes used side-by-side with נערה as an appositive, adding information about what type of נערה is spoken about. If בתולה were simply a synonym of נערה with both words meaning “young woman,” we wonder why בתולה would sometimes be added. It seems to specify something about the “young women”—namely, that they were “virgins.”

Some would say that “virgins” does not fit in verse 19, since this verse seems to refer to women who spent a night with the king. However, there are various ways that this verse can be explained, as is evident in commentaries. Since “virgins” is preferred in verses 2, 3, and 17, it makes sense to keep it also in verse 19.

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

Bible Reference:

Esther 2:9

Original text:

וְהַיָּטִב הַנְּעִמָּה בְּעֵינָיו וְהַשָּׂא תָסֹד לְפָנָיו

HCSB rendering:

The young woman pleased him and gained his favor^a

^aLit and carried faithful love before him

Suggestion:

The young woman pleased him and gained his favor

Rationale:

We do not believe this footnote really adds anything to the reader's understanding. We note that in verse 17, where one could make a distinction between תָּן and תָּסֹד in an almost identical context, there is no footnote. We suggest this one be dropped.

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

Bible References:

Esther 2:10, 20

Original text:

Esther 2:10 – לֹא־הִגִּידָה אֶסְתֵּר אֶת־עַמּוּתָהּ וְאֶת־מִוֶּלֶדְתָּהּ

Esther 2:20 – אִין אֶסְתֵּר מִגִּידַת מִוֶּלֶדְתָּהּ וְאֶת־עַמּוּתָהּ

HCSB rendering:

Esther 2:10 – Esther did not reveal her ethnic background or her birthplace

Esther 2:20 – Esther still had not revealed her birthplace or her ethnic background

Suggestion:

Esther 2:10 – Esther did not reveal her nationality or her family background

Esther 2:20 – Esther still had not revealed her family background or her nationality

Rationale:

What was Esther hiding? The HCSB translates מוֹלֶדֶת as “birthplace,” which is not at all common. Many modern translations (NIV, GW, NLT, JPS) translate as “family background.” Others prefer “kindred” or even “lineage.” BDB argues that this word means either “kindred” or the circumstances of one’s birth, which is not the same idea as the location. TWOT specifically refutes the argument that adding a *mem* to the word makes it refer to a place. It cites these verses as ones where the kindred idea would be better. We agree with their analysis. But “kindred” strikes us as an archaic word and we note that it isn’t used in the HCSB, so we suggest “family background.”

That does, however, create a problem with the HCSB’s choice of “ethnic background” for עַם in both of these verses. The repetition of “her ethnic background or her family background” or “her family background or her ethnic background” seems awkward to us, so we suggest “nationality” for the other noun.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 2:15

Original text:

הגִּי סְרִיס־תְּמֻלָּךְ שֶׁיִּמַר תְּנַשְׂיִם

HCSB rendering:

Hegai, the king's trusted official in charge of the harem,

Suggestion:

Hegai, the king's eunuch,

Rationale:

At least eleven times in the book of Esther, and three times in this chapter (verses 3, 14, 21), the HCSB renders the word סְרִיס as “eunuch.” We don’t understand why it was rendered differently in this verse. We suggest that it be made consistent with the rest of the book.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 3:8

Original text:

וְשָׁנָה עִם-אֶחָד מִפְּזָר וּמִפְּרָד בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלְכוּתְךָ

HCSB rendering:

There is one ethnic group, scattered throughout the peoples in every province of your kingdom, yet living in isolation.

Suggestion:

There is one ethnic group, scattered throughout the peoples in every province of your kingdom, yet keeping themselves separate.

Rationale:

Translations seem to be pretty evenly divided on the meaning of **וּמִפְּרָד** in this verse. Some, like the NIV84, the NASB95, and the ESV, take it to mean “dispersed” or “scattered” and so just a repetition of the idea in the previous participle. Others, like the NIV11, NET, GW, NLT, and JPS take it to have the idea that they keep separate from the other nations, even though they’re in every province of the empire. That seems to be the point of the HCSB’s rendering as well. We take no issue with that choice, but we fear that “living in isolation” just doesn’t convey that idea as well as “keeping to themselves” or “keeping themselves separate” would. We suggest that the HCSB adopt a smoother and clearer translation here.

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

Bible Reference:

Esther 3:9

Original text:

אֶשְׁקוּל עַל-יְדֵי עֹשֵׂי הַמְּלָאכָה לְהַבְיֵא אֶל-גִּנְנֵי הַמֶּלֶךְ:

HCSB rendering:

and I will pay 375 tons of silver to^a the accountants for deposit in the royal treasury
^a *Lit will weigh 10,000 silver talents on the hands of*

Suggestion:

and I will pay 375 tons of silver to^a those in charge of the king's business for deposit in the royal treasury
^a *Lit will weigh 10,000 silver talents on the hands of*

Rationale:

“Accountant” has a fairly specific meaning in today’s world, and it does not seem to us that it fits exactly with the kinds of officials who would have received a payment like this in the Persian Empire. The Hebrew term is fairly non-specific and we would suggest something that meets that description.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 4:14

Original text:

כִּי אִם־הִתְקַשׁ תִּתְּרִישׁי בְּעֵת הַזֹּאת רַחֵם וְהַצֵּלָה יַעֲמֹד לַיהוּדִים מִמְּקוֹם אֲחֵר

HCSB rendering:

If you keep silent at this time, liberation and deliverance will come to the Jewish people from another place

Suggestion:

If you keep silent at this time, relief and deliverance will come to the Jewish people from another place

Rationale:

The word רַחֵם is very rare in the Old Testament. In the one other place that it is used, it refers to physical space. Most modern translations render it here with some variation of “relief” or “help.” We suggest that is clearer in the context. There is nothing here to suggest that Mordecai believes that the Jews will be set free (liberation) so that they will no longer be under the dominion of the Persians or others. He trusts in rescue. We suggest a translation that is closer to what most modern translations do.

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

Bible Reference:

Esther 6:8

Original text:

יָבִיאוּ ... וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן כִּתְרוֹ מִלְּכוּת בְּרֹאשׁוֹ

HCSB rendering:

Have them bring ... a horse the king himself has ridden, which has a royal diadem on its head.

Suggestion:

Have them bring ... a horse the king himself has ridden, which has a royal crest on its head.

Rationale:

Diadem is not a common English word. We fear that it may not convey the kind of headdress put on horses in the ancient world.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 6:12

Original text:

וְהָמָן נִדְרָף אֶל-בֵּיתוֹ אָבֵל וְחָפוּי רֹאשׁ:

HCSB rendering:

but Haman, overwhelmed,^a hurried off for home with his head covered.
^a Lit *mourning*

Suggestion:

but Haman, grieving, hurried off for home with his head covered.

Rationale:

As the footnote indicates, the Hebrew word here has a fairly specific meaning: mourning. Some translations (such as the ESV and the NASB) translate it that way here, or with a similar expression (the JPS, and NET). Most other translations choose a word that expresses grief or despair (for example, the NLT, NIV, and GW). “Overwhelmed” just does not seem to us to convey the same sense as this Hebrew word’s usage seems to indicate. Therefore, we suggest “grieving” or a similar expression to show the emotional distress Haman was feeling at this moment.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 7:4

Original text:

כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְוֹג וּלְאַבֵּד וְאֵלֹהֵי לְעַבְדִּים וְלִשְׁפָחוֹת נִמְכַרְנוּ הַחֲרָשְׁתִּי

HCSB rendering:

For my people and I have been sold out to destruction, death, and extermination. If we had merely been sold as male and female slaves, I would have kept silent.

Suggestion:

For my people and I have been sold to destruction, death, and extermination. If we had merely been sold as male and female slaves, I would have kept silent.

Rationale:

As far as we can determine, this is the only context where the HCSB ever uses the expression “to sell out.” We are not certain that it conveys to the modern American ear the point that Esther was making here. Usually, “to sell out” means either to sell all of the merchandise on hand or to betray one’s own cause to an enemy. Neither of those ideas really fits here. While it is unusual for this verb to be used to describe being handed over to death by an enemy, it is quite commonly used to describe God handing his people over to judgment. We suggest simply omitting “out” and thus making the translation consistent with almost every other usage of this verb in the HCSB, including the same form that comes only a few words later in this same verse.

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 8:10

Original text:

וַיִּשְׁלַח סְפָרִים בְּיַד הָרָצִים בְּסוּטִים רַכְבֵּי הָרֶכֶשׁ הָאֲחֻשְׁתָּרְנִים בְּנֵי הָרַמָּקִים

HCSB rendering:

He sent the documents by mounted couriers, who rode fast horses bred from the royal racing mares.

Suggestion:

He sent the documents by mounted couriers, who rode horses bred for speed in the royal stables.

Rationale:

This verse presents a difficulty in translation caused by the uncertain meaning of **הָרַמָּקִים**. We assume that the HCSB got its rendering from HALOT, which offers the meaning “racing mares.” However, we find the rendering “racing mares” so unexpected and exotic that it is a distraction to the reader. Does it make sense to be so specific with such a rare, unknown word? Do we know that the Persians at this time had horse races with mares?

What seems to be clear is that the horses belonged to the king (**הָאֲחֻשְׁתָּרְנִים**). It is possible that the expression **בְּנֵי הָרַמָּקִים** implies that they were bred for speed. We suggest a rendering that is less arresting and startling: “horses bred for speed in the royal stables.”

Translation Suggestion for the HCSB
From the WELS Translation Liaison Committee
October 2014

Bible Reference:

Esther 9:16, 22

Original text:

Esther 9:16 – וּשְׂאֵר הַיְהוּדִים אֲשֶׁר בְּמִדְיָנוֹת הַמֶּלֶךְ נִקְתְּלוּ וְעָמְדוּ עַל-נַפְשָׁם וְנִוְחוּ מֵאֹיְבֵיהֶם

Esther 9:22 – כִּי־יָמִים אֲשֶׁר-נָחִו בָּהֶם הַיְהוּדִים מֵאֹיְבֵיהֶם

HCSB rendering:

Esther 9:16 – The rest of the Jews in the royal provinces assembled, defended themselves, and got rid of^a their enemies.

^a Lit *and gained relief from*

Esther 9:22 – because during those days the Jews got rid of^a their enemies

^a Lit *Jews gained relief from*

Suggestion:

Esther 9:16 – The rest of the Jews in the royal provinces assembled, defended themselves, and gained relief from their enemies.

Esther 9:22 – because during those days the Jews gained relief from their enemies

Rationale:

This is an instance where we feel that the footnote does a better job of communicating in English what the Hebrew actually says than the rendering in the HCSB main text. In point of fact, while a great many of their enemies died, it seems unlikely that they “got rid” of all of them. Rather, those who still hated the people of God were intimidated into leaving them alone, perhaps for a generation. They gained relief from them. Further, “to get rid of someone” in English has overtones of film noir gangster speech. We don’t know that it’s really the tone for this section of God’s Word. We notice that in Esther 9:17, the HCSB translated the same word as “they rested.”