

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

**Bible Reference:**

Jeremiah 1:11-12

**Original text:**

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר מָה־אַתָּה רֹאֶה יְרֵמְיָהוּ וְאָמַר מִקָּל שֶׁקֶד אֲנִי רֹאֶה:  
וַיֹּאמֶר יְהוָה אֵלַי הִיטַבְתָּ לְרֹאֹת כִּי־שֶׁקֶד אֲנִי עַל־דְּבָרִי לַעֲשׂוֹתוֹ:

**HCSB rendering:**

Then the word of the LORD came to me, asking, “What do you see, Jeremiah?” I replied, “I see a branch of an almond tree.” The LORD said to me, “You have seen correctly, for I watch over My word to accomplish it.”

**Suggestion:**

Then the word of the LORD came to me, asking, “What do you see, Jeremiah?” I replied, “I see a branch of an almond tree.” The LORD said to me, “You have seen correctly, for I watch over<sup>a</sup> My word to accomplish it.”

<sup>a</sup> In Hb, the word for almond tree sounds like “watch over”

**Rationale:**

Without a footnote indicating that there is a play on words in Hebrew, the English reader would have no clue why the Lord showed Jeremiah a branch of an “almond tree.”

The proposed footnote is written in a manner similar to the following HCSB footnotes:

- 1 Chr 4:9 – <sup>a</sup> In Hb, the name Jabez sounds like “he causes pain”
- 1 Chr 7:23 – <sup>a</sup> In Hb, the name Beriah sounds like “in misfortune”
- 1 Chr 22:9 – <sup>a</sup> In Hb, the name Solomon sounds like “peace”

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

**Bible Reference:**

Jeremiah 3:13-14

**Original text:**

Jer 3:13 – וַתִּפְזְרֵי אֶת־דְּרֹכַיְכֶם לְזָרִים תַּחַת כָּל־עֵץ רֵעֵן וּבְקוֹלִי לֹא־שָׁמַעְתֶּם נְאֻם־יְהוָה :

Jer 3:14 – שׁוּבוּ בָנִים שׁוֹבְבִים נְאֻם־יְהוָה כִּי אֲנֹכִי בָּעַלְתִּי בְכֶם

**HCSB rendering:**

Jer 3:13 – You have scattered your favors to strangers  
under every green tree  
and have not obeyed My voice.

This is the LORD's declaration.

Jer 3:14 – “Return, you faithless children”—this is the LORD's declaration—“for I am your master,

**Suggestion:**

Jer 3:13 – You have scattered your favors to strangers  
under every green tree  
and have not obeyed My voice.

This is the LORD's declaration.

Jer 3:14 – “Return, you faithless children—this is the LORD's declaration—for I am your master,

**Rationale:**

Quite generally, it seems that the HCSB does not want to understand נְאֻם־יְהוָה as part of the message delivered by prophets to the people. We wonder if that is wise. Here is the rationale we included with our recommendation for Haggai 1:13, which applies very much also to the book of Jeremiah:

We have noticed that the HCSB very often throughout the Old Testament prophets has chosen *not* to put נְאֻם־יְהוָה into the direct quotations of what prophets say to others. We know that it is impossible from our vantage point to know for sure if this expression was intended to be part of the direct quote, or if it was part of the framework, indicating that the direct quote was given by inspiration from God. But in many passages like this one, it would seem very natural to us and even preferable to understand the expression נְאֻם־יְהוָה as part of the direct quotation that the prophet spoke to others.

We also notice that the ESV quite generally never uses quotation marks in connection with the expression נְאֻם־יְהוָה, no doubt in part because the expression is so ubiquitous and because in many places it is hard to know if the expression was intended to be part of a direct quote or not. This seems to us to be a wise course of action that should be considered for the HCSB. In many cases this practice eliminates the need for quotation marks within quotation marks, which simplifies the punctuation of the prophets significantly.

In short, we think it could be good for the HCSB to take a look at the way it punctuates all occurrences of **וְזֵאת דְבַר יְהוָה**, perhaps with a view toward reducing punctuation and/or putting more of these phrases into direct quotations.

We also are unsure about the way that the HCSB illustrates this. In prose text like Jeremiah 3:14, generally “This is the declaration of the LORD” is outside the quotation marks. When there is indented text, then “This is the declaration of the LORD” is indented further. We presume the increased indentation intends to convey that it is not part of the quote. We wonder if the average reader will catch this, however. Very likely the average reader will think that the indented phrase is still part of the quote, because they don’t see that it is outside any quotation marks. Then they will wonder why “This is the declaration of the LORD” was part of the quote in Jeremiah 3:13, but not part of the quote in Jeremiah 3:14.

Perhaps this whole issue is something to look at. As stated above, we think there could be wisdom in reducing punctuation in connection with “This is the declaration of the LORD.” We can imagine that this phrase was part of the message spoken by the Jeremiah and the prophets to the people.

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

**Bible Reference:**

Jeremiah 3:15

**Original text:**

וְנָתַתִּי לָכֶם רֹעִים כְּלִבִּי

**HCSB rendering:**

I will give you shepherds who are loyal to Me.<sup>a</sup>

<sup>a</sup> Lit shepherds according to My heart

**Suggestion:**

I will give you shepherds who are after My own heart,

**Rationale:**

In connection with 1 Samuel 13:14 and Acts 13:22 we submitted a translation recommendation identical to this. If the translation of the HCSB is changed in those passages, it should be changed here as well.

Here is the rationale that we provided for 1 Samuel 13:14 and Acts 13:22:

In the Old Testament passage and its New Testament citation, the HCSB attempts to explain the Hebrew idiom. The explanation is reasonable, although we might argue that it doesn't go nearly far enough in describing a man who follows God's heart. To us, that implies more than "loyalty," since a person may be "loyal" to a superior without agreeing with superior or thinking the same way as the superior. We suggest that in both of these verses, the Hebrew idiom be retained as it is understandable in the receptor language.



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

**Bible Reference:**

Jeremiah 4:25

**Original text:**

רָאִיתִי וְהִנֵּה אֵין הָאָדָם

**HCSB rendering:**

I looked, and no man was left;

**Suggestion:**

I looked, and no people were left;

**Rationale:**

In this context רָאִיתִי clearly refers to people in general and is not gender exclusive.

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

**Bible Reference:**

Jeremiah 6:11

**Original text:**

וְאַתָּה חִמַּת יְהוָהוּ מְלֵאֲתִי נְלֵאֲתִי הַכִּיל שְׂפָךְ עַל-עוֹלָל בְּחֹזֶן וְעַל קוֹד בְּחַוְרִים יִחְדָּו

**HCSB rendering:**

But I am full of the LORD's wrath;  
I am tired of holding it back.  
Pour it out on the children in the street,  
on the gang of young men as well.

**Suggestion:**

But I am full of the LORD's wrath;  
I am tired of holding it back.  
Pour it out on the children in the street,  
on the gathering of young men as well.

**Rationale:**

The English word “gang” has developed a very negative connotation, which is not implied in the Hebrew word קוֹד and which is not needed in this context. In this verse Jeremiah is simply listing the various age groups (children, young men, husbands/wives, old) that will receive the Lord's judgment.

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

**Bible Reference:**

Jeremiah 6:19

**Original text:**

כִּי עַל-דְּבָרֵי לֹא הִקְשִׁיבוּ

**HCSB rendering:**

for they have paid no attention to My word.

**Suggestion:**

for they have paid no attention to My words.

**Rationale:**

There is no reason why the HCSB shouldn't represent the plural of the original.

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

**Bible Reference:**

Jeremiah 6:23

**Original text:**

קוֹלָם כַּיָּם יִהְיֶה

**HCSB rendering:**

[v. 22 - Look, an army is coming from a northern land;  
a great nation will be awakened from the remote regions of the earth.]

Their voice roars like the sea,

**Suggestion:**

The sound of them roars like the sea,

**Rationale:**

When an army is coming, is it better to say that the “the sound of them” is heard rather than their “voice,” since the noise is not something coming primarily from their throats.

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

**Bible Reference:**

Jeremiah 6:27

**Original text:**

בְּחֹן נִתְּיָדָה בְּעַמִּי מִבְּצָר וְתִדַּע וּבְחִנָּה אֶת־דְּרָכָם:

**HCSB rendering:**

I have appointed you to be an assayer among My people—  
a refiner—  
so that you may know and assay their way of life.

**Suggestion:**

I have appointed you to be a tester of metals among My people—  
a refiner—  
so that you may know and test their way of life.

**Rationale:**

We don't think that the words "assayer" and "assay" are in the working vocabulary of most modern Americans. This is the only place where these words are used in the HCSB. In the five other passages where Jeremiah uses the verb בְּחָן, the HCSB translates "test" (Jer 9:6; 11:20; 12:3; 17:10; 20:12).

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

**Bible Reference:**

Jeremiah 7:3, 5

**Original text:**

Jer 7:3 – הִטִּיבוּ דַרְכֵיכֶם וּמַעֲלָלֵיכֶם

Jer 7:5 – אִם־הִטִּיב תִּטְּיִבוּ אֶת־דַּרְכֵיכֶם וְאֶת־מַעֲלָלֵיכֶם

**HCSB rendering:**

Jer 7:3 – Correct your ways and your deeds, and I will allow you to live in this place.

Jer 7:5 – if you really change your ways and your actions,

**Suggestion:**

Jer 7:3 – Correct your ways and your actions, and I will allow you to live in this place.

Jer 7:5 – if you really correct your ways and your actions,

**Rationale:**

Since there are identical constructions in these two verses in such a close context, we see no reason why the English translation should vary. We prefer the verb “correct” and the noun “actions.”

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

**Bible Reference:**

Jeremiah 7:24

**Original text:**

וְלֹא שָׁמְעוּ וְלֹא הִשְׁמוּ אֶת-אָזְנוֹם וַיִּלְכוּ בְּמַעֲצוֹת בְּשָׂרָהֶם לִבָּם הָרַע

**HCSB rendering:**

Yet they didn't listen or pay attention but followed their own advice and according to their own stubborn, evil heart.

**Suggestion:**

Yet they didn't listen or pay attention but followed their own advice and their own stubborn, evil heart.

**Rationale:**

The HCSB seems awkward and ungrammatical in the underlined phrase. It can be improved with the simple deletion of "according to."

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

**Bible Reference:**

Jeremiah 7:25-26

**Original text:**

לְמִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה וְאֲשַׁלַּח אֵלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים יוֹם  
הַשָּׁמַיִם וְשָׁלַח: 25  
וְלֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם וַיִּקְשׁוּ אֶת־עַרְפְּם הֲרָעוּ מֵאֲבוֹתָם: 26

**HCSB rendering:**

<sup>25</sup> Since the day your ancestors came out of the land of Egypt until this day, I have sent all My servants the prophets to you time and time again. <sup>26</sup> However, they wouldn't listen to Me or pay attention but became obstinate; they did more evil than their ancestors.

**Suggestion:**

<sup>25</sup> Since the day your ancestors came out of the land of Egypt until this day, I have sent all My servants the prophets to you time and time again. <sup>26</sup> However, my people wouldn't listen to Me or pay attention but became obstinate; they did more evil than their ancestors.

**Rationale:**

Unfortunately, the HCSB rendering can easily lead the reader into thinking that the *prophets* didn't listen to God, which was certainly not Jeremiah's intention. Look at the sequence of nouns and pronouns in the HCSB (mirroring the Hebrew): "I sent my prophets to you. They didn't listen."

Obviously this is a passage where the Hebrew shifts quickly between 2<sup>nd</sup> person addressees and speaking about them in the 3<sup>rd</sup> person, as is common in prophetic literature. English, however, is more sensitive about lining pronouns up carefully with antecedents. For clarity in English, therefore, it is wise to make some sort of adjustment to avoid misunderstanding.

There are various adjustments that could be made. A translation could translate "to them" instead of "to you" in verse 25, following one Hebrew manuscript, the Septuagint, Syriac, NRSV, and ESV. Our suggestion simply inserts a subject for the verb in verse 26 to make it clear that the verb is not referring to the prophets.



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

**Bible Reference:**

Jeremiah 10:9

**Original text:**

כֶּסֶף מְרֻקָּע מִתַּרְשִׁישׁ  
וְזָהָב וְזָהָב מֵאֻפָּז  
מַעֲשֵׂה חָרֶשׁ וַיְדִי צֹרָרָה  
תְּכַלֵּת וְאֶרְגָּמֹן לְבוּשָׁם  
מַעֲשֵׂה חֲכָמִים כָּלָם:

**HCSB rendering:**

Beaten silver is brought from Tarshish,  
and gold from Uphaz  
from the hands of a goldsmith,  
the work of a craftsman.  
Their clothing is blue and purple,  
all the work of skilled artisans.

**Suggestion:**

Beaten silver is brought from Tarshish,  
and gold from Uphaz.  
The work of a craftsman  
and of a goldsmith's hands  
is clothed in blue and purple,  
all the work of skilled artisans.

**Rationale:**

We see several weaknesses in the HCSB rendering of these lines:

- 1) In Hebrew there is no preposition “from” on the phrase מַעֲשֵׂה חָרֶשׁ וַיְדִי צֹרָרָה (HCSB: “from the hands of a goldsmith, the work of a craftsman”).
- 2) A reader/hearer of the HCSB could easily take the antecedent of “their” (“their clothing”) to be the goldsmith and craftsman from the previous line. In reality, the antecedent should be the idols that are made by the craftsmen.
- 3) The overall sense of the HCSB is not clear and could be confusing. How was silver and gold “brought from the hands of a goldsmith”?

Our suggestion eliminates these possible problems, while remaining quite close to the Hebrew.

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

**Bible Reference:**

Jeremiah 11:17

**Original text:**

וַיְהוָה צְבָאוֹת הַנוֹטֵעַ אוֹתָךְ דִּבֶּר עָלֶיךָ רָעָה בְּנִלְלָל רָעַת בַּיִת־יִשְׂרָאֵל וּבַיִת יְהוּדָה אֲשֶׁר עָשׂוּ לָהֶם  
לְהַכְעִסְנִי לְקַטֵּר לְבַעַל:

**HCSB rendering:**

The LORD of Hosts who planted you has decreed disaster against you, because of the harm the house of Israel and the house of Judah brought on themselves, provoking Me to anger by burning incense to Baal.

**Suggestion:**

The LORD of Hosts who planted you has decreed disaster against you, because of the evil the house of Israel and the house of Judah have done, provoking Me to anger by burning incense to Baal.

**Rationale:**

It seems to us that the HCSB has an odd idea here—that the reason why God decreed disaster on Israel was because Israel “brought harm on themselves.” It is much simpler and clearer to take רָעַת בַּיִת־יִשְׂרָאֵל as the moral evil that Israel did, which caused God to decree disaster. The לָהֶם can be the typical Hebrew reflexive construction that doesn’t need to be represented in English. Our suggestion is in agreement with what we see in other published translations.

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

**Bible Reference:**

Jeremiah 12:2

**Original text:**

קָרוֹב אַתָּה בְּפִיָּהֶם וְרָחוֹק מִכְּלִיֹּתֵיהֶם:

**HCSB rendering:**

You are ever on their lips,<sup>a</sup> but far from their conscience.<sup>b</sup>

<sup>a</sup>Lit are near in their mouth

<sup>b</sup>Lit kidneys

**Suggestion:**

You are ever on their lips,<sup>a</sup> but far from their hearts.<sup>b</sup>

<sup>a</sup>Lit are near in their mouth

<sup>b</sup>Lit kidneys

**Rationale:**

In what part of the human body does the Lord want to be? It could be argued that the Lord is present in everyone's *conscience* to a certain degree, since everyone has some sense of what is right and wrong. Where the Lord especially wants to be—and where he was lacking in the people to whom Jeremiah was writing—is in the *heart*, since the heart is the organ associated in English with love and devotion, and is the location of faith. “Heart,” therefore, is a better English equivalent than “conscience” for כְּלִיֹּת (“kidneys”) in this context.

It can also be noted that in the three other passages in Jeremiah where the word כְּלִיֹּת is used in a figurative sense, the HCSB translates “heart.”

Jer 11:20 – But, LORD of Hosts, who judges righteously, who tests heart and mind,

Jer 17:10 – I, Yahweh, examine the mind, I test the heart

Jer 20:12 – LORD of Hosts, testing the righteous and seeing the heart and mind,

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

**Bible Reference:**

Jeremiah 13:1,2,4,6,7,10,11

**Original text:**

Jer 13:1 – הָלוֹךְ וְקָנִיתָ לְךָ אֲזוּר פְּשָׁתִים וְשָׂמְתָן עַל־מְתְנֶיךָ  
Jer 13:2 – וְאָקְנָה אֶת־הָאֲזוּר כַּדְּבַר יְהוָה וְאָשֵׁם עַל־מְתְנֵי:  
Jer 13:4 – קַח אֶת־הָאֲזוּר אֲשֶׁר קָנִיתָ אֲשֶׁר עַל־מְתְנֶיךָ  
Jer 13:6 – קוּם לְךָ פְּרֹתָה וְקַח מִשָּׁם אֶת־הָאֲזוּר אֲשֶׁר צִוִּיתִיךָ לְטָמְנוֹ־שָׁם:  
Jer 13:7 – וְאֵלַךְ פְּרֹתָה וְאֶחְפֹּר וְאֶקַּח אֶת־הָאֲזוּר  
Jer 13:10 – וַיְהִי כַּאֲזוּר תִּזְהָ אֲשֶׁר לֹא־יִצְלַח לְכֹל:  
Jer 13:11 – כִּי כַּאֲשֶׁר יִדְבֵק הָאֲזוּר אֶל־מְתְנֵי־אִישׁ

**HCSB rendering:**

Jer 13 Heading – **Linen Underwear**

Jer 13:1 – “Go and buy yourself a linen undergarment and put it on,”  
Jer 13:2 – So I bought underwear as the LORD instructed me and put it on.  
Jer 13:4 – “Take the underwear that you bought and are wearing,  
Jer 13:6 – “Go at once to the Euphrates and get the underwear that I commanded you to hide there.”  
Jer 13:7 – So I went to the Euphrates and dug up the underwear and got it.  
Jer 13:10 – they will be like this underwear, of no use at all.  
Jer 13:11 – Just as underwear clings to one’s waist,

**Suggestion:**

Jer 13 Heading – **A Linen Belt**

Jer 13:1 – “Go and buy yourself a linen belt<sup>a</sup> and put it on,”  
<sup>a</sup> Or *undergarment*  
Jer 13:2 – So I bought a belt as the LORD instructed me and put it on.  
Jer 13:4 – “Take the belt that you bought and are wearing,  
Jer 13:6 – “Go at once to the Euphrates and get the belt that I commanded you to hide there.”  
Jer 13:7 – So I went to the Euphrates and dug up the belt and got it.  
Jer 13:10 – they will be like this belt, of no use at all.  
Jer 13:11 – Just as a belt clings to one’s waist,

**Rationale:**

We notice that in the five other passages where the word אֲזוּר occurs in the OT, the HCSB always translates “belt,” and we see no compelling reason why אֲזוּר should carry a different meaning here. The five other passages are:

- 2 Kgs 1:8 – “A hairy man [Elijah] with a leather belt around his waist.”
- Job 12:18 – He releases the bonds put on by kings and fastens a belt around their waists.

- Isa 5:27 – No belt is loose and no sandal strap broken.
- Isa 11:5 – Righteousness will be a belt around His loins; faithfulness will be a belt around His waist.
- Ezek 23:15 – [images of the Chaldeans] wearing belts on their waists

But most importantly, we think it would be wise for the HCSB to move away from “underwear” as the English equivalent. “Underwear” is anachronistic in that it leads modern readers to think too specifically about modern items (i.e. Fruit of the Loom, etc.), and it received negative comments in previous WELS reviews of the HCSB. If the HCSB wants to preserve the idea of “undergarment” as a possibility, we suggest putting that into a footnote.

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

**Bible Reference:**

Jeremiah 13:25

**Original text:**

אֲשֶׁר שָׁכַחְתָּ אוֹתִי וַתִּבְטַחַי בַּשֶּׁקֶר:

**HCSB rendering:**

because you have forgotten Me and trusted in Falsehood.<sup>a</sup>

<sup>a</sup> = Baal

**Suggestion:**

because you have forgotten Me and trusted in lies.

**Rationale:**

We are surprised that the HCSB understands בַּשֶּׁקֶר as a title of Baal in this verse. The standard lexicons do not indicate such a usage, and the HCSB does not have “Falsehood” as a title of Baal anywhere else.

In Jeremiah 23:14 the HCSB translates בַּשֶּׁקֶר as “in lies.”

- Jer 23:14 – They commit adultery and walk in lies (וַהֲלֹךְ בַּשֶּׁקֶר).

In Jeremiah 28:15 and 29:31 there is a similar idiom making use of the Hiphil of בָּטַח. In those passages, the HCSB translates “lie.”

- Jer 28:15 – you have led these people to trust in a lie (הִבְטַחְתָּ אֶת־הָעַם הַזֶּה עַל־שֶׁקֶר).
- Jer 29:31 – Shemaiah prophesied to you...and made you trust a lie (וַיִּבְטַח אֶתְכֶם עַל־שֶׁקֶר).

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

**Bible Reference:**

Jeremiah 15:11

**Original text:**

אָמַר יְהוָה אֱלֹהֵי שְׂרָוֹתַי לְטוֹב אִם-לְרָע הַפְּנִיעֵתִי בְּךָ בְּעֵת-רָעָה וּבְעֵת צָרָה אֶת-הָאֵיִב:

**HCSB rendering:**

The LORD said:

I will certainly set you free and care for you.<sup>a</sup>

I will certainly intercede for you

in a time of trouble,

in your time of distress,

with the enemy.

<sup>a</sup> Lit *free for good*

**Suggestion:**

The LORD said:

I will certainly set you free and care for you.<sup>a</sup>

I will certainly intercede for you with the enemy.<sup>b</sup>

in a time of trouble, in your time of distress.

<sup>a</sup> Lit *free for good*

<sup>b</sup> Hb obscure

**Rationale:**

1) Our first suggestion is a matter of English style. In the HCSB translation, the phrase “with the enemy” is separated from the verb in such a way that the connection could easily be lost, and the phrase could wrongly be associated with “your time of distress.” We suggest moving the phrase to make the connection clear.

2) Secondly, we suggest that a footnote be added to indicate that the Hebrew of this verse is uncertain. Of course there are many passages where a footnote like this could be considered, and one doesn’t want things to get out of hand with such footnotes. But the difficulties in this verse are so severe that we can scarcely find any other translation that comes up with the same thought as the HCSB. The way that the HCSB takes the Hiphil verb **הַפְּנִיעֵתִי** is different from both BDB (“cause the enemy to entreat with you”) and HALOT (“intercede with you for the enemy”). Perhaps it would be good to acknowledge the difficulty of the verse.

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

**Bible Reference:**

Jeremiah 16:7

**Original text:**

וְלֹא-יִפְרֹסוּ לָהֶם עַל-אֲבִל לְנַחֲמוֹ עַל-מָוֶת וְלֹא-יִשְׁקוּ אוֹתָם כּוֹס תְּנַחֲוּמִים עַל-אֲבִיו וְעַל-אִמּוֹ:

**HCSB rendering:**

Food won't be provided for the mourner to comfort him because of the death. A cup of consolation won't be given him because of the loss of his father or mother.

**Suggestion:**

Food won't be provided for the mourner to comfort him because of the death. A drink won't be given to console him because of the loss of his father or mother.

**Rationale:**

The phrase “cup of consolation” is great Hebrew—a construct chain, but it is very unusual and not readily understandable in English. We suggest turning the phrase into English that will be more easily understood.



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

**Bible Reference:**

Jeremiah 16:18

**Original text:**

בְּנִבְלַת שְׂקִינֵיהֶם וְתוֹעֲבוֹתֵיהֶם מָלְאוּ אֶת־נַחְלָתִי:

**HCSB rendering:**

They have filled My inheritance with the lifelessness of their detestable and abhorrent idols.

**Suggestion:**

They have filled My inheritance with the carcasses of their detestable and abhorrent idols.

**Rationale:**

The English abstract noun “lifelessness” seems so unusual and unidiomatic in this context that we suggest it be changed. “Carcasses” is graphic, but it does represent נִבְלָה quite well—a word used for corpses in all their unclean filthiness.

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

**Bible Reference:**

Jeremiah 17:5

**Original text:**

אָרְוֵר הַגִּבֹּר אֲשֶׁר יִבְטַח בְּאָדָם וְשָׁם בָּשָׂר זִרְעוֹ וּמִן־יְהוָה יִסֹּר לִבּוֹ:

**HCSB rendering:**

The man who trusts in mankind,  
who makes human flesh his strength  
and turns his heart from the LORD is cursed.

**Suggestion:**

The man who trusts in mankind,  
who makes human flesh his strength  
and whose heart turns away from the LORD is cursed.

**Rationale:**

The Hebrew with its Qal verb, יִסֹּר (= intransitive), doesn't actually say that the man turns his heart away. For that we would expect a Hiphil verb (i.e. transitive). Rather, לִבּוֹ is the subject; the phrase says simply that his heart turns away. Often a man like this may not actively push his heart away from God; rather his heart may be drawn away by other forces.

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

**Bible References:**

Jeremiah 17:5,7

**Original text:**

Jer 17:5 – אָרוּר הַגֵּבֵר אֲשֶׁר יִבְטַח בְּאָדָם –

Jer 17:7 – בְּרִיךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בַּיהוָה –

**HCSB rendering:**

Jer 17:5 – The man who trusts in mankind,  
who makes human flesh his strength  
and turns his heart from the LORD is cursed.

Jer 17:7 – The man who trusts in the LORD,  
whose confidence indeed is the LORD, is blessed.

**Suggestion:**

Jer 17:5 – Cursed is the man who trusts in mankind,  
who makes human flesh his strength  
and turns his heart from the LORD.

Jer 17:7 – Blessed is the man who trusts in the LORD,  
whose confidence indeed is the LORD.

**Rationale:**

We do not see anything that is gained by moving the adjectives “cursed” and “blessed” to the end of these verses. The Hebrew starts with the adjectives, and we think the English is clearer and more powerful if it does also.

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

**Bible Reference:**

Jeremiah 17:24

**Original text:**

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּן אֵלַי נְאֻם-יְהוָה לְבַלְתִּיּוּ הַבִּיא מִשָּׂא בְשַׁעְרֵי הָעִיר הַזֹּאת בַּיּוֹם הַשַּׁבָּת וּלְקַדֵּשׁ  
אֶת-יּוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת-בָּהּ כָּל-מְלָאכָה:

**HCSB rendering:**

“However, if you listen to Me, says the LORD, and do not bring loads through the gates of this city on the Sabbath day and consecrate the Sabbath day and do no work on it,

**Suggestion:**

“However, if you listen to Me,”—this is the declaration of the LORD—“and do not bring loads through the gates of this city on the Sabbath day, but rather consecrate the Sabbath day and do no work on it,

**Rationale:**

- 1) We are surprised by the rendering of נְאֻם-יְהוָה in this verse, and we recommend that it be handled in the same way that it is handled in other passages in Jeremiah.
- 2) We are fearful that the person who reads or hears this verse may mentally carry over the negative “not” from the phrase “do not bring loads” to the next phrase “and consecrate.” This would result in a momentary confusion or a wrong meaning. Our suggestion would make the verse clearer and less subject to misunderstanding.

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

**Bible Reference:**

Jeremiah 17:25

**Original text:**

וּבָאוּ בְּשַׁעְרֵי הָעִיר הַזֹּאת מְלָכִים וְשָׂרִים יֹשְׁבִים עַל־כִּסֵּא דָוִד רֹכְבִים בְּרֶכֶב וּבַסּוּסִים הָמָּה וְשָׂרֵיהֶם  
אִישׁ יְהוּדָה וְיֹשְׁבֵי יְרוּשָׁלַם

**HCSB rendering:**

kings and princes will enter through the gates of this city. They will sit on the throne of David, riding in chariots and on horses with their officials, the men of Judah, and the residents of Jerusalem.

**Suggestion:**

kings and princes will enter through the gates of this city. They will sit on the throne of David; they will ride in chariots and on horses with their officials, the men of Judah, and the residents of Jerusalem.

**Rationale:**

The way the HCSB reads, one could come up with a strange mental picture—that the kings are sitting on the throne and at the same time riding in chariots. Our suggestion is one of several ways that the two participles, יֹשְׁבִים and רֹכְבִים, could be handled to avoid that misunderstanding.

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

**Bible Reference:**

Jeremiah 17:26

**Original text:**

וּבָאוּ ... מִבָּאִים עֹלָה וְזֶבַח וּמִנְחָה וּלְבֹנֶה וּמִבָּאֵי תוֹרֵה בֵּית יְהוָה:

**HCSB rendering:**

Then people will come ... bringing burnt offerings and sacrifice, grain offerings and frankincense, and thank offerings to the house of the LORD.

**Suggestion:**

Then people will come ... bringing burnt offerings and sacrifices, grain offerings and frankincense, and thank offerings to the house of the LORD

**Rationale:**

The HCSB obviously understands the singular nouns עֹלָה, מִנְחָה, and תוֹרֵה as collectives, translating them as plurals in English. We see no reason not to handle זֶבַח the same way, making it plural in English.

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

**Bible Reference:**

Jeremiah 19:3

**Original text:**

הִנְנִי מְבִיא רָעָה עַל-הַמָּקוֹם הַזֶּה אֲשֶׁר כָּל-שֹׁמְעֵה תִצְלָנָה אָזְנוֹ:

**HCSB rendering:**

I am going to bring such disaster on this place that everyone who hears about it will shudder<sup>a</sup>  
<sup>a</sup> Lit shudder their ears; 1Sm 3:11; 2 Kg 21:12

**Suggestion:**

I am going to bring such disaster on this place that everyone who hears about it will shudder<sup>a</sup>  
<sup>a</sup> Lit his ears will tingle

**Rationale:**

The current footnote seems nonsensical (“shudder” as a verb with “ears” as a direct object?). We notice that the two parallel passages (1 Sam 3:11; 2 Kgs 21:12) do not have an explanatory footnote, so perhaps none is needed. If a literal footnote is desired, we think it should be what we suggest.

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

**Bible Reference:**

Jeremiah 19:10

**Original text:**

וְשִׁבַרְתָּ הַבְּקָבֶקֶק לְעֵינֵי הָאֲנָשִׁים הַהֹלְכִים אֹתָךְ:

**HCSB rendering:**

“Then you are to shatter the jar in the presence of the people traveling with you,

**Suggestion:**

“Then you are to shatter the jar in the presence of the people going with you,

**Rationale:**

These people aren't “traveling” anywhere with Jeremiah. They have simply gone out to “the Valley of Hinnom near the entrance of the Potsherd Gate” (v. 2).



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

**Bible Reference:**

Jeremiah 20:3

**Original text:**

וַיֹּאמֶר אֵלָיו יְרֵמְיָהוּ לֹא פִשְׁחֹר קָרָא יְהוָה שְׁמִי כִּי אִם־מָגוֹר מִסָּבִיב:

**HCSB rendering:**

Jeremiah said to him, “The LORD does not call you Pashhur, but Magor-missabib,<sup>a</sup>  
<sup>a</sup> = Terror Is on Every Side; Jr 6:25; 20:10; 46:5

**Suggestion:**

Jeremiah said to him, “The LORD does not call you Pashhur, but Terror Is on Every Side,<sup>a</sup>  
<sup>a</sup> Or Magor-missabib

**Rationale:**

It has seemed to us that the policy of the HCSB is to translate names that carry a meaning, when that name does not show up elsewhere as an actual name in use. We could give many examples, such as:

- Genesis 22:14 – The LORD Will Provide
- Hosea 1:8 – No Compassion...Not My People
- Isaiah 62:4 – My Delight is in Her...Married.

We were surprised by the decision to do the opposite in Jeremiah 20:3.

With our suggested change, the internal ties between the verses should be obvious enough in English that the references could be omitted from the footnote.

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

**Bible Reference:**

Jeremiah 20:8

**Original text:**

חָמַס וְשֵׁד אֶקְרָא כִּי־הָיָה דְבַר־יְהוָה לִי לְחַרְפָּה וּלְקִלְס כְּל־הַיּוֹם:

**HCSB rendering:**

I proclaim, “Violence and destruction!”  
because the word of the LORD has become for me  
constant disgrace and derision.

**Suggestion:**

I proclaim, “Violence and destruction!”  
because the word of the LORD has brought me  
constant disgrace and derision.

**Rationale:**

It seems very unnatural and confusing to say: “The word of the LORD has become...disgrace and derision.” A slight adjustment would give the intended meaning more clearly.

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

**Bible Reference:**

Jeremiah 21:2

**Original text:**

דְּרִשְׁנָא בְּעַלְנֵנוּ אֶת־יְהוָה כִּי נִבְּוֶכְדֶּרֶאֱצָר מֶלֶךְ־בָּבֶל נִלְחָם עָלֵינוּ

**HCSB rendering:**

“Ask the LORD on our behalf, since Nebuchadnezzar<sup>a</sup> is making war against us.

<sup>a</sup> Lit Nebuchadrezzar

**Suggestion:**

“Ask the LORD on our behalf, since Nebuchadnezzar<sup>a</sup> is making war against us.

<sup>a</sup> Hb Nebuchadrezzar; this spelling occurs often in Jeremiah and Ezekiel

**Rationale:**

Perhaps a little adjustment to the footnote here would be helpful. This is the only place where the HCSB has a footnote for the alternate spelling of Nebuchadnezzar’s name (נְבוּכַדְרֶאֱצָר), although it occurs regularly in Jeremiah and Ezekiel.

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

**Bible Reference:**

Jeremiah 21:5

**Original text:**

וְנִלְחַמְתִּי אֲנִי אֶתְכֶם בְּיַד נְשׂוּיָהּ וּבְזֵרֹעַ חֲזָקָה

**HCSB rendering:**

I will fight against you with an outstretched hand and a mighty arm,

**Suggestion:**

I myself will fight against you with an outstretched hand and a mighty arm,

**Rationale:**

We see no reason not to represent אֲנִי in the English translation. It can be done easily, and it adds an effective emphasis to the point that the Lord himself will also fight against Jerusalem; it won't be just Nebuchadnezzar and the Babylonians. Nearly all translations include "myself" here.

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

**Bible Reference:**

Jeremiah 21:12

**Original text:**

פֶּן־תִּצָא כְּאֵשׁ חֲמָתִי וּבְעֵרָהּ וְאֵין מִכְבֵּהּ מִפְּנֵי לֵעַ מֵעַלְלֵיהֶם  
מֵעַלְלֵיכֶם Q

**HCSB rendering:**

or My anger will flare up like fire  
and burn unquenchably  
because of their evil deeds.

**Suggestion:**

or My anger will flare up like fire  
and burn unquenchably  
because of your evil deeds.

**Rationale:**

The Qere seems preferable here, because this line is in direct speech and is surrounded by second person verb forms and pronouns. “Your evil deeds” is also supported by the ancient translations and many Hebrew manuscripts. It is the choice of nearly all English translations that we consulted.

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

**Bible Reference:**

Jeremiah 22:11

**Original text:**

כִּי כֹה אָמַר־יְהוָה אֱלֹהֵי שָׁלֹם בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הַמֶּלֶךְ הַיָּחִיד תַּחַת יֹאשִׁיָּהוּ אָבִיו אֲשֶׁר יָצָא מִן־הַמָּקוֹם  
הַזֶּה לֹא־יָשׁוּב שָׁם עוֹד:

**HCSB rendering:**

For this is what the LORD says concerning Shallum son of Josiah, king of Judah, who became king in place of his father Josiah: “He has left this place—he will never return here again,

**Suggestion:**

For this is what the LORD says concerning Shallum son of Josiah, king of Judah, who became king in place of his father Josiah and who has left this place: “He will never return here again,

**Rationale:**

It does not seem to us that the HCSB has done justice to the אֲשֶׁר in the phrase: אֲשֶׁר יָצָא מִן־הַמָּקוֹם הַזֶּה. This looks to us like a simple relative clause, and that is how it is generally translated in English translations.

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

**Bible Reference:**

Jeremiah 22:14

**Original text:**

וְסָפִיז בְּאַרְזֵי יִמְשֹׁחַ בְּשֵׁשֶׁר :

**HCSB rendering:**

and it will be paneled with cedar  
and painted with vermilion.

**Suggestion:**

and it will be paneled with cedar  
and painted with bright red.

**Rationale:**

The word “vermilion” seems too unfamiliar to us. We are making the same suggestion for Ezekiel 23:14, the only other place where the word שֵׁשֶׁר occurs.

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

**Bible Reference:**

Jeremiah 22:16

**Original text:**

כִּי דִיּוּעָנִי וְאֶבְיֹן אֲזַ טוֹב

**HCSB rendering:**

He took up the case of the poor and needy,  
then it went well.

**Suggestion:**

He took up the case of the poor and needy;  
then it went well.

**Rationale:**

Our notions of punctuation would suggest a semi-colon here.



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

**Bible Reference:**

Jeremiah 22:23

**Original text:**

מִה־יִנְחַנְתָּ בְּבֹא־לְךָ תְּכָלִים חֵיל כִּי־לָדָה:

**HCSB rendering:**

How you will groan when labor pains come on you,  
agony like a woman in labor.

**Suggestion:**

How you will groan when pains come on you,  
agony like a woman in labor.

**Rationale:**

We think it is unwise for HCSB to translate תְּכָלִים as “labor pains.” First, the people will not actually have *labor* pains. Second, it seems odd to talk about the people having “labor pains” and then in the next line to *compare* their pains to the pains of a woman in labor. It’s like saying: “You will have labor pains; yes, pains like labor pains.” It seems better to translate תְּכָלִים as “pains” or “pangs” in general.

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

**Bible Reference:**

Jeremiah 23:5

**Original text:**

הַיָּמִים בָּאִים נְאֻם־יְהוָה וְהִקְמַתִּי לְדָוִד צֶמַח צְדִיק

**HCSB rendering:**

“The days are coming”—this is the LORD’s declaration—“when I will raise up a Righteous Branch of David.”

**Suggestion:**

“The days are coming”—this is the LORD’s declaration—“when I will raise up a Righteous Branch for David.”

**Rationale:**

There are three reasons why we think “a Righteous Branch for David” is better than “a Righteous Branch of David” in Jeremiah 23:5 for לְדָוִד צֶמַח צְדִיק.

1) The same expression occurs in the parallel passage in Jeremiah 33:15, and there the HCSB translates “for David.”

Jer 33:15 – בַּיָּמִים הֵהֵם וּבְעֵת הַהִיא אֶצְמַח לְדָוִד צֶמַח צְדָקָה

HCSB – In those days and at that time I will cause a Righteous Branch to sprout up for David.

2) It may not be immediately clear to a reader or hearer what is meant by a “Branch of David.”

3) This is a familiar passage, and we think that most Bible readers are accustomed to the rendering “for David.” They will be surprised by “Righteous Branch of David.” If they are able to consult the Hebrew, they will be all the more surprised to see that the HCSB change is not required or preferred in order to represent the Hebrew.

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

**Bible Reference:**

Jeremiah 23:33-39

**Original text:**

- 33 וְכִי־יִשְׁאַלְךָ הָעָם הַזֶּה אֹי־הַנְּבִיא אֹי־כֹהֵן לֵאמֹר מַה־מֵשָׂא יְהוָה וְאָמַרְתָּ אֲלֵיהֶם אֶת־מַה־מֵשָׂא וְנִטְשֵׁתִי אֶתְכֶם נְאֻם־יְהוָה:
- 34 וְהַנְּבִיא וְהַכֹּהֵן וְהָעָם אֲשֶׁר יֹאמֶר מֵשָׂא יְהוָה וּפְקַדְתִּי עַל־הָאִישׁ הַהוּא וְעַל־בֵּיתוֹ:
- 35 כֹּה תֹאמְרוּ אִישׁ עַל־רֵעֵהוּ וְאִישׁ אֶל־אָחִיו מַה־עָנָה יְהוָה וּמַה־דִּבֶּר יְהוָה:
- 36 וּמֵשָׂא יְהוָה לֹא תִזְכְּרוּ־עוֹד כִּי תִמְשָׂא יְהוָה לְאִישׁ דְּבָרוֹ וְהִפַּכְתֶּם אֶת־דְּבָרֵי אֱלֹהִים חַיִּים יְהוָה צָבָאוֹת אֱלֹהֵינוּ:
- 37 כֹּה תֹאמֶר אֶל־הַנְּבִיא מַה־עָנָד יְהוָה וּמַה־דִּבֶּר יְהוָה:
- 38 וְאִם־מֵשָׂא יְהוָה תֹאמְרוּ לָכֵן כֹּה אָמַר יְהוָה יֵעַן אָמַרְתֶּם אֶת־הַדְּבָר הַזֶּה מֵשָׂא יְהוָה וְאֲשַׁלַּח אֲלֵיכֶם לֵאמֹר לֹא תֹאמְרוּ מֵשָׂא יְהוָה:
- 39 לָכֵן הִנְנִי וְנִשְׁתִּי אֶתְכֶם נֹשֵׂא וְנִטְשֵׁתִי אֶתְכֶם וְאֶת־הָעִיר אֲשֶׁר נָתַתִּי לָכֶם וְלְאֲבוֹתֵיכֶם מֵעַל פָּנָי:

**HCSB rendering:**

**The Burden of the LORD**

<sup>33</sup> “Now when these people or a prophet or a priest asks you, ‘What is the burden of the LORD?’ you will respond to them: What is the burden? I will throw you away”—this is the LORD’s declaration. <sup>34</sup> “As for the prophet, priest, or people who say, ‘The burden of the LORD,’ I will punish that man and his household. <sup>35</sup> This is what each man is to say to his friend and to his brother, ‘What has the LORD answered?’ or ‘What has the LORD spoken?’ <sup>36</sup> But no longer refer to the burden of the LORD, for each man’s word becomes his burden and you pervert the words of the living God, the LORD of Hosts, our God. <sup>37</sup> You must say to the prophet: What has the LORD answered you? and What has the LORD spoken? <sup>38</sup> But if you say, ‘The burden of the LORD,’ then this is what the LORD says: Because you have said, ‘The burden of the LORD,’ and I specifically told you not to say, ‘The burden of the LORD,’ <sup>39</sup> I will surely forget you and throw away from My presence both you and the city that I gave you and your fathers.

**Suggestion:**

**The Oracle of the LORD**

<sup>33</sup> “Now when these people or a prophet or a priest asks you, ‘What is the oracle<sup>a</sup> of the LORD?’ you will respond to them: What is the oracle? I will throw you away”—this is the LORD’s declaration. <sup>34</sup> “As for the prophet, priest, or people who say, ‘The oracle of the LORD,’ I will punish that man and his household. <sup>35</sup> This is what each man is to say to his friend and to his brother, ‘What has the LORD answered?’ or ‘What has the LORD spoken?’ <sup>36</sup> But no longer refer to the oracle of the LORD, for each man’s word becomes his oracle and you pervert the words of the living God, the LORD of Hosts, our God. <sup>37</sup> You must say to the prophet: What has the LORD answered you? and What has the LORD spoken? <sup>38</sup> But if you say, ‘The oracle of the LORD,’ then this is what the LORD says: Because you have said, ‘The oracle of the

LORD,' and I specifically told you not to say, 'The oracle of the LORD,'<sup>39</sup> I will surely forget you and throw away from My presence both you and the city that I gave you

<sup>a</sup> Or *burden*

**Rationale:**

We think there are good reasons to prefer “oracle” over “burden” as the English equivalent of **נְשִׂא** in this context. The reasons include:

1) Most commentators and translations that prefer “burden” find strong support by adopting the variant reading of the Septuagint and Vulgate in verse 33b: “You are the burden.” Since the HCSB has chosen not to take the Septuagint reading in verse 33b, the HCSB has lost one of the strongest arguments for translating “burden.”

2) The HCSB translates **נְשִׂא** as “oracle” 22 times in other passages talking about prophets and prophecy (cf. 2 Kgs 9:35; Isaiah 13-23; Eze 12:10; Nah 1:1; Hab 1:1; Zech 9:1; 12:1; Mal 1:1). Since the context in Jeremiah 23 is talking about prophets and prophecy, it makes sense to give **נְשִׂא** the same meaning that it has in other similar contexts.

3) We have difficulty following the train of thought in Jeremiah 23:33-40 if **נְשִׂא** is translated “burden,” and we think that other English Bible readers will have similar difficulty. What is meant by “burden?” If “burden” means “burdensome message”—because Jeremiah’s preaching generally included punishment and grief—we don’t think that the average English Bible reader will understand this without a Study Bible or a Bible teacher. In addition, verse 34 implies that the false teachers used the term **נְשִׂא** for their own preaching, and their preaching was generally not a message of doom but rather of peace and prosperity. We have greater success in making sense of the passage with the meaning “oracle.” Then the paragraph simply warns against speaking an unauthorized message from God.

We know that the section is much debated. Either way, there may be wisdom in putting the alternate translation in a footnote.

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

**Bible Reference:**

Jeremiah 24:9

**Original text:**

וְנִתְּתִים לְזִנְעָה לְרָעָה לְכָל מַמְלָכוֹת הָאָרֶץ

**HCSB rendering:**

I will make them an object of horror and disaster to all the kingdoms of the earth,

**Suggestion:**

I will make them an object of horror and a disaster to all the kingdoms of the earth,

**Rationale:**

With the HCSB wording, it would be very easy for the English reader to think that “disaster” is a second object to the preposition “of” (= “an object of disaster”), which is not the case. The insertion of an indefinite article would help.

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

**Bible Reference:**

Jeremiah 25:4

**Original text:**

וְשָׁלַח יְהוָה אֱלֹהֵיכֶם אֶת־כָּל־עֲבָדָיו הַנְּבִיאִים הַשְּׂפָתָה וְלֹא שָׁמַעְתֶּם וְלֹא־הִטִּיתֶם אֹזְנֵיכֶם לְשָׁמֹעַ:

**HCSB rendering:**

The LORD sent all His servants the prophets to you time and time again,<sup>a</sup> but you have not obeyed or even paid attention.<sup>b</sup>

<sup>a</sup> Lit *prophets, rising early and sending*

<sup>b</sup> Lit *even inclined your ears*

**Suggestion:**

The LORD sent all His servants the prophets to you time and time again,<sup>a</sup> but you have not obeyed or even paid attention.<sup>b</sup>

<sup>a</sup> Lit *to you, rising early and sending*

<sup>b</sup> Lit *even inclined your ear to hear*

**Rationale:**

Both footnotes have little inaccuracies.

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

**Bible Reference:**

Jeremiah 25:6-7

**Original text:**

Jer 25:6 – וְאַל־תִּלְכוּ אַחֲרַי אֱלֹהִים אַחֲרִים לְעַבְדָּם וּלְהִשְׁתַּחֲוֹת לָהֶם וְלֹא־תִכְעִסוּ אוֹתִי בְּמַעֲשֵׂה יְדֵיכֶם וְלֹא אָרַע לָכֶם:

Jer 25:7 – וְלֹא־שָׁמַעְתֶּם אֵלַי נְאֻם־יְהוָה לְמַעַן הִכְעִסוּנִי בְּמַעֲשֵׂה יְדֵיכֶם לְרַע לָכֶם:

**HCSB rendering:**

Jer 25:6 – “Do not follow other gods to serve them and to worship them, and do not provoke Me to anger by the work of your hands. Then I will do you no harm.

Jer 25:7 – “But you would not obey Me”—this is the LORD’s declaration—‘in order that you might provoke Me to anger by the work of your hands and bring disaster on yourselves.’”

**Suggestion:**

Jer 25:6 – “Do not follow other gods to serve them and to worship them, and do not provoke Me to anger by the work of your hands. Then I will do you no harm.”

Jer 25:7 – “But you have not obeyed Me”—this is the LORD’s declaration—“with the result that you have provoked Me to anger by the work of your hands and brought disaster on yourselves.”

**Rationale:**

1) We agree with the note in the NET Bible note about לְמַעַן in verse 7:

This is a rather clear case where the Hebrew particle לְמַעַן (*léma'an*) introduces a consequence and not a purpose, contrary to the dictum of BDB 775 s.v. לְמַעַן note 1. They have not listened to him *in order to* make him angry but *with the result that* they have made him angry by going their own way. Jeremiah appears to use this particle for result rather than purpose on several other occasions (see, e.g., 7:18, 19; 27:10, 15; 32:29).

2) We do not see any reason to translate the perfect verb וְלֹא־שָׁמַעְתֶּם with a modal nuance (“But you would not obey”). The same verb in verse 4 (וְלֹא־שָׁמַעְתֶּם) and in verse 8 (לֹא־שָׁמַעְתֶּם) is translated “you have not obeyed.”

3) Punctuation is not easy in prophetic oracles, but we think it is preferable to end the quotation of the prophets at the end of verse 6, in the way that most published translations do.

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

**Bible Reference:**

Jeremiah 25:9

**Original text:**

וְהַחֲרַמְתִּים וְשַׁמְתִּים לְשִׁמְנָה וְלְשִׁרְקָה וּלְחֲרָבוֹת עוֹלָם:

**HCSB rendering:**

and I will completely destroy them and make them a desolation, a derision, and ruins forever.

**Suggestion:**

and I will completely destroy them and make them a desolation, an object of scorn, and ruins forever.

**Rationale:**

In the four other places where Jeremiah uses the word **שִׁרְקָה**, the HCSB always translates “object of scorn.” This is preferable in Jeremiah 25:9 both for ease of understanding and for reasons of consistency.

Here are the other passages:

- Jer 19:8 – I will make this city desolate, an object of scorn.
- Jer 25:18 – to make them a desolate ruin, an object of scorn
- Jer 29:18 – a curse and a desolation, an object of scorn
- Jer 51:37 – a desolation and an object of scorn



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

**Bible Reference:**

Jeremiah 25:23; 49:32

**Original text:**

Jer 25:23 – וְאֶת־דֶּדָן וְאֶת־תִּימָא וְאֶת־בּוּז וְאֶת־כָּל־קְצוּצֵי פִאָה :

Jer 49:32 – וְזָרְתִּים לְכָל־רוּחַ קְצוּצֵי פִאָה –

**HCSB rendering:**

Jer 25:23 – Dedan, Tema, Buz, and all those who shave their temples;

Jer 49:32 – I will scatter them to the wind in every direction,

Those who shave their temples;

**Suggestion:**

Jer 25:23 – Dedan, Tema, Buz, and all those who clip the hair on their temples;

Jer 49:32 – I will scatter them to the wind in every direction,

Those who clip the hair on their temples;

**Rationale:**

Without any help, the English reader could easily go wrong here with the word “temples” because he might think of “worship houses.” We notice that the same idiom occurs in Jeremiah 9:26 ( כָּל־קְצוּצֵי פִאָה ), and there the HCSB translates: “who clip the hair on their temples.” We suggest using the same rendering here. The insertion of the word “hair” will help the reader to know what “temples” are referred to.

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

**Bible Reference:**

Jeremiah 26:10

**Original text:**

וַיֵּצְאוּ מִבַּיִת־הַמֶּלֶךְ בֵּית יְהוָה וַיֵּשְׁבוּ בַּפֶּתַח שַׁעַר־יְהוָה הַחֲדָשׁ:

**HCSB rendering:**

they went from the king's palace to the LORD's temple and sat at the entrance of the New Gate.<sup>a</sup>

<sup>a</sup> Some Hb mss, Syr, Tg, Vg add of the house

**Suggestion:**

they went from the king's palace to the LORD's temple and sat at the entrance of the New Gate of the LORD's temple.<sup>a</sup>

<sup>a</sup> Many Hb mss, Syr, Tg, Vg; other Hb mss read the New Gate of the LORD

**Rationale:**

The HCSB rendering and accompanying footnote do not seem adequate for two reasons. First, the witnesses referred to do not simply have “of the house.” They have “of the house of the LORD.” Second, the HCSB gives no indication of the fact that the Hebrew text has the Tetragrammaton (“the New Gate of the LORD”).

This seems to be a passage where it is wise to adopt the variant reading. The variant is in *many* Hebrew manuscripts, a variety of versions, and a later passage in the book of Jeremiah (36:10). The variant also accounts for the presence of יְהוָה in the text. The situation can be clarified by a footnote as we suggest.

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

**Bible Reference:**

Jeremiah 26:13

**Original text:**

Jer 26:13 – וַיִּנָּחֵם יְהוָה אֶל־תְּרָעָה אֲשֶׁר דִּבֶּר עָלֵיכֶם :

Jer 26:19 – וַיִּנָּחֵם יְהוָה אֶל־תְּרָעָה אֲשֶׁר־דִּבֶּר עָלֵיכֶם –

**HCSB rendering:**

Jer 26:13 – that He might relent concerning the disaster that He warned about.

Jer 26:19 – and did not the LORD relent concerning the disaster He had pronounced against them?

**Suggestion:**

Jer 26:13 – that He might relent concerning the disaster He had pronounced against them.

Jer 26:19 – and did not the LORD relent concerning the disaster He had pronounced against them?

**Rationale:**

Jeremiah 26:13 makes use of a Hebrew idiom that occurs in identical fashion six verses later: תְּרָעָה אֲשֶׁר־דִּבֶּר עָלֵיכֶם. We are surprised that the HCSB translation in Jeremiah 26:13 is not identical with Jeremiah 26:19. We recommend making the English translations identical, with 26:13 following the more straightforward translation of 26:19.

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

**Bible References:**

Jeremiah 27:9-10, 14

**Original text:**

Jer 27:9-10 – וְאַתֶּם אֲל־תִּשְׁמְעוּ אֶל־נְבִיאֵיכֶם וְאֶל־קְסָמִיכֶם וְאֶל־חַלְמֵיכֶם וְאֶל־עֹנְנֵיכֶם וְאֶל־כַּשְׁפֵּיכֶם אֲשֶׁר־הֵם אֹמְרִים אֵלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל: כִּי שֶׁקֶר הֵם נְבִאִים לָכֶם

Jer 27:14 – וְאַל־תִּשְׁמְעוּ אֶל־דְּבַר־יְהוָה הַנְּבִאִים הָאֹמְרִים אֵלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל כִּי שֶׁקֶר הֵם נְבִאִים לָכֶם:

**HCSB rendering:**

Jer 27:9-10 – But as for you, do not listen to your prophets, diviners, dreamers, fortune-tellers, or sorcerers who say to you, ‘Don’t serve the king of Babylon!’ for they prophesy a lie to you

Jer 27:14 – Do not listen to the words of the prophets who are telling you, ‘You must not serve the king of Babylon,’ for they are prophesying a lie to you.

**Suggestion:**

Jer 27:9-10 – But as for you, do not listen to your prophets, diviners, dreamers, fortune-tellers, or sorcerers who say to you, ‘Don’t serve the king of Babylon!’ for they are prophesying a lie to you

Jer 27:14 – Do not listen to the words of the prophets who are telling you, ‘Don’t serve the king of Babylon,’ for they are prophesying a lie to you.

**Rationale:**

We are surprised that the wording of the HCSB in these two passages is not identical where the wording of the Hebrew is identical. The quotation of the false prophets is identical in both passages ( לֹא תַעֲבֹדוּ (אֶת־מֶלֶךְ בָּבֶל), and the statement that they “are prophesying a lie” (שֶׁקֶר הֵם נְבִאִים). We recommend making the translation identical in HCSB.

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

**Bible Reference:**

Jeremiah 27:19

**Original text:**

כִּי כֹה אָמַר יְהוָה זָבָאוֹת אֱלֹהֵי-הַעֲמֻדִים וְעַל-הַיָּם וְעַל-הַמְּכֻנּוֹת וְעַל יְתֵר הַכְּלִים הַנּוֹתְרִים בְּעִיר  
הַזֹּאת:

**HCSB rendering:**

For this is what the LORD of Hosts says about the pillars, the sea, the water carts, and the rest of the articles that still remain in this city,

**Suggestion:**

For this is what the LORD of Hosts says about the pillars, the reservoir, the water carts, and the rest of the articles that still remain in this city,

**Rationale:**

As far as we can tell, everywhere else the HCSB translates מִיָּם as “the reservoir” when it refers to the large water basin or “sea” constructed by Solomon as part of the temple furnishings—even in the book of Jeremiah. Here are examples:

- 1 Kgs 17:23 ff – He made the cast metal reservoir,
- 2 Kgs 25:13 – Now the Chaldeans broke into pieces the bronze pillars of the LORD’s temple, the water carts, and the bronze reservoir,
- 1 Chr 18:8 – David also took huge quantities of bronze, from which Solomon made the bronze reservoir,
- 2 Chr 4:2 – Then he made the cast metal reservoir,
- Jer 52:17 – Now the Chaldeans broke into pieces the bronze pillars for the LORD’s temple and the water carts and the bronze reservoir
- Jer 52:20 – As for the two pillars, the one reservoir,

For reasons of consistency we recommend “reservoir” also in this verse.

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

**Bible Reference:**

Jeremiah 29:19

**Original text:**

תַּחַת אֲשֶׁר־לֹא־שָׁמְעוּ אֶל־דְּבָרַי נְאֻם־יְהוָה אֲשֶׁר שְׁלַחְתִּי אֲלֵיהֶם אֶת־עֲבָדַי הַנְּבִיאִים

**HCSB rendering:**

I will do this because they have not listened to My words”—this is the LORD’s declaration—“that I sent to them with My servants the prophets

**Suggestion:**

I will do this because they have not listened to My words”—this is the LORD’s declaration—“the words that I sent to them with My servants the prophets

**Rationale:**

When “this is the LORD’s declaration” is inserted into the middle of a sentence, there is danger that miscommunication could occur, especially for people who are listening to the text read and are not seeing the punctuation. Here is a place where that possibility is great, because a hearer could easily assume that the relative clause following “declaration” modifies “declaration.” Our suggestion would help alleviate the problem.

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

**Bible Reference:**

Jeremiah 29:23

**Original text:**

וַעֲן אֲשֶׁר עָשׂוּ נְבִלָה בְּיִשְׂרָאֵל וַיִּנְאַפוּ אֶת-נִשְׁי רֵעֵיהֶם וַיְדַבְּרוּ דְבַר בְּשֵׁמִי שֶׁקֶר אֲשֶׁר לֹא צִוִּיתֶם

**HCSB rendering:**

because they have committed an outrage in Israel by committing adultery with their neighbors' wives and have spoken a lie in My name, which I did not command them.

**Suggestion:**

because they have committed an outrage in Israel by committing adultery with their neighbors' wives and in My name have spoken a lie, which I did not command them.

**Rationale:**

The English word order is unfortunate here, because the impression could easily be given that the relative clause ("which I did not command them") modifies "My name." Our suggestion would make clear that the relative clause modifies "a lie."

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

**Bible Reference:**

Jeremiah 30:9

**Original text:**

וְעִבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אֶקְיָם לָהֶם:

**HCSB rendering:**

They will serve the LORD their God and I will raise up David their king for them.

**Suggestion:**

They will serve the LORD their God and David their king whom I will raise up for them.

**Rationale:**

There is a significant loss of meaning in the HCSB here. In the Hebrew, “David” (וְאֶת דָּוִד) is a second direct object to the verb “they will serve” (וְעִבְדוּ), and “I will raise” is in a relative clause modifying David (אֲשֶׁר אֶקְיָם). The verse promises that in the restoration God’s people will *serve David* (= the Messiah, Christ) as well as serving the Lord their God. In other words, Jesus Christ will be worshiped in the restoration along with God the Father. We feel strongly that this additional meaning of the Hebrew should be reflected in the HCSB.



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

**Bible Reference:**

Jeremiah 30:16

**Original text:**

וְכָל־בְּזוּיָךְ אֶתֵּן לָבֹי:

**HCSB rendering:**

and all who raid you will be raided.

**Suggestion:**

and all who raid you I will cause to be raided.

**Rationale:**

Since God specifically says that he will be the one who will give Israel's enemies over to be plundered by others (אֶתֵּן), we think this fact should be represented in the HCSB translation.

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

**Bible Reference:**

Jeremiah 30:20-21

**Original text:**

וַיַּקְדֵּם יְהוָה אֶל כָּל-לֹחֲצֵיוֹ׃  
וְהָיָה אֲדִירָו מִמֶּנּוּ׃

**HCSB rendering:**

I will punish all his oppressors.  
Jacob’s leader will be one of them;

**Suggestion:**

I will punish all his oppressors.  
Jacob’s leader will be one of his own;

**Rationale:**

There is an unfortunate juxtaposition of thoughts here—so that a reader could easily conclude that “Jacob’s leader” will be one of the “oppressors.” The antecedent of “them” is subject to possible confusion. Our suggestion would remove the potential misunderstanding.

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

**Bible Reference:**

Jeremiah 31:18

**Original text:**

שָׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָר

**HCSB rendering:**

I have heard Ephraim moaning,

**Suggestion:**

I have surely heard Ephraim moaning,

**Rationale:**

Here's a little thing. Three times in this section Jeremiah uses an infinitive absolute side by side with a finite verb to express the intensity of the Lord's feelings toward Ephraim. In the other two occurrences, the HCSB represents the infinitive absolute nicely with an adverb. We see no reason not to do the same in this verse. Here are the other two examples:

- V. 20 – זָכַר אֲזַכְרֶנּוּ – I certainly still think about him
- V. 20 – אֶרְחַמֶנּוּ – I will truly have compassion on him

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

**Bible Reference:**

Jeremiah 31:19

**Original text:**

כִּי־אַחֲרַי שׁוּבִי נִחַמְתִּי וְאַחֲרַי הִנָּדַעַי סָפַקְתִּי עַל־יָרֵךְ

**HCSB rendering:**

After I returned, I repented;  
After I was instructed, I struck my thigh in grief.

**Suggestion:**

After I turned away, I repented;  
After I was instructed, I struck my thigh in grief.

**Rationale:**

This point can certainly be debated, but it seems awkward to us to have Ephraim say that he repented “after he returned.” The return of Ephraim could be said to be contingent upon and a result of Ephraim’s repentance. Our suggest is in accord with many translations and commentaries, including Huey (NAC, p. 276) who says:

These verses furnish a miniature theology of repentance centering on the verb *šûv*, “turn,” which occurs seven times in vv. 16-21. It is used of Israel’s physical return to the land (vv.17-17,21), of their sinful turning from God (translated “strayed” in v.19), and of their spiritual return to God (translated “restore” and “return” in v. 18).

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

**Bible Reference:**

Jeremiah 31:28

**Original text:**

וְהָיָה כַּאֲשֶׁר שָׁקַדְתִּי עֲלֵיהֶם לְנִתּוּשׁ וּלְנִתּוּץ וּלְהָרֵס וּלְהַאֲבִיד וּלְהַרְעֵב כִּן אֲשַׁקֵּד עֲלֵיהֶם לְבָנוֹת  
וּלְנִטּוֹעַ נְאֻם־יְהוָה:

**HCSB rendering:**

Just as I watched over them to uproot and to tear them down, to demolish and to destroy, and to cause disaster, so will I be attentive to build and to plant them,” says the LORD.

**Suggestion:**

Just as I watched over them to uproot and to tear them down, to demolish and to destroy, and to cause disaster, so will I watch over them to build and to plant them”—this is the LORD’s declaration.

**Rationale:**

- 1) The same verb and preposition are used in the first half of the verse as in the second (שָׁקַדְתִּי עֲלֵיהֶם ... אֲשַׁקֵּד עֲלֵיהֶם). We see no reason to vary the English translation, especially when “be attentive” seems weaker and less rich than “watch over.”
- 2) We are surprised that the formula נְאֻם־יְהוָה is not translated with the word “declaration,” as it typical throughout the HCSB.

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

**Bible Reference:**

Jeremiah 31:32

**Original text:**

לֹא כַבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הִנָּחָה הַפָּרוֹ  
אֶת־בְּרִיתִי וְאֲנֹכִי בָעָלְתִּי בָם נְאֻם־יְהוָה:

**HCSB rendering:**

This one will not be like the covenant I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant they broke even though I had married them—

**Suggestion:**

This one will not be like the covenant I made with their ancestors when I took them by their hands to lead them out of the land of Egypt—a covenant they broke even though I was a husband to them—

**Rationale:**

- 1) With two little shifts, the wording here can be made identical with the quotation in Hebrews 8:9.
- 2) More importantly, we think the phrase “I had married them” could be confusing to readers, and possibly misunderstood. We think wording like that found in nearly all other published translations is better: “was a husband to.”

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

**Bible Reference:**

Jeremiah 31:35

**Original text:**

כִּהּוּ אָמַר יְהוָה נִתֵּן שֶׁמֶשׁ לְאֹר יוֹמָם חֶקֶת יָרַח וְכּוֹכְבִּים לְאֹר לַיְלָה רַגַע הַיָּם נִיחָמוּ גִלְיוֹ יְהוָה  
צָבָאוֹת שְׁמִי:

**HCSB rendering:**

This is what the LORD says:  
The One who gives the sun for light by day,  
the fixed order of moon and stars for light by night,  
who stirs up the sea and makes its waves roar—  
Yahweh of Hosts is His name:

**Suggestion:**

This is what the LORD says—  
the One who gives the sun for light by day,  
the fixed order of moon and stars for light by night,  
who stirs up the sea and makes its waves roar—  
Yahweh of Hosts is His name:

**Rationale:**

It seems odd to have a colon after “says” in the first line, because the actual speech of the Lord doesn’t begin until verse 36. The words after “says” are an explanation of who the Lord is who is doing the speaking. The colon on “name” is properly placed.

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

**Bible Reference:**

Jeremiah 32:3-5

**Original text:**

אֲשֶׁר כָּלְאוּ צִדְקִיָּהוּ מֶלֶךְ־יְהוּדָה לְאֹמֶר מִדּוּעַ אַתָּה נֹבֵא לְאֹמֶר כֹּה אָמַר יְהוָה הַנְּנִי נָתַן אֶת־ הָעִיר הַזֹּאת בְּיַד מֶלֶךְ־בָּבֶל וְלָכְדָּהּ:	3
וְצִדְקִיָּהוּ מֶלֶךְ יְהוּדָה לֹא יִמְלֹט מִיַּד הַכַּשְׂדִּים כִּי הִנְתָּן וַיִּתְּן בְּיַד מֶלֶךְ־בָּבֶל וְדַבְּר־פִּיו עִם־פִּיו וְשִׁנּוּ אֶת־עֵינָיו תִּרְאִינָה:	4
וּבָבֶל יוֹלֵךְ אֶת־צִדְקִיָּהוּ וְשָׁם יִהְיֶה עַד־פָּקְדֵי אֲתוֹן נְאֻם־יְהוָה כִּי תִלְחַמוּ אֶת־הַכַּשְׂדִּים לֹא תִצְלִיחוּ:	5

**HCSB rendering:**

Zedekiah king of Judah had imprisoned him, saying: “Why are you prophesying. ‘This is what the LORD says: Look, I am about to hand this city over to Babylon’s king, and he will capture it. Zedekiah king of Judah will not escape from the Chaldeans; indeed, he will certainly be handed over to Babylon’s king. They will speak face to face and meet eye to eye. He will take Zedekiah to Babylon where he will stay until I attend to him’—this is the LORD’s declaration. ‘You will fight the Chaldeans, but you will not succeed’?”

**Suggestion:**

Zedekiah king of Judah had imprisoned him, saying: “Why are you prophesying as you do? You say, ‘This is what the LORD says: Look, I am about to hand this city over to Babylon’s king, and he will capture it. Zedekiah king of Judah will not escape from the Chaldeans; indeed, he will certainly be handed over to Babylon’s king. They will speak face to face and meet eye to eye. He will take Zedekiah to Babylon where he will stay until I attend to him—this is the LORD’s declaration. If you will fight the Chaldeans, you will not succeed.’”

**Rationale:**

1) The punctuation is difficult, if not wrong, in this section. A question is introduced at the beginning (“Why are you prophesying”). Then four sentences that end with periods follow. Finally after all that, the question mark ending the question comes. By that time, the fact that it is a question has been forgotten, and the question mark makes things confusing for the last sentence. The solution suggested here is similar to what is done in the NIV and GW to make things clear for the reader.

2) HCSB has no quotation marks in the spot underlined here: “This is what the LORD says: Look, I am about to hand this city over.” That is fine, because things can get complicated when there are numerous quotes within quotes. Consequently, however, it is appropriate to omit quotation marks also around “this is the LORD’s declaration.” The expression נְאֻם־יְהוָה is part of the prophet Jeremiah’s speech, not king Zedekiah’s.



3) In the last sentence, the פִּי is not represented in the HCSB.

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

**Bible Reference:**

Jeremiah 32:12

**Original text:**

וְאַתָּן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נְרִיָּה בֶּן־מַחְסֵיָּה לְעֵינַי חֲנַמְאֵל דְּדָי וְלְעֵינַי הָעֵדִים הַכֹּתְבִים  
בְּסֵפֶר הַמִּקְנָה לְעֵינַי כָּל־הַיְהוּדִים הַיֹּשְׁבִים בְּחֶצֶר הַמִּטְרָה:

**HCSB rendering:**

<sup>11</sup> I took the purchase agreement—the sealed copy with its terms and conditions and the open copy—<sup>12</sup> and gave the purchase agreement to Baruch son of Neriah, son of Mahseiah. I did this in the sight of my cousin Hanamel, the witnesses who were signing the purchase agreement, and all the Judeans sitting in the guard’s courtyard.

**Suggestion:**

<sup>11</sup> I took the purchase agreement—the sealed copy with its terms and conditions and the open copy—<sup>12</sup> and gave the purchase agreement to Baruch son of Neriah, son of Mahseiah. I did this in the sight of my cousin Hanamel, the witnesses who had signed the purchase agreement, and all the Judeans sitting in the guard’s courtyard

**Rationale:**

The participle הַכֹּתְבִים (“the signers”), of course, does not indicate time. Since we know that the signing of the purchase agreements had been completed in the past, however, it would be preferable to use the past perfect tense, as in other English translations.

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

**Bible Reference:**

Jeremiah 32:19

**Original text:**

גָּדֹל הָעֲצָה וְרַב הָעֲלִילָה אֲשֶׁר-עֵינָיו פְּקֻחוֹת עַל-כָּל-דַּרְכֵי בְנֵי אָדָם לְתֵת לְאִישׁ כְּדַרְכָּיו וְכַפְרֵי מַעַלְלָיו:

**HCSB rendering:**

the One great in counsel and mighty in deed, whose eyes are on all the ways of the sons of men in order to give to each person according to his ways and the result of his deeds.

**Suggestion:**

the One great in counsel and mighty in deed, whose eyes are on all the ways of people in order to give to each person according to his ways and the result of his deeds.

**Rationale:**

The HCSB translates the expression בְּנֵי אָדָם in a variety of ways: “human race” (Ps 14:2), “people” (Ps 58:2), and “mankind” (Prov 8:4). Any one of these would be better than “sons of men” in this context, because of how gender exclusive “sons of men” sounds to the modern ear.

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

**Bible Reference:**

Jeremiah 32:20

**Original text:**

אֲשֶׁר־שָׁמַתְּ אֱלֹהִים וּמִפְתֵּימָם בְּאֶרֶץ־מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבְאֲדָם

**HCSB rendering:**

You performed signs and wonders in the land of Egypt and do so to this very day both in Israel and among mankind.

**Suggestion:**

You performed signs and wonders in the land of Egypt and do so to this very day both in Israel and among all mankind.

**Rationale:**

The way the HCSB is worded, the impression could be given that Israel is not a part of “mankind.” The insertion of “all” would help.

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

**Bible Reference:**

Jeremiah 32:29

**Original text:**

וּבָאוּ הַכַּשְׂדִּים הַנִּלְחָמִים עַל־הָעִיר הַזֹּאת וְהִצִּיתוּ אֶת־הָעִיר הַזֹּאת בְּאֵשׁ וְשָׂרְפוּהָ וְאֵת הַבָּתִּים אֲשֶׁר  
קָטְרוּ עַל־נְגוּתֵיהֶם לַבַּעַל

**HCSB rendering:**

The Chaldeans who are going to fight against this city will come, set this city on fire, and burn it along with the houses where incense has been burned to Baal

**Suggestion:**

The Chaldeans who are fighting against this city will come in, set this city on fire, and burn it along with the houses where incense has been burned to Baal

**Rationale:**

When Jeremiah spoke this oracle, the Babylonians were besieging Jerusalem (cf. 32:2), so the tense of the participle הַנִּלְחָמִים should be changed. Also it would be helpful to say “come in.”

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

**Bible Reference:**

Jeremiah 33:9

**Original text:**

וְהִתְהַלְּמָה לִי לְשֵׁם שְׂשׂוֹן לְהַלְלָהּ וּלְתִפְאַרְתָּ לְכָל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת-כָּל-הַטּוֹבָה אֲשֶׁר אֲנֹכִי  
עֹשֶׂה אֲתֶם וּפְתַחְדֵי וְרִגְזוּ עַל כָּל-הַטּוֹבָה וְעַל כָּל-הַשְּׁלוֹם אֲשֶׁר אֲנֹכִי עֹשֶׂה לָּהּ:

**HCSB rendering:**

This city will bear on My behalf a name of joy, praise, and glory before all the nations of the earth, who will hear of all the good I will do for them. They will tremble with awe because of all the good and all the peace I will bring about for them.

**Suggestion:**

This city will bear on My behalf a name of joy, praise, and glory before all the nations of the earth, who will hear of all the good I will do for it. They will tremble with awe because of all the good and all the peace I will bring about for it.

**Rationale:**

It would be helpful to disambiguate the pronouns “they/them” in this verse. It is not out of character to use the pronoun “it” for the city. The pronoun “it” is used in the HCSB in verse 6: “Yet I will certainly bring health and healing to it.” The pronouns in Hebrew go back and forth, sometimes using “she/it” and sometimes “they/them.”

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

**Bible Reference:**

Jeremiah 33:11

**Original text:**

הוֹדוּ אֶת־יְהוָה צְבָאוֹת כִּי־טוֹב יְהוָה כִּי־לְעוֹלָם חַסְדּוֹ

**HCSB rendering:**

Praise the LORD of Hosts,  
for the LORD is good;  
His faithful love endures forever

**Suggestion:**

Give thanks to the LORD of Hosts,  
for the LORD is good;  
His faithful love endures forever

**Rationale:**

This is, of course, the common expression of thanks found often in the Psalms and elsewhere. The HCSB regularly translates הוֹדוּ as “give thanks” in the Psalms and elsewhere (cf. Psalm 106:1; 118:1,29; 136:1; 1 Chr 16:8; 2 Chr 20:21). For reasons of consistency and to show more clearly that this is the same prayer, we suggest translating “give thanks” also here.

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

**Bible Reference:**

Jeremiah 33:13

**Original text:**

בְּעָרֵי הַהָר בְּעָרֵי הַשְּׁפֵלָה וּבְעָרֵי הַנֶּגֶב וּבְאֶרֶץ בְּנֵימִן וּבְסֻכֵּי בֵי יְרוּשָׁלַם וּבְעָרֵי יְהוּדָה עַד תַּעֲבֹרָנָה  
הַצֵּאן עַל־יְדֵי מוֹנֵה אָמַר יְהוָה:

**HCSB rendering:**

The flocks will again pass under the hands of the one who counts them in the cities of the hill country, the cities of the Judean foothills, the cities of the Negev, the land of Benjamin—the cities surrounding Jerusalem and Judah’s cities, says the LORD.

**Suggestion:**

The flocks will again pass under the hands of the one who counts them in the cities of the hill country, in the cities of the Judean foothills, in the cities of the Negev, in the land of Benjamin, in the cities surrounding Jerusalem, and in Judah’s cities, says the LORD.

**Rationale:**

We see two things in this verse that could be improved.

- 1) By not repeating the preposition “in,” the impression could be easily given that “the land of Benjamin” is in apposition to the Negev, explaining what is meant with “the Negev.” This potential misunderstanding can be avoided by repeating the preposition, as is done in Hebrew.
- 2) The dash is confusing, but most likely it intends to indicate that “the cities surrounding Jerusalem” explains or limits the “land of Benjamin.” There is no hint in the Hebrew, however, that this is the case. The Hebrew says “and in the cities surrounding Jerusalem,” implying that this is the next item in the list.



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

**Bible Reference:**

Jeremiah 33:21

**Original text:**

גַּם־בְּרִיתִי תִפְרָ אֶת־דָּוִד עַבְדִּי מִהָיֹתָ לִן בֶּן מֶלֶךְ עַל־כִּסֵּאוֹ וְאֶת־הַלְוִיִּם הַפְּתֻנִים מִשְׁרָתִי:

**HCSB rendering:**

then also My covenant with My servant David may be broken so that he will not have a son reigning on his throne, and the Levitical priests will not be My ministers.

**Suggestion:**

then also My covenant with My servant David may be broken so that he will not have a son reigning on his throne. Likewise My covenant with the Levitical priests who minister to Me may be broken.

**Rationale:**

What the HCSB says is true, but it is not what the Hebrew says here. The HCSB ignores the preposition וְאֶת before הַלְוִיִּם, which shows that וְאֶת־הַלְוִיִּם is following and parallel to אֶת־דָּוִד.

In order to help the English reader, we suggest making the comment about the priests into its own sentence, so that the thought is clear that God’s covenant with them also “may be broken.”

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

**Bible Reference:**

Jeremiah 34:19-20

**Original text:**

שְׁלִי יְהוּדָה וְשָׂרֵי יְרוּשָׁלַם הַסֹּרְסִים וְהַכֹּהֲנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים בֵּין בְּתָרֵי הָעֵגֹל: 19  
וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מִבְקָשֵׁי נַפְשָׁם 20

**HCSB rendering:**

<sup>19</sup> The officials of Judah and Jerusalem, the court officials, the priests, and all the people of the land who passed between the pieces of the calf—<sup>20</sup> will be handed over to their enemies, to those who want to take their life.

**Suggestion:**

<sup>19</sup> The officials of Judah and Jerusalem, the court officials, the priests, and all the people of the land who passed between the pieces of the calf—<sup>20</sup> all these I will hand over to their enemies, to those who want to take their life.

**Rationale:**

English translations frequently render a Hebrew impersonal verb as a passive. Here, however, there is a clearly defined subject (וְנָתַתִּי: “I” = the Lord), so there is no good reason to shift to a passive. With the HCSB shift to a passive, the English reader loses the idea that the Lord would be the one handing the Israelites over to their enemies. The similarity with verse 21 is also lost (“I will hand Zedekiah king of Judah and his officials over to their enemies.”). We recommend keeping the verb active with the Lord as the subject, as it is in the Hebrew.

In addition, for purposes of clarity perhaps verse 20 could start with “all these,” reflecting אוֹתָם in the Hebrew.

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

**Bible Reference:**

Jeremiah 36:19

**Original text:**

וַיֹּאמְרוּ הַשָּׂרִים אֶל-בָּרוּךְ לֵךְ הַסֵּתֵר אֶתָּה וְיִרְמְיָהוּ וְאִישׁ אֶל-יָדָע אֵיפֹה אַתָּם:

**HCSB rendering:**

The officials said to Baruch, “You and Jeremiah must hide yourselves and tell no one where you are.”

**Suggestion:**

The officials said to Baruch, “You and Jeremiah must hide yourselves. And don’t let anyone know where you are.”

**Rationale:**

Trying to hide oneself without getting caught involves more than just “not telling” people where you are. We think the HCSB should stick closer to the the wording of the Hebrew here, which provides English that is very natural and understandable.

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

**Bible Reference:**

Jeremiah 36:20

**Original text:**

וַיָּבֹאוּ אֶל־הַמֶּלֶךְ חֲצֵרָה וְאֶת־הַמִּגְלָה הַפְּקֻדֵי בְלִשְׁכַּת אֵלִישָׁמָע הַסֹּפֵר וַיִּגִּדוּ בְּאָזְנֵי הַמֶּלֶךְ אֵת כָּל־  
הַדְּבָרִים:

**HCSB rendering:**

Then they came to the king at the courtyard, having deposited the scroll in the chamber of Elishama the scribe, and reported everything in the hearing of the king.

**Suggestion:**

Then they came to the king at the courtyard, having deposited the scroll in the chamber of Elishama the scribe, and they reported everything in the hearing of the king.

**Rationale:**

Since the verb immediately preceding “and reported” is the verb “having deposited,” there is danger that the English reader could think that the verb “reported” should be understood as “having reported”—following this preceding verb. Of course, this is not the case. Adding the subject “they” would be a simple way to correct the possible misunderstanding, since it would make clear that the verb “they reported” is following “they came.”

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

**Bible Reference:**

Jeremiah 36:23

**Original text:**

וַיִּתְּנוּ כַּקְּרוֹא יְהוּדִי שְׁלֹשׁ דְּלִתוֹת וְאַרְבָּעָה יְקָרְעָה בְּתַעַר הַסֹּפֵר וַהֲשִׁילָהּ אֶל-הָאֵשׁ אֲשֶׁר אֶל-הָאֵח עַד-  
תֵּם כָּל-הַמְּגִלָּה עַל-הָאֵשׁ אֲשֶׁר עַל-הָאֵח׃

**HCSB rendering:**

As soon as Jehudi would read three or four columns, Jehoiakim would cut the scroll with a scribe’s knife and throw the columns into the blazing fire until the entire scroll was consumed by the fire in the brazier.

**Suggestion:**

As soon as Jehudi would read three or four columns, Jehoiakim would cut the scroll with a scribe’s knife and throw the columns into the firepot until the entire scroll was consumed by the fire.

**Rationale:**

- 1) The word “blazing” is not in the Hebrew. We don’t see how this would be a way to represent אֲשֶׁר אֶל-הָאֵח.
- 2) We fear that the English word “brazier” is not generally known, and worse, the English hearer might think of the more common English word “brassiere” when hearing this read. “Firepot” seems to us a sensible English equivalent. We notice that this is the only passage where the HCSB uses the word “brazier.”
- 3) The Hebrew has the full phrase אֶל-הָאֵשׁ אֲשֶׁר אֶל-הָאֵח twice. We are fine if you think that it doesn’t need to be repeated in English. Actually, we think the smoothest in English is to do as we suggest: use “firepot” first and “fire” later. “Fire in the firepot” sounds a bit awkward in English.

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

**Bible Reference:**

Jeremiah 36:31

**Original text:**

וְהִבֵּאתִי עֲלֵיהֶם וְעַל-יֹשְׁבֵי יְרוּשָׁלַם וְאֶל-אִישׁ יְהוּדָה אֶת כָּל-הַרְעָה אֲשֶׁר-דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ:

**HCSB rendering:**

I will bring on them, on the residents of Jerusalem, and on the men of Judah all the disaster, which I warned them about but they did not listen.

**Suggestion:**

I will bring on them, on the residents of Jerusalem, and on the people of Judah all the disaster which I warned them about but they did not listen.

**Rationale:**

Here is a place where a gender inclusive rendering in English is preferable.

According to our understanding of current English punctuation, we would not put a comma before the relative clause because it is a “restrictive relative clause.”

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

**Bible Reference:**

Jeremiah 37:1

**Original text:**

וַיִּמְלֹךְ-מֶלֶךְ צְדַקְיָהוּ בֶן-יֹאשִׁיָּהוּ תַחַת כְּנַיָּהוּ בֶן-יְהוֹיָקִים

**HCSB rendering:**

Zedekiah son of Josiah reigned as king in the land of Judah in place of Jehoiachin<sup>a</sup> son of Jehoiakim,  
<sup>a</sup> = Coniah

**Suggestion:**

Zedekiah son of Josiah reigned as king in the land of Judah in place of Coniah<sup>a</sup> son of Jehoiakim,  
<sup>a</sup> = Jehoiachin

**Rationale:**

The HCSB should be consistent in what it does with the alternate names for Jehoiachin. Elsewhere in Jeremiah, the HCSB puts the alternate name in the text, and has “= Jehoiachin” in the footnote.

- Jer 22:24 – “though you, Coniah<sup>a</sup> son of Jehoiakim, the king of Judah were a signet ring on My right hand...”  
<sup>a</sup> = Jehoiachin
- Jer 24:1 (and elsewhere) – After Nebuchanezzar king of Babylon had deported Jeconiah<sup>a</sup> son of Jehoiakim king of Judah,  
<sup>a</sup> = Jehoiachin

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

**Bible Reference:**

Jeremiah 37:4

**Original text:**

וַיֵּרְמְיָהוּ בְּאֵל וַיֵּצֵא בְּתוֹךְ הָעָם וְלֹא־נָתַנוּ אֹתוֹ בַּיִת הַכְּלִיא

**HCSB rendering:**

Jeremiah was going about his daily tasks among the people, for they had not yet put him into the prison.

**Suggestion:**

Jeremiah was going about his daily tasks among the people, for he had not yet been put into the prison.

**Rationale:**

The way the HCSB reads, it would be very easy to assume that “the people” were the ones who put Jeremiah into prison. This was not the case, since it was the king and his associates who did it. It is best to understand נָתַנְוּ as having an impersonal subject, and to translate it as a passive, as many published translations do.

The HCSB makes a shift like this in many places, including Jeremiah 37:21:

- Jer 37:21 – וַיֵּצִיחַ הַמֶּלֶךְ זְדַקְיָהוּ וַיִּפְקְדוּ אֶת־יֵרֵמְיָהוּ בְּחֹצֵר הַמִּטְרָה
- HCSB – So King Zedekiah gave orders, and Jeremiah was placed in the guard’s courtyard.



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

**Bible Reference:**

Jeremiah 37:21

**Original text:**

וַנִּתֵּן לּוֹ כֶּכֶר-לֶחֶם לְיוֹם מִתּוֹץ הָאֲפִים עַד-תֵּם כָּל-הַלֶּחֶם מִן-הָעִיר

**HCSB rendering:**

He was given a loaf of bread each day from the baker's street until all the bread was gone from the city.

**Suggestion:**

He was given a loaf of bread each day from the bakers' street until all the bread was gone from the city.

**Rationale:**

“Bakers” is plural in Hebrew (הָאֲפִים), so the apostrophe should be moved.

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

**Bible Reference:**

Jeremiah 38:7

**Original text:**

וַיִּשְׁמַע עֶבֶד-מֶלֶךְ הַכּוּשִׁי אִישׁ סָרִיס וְהוּא בְּבַיִת הַמֶּלֶךְ כִּי-נָתַנּוּ אֶת-יֵרֵמְיָהוּ אֶל-הַבּוֹר

**HCSB rendering:**

But Ebed-melech, a Cushite court official employed in the king's palace, heard Jeremiah had been put into the cistern.

**Suggestion:**

But Ebed-melech, a Cushite court official in the king's palace, heard Jeremiah had been put into the cistern.

**Rationale:**

There is no word in the Hebrew that is the source of the English word “employed” in this verse, and the word “employed” seems anachronistic to us in this context.

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

**Bible Reference:**

Jeremiah 38:25-26

**Original text:**

וְכִי־יִשְׁמְעוּ הַשָּׂרִים כִּי־דִבַּרְתִּי אִתְּךָ וּבָאוּ אֵלַיךָ וְאָמְרוּ אֵלַיךָ הַגִּידָה־נָא לָנוּ מִהֲדִבַּרְתָּ אֶל־  
הַמֶּלֶךְ אֶל־תִּכְתֹּד מִמֶּנּוּ וְלֹא נִמְיָתְךָ וּמִהֲדִבַּרְתָּ אֵלַיךָ הַמֶּלֶךְ: 25

וְאָמַרְתָּ אֲלֵיהֶם מִפִּיל־אֲנִי תִחַנַּתִּי לִפְנֵי הַמֶּלֶךְ לְבַלְתִּי הַשִּׁיבֵנִי בַּיִת יְהוֹנָתָן לָמוּת שָׁם: 26

**HCSB rendering:**

“If the officials hear that I have spoken with you and come and demand of you, ‘Tell us what you said to the king; don’t hide anything from us and we won’t kill you. Also, what did the king say to you?’ then you will tell them, ‘I was bringing before the king my petition that he not return me to the house of Jonathan to die there.’”

**Suggestion:**

“If the officials hear that I have spoken with you and come and demand of you, ‘Tell us what you said to the king; don’t hide anything from us and we won’t kill you; also, what did the king say to you?’ then you will tell them, ‘I was bringing before the king my petition that he not return me to the house of Jonathan to die there.’”

**Rationale:**

There seems to be a punctuation problem here. The “if” clause of the condition ends with a period before the “then” clause begins. The insertion of a semi-colon should correct things.

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

**Bible Reference:**

Jeremiah 39:4

**Original text:**

וַיְהִי כַּאֲשֶׁר רָאָם צְדַקְיָהוּ מֶלֶךְ־יְהוּדָה וְכָל־אֲנָשֵׁי הַמְּלָחָמָה וַיִּבְרָחוּ

**HCSB rendering:**

When he saw them, Zedekiah king of Judah and all the soldiers fled.

**Suggestion:**

When Zedekiah king of Judah and all the soldiers saw them, they fled.

**Rationale:**

The Hebrew word order indicates that the soldiers also saw the Babylonians, not just Zedekiah.

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

**Bible Reference:**

Jeremiah 39:5

**Original text:**

וַיִּרְדְּפוּ חֵיל־כַּשְׂדִּים אַחֲרֵיהֶם וַיִּשְׁגּוּ אֶת־צְדַקְיָהוּ בְּעֶרְבֹת יֶרִחוֹ׃

**HCSB rendering:**

However, the Chaldean army pursued them and overtook Zezekiah in the plains<sup>a</sup> of Jericho,  
<sup>a</sup> Lit Arabah

**Suggestion:**

However, the Chaldean army pursued them and overtook Zezekiah in the plains of Jericho,

**Rationale:**

The footnote isn't really accurate since the Hebrew has a plural noun: בְּעֶרְבֹת. We suggest that the footnote be dropped.

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

**Bible References:**

Jeremiah 39:9,10 (+ elsewhere)

**Original text:**

Jer 39:9 – נְבוּזַרְאֲדָן רֹב־טַבָּחִים

Jer 39:10 – נְבוּזַרְאֲדָן רֹב־טַבָּחִים

Jer 39:11 – נְבוּזַרְאֲדָן רֹב־טַבָּחִים

**HCSB rendering:**

Jer 39:9 – Nebuzaradan, the commander of the guards,

Jer 39:10 – Nebuzaradan, the commander of the guards,

Jer 39:11 – Nebuzaradan, captain of the guard,

**Suggestion:**

Jer 39:9 – Nebuzaradan, captain of the guard,

Jer 39:10 – Nebuzaradan, captain of the guard,

Jer 39:11 – Nebuzaradan, captain of the guard,

**Rationale:**

Here is the way the HCSB translates רֹב־טַבָּחִים and שָׂר הַטַּבָּחִים, and the Aramaic equivalent רַב־טַבָּחִי:

- The commander of the guards – 2 Kings 25 (7x); Jeremiah 39:9-10 (2x); Jeremiah 52 (8x)
- The captain of the guard – Genesis 41 (5x); Jeremiah 39:11 through Jeremiah 43 (7x)
- The captain of the guards – Genesis 41:12 (1x)
- The commander of the guard – Daniel 2:14 (1x)

We recommend that the HCSB check all occurrences of this phrase and make them consistent—at least when it is used in the same context for the same person, as in Jeremiah 39. Perhaps “captain of the guard” is best. That is what we recommended for Genesis 41:12.

If you go with “captain of the guard” and you want to make all occurrences consistent, you would have to change these two occurrences in Jeremiah 39:9-10, and then also seven occurrences in 2 Kings, eight in Jeremiah 52, and one in Daniel 2:14.

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

**Bible Reference:**

Jeremiah 39:12

**Original text:**

קָחֵנּוּ וְעֵינֵיהֶם שִׁים עָלָיו וְאַל־תַּעַשׂ לָוּ מִמָּוֶמֶת הַגֵּעַ

**HCSB rendering:**

“Take him, look after him, and don’t let any harm come to him;

**Suggestion:**

“Take him, look after him, and don’t do anything harmful to him;

**Rationale:**

The HCSB misses the sense of the Hebrew active verb **תַּעַשׂ** (= “do”).

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

**Bible Reference:**

Jeremiah 40:10

**Original text:**

וְאֲנִי הֲנִנִי יֹשֵׁב בְּמִצְפָּה לְעַמְדָּה לְפָנַי הַכַּשְׂדִּים אֲשֶׁר יָבֹאוּ אֵלָיִנִי

**HCSB rendering:**

As for me, I am going to live in Mizpah to represent<sup>a</sup> you before the Chaldeans who come to us.  
<sup>a</sup> Lit to stand

**Suggestion:**

As for me, I am going to live in Mizpah to represent you<sup>a</sup> before the Chaldeans who come to us.  
<sup>a</sup> Lit to stand

**Rationale:**

The footnote indicator should be moved over one word.



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

**Bible Reference:**

Jeremiah 41:4

**Original text:**

וַיְהִי בַיּוֹם הַשֵּׁנִי לְהַמָּוֶת אֶת-גְּדַלְיָהוּ וְאִישׁ לֹא יָדָע:

**HCSB rendering:**

On the second day after he had killed Gedaliah, when no one knew yet,

**Suggestion:**

On the next day after he had killed Gedaliah, when no one knew yet,

**Rationale:**

The HCSB translation of בַּיּוֹם הַשֵּׁנִי (“On the second day after...”) is misleading, because in English if we speak about the “second day after” another day, we mean the day that comes two days later. The second day after Monday is Wednesday. That is not how Hebrew expressions of time work, however. The starting day is counted as the first day. So in Hebrew “the second day” is really “the next day” or “the day after.”

The HCSB handles this idiom properly in Exodus 2:13:

- Exod 2:13 – וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וַהֲגִיחַ שְׁנַיִם-אֲנָשִׁים עֹבְרִים וְנֹצְיִים
- HCSB – The next day he went out and saw two Hebrews fighting.

We recommend that the HCSB render the idiom in the same way in Jeremiah 41:4.

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

**Bible Reference:**

Jeremiah 42:15

**Original text:**

אִם-אַתֶּם שׁוֹם תִּשְׁמְוּן פְּנֵיכֶם לָבֹא מִצְרַיִם וּבֹאתֶם לָגוּר שָׁם:

**HCSB rendering:**

If you are firmly resolved to go to Egypt and live there for a while

**Suggestion:**

If you are firmly resolved to go to Egypt and you go to live there for a while

**Rationale:**

The HCSB translation makes it look as though the verb “live” is a second infinitive, giving a second thing that the people are resolved to do. Rather, the verb **וּבֹאתֶם** is a finite verb (vav-consecutive perfect) that follows “if you are resolved,” and it gives a second component to the protasis of the condition.

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

**Bible Reference:**

Jeremiah 43:4

**Original text:**

וְלֹא־שָׁמַע יוֹחָנָן בֶּן־קָרֵחַ וְכָל־שָׂרֵי הַחֲיָלִים וְכָל־הָעָם בְּקוֹל יְהוָה לְשֹׁבֵת בְּאֶרֶץ יְהוּדָה:

**HCSB rendering:**

So Johanan son of Kareah and all the commanders of the armies did not obey the voice of the LORD to stay in the land of Judah.

**Suggestion:**

So Johanan son of Kareah and all the commanders of the armies and all the people did not obey the voice of the LORD to stay in the land of Judah.

**Rationale:**

The words וְכָל־הָעָם were apparently overlooked in the translation.

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

**Bible Reference:**

Jeremiah 43:5

**Original text:**

וַיִּקַּח יוֹחָנָן בֶּן-קָרֵחַ וְכָל-שָׂרֵי הַחַיִּלִּים אֶת כָּל-שְׂאֲרֵי יְהוּדָה אֲשֶׁר-שָׁבוּ מִכָּל-הַגּוֹיִם אֲשֶׁר נִדְחוּ-שָׁם  
לְגֹר בְּאֶרֶץ יְהוּדָה:

**HCSB rendering:**

Instead, Johanan son of Kareah and all the commanders of the armies took the whole remnant of Judah, those who had returned from all the nations where they had been banished to live in the land of Judah for a while—

**Suggestion:**

Instead, Johanan son of Kareah and all the commanders of the armies took the whole remnant of Judah, those who had returned to live in the land of Judah from all the nations where they had been banished—

**Rationale:**

Our concern is a matter of English clarity. As the HCSB stands, it would be very easy for the English reader to think that the infinitive “to live in the land” goes with “had been banished” because it follows immediately after it. It will help the English reader to put the infinite phrase “to live in the land” next to the verb that it belongs with: “who had returned.”

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

**Bible Reference:**

Jeremiah 44:12

**Original text:**

וְתָמוּ כָּל בְּאֶרֶץ מִצְרַיִם יִפְּלוּ בַחֶרֶב בְּרָעָב יִתָּמוּ

**HCSB rendering:**

they will meet their end. All of them in the land of Egypt will fall by the sword; they will meet their end by famine.

**Suggestion:**

all of them will meet their end in the land of Egypt. They will fall by the sword; they will meet their end by famine.

**Rationale:**

With these words, the translator has to make a decision about what words belong together, and whether or not the Masoretic accentuation should be followed. The HCSB has chosen not to follow the accents, which could be contested—but that isn't our main concern. What seems most problematic is that the HCSB winds up with the phrase: "All of them... will die by the sword," which clearly seems to have the word "all" in the wrong place. They wouldn't all die by the sword.

Our suggestion seems to us to be a natural way to construe the words. The verb "fall" fits with "the sword." There is no vav conjunction on the word בְּרָעָב, perhaps suggesting a break.

If a person was determined to follow the Masoretic accents, then the translation would be: "All of them will meet their end and fall in the land of Egypt. By sword and famine they will meet their end." Either way, we think the word "all" is misplaced in the HCSB and should be moved.

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

**Bible Reference:**

Jeremiah 44:17

**Original text:**

וְנִשְׂבַּע לֶחְמָם וְנִתְיַהַר טוֹבִים וְרָעָה לֹא רָאִינוּ:

**HCSB rendering:**

Then we had enough food and good things and saw no disaster,

**Suggestion:**

Then we had enough food and were well off and saw no disaster,

**Rationale:**

The HCSB seems unnecessarily removed from the Hebrew here. The word טוֹבִים (“good”) is not a noun serving as the direct object of the verb “we had enough.” It is a predicate adjective modifying the people: “we were *good*.” We suggest wording similar to what is found in many English translations.

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

**Bible Reference:**

Jeremiah 44:19

**Original text:**

וְכִי־אֲנַחְנוּ מְקַטְרִים לַמַּלְכֶּת הַשָּׁמַיִם

LXX – καὶ ὅτι ἡμεῖς θυμιῶμεν τῇ βασιλίσση τοῦ οὐρανοῦ

**HCSB rendering:**

And the women said,<sup>a</sup> “When we burned incense to the queen of heaven  
<sup>a</sup> LXX, Syr; MT omits *And the women said*

**Suggestion:**

And the women said,<sup>a</sup> “When we burned incense to the queen of heaven  
<sup>a</sup> Syr; MT omits *And the women said*

**Rationale:**

The standard editions and translations of the LXX do not have the words: “And the women said.” These words were only in the Greek recension by Lucian. Somehow the footnote, therefore, should be adjusted.

You could make the footnote as follows: “Greek recension by Lucian, Syr; MT omits *And the women said*.” Many translations include the phrase without any footnote, figuring that it is a legitimate insertion in English according to sense to help the reader. That also would be a possibility. Or you could do what is in our suggestion, which is similar to the ESV.

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

**Bible Reference:**

Jeremiah 44:24

**Original text:**

שְׁמַעוּ דְבַר־יְהוָה כָּל־יְהוּדָה אֲשֶׁר בְּאֶרֶץ מִצְרַיִם:

**HCSB rendering:**

“Hear the word of the LORD, all Judah who are in the land of Egypt.

**Suggestion:**

“Hear the word of the LORD, all you of Judah who are in the land of Egypt.

**Rationale:**

Certainly one could say that “all Judah who” is a literal translation of the Hebrew. It seems very unidiomatic in English, however. We suggest a slight change to make it sound more natural in English.



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

**Bible Reference:**

Jeremiah 44:27

**Original text:**

הַנְּנִי שֹׁמֵר עֲלֵיכֶם לְרָעָה וְלֹא לְטוֹבָה וְתִמְנֹוּ כָּל-אִישׁ יְהוּדָה אֲשֶׁר בְּאֶרֶץ-מִצְרַיִם בְּחָרֵב וּבְרָעָב עַד-  
כָּלוֹתָם:

**HCSB rendering:**

I am watching over them for disaster and not for good, and every man of Judah who is in the land of Egypt will meet his end by sword or famine until they are finished off.

**Suggestion:**

I am watching over them for disaster and not for good, and every one of Judah who is in the land of Egypt will meet his end by sword or famine until they are finished off.

**Rationale:**

Here is a place where the HCSB could consider more gender-inclusive language. Weren't the women to meet their end by sword or famine?

In the previous verse the same Hebrew expression occurs (כָּל-אִישׁ יְהוּדָה). There the HCSB does translate in a gender inclusive way: "My name will never again be invoked by anyone of Judah in all the land of Egypt."

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

**Bible Reference:**

Jeremiah 46:7-8

**Original text:**

7 מִי־זֶה כִּי־אֵר יַעֲלֶה כִּכְנָהָרוֹת יִתְנַעֲשׂוּ מִיַּמּוֹ:  
8 מִצָּרִים כִּי־אֵר יַעֲלֶה וְכִכְנָהָרוֹת יִתְנַעֲשׂוּ מַיִם

**HCSB rendering:**

Who is this, rising like the Nile,  
like rivers whose waters churn?  
Egypt rises like the Nile,  
and its waters churn like rivers.

**Suggestion:**

Who is this, rising like the Nile,  
with waters that churn like rivers?  
Egypt rises like the Nile,  
and its waters churn like rivers.

**Rationale:**

HCSB seemingly takes the suffix on מִיַּמּוֹ as referring to כִּכְנָהָרוֹת (“rivers whose waters”), but the suffix is 3ms (“his”) and כִּכְנָהָרוֹת is plural. The HCSB also shifts the syntax significantly between the question (“like rivers whose waters churn”) and the answer (“and its waters churn like rivers”), even though the syntax of the Hebrew is identical (v. 7: כִּכְנָהָרוֹת יִתְנַעֲשׂוּ מִיַּמּוֹ; v. 8: וְכִכְנָהָרוֹת יִתְנַעֲשׂוּ מַיִם).

Our suggestion makes the answer more a mirror image of the question, and it takes the suffix on מִיַּמּוֹ in verse 7 with the 3ms subject of the verse. The word מַיִם in verse 8 of course doesn't have a suffix, but we agree with the HCSB that the understood suffix should be supplied.

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

**Bible Reference:**

Jeremiah 46:9

**Original text:**

וְלִדְיִים תִּפְשֵׂי דְרֹכֵי קָשֶׁת:

**HCSB rendering:**

and the Ludim, who are able to handle and string the bow.

**Suggestion:**

and the Lydians, who are able to handle and string the bow.

**Rationale:**

As far as we know, the HCSB does not generally maintain the Hebrew *im* plural ending in the names of peoples, so we don't know why it is done here. We recommend the rendering offered in HALOT and many other translations, with the standard English plural ending.

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

**Bible Reference:**

Jeremiah 46:16

**Original text:**

Jer 46:16 – מִפְּנֵי חֶרֶב הַיּוֹנָה

Jer 50:16 – מִפְּנֵי חֶרֶב הַיּוֹנָה

**HCSB rendering:**

Jer 46:16 – away from the sword that oppresses.

Jer 50:16 – Because of the oppressor's sword.

**Suggestion:**

Jer 46:16 – away from the oppressor's sword

Jer 50:16 – Because of the oppressor's sword.

**Rationale:**

The expression חֶרֶב הַיּוֹנָה occurs twice in the OT, in fairly close succession in Jeremiah. We are surprised that the HCSB does not translate in a consistent fashion. We recommend making the renderings identical.

We know that the active participle הַיּוֹנָה could be understood as modifying the feminine noun חֶרֶב. But there are various ways in which a person could defend translating “the oppressor,” which most translations do and which the HCSB did in Jeremiah 50:16.

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

**Bible Reference:**

Jeremiah 46:18

**Original text:**

חִי־אֲנִי נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ כִּי כְתוּבֹר בְּהַרִים וּכְכַרְמֵל בַּיָּם יָבוֹא:

**HCSB rendering:**

As I live—this is the King’s declaration;  
Yahweh of Hosts is His name.

He will come like Tabor  
among the mountains  
and like Carmel by the sea.

**Suggestion:**

As I live—this is the King’s declaration;  
Yahweh of Hosts is His name.

One will come like Tabor  
among the mountains  
and like Carmel by the sea.

**Rationale:**

With the HCSB phrase “He will come,” an unsuspecting reader could very easily take the antecedent to be the Lord, since the Lord is mentioned in the previous lines. The true antecedent, however, is the conqueror who will come to attack Egypt. A shift to “one” will mitigate the problem.

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

**Bible Reference:**

Jeremiah 46:22

**Original text:**

קוֹלָהּ כַּנִּחֲשׁ יִלְךְ

**HCSB rendering:**

Egypt will hiss like a slithering snake,<sup>a</sup>  
<sup>a</sup> Lit *Her sound, she will go like a snake*

**Suggestion:**

Egypt will hiss like a slithering snake,<sup>a</sup>  
<sup>a</sup> Lit *Her sound is like a snake as it goes*

**Rationale:**

The footnote seems to have a little translation slip. The verb is יִלְךְ (“he will go” = snake is the subject), and not יִלְךְהָ (“she will go” = Egypt the subject).

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

**Bible Reference:**

Jeremiah 46:26

**Original text:**

ואחרי־כן תִּשְׁכַּן כִּימֵי־קֶדֶם

**HCSB rendering:**

But after this it will be inhabited again as in ancient times.

**Suggestion:**

But after this Egypt will be inhabited again as in ancient times.

**Rationale:**

It will be very hard for the average reader to pick up the antecedent, if the HCSB simply translates “it” in this verse. Egypt definitely is the antecedent, but the name Egypt does not appear in the immediate context of Jeremiah 46:25-26. Rather there are a number of other names and nouns that might suggest themselves to a reader as the possible antecedent. Here is a place where a careful translation does well to help the reader by making the antecedent clear.

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

**Bible Reference:**

Jeremiah 47:3

**Original text:**

לֹא־הִפְנֵוּ אָבוֹתַי אֶל־בְּנֵיהֶם מִרְפִּיּוֹן יָדָיִם:

**HCSB rendering:**

fathers will not turn back for their sons,  
because they will be utterly helpless<sup>a</sup>  
<sup>a</sup> Lit because of laziness of hands

**Suggestion:**

fathers will not turn back for their sons,  
because they will be utterly helpless<sup>a</sup>  
<sup>a</sup> Lit because of feebleness of hands

**Rationale:**

“Laziness” is a negative term that implies indolence or an aversion to work. We don’t think it is the right English word to describe the hands of the fathers who were debilitated by fear at the attack of the enemy army. HALOT suggests “debility” for רַפְּיוֹן. DCH has “dropping” and BDB has “sinking.” We think “feebleness” could work well.



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

**Bible Reference:**

Jeremiah 47:5

**Original text:**

בָּאָה קְרָחָה אֶל-עֵזָה נְדַמְתָּה אֲשַׁקְלֹן שְׁאֲרֵית עַמְקָם עַד-מָתַי תִּתְגַּדְּדִי:

**HCSB rendering:**

Baldness is coming to Gaza.  
Ashkelon will become silent,  
a remnant of their valley.  
How long will you gash yourself?

**Suggestion:**

Baldness is coming to Gaza.  
Ashkelon will become silent.  
You who are left on the plain,  
How long will you gash yourself?

**Rationale:**

The phrase “a remnant of their valley” is a literal rendering of the Hebrew שְׁאֲרֵית עַמְקָם. But we are afraid that it will communicate no clear meaning to the average English reader. We ourselves are unsure what the HCSB translators intended. Does the HCSB intend to say that in addition to becoming silent, Ashkelon will also become “a remnant of their valley?” If so, what exactly does that mean?

Lexicons indicate that the Hebrew word עַמְקָם can refer to “a plain ...between a mountain and the water” or “level, flat land” (HALOT, p. 847). This seems like an attractive possibility when talking about Gaza and Ashkelon on the coastal plain of Philistia.

Many translations assume that שְׁאֲרֵית עַמְקָם is a vocative, setting up the 2<sup>nd</sup> person question that follows. Our suggestion follows that approach.

Alternately, one could take שְׁאֲרֵית עַמְקָם in apposition to אֲשַׁקְלֹן. Then it would read:  
Ashkelon will become silent,  
those who are left on the plain.

Maybe you can come up with a better option, but we think it would be good to look for something that communicates clearer meaning than the current HCSB.

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

**Bible Reference:**

Jeremiah 48:7

**Original text:**

כִּי יֵעַן בְּטַחֲךָ בְּמַעֲשֵׂיךָ וּבְאַזְרוֹתֶיךָ נִמְאָתָה תִּלְכָּדִי

**HCSB rendering:**

Because you trust in your works<sup>a</sup> and treasures,  
you will be captured also.

<sup>a</sup> LXX reads *strongholds*

**Suggestion:**

Because you trust in your works and treasures,<sup>a</sup>  
you will be captured also.

<sup>a</sup> LXX reads *in your strongholds*

**Rationale:**

The LXX only has one word here (ἐν ὀχυρώμασίν σου,) where the MT has two words ( בְּמַעֲשֵׂיךָ ( וּבְאַזְרוֹתֶיךָ ). Therefore the footnote arrangement in the HCSB should be adjusted.

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

**Bible Reference:**

Jeremiah 48:15

**Original text:**

שָׂדֵד מוֹאָב וְעָרָיו עָלָה

**HCSB rendering:**

The destroyer of Moab and its towns has come up,<sup>a</sup>

<sup>a</sup> Or *Moab is destroyed; he has come up against its city*

**Suggestion:**

The destroyer of Moab and its towns has come up,<sup>a</sup>

<sup>a</sup> Or *Moab is destroyed; he has come up against its cities*

**Rationale:**

There is a little translation slip in the footnote. The Hebrew וְעָרָיו is plural (“cities”).

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

**Bible Reference:**

Jeremiah 48:40

**Original text:**

כִּי־כֹה אָמַר יְהוָה הִנֵּה כֹנָשׁ יֵדְאָה וּפָרַשׁ כַּנְּפָיו אֶל־מוֹאָב:

**HCSB rendering:**

For this is what the LORD says:  
He will swoop down like an eagle  
and spread his wings against Moab.

**Suggestion:**

For this is what the LORD says:  
One will swoop down like an eagle  
and spread his wings against Moab.

**Rationale:**

Beginning the Lord's speech with the pronoun "he" could easily lead the reader on a wrong path for a moment. In the preceding section, all the "he/his" pronouns refer to Moab. Here, obviously, the "he" is referring to the enemy who will come to attack Moab. The reader would be helped if a subject such as "the enemy" (GW, NLT) or "a nation" (NET) were added. Perhaps the easiest solution is to start the speech with "one" (cf. NASB, NKJV, ESV). Then the reader immediately knows that the subject is someone different than Moab.

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

**Bible Reference:**

Jeremiah 49:4

**Original text:**

מִדַּחֲתָתְהָלָלִי בְּעִמְקֵימַי זָבַעְמִקְרָךְ הַבַּת הַשּׁוֹבְבָה הַבְּטָחָהּ בְּאַצְרֹתֶיהָ מִי יָבֹוא אֵלַי:

**HCSB rendering:**

Why do you brag about your valleys,  
your flowing valley,  
you faithless daughter?  
You who trust in your treasures  
and boast, “Who can attack me?”

**Suggestion:**

Why do you brag about your valleys,  
your flowing valley,  
you faithless daughter—  
you who trust in your treasures  
and boast, “Who can attack me?”

**Rationale:**

The last two lines of this verse are punctuated like a sentence in the HCSB, but they do not present a complete sentence. Our suggestion would be one way to correct the punctuation problem.

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

**Bible Reference:**

Jeremiah 49:23

**Original text:**

לְדַמְשֶׁק בְּוֹשָׁה חֲמַת וְאַרְפָּד כִּי־שָׁמְעָה רָעָה שָׁמְעוּ נִמְנוּ בֵּינָם דְּאִזָּה הַשָּׁקֵט לֹא יוּכַל:

**HCSB rendering:**

About Damascus:  
Hamath and Arpad are put to shame,  
for they have heard a bad report and are agitated;  
in the sea there is anxiety that cannot be calmed.

**Suggestion:**

About Damascus:  
Hamath and Arpad are put to shame,  
for they have heard a bad report and are agitated,  
like the anxious sea<sup>s</sup> that cannot be calmed.

<sup>a</sup>MT in the sea there is anxiety

**Rationale:**

The thought in the last phrase of the HCSB is very difficult as it stands. There is no sea anywhere near to Damascus, Hamath, or Arpad. So why, in connection with the humiliation of these places, would the text say that “in the sea there is anxiety?”

A logical solution is to assume that there was a textual corruption of כִּי־ (‘‘like the sea’’) into בֵּינָם (‘‘in the sea’’), a solution argued by William McKane in the International Critical Commentary (1231-1232). At various times in the history of the Hebrew language the letters כ and ב have looked very much alike. This is the solution followed by the NIV, ESV, GW, NLT, NRSV, CEV, and others.

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

**Bible Reference:**

Jeremiah 50:12

**Original text:**

הִנֵּה אַחֲרַיִת גּוֹיִם מִדְּבַר צִיָּה וְעֲרָבָה:

**HCSB rendering:**

Look! She will lag behind all the nations—  
a dry land, a wilderness, an Arabah.

**Suggestion:**

Look! She will lag behind all the nations—  
a dry land, a wilderness, a desert.

**Rationale:**

It is possible to take a place name and put an indefinite article in front of it. Someone could say that the place was “a Yellowstone” or “a Daytona Beach” or “a Washington, D.C.” But this construction is very unusual, and with the place name “Arabah” in this verse, we fear that it will be confusing to the average reader to hear that Babylon will become “an Arabah.” Readers need to have a clear picture of the Arabah. Then they need to pick up the point of comparison—the way in which Babylon will be similar.

We notice that in the book of Isaiah, the HCSB translates עֲרָבָה as “desert” six times (33:9; 35:1 6; 40:3; 41:19; 51:3). Earlier in Jeremiah, HCSB translates עֲרָבָה once as “deserts” (2:6). Though “desert” isn’t perfect, we recommend it here, in harmony with many other published translations. Another possibility would be “arid plain” (as HCSB in Jer 5:6).

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

**Bible Reference:**

Jeremiah 51:1

**Original text:**

כֹּה אָמַר יְהוָה הַנְּנִי מַעִיר עַל-בָּבֶל וְאֶל-יֹשְׁבֵי לֵב קָמַי רוּחַ מְשַׁחֵת:

**HCSB rendering:**

This is what the LORD says:

I am about to stir up

a destructive wind<sup>a</sup>

against Babylon

and against the population of Leb-qamai.

<sup>a</sup> Or stir up the spirit of a destroyer

**Suggestion:**

This is what the LORD says:

I am about to stir up

the spirit of a destroyer

against Babylon

and against the population of Leb-qamai.

**Rationale:**

The Hifil of עור is used in seven other passages with ריח as the direct object. In all cases, the ריח is the “spirit” of a person that the Lord is rousing to some action. Sometimes the HCSB translates “The Lord put it into the mind of \_\_\_” (Ezra 1:1; 1 Chr 5:26; 2 Chr 21:16; 36:22). Sometimes the HCSB translates “the Lord stirred up the spirit of \_\_\_” (Haggai 1:14).

Just a few verses later in Jeremiah 51, the same idiom occurs, seemingly as an expansion or elaboration on verse 1:

- Jer 51:11 – הַעִיר יְהוָה אֶת-רוּחַ מְלָכֵי מְדֵי כִי-עַל-בָּבֶל מְזַמְּתוּ לְהַשְׁחִיתָהּ

HCSB – The LORD has put it into the mind of the kings of the Medes because His plan is aimed at Babylon to destroy her.

For these reasons, we think the reading of the HCSB footnote belongs in the text in verse 1. Here is a case where the HCSB should follow its policy of not sticking with the KJV when the KJV is lacking in linguistic or contextual support.

Alternately, if you wanted to make verse 1 similar in wording to verse 11, you could say: “I am about to put it into the mind of a destroyer to come against Babylon...”



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

**Bible Reference:**

Jeremiah 51:35

**Original text:**

אֶכְלֵנוּ הַמָּמְנוּ נְבוּכַדְרֶאֱצַר מֶלֶךְ בָּבֶל הַצִּיִּגְנוּ כְּלִי לֵיֶק בְּלַעְנוּ כַּתְנִין מִלֶּא כְרִשׁוּ מִעֲדָנַי הִדְרִיחֵנוּ	34
חִמְסִי וְשִׂאֲרֵי עַל-בָּבֶל תֹּאמַר יִשְׁבֶּת צִיּוֹן וְדַמִּי אֶל-יִשְׁבֵי כְשָׂדִים תֹּאמַר יְרוּשָׁלַם	35

**HCSB rendering:**

<sup>34</sup> “Nebuchadnezzar of Babylon has devoured me;  
he has crushed me.  
He has set me aside like an empty dish;  
he has swallowed me like a sea monster;  
he filled his belly with my delicacies;  
he has vomited me out.”  
<sup>35</sup> says the inhabitant of Zion:  
“Let the violence done to me and my family be done to Babylon.  
Let my blood be on the inhabitants of Chaldea,”  
says Jerusalem.

**Suggestion:**

<sup>34</sup> “Nebuchadnezzar of Babylon has devoured me;  
he has crushed me.  
He has set me aside like an empty dish;  
he has swallowed me like a sea monster;  
he filled his belly with my delicacies;  
he has vomited me out.  
<sup>35</sup> Let the violence done to me and my family be done to Babylon.”  
says the inhabitant of Zion.  
“Let my blood be on the inhabitants of Chaldea,”  
says Jerusalem.

**Rationale:**

The layout and punctuation of verse 35 is confusing. The way the quotation marks are used, the statement “Let the violence done to me and my family be done to Babylon” will be understood as the words of “Jerusalem.” In the Hebrew, this statement definitely is made by “the inhabitant of Zion” and not “Jerusalem.” In short, we don’t see any advantage in the change in word order offered by the HCSB. If the word order of the Hebrew is maintained, the statements of “the inhabitant of Zion” and “Jerusalem” are clearly associated with the speaker. There also is a better parallelism.

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

**Bible Reference:**

Jeremiah 51:41

**Original text:**

אֵיךְ נִלְכְּדָה שֶׁשַׁחַךְ

**HCSB rendering:**

How Sheshach has been captured,

**Suggestion:**

How Sheshach<sup>a</sup> has been captured,  
<sup>a</sup> Probably a name for Babylon

**Rationale:**

It would be helpful here to give the same footnote that is given at Jeremiah 25:26, the other place where the (*Atbash*-produced) name Sheshach is used.

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

**Bible Reference:**

Jeremiah 52:3

**Original text:**

כִּי עַל-אַף יְהוָה הָיְתָה בִּירוּשָׁלַם וַיְהוּדָה עַד-הַשְּׁלִיכוֹ אוֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צְדָקְיָהוּ בְּמִלְךְוּ בְּכֹל:

**HCSB rendering:**

Because of the LORD's anger, it came to the point in Jerusalem and Judah that He finally banished them from His presence. Nevertheless, Zedekiah rebelled against the king of Babylon.

**Suggestion:**

Because of the LORD's anger, it came to the point in Jerusalem and Judah that He finally banished them from His presence. Then Zedekiah rebelled against the king of Babylon.

**Rationale:**

“Nevertheless” does not seem like an appropriate transition word here. Was it in spite of the Lord's banishment that Zedekiah rebelled?

In the parallel account in 2 Kings 24:20 (with identical Hebrew), we notice that the HCSB has “then” as the transition word. We recommend making the accounts consistent by using that word here, which makes better sense in this context.

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

**Bible Reference:**

Jeremiah 52:20

**Original text:**

הָעֲמֻדָּיִם שְׁנַיִם הָיִם אֶחָד וְהַבָּקָר שְׁנַיִם-עָשָׂר נְחֹשֶׁת אֲשֶׁר-תַּחַת הַמְּכֻנּוֹת אֲשֶׁר עָשָׂה הַמֶּלֶךְ שְׁלֹמֹה  
לְבַיִת יְהוָה לֹא-תָנָה מִשְׁקָל לְנְחֹשֶׁתָם כָּל-הַכֵּלִים הָאֵלֶּה:

**HCSB rendering:**

As for the two pillars, the one reservoir, and the 12 bronze bulls under the water carts that King Solomon had made for the LORD's temple, the weight of the bronze of all these articles was beyond measure.

**Suggestion:**

As for the two pillars, the one reservoir with the 12 bronze oxen under it, and the water carts<sup>a</sup> that King Solomon had made for the LORD's temple, the weight of the bronze of all these articles was beyond measure.

<sup>a</sup> LXX, Syr; MT reads *and the 12 bronze oxen under the water carts*

**Rationale:**

We think that there are excellent reasons for departing from the MT here, as is recommended in some Jeremiah commentaries (cf. Allen; Keown, Scalise, & Smothers).

- 1) Both the LXX and Syriac appear to translate **הָיִם**.
- 2) There is a plausible explanation for how **הָיִם** could have fallen out of the MT (haplography—cf. BHS).
- 3) Most importantly, no parallel OT passages ever mention bulls under the water carts. In other OT descriptions of the temple and its furnishings, it is very clear that the “reservoir” was placed on 12 “oxen” or “bulls.” There is nothing about 12 oxen under the water carts.
  - 1 Kings 7:25 – It [the cast metal reservoir] stood on 12 oxen (**בָּקָר**), three facing north, three facing west, three facing south, and three facing east. The reservoir was on top of them and all their hindquarters were toward the center. (Parallel account in 2 Chronicles 4:3-4, 15).
  - 2 Kings 16:17 – He [Ahaz] took the reservoir from the bronze oxen (**בָּקָר**) that were under it and put it on a stone pavement..

Also, since the Kings passages use the word “oxen,” we prefer that word here for reasons of consistency.

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

**Bible Reference:**

Lamentations 1:6

**Original text:**

וַיִּצְאָ מִן־בֵּית צִיּוֹן כָּל־הַדְּרָגָה הֵנִי שְׂרִיָּה כְּאֵילִים לֹא־מִצְאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא־כֶחַ לִפְנֵי רוֹדְףִי:

**HCSB rendering:**

All her splendor has vanished  
from Daughter Zion.  
Her leaders are like stags  
that find no pasture;  
they walk away exhausted  
before the hunter.

**Suggestion:**

All her splendor has vanished  
from Daughter Zion.  
Her leaders are like stags  
that find no pasture;  
they flee exhausted  
before the hunter.

**Rationale:**

When deer are trying to get away from a hunter, we don't think "walk away" is the right verb, even if the deer are exhausted due to a lack of food. Do deer ever "walk away" from a threat? It is not easy to know what nuance to put onto a verb like הִלָּךְ. In this context we understand why most translations put in "flee," "run away," or something similar.

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

**Bible Reference:**

Lamentations 2:4

**Original text:**

דָּרַךְ קִשְׁתּוֹ כְּאֹיֵב

**HCSB rendering:**

He has bent His bow like an enemy;

**Suggestion:**

He has strung His bow like an enemy;

**Rationale:**

We suggest that the idiom דָּרַךְ קִשְׁתּוֹ in Lamentations 2:4 be translated the same way that it is translated in Lamentations 3:12:

- Lam 3:12 – דָּרַךְ קִשְׁתּוֹ  
HCSB – He strung His bow

This is how the HCSB translates the idiom also in many other places (cf. Jer 51:3; Ps 7:12; 11:2; 37:14).

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

**Bible Reference:**

Lamentations 3:16

**Original text:**

וַיִּגְרַס בְּחֶזֶץ שֵׁנִי הַכְּפִישָׁנִי בְּאַפֶּרַח :

**HCSB rendering:**

He ground my teeth on gravel  
and made me cower in the dust.

**Suggestion:**

He made my teeth grind on gravel  
and made me cower in the dust.

**Rationale:**

Our suggestion here is entirely a matter of trying to have clearer English. We are not sure what it means to “grind someone’s teeth on gravel.” Our suggestion follows the Hiphil meaning suggested in HALOT.

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

**Bible Reference:**

Lamentations 4:13

**Original text:**

מִחַטָּאת נְבִיאֶיהָ עֲוֹנוֹת כַּהֲנֵיהָ הַשֹּׁפְכִים בְּקִרְבָּהּ הֵם צְדִיקִים:

**HCSB rendering:**

Yet it happened because of the sins of her prophets  
and the guilt of her priests,  
who shed the blood of the righteous  
within her.

**Suggestion:**

Yet it happened because of the sins of her prophets  
and the guilt of her priests,  
who shed within her  
the blood of the righteous.

**Rationale:**

We often have the impression that the HCSB is trying to present Hebrew poetry with parallel stichs that have balance and an advance in thought—like the Hebrew. This is a place where the HCSB does not seem to be successful in that. The last stich, “within her,” is short and flat. It’s a minor thing, but we think the poetry would work better if the English translation mimicked the Hebrew here, keeping “the blood of the righteous” for a full, last stich that dramatically concludes the verse.