

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

**Bible References:**

Ezekiel 3:20

See also similar expressions in 18:24, 18:26 (twice), 33:13 (twice), 33:15 and 33:18.

**Original text:**

וּבְשׁוֹב צַדִּיק מִצְדִּיקוֹ וְעָשָׂה עָוֹל

**HCSB rendering:**

Now if a righteous person turns from his righteousness and practices iniquity

**Suggestion:**

Now if a righteous person turns from his righteousness and does wrong

**Rationale:**

“Practices iniquity” sounds needlessly antiquated, since “iniquity” is becoming rare in modern American usage. “Iniquity” in its rare modern contexts often carries the sense of “flagrant wickedness,” something extra bad (if that were possible). In this setting a very general word is best, because a turning to any form of sin is intended.

Also the word “practice” seems less than ideal. People can think of “practicing the piano”—doing something over and over in order to improve.

Better, therefore, is the way HCSB translates לֹא יַעֲשֶׂה עוֹלָהּ in Zephaniah 3:5—“does no wrong.” Likewise, in Ezekiel 18:8 HCSB translates עָוֹל as “wrongdoing.”

Translating “does wrong” helps the reader see that someone has turned to the opposite of what he used to do. He has turned from doing right to doing wrong. A simple, all-inclusive expression fits well.

**Translation Suggestion for the HCSB**  
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**Bible Reference:**

Ezekiel 4:10

**Original text:**

וּמִאֲכָלְךָ אֲשֶׁר תֹּאכַלְנָהּ בְּמוֹשָׁקוֹל עֶשְׂרִים שֶׁקֶל לַיּוֹם

**HCSB rendering:**

The food you eat each day will be eight ounces by weight:

**Suggestion:**

The food you eat each day will weigh eight ounces:

**Rationale:**

Simpler English.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 5:7

**Original text:**

יֵעַן הַמְּנַקֶּם מִן־הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם

**HCSB rendering:**

Because you have been more insubordinate than the nations around you--

**Suggestion:**

Because you have been more riotous than the nations around you--

**Rationale:**

HCSB seems to accept here a suggestion to emend הַמְּנַקֶּם to הַמְּרַתְּכֶם. Block, at least, cites this emendation as the basis for REB's translation "insubordinate" (199, footnote 13).

Sticking with the MT seems to require reading the Qal infinitive construct of an otherwise unattested verbal root הַמַּן. But the noun הַמָּן means "agitation," "roar," "noise," "tumult," "turbulence," etc.

Block and Hummel both weigh the main two options, then stick with MT. Block translates "riotous." Hummel translates "flagrant." "Raucous" would also fit הַמְּנַקֶּם and the context.

Any of the last three also have the advantage of having more verbal punch than "insubordinate."

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 5:11

**Original text:**

יֵעַן אֶת־מִקְדָּשִׁי טִמְּאת בְּכָל־שְׁקוּצֵיךָ וּבְכָל־תּוֹעֲבוֹתֶיךָ

**HCSB rendering:**

because you have defiled My sanctuary with all your detestable practices and abominations.

**Suggestion:**

because you have defiled My sanctuary with all your detestable things and practices.

**Rationale:**

We recommend that HCSB translate the combination of nouns here in the same way that it does later in the book.

- Ezek 11:18 – וְהִסִּירוּ אֶת־כָּל־שְׁקוּצֵיהָ וְאֶת־כָּל־תּוֹעֲבוֹתֶיהָ מִמֶּנָּה: :  
HCSB: they will remove all its detestable things and practices from it.
- Ezek 11:21 – וְאֶל־לֵב שְׁקוּצֵיהֶם וְתוֹעֲבוֹתֵיהֶם לָבֶם הִלְךְ:  
HCSB: as for those whose hearts pursue their desire for detestable things and practices

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**Bible Reference:**

Ezekiel 6:4 (and 37 other times in Ezekiel, including 5 more times in Ezekiel 6)

**Original text:**

והפלתִי חֲלָלֵיכֶם לְפָנַי גְּלוּלֵיכֶם:

**HCSB rendering:**

I will throw down your slain in front of your idols.

**Suggestion:**

I will throw down your slain in front of your disgusting idols.

**Rationale:**

Daniel Block comments (266) that גְּלוּלִים is “Ezekiel’s favorite expression for images.” It might be better to say that especially in Ezekiel it is “God’s indignant expression for images.” HALOT states that this word in MT is used “always polemically and contemptuously.”

Already some medieval Jewish commentators suspected that the term was scatological language, a notion promoted by some modern commentaries. Block says:

Although he did not coin the term, the fact that 39 of its 48 occurrences in the OT are in this book indicates its usefulness for his purposes. The word appears to be an artificial construct derived from the verb *galal*. ‘to roll,’ but vocalized after the pattern of *shiqqutzim*. The adoption of this word as a designation for idols may have been prompted by the natural pelletlike shape and size of sheep feces or, less likely, the cylindrical shape of human excrement. The name has nothing to do with the shape of idols, but it expresses Ezekiel’s/Yahweh’s disposition toward them. Modern sensitivities prevent translators from rendering this expression as Ezekiel intended it to be heard, but had he been preaching today, he would probably have identified these idols with a four-letter word for excrement. A more caustic comment on idolatry can scarcely be imagined.”

Hummel agrees with Block, and says that his commentary’s regular translation of “fecal deities” to convey the sense is still a bit sanitized (193).

As a possible way to convey the revulsion and contempt in the word, without using scatological language, we suggest: “disgusting idols.”

If this recommendation or one like it is approved, then consideration should be given to shifting the translation of this noun also in the other OT books where it is used: Leviticus, Deuteronomy, 1+2 Kings, and Jeremiah.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 7:12-14

**Original text:**

Ezek 7:11 – לֹא־יִמָּהֵם וְלֹא־יִתְּמוּנָם

Ezek 7:12 – כִּי־חָרוֹן־אֵל־כָּל־הַמּוֹנֵה: –

Ezek 7:13 – כִּי־חֲזוֹן־אֵל־כָּל־הַמּוֹנֵה לֹא־יִשׁוּב –

Ezek 7:14 – כִּי־חָרוֹנִי־אֵל־כָּל־הַמּוֹנֵה: –

**HCSB rendering:**

Ezek 7:11 – None of them will remain, none of their multitude,

Ezek 7:12 – for wrath is on all her masses.

Ezek 7:13 – For the vision concerning all its people will not be revoked,

Ezek 7:14 – for My wrath is on all her masses.

**Suggestion:**

Ezek 7:11 – None of them will remain, none of their multitude,

Ezek 7:12 – for wrath is on all the multitude of the land.

Ezek 7:13 – For the vision concerning all its multitude will not be revoked,

Ezek 7:14 – for My wrath is on all its multitude.

**Rationale:**

In Ezekiel 7:11–14, הַמּוֹן (glossed as “tumult,” “din,” “roar,” “crowd,” “army,” “procession,” “wealth” and “pomp”) is used once in each verse, but HCSB translates variously:

- 7:11, multitude
- 7:12, masses
- 7:13, people
- 7:14, masses

Block calls the verbless lines of verse 11b “impossible” (255, footnote 59) and English translations cannot easily produce the wordplay in verses 12–14:

- 7:12, הַמּוֹנֵה ... חָרוֹן
- 7:13, הַמּוֹנֵה ... חֲזוֹן
- 7:14, הַמּוֹנֵה ... חָרוֹנִי

Still, trying to translate consistently in context seems worthwhile, and 7:12–13 show that a noisy, tumultuous marketplace crowd is in view, though 7:14 switches to a military setting.

“Masses” could work, but could also be misunderstood by readers in various ways, not the least of which could be confusion with the word used for Roman Catholic worship services. “Multitude” or “crowd” would seem to work throughout. Many other translations (ESV, NET, NIV) solve the problem the same way.

Since 7:12–7:14 all have the phrase אֶל-כָּל-הַמִּוֶּנֶה, “on all her multitude,” but the context does not clearly show what “her” refers to, it would also help to specify a fitting Hebrew feminine in 7:12, such as “all the multitude of the land.”

Then 7:13 and 7:14 would be translated as “its multitude.”

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 7:17

See also Ezekiel 21:7 for the same phrase.

**Original text:**

וְכָל-בְּרִכְיָם תִּלְכְּנָה מַיִם:

**HCSB rendering:**

and all their knees will turn to water.

**Suggestion:**

and they will all wet themselves down to their knees

**Rationale:**

LXX translates καὶ πάντες μηροὶ μολυνθήσονται ὑγρασία, “all their thighs will be defiled by urine.”

Block cites LXX and a neo-Assyrian boast in the same vein, and comments: “The prophet is here referring to the loss of bladder control that occurs at a moment of extreme crisis” (261).

Greenberg (152) says that the type of translation HCSB has here “seems to be a euphemistic skewing of the primary sense.”

Hummel agrees as well (216), and brings up Greenberg’s suggestion “that knees are specified because of the knee-length shirts worn by Egyptian and Assyrian soldiers.”

We suggest “they will all wet themselves down to their knees” or “they will all wet their knees” as ways to convey involuntary urination without being overly graphic.



**Translation Suggestion for the HCSB**  
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**Bible Reference:**

Ezekiel 9:1

**Original text:**

וַיִּקְרָא בְּאָזְנֵי קוֹל גָּדוֹל לֵאמֹר קִרְבוּ פְּקֻדוֹת הָעִיר

**HCSB rendering:**

Then He called to me directly with a loud voice, “Come near, executioners of the city.”

**Suggestion:**

Then He called in my hearing with a loud voice, “Come near, executioners of the city.”

**Rationale:**

HCSB reads the verb קִרְבוּ as a *plural* imperative. Therefore it seems unlikely to translate בְּאָזְנֵי “to me directly.” God was not speaking directly to Ezekiel. Rather, Ezekiel seems to have overheard God—overheard him very clearly.

Commentators Block, Greenberg and Hummel all translate בְּאָזְנֵי as “in my hearing.” NASB and NKJV also do. ESV and NET have “in my ears.” NIV has: “Then I heard him call out.”

**Translation Suggestion for the HCSB  
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September 2014**

**Bible Reference:**

Ezekiel 9:5

**Original text:**

וּלְאַלְהָהָ אָמַר בְּאָזְנֵי עֲבָדָיו בְּעִיר אַחֲרָיו וְהָכּוּ

**HCSB rendering:**

He spoke as I listened to the others, “Pass through the city after him and start killing;”

**Suggestion:**

He spoke to the others as I listened, “Pass through the city after him and start killing;”

**Rationale:**

The placement of “to the others” in this verse is very misleading, if not outright wrong. The pronoun וּלְאַלְהָהָ in this context refers to the six “executioners” who were together with the “man clothed in linen.” Ezekiel was not listening to them, and they were not talking. Rather, God is talking to these executioners after he had spoken to the man in linen. The quotation obviously is a command from God to the executioners, spoken while Ezekiel was watching and listening.

This looks like a simple slip in translation. Move the prepositional phrase to where it belongs, and everything will be fine.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 16:6

The same phrase occurs at the end of Ezekiel 16:22.

**Original text:**

וְאֶעְבֵּר עָלֶיךָ וְאֶרְאֶה מִתְבּוֹסֶסֶת בְּדַמֶּיךָ

**HCSB rendering:**

I passed by you and saw you lying in your blood

**Suggestion:**

I passed by you and saw you kicking about in your blood

**Rationale:**

HCSB seems to under-translate here. The root בּוֹס has the idea of “treading” or “trampling.” For the Hithpolel, BDB suggests: “of the blind movements of infant’s limbs, *kick out* (this way and that).” HALOT suggests “kicking about.”

We suggest stronger wording, in harmony also with the following:

- Block: “flailing about.”
- Greenberg: “wallowing”
- Hummel: “thrashing about.”
- NASB 1995: “squirming”

All of these translations fit the verse’s word-picture of a brand-new baby.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 16:43

Ezekiel 22:9 is very similar

**Original text:**

וְלֹא עָשִׂיתִי אֶת-הַזִּמָּה עַל כָּל-תּוֹעֲבוֹתַיִךְ:

**HCSB rendering:**

Haven't you committed immoral acts in addition to all your detestable practices?

**Suggestion:**

Haven't you committed indecent acts in addition to all your detestable practices?

**Rationale:**

“Immoral,” while accurate, is not sharp or strong enough here. HALOT defines זִמָּה as “infamy, shameful behavior, especially fornication and incest.”

HCSB translates the noun as “indecent behavior” or “indecent behavior” almost everywhere else in Ezekiel: in 16:27, 16:58, 23:21, 23:27, 23:29, 23:35, 23:48 and 23:49.

HCSB translates זִמָּה in 22:11 as “wickedly.”

HCSB translates אִשֵּׁת הַזִּמָּה in 23:44 as “obscene women.”

Other translations of 16:43 and 22:9:

ESV: “lewdness”

NET: “prostitution” (16:43), “obscene acts” (22:9)

NLT: “lewd acts” (16:43), “obscene things” (22:9)

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 23:14

**Original text:**

צִלְמֵי כַשְׂדִּיִּים חֲקֻקִים בְּשֵׁשֶׁר:

**HCSB rendering:**

images of the Chaldeans, engraved in vermilion,

**Suggestion:**

images of the Chaldeans, engraved in bright red,

**Rationale:**

“Vermilion,” though accurate, is unlikely to be familiar to most modern readers. “Bright red” is simpler.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 23:25

**Original text:**

אֶפֶד וְאֶזְנוֹךָ יִסְרוּ וְאַחֲרֵיכֶם בְּתַרְבִּי תִפּוֹל הַמָּתָה בְּנֵיכֶם וּבָנוֹתֵיכֶם יִקְחוּ וְאַחֲרֵיכֶם תֹּאכַל בְּאֵשׁ:

**HCSB rendering:**

They will cut off your nose and ears, and your descendants will fall by the sword.  
They will seize your sons and daughters, and your descendants will be consumed by fire.

**Suggestion:**

They will cut off your nose and ears, and the rest of you will fall by the sword.  
They will seize your sons and daughters, and the rest of you will be consumed by fire.

**Rationale:**

אַחֲרֵיכֶם could mean “your posterity” or “your descendants.” The best argument for going that direction is probably 24:21— “Also, the sons and daughters you left behind will fall by the sword.”

Here, though, the word more likely means “your survivors,” or “the rest of you.” In other words, it is better to translate less specifically. “The rest of you” could include grandchildren, but others as well.

In Ezekiel 33:24 those living in the ruins of the land, the survivors in Judah, figured they now possessed the land. The Lord denied it. “Those who are in the ruins will fall by the sword” (33:27). Similar threats are in 5:12, 6:11-12 and 11:10.

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 28:17

**Original text:**

עַל-אֲרֶץ הַשְּׁלֶכֶתִיךָ לִפְנֵי מְלָכִים נִתְתִּיךָ לְרְאוּתָהּ בָּךְ:

**HCSB rendering:**

So I threw you down to the earth; I made you a spectacle before kings.

**Suggestion:**

So I threw you to the ground; I made you a spectacle before kings.

**Rationale:**

To us, “down to the earth” seems too suggestive that HCSB favors the interpretation which is raised in the HCSB Study Bible note on 28:14: “Though the context is an oracle against the king of Tyre, many believe that this anointed cherub should ultimately be identified as Satan himself. In that case the passage would have double reference. As an angel, Satan had continuous and unhindered access to the glorious presence of God before he rebelled.”

In other words, “down to the earth” would specify “from heaven to earth” shortly after creation, as if 28:17 were primarily or exclusively about Satan.

We agree with that note. This section is an oracle against the king of Tyre. And we agree with the HCSB Study Bible note on 28:17 that there seem to be numerous allusions to Eden in this account. The king of Tyre is seen in satanic terms here. But that king, not Satan, is the one in primary view.

It seems best, therefore, to translate more neutrally—“to the ground,” the same way as Block, GWN, Luther, NASB95, NET, NKJV, NRSV and NLT have translated.

Keil comments: “As Adam forfeited and lost the happiness conferred upon him through his fall, so did the king of Tyre forfeit his glorious position through unrighteousness and sin, and cause God to cast him from his eminence down to the ground.”

Finally, HCSB translates וְאֶתְנֶנְךָ לְאֶפֶר עַל-הָאָרֶץ in Ezekiel 28:18 as “I reduced you to ashes on the ground.”

**Translation Suggestion for the HCSB  
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**Bible Reference:**

Ezekiel 34:22

**Original text:**

וְהוֹשַׁעְתִּי לְצֹאֲנֵי וְלֹא־תִהְיֶינָה עוֹד לְבִי

**HCSB rendering:**

I will save My flock, and they will no longer be prey for you.

**Suggestion:**

I will save My flock, and they will no longer be prey.

**Rationale:**

“For you” is not present in the Hebrew text, and there is no reason to insert it. This verse is spoken to the “fat” or selfish sheep who mistreat and “scatter” the weaker sheep. It is out of place to think of them as “plundering” or “devouring” the weaker sheep. Rather, by scattering the weaker sheep, they put the weaker sheep in danger of being plundered by others.

A similar expression occurs earlier in the chapter in verse 8: **יֵעַן הָיִוֹת-צֹאֲנֵי לְבִי וְתִהְיֶינָה צֹאֲנֵי לְאֹכְלָהּ** (“because My flock has become prey and food for every wild animal since they lack a shepherd”). Here the sheep are devoured by “every wild animal.” It also occurs later in the chapter in verse 28: **וְלֹא־יִהְיוּ עוֹד בְּיַד לְגוֹיִם** (“They will no longer be prey for the nations”). Here “the nations” are doing the plundering. In both cases, enemies outside the flock devour sheep from the flock. It is not that some members of the flock devour other members of the flock.

There are no other English translations in the Bible Gateway collection that insert “for you” in verse 22. It should be omitted.



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

**Bible Reference:**

Ezekiel 36:38

**Original text:**

כְּצֹאן קִדְשִׁים כְּצֹאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּן תְּהִינָה הָעָרִים הַחֲרוּבוֹת מִלְּאֹת צֹאן אָדָם

**HCSB rendering:**

So the ruined cities will be filled with a flock of people, just as the flock of sheep for sacrifice is filled<sup>a</sup> in Jerusalem during its appointed festivals.

<sup>a</sup> Lit *the flock of consecrated things, as the flock*

**Suggestion:**

So the ruined cities will be filled with a flock of people, just as Jerusalem is filled with a flock of sheep for sacrifice<sup>a</sup> during its appointed festivals.

<sup>a</sup> Lit *as the flock of consecrated things, as the flock of Jerusalem*

**Rationale:**

To our way of thinking, it doesn't work in English to say: "the flock is filled in Jerusalem." Also, the comparison in the HCSB seems to be improperly formed. The wording implies that the sacrificial flocks are compared to the ruined cities: "just as the flock of sheep for sacrifice is filled"—"so the ruined cities will be filled." Rather, *Jerusalem* with its hosts of sheep is compared with the ruined cities and their hosts of people. Our suggestion takes care of these weaknesses.

**Translation Suggestion for the HCSB**  
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**March 2015**

**Bible Reference:**

Daniel 1:17

**Original text:**

וְהִילָרִים הָאֵלֶּה אַרְבַּעַתָּם נָתַן לָהֶם הָאֱלֹהִים מַדְעַ וְהַשְׂכָּל בְּכָל-סֵפֶר וְחִכְמָה וְדַנְיָאֵל הִבִּין בְּכָל-חֲזוֹן  
וְחִלְמוֹת:

**HCSB rendering:**

God gave these four young men knowledge and understanding in every kind of literature and wisdom. Daniel also understood visions and dreams of every kind.

**Suggestion:**

God gave these four young men knowledge and understanding in every kind of literature and wisdom. He also gave Daniel the ability to understand visions and dreams of every kind.

**Rationale:**

The Hiphil of **בִּין**, of course, can either mean “understand” or “give understanding.” Either translation could be defended in this verse, but we see good reasons for the causative meaning.

- 1) In the first clause of the verse, God is the subject, giving understanding to the four men. One can easily understand the next clause to be parallel in grammar and content.
- 2) When the Hiphil of **בִּין** has the causative meaning (“give understanding to”), it very commonly takes an accusative rather than a **ל** preposition. So the fact that **וְדַנְיָאֵל** does not have a **ל** preposition is no proof that it must be the subject of the verb **הִבִּין**.
- 3) The LXX, Vulgate, and Luther all understood God to be the subject of **הִבִּין**, and translated in a way similar to what we are suggesting. BDB also understands **הִבִּין** to have the causative meaning in this verse (p. 107).

**Translation Suggestion for the HCSB**  
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**Bible References:**

Daniel 1:20; 2:2,10,27; 4:7,9; 5:11

**Original text:**

Dan 1:20 – וַיִּמְצְאוּם עֶשְׂרֵי יָדוֹת עַל כָּל-הַחֲרָטְמִים הָאֲשֵׁפִים אֲשֶׁר בְּכָל-מַלְכוּתוֹ:  
Dan 2:2 – וַיֹּאמֶר הַמֶּלֶךְ לְקַרְא לַחֲרָטְמִים וְלְאֲשָׁפִים וְלְמַכְשָׁפִים וְלְכַשְׂדִּים  
Dan 2:10 – כָּל-קַבֵּל דֵּי כָל-מֶלֶךְ רַב וְשְׁלִיט מְלָה כְדוּנָה לֹא שָׁאֵל לְכָל-חֲרָטֵם וְאֲשָׁף וְכַשְׂדֵּי  
Dan 2:27 – רַוְהָ דֵּי-מַלְכָּא שָׁאֵל לָא חֲכִימִין אֲשָׁפִין חֲרָטְמִין גְּזֻרִין יְכַלִּין לְהַחֲנוּיָהּ לְמַלְכָּא:  
Dan 4:7 (H4) – בְּאֵרְיִן עַלְלִין חֲרָטְמִיָּא אֲשָׁפִיָּא כַשְׂדִּיָּא וְגֻזְרִיָּא  
Dan 4:9 (H6) – בִּלְטֶשְׁחַצַּר רַב חֲרָטְמִיָּא  
Dan 5:11 – וּמַלְכָּא נְבֻכַדְנֶצַּר אֲבוּךָ רַב חֲרָטְמִין אֲשָׁפִין כַּשְׂדִּיָּין גְּזֻרִין הִקְיָמָה

**HCSB rendering:**

Dan 1:20 – he found them 10 times better than all the diviner-priests and mediums in his entire kingdom.  
Dan 2:2 – So the king gave orders to summon the diviner-priests, mediums, sorcerers, and Chaldeans  
Dan 2:10 – no king, however great and powerful, has ever asked anything like this of any diviner-priest, medium, or Chaldean.  
Dan 2:27 – No wise man, medium, diviner-priest, or astrologer is able to make known to the king the mystery he asked about.  
Dan 4:7 (H4) – When the diviner-priests, mediums, Chaldeans, and astrologers came in,  
Dan 4:9 (H6) – Belteshazzar, head of the diviners,  
Dan 5:11 – Your predecessor, King Nebuchadnezzar, appointed him chief of the diviners, mediums, Chaldeans, and astrologers.

**Suggestion:**

Dan 1:20 – he found them 10 times better than all the magicians and mediums in his entire kingdom.  
Dan 2:2 – So the king gave orders to summon the magicians, mediums, sorcerers, and Chaldeans  
Dan 2:10 – no king, however great and powerful, has ever asked anything like this of any magician, medium, or Chaldean.  
Dan 2:27 – No wise man, medium, magician, or astrologer is able to make known to the king the mystery he asked about.  
Dan 4:7 (H4) – When the magicians, mediums, Chaldeans, and astrologers came in,  
Dan 4:9 (H6) – Belteshazzar, head of the magicians,  
Dan 5:11 – Your predecessor, King Nebuchadnezzar, appointed him chief of the magicians, mediums, Chaldeans, and astrologers.

**Rationale:**

The word חֲרָטֵם / חֲרָטְמִין occurs in 15 OT passages: two times in Genesis, six times in Exodus, and seven times in Daniel. In Genesis and Exodus the HCSB always translates “magicians,” which is the

standard rendering in most English translations. For reasons of consistency and also because of the unfamiliarity of the compound term “diviner-priest,” we recommend translating “magicians” also in Daniel.

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

**Bible Reference:**

Daniel 2:28

**Original text:**

בְּרָם אֵיִתִּי אֱלֹהֵי בְּשָׁמַיָא גִּלְגַּל רִזְיוֹן וְהוֹדִיעַ לְמַלְכָא נְבוּכַדְנֶצַּר מָה דִּי לְתוּא בְּאַחֲרִית יוֹמָיָא

**HCSB rendering:**

But there is a God in heaven who reveals mysteries, and He has let King Nebuchadnezzar know what will happen in the last days.

**Suggestion:**

But there is a God in heaven who reveals mysteries, and He has let King Nebuchadnezzar know what will happen in the days to come.

**Rationale:**

We see a weakness here because the phrase “last days” very commonly in Christian circles is a technical term either for the New Testament era or for the very end of the world prior to Judgment Day. The vision granted to Nebuchadnezzar, however, does not deal just with the end of the world or the Messianic era. The vision presents what will happen in the years and centuries right after Nebuchadnezzar, with the rise of the Medes/Persians, the Greeks, and the Romans.

The HCSB sometimes translates the expression בְּאַחֲרִית הַיָּמִים (בְּאַחֲרִית הַיָּמִים in Hebrew) in a more general way, such as: “in the days to come” (Gen 49:1), “in the future” (Num 24:14; Deut 31:29), and “in time to come” (Jer 23:20; 30:24). The phrase does not necessarily mean “in the last days.” We think a more inclusive rendering would be wise here.

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

**Bible References:**

Daniel 4:1,4; 5:31; 6:18 (A19)

**Original text:**

[The original text is not a factor here.]

**HCSB rendering:**

Dan 4:1 – Footnote: Dn 3:31 in Hb

Dan 4:4 – Footnote: Dn 4:1 in Hb

Dan 5:31 – Footnote: Dn 6:1 in Hb

Dan 6:18 – Footnote: Hb obscure

**Suggestion:**

Dan 4:1 – Footnote: Dn 3:31 in Aram

Dan 4:4 – Footnote: Dn 4:1 in Aram

Dan 5:31 – Footnote: Dn 6:1 in Aram

Dan 6:18 – Footnote: Aram obscure

**Rationale:**

The original language of these chapters is Aramaic and not Hebrew.

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

**Bible Reference:**

Daniel 4:9 (A6)

**Original text:**

בִּלְטַשְׁאֲצַר רֵב חַרְטֻמְיָא דִּי אֲנֵה יְדַעַת דִּי רֵיחַ אֱלֹהֵין קֳדִישִׁין בְּדָ

**HCSB rendering:**

Belteshazzar, head of the diviners, because I know that you have a spirit of the holy gods

**Suggestion:**

Belteshazzar, head of the diviners, because I know that you have the spirit of the holy gods

**Rationale:**

The Aramaic expression רֵיחַ אֱלֹהֵין קֳדִישִׁין occurs four times in Daniel 4-5. In the three other occurrences, the HCSB translates “the spirit of the holy gods.” We suggest that Daniel 4:9 be made consistent with the other occurrences.

Here are the passages:

- Dan 4:8 (A5) – Finally Daniel, named Belteshazzar after the name of my god—and the spirit of the holy gods is in him—came before me.
- Dan 4:18 (A15) – But you can, because you have the spirit of the holy gods.
- Dan 5:11 – There is a man in your kingdom who has the spirit of the holy gods in him.

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

**Bible Reference:**

Daniel 4:13 (A), 17 (A), 23 (A)

**Original text:**

Dan 4:13 (A10) – חֲזָה הַנִּיחַ בְּחֻזְנֵי רֵאשֵׁי עַל־מִשְׁכְּבִי וְאֶל־עֵיר וְקִדְיֵשׁ מִן־שְׁמַיָּא נְהַתְּ:

Dan 4:17 (A14) – בְּגִזְרַת עִירִין פְּתִנְמָא

Dan 4:23 (A20) – וְכִי חֲזָה מִלְכָּא עֵיר וְקִדְיֵשׁ נְהַתוּ מִן־שְׁמַיָּא

**HCSB rendering:**

Dan 4:13 (A10) – As I was lying on my bed, I also saw in the visions of my mind an observer, a holy one, coming down from heaven.

Dan 4:17 (A14) – This word is by decree of the observers;

Dan 4:23 (A20) – The king saw an observer, a holy one, coming down from heaven

**Suggestion:**

Dan 4:13 (A10) – As I was lying on my bed, I also saw in the visions of my mind a sentinel, a holy one, coming down from heaven.

Dan 4:17 (A14) – This word is by decree of the sentinels;

Dan 4:23 (A20) – The king saw a sentinel, a holy one, coming down from heaven

**Rationale:**

It does not seem to us that “observer” captures the meaning of עֵיר, assuming that it refers to someone who stays awake in order to keep watch. We think that “sentinel” would be a dignified term to use for these angelic watchmen. Otherwise, either “guardian” or “watchman” would also be better than “observer.”



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

**Bible Reference:**

Daniel 4:15 (A12)

**Original text:**

בְּרֵם עֵקֶר שָׂרְשֻׁהוּי בְּאַרְעָא שְׂבִקוּ וּבְאַסּוּרֵי דִּי-פְרִיזֵל וּנְהָשׁ בְּדַתְאַא דִּי בְרָא

**HCSB rendering:**

But leave the stump with its roots in the ground,  
and with a band of iron and bronze around it,  
in the tender grass of the field.

**Suggestion:**

But leave the stump with its roots in the ground  
and with a band of iron and bronze around it,  
in the tender grass of the field.

**Rationale:**

If the conjunction “and” is included before “with a band of iron,” then it seems there should not be a comma.

We notice that this exact phrase occurs later in Daniel 4, and the HCSB does not have the comma there:

- Dan 4:23 (A20) – but leave the stump with its roots in the ground and with a band of iron and bronze around it, in the tender grass of the field.

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

**Bible Reference:**

Daniel 5:6

**Original text:**

וּמֶלֶךְ חָזָה פָּס יָדָה דֵּי כְתָבָה:  
אֲדִין מֶלֶךְ זִינְהִי שְׁנוּהִי וְרַעִינְהִי וּבְהִלְוִינְהּ וְקִטְרִי חֲרָצָה מִשְׁתְּרִין וְאַרְכְּבָתָהּ דָּא לְדָא נְקִשׁוּ:

**HCSB rendering:**

As the king watched the hand that was writing, <sup>6</sup> his face turned pale, and his thoughts so terrified him that his hip joints shook and his knees knocked together.

**Suggestion:**

As the king watched the hand that was writing, <sup>6</sup> his face turned pale, and his thoughts so terrified him that his legs shook and his knees knocked together.

**Rationale:**

English speakers do not associate “hip joints” that are “shaking” with fear. If anything, the idea of shaking hips is associated with dancing, which is definitely not what Belshazzar was doing in this instance. We think it would communicate well in English to say that his “legs shook,” a picture that is followed nicely by “his knees knocked together.”

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

**Bible Reference:**

Daniel 5:26-28

**Original text:**

Dan 5:26 – מֵנָא מְנַהֵלָהּ אֱלֹהִים מִלְכוּתְךָ וְהַשְׁלֵמָהּ: –

Dan 5:27 – תִּקְלָהּ תִּקְלָהּ בְּמֶאֱזֵנָא וְהַשְׁתַּכַּחְתָּ חֲסִיר: –

Dan 5:28 – פֶּרֶס פֶּרֶס מְלִכּוּתְךָ וַיְהִיבֵת לְמַרְי וּפְרָס: –

**HCSB rendering:**

Dan 5:26 – MENE means that God has numbered the days of your kingdom and brought it to an end.

Dan 5:27 – TEKEL means that you have been weighed in the balance and found deficient.

Dan 5:28 – PERES means that your kingdom has been divided and given to the Medes and Persians.

**Suggestion:**

Dan 5:26 – MENE means that God has numbered<sup>a</sup> the days of your kingdom and brought it to an end.  
<sup>a</sup> in Aram, the word for “numbered” sounds like “mene”

Dan 5:27 – TEKEL means that you have been weighed<sup>b</sup> in the balance and found deficient.  
<sup>b</sup> in Aram, the word for “weighed” sounds like “tekel”

Dan 5:28 – PERES means that your kingdom has been divided<sup>c</sup> and given to the Medes and Persians.  
<sup>c</sup> in Aram, the words for “divided” and “Persians” sound like “peres”

**Rationale:**

It adds significantly to one’s understanding of the message on the wall to know that the verbs in the explanation sound like the words on the wall.

The proposed footnotes are 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  
March 2015**

**Bible Reference:**

Daniel 6:20 (A21)

**Original text:**

וּכְמִקְרָבָהּ לְנִפְּאֵל לְדָנִיֵּאל בְּקֶלַע עֲצִיב זַעֲקָא עֲנָה מְלָכָא וְאָמַר לְדָנִיֵּאל דְנִיֵּאל עֲבַד אֱלֹהָא חַיָּא אֱלֹהֵךְ  
דְּי פִלְחֵ-לֵהּ בְּתַדִּי'לָא הִיכְל לְשִׁזְבוּתְךָ מִן-אַרְיֹנָתָא:

**HCSB rendering:**

When he reached the den, he cried out in anguish to Daniel. “Daniel, servant of the living God,” the king said, “has your God whom you serve continually been able to rescue you from the lions?”

**Suggestion:**

When he reached the den, he cried out in anguish to Daniel. “Daniel, servant of the living God,” the king said, “has your God, whom you serve continually, been able to rescue you from the lions?”

**Rationale:**

In HCSB's English rendering, the adverb “continually” is an ambiguous modifier. Grammatically, it could line up with either “serve” or “been able.” To avoid any confusion in reading the sentence, we suggest setting the relative clause apart with commas, as HCSB already has done in verse 16 (A 17).

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

**Bible Reference:**

Daniel 7:20

**Original text:**

וְקַרְנָא דְכִין וְעֵינִין לֵהּ וּפִם מְמַלֵּל רַבְרָבִין וְחֻזְיָה רַב מִן־חַבְרָתָהּ:

**HCSB rendering:**

—the horn that had eyes, and a mouth that spoke arrogantly, and that was more visible than the others

**Suggestion:**

—the horn that had eyes, and a mouth that spoke arrogantly, and that looked bigger than the others

**Rationale:**

The HCSB translation “more visible than” seems very unlikely to us, and it is not represented in other English translations that we have seen. We think the sense of the Aramaic—“its appearance was greater than”—can be rendered nicely into English with “looked bigger than.”

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

**Bible Reference:**

Daniel 7:24

**Original text:**

וְקָרְנֵינָא עֶשֶׂר מִנְּהַל מַלְכוּתָהּ עֲשָׂרָה מַלְכֵינִי וְאֶחָדֵן יָקִים אַחֲרֵיהֶן וְהוּא יִשְׁנֵא מִן־קִדְמוֹתָהּ וְתִלְתָּהּ מַלְכֵינִי יְהַשְׁפֵּל:

**HCSB rendering:**

The 10 horns are 10 kings who will rise from this kingdom. Another, different from the previous ones, will rise after them and subdue three kings.

**Suggestion:**

The 10 horns are 10 kings who will rise from this kingdom. Another king, different from the previous ones, will rise after them and subdue three kings.

**Rationale:**

Since the previous sentence includes the words “horns” and “this kingdom,” a reader could momentarily be confused or uncertain what is being talked about with “another,” if it is left unspecified. The English reader will be helped if it is made clear immediately that another *king* that will rise.

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

**Bible Reference:**

Daniel 8:12

**Original text:**

וְצָבָא תִנְתֵּן עַל-הַתְּמִיד בְּפֶשַׁע וְתִשְׁלַךְ אֶמֶת אֶרְצָה וְעִשְׂתָּהּ וְהִצְלִיחָהּ:

**HCSB rendering:**

Because of rebellion, a host, together with the daily sacrifice, will be given over. The horn will throw truth to the ground and will be successful in whatever it does.

**Suggestion:**

Because of rebellion, a host, together with the daily sacrifice, will be given over to the horn. It will throw truth to the ground and will be successful in whatever it does.

**Rationale:**

The HCSB is obviously trying to help the reader in this difficult verse by adding “the horn” as the subject of the verb וְתִשְׁלַךְ, in keeping with a common interpretation of the verse. As long as the HCSB has gone this far, we think the HCSB should also help out the previous sentence, which is left hanging if nothing is said about to whom the host is given over. What we are suggesting (adding “to the horn”) is done in the MEV, NKJV, and NASB. To accomplish the same goal, the NRSV, ESV, and NIV add “to it.”

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

**Bible Reference:**

Daniel 9:24-27

**Original text:**

24 שְׁבַעִים שָׁבָעִים נִחְתָּדָּ עַל־עַמְּךָ וְעַל־עִיר קֹדְשְׁךָ  
25 מִן־מִצְאָ דָבָר לְהָשִׁיב וְלִבְנוֹת יְרוּשָׁלַם עַד־מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה וְשִׁבְעִים וְשָׁנִים וְשָׁנִים  
26 וְאַחֲרַי הַשְׁבַּעִים שָׁנִים וְשָׁנִים יִכָּרֵת מָשִׁיחַ וְאֵין לוֹ  
27 וְהִנָּבִיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד

**HCSB rendering:**

24 Seventy weeks<sup>a</sup> are decreed about your people and your holy city— . . .  
25 . . . From the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince will be seven weeks and 62 weeks.<sup>b</sup>  
27 After those 62 weeks<sup>c</sup> the Messiah will be cut off and will have nothing.  
28 He will make a firm covenant with many for one week.<sup>d</sup>

<sup>a</sup> = 490 years

<sup>b</sup> = 49 years and 434 years

<sup>c</sup> = 434 years

<sup>d</sup> = 7 years

**Suggestion:**

24 Seventy weeks<sup>a</sup> are decreed about your people and your holy city— . . .  
25 . . . From the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince will be seven weeks and 62 weeks.<sup>a</sup>  
27 After those 62 weeks<sup>a</sup> the Messiah will be cut off and will have nothing.  
28 He will make a firm covenant with many for one week.<sup>b</sup>

<sup>a</sup> Or *sevens*

<sup>b</sup> Or *seven*

**Rationale:**

The interpretation of this very difficult prophecy is by no means certain. It is not certain that שָׁבוּעַ should be translated “week.” (Many translations prefer “seven”). It is even more uncertain that a שָׁבוּעַ is a week of years (i.e. = 7 years). We strongly encourage the HCSB to delete the footnotes that give one interpretation. It strikes us that footnotes like these belong in a Study Bible that wants to present a particular interpretation. They do not belong in a translation intending to be used by a wide variety of Christians.



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

**Bible References:**

Daniel 9:27; 11:31; 12:11

**Original text:**

Dan 9:27 – וְעַל כַּנָּף שְׂקוּצִים מְשֻׁמִּים

Dan 11:31 – וְהִסִּירוּ הַתְּמִיד וְנִתְּנוּ הַשְּׂקוּץ מְשֻׁמִּים:

Dan 12:11 – וּמֵעַתָּה הוֹסֵר הַתְּמִיד וְלִתְּת שְׂקוּץ שְׁמִים יָמִים אַלְף מֵאָתַיִם וְתִשְׁעִים:

**HCSB rendering:**

Dan 9:27 – And the abomination of desolation will be on a wing of the temple

Dan 11:31 – They will abolish the daily sacrifice and set up the abomination of desolation.

Dan 12:11 – From the time the daily sacrifice is abolished and the abomination of desolation is set up,

**Suggestion:**

Dan 9:27 – And the abomination that causes desolation will be on a wing of the temple

Dan 11:31 – They will abolish the daily sacrifice and set up the abomination that causes desolation.

Dan 12:11 – From the time the daily sacrifice is abolished and the abomination that causes desolation is set up,

**Rationale:**

The Poel participle מְשֻׁמִּים is generally recognized to have an active, fientive meaning: “appalling, causing horror” (BDB) or “ravaging” (HALOT). We see no reason why that nuance can’t be included in these three passages. An added argument is the fact that when the NT quotes this expression, the HCSB translates “the abomination that causes desolation.” Our suggestion for these Daniel passages would allow the OT source and the NT quotation to have the same wording in the HCSB.

- Matt 24:15 – Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ,  
HCSB – So when you see **the abomination that causes desolation**, spoken of by the prophet Daniel, standing in the holy place
- Mark 13:14 – Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ,  
HCSB – When you see the **abomination that causes desolation** standing where it should not

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

**Bible Reference:**

Daniel 10:14

**Original text:**

וּבֹאֲתִי לְהַבְיִיחַ אֶת אֲשֶׁר-יִקְרָה לְעַמּוּדָה בְּאַחֲרֵית הַיָּמִים כִּי-עוֹד חֲזוֹן לַיָּמִים:

**HCSB rendering:**

Now I have come to help you understand what will happen to your people in the last days, for the vision refers to those days.

**Suggestion:**

Now I have come to help you understand what will happen to your people in the days to come, for the vision refers to those days.

**Rationale:**

Our concern here is the same as with Daniel 2:28. The vision given to Daniel in large part deals with events in the intertestamental period—which is not what Christians refer to as the “last days.” We offer the same suggestion here that we did with Daniel 2:28.

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

**Bible Reference:**

Daniel 10:21

**Original text:**

וְאִין אֶחָד מִתְחַזֵּק עִמִּי עַל-אֱלֹהֵי כִי אִם-מִיכָאֵל שְׂרָפְכֶם:

**HCSB rendering:**

No one has the courage to support me against them except Michael, your prince.

**Suggestion:**

No one is contending at my side against them except Michael, your prince.

**Rationale:**

Here Daniel's heavenly visitor is telling him about the spiritual warfare that he has been involved with—fighting alone. According to the HCSB rendering, this heavenly visitor was fighting alone because other good angels “lacked the courage” to support him. We do not find ourselves comfortable with this rendering of מִתְחַזֵּק. Is it a fact that good angels sometimes “lack courage” to fight the evil spiritual forces? We don't know that it is. There could be many other reasons why this visitor was fighting alone.

The Hithpael of חָזַק suggests the meaning “show oneself strong.” BDB suggests “hold strongly with” for this verse. We think it would work well to say “contending at my side,” similar to a number of other translations.

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

**Bible Reference:**

Daniel 11:11

**Original text:**

וַיִּתְמַרְמֵר מֶלֶךְ הַצֶּבֶל וַיִּצָּא וַיִּלָּחֶם עִמּוֹ עִם־מֶלֶךְ הַצָּפוֹן וְהַעֲמִיד הַמִּזְוֹן לָב וְנָתַן הַהַמְזוֹן בְּיָדוֹ:

**HCSB rendering:**

Infuriated, the king of the South will march out to fight with the king of the North who will raise a large army but they will be handed over to his enemy.

**Suggestion:**

Infuriated, the king of the South will march out to fight with the king of the North, who will raise a large army; but they will be handed over to his enemy.

**Rationale:**

It seems to us that this long sentence needs some punctuation.

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

**Bible Reference:**

Daniel 12:1

**Original text:**

וּבָעֵת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל-בְּנֵי עַמּוּךְ

**HCSB rendering:**

At that time  
Michael the great prince  
who stands watch over your people will rise up.

**Suggestion:**

At that time  
Michael, the great prince  
who stands watch over your people, will rise up

**Rationale:**

According to our understanding of English convention, there should be commas here. The phrase is an appositive that is not essential to the meaning of the preceding noun.

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

**Bible Reference:**

Daniel 12:2

**Original text:**

וְרַבִּים מִיִּשְׁנֵי אֲדָמַת־עָפָר יִקְיֶצוּ אֶלֶּה לְחַיֵּי עוֹלָם וְאֶלֶּה לְחַרְפּוֹת לְדָרְאָוֶן עוֹלָם:

**HCSB rendering:**

Many of those who sleep in the dust of the earth will awake, some to eternal life, and some to shame and eternal contempt.

**Suggestion:**

Multitudes who sleep in the dust of the earth will awake, some to eternal life, and some to shame and eternal contempt.

**Rationale:**

It is a well-known fact that the Hebrew word רַב / רַבִּים is not exactly parallel with the English word “many” (See Joyce Baldwin, *Daniel*, Inter-Varsity, 1978, p. 204). The Hebrew רַב / רַבִּים is often used in a partitive construction, where the meaning is “many” but *not all*. But commonly רַב / רַבִּים means “many” or “multitudes” *in contrast with few*. In that vein, Hebrew רַב / רַבִּים sometimes is equivalent to “all” (Jeremias, TDNT, 6:536-537). When Isaiah 53:12 says that the Servant “bore the sins of many (רַבִּים),” Isaiah is not implying that he only bore the sins of some. Rather, the Servant bore the sins of all, and that was a large number, and not just a few. He bore the sins of “multitudes.”

HALOT lists Daniel 12:2 under 3.a.iii. as an example of רַבִּים in an inclusive sense, equivalent to “all.” Undoubtedly that is because Daniel, in speaking about the resurrection, goes on to say that “some” will awake “to eternal life” and “some” to “eternal contempt.” The Bible never indicates that there is a third category of people who don’t receive either “eternal life” or “eternal contempt.” So רַבִּים is inclusive here and is equivalent to “all”—whether one wants to think of all people on Judgment Day or of all Israel. All will arise, and they will not be few in number. There will be “multitudes” who arise.

The problem with the HCSB rendering is that the English expression “many of” inevitably implies a partitive idea to the English reader. If “many of” a group do something, that implies that *some do not* do it. So the HCSB rendering of Daniel 12:2 will naturally suggest that not all will arise, but only some. As already mentioned, this doesn’t fit with the rest of the verse, which goes on to say that “some” will rise to “eternal life” and “some” to “eternal contempt.”

The Hebrew preposition מִן can certainly be used in a partitive construction with רַב / רַבִּים (Esther 8:17, Ezra 3:12). But it does not need to be partitive. The most usual use of this construction in Hebrew actually is as a comparative = “more than.” That use obviously does not fit this context. Here one

could explain the מֵיָמֵי grammatically as locative or expressing the source. Multitudes will arise, and their origin is those sleeping in the dust of the earth.

We feel quite strongly about the translation of this verse because Daniel 12:2 is a proof passage in our Catechism for the resurrection. “Many of” is theologically problematic here. The rest of the Bible that *all* people will rise on the last day. Jesus said (apparently alluding to Daniel 12:2), “A time is coming when *all* [emphasis ours] who are in the graves will hear His voice and come out—those who have done good things, to the resurrection of life, but those who have done wicked things, to the resurrection of judgment” (John 5:28-19). See also Matthew 24:32, 46; Acts 24:15; and Revelation 20:12-13. Consequently, this verse as it stands in the HCSB could be doctrinally misleading.

Here is a case where the prudent translator will not simply carry over the Hebrew words in an unthinking, mechanical manner. The prudent translator will let the rest of the Bible guide him to a grammatically possible rendering that is in harmony with the rest of the Bible. We suggest “Multitudes who sleep.” This is the very rendering that is presented and defended in the New American Commentary by Stephen R. Miller published by Broadman & Holman in 1994 (p. 304, 316-319).

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

**Bible Reference:**

Daniel 12:13

**Original text:**

וְאַתָּה לֵךְ לְקֵץ יְהַנִּיחַ וְתַעֲמֹד לְגֵרְלָהּ לְקֵץ הַיָּמִין:

**HCSB rendering:**

But as for you, go on your way to the end; you will rest, then rise to your destiny at the end of the days.

**Suggestion:**

But as for you, go on your way to the end; you will rest, and then you will rise to your destiny at the end of the days.

**Rationale:**

We fear that the English reader could easily understand the word “rise” in the HCSB as an imperative, especially given how the sentence is punctuated. It is not a command in Hebrew, however, but an imperfect (וְתַעֲמֹד) that follows וְיַהֲנִיחַ (“you will rest”). We suggest a slight change to make this clear.