

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

**Bible Reference:**

Hosea 1:2

**Original text:**

תַּחֲלַת דְּבַר־יְהוָה בְּהוֹשֵׁעַ

**HCSB rendering:**

When the LORD first spoke to Hosea,

**Suggestion:**

When the LORD first spoke through Hosea,

**Rationale:**

The Hebrew has a בְּ preposition here rather than the more usual לְ or אֶל, and we see no reason why this preposition use shouldn't be reflected in the HCSB. What we are suggesting is what the HCSB does in two other places where the verb דִּבֶּר is used with בְּ.

- Numbers 12:2 – הֲרַק אֶדְ-בְּמוֹשֶׁה דִּבֶּר יְהוָה הֲלֹא נִם־בְּנִי דִבֶּר  
HCSB – Does the LORD speak only through Moses? Does He not also speak through us?
- 2 Samuel 23:2 – רוּחַ יְהוָה דִּבֶּר־בִּי  
HCSB – The Spirit of the LORD spoke through me,

**Translation Suggestion for the HCSB  
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March 2015**

**Bible Reference:**

Hosea 5:8

**Original text:**

תִּקְעוּ שׁוֹפָר בְּגִבְעָה חֲצֹצְרָה בְּרָמָה תְּרִיעוּ בֵּית אֲוֶן אֶחָדֶיךָ בְּנֵימִין:

**HCSB rendering:**

Blow the horn in Gibeah,  
the trumpet in Ramah;  
raise the war cry in Beth-aven:  
After you, Benjamin!

**Suggestion:**

Blow the horn in Gibeah,  
the trumpet in Ramah;  
raise the war cry in Beth-aven:  
Look behind you, Benjamin!

**Rationale:**

It seems there are two ways that אֶחָדֶיךָ בְּנֵימִין is understood: 1) Possibly it is a call for people to follow the lead of Benjamin into battle (cf. NIV, NLT, ESV); or 2) It is a call of warning for Benjamin to look out for the enemy coming behind him (BDB, HALOT, NKJV, NRSV, LEB). Since the context is the announcement of Ephraim's destruction (cf. verse 9), a case could be made that that it is best understood not as a rousing call to offensive military action by Benjamin. Rather the phrase is reflecting the panic of being surrounded.

At any rate, the current HCSB translation is so cryptic that it may not communicate anything clear to the English reader. What does it mean: "After you"? We prefer a rendering that will communicate clearly, and in this context we prefer the meaning offered by BDB and HALOT.

**Translation Suggestion for the HCSB**  
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**April 2015**

**Bible Reference:**

Hosea 6:4,6

**Original text:**

Hos 6:4 – מָה אֲעֲשֶׂה לָּךְ אֶפְרַיִם מָה אֲעֲשֶׂה לָּךְ יְהוּדָה וְחֶסֶדְכֶם כְּעֶנַן-בֹּקֵר וְכַטְל מִשְׁכִּים הַלֶּהֶ: :  
Hos 6:6 – כִּי חֶסֶד חָפְצָתִי וְלֹא-זֶבַח וְדַעַת אֱלֹהִים מַעֲלֹת:

**HCSB rendering:**

Hos 6:4 – What am I going to do with you, Ephraim?  
What am I going to do with you, Judah?  
Your loyalty is like the morning mist  
and like the early dew that vanishes.  
Hos 6:6 – For I desire loyalty and not sacrifice,  
the knowledge of God rather than burnt offerings.

**Suggestion:**

Hos 6:4 – What am I going to do with you, Ephraim?  
What am I going to do with you, Judah?  
Your love is like the morning mist  
and like the early dew that vanishes.  
Hos 6:6 – For I desire love and not sacrifice,  
the knowledge of God rather than burnt offerings.

**Rationale:**

In our comments on Micah 6:8, we stated that we find much to commend in Harris' article on חֶסֶד in TWOT. We are not convinced that “faithfulness” or “loyalty” is best, but rather “mercy,” “kindness,” or “love.”

We notice that in the four other occurrences of חֶסֶד in Hosea, the HCSB always translates “love” or “faithful love.”

- Hos 2:19 (H21) – I will take you to be My wife in righteousness, justice, love (וּבְחֶסֶד), and compassion.
- Hos 4:1 – There is no truth, no faithful love (וְאֵין-חֶסֶד), and no knowledge of God in the land!
- Hos 10:12 – So righteousness for yourselves and reap faithful love (קַצְרוּ לְפִי-חֶסֶד).
- Hos 12:6 (H7) – Maintain love and justice (חֶסֶד וּמִשְׁפָּט שָׁמֵר), and always put your hope in God.

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

Hosea 6:11

**Original text:**

גַּם־יְהוּדָה אֶת קַצִּיר לָךְ בְּשׁוּבִי שְׁבוּת עַמִּי:

**HCSB rendering:**

A harvest is also appointed for you, Judah.

When I<sup>a</sup> return My people from captivity,  
<sup>a</sup>Or you. Judah, when I

**Suggestion:**

A harvest is also appointed for you, Judah.

When I return My people from captivity,

[Omit footnote.]

**Rationale:**

We do not see that what is offered in the footnote is a legitimate alternative. The word יְהוּדָה in Hebrew is very definitely associated with “a harvest is appointed for you,” and not with the subsequent phrase.

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

Hosea 7:6

**Original text:**

כִּי־קָרְבוּ כַתְּנֹור לִבָּם בְּאַרְבָּם

**HCSB rendering:**

For they—their hearts like an oven—  
draw him into their oven.

**Suggestion:**

For they—their hearts like an oven—  
draw him into their ambush.

**Rationale:**

We are not sure how the HCSB came up with the meaning “oven” for בְּאַרְבָּם. We think the meaning suggested by HALOT for the noun אַרְבַּ could work: “ambush.” This is a meaning in harmony with the normal usage of the verbal root.

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

Hosea 7:16

**Original text:**

יִפְּלוּ בַחֶרֶב שָׂרֵיהֶם מִזַּעַם לְשׁוֹנָם

**HCSB rendering:**

Their leaders will fall by the sword  
because of the cursing of their tongue.

**Suggestion:**

Their leaders will fall by the sword  
because of the raging of their tongue.

**Rationale:**

Hebrew has several words for “cursing,” but זַעַם is not one of them. Words that could work for זַעַם besides “raging” would be “insolence” or “indignation.”

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

Hosea 9:8

**Original text:**

צִנְפָה אֶפְרַיִם עִם־אֱלֹהָיִם נִבְיָא פֶּחַ יִקְוֶשׁ עַל־כָּל־דַּרְכָּיו מִשְׁטֵמָה בְּבַיִת אֱלֹהָיו:

**HCSB rendering:**

Ephraim's watchman is with my God.  
The prophet encounters a fowler's snare  
on all his ways.  
Hostility is in the house of his God!

**Suggestion:**

Ephraim's watchman is with my God.  
Yet the prophet encounters a fowler's snare  
on all his ways.  
Hostility is in the house of his God!

**Rationale:**

The flow of thought here is difficult, but the HCSB seems to understand it as many translations do—that the first clause is a positive statement, followed by statements of judgment and trouble. The English reader in this case will be greatly helped by the insertion of “yet” to begin the statements of judgment and trouble. Translations that insert “yet” at this point include: CEB, ESV, GW, MEV, NASB, NET, NIV, NRSV, and NLT.

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

Hosea 9:11

**Original text:**

אֶפְרַיִם כְּעוֹף יִתְעוֹפֵף כְּבוֹדָם מִלֵּדָה וּמִבֶּטֶן וּמִהָרִיוֹן:

**HCSB rendering:**

Ephraim's glory will fly away like a bird:  
no birth, no gestation, no conception.

**Suggestion:**

Ephraim's glory will fly away like a bird:  
no birth, no pregnancy, no conception.

**Rationale:**

The HCSB has chosen the difficult word “gestation”—a word commonly used in connection with the animal kingdom—when the word “pregnancy” would work fine.



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

Hosea 9:15

**Original text:**

כָּל־רָעָתָם בְּגִלְגָּל כִּי־שָׂם שְׁנֵאֲתָיִם

**HCSB rendering:**

All their evil appears at Gilgal,  
for there I came to hate them.

**Suggestion:**

All their evil appears at Gilgal,  
for there I began to hate them.

**Rationale:**

We assume that the HCSB intends to present שְׁנֵאֲתָיִם as inchoative, as suggested by McComiskey (*Minor Prophets*, p. 155) and others. However, when an English reader sees “there I came to hate,” he could very easily assume that the verb “came” means “went” implying motion, especially since it is preceded by a place name (Gilgal). If you are intending an inchoative meaning here, then we think you should make your intention clear by using the verb “began.”

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

**Bible Reference:**

Hosea 11:12 (H 12:1)

**Original text:**

וַיִּהְיוּ עַד יְרֵד עַם-אֱלֹהִים וְעַם-קְדוֹשִׁים נִאֲמָן:

**HCSB rendering:**

Judah still wanders with God  
and is faithful to the holy ones.<sup>ab</sup>

<sup>a</sup> Or to the Holy One; Hb obscure

<sup>b</sup> Possibly angels, or less likely, pagan gods or idols

**Suggestion:**

Judah still wanders with God  
and is faithful to the Holy One.<sup>a</sup>

<sup>a</sup> Hb obscure

**Rationale:**

It seems unlikely to us that Hosea would commend Judah for being faithful to “angels.” Are OT believers ever commended for faithfulness to angels? We prefer to understand the word קְדוֹשִׁים as parallel to אֱלֹהִים in this verse, with both words referring to God. Both BDB and HALOT recommend that קְדוֹשִׁים in Hosea 12:1 be taken as a divine name (a plural of majesty), similar to Proverbs 9:10 and 30:3. We notice that the HCSB translates קְדוֹשִׁים as the “Holy One” in Proverbs 9:10 and 30:3.

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

Hosea 13:9

**Original text:**

שָׁחַדְתָּ יִשְׂרָאֵל כִּי־בִי בְּעִזָּרְךָ:

**HCSB rendering:**

I will destroy you, Israel;  
You have no help but Me.<sup>a</sup>

<sup>a</sup> LXX reads *At your destruction, Israel, who will help you?*

**Suggestion:**

I will destroy you, Israel,  
because you are against me, your helper.<sup>a</sup>

<sup>a</sup> LXX reads *At your destruction, Israel, who will help you?*

**Rationale:**

The phrase כִּי־בִי בְּעִזָּרְךָ is admittedly difficult, and there are numerous explanations. The problem with HCSB's choice is that it is hard to make it fit with the context. The immediate context is a fierce message of God's wrath and judgment on Israel (read verses 7-13). The HCSB rendering of this phrase can easily be understood to be a statement of confidence in the Lord as Israel's helper. Given the immediate context, we recommend a rendering that is a message of rebuke or judgment. Our suggestion is much like the ESV, NIV, GW, and NASB. BDB indicates that the preposition can mean "against" (II4a), and it does so elsewhere in Hosea (cf. 7:14).

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

Hosea 13:10

**Original text:**

אַתָּה מִלְּכָה אֵפוּא

**HCSB rendering:**

Where now is your king.<sup>a</sup>  
<sup>a</sup> LXX,Syr,Vg; MT reads *I will be your king*

**Suggestion:**

Where now is your king.

[Omit footnote.]

**Rationale:**

There is no reason for this footnote, and it could be misleading. Both BDB and HALOT understand the Hebrew word אֵפוּא to be an interrogative adverb meaning “where?” in Hosea 13:10 and 13:14. The HCSB itself translates אֵפוּא as “where” four verses later in Hosea 13:14. In other words, the HCSB translation as it stands in Hosea 13:10 is a good representation of the Masoretic Text, as well as the LXX, Syriac, and Vulgate. Therefore, the footnote should be removed.

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

Joel 2:3

**Original text:**

לְפָנָיו אֲכָלָה אֵשׁ וְאַחֲרָיו תִּלְהַט לְהַבָּה

**HCSB rendering:**

A fire destroys<sup>a</sup> in front of them,  
and behind them a flame devours.

<sup>a</sup> Lit consumes

**Suggestion:**

A fire devours in front of them,  
and behind them a flame blazes.

**Rationale:**

The HCSB handles the verbs in this verse in a very unusual and unexpected way. With the Hebrew verb אֲכָלָה, which implies “devouring” or “consuming,” the HCSB removes the eating idea in the text (“destroys”), but feels compelled to include it a footnote. Then with the Hebrew verb תִּלְהַט, which does *not* imply “eating,” the HCSB inserts the eating idea (“devours”). We recommend that HCSB put the eating idea with אֲכָלָה and not with תִּלְהַט.

**Translation Suggestion for the HCSB**  
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**April 2015**

**Bible Reference:**

Joel 2:8

**Original text:**

וְאִישׁ אֶחָיו לֹא יִדְחֶקֶון גִּבֹר בְּמִסְלָתוֹ יִלְכוּ

**HCSB rendering:**

They do not push each other;  
each man proceeds on his own path.

**Suggestion:**

They do not push each other;  
each one proceeds on his own path.

**Rationale:**

The major lexicons (BDB, HALOT, DCH) all recommend “each” or “each one” for גִּבֹר in this verse, and we don’t see other published translations that use “man.” The description of the enemy in Joel uses the imagery of a locust horde, which makes “man” inappropriate.

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

Joel 2:20

**Original text:**

Joel 2:20 – וְעָלָה בְּאֲשׁוֹ וְתַעַל צְחָנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת:

Joel 2:21 – אַל-תִּירָאִי אֲדָמָה גִּילִי וּשְׂמְחִי כִּי-הִגְדִּיל יְהוָה לַעֲשׂוֹת:

**HCSB rendering:**

Joel 2:20 – His stench will rise;  
yes, his rotten smell will rise,  
for he has done catastrophic things.

Joel 2:21 – Don't be afraid, land;  
rejoice and be glad,  
for the LORD has done great things.

**Suggestion:**

Joel 2:20 – His stench will rise;  
yes, his rotten smell will rise,  
for he has done great things.

Joel 2:21 – Don't be afraid, land;  
rejoice and be glad,  
for the LORD has done great things.

**Rationale:**

Without a doubt the prophet Joel put the identical phrase **כִּי הִגְדִּיל לַעֲשׂוֹת** into two consecutive verses for effect. The HCSB, however, translates the phrase differently, assuming “catastrophic” is appropriate for the northern enemy, and “great” for the Lord. We think that there is an advantage in translating the phrase identically to show readers the connection between the two verses.

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

**Bible Reference:**

Joel 2:32  
Obadiah 16 (H17)

**Original text:**

Joel 2:32 – כִּי בְּתֵר־צִיּוֹן וּבִירוּשָׁלַם תִּהְיֶה פְּלִיטָה  
Obad 16 – וּבְתֵר צִיּוֹן תִּהְיֶה פְּלִיטָה

**HCSB rendering:**

Joel 2:32 – for there will be an escape for those on Mount Zion and in Jerusalem,  
Obad 16 – But there will be a deliverance on Mount Zion,

**Suggestion:**

Joel 2:32 – for there will be deliverance on Mount Zion and in Jerusalem,  
Obad 16 – But there will be deliverance on Mount Zion,

**Rationale:**

The amount of vocabulary that these two texts have in common makes it likely that one is alluding to the other. In a case like this, it is ideal if the allusion can also be seen in English with identical translations.



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

Amos 1:3 and passim

**Original text:**

כֹּה אָמַר יְהוָה

**HCSB rendering:**

The LORD says:

**Suggestion:**

This is what the LORD says:

**Rationale:**

The formula כֹּה אָמַר יְהוָה occurs in about 375 verses in the OT. In Jeremiah and Ezekiel, where the formula is ubiquitous, we notice that the HCSB uniformly translates “This is what the LORD says.” When a reader gets to the Minor Prophets in the HCSB, however, one notices variation. In the book of Amos, for example, the formula occurs 12 times, with the HCSB translating “the LORD says” 11 times, and “this is what the LORD says” once (7:17). We don’t know why such a standard formula needs to be rendered differently from book to book. We recommend that this stock expression be checked and made uniform throughout the HCSB wherever possible.

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

**Bible Reference:**

Amos 2:13

**Original text:**

הִנֵּה אֲנֹכִי מֵעַיִק תִּחְתִּיבֶם כַּאֲשֶׁר תֵּעִיק הָעֲנָלָה הַמְלֵאָה לָהּ עֲמִיר:

**HCSB rendering:**

Look, I am about to crush you in your place  
as a wagon full of sheaves crushes grain.

**Suggestion:**

Look, I am about to crush you in your place  
as a wagon crushes when full of grain.

**Rationale:**

There is one word for “sheaves” or “grain” in this verse (עֲמִיר). We are not sure why the HCSB has two —“sheaves” and “grain.” It seems most likely to us that עֲמִיר is an object for the verbal adjective הַמְלֵאָה, indicating what the wagon is full of. We prefer the common word “grain” over the archaic word “sheaves.”

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

Amos 2:14

**Original text:**

וְאָבָד מְנוּס מִקָּל וְחֲזַק לֹא־יִאֲמֵץ כִּחּוֹ וְגִבּוֹר לֹא־יִמְלֹט נַפְשׁוֹ:

**HCSB rendering:**

Escape will fail the swift,  
the strong one will not prevail by his strength,  
and the brave will not save his life.

**Suggestion:**

Escape will fail the swift,  
the strong one will not maintain his strength,  
and the warrior will not save his life.

**Rationale:**

As far as we can tell, the Piel of אָמַץ does not carry the meaning of “prevail” elsewhere. It is a transitive verb meaning “to make strong,” followed by a direct object. We recommend construing אָמַץ in that way here. We notice that when כָּח follows אָמַץ in Nahum 2:2, the HCSB translates “summon all your strength.”

Also, we notice that in Amos 2:16, just several lines later, the HCSB translates בְּגִבּוֹרִים as “warriors.” We see no reason why the HCSB can't be consistent and translate "warrior" in 2:14.

**Translation Suggestion for the HCSB  
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April 2015**

**Bible Reference:**

Amos 3:3

**Original text:**

הִלְכוּ שְׁנַיִם יַחְדָּו בְּלֹהֵי אִם־נִוְעְדוּ:

LXX – εἰ πορεύσονται δύο ἐπὶ τὸ αὐτὸ καθόλου ἂν μὴ γνωρίσωσιν ἑαυτούς;

**HCSB rendering:**

Can two walk together

Without agreeing to meet?<sup>a</sup>

<sup>a</sup> LXX reads *without meeting*

**Suggestion:**

Can two walk together

Without agreeing to meet?

[Omit footnote.]

**Rationale:**

The footnote does not seem to be accurate. The LXX phrase in question, ἂν μὴ γνωρίσωσιν ἑαυτούς, would properly be translated: “without knowing each other.” LEH presumes that the LXX was reading the Hebrew root ידע rather than יעד, perhaps through metathesis. Here are published translations of the LXX phrase in question:

- Brenton – if they do not know one another
- NETS – unless they be acquainted with each other.

The footnote could be corrected to: “LXX reads *without knowing each other*.” Due to the limited value of the footnote, we suggest that it simply be omitted.

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

**Bible Reference:**

Amos 3:10

**Original text:**

וְלֹא־יָדְעוּ עֲשׂוֹת־נִכְחָה נְאֻם־יְהוָה

**HCSB rendering:**

The people are incapable of doing right—  
this is the LORD’s declaration—

**Suggestion:**

The people do not know how to do right—  
this is the LORD’s declaration—

**Rationale:**

The Hebrew has יָדַע (“know how”) rather than יָכַל (“be able”), and the concepts are not interchangeable. A close parallel is Jeremiah 4:22: וְלֹא־יָדְעוּ לַאֲדָבָה לַעֲשׂוֹת טוֹב, where the HCSB translates: “they do not know how to do what is good.”

**Translation Suggestion for the HCSB  
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March 2015**

**Bible Reference:**

Amos 4:5

**Original text:**

כִּי כֵן אֶהְבֶּתֶם בְּנֵי יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה

**HCSB rendering:**

for that is what you Israelites love to do!  
This is the LORD's declaration.

**Suggestion:**

for that is what you Israelites love to do!  
This is the declaration of the Lord GOD.

**Rationale:**

The HCSB slipped here by not representing אֲדֹנָי. Our suggestion is the usual way that this formula is translated in the HCSB (cf. Amos 3:13; 8:9,11).

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

**Bible Reference:**

Amos 5:7

**Original text:**

הַהַפְּכִים לְלַעֲנָה מִשִּׁפּוּט וַיִּזְדַּקְּהָ לְאַרְץ הַנְּיָחוּ:

**HCSB rendering:**

Those who turn justice into wormwood  
throw righteousness to the ground.

**Suggestion:**

They turn justice into wormwood  
and throw righteousness to the ground.

**Rationale:**

The HCSB translation ignores the vav conjunction on וַיִּזְדַּקְּהָ, and thereby winds up saying something different from the Hebrew.

It is not easy to know exactly what to do with this verse. Many translations take it as a vocative (“You who...”), which makes sense in the context and is a good option.

We notice that a few verses later in Amos 5:12 there is a similar construction—participles followed by a vav and a finite verb (וַיִּזְדַּקְּהָ וַיִּקְחוּ כֶּסֶף וַאֲבִיוֹנִים בְּשַׁעַר הַטָּוִי). The HCSB translates: “They oppress the righteous, take a bribe, and deprive the poor of justice at the gates.” The translation we are suggesting for verse 7 is similar to the HCSB translation of verse 12.

We also find GKC §126b (b) supporting us in this recommendation.

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

**Bible Reference:**

Amos 5:26

**Original text:**

וַיִּשְׂאוּתָם אֶת סִבּוֹת מַלְכֵיכֶם וְאֶת כַּיְוָן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עָשִׂיתֶם לָכֶם:

LXX – και ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ραιφαν, τοὺς τύπους αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς.

**HCSB rendering:**

But you have taken up Sakkuth your king<sup>a</sup> and Kaiwan your star god, images you have made for yourselves.

<sup>a</sup>LXX reads *up the tent of Molech and Rephan*; Ac 7:43

**Suggestion:**

But you have taken up Sakkuth your king<sup>a</sup> and Kaiwan your star god, images you have made for yourselves.

<sup>a</sup>LXX reads *up the tent of Moloch and the star of your god Rephan*; Ac 7:43

**Rationale:**

We are only concerned with improving one footnote in this complicated verse.

- 1) We suggest that you make the spelling of Moloch consistent with Acts 7:43 (Moloch, not Molech).
- 2) The footnote is missing some words from the LXX. When these words are added, the footnote becomes identical to Acts 7:43.



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

**Bible Reference:**

Amos 5:27

**Original text:**

וְהִנֵּלִיתִי אֶתְכֶם מִתְּלָאָה לְדַמְשֶׁק אָמַר יְהוָה אֱלֹהֵי-צְבָאוֹת שְׁמוֹ:

**HCSB rendering:**

So I will send you into exile beyond Damascus.” Yahweh, the God of Hosts, is His name. He has spoken.

**Suggestion:**

So I will send you into exile beyond Damascus,” says Yahweh, whose name is the God of Hosts.

**Rationale:**

We see no reason for the radical restructuring of the end of this verse. It seems to put an emphasis on “He has spoken” beyond what is in the Hebrew. It also makes the phrase “Yahweh, the God of Hosts, is his name” hang there awkwardly.

If you agree with this suggestion, you may also want to look at Amos 9:15: “Yahweh your God has spoken.”

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

**Bible Reference:**

Amos 6:10

**Original text:**

וְנִשְׂאוֹ דֹרְוֹ וּמְסַרְפוֹ לְהוֹצִיא עֲצָמָיו מִן־הַבַּיִת׃

**HCSB rendering:**

A close relative and burner<sup>a</sup> will remove his corpse from the house.

<sup>a</sup> A burner of incense, a memorial fire, or a body; Hb obscure

**Suggestion:**

A close relative responsible for the funeral<sup>a</sup> will remove his corpse from the house.

<sup>a</sup> Lit *and the one who burns him*, perhaps one who burns incense, a memorial fire, or a body; Hb obscure

**Rationale:**

We have never seen the word “burner” used for a human being who burns something, and we don’t find that meaning in English dictionaries. A “burner” is a device that burns, as is present on a furnace or a stove. This is a difficult phrases, and as the HCSB indicates, there are various possible explanations. We put forward our suggestion as a way around the difficulty, with a more general term in the text, allowing the footnote to explicate it more.

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

**Bible Reference:**

Amos 7:7

**Original text:**

כִּתְּהִי לִי הַיְדִי וְהַתְּנֵה אֶדְגִּי נֹצֵב עַל־חֹמַת אֲנָךְ וּבְיָדוֹ אֲנָךְ:

**HCSB rendering:**

He showed me this: the Lord was standing there by a vertical wall with a plumb line in His hand.

**Suggestion:**

He showed me this: the Lord was standing there by a wall built with a plumb line, and in his hand was a plumb line.

**Rationale:**

Is it possible to have a wall that is not “vertical?” “A vertical wall” seems like a strange combination of words in English, a combination that does not necessarily capture the idea that the wall was straight, built true to plumb.

We think that it is very workable in English to represent the repetition of אֲנָךְ, as many translations do, and the repetition adds some stylistic vigor, mimicking the Hebrew. The Hebrew has: “wall of אֲנָךְ, and in his hand אֲנָךְ.” Why not present something similar in English: “wall ... plumb line, and ...hand...plumb line”?

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

**Bible Reference:**

Amos 8:1

**Original text:**

כֹּה תִרְאֶנִי אֲדַגֵּן יְהוָה וְהִנֵּה כְּלוּב קִיץ:

**HCSB rendering:**

The Lord GOD showed me this: A basket of summer fruit.

**Suggestion:**

The Lord GOD showed me this: a basket of summer fruit.

**Rationale:**

According to the punctuation rules that we know, a capital letter does not introduce a simple phrase following a colon.

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

**Bible Reference:**

Amos 8:2

**Original text:**

וַיֹּאמֶר מָה־אַתָּה רֹאֶה עֲמוּס וַאֲמַר כְּלוּב קִיץ וַיֹּאמֶר יְהוָה אֵלַי בָּא הַקִּץ אֶל־עַמִּי יִשְׂרָאֵל לֹא־אֹסִיף  
עוֹד עֲבוֹר לִי:

**HCSB rendering:**

He asked me, “What do you see, Amos?”

I replied, “A basket of summer fruit.”

The LORD said to me, “The end has come for My people Israel; I will no longer spare them.”

**Suggestion:**

He asked me, “What do you see, Amos?”

I replied, “A basket of summer fruit.”

The LORD said to me, “The end<sup>a</sup> has come for My people Israel; I will no longer spare them.”

<sup>a</sup> In Hb, the word for summer fruit sounds like “end”

**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 Amos a “basket of summer fruit.”

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:**

Jonah 1:11-12

**Original text:**

Jonah 1:11 – וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ

Jonah 1:12 – וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהַטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם

**HCSB rendering:**

So they said to him, “What should we do to you to calm this sea that’s against us? . . . <sup>12</sup> He answered them, “Pick me up and throw me into the sea<sup>a</sup> so it may quiet down for you.”

<sup>a</sup> Lit sea that’s against you

**Suggestion:**

So they said to him, “What should we do to you so the sea may quiet down for us? . . . <sup>12</sup> He answered them, “Pick me up and throw me into the sea so it may quiet down for you.”

**Rationale:**

These two verses have the same expression: וַיִּשְׁתַּק הַיָּם מֵעַל. The HCSB seemingly understands the מֵעַל as if it is in an relative clause without a relative marker. That seems highly unlikely to us, and does not seem to be evidenced in any English translation that we consulted. The מֵ preposition (“from upon...”) rather suggests that the מֵעַל prepositional phrase should be taken with the verb יִשְׁתַּק (“quiet down from upon...”). The best way to represent it in English is to say: “quiet down for...” We suggest translating the two phrases in the same way, with this handling of the מֵעַל prepositional phrase.

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

**Bible Reference:**

Jonah 2:4 (5)

**Original text:**

וְאֲנִי אָמַרְתִּי נִנְרָשְׁתִּי מִנְּגַד עֵינַיִךְ אֶדְ אוֹסִיף לְהִבִּיט אֶל־הַיְכָל קְדְשֶׁךָ:

LXX – καὶ ἐγὼ εἶπα Ἄπωσμαι ἐξ ὀφθαλμῶν σου, ἄρα προσθήσω τοῦ ἐπιβλέψαι πρὸς τὸν ναὸν τὸν ἅγιόν σου;

**HCSB rendering:**

But I said: I have been banished  
from Your sight,  
yet I will look once more<sup>a</sup>  
toward Your holy temple  
<sup>a</sup> LXX reads *said: Indeed, will I look . . .?*

**Suggestion:**

But I said: I have been banished  
from Your sight,  
yet I will look once more<sup>a</sup>  
toward Your holy temple  
<sup>a</sup> LXX reads *sight. Indeed, will I look . . .?*

**Rationale:**

The LXX footnote overlooks the extra phrase between “said” and “Indeed, will I look . . .?” Here is the rendering of the *New English Translation of the Septuagint* for Jonah 2:4: “And I said, “I have been driven away from your eyes; shall I add to look at your holy shrine?”

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

**Bible Reference:**

Jonah 2:5

**Original text:**

אֶפְפוּנִי מִיָּם עַד-נֶפֶשׁ

**HCSB rendering:**

The waters engulfed me up to the neck;<sup>a</sup>  
<sup>a</sup> Or me, threatening my life

**Suggestion:**

The waters engulfed me; threatening my life;<sup>a</sup>  
<sup>a</sup> Or me up to the neck

**Rationale:**

In his prayer from the belly of the fish, Jonah is describing what it was like to be sinking in the sea, drowning. In this context, it doesn't seem best to us to say that the waters were "up to the neck." His entire body was below the waves, with his entire head. We suggest switching and putting the rendering of the footnote into the text.



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

**Bible Reference:**

Jonah 2:6 (H7)

**Original text:**

לְקַצְבֵי הַרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם

**HCSB rendering:**

I sank to the foundations of the mountains;  
the earth with its prison bars closed behind me forever!

**Suggestion:**

I sank to the foundations of the mountains;  
the earth was barred against me forever!

**Rationale:**

We are comfortable with the interpretation of these lines as offered by the HCSB. When Jonah sank to the bottom of the sea, he sensed that the earth was barred against him; he could never return to dry ground. We also appreciate the HCSB's effort to explain the "bars," because to simply translate "bars" could result in a lack of understanding for the modern reader.

Our difficulty is with the translation "prison bars" for בְּרִיחַ. We wonder: were the ancient Israelites familiar with "prisons?" If so, did the prisons have metal "bars" like our modern prisons? We don't see that the word בְּרִיחַ ever means that in any other setting. Rather, the word בְּרִיחַ regularly is used for the "bar" that would be put on a gate or door to secure it.

We think that our suggestion would capture the meaning in a concise way. Alternately, one could also translate "the earth closed its gates behind me forever!"—translating בְּרִיחַ the same way the HCSB does in Amos 1:5.

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

**Bible Reference:**

Jonah 3:5

**Original text:**

וַיֵּאֱמְנוּ אֲנָשִׁי נִינְוֶה בְּאֱלֹהִים

**HCSB rendering:**

The men of Nineveh believed in God.<sup>a</sup>  
<sup>a</sup> Or believed God

**Suggestion:**

The men of Nineveh believed God.<sup>a</sup>  
<sup>a</sup> Or believed in God

**Rationale:**

We know that there is discussion about this phrase. Did the Ninevites have saving faith in God, or did they just believe the message of judgment spoken by the prophet? There are many interpreters who think the Ninevites believed that Jonah's words were the words of God, but did not have faith in God (cf. Baldwin in *The Minor Prophets*, ed. McComiskey, p. 579). Therefore, we think it is best to translate in such a way that both options remain open. The way to do that, in our opinion, is to translate: "the men of Nineveh believed God." If you translate "the men of Nineveh believed in God," it demands the interpretation that they had faith in God.

We notice that the same idiom occurs in Genesis 15:6 in regard to Abraham (וַיֵּאֱמֶן בְּיְהוָה), and the HCSB translates: "Abraham believed the LORD." The idiom with אֱמֶן and ב, in other words, does not need to be translated "believe in."

Since "they believed in God" is a possible translation and interpretation, we are fine with it remaining in the footnote. We simply recommend that the reading in the text and the footnote be switched.

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

**Bible Reference:**

Jonah 4:1

**Original text:**

וַיִּרַע אֶל־יְהוָה רַעַה גְדוֹלָה וַיִּחַר לֵוִי:

**HCSB rendering:**

But Jonah was greatly displeased and became furious.

**Suggestion:**

But Jonah was greatly displeased and became angry.

**Rationale:**

Jonah chapter 4 has the verb חָרָה with ל three times in addition to verse 1 (cf. v. 4,9). In all cases, the HCSB translates “angry,” which is the usual translation also in other books. We don’t see a reason for the extra content in verse 1 (= “furious”).

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

**Bible Reference:**

Jonah 4:2

**Original text:**

אַתָּה אֱלֹהֵי-תְנִינִים וְרַחֲוִים אֲרָךְ אַפַּיִם וְרַב־חֶסֶד

**HCSB rendering:**

I knew that You are a merciful and compassionate God, slow to become angry, rich in faithful love,

**Suggestion:**

I knew that You are a gracious and compassionate God, slow to anger, rich in faithful love,

**Rationale:**

This phrase is an OT commonplace about God, originating in God’s revelation to Moses in Exodus 34:6-7. In other places where the word pair תְּנִינִים וְרַחֲוִים occurs, the word תְּנִינִים is translated “gracious” and not “merciful” in the HCSB (Ex 34:6; Joel 2:13; Ps 103:8; 111:4; 112:4; 145:8; Neh 9:17,31). In other places, the phrase אֲרָךְ אַפַּיִם is translated “slow to anger.” We recommend that Jonah 4:2 be made consistent with these other passages. Making the changes will help to show that this is an allusion to Exodus 34:6-7.

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

**Bible Reference:**

Jonah 4:11

**Original text:**

וְאֲנִי לֹא אֲחִים עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשְׁבָהּ הֲרַבָּה מְשֹׁתִים־עֲשָׂרָה רְבֹו אָדָם אֲשֶׁר לֹא־יָדַע  
בֵּין־יְמִינֹו לְשִׁמְאֹלֹו וּבִהֵמָה רַבָּה:

**HCSB rendering:**

Should I not care about the great city of Nineveh, which has more than 120,000 people<sup>a</sup> who cannot distinguish between their right and their left, as well as many animals?

<sup>a</sup> Or men

**Suggestion:**

Should I not care about the great city of Nineveh, which has more than 120,000 people who cannot distinguish between their right and their left, as well as many animals?

**Rationale:**

We see no reason for the footnote. The English word “men” in a context like this will imply “adult males,” and the Hebrew word is אָדָם, which is the common generic word for people and is usually not gender specific.

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

**Bible Reference:**

Micah 2:5

**Original text:**

לְכֹן לֹא-יִתְּנֶה לְךָ מִשְׁלֵיךְ חֶבֶל בְּגוֹרָל בְּקִהְלֵי יְהוָה:

**HCSB rendering:**

Therefore, there will be no one  
in the assembly of the LORD  
to divide the land by casting lots.

**Suggestion:**

Therefore, you will have no one  
in the assembly of the LORD  
to divide the land by casting lots.

**Rationale:**

We see no reason why the HCSB can't represent לְךָ in its translation, since it can easily be included.

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

**Bible Reference:**

Micah 2:11

**Original text:**

לֹד־אִישׁ הַלֵּךְ רִיחַ וְשִׁקָּר כְּזָב אֶטְרָף לֵךְ לַגִּיּוֹן וְלִשְׂכָר וְהָגִיה מִטִּיף הָעַם תְּהִיהַ:

**HCSB rendering:**

If a man of wind<sup>a</sup> comes  
and invents lies:

“I will preach to you about wine and beer,”  
he would be just the preacher for this people!

<sup>a</sup> Or spirit

**Suggestion:**

If a man comes  
and utters empty lies:

“I will preach to you about wine and beer,”  
he would be just the preacher for this people!

**Rationale:**

The phrase “man of wind” seems so unnatural and unclear in English that we think it needs to be changed, and we are strengthened in that direction by the fact that the Hebrew does not actually have a construct chain with those two words.

It is admittedly difficult to know how to construe the words. Does רִיחַ go with הַלֵּךְ and וְשִׁקָּר with כְּזָב in accord with the Masoretic accents? If so, one would have to admit that there is an unusual collocation: “walking wind/spirit.” Is וְשִׁקָּר רִיחַ a hendiadys? If so, does it go with הַלֵּךְ or with כְּזָב?

We cannot prove that our rendering is correct, but we think it is grammatically defensible and it makes sense in the context. Commentators readily admit that רִיחַ can mean “windy” and could refer to “windy” or “empty” words (Wolff, p. 84; Waltke in McComiskey, p. 649).

Alternately, one could take the hendiadys with הַלֵּךְ and translate something like: “If a man comes with a spirit of deception and invents lies.” This, or any number of other possibilities, would be better than the current HCSB, it seems to us.

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

**Bible Reference:**

Micah 3:12

**Original text:**

צִיּוֹן שָׂדֵה תִּחְרַשׁ וִירוּשָׁלַם עֵינֵי תְהִיָה וְהָר הַבַּיִת לְבָמוֹת יַעַר:

**HCSB rendering:**

Zion will be plowed like a field,  
Jerusalem will become ruins,  
and the hill of the temple mount  
will be a thicket.

**Suggestion:**

Zion will be plowed like a field,  
Jerusalem will become ruins,  
and the temple mount  
will be a forested hill.

**Rationale:**

The HCSB translation does not seem to do justice to the ל preposition on לְבָמוֹת. With the verb הִיָּה in a context like this, the ל preposition indicates what the subject “becomes” or “turns into.” In effect, the HCSB has put the word “hill” in the wrong place.

Even more importantly, this verse is quoted verbatim by the prophet Jeremiah in Jeremiah 26:18. The HCSB translations differ, however. We think the Jeremiah translation is accurate, and recommend that the Micah passage be adjusted to be like the rendering in Jeremiah.

- Jer 26:18 – : צִיּוֹן שָׂדֵה תִּחְרַשׁ וִירוּשָׁלַם עֵינֵי תְהִיָה וְהָר הַבַּיִת לְבָמוֹת יַעַר:  
HCSB – Zion will be plowed like a field,  
Jerusalem will become ruins,  
and the temple mount  
a forested hill.

As a little thing, we think it might be wise to include the words “will be” in the last line in both texts in order to help the English reader, even though the verb is “gapped” in the Hebrew.

This situation brings to mind a comment that we have made previously in connection with other suggestions. We think the HCSB should check all the synoptic passages in the Bible, to make sure that the HCSB rendering is identical when the text of the original is identical.



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

**Bible Reference:**

Micah 4:13

**Original text:**

קוּמוּ וְרוּשִׁי בַת־צִיּוֹן כִּי־קִרְנֶיךָ אֲשִׁים בְּרוֹגַל וּפְרָסֶתֶיךָ אֲשִׁים נְחוּשָׁה וְהִדְקוֹת עַמִּים רַבִּים וְהִתְרַמְתִּי לִיהוָה בַּצֶּעַם וְחִילָם לְאֲדוֹן כָּל־הָאָרֶץ:

**HCSB rendering:**

Rise and thresh, Daughter Zion,  
for I will make your horns iron  
and your hooves bronze,  
so you can crush many peoples.  
Then you will set apart their plunder  
to the LORD for destruction,  
their wealth to the Lord of all the earth.

**Suggestion:**

Rise and thresh, Daughter Zion,  
for I will make your horns iron  
and your hooves bronze,  
so you can crush many peoples.  
Then you will set apart their plunder to the LORD,  
their wealth to the Lord of all the earth.

**Rationale:**

BDB and HALOT recognize that the Hiphil of **קָרַם** does not always carry with it the nuance of “devote *for destruction*.” In Leviticus 27:28 the term is used for people, animals, or land that are “set apart” to the Lord in such a way that they cannot be redeemed. There is no thought of destroying them.

In this context there is good reason to remove the phrase “for destruction.” We find the ultimate fulfillment of this prophecy is in the New Testament church as it “conquers” people from all nations by converting them to Christ. These new believers then devote themselves and their possessions to the service of the Lord. The nuance of “for destruction” is not fitting in this setting. We notice that it is omitted in almost all other published translations.

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

**Bible Reference:**

Micah 5:3 (H2)

**Original text:**

לְכֹן יְהִי־עַד יוֹלְדָה יוֹלְדָה

**HCSB rendering:**

Therefore, He will abandon them until the time when she who is in labor has given birth;

**Suggestion:**

Therefore, Israel will be abandoned until the time when she who is in labor has given birth;

**Rationale:**

As the HCSB stands now in Micah 5:2-4, it will be very difficult for the reader to come upon a right understanding of the pronouns. Here is the situation, with the traditional understanding of the antecedents given in brackets:

<sup>2</sup> One will come from you to be ruler over Israel for Me [God].

His [Messiah's] origin is from antiquity, from eternity.

<sup>3</sup> Therefore, He [God] will abandon them [Israel] until the time when she who is in labor has given birth;

then the rest of His [Messiah's] brothers will return to the people of Israel.

<sup>4</sup> He [Messiah] will stand and shepherd them in the strength of Yahweh, in the majestic name of Yahweh His [Messiah's] God.

The problem is this: It will be natural for readers of the HCSB to assume that the antecedent of all the “he/his” pronouns is the Messiah, but that doesn’t work in the first part of verse 3 (יְהִי־עַד) where the subject must be God, if there is a personal subject.

Perhaps the easiest solution is to render the verb יְהִי־עַד as a passive. Grammarians recognize that this form can be understood as an impersonal subject, and some other translations have taken this approach to make the passage clear in English (NIV, NLT). With יְהִי־עַד as a passive, all of the pronouns fall in place naturally as referring to the Messiah.

Alternately, the translation could make explicit the subject of יְהִי־עַד by putting in “the LORD” or “God” as the subject. But then the following pronouns would also need to be made explicit, lest the reader think the pronouns refer to God and not the Messiah. The section could be worded like this (similar to NET):

<sup>2</sup> One will come from you to be ruler over Israel for Me.

His origin is from antiquity, from eternity.

3 Therefore, God will abandon them until the time when she who is in labor has given birth;  
then the rest of the ruler's brothers will return to the people of Israel.  
<sup>4</sup>The ruler will stand and shepherd them in the strength of Yahweh,  
in the majestic name of Yahweh His God.

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

**Bible Reference:**

Micah 6:8

**Original text:**

הַגִּיד לְךָ אָדָם מַה־טוֹב וּמַה־יְהוָה דּוֹרֵשׁ מִמֶּנּוּ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת הַחֶסֶד וְהַצְנֹעַ לְכַת עִם־  
אֱלֹהֶיךָ :

**HCSB rendering:**

Mankind, He has told you what is good  
and what it is the LORD requires of you:  
to act justly,  
to love faithfulness,  
and to walk humbly with your God.

**Suggestion:**

Mankind, He has told you what is good  
and what it is the LORD requires of you:  
to act justly,  
to love mercy,  
and to walk humbly with your God.

**Rationale:**

We find much to commend in Harris' article on חֶסֶד in TWOT. We are not convinced that "faithfulness" or "loyalty" is best, but rather "mercy," "kindness," or "love." We notice that in a similar context in Hosea 12:7, the HCSB does translate חֶסֶד as "love."

- Hosea 12:7 – וְאַתָּה בְּאֵלֶיךָ תָּשׁוּב חֶסֶד וּמִשְׁפָּט שְׁמֹר וְקוּנָה אֶל־אֱלֹהֶיךָ תִּמְדָּד :  
HCSB – "But you must return to your God. Maintain love and justice, and always put your hope in God."

These passages focus on the core virtues that the Lord seeks in people, and we can't help but think of the words of the apostle Paul: "love is the fulfillment of the law" (Rom 13:10), and Jesus: "Love the Lord your God ... Love your neighbor as yourself. All the Law and the Prophets depend on these two commands" (Matt 22:37-39). We also have the translation "mercy" in our heads for Micah 6:8 from the KJV. Perhaps here is a case where there is value in retaining what is familiar and proven.

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

**Bible Reference:**

Nahum 1:4

**Original text:**

גוער בים וַיִּבְשֹׁהוּ וְכָל־הַנְּהָרוֹת הֶחְרִיב

**HCSB rendering:**

He rebukes the sea so that it dries up,  
and He makes all the rivers run dry.

**Suggestion:**

He rebukes the sea and dries it up,  
and He makes all the rivers run dry.

**Rationale:**

The verb וַיִּבְשֹׁהוּ is a Piel with a verbal suffix, and the Lord is the subject. We see no reason why the HCSB can't translate in a way that is closer to the Hebrew.

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

**Bible Reference:**

Nahum 1:15 (H2:1)

**Original text:**

Nahum 1:15 (H2:1) – הַיָּהּ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מְשַׁמְעֵ שְׁלוֹם

Isa 52:7 – מַה־נְּאוֹי עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מְשַׁמְעֵ שְׁלוֹם

**HCSB rendering:**

Nahum 1:15 (H2:1) – Look to the mountains— the feet of one bringing good news and proclaiming peace!

Isa 52:7 – How beautiful on the mountains are the feet of the herald, who proclaims peace,

**Suggestion:**

Nahum 1:15 (H2:1) – Look to the mountains— the feet of the herald who proclaims peace!

Isa 52:7 – How beautiful on the mountains are the feet of the herald who proclaims peace,

**Rationale:**

The wording of these two passages is identical (apart from מַה־נְּאוֹי vs. הַיָּהּ) and an inter-textual connection is obvious. A very slight adjustment to one or the other would make the connection more visible, and adjusting the translation in Nahum would seem to be simpler (although we don't see a need for the comma in the Isaiah passage).

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

**Bible Reference:**

Nahum 2:1

**Original text:**

תִּזְקַק מִתְּנִיִּים אֲמִיץ כָּח מְאֹד :

**HCSB rendering:**

Brace<sup>a</sup> yourself!  
Summon all your strength!  
<sup>a</sup> Lit Strengthen

**Suggestion:**

Brace yourself!<sup>a</sup>  
Summon all your strength!  
<sup>a</sup> Lit Strengthen waist

**Rationale:**

For our part, we could do without a “literal” footnote here. But if it is provided, it should be complete. We elsewhere recommended against using the word “loins” in the HCSB, suggesting either “waist” or “hips” for מִתְּנִיִּים.

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

**Bible Reference:**

Habakkuk 1:5

**Original text:**

5 רָאוּ בְּגוֹיִם וְהִבְיִטּוּ וְהִתְמַהְמְהוּ תִּמְהָהוּ כִּי־פֹעֵל פֹּעֵל בְּיָמֵיכֶם לֹא תֵאֱמָינוּ כִּי יִסְפָּר:  
6 כִּי־הִנְנִי מִקִּיָּם אֶת־הַכַּשְׁדִּי

**HCSB rendering:**

Look at the nations and observe—  
be utterly astounded!  
For something is taking place in your days  
That you will not believe when you hear about it.  
Look! I am raising up the Chaldeans,

**Suggestion:**

Look at the nations and observe—  
be utterly astounded!  
For I am doing something in your days  
That you will not believe when you hear about it.  
Look! I am raising up the Chaldeans,

**Rationale:**

Both JM (154c) and GKC (166s) assume that “I” is the subject of the active participle פֹּעֵל even though the pronoun is not expressed. It is quite common for participles not to have the pronominal subject expressed, and “I” obviously is the subject of the participle in the next verse. BDB, HALOT, and DCH also concur that God is the subject of this active participle.

Some scholars have suggested emending the participle to a passive form—in Qal, Niphal, or Pual. We suspect that the HCSB is following such an emendation. However, the verbal root פִּעַל never has any passive forms in the MT, so to create one here, if unnecessary, seems strange.

It can also be noted that the LXX and Paul’s quotation in Acts 13:41 support the rendering of an active participle:

- LXX – διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,
- Acts 13:41 – ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,

The active interpretation with God as the subject makes good sense in answer to Habakkuk’s previous questions. God is not tolerating wrongdoing. He is about to do something. We see no reason to hide or downplay the fact that God is the one acting to bring the Chaldeans against Judah.



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

**Bible Reference:**

Habakkuk 1:17

**Original text:**

תַּעֲלֵ כֵן יִרְיֵק חֶרְמֹנֵי וְתִמְקִיד לְהַרְגַּנּוּ גּוֹיִם לֹא יִחַמְדּוּל:

**HCSB rendering:**

Will they therefore empty their net<sup>a</sup>  
and continually slaughter nations without mercy?

<sup>a</sup> DSS read sword

**Suggestion:**

Will they therefore empty their net<sup>a</sup>  
and continually slaughter nations without mercy?

<sup>a</sup> DSS read draw their sword

**Rationale:**

Although the only Hebrew word that differs between the MT and the DSS is חֶרְמֹנֵי *net* and חֶרְבֵּי *sword*, the variant changes the entire idiom. With the direct object *net*, the verb יִרְיֵק is translated *empty*. But with the direct object *sword*, the translation needs to change to *draw* (cf. Exod 15:9; Lev 26:33; Ezek 5:2; 12:14; 28:7; 30:11). In order to avoid confusing readers, who would not know what it means to “empty their sword,” the entire idiom needs to be represented in the footnote.

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

**Bible Reference:**

Habakkuk 2:20

**Original text:**

וַיִּהְיוּ בְּהִיבָל קְדָשׁוֹ תַּם מִפְּנֵי כָּל־הָאָרֶץ:

**HCSB rendering:**

But the LORD is in His holy temple;  
let everyone on earth  
be silent in His presence.

**Suggestion:**

But the LORD is in His holy temple;  
let all the earth  
be silent in His presence.

**Rationale:**

The phrase כָּל־הָאָרֶץ occurs in 72 verses in the OT. In no other passage does the HCSB translate: “everyone on earth,” limiting the phrase to just the people on earth. Rather, in contexts like this, the HCSB either translates “the whole earth” (@19 x) or “all the earth” (@ 22x). We notice that there are a number of Psalm verses that talk about כָּל־הָאָרֶץ praising God, and the HCSB translates “all the earth” (66:1,4; 96:1; 98:4; 100:1). Psalm 96:9 says, “Tremble before Him, all the earth.” Habakkuk 2:20, speaking about כָּל־הָאָרֶץ being silent before God, seems comparable. We see no reason to exclude animals, the inanimate creation, and especially idols from those who should be silent in the Lord’s presence.

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

**Bible Reference:**

Haggai 1:6

**Original text:**

זָרַעְתֶּם הַרְבֵּה וְהִבֵּא מְעֹט אֲכֹל וְאִין־לְשִׁבְעָה שְׁתוּ וְאִין־לְשִׁכְרָה לְבוֹשׁ וְאִין־לְחַם לֶן

**HCSB rendering:**

You have planted much but harvested little.  
You eat but never have enough to be satisfied.  
You drink but never have enough to become drunk.  
You put on clothes but never have enough to get warm.

**Suggestion:**

You have planted much but harvested little.  
You eat but never have enough to be satisfied.  
You drink but never have your fill.  
You put on clothes but never have enough to get warm.

**Rationale:**

The expression “become drunk” in English has an exclusively negative, sinful connotation. For that reason we don’t think it is the best English equivalent for לְשִׁבְעָה in this context, where Haggai is listing a number of things that one could legitimately hope for as blessings from God: a big harvest, plenty of food, and enough clothes to keep warm.

One could translate like GW, NET and others: “you are still thirsty.” What we are suggesting is the recommendation of DCH for Haggai 1:6, it is the rendering of the NRSV and many other translations, and we think it fits nicely in the flow of the HCSB.

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

**Bible Reference:**

Haggai 1:13

**Original text:**

וַיֹּאמֶר חַגַּי מַלְאָךְ יְהוָה בְּמַלְאָכוֹת יְהוָה לָעַם לֵאמֹר אֲנִי אִתְּכֶם יְהוָה:

**HCSB rendering:**

Haggai, the LORD’s messenger, delivered the LORD’s message to the people, “I am with you”—this is the LORD’s declaration.

**Suggestion:**

Haggai, the LORD’s messenger, delivered the LORD’s message to the people, “I am with you—this is the LORD’s declaration.”

**Rationale:**

We have noticed that the HCSB very often throughout the Old Testament prophets has chosen *not* to put יְהוָה אִתְּכֶם 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 יְהוָה אִתְּכֶם 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 יְהוָה אִתְּכֶם, 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 יְהוָה אִתְּכֶם, perhaps with a view toward reducing punctuation and/or putting more of these phrases into direct quotations.

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

**Bible Reference:**

Haggai 2:4

**Original text:**

וַעֲתָה חֲזַק זֵרֻבְבָּאֵל נְאֻם־יְהוָה וְחֲזַק יְהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל וְחֲזַק כָּל־עַם הָאָרֶץ נְאֻם־יְהוָה  
וַעֲשׂוּ כִּי־אֲנִי אֶתְכֶם נְאֻם יְהוָה צְבָאוֹת:

**HCSB rendering:**

[Speak to Zerubbabel..., to the high priest Joshua..., and to the remnant of the people:]  
“Even so, be strong, Zerubbabel—this is the LORD’s declaration. Be strong, Joshua son of Jehozadak, high priest. Be strong, all you people of the land—this is the LORD’s declaration. Work! For I am with you”—the declaration of the LORD of Hosts.

**Suggestion:**

“Even so, be strong, Zerubbabel—this is the LORD’s declaration. Be strong, Joshua son of Jehozadak, high priest. Be strong, all you people of the land—this is the LORD’s declaration. Work! For I am with you—the declaration of the LORD of Hosts.”

**Rationale:**

The situation here is similar to our recommendation on Haggai 1:13. On what basis does the HCSB assume that the words נְאֻם־יְהוָה were not part of the direct quotation to be spoken to Zerubbabel and the others? There is wisdom in the punctuation policy of the ESV: they generally do not use quotation marks in connection with נְאֻם־יְהוָה.

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

**Bible Reference:**

Haggai 2:15

**Original text:**

Hag 2:15 – וְעַתָּה שִׁימוּ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וְנִמְעַלְהָ

Hag 2:18 – שִׁימוּ־נָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וְנִמְעַלְהָ

**HCSB rendering:**

Hag 2:15 – “Now, reflect back from this day:”

Hag 2:18 – “Consider carefully from this day forward;”

**Suggestion:**

Hag 2:15 – “Now, consider carefully from this day forward:”

Hag 2:18 – “Consider carefully from this day forward;”

**Rationale:**

When Haggai repeats the same phrase in the space of a few lines, we are surprised to see that the HCSB has renderings that are strikingly different—even opposite to each other. We think the identical phrase should be translated in an identical way in English.

We agree with the observation of J. A. Motyer about the Hebrew word מְעַלְהָ: “Notwithstanding the entry in BDB ... , there is no example in the Bible where the word refers to past time” (McComiskey, *Minor Prophets*, p. 996). HALOT concurs, recommending “onward” as the translation of וְנִמְעַלְהָ in Haggai 2:15.

About the flow of thought, Motyer says: “2:15b-17 is a parenthetic backward glance before the forward look is resumed in 2:18” (p. 996-997).

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

**Bible Reference:**

Haggai 2:18

**Original text:**

שִׁמּוֹנָא לְבַבְכֶם מִן־הַיּוֹם הַזֶּה וְמֵעַלָּה מִיּוֹם עֶשְׂרִים וְאַרְבָּעָה לַתְּשִׁיעִי לְמִן־הַיּוֹם אֲשֶׁר־יָסַד הַיְכָל־  
יְהוָה שִׁמּוּ לְבַבְכֶם:

**HCSB rendering:**

“Consider carefully from this day forward; from the twenty-fourth day of the ninth month, from the day the foundation of the LORD’s temple was laid; consider it carefully.”

**Suggestion:**

Consider carefully from this day forward—from the twenty-fourth day of the ninth month, from the day the foundation of the LORD’s temple was laid; consider it carefully.”

**Rationale:**

We think the punctuation could be improved in this verse.

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

**Bible Reference:**

Zechariah 1:8

**Original text:**

וְהוּא עֹמֵד בֵּין תְּהַדְסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים שְׂרָקִים וְלִבְנָיִם:

**HCSB rendering:**

He was standing among the myrtle trees in the valley. Behind him were red, sorrel, and white horses.

**Suggestion:**

He was standing among the myrtle trees in the valley. Behind him were red, brown, and white horses.

**Rationale:**

We know that a horse aficionado will understand the word “sorrel” as an adjective to describe the color of some horses. But we suspect that this word is not in the vocabulary of the average reader of the HCSB, since horses are not part of the daily experience of most people. Perhaps “chestnut” would be a more accessible English equivalent. But if you showed a picture of a “sorrel horse” to a group of average Americans, we think most of them would simply say that it is “brown.”



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

**Bible Reference:**

Zechariah 2:13 (H17)

**Original text:**

הַס כָּל־בָּשָׂר מִפְּנֵי יְהוָה כִּי יָעוֹר מִמְעוֹן קִדְשׁוֹ:

**HCSB rendering:**

“Let all people be silent before the LORD, for He is coming from His holy dwelling.”

**Suggestion:**

“Let all people be silent before the LORD, for He has roused himself from His holy dwelling.”

**Rationale:**

We can't help but think that the HCSB is losing some of the content of the verb יָעוֹר in this verse. The root עוֹר conveys the notion of waking up, and the HCSB captures that meaning in its other occurrences in Zechariah (Qal “awake” 13:7 / Hifil “rouse” 4:1; 9:13 / Nifal “awakened” 4:1). To simply translate “is coming” seems bland and seems to miss the central idea of the verb. We notice that the Psalms talk about the Lord “waking up” in several verses, as a way to describe how it looks when the Lord takes action for his people after a period of apparent inaction (Ps 7:6 [H7]; 44:23 [24]; 59:4 [H5]).

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

**Bible Reference:**

Zechariah 4:2

**Original text:**

רָאִיתִיו וְהִנֵּה מְנוֹרֶת זָהָב כְּלֵה וְנִגְלָה עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרוֹתֶיהָ עָלֶיהָ וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת  
אֲשֶׁר עַל־רֹאשָׁהּ:

**HCSB rendering:**

“I see a solid gold lampstand there with a bowl on its top. It has seven lamps on it and seven channels for each of<sup>a</sup> the lamps on its top.”

<sup>a</sup> Or *seven lips to*

**Suggestion:**

“I see a solid gold lampstand there with a bowl on its top. It has seven lamps on it and seven channels to<sup>a</sup> the lamps on its top.”

<sup>a</sup> Or *seven spouts for each of*

**Rationale:**

The exact nuance of שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת is debated, but it seems very unlikely to us that there were 49 channels on the lampstand with seven channels to each lampstand. What would be the purpose of such a multiplication of channels? How could such a lampstand be conceived? Perhaps the first שִׁבְעָה could have the noun נֵר implied: “seven lamps and seven channels for the lamps.” Then there would be a total of seven channels, one for each lamp.

Alternately, if you insist that שִׁבְעָה וְשִׁבְעָה must be distributive (“seven for each of the seven”), then we think conceptually it would fit better to translate מוֹצְקוֹת as “lips” or “spouts.” We could imagine that each oil lamp could have seven spouts and seven wicks. Of course, this alternate interpretation could be put in a footnote.

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

**Bible Reference:**

Zechariah 6:11,14

**Original text:**

Zech 6:11 – : וְלָקַחְתָּ כֶּסֶף וְזָהָב וַעֲשִׂיתָ עֲטָרוֹת וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל :

Zech 6:14 – : וְהָעֲטָרוֹת תִּהְיֶה לְחֵלֶם וּלְטוֹבִיָּה וְלִירְעִיָּה וּלְחֵן בֶּן־צַפְנִיָּה לְזִכְרוֹן בְּהֵיכַל יְהוָה :

**HCSB rendering:**

Zech 6:11 – Take silver and gold, make crowns and place them on the head of Joshua son of Johozadak, the high priest.

Zech 6:14 – The crown will reside in the LORD’s temple as a memorial to Heldai, Tobijah, Jedaiah, and Hen son of Zephaniah.

**Suggestion:**

Zech 6:11 – Take silver and gold, make a crown and place it on the head of Joshua son of Johozadak, the high priest.

Zech 6:14 – The crown will reside in the LORD’s temple as a memorial to Heldai, Tobijah, Jedaiah, and Hen son of Zephaniah.

**Rationale:**

The MT has the plural noun עֲטָרוֹת in both of these verses. It is likely that only one crown is intended, however. It is set upon one man’s head in verse 11, and in verse 14 it is construed with a single verb (תִּהְיֶה). There are various ways that the plural form could be explained; maybe there were various circlets that were combined into one crown. At any rate, it is strange for the HCSB to have a plural in verse 11 and a singular in verse 14, since the referent is the same. We suggest changing verse 11 to a singular.

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

**Bible Reference:**

Zechariah 8:3

**Original text:**

כֹּה אָמַר יְהוָה שְׁבִתִי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם וְנִקְרְאָה יְרוּשָׁלַם עִיר־הָאֱמֻנֹת וְהָר־יְהוָה צְבָאוֹת  
הָר־הַקִּדְשׁ:

**HCSB rendering:**

The LORD says this: “I will return to Zion and live in Jerusalem. Then Jerusalem will be called the Faithful City, the mountain of the LORD of Hosts, and the Holy Mountain.”

**Suggestion:**

The LORD says this: “I will return to Zion and live in Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain of the LORD of Hosts will be called the Holy Mountain.”

**Rationale:**

The HCSB seemingly does not recognize the placement of ׀ conjunctions in the last stich. In the Hebrew there is a ׀ on “the mountain of the LORD of Hosts,” but there is *not* a ׀ conjunction on “the Holy Mountain.” This suggests that the verse is not giving a series of three new names for Jerusalem. Rather, the last stich assumes the repetition of the verb “will be called,” and it indicates that just as Jerusalem will be given a new name, so the mountain of the LORD of Hosts will also receive a new name. What we are suggesting is the approach taken in most published English translations that we have consulted.

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

**Bible Reference:**

Zechariah 10:4

**Original text:**

מִמֶּנִּי בָּנָה מִמֶּנִּי יָתֵד מִמֶּנִּי קֶשֶׁת מִלְחָמָה מִמֶּנִּי יֵצֵא כָּל־נוֹגֵשׁ יַחְדָּו:

**HCSB rendering:**

The cornerstone will come from Judah.<sup>a</sup>  
The tent peg will come from them  
and also the battle bow and  
every<sup>b</sup> ruler.

<sup>a</sup> Lit *them*

<sup>b</sup> Lit also from *them* the . . . , from *them* every

**Suggestion:**

The cornerstone will come from Judah.<sup>a</sup>  
The tent peg will come from them  
and also the battle bow and  
every<sup>b</sup> ruler.

<sup>a</sup> Lit *him*

<sup>b</sup> Lit also from *him* the . . . , from *him* every

**Rationale:**

Literally, the Hebrew word מִמֶּנִּי means “from him” and not “from them.”

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

**Bible Reference:**

Zechariah 11:16

**Original text:**

כִּי תִגַּח־אֲנֹכִי מִקִּיּוֹם רֹעָה בְּאֶרֶץ הַנֹּכְחָדוֹת לֹא־יִפְקֹד הַנַּעַר לֹא־יִבְקֹשׁ וְהַנְּשֻׁבֶרֶת לֹא יִרְפֹּא

**HCSB rendering:**

I am about to raise up a shepherd in the land who will not care for those who are going astray, and he will not seek the lost<sup>a</sup> or heal the broken.

<sup>a</sup> Lit young

**Suggestion:**

I am about to raise up a shepherd in the land who will not care for those who are going astray, and he will not seek the lost<sup>a</sup> or heal the broken.

<sup>a</sup> Or young

**Rationale:**

If הַנַּעַר is translated “lost,” it is not a matter of finding a secondary meaning for a word that “literally” means “young.” Some scholars assume that there is a different word נָעַר that means “scattering” (BDB, p. 654; McComiskey, p. 1205).

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

**Bible Reference:**

Zechariah 14:1

**Original text:**

הַיְהִי יוֹם־בָּא לַיהוָה וְחֵלֶק שְׁלֹלֶךָ בְּקִרְבְּךָ:

**HCSB rendering:**

A day of the LORD is coming when your plunder will be divided in your presence.

**Suggestion:**

A day of the LORD is coming when the plunder taken from you will be divided in your presence.

**Rationale:**

The expression “your plunder” could easily be misunderstood to be plunder that the Israelites took from others. In this context it obviously is the plunder that the enemy nations will take from Jerusalem.

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

**Bible Reference:**

Zechariah 14:5

**Original text:**

וְנִסְתָּם גַּיַא־הַרְרִי

**HCSB rendering:**

You will flee by My mountain valley,<sup>a</sup>

<sup>a</sup> Some Hb mss, LXX, Sym, Tg read *You will be blocked—the valley of My mountains—*

**Suggestion:**

You will flee by My mountain valley,<sup>a</sup>

<sup>a</sup> Some Hb mss, LXX, Sym, Tg read *The valley of My mountains will be blocked—*

**Rationale:**

There is a translation slip in the footnote. The variant reading is וְנִסְתָּם, which is a Nifal Vav-consecutive perfect 3ms with גַּיַא־ as the subject. The *New English Translation of the Septuagint* has: “And the valley of my mountains shall be blocked up.”



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

**Bible Reference:**

Zechariah 14:21

**Original text:**

וּבָאוּ כָּל-הַנְּבָחִים וְלָקְחוּ מֵהֶם וּבִשְׁלוּ בָהֶם

**HCSB rendering:**

Everyone who sacrifices will come and take some of the pots to cook in.

**Suggestion:**

All who sacrifice will come and take some of the pots to cook in.

**Rationale:**

As presently worded, the HCSB implies that each person will take numerous pots. The Hebrew has plural verbs, however, and says nothing about what each individual will do.

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

**Bible Reference:**

Malachi 1:9

**Original text:**

וְעַתָּה חֲלִי-נָא פְּנֵי-אֵל יְיָ וְיִחַנְּנֵנוּ מִיַּדְכֶם הַיְתֵתָה זֹאת תִּשְׂא מִכֶּם פָּנִים אָמַר יְהוָה צְבָאוֹת:

**HCSB rendering:**

“And now ask for God’s favor. Will He be gracious to us? Since this has come from your hands, will He show any of you favor?” asks the LORD of Hosts.

**Suggestion:**

“And now ask for God’s favor that He may be gracious to us. Since this has come from your hands, will He show any of you favor?” asks the LORD of Hosts.

**Rationale:**

We know that Hebrew can have unmarked questions and questions that begin with a *vav* conjunction. But if וְיִחַנְּנֵנוּ were intended to be a question, we would expect an interrogative וְ, since there is an interrogative וְ on the question in the subsequent line. After an imperative it is very common to have a result clause with a *vav* conjunction and jussive (JM 116d). All the translations and commentaries that we consulted understand וְיִחַנְּנֵנוּ that way here.

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

**Bible Reference:**

Malachi 1:12-13

**Original text:**

וְאַתֶּם מְחַלְלִים אוֹתוֹ בְּאַמְרֵיכֶם שֶׁלֹּתָן אֶדְנִי מִנְזֶל הוּא וְנִיבְוּ נִבְוֶה אֶכְלֹי: 12  
וְאַמְרֵיכֶם הִנֵּה מִתְלַאֵה וְהִפְחִתֶם אוֹתוֹ אָמַר יְהוָה יְהוּה צְבָאוֹת 13

**HCSB rendering:**

But you are profaning it when you say: “The Lord’s table is defiled, and its product, its food, is contemptible.”<sup>13</sup> You also say: “Look, what a nuisance!” “And you scorn it,” says the LORD of Hosts.

**Suggestion:**

”But you are profaning it when you say: ‘The Lord’s table is defiled, and its product, its food, is contemptible.’<sup>13</sup> You also say: ‘Look, what a nuisance!’ And you scorn it,” says the LORD of Hosts.

**Rationale:**

The way the HCSB is punctuated, the only thing that the Lord says in these lines is: “And you scorn it.” We think this is a punctuation mistake, given the fact that verses 8-11 and verses 13b through 2:9 are all in quotation marks as spoken by the Lord, and it would be odd to think that the Lord would only say “And you scorn it,” without saying the preceding words.

Following this line of thought, it may also be preferable to change the punctuation in verses 2, 6, and 7 in the following way, because it seems that the Lord is relaying the entire dialogue:

Mal 1:2 – “I have loved you,” says the LORD.

“But you ask: ‘How have You loved us?’

Mal 1:6-7 – “Yet you ask: ‘How have we despised Your name?’

“By presenting defiled food on My altar.”

“You ask: ‘How have we defiled You?’

“When you say: ‘The LORD’s table is contemptible.’

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

**Bible Reference:**

Malachi 1:14

**Original text:**

כִּי מֶלֶךְ גָּדוֹל אֲנִי אָמַר יְהוָה צְבָאוֹת וְשְׁמִי נֹרָא בְּגוֹיִם:

**HCSB rendering:**

For I am a great King,” says Yahweh of Hosts, “and My name<sup>a</sup> will be feared among the nations.

<sup>a</sup> Or *Because I am . . . Yahweh of Hosts, My name*

**Suggestion:**

For I am a great King,” says Yahweh of Hosts, “and My name<sup>a</sup> will be feared among the nations.

<sup>a</sup> Or *Because I am . . . Yahweh of Hosts, “My name*

**Rationale:**

Quotation marks are needed in the footnote in one spot.

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

**Bible Reference:**

Malachi 2:12

**Original text:**

וְכָרַת יְהוָה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עֵר וְעִנָּה מֵאֶהְלֵי יַעֲקֹב וּמִנִּישׁ מִנְחָה לַיהוָה צְבָאוֹת:

LXX – ἐξολεθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιοῦντα ταῦτα, ἕως καὶ ταπεινωθῆ ἔκ σκηνωμάτων Ἰακωβ καὶ ἔκ προσαγόντων θυσίαν τῷ κυρίῳ παντοκράτορι.

**HCSB rendering:**

To the man who does this, may the LORD cut off any descendants<sup>ab</sup> from the tents of Jacob, even if they present an offering to the LORD of Hosts.

<sup>a</sup> One Hb ms, LXX, DSS read *off one witnessing or answering*

<sup>b</sup> Lit *off one waking or answering*; Hb obscure

**Suggestion:**

To the man who does this, may the LORD cut off any descendants<sup>a</sup> from the tents of Jacob, even if he presents an offering to the LORD of Hosts.

<sup>a</sup> Lit *off one waking or answering*; Hb obscure

**Rationale:**

1) The first footnote has a mistake. The LXX does not read “one witnessing or answering.” The NETS translates: “The Lord will utterly destroy the person who does this until he has even been humiliated from the tents of Iakob and from among those who bring sacrifice to the Lord Almighty.” The LXX reads a *dalit* in the word עֵר, but understands the word as the preposition/conjunction “until” (ἕως). We recommend that the footnote be deleted.

2) In our opinion, the last phrase makes better sense in this context if it is taken to refer to the man who is receiving God’s judgment for marrying a woman who worships a foreign god, and not his descendants.

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

**Bible Reference:**

Malachi 2:15

**Original text:**

וְלֹא־אֶתְדַעַשְׂתָּה וְשִׁאֲרָה רֵיחָהּ לֹא וּמִהָ הָאֶתְדַעַשְׂתָּה מִבְּקֶשׁ

**HCSB rendering:**

Didn't the one God make us with a remnant of His life-breath? And what does the One seek?<sup>a</sup>

<sup>a</sup> *Or Did the One not make them? So their flesh and spirit belong to Him, or No one who does this even has a remnant of the Spirit in him; Hb obscure*

**Suggestion:**

Did the One not make them? So their flesh and spirit belong to Him.<sup>a</sup> And what does the One seek?

<sup>a</sup> *Or No one who does this even has a remnant of the Spirit in him; Hb obscure*

**Rationale:**

1) Admittedly the Hebrew is difficult here. But the HCSB nowhere else speaks about God having a “life-breath,” let alone that it is through a “remnant” of that “life-breath” that God made people. We also find “remnant of His life-breath” an odd way to understand the Hebrew וְשִׁאֲרָה רֵיחָהּ לֹא. For this translation we would expect a suffix on רֵיחָהּ. We recommend putting the first option of the footnote into the text, a translation that fits the context, is clear, and will not cause any confusion. We also suggest that the HCSB limit the number of possible interpretations so there is one in the body of the text, and at most one other in the footnote.

2) The superscript letter indicating the footnote is on the wrong word in the English text. It doesn't belong on “seek,” but rather on the last word of the first clause.

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

**Bible Reference:**

Malachi 3:2

**Original text:**

כִּי־הוּא כְּאֵשׁ מְצַרֵּה וּכְבָרִית מְכַבְּסִים:

**HCSB rendering:**

For He will be like a refiner's fire and like cleansing lye.

**Suggestion:**

For He will be like a refiner's fire and like launderers' soap.

**Rationale:**

We fear that modern readers very likely do not associate “lye” with a cleaning agent. Our suggestion also makes the participle מְכַבְּסִים more clearly parallel to מְצַרֵּה, which refers to a person.

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

**Bible Reference:**

Malachi 3:5

**Original text:**

וְקָרַבְתִּי אֵלֵיכֶם לְמוֹשֶׁטֶת וְהִנִּיתִיו עֵד מִמֹּהֵר בְּמִכְשָׁפִים וּבִמְנַאֲפִים וּבְנִשְׁבָּעִים לְשֶׁקֶר וּבְעֹשֵׂי שְׂכָר--  
שְׂכִיר אֶלְמָנָה וְיָתוּם וּמִטִּי-גֵר וְלֹא יִרְאוּנִי אָמַר יְהוָה צְבָאוֹת:

**HCSB rendering:**

“I will come to you in judgment, and I will be ready to witness against sorcerers and adulterers; against those who swear falsely; against those who oppress the widow and the fatherless, and cheat the wage earner; and against those who deny justice to the foreigner. They do not fear Me,” says the LORD of Hosts.

**Suggestion:**

“I will come to you in judgment, and I will be ready to witness against sorcerers and adulterers; against those who swear falsely; against those who cheat the wage earner, and oppress the widow and the fatherless; and against those who deny justice to the foreigner. They do not fear Me,” says the LORD of Hosts.

**Rationale:**

In this listing, we see no reason why the HCSB arbitrarily switches the order of two of the items from the order in the Hebrew.



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

**Bible Reference:**

Malachi 3:9

**Original text:**

בְּמַאֲרָה אַתֶּם נֹאֲרִים וְאַתִּי אַתֶּם קֹבְעִים הַנְּוִי כָּלִי:

**HCSB rendering:**

You are suffering under a curse, yet you—the whole nation—are still robbing Me.

**Suggestion:**

You are suffering under a curse, because you—the whole nation—are robbing Me.

**Rationale:**

The Hebrew does not explicitly state the relation of the second clause to the first. (There is a simple vav conjunction). In this context, we think it is unlikely that Malachi wants to make the point that even though the people are cursed, they are still continuing to rob God. Rather, we think it is more likely that Malachi is stating the reason why the people are cursed. They are under a curse *because* they have been robbing God. We notice that most other published translations understand it this way.