Bible Reference:

Joshua 1:8

Original text:

לֹא־יָמ֡וּשׁ סֵ֩פֶר֩ הַתּוֹרָ֨ה הַזֶּ֜ה מִפִּ֗יךָ וְהָגִ֤יתָ בּוֹ֙ יוֹמָ֣ם וָלַ֔יְלָה

HCSB rendering:

This book of instruction must not depart from your mouth; you are to <u>recite</u>[a] it day and night
    [a] Or *meditate on*

Suggestion:

This book of instruction must not depart from your mouth; you are to <u>meditate on</u>[a] it day and night
    [a] Or *recite*

Rationale:

The verb הָגָה is not easy to translate, and it is true that the first part of this verse talks about the Word of God being in the "mouth" of Joshua. Still, we do not think "recite" is an ideal English rendering, since its dictionary meaning is "to say something memorized, usually before an audience." In Psalm 1:2 where the same verb occurs in a similar setting with the Word of God as the direct object, the HCSB translates "he meditates on." We would prefer that as the primary translation here also.

Bible References:

Joshua 2:18
Joshua 6:25

Original text:

Josh 2:18 – וְאֶת־אָבִ֨יךְ וְאֶת־אִמֵּ֜ךְ וְאֶת־אַחַ֗יךְ וְאֵת֙ כָּל־בֵּ֣ית אָבִ֔יךְ תַּאַסְפִ֥י אֵלַ֖יִךְ הַבָּֽיְתָה׃

Josh 6:25 – וְאֶת־רָחָ֣ב הַזּוֹנָ֗ה וְאֶת־בֵּ֤ית אָבִ֨יהָ֙ וְאֶת־כָּל־אֲשֶׁר־לָ֔הּ הֶחֱיָ֖ה יְהוֹשֻׁ֑עַ

HCSB rendering:

Josh 2:18 – Bring your father, mother, brothers, and all your <u>father's family</u> into your house.
Josh 6:25 – However, Joshua spared Rahab the prostitute, her <u>father's household</u>, and all who belonged to
   her,

Suggestion:

Josh 2:18 – Bring your father, mother, brothers, and all your <u>family</u> into your house.
Josh 6:25 – However, Joshua spared Rahab the prostitute, her <u>family</u>, and all who belonged to her,

Rationale:

In the Rahab story the Hebrew expression בֵּית אָב is translated in three different ways in the HCSB. In
Joshua 2:12 we find the following;

- וְעַתָּ֗ה הִשָּֽׁבְעוּ־נָ֥א לִי֙ בַּֽיהוָ֔ה כִּי־עָשִׂ֥יתִי עִמָּכֶ֖ם חָ֑סֶד וַעֲשִׂיתֶ֨ם גַּם־אַתֶּ֜ם עִם־בֵּ֤ית אָבִי֙ חֶ֔סֶד
- HCSB: Now please swear to me by the LORD that you will also show kindness <u>to my family</u>

It can be argued that the simplest and best English equivalent for בֵּית אָב is "family," which is how the
HCSB translates the expression also in Joshua 22:12, 14. We recommend using it consistently in all three
occurrences in the Rahab story.

<u>Bible Reference:</u>

Joshua 5:7

<u>Original text:</u>

וְאֶת־בְּנֵיהֶם֙ הֵקִ֣ים תַּחְתָּ֔ם אֹתָ֖ם מָ֣ל יְהוֹשֻׁ֑עַ

<u>HCSB rendering:</u>

<u>Joshua </u>raised up their sons in their place; it was these <u>he</u> circumcised.

<u>Suggestion:</u>

<u>He</u> raised up their sons in their place; it was these <u>Joshua</u> circumcised.

<u>Rationale:</u>

Did Joshua raise up sons for the Israelites?? We understand the Lord to be the subject of הֵקִים, which makes much better sense and which is natural since the Lord is the subject of the preceding verbs in verse 6.

Bible Reference:

Joshua 7:21

Original text:

וָאֵ֣רֶא בַשָּׁלָ֡ל אַדֶּ֩רֶת שִׁנְעָ֨ר אַחַ֜ת טוֹבָ֗ה וּמָאתַ֧יִם שְׁקָלִ֣ים כֶּ֗סֶף וּלְשׁוֹן֩ זָהָ֨ב אֶחָ֜ד חֲמִשִּׁ֤ים שְׁקָלִים֙ מִשְׁקָל֔וֹ

HCSB rendering:

When I saw among the spoils a beautiful cloak from Babylon, <u>200 silver shekels,</u>[a] and a bar of gold weighing <u>50 shekels,</u>[b]
> [a] About 5 pounds of silver
> [b] About 1 pound of gold

Suggestion:

When I saw among the spoils a beautiful cloak from Babylon, <u>about 5 pounds</u>[a] <u>of silver,</u> and a bar of gold weighing <u>about a pound,</u>[b]
> [a] Lit *200 shekels*
> [b] Lit *50 shekels*

Rationale:

We are confused with the HCSB's handling of the Hebrew word שֶׁקֶל. In many passages the HCSB puts the English weight equivalent into the text, with the number of shekels given in the footnote. In some places (like here) the HCSB keeps "shekels" in the text. Is there some reason for the inconsistency?

We can understand the arguments on both sides of this translation issue, and we have no reason to argue strongly in favor of one arrangement over the other. However, it seems that the HCSB should be consistent. And it seems that the HCSB has quite generally made the decision to use English weights and measurements, so the use of "shekels" here was a bit unexpected.

In short, we think that someone should check all occurrences of the Hebrew word שֶׁקֶל in the Hebrew Old Testament to see how they are translated in the HCSB and make sure that there is consistency.

Bible Reference:

Joshua 8:2

Original text:

וְעָשִׂיתָ לָעַי וּלְמַלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמַלְכָּהּ רַק־שְׁלָלָהּ וּבְהֶמְתָּהּ תָּבֹזּוּ לָכֶם

HCSB rendering:

Treat Ai and its king as you did Jericho and its <u>king; you</u> may plunder its spoil and livestock for yourselves.

Suggestion:

Treat Ai and its king as you did Jericho and its <u>king, but you</u> may plunder its spoil and livestock for yourselves.

Rationale:

The English of this verse would be greatly helped with the insertion of "but," "only," or "except" before the second clause, representing the Hebrew רַק. Otherwise the impression could wrongly be given that at Jericho Joshua and the Israelites were allowed to plunder the spoil.

Such a word is typically found in other translations:
- NKJV – And you shall do to Ai and its king as you did to Jericho and its king. <u>Only</u> its spoil and its cattle you shall take as booty for yourselves.
- ESV – And you shall do to Ai and its king as you did to Jericho and its king. <u>Only</u> its spoil and its livestock you shall take as plunder for yourselves.
- NIV – You shall do to Ai and its king as you did to Jericho and its king, <u>except that</u> you may carry off their plunder and livestock for yourselves.
- CEB – Do to AI and its king what you did to Jericho and its king. <u>But</u> you may take its booty and cattle as plunder.

Bible Reference:

Joshua 8:7

Original text:

וְאַתֶּם תָּקֻ֙מוּ֙ מֵהָ֣אוֹרֵ֔ב וְהוֹרַשְׁתֶּ֖ם אֶת־הָעִ֑יר וּנְתָנָ֛הּ יְהוָ֥ה אֱלֹֽהֵיכֶ֖ם בְּיֶדְכֶֽם׃

HCSB rendering:

you are to come out of your ambush and seize the city, for the LORD your God <u>has handed</u> it over to you.

Suggestion:

you are to come out of your ambush and seize the city, for the LORD your God <u>will hand</u> it over to you.

Rationale:

Since the verb וּנְתָנָהּ is in close succession after the vav-consecutive perfect וְהוֹרַשְׁתֶּם, it is most natural to take it also as a vav-consecutive perfect and render it in future time. This is what all the published translations do that we consulted.

Bible Reference:

Joshua 8:33

Original text:

חֶצְיוֹ אֶל־מוּל הַר־גְּרִזִים וְהַחֶצְיוֹ אֶל־מוּל הַר־עֵיבָל כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בָּרִאשֹׁנָה:

HCSB rendering:

As Moses the LORD's servant had commanded earlier, half of them were in front of Mount Gerizim and half in front of Mount Ebal, <u>to bless the people of Israel</u>.

Suggestion:

As Moses the LORD's servant had commanded earlier <u>for blessing the people of Israel,</u> half of them were in front of Mount Gerizim and half in front of Mount Ebal.

Rationale:

The word order of the current HCSB is unfortunate because it could easily give the impression that the tribes in front of Mount Ebal were put there "to bless the people of Israel." From Deuteronomy 27:13, however, we know that the tribes on Mount Ebal were there "to deliver the curse." It would be better to keep the clause about blessing the people of Israel (לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל) together with the main verb "commanded" (צִוָּה) as it is in Hebrew, and then this possible misunderstanding will be avoided.

Bible Reference:

Joshua 10:33

Original text:

אָז עָלָה הֹרָם מֶלֶךְ גֶּזֶר לַעְזֹר אֶת־לָכֶישׁ וַיַּכֵּהוּ יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בִּלְתִּי הִשְׁאִיר־לוֹ שָׂרִיד׃

HCSB rendering:

At that time Horam king of Gezer went to help Lachish, but Joshua struck him down along with his people, leaving no <u>survivors in it</u>.

Suggestion:

At that time Horam king of Gezer went to help Lachish, but Joshua struck him down along with his people, leaving no <u>survivors</u>.

Rationale:

The most natural antecedent for לוֹ is Horam. One could translate "leaving <u>him</u> no survivors" or "leaving no survivors <u>for him</u>." In this context it works best to omit the phrase, since Horam himself did not survive.

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

Bible Reference:

Joshua 12:8

Original text:

בָּהָר וּבַשְּׁפֵלָה וּבָעֲרָבָה וּבָאֲשֵׁדוֹת וּבַמִּדְבָּר וּבַנֶּגֶב הַחִתִּי הָאֱמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי:

HCSB rendering:

the hill country, the Judean foothills, the Arabah, the slopes, the <u>desert</u>, and the <u>Negev of the Hittites</u>, Amorites, Canaanites, Perizzites, Hivites, and Jebusites):

Suggestion:

the hill country, the Judean foothills, the Arabah, the slopes, the <u>wilderness</u>, and the <u>Negev—the land of the Hittites</u>, Amorites, Canaanites, Perizzites, Hivites, and Jebusites):

Rationale:

First, did Canaan west of the Jordan have a "desert"? We think "wilderness" would be a better word for the rough, uninhabited terrain that is found in Canaan.

Second, when the average person reads "the Negev of the Hittites, Amorites, Canaanites,…" he will think that the Negev belonged to all these different nations. The list of nations will be attached only to the Negev and not the other geographical areas. This was certainly not the intention of the original writer. Rather, the nations are a summary list that applies to all the geographical areas.

Bible Reference:

Joshua 13:8

Original text:

עִמּוֹ הָרֽאוּבֵנִי֙ וְהַגָּדִ֔י לָקְח֖וּ נַחֲלָתָ֑ם אֲשֶׁר֙ נָתַ֣ן לָהֶ֔ם מֹשֶׁ֗ה

HCSB rendering:

The Inheritance East of the Jordan

With the other half of <u>the tribe</u>, the Reubenites and Gadites had received the inheritance Moses gave them

Suggestion:

The Inheritance East of the Jordan

With the other half of the <u>tribe of Manasseh</u>, the Reubenites and Gadites had received the inheritance Moses gave them

Rationale:

Since the HCSB has a section break prior to verse 8, the connection with the preceding verse could easily be lost or minimized. Therefore for purposes of clarity, it would be good to indicate that the "other half of the tribe" is talking about Manasseh.

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

Bible Reference:

Joshua 13:14

Original text:

רַק לְשֵׁבֶט הַלֵּוִי לֹא נָתַן נַחֲלָה אִשֵּׁי יְהוָ֫ה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתֹו

HCSB rendering:

He did not give any inheritance to the tribe of Levi. This was <u>its</u> inheritance,

Suggestion:

He did not give any inheritance to the tribe of Levi. This was <u>their</u> inheritance,

Rationale:

As far as we can tell, in all other passages in Joshua where a pronoun is used for a tribe, a plural pronoun (e.g. they, their, them) is used, which seems most natural. See these examples in chapter 13:

- Josh 13:15 – To the tribe of the Reubenites by <u>their</u> clans, Moses gave this as <u>their</u> territory.
- Josh 13:24 – To the tribe of the Gadites by <u>their</u> clans, Moses gave this as <u>their</u> territory.

Bible Reference:

Joshua 13:16

Original text:

מֵעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְהָעִ֨יר אֲשֶׁ֧ר בְּתוֹךְ־הַנַּ֛חַל וְכָל־הַמִּישֹׁ֖ר עַל־מֵידְבָֽא׃

HCSB rendering:

From Aroer on the rim of the Arnon Valley, along with the city in the middle of the valley, <u>to the</u> whole plateau as far as[a] Medeba,
> [a] Some Hb mss read *plateau near*

Suggestion:

From Aroer on the rim of the Arnon Valley, along with the city in the middle of the valley, <u>the</u> whole plateau as far as[a] Medeba,
> [a] Some Hb mss read *plateau near*

Rationale:

Joshua 13:16 is virtually identical to Joshua 13:9:

- מֵעֲרוֹעֵ֡ר אֲשֶׁר֩ עַל־שְׂפַת־נַ֨חַל אַרְנ֜וֹן וְהָעִ֨יר אֲשֶׁ֧ר בְּתוֹךְ־הַנַּ֛חַל וְכָל־הַמִּישֹׁ֥ר מֵידְבָ֖א עַד־דִּיבֽוֹן׃
- From Aroer on the rim of the Arnon Valley, along with the city in the middle of the valley, all the Medeba plateau as far as Dibon,

In Joshua 13:16 we are surprised that the HCSB adds the preposition "to," which is not represented in the Hebrew and which is not included in the translation of Joshua 13:9.

Bible Reference:

Joshua 14:9

Original text:

וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרְכָה רַגְלְךָ בָּהּ לְךָ תִהְיֶה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם

HCSB rendering:

On that day Moses <u>promised</u> me: "The land where you have set foot will be an inheritance for you and your descendants forever,"

Suggestion:

On that day Moses <u>swore to</u> me: "The land where you have set foot will be an inheritance for you and your descendants forever,"

Rationale:

We are surprised that the HCSB translates וַיִּשָּׁבַע as "promised" here. Elsewhere we always see the HCSB translating this word with some notion of "swearing" or "oath," with a variety of minor variations:
- "swore an oath" – Genesis 24:9 and many other passages
- "swore" – Genesis 25:33 and many other passages
- "took an oath" – 2 Samuel 3:35 and elsewhere.

An additional reason why we think that the usual translation of "swear" is appropriate here is because the direct quotation that follows begins with the typical Hebrew oath formula: אִם־לֹא.

In the parallel account in Judges 1:20, the HCSB translates: "Judah gave Hebron to Caleb, just as Moses <u>had promised</u>." But the softer rendering is appropriate there because a more generic verb is used: כַּאֲשֶׁר דִּבֶּר מֹשֶׁה.

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

Bible Reference:

Joshua 15:15

Original text:

וַיַּעַל מִשָּׁם אֶל־יֹשְׁבֵי דְּבִר וְשֵׁם־דְּבִר לְפָנִים קִרְיַת־סֵפֶר׃

HCSB rendering:

From there he marched against the inhabitants of Debir <u>whose name used to be Kiriath-Sepher</u>,

Suggestion:

From there he marched against the inhabitants of Debir <u>(Debir was formerly named Kiriath-sepher).</u>

Rationale:

We fear that the relative pronoun "whose" in the HCSB translation could wrongly be understood to refer to "the inhabitants" rather than to "Debir." This same sentence occurs in Judges 1:11: וַיֵּלֶךְ מִשָּׁם אֶל־יוֹשְׁבֵי דְּבִיר וְשֵׁם־דְּבִיר לְפָנִים קִרְיַת־סֵפֶר׃. We recommend that the end of the sentence be translated here in the same way that it is translated in Judges 1:11.

Bible Reference:

Joshua 15:16
Judges 1:12

Original text:

Josh 15:16 – אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה

Judg 1:12 – אֲשֶׁר־יַכֶּה אֶת־קִרְיַת־סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת־עַכְסָה בִתִּי לְאִשָּׁה:

HCSB rendering:

Josh 15:16 – "I will give my daughter Achsah as a wife to the one who <u>strikes down</u> and captures Kiriath-sepher."
Judg 1:12 – "<u>Whoever strikes down and captures Kiriath-sepher, I will give my daughter Achsah to him as a wife</u>."

Suggestion:

Josh 15:16 – "I will give my daughter Achsah as a wife to the one who <u>attacks</u> and captures Kiriath-sepher."
Judg 1:12 – "<u>I will give my daughter Achsah as a wife to the one who attacks and captures Kiriath-sepher</u>."

Rationale:

First, since the Hebrew of Caleb's quotation is identical in Joshua and Judges, we think that the English translation should be identical. We prefer the wording in Joshua since it is smoother in English.

Second, the verb "strike down" works well in English if human beings are the direct object. We do not think it works well if a city is the direct object. We suggest that the HCSB translate יַכֶּה with "attack" as it does in many other passages when a city is the direct object (see Joshua 7:3; 10:4 and many other passages).

__Bible Reference:__

Joshua 16:5

__Original text:__

וַיְהִ֛י גְּב֥וּל נַחֲלָתָם֙ מִזְרָ֔חָה עַטְר֥וֹת אַדָּ֖ר עַד־בֵּ֥ית חוֹרֹ֖ן עֶלְיֽוֹן׃

__HCSB rendering:__

The border of their inheritance went from Ataroth-addar on the east <u>of</u> Upper Beth-horon.

__Suggestion:__

The border of their inheritance went from Ataroth-addar on the east <u>to</u> Upper Beth-horon.

__Rationale:__

This looks like a simple translation slip. The word עַד needs to be represented as elsewhere in these geographical descriptions.

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

Bible Reference:

Joshua 17:1

Original text:

לְמָכִיר בְּכוֹר מְנַשֶּׁה אֲבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מִלְחָמָה וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן

HCSB rendering:

Gilead and Bashan came to Machir, the firstborn of Manasseh and the father of Gilead, who was a man of war.

Suggestion:

Gilead and Bashan were given to Machir, the firstborn of Manasseh and the father of Gilead, because Machir was a man of war.

Rationale:

We see two potential problems in this verse.

The verb "came to" does not clearly communicate that Gilead and Bashan were territories given to Machir. The impression could be given that Gilead and Bashan were people who came to Machir.

When the relative clause "who was" directly follows Gilead, this naturally implies that Gilead was a man of war. In reality it is Machir who is referred to as a man of war.

Our simple changes should alleviate both potential sources of miscommunication.

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

Bible Reference:

Joshua 18:1

Original text:

וַיִּקָּהֲלוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיַּשְׁכִּינוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם׃

HCSB rendering:

The entire Israelite community assembled at Shiloh where <u>it</u> set up the tent of <u>meeting there</u>; the land had been subdued by them.

Suggestion:

The entire Israelite community assembled at Shiloh where <u>they</u> set up the tent of <u>meeting</u>; the land had been subdued by them.

Rationale:

First, we notice that the HCSB elsewhere uses plural pronouns (e.g. they/them) when a pronoun refers to the "community" (see the last phrase in this verse). We think this makes good sense since the "community" is made up of people.

Second, it is not good English style to include an adverb (like "there") in a relative clause like this.

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

Bible Reference:

Joshua 19:27

Original text:

וְשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית דָּגֹן וּפָגַע בִּזְבֻלוּן וּבְגֵי יִפְתַּח־אֵל

HCSB rendering:

It turned eastward to Beth-dagon, <u>passed</u> Zebulun and the Valley of Iphtah-el,

Suggestion:

It turned eastward to Beth-dagon, <u>reached</u> Zebulun and the Valley of Iphtah-el,

Rationale:

Elsewhere in the geographical descriptions of Joshua 16-19 the HCSB consistently translates פגע as "reached."

__Bible References:__

Joshua 19:40, 47, 48

__Original text:__

Josh 19:40 -- לְמַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם יָצָא הַגּוֹרָל הַשְּׁבִיעִי:

Josh 19:47 – וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם

Josh 19:48 – זֹאת נַחֲלַת מַטֵּה בְנֵי־דָן לְמִשְׁפְּחֹתָם

__HCSB rendering:__

Josh 19:40 – The seventh lot came out for the <u>Danite tribe</u> by <u>its</u> clans.
Josh 19:47 – When the territory of the <u>Danites</u> slipped out of their control,
Josh 19:48 – This was the inheritance of the <u>Danite tribe</u> by <u>its</u> clans,

__Suggestion:__

Josh 19:40 – The seventh lot came out for the <u>tribe of Dan's descdendants</u> by <u>their</u> clans.
Josh 19:47 – When the territory of the <u>descendants of Dan</u> slipped out of their control,
Josh 19:48 – This was the inheritance of the <u>tribe of Dan's descendants</u> by <u>their</u> clans,

__Rationale:__

In Joshua 18-19 there are Hebrew formulae that repeat as territory is apportioned to seven tribes west of the Jordan. The HCSB follows a pattern in the translation of these formulae, consistently translating like this for the first six tribes:

> Josh 19:8 – This was the inheritance of the tribe of Simeon's descendants by their clans…
> Josh 19:32 – The sixth lot came out for the tribe of Naphtali's descendants by their clans…

For some unknown reason, the HCSB does not translate the verses about Dan in the same way, even though the Hebrew construction is identical.

It is our observation in general that the HCSB could use a higher level of consistency in places. We think that the HCSB editors should give attention to making the translation more consistent in the current revision. Should the members of the tribes be called "Danites" or "the descendants of Dan?" The HCSB goes back and forth from book to book.

At the very least, when there is a repeating formula in a circumscribed setting, it would make sense to make the translation identical in that setting.

<u>Bible Reference:</u>

Joshua 22:17-18

<u>Original text:</u>

17   הַמְעַט־לָ֙נוּ֙ אֶת־עֲוֺ֣ן פְּע֔וֹר אֲשֶׁ֤ר לֹֽא־הִטַּהַ֙רְנוּ֙ מִמֶּ֔נּוּ עַ֖ד הַיּ֣וֹם הַזֶּ֑ה וַיְהִ֥י הַנֶּ֖גֶף בַּעֲדַ֥ת יְהוָֽה׃
18   וְאַתֶּם֙ תָּשֻׁ֣בוּ הַיּ֔וֹם מֵאַחֲרֵ֖י יְהוָ֑ה

<u>HCSB rendering:</u>

Wasn't the sin of Peor, which brought a plague on the Lord's community, enough <u>for us, so that we</u> have not cleansed ourselves from it even to this day, and <u>now, you</u> would turn away from the Lord?

<u>Suggestion:</u>

Wasn't the sin of Peor, which brought a plague on the Lord's community, enough <u>for us? We</u> have not cleansed ourselves from it even to this day, and <u>now you</u> would turn away from the Lord?

<u>Rationale:</u>

Our suggestion here is entirely a matter of English style. The long HCSB sentence seems convoluted, like a run-on. We think the verses would communicate better if broken into two sentences. We also see no reason for the comma after "now."

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

Bible Reference:

Joshua 24:19

Original text:

אֶל־קַנּוֹא הוּא לֹא־יִשָּׂא לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם׃

HCSB rendering:

He is a jealous God; He will not <u>remove</u> your transgressions and sins.

Suggestion:

He is a jealous God; He will not <u>forgive</u> your transgressions and sins.

Rationale:

In other places where this idiom occurs (Lit. "to lift up/carry away for sin"), the HCSB translates "forgive" (e.g. Gen 50:17; Exod 23:21; 1 Sam 25:28). It does not translate with the verb "remove." For purposes of consistency and for closer alignment with traditional theological language we recommend a change here.

Bible Reference:

Genesis 33:19
Joshua 24:32
Job 42:11

Original text:

Gen 33:19 – וַיִּקֶן אֶת־חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם אָהֳלוֹ מִיַּד בְּנֵי־חֲמוֹר אֲבִי שְׁכֶם בְּמֵאָה קְשִׂיטָה:

Josh 24:32 – בְּחֶלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי־חֲמוֹר אֲבִי־שְׁכֶם בְּמֵאָה קְשִׂיטָה

Job 42:11 – וַיִּתְּנוּ־לוֹ אִישׁ קְשִׂיטָה אֶחָת וְאִישׁ נֶזֶם זָהָב אֶחָד:

HCSB rendering:

Gen 33:19 – He purchased a section of the field where he had pitched his tent form the sons of Hamor, Shechem's father, for 100 *qesitahs*.[a]
> [a] The value of this currency is unknown.

Josh 24:32 – in the parcel of land Jacob had purchased from the sons of Hamor, Shechem's father, for 100 *qesitahs*.[a]
> [a] The value of this currency is unknown.

Job 42:11 – Each one gave him a *qesitah*[a] and a gold earring.
> [a] The value of this currency is unknown.

Suggestion:

Gen 33:19 – He purchased a section of the field where he had pitched his tent form the sons of Hamor, Shechem's father, for 100 pieces of money.[a]
> [a] Hb *qesitahs*

Josh 24:32 – in the parcel of land Jacob had purchased from the sons of Hamor, Shechem's father, for 100 pieces of money.[a]
> [a] Hb *qesitahs*.

Job 42:11 – Each one gave him a piece of money[a] and a gold earring.
> [a] Hb *qesitah*.

Rationale:

With rare units of currency when the original term is meaningless to the English reader, we see no advantage in transliterating the original term.

We notice that the HCSB does not transliterate the original term in the following cases:

- דַּרְכְּמוֹנִים / אֲדַרְכֹנִים (drachmas or darics) in 1 Chr 29:7; Ezra 2:69, 8:27; Neh 7:70-72
  HCSB = "gold coins"
- ἀσσάριον (assarion) in Matthew 10:29; Luke 12:6
  HCSB = "penny"

- στατήρ (stator) in Matthew 17:27
  HCSB = "a coin"
- δραχμή (drachma) in Luke 15:8
  HCSB = "silver coin"
- λεπτὰ (lepta) in Luke 21:2
  HCSB = "tiny coins"

We recommend that the HCSB handle קְשִׂיטָה in the same way.

Bible References:

Judges 1:27
Judges 1:35

Original text:

Judges 1:27 – וַיּ֫וֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת

Judges 1:35 – וַיּ֫וֹאֶל הָאֱמֹרִי לָשֶׁבֶת בְּהַר־חֶרֶס בְּאַיָּלוֹן וּבְשַׁעַלְבִים

HCSB rendering:

Judges 1:27 – the Canaanites <u>refused to leave</u>[a] this land.
     [a] LXX reads *Canaanites began to live in*
Judges 1:35 – The Amorites <u>refused to leave</u>[a] Har-heres, Aijalon, and Shaalbim.
     [a] Or *Amorites determined to live in*

Suggestion:

Judges 1:27 – the Canaanites <u>were determined to stay in</u>[a] this land.
     [a] LXX reads *Canaanites began to live in*
Judges 1:35 – The Amorites <u>were determined to stay in</u> Har-heres, Aijalon, and Shaalbim.

Rationale:

In this chapter, the HCSB has chosen to render the verb plus infinitive construct וַיּ֫וֹאֶל ... לָשֶׁבֶת with a verb that has a negative force in English: "refused to leave." The Hebrew, however, speaks more positively, in terms of their determination to stay. While there is probably not a great deal of semantic difference between the two, the Hebrew text did use the more positive construction. Joshua 17:12 speaks of the same subject matter using the same vocabulary. But there, וַיּ֫וֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת is translated as "the Canaanites were determined to stay in this land." It seems to us that the HCSB would be better served preserving that translation also in these two verses of Judges. (We note that in verse 35, the HCSB footnote comes very close to what we are recommending.)

<div align="center">

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

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Bible Reference:

Judges 3:1

Original text:

וְאֵ֙לֶּה֙ הַגּוֹיִ֔ם אֲשֶׁ֥ר הִנִּ֖יחַ יְהוָ֑ה לְנַסּ֥וֹת בָּ֖ם אֶת־יִשְׂרָאֵ֑ל אֵ֚ת כָּל־אֲשֶׁ֣ר לֹֽא־יָדְע֔וּ אֵ֖ת כָּל־מִלְחֲמ֥וֹת כְּנָֽעַן׃

HCSB rendering:

These are the nations the L{.sc}ORD{.sc} left in order to test <u>Israel, since the Israelites had fought none of these in</u>[a]
<u>any of the wars with Canaan.</u>
    [a] Lit *had known*

Suggestion:

These are the nations the L{.sc}ORD{.sc} left in order to test <u>all those in Israel who had not experienced any of the</u>
<u>wars in Canaan.</u>

Rationale:

The HCSB seems to take the phrase אֵת כָּל־אֲשֶׁר as the direct object of the verb יָדְעוּ and then it seems
to take the expression אֶת כָּל־מִלְחֲמוֹת כְּנָעַן as an adverbial modifier of the same verb. This seems
unlikely given the repetition of the direct object markers. A more likely explanation is to take אֵת כָּל־
אֲשֶׁר as an appositive to the expression right before it, אֶת־יִשְׂרָאֵל (thus making it a second direct object
of לְנַסּוֹת) and then to take אֵת כָּל־מִלְחֲמוֹת כְּנָעַן as the direct object of the verb immediately
preceding it, יָדְעוּ. This approach is the way that most evangelical translations take it:

> NIV84/11: to test all those Israelites who had not experienced any of the wars in Canaan
> ESV: to test Israel by them, that is, all in Israel who had not experienced all the wars in Canaan
> NASB95: to test Israel by them (that is, all who had not experienced any of the wars of Canaan)
> NLT: to test those Israelites who had not experienced the wars of Canaan.

A second concern is rendering the absolute form כְּנָעַן as "with Canaan." This is misleading, since most
readers would probably take that to mean that Israel fought a single nation called "Canaan." It's more
accurate to view this as a geographic term referring to all the wars against all the various tribes/nations
that were inhabiting Canaan at the time of the conquest, so we suggest "in Canaan." We would
discourage a literalistic rendering "of Canaan."

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

Bible References: Judges 3:11, Judges 3:30; Judges 5:31; Judges 8:28

Original text:

Judges 3:11 – וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה
Judges 3:30 – וַתִּשְׁקֹט הָאָרֶץ שְׁמוֹנִים שָׁנָה
Judges 5:31 – וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה
Judges 8:28 – וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה

HCSB rendering:

Judges 3:11 – Then the land <u>was peaceful</u> 40 years
Judges 3:30 – and the land <u>was peaceful</u> 80 years
Judges 5:31 – And the land <u>was peaceful</u> 40 years
Judges 8:28 – The land <u>was peaceful</u> 40 years

Suggestion:

Judges 3:11 – Then the land <u>had peace for</u> 40 years
Judges 3:30 – and the land <u>had peace for</u> 80 years
Judges 5:31 – And the land <u>had peace for</u> 40 years
Judges 8:28 – The land <u>had peace for</u> 40 years

Rationale:

While the basic meaning of the verb שָׁקַט is "be quiet, be undisturbed" (BDB), in the context of Judges the word is used in contrast to the attacks of Canaanite peoples against the children of Israel. To many English readers, "peaceful" generally carries the idea of a lack of sound. A peaceful country is one where the noise of the city can't be heard. But when we speak of a country or a land having peace, most English readers will more readily understand that as the opposite of war. We suggest that in these four verses the expression be translated "the land had peace." This is similar to how the HCSB handles the same idiom in 2 Chronicles 14:1 (H 13:23) and 14:5-6 (H 4-5).

Bible Reference:

Judges 3:19

Original text:

וַיֹּאמֶר הָס וַיֵּצְאוּ מֵעָלָיו כָּל־הָעֹמְדִים עָלָיו

HCSB rendering:

The king called for silence, and all his attendants left him.

Suggestion:

The king said, "Quiet!", and all his attendants left him.

Rationale:

While the semantic meaning is not greatly different, the Hebrew text presents a direct quote rather than indirect speech. We suggest that the principles of optimal equivalence would indicate that the quote should be preserved here. In Hebrew narrative we understand that dialogue does much of the work of moving the story along, and when you switch from direct to indirect speech the author is trying to tell you something. We also find direct speech more interesting.

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

<u>Bible Reference:</u>

Judges 3:20

<u>Original text:</u>

וַיֹּאמֶר אֵהוּד דְּבַר־אֱלֹהִים לִי אֵלֶיךָ

<u>HCSB rendering:</u>

Ehud said, "I have a <u>word from God</u> for you,"

<u>Suggestion:</u>

Ehud said, "I have a <u>message from God</u> for you,"

<u>Rationale:</u>

Although "word" is often a good English gloss for the Hebrew word דָּבָר and the expression "the word of God" is precious to all Christians, this is an instance where we want to avoid a uncritical adherence to lexical concordance. We suggest that in this context, "a message from God" is better. The NIV (1984 and 2011), the ESV, and the NASB95 all render it that way.

Bible Reference:

Judges 3:22

Original text:

Judges 3:22 – כִּי לֹא שָׁלַף הַחֶרֶב מִבִּטְנוֹ וַיֵּצֵא הַפַּרְשְׁדֹנָה

HCSB rendering:

Judges 3:22 – so that Ehud did not withdraw the sword from his belly. And Eglon's insides came out.

Suggestion:

Judges 3:22 – so that Ehud did not withdraw the sword from his belly. And Eglon's insides came out[a]
  [a] Or *Eglon's bowels discharged*

Rationale:

The Hebrew word הַפַּרְשְׁדֹנָה only occurs in this verse. Interpreters take different positions on what it means, and we suggest a footnote giving the meaning that the ESV, the NIV11, the NASB 95, and the NLT all use for this word (following BDB). This interpretation is also found in the New American Commentary published by Broadman & Holman.

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

Bible Reference:

Judges 3:25

Original text:

וַיָּחִילוּ עַד־בּוֹשׁ

HCSB rendering:

The servants waited <u>until they became worried</u>

Suggestion:

The servants waited <u>until the point of embarrassment</u>

Rationale:

The *Theological Wordbook of the Old Testament* gives a detailed treatment of the word בּוֹשׁ, which could too easily be rendered as "ashamed." While its emphasis is different than what words like "shame" and "embarrassment" carry in English, and TWOT does specifically cite this verse as an idiomatic expression "to express the sense of confusion which either the waiter or the waited upon feel when a delay becomes excessively long," it does not seem to us that "worry" accurately conveys the meaning in this context. Given that Eglon was relieving himself, "embarrassment" seems to be a better rendering here.

Bible Reference:

Judges 3:26

Original text:

וְהוּא֙ עָבַ֣ר אֶת־הַפְּסִילִ֔ים וַיִּמָּלֵ֖ט הַשְּׂעִירָֽתָה׃

HCSB rendering:

He crossed over the Jordan near the carved images and reached Seirah.

Suggestion:

He passed the carved images and he reached Seirah.

Rationale:

The translation "he crossed over the Jordan" is an extrapolation. Most other evangelical translations take אֶת־הַפְּסִילִים as the direct object of עָבַר, as does the New American Commentary on this verse. We suggest a similar approach. Since the "carved images" near Gilgal were mentioned in verse 19 as the place where Ehud turned around to return to Moab, it is natural for the text to mention that he passed by these carved images as he traveled home on his return trip.

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

Bible Reference:

Judges 4:5

Original text:

וַיַּעֲלוּ אֵלֶיהָ בְּנֵי יִשְׂרָאֵל לַמִּשְׁפָּט

HCSB rendering:

and the Israelites went up to her <u>for judgment</u>.

Suggestion:

and the Israelites went up to her <u>to settle disputes</u>.

Rationale:

The Hebrew word מִשְׁפָּט has many shades of meaning. We suggest that "to settle disputes" comes closer in English to the kind of thing that would have been done at that time and in that place than "for judgment."

General recommendation regarding the word "sheepfold"

Bible References:

Judges 5:16 and numerous other passages

Original text:

Group שְׁפַתָּיִם/מִשְׁפְּתָיִם
Judges 5:16 – לָמָּה יָשַׁבְתָּ בֵּין הַמִּשְׁפְּתָיִם
Psalm 68:14 (E13) – אִם־תִּשְׁכְּבוּן בֵּין שְׁפַתָּיִם
Genesis 49:14 – יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם

Group גְּדֵרָה
Numbers 32:16 – גִּדְרֹת צֹאן נִבְנֶה לְמִקְנֵנוּ פֹּה וְעָרִים לְטַפֵּנוּ
Numbers 32:24 – בְּנוּ־לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת לְצֹנַאֲכֶם
Numbers 32:36 – וְגִדְרֹת צֹאן
Zephaniah 2:6 – וְהָיְתָה חֶבֶל הַיָּם נְוֹת כְּרֹת רֹעִים וְגִדְרוֹת צֹאן

מִכְלָה
Psalm 78:70 – וַיִּבְחַר בְּדָוִד עַבְדּוֹ וַיִּקָּחֵהוּ מִמִּכְלְאֹת צֹאן

מַרְבֵּץ
Ezekiel 25:5 – וְנָתַתִּי אֶת־רַבָּה לִנְוֵה גְמַלִּים וְאֶת־בְּנֵי עַמּוֹן לְמִרְבַּץ־צֹאן

דֹּבֶר
Micah 2:12 – אֲשִׂימֶנּוּ כְּצֹאן בָּצְרָה כְּעֵדֶר בְּתוֹךְ הַדָּבְרוֹ

αὐλή
John 10:16 – καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης

HCSB rendering:

Group שְׁפַתָּיִם/מִשְׁפְּתָיִם
Judges 5:16 – Why did you sit <u>among the sheepfolds</u>
Psalm 68:13 – While you lie <u>among the sheepfolds</u>,[a]
       [a] Or *campfires*, or *saddlebags*; Hb obscure
Genesis 49:14 – Issachar is a strong donkey lying down between the saddlebags.[a]
       [a] Or *sheepfolds*

גְּדֵרָה Group
Numbers 32:16 – "We want to build <u>sheepfolds</u> here for our livestock and cities for our dependents".
Numbers 32:24 – Build cities for your dependents and <u>folds</u> for your flocks
Numbers 32:36 – and built <u>sheepfolds</u>.
Zephaniah 2:6 – The seacoast will become pasturelands with caves for shepherds and <u>folds</u> for sheep.

מִכְלָה

Psalm 78:70 – He chose David His servant and took him from the <u>sheepfolds</u>;

מַרְבֵּץ

Ezekiel 25:5 – I will make Rabbah a pasture for camels and Ammon a <u>sheepfold.</u>

דֹּבֶר

Micah 2:12 – I will bring them together like sheep in a pen, like a flock in the middle of its <u>fold</u>.

αὐλή
John 10:16 – But I have other sheep that are not of this <u>fold</u>;

Suggestion:

שְׁפַתָּיִם/מִשְׁפְּתָיִם Group
Judges 5:16 – Why did you sit <u>among the sheep pens</u>
Psalm 68:13 – While you lie <u>among the sheep pens</u>,[a]
     [a] Or *campfires*, or *saddlebags*; Hb obscure
Genesis 49:14 – Issachar is a strong donkey lying down between the saddlebags.[a]
     [a] <u>Or *sheep pens*</u>

גְּדֵרָה Group
Numbers 32:16 – "We want to build <u>corrals</u>[a] here for our livestock and cities for our dependents"
     [a]<u>Lit *sheep pens*</u>
Numbers 32:24 – Build cities for your dependents and <u>pens</u> for your flocks
Numbers 32:36 – and built <u>sheep pens</u>.
Zephaniah 2:6 – The seacoast will become pasturelands with caves for shepherds and <u>pens</u> for sheep".

מִכְלָה

Psalm 78:70 – He chose David His servant and took him from the <u>sheep pens</u>;

מַרְבֵּץ

Ezekiel 25:5 – I will make Rabbah a pasture for camels and Ammon a <u>place where sheep rest</u>

דֹּבֶר

Micah 2:12 – I will bring them together like sheep in a pen, like a flock in the middle of its <u>pasture</u>.

αὐλή
John 10:16 – But I have other sheep that are not of this <u>pen</u>;

Rationale:

Our main concern in all these passages is that "sheepfold" (or its shortened form "fold") doesn't convey much to the ordinary 21st century American reader. The Merriam-Webster online dictionary defines it as "a pen or shelter for sheep." We're not sure how many people realize that. The issue comes up in a variety of verses that utilize different Hebrew or Greek words/constructions. While there are some unique issues to each set, the general concern remains for us.

The Hebrew vocabulary of the שְׁפַתַּיִם/מִשְׁפְּתָיִם group is rare in the OT. BDB assumes that Psalm 68:13 simply has an alternate spelling for the words that are found in Genesis 49:14 and Judges 5:16. The best guess at a meaning based on etymology seems to be "fireplaces" or "ashheaps" (see BDB and TWOT). The HCSB, doubtless relying on the next line, chose to translate הַמִּשְׁפְּתָיִם in Judges 5:16 and שְׁפַתַּיִם in Psalm 68:13 as "sheepfolds." Many translations have made a similar choice. In Genesis 49:14, the HCSB made a similar choice to the NIV 84, translating הַמִּשְׁפְּתָיִם as "saddlebags" but it included the meaning "sheepfolds" in a footnote. Our concern is not to debate the meaning of this rare word. We suggest rather that each time the HCSB chose "sheepfolds" it be changed to "sheep pens," which we think will be clear even to the most urban oriented modern reader.

The גְּדֵרָה group is far more common in the Old Testament. BDB suggests that its basic meaning is "wall" or "hedge." The HCSB usually translates the word when it stands alone as "wall" (for example Ezekiel 13:5; 42:12; Nahum 3:17, etc.). When the reference seems specific to sheep, the HCSB chooses "sheep pens" in 1 Samuel 24:4 (E3) and Jeremiah 49:3 in the footnote. We suggest that (or the abbreviated version "pens" when appropriate) be the default choice for the verses cited above as well, although we did suggest "corrals" for Numbers 32:16 because they are intended for "livestock" rather than sheep in the verse. We did see a footnote as helping the reader see the underlying Hebrew word.

Psalm 78:70 uses מִכְלָה which BDB defines as an "enclosure." In Habbakuk 3:17 and Psalm 50:9 the HCSB again choses "pens" and that seems more appropriate to us in Psalm 78:70 as well. However, we can appreciate a desire to differentiate among these words in the English translations when possible, so if one preferred "enclosure" here, we think that would communicate better than "sheepfolds." For similar reasons, we suggest that מַרְבֵּץ in Ezekiel 25:5 be translated as "a place where sheep rest" which would fit the etymology of the word and the parallelism in the verse. This would be similar to how the HCSB handles this word in Zephaniah 2:15. The word in Micah 2:12 דֹּבֶר seems not to refer to a structure but to a pasture (see BDB and the HCSB translation of Isaiah 5:17, which links "pasture" in a footnote to this verse), hence we suggest that translation.

As far as we can tell, John 10:16 is the only NT instance of the HCSB using either "sheepfolds" or "folds." BDAG suggest several options. "Pens" again seems to fit well to us.

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

__Bible Reference:__

Judges 6:5

__Original text:__

וַיָּבֹאוּ בָאָרֶץ לְשַׁחֲתָהּ׃

__HCSB rendering:__

and they entered the land <u>to waste it</u>

__Suggestion:__

and they entered the land <u>to lay waste to it</u>

__Rationale:__

"To waste" in contemporary English usually has the sense of throwing away something good or useful, or of consuming or spending something uselessly. In this context, the meaning is to destroy the land, a concept better rendered by the English idiom "to lay waste." As far as we can tell, this is the only time the HCSB uses the English word "waste" alone in this sense. It translates this verb in several other ways, all of which are smoother in English.

Bible Reference:

Judges 6:32

Original text:

וַיִּקְרָא־לֹו בַיֹּום־הַהֹוא יְרֻבַּעַל

HCSB rendering:

That day, Gideon's father called him Jerubbaal,

Suggestion:

That day, Gideon was given the name Jerubbaal,

Rationale:

A comparison of all the translations listed at BibleStudyTools.com indicates that the HCSB is the only translation listed there which supplies "Gideon's father" as the subject of the verb וַיִּקְרָא. (The NET, which is not used on that website, does give "Gideon's father"as its translation.) A number of translations simply render the verb as a third person active indicative ("he called him Jerubbaal") without indicating who the subject is. But most adopt some kind of a passive construction ("he was called Jerubbaal"). We suggest this as the easiest solution. It is universally recognized that a third masculine singular Hebrew verb can be used in an impersonal construction. Many English translations render that with a passive verb, as the HCSB does with this same verb form (וַיִּקְרָא) in Genesis 25:26; 38:29, 30; and Isaiah 9:6.

Since Joash is the subject in the previous sentence, we also suggest inserting "Gideon" to make clear whose name is being changed.

Bible References:

Judges 6:34
1 Chronicles 12:18 (H 19)
2 Chronicles 24:20

Original text:

Judg 6:34 – וְרֽוּחַ יְהוָ֗ה לָבְשָׁ֖ה אֶת־גִּדְע֑וֹן

1 Chr 12:18 (H19) – וְר֣וּחַ לָבְשָׁ֔ה אֶת־עֲמָשַׂ֗י

2 Chr 24:20 – וְר֣וּחַ אֱלֹהִ֗ים לָֽבְשָׁה֙ אֶת־זְכַרְיָה֙

HCSB rendering:

Judg 6:34 – The Spirit of the LORD <u>took control of</u> ᵃ Gideon,
  ᵃ Lit *LORD clothed Himself with*; 1Ch 12:18; 2Ch 24:20
1 Chr 12:18 (Heb :19) – Then the Spirit <u>took control of</u> ᵃ Amasai,
  ᵃ Lit *Spirit clothed Himself with*; Jdg 6:34; 2 Ch 24:20
2 Chr 24:20 – The Spirit of God <u>took control of</u> ᵃ Zechariah
  ᵃ Lit *God clothed Himself with*; Jdg 6:34; 1Ch 12:18

Suggestion:

Judg 6:34 – The Spirit of the LORD <u>entered</u>ᵃ Gideon,
  ᵃ Lit *LORD clothed Himself with*; 1Ch 12:18; 2Ch 24:20
1 Chr 12:18 (H19) – Then the Spirit <u>entered</u>ᵃ Amasai,
  ᵃ Lit *Spirit clothed Himself with*; Jdg 6:34; 2 Ch 24:20
2 Chr 24:20 – The Spirit of God <u>entered</u>ᵃ Zechariah
  ᵃ Lit *God clothed Himself with*; Jdg 6:34; 1Ch 12:18

Rationale:

Old Testament narrative passages use at least six different constructions to describe miraculous interventions of a spirit (usually but not always the Holy Spirit) on specific human beings. The interventions are both positive and negative (Saul experienced it in both ways). All these constructions describe phenomena which are not explained in detail in the Scriptures. Different churches and commentators are almost certainly going to disagree about their nature and their significance. With these doctrinally sensitive passages, we believe that more clarity can be achieved in the HCSB in several cases.

We do not prefer the rendering "take control of" in the three passages referred to here, nor in the passages that use the verb צָלַח (to be commented on separately). We find that to be an overly interpretive rendering that could be controversial. It could be interpreted as reducing a human being to an automaton or being equivalent to New Testament reports of demon possession, which does not seem to fit the context here. We would have no problem with translating a Hebrew or Greek expression that clearly means "take control of" with those words, as some NT verses come close to. But it is not at all established that that is the meaning here.

The three times that לָבֵשׁ is used present a special problem. This is an extremely common word that means "to put on something" or "to wear something." Many translations often use some variation of "to clothe oneself with." The verses we cite here are unique in using this vocabulary to describe God putting on or clothing himself with a human being. For reasons mentioned above, we do not prefer the rendering "took control of." We think "entered" is a way to convey the idea that the Spirit comes inside a person, as a person is inside a garment. We also suggest retaining the literal translation in a footnote for those who want to wrestle with it more.

Bible Reference:

Judges 7:2

Original text:

רַב הָעָם֙ אֲשֶׁ֣ר אִתָּ֔ךְ מִתִּתִּ֥י אֶת־מִדְיָ֖ן בְּיָדָ֑ם פֶּן־יִתְפָּאֵ֤ר עָלַי֙ יִשְׂרָאֵל֙

HCSB rendering:

You have too many people for Me to hand the Midianites over <u>to you,</u>[a] or else Israel might brag:
     [a] Lit *them*

Suggestion:

You have too many people for Me to hand the Midianites over <u>to them,</u> or else Israel might brag:

Rationale:

God's concern here was not with the effect of handing over the Midianites to Gideon. It was the effect on Israel, hence the third person pronoun in the Hebrew text. The HCSB editors clearly wanted to bring that out with the footnote, but the HCSB already is quite heavy on footnotes (six in this chapter alone). A simpler solution is simply to use the third person in the main text and thus preserve the point God was making.

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

Bible Reference:

Judges 7:9-11

Original text:

9   וַיְהִי֙ בַּלַּ֣יְלָה הַה֔וּא וַיֹּ֤אמֶר אֵלָיו֙ יְהוָ֔ה ק֥וּם רֵ֖ד בַּֽמַּחֲנֶ֑ה כִּ֥י נְתַתִּ֖יו בְּיָדֶֽךָ׃

10 וְאִם־יָרֵ֥א אַתָּ֖ה לָרֶ֑דֶת רֵ֥ד אַתָּ֛ה וּפֻרָ֥ה נַעַרְךָ֖ אֶל־הַֽמַּחֲנֶֽה׃

11 וְשָׁמַעְתָּ֙ מַה־יְדַבֵּ֔רוּ וְאַחַר֙ תֶּחֱזַ֣קְנָה יָדֶ֔יךָ וְיָרַדְתָּ֖ בַּֽמַּחֲנֶ֑ה וַיֵּ֤רֶד הוּא֙ וּפֻרָ֣ה נַעֲר֔וֹ אֶל־קְצֵ֥ה הַחֲמֻשִׁ֖ים אֲשֶׁ֥ר בַּֽמַּחֲנֶֽה׃

HCSB rendering:

[9] That night the LORD said to him, "Get up and <u>go into</u> the camp, for I have given it into your hand. [10] But if you are afraid to <u>go to the camp,</u> <u>go</u> with Purah your servant. [11] Listen to what they say, and then you will be strengthened to <u>go to</u> the camp." So he <u>went</u> with Purah his servant to the outpost of the troops who were in the camp.

Suggestion:

[9] That night the LORD said to him, "Get up and <u>attack</u> the camp, for I have given it into your hand. [10] But if you are afraid to <u>attack,</u> <u>go down</u> with Purah your servant. [11] Listen to what they say, and then you will be strengthened to <u>attack</u> the camp." So he <u>went down</u> with Purah his servant to the outpost of the troops who were in the camp.

Rationale:

This passage presents a difficulty in translating the Hebrew word יָרַד. Generally, this word's basic meaning is thought of in terms of downward motion, so "to go/come down" or "to descend" are regular choices to translate it (thus the HCSB renders it in verse 24 of this chapter as "come down"). Yet, in these three verses, the situation is not so simple. The first question is whether to preserve the idea of downward motion in the verb. Translations that favor a more literal approach, like the ESV and the NASB95, use some variation of "go down" five times in these three verses. The HCSB has chosen to completely omit that idea. Yet, it makes sense in context to preserve it, since verse 8 specifically says "the camp of Midian was below him in the valley."

A second, and more substantial concern, is whether all five verbs should be translated in the same way. We note that a number of translations see at least two different meanings for the Hebrew in play in these verses. In verse 10, the repetition of the verb in the line which reads וְאִם־יָרֵא אַתָּה לָרֶדֶת רֵד אַתָּה וּפֻרָה נַעַרְךָ is interpreted by the NIV, JPS, and the NLT (among others) as having two different meanings: "if you're afraid to *attack, go down* with Purah." A fair number of other translations go the other way, and see this as addressing Gideon's fear to obey the command in verse 9. They render it with some variation of "If you're afraid to go, take Purah and go down." This is certainly possible. But we note

that in verse 11, even the ESV and the NASB95 see the first instance of יָרַד as carrying the meaning to attack. (Both render it "go down against the camp.") This understanding is validated by the Joüon/Muraoka *Grammar*, which says that יֵרַד בְ means "*go down against = attack*" while יֵרַד אֶל means "*go down to*, for a simple visit"(JM 133i). Given the sequence of events, that seems to be the best way to interpret the verb in this verse. The meaning in verse 11 seems to validate those translations who interpret verse 10 the same way.

Therefore, we recommend the translation above, which sees the point of the verb as "to attack" three times and which includes "down" twice.

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

Bible Reference:

Judges 7:17

Original text:

וַיֹּאמֶר אֲלֵיהֶם מִמֶּנִּי תִרְאוּ וְכֵן תַּעֲשׂוּ

HCSB rendering:

"Watch me," he said,[a] "and do the same."
        [a] Lit *said to them*

Suggestion:

He said to them, "Watch me and do the same."

Rationale:

In our opinion, the HCSB has an unnecessary multiplying of footnotes. Perhaps some thought should be given to the overall HCSB footnote policy in this revision. Here the HCSB translation could stand as printed without the note. If saying "saying to them" is important enough to alert the reader, we suggest it be included in the main text.

Bible References:

Judges 8:2
Isaiah 32:10

Original text:

Judg 8:2 – הֲלֹוא טֶוֹב עֹלְלֹות אֶפְרָיִם מִבְצִיר אֲבִיעֶזֶר

Isa 32:10 – כִּי כָּלָה בָצִיר אֹסֶף בְּלִי יָבֹוא

HCSB rendering:

Judg 8:2 – Is not the gleaning of Ephraim better than the <u>vintage</u> of Abiezer?
Isa 32:10 – for the <u>vintage</u> will fail and <u>the harvest will not come</u>.

Suggestion:

Judg 8:2 – Is not the gleaning of Ephraim better than the <u>grape harvest</u> of Abiezer?
Isa 32:10 – for the <u>grape harvest</u> will fail and <u>the crops will not come in</u>.

Rationale:

Our concern here is with the word "vintage." This meaning appears in BDB and TWOT, but we're not at all sure that the average reader will understand it correctly. The word most commonly occurs in modern English referring to the year that a bottle of wine was made or when it is a synonym for "classic" like a vintage car. Here it clearly refers to the grape harvest. The HSCB uses "grape harvest" in all but these two verses noted here. We suggest "grape harvest" for both. That makes the comparison in Judges 8 much clearer to the average reader and it works in the parallelism of Isaiah 32.

It does, however, have the unfortunate effect of forcing a change on the second stich of the Isaiah passage. Since the basic meaning of אֹסֶף seems to refer to the gathering of the harvest (and "ingathering" would probably be just as archaic as "vintage"), we suggest "the crops will not come in" does a decent job of rendering אֹסֶף בְּלִי יָבֹוא.

Bible Reference:

Judges 8:7

Original text:

וְדַשְׁתִּי֙ אֶת־בְּשַׂרְכֶ֔ם אֶת־קוֹצֵ֥י הַמִּדְבָּ֖ר וְאֶת־הַבַּרְקֳנִֽים

HCSB rendering:

I will trample[a] your flesh on thorns and briers from the wilderness!
 [a] Or *tear*

Suggestion:

I will tear your flesh with thorns and briers from the wilderness!

Rationale:

Gideon uses the verb דוּשׁ here in an unusual way. It's clear that the HCSB was trying to retain some of the flavor of a word that is often used for threshing grain. However, we think it's difficult to understand, and we would suggest simply using the meaning given in the footnote and changing the preposition to one that is more natural in English. Since verse 16 says that when he returned Gideon "disciplined" them (וַיֹּ֖דַע בָּהֶֽם), this seems to give a clearer picture of what probably happened (i.e., Gideon beat or scourged them with briars, rather than making them lie down on briars while he walked on them). We notice that this interpretation is in the New American Commentary by Daniel Block (B&H, p. 290).

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

Bible References:

Judges 8:9
Judges 11:31

Original text:

Judg 8:9 – בְּשׁוּבִי בְשָׁלֹום אֶתֹּץ אֶת־הַמִּגְדָּל הַזֶּה

Judg 11:31 – וְהָיָה הַיֹּוצֵא אֲשֶׁר יֵצֵא מִדַּלְתֵי בֵיתִי לִקְרָאתִי בְּשׁוּבִי בְשָׁלֹום מִבְּנֵי עַמֹּון

HCSB rendering:

Judg 8:9 – When I return <u>in peace</u>, I will tear down this tower!
Judg 11:31 – whatever comes out of the doors of my house to greet me when I return <u>in peace</u> from the
Ammonites

Suggestion:

Judg 8:9 – When I return <u>safely</u>, I will tear down this tower!
Judg 11:31 – whatever comes out of the doors of my house to greet me when I return <u>safely</u> from the
Ammonites

Rationale:

Many times, "peace" is an excellent translation of the Hebrew word שָׁלֹום. However, the Hebrew word
does not have the same semantic range as the English word "peace." In the verses listed above, we don't
think that "peace" accurately conveys the idea in the Hebrew text. Both speak of a commander returning
safely from war, rather than laying down his arms and enjoying a well-deserved peace. The HCSB uses
"safety" to translate בְשָׁלֹום in four other passages that speak of returning/coming back: Genesis 28:21, 2
Samuel 19:24, 1 Kings 22:27 and 2 Chronicles 18:26. HALOT recommends "intact" or "safely" for
בְשָׁלֹום in these two verses in Judges (p. 1508).

<u>Bible Reference:</u>

Judges 8:25

<u>Original text:</u>

וַיִּפְרְשׂוּ אֶת־הַשִּׂמְלָה

<u>HCSB rendering:</u>

So they spread out a <u>mantle</u>,

<u>Suggestion:</u>

So they spread out a <u>cloak</u>,

<u>Rationale:</u>

We wonder if modern American English readers think of a garment when they read "mantle" or if they think of the shelf above a fireplace. The HCSB translates the Hebrew word שִׂמְלָה as "cloak" in several other places (Gen 9:23; Exod 22:26; Isa 3:6; Prov 30:4). It does not translate it as "mantle" in any passage other than here. We would suggest using "cloak" here.

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

Bible Reference:

Judges 9:32

Original text:

וְעַתָּה֙ ק֣וּם לַ֔יְלָה אַתָּ֖ה וְהָעָ֣ם אֲשֶׁר־אִתָּ֑ךְ וֶאֱרֹ֖ב בַּשָּׂדֶֽה

HCSB rendering:

Now tonight, you and the people with you <u>are to come wait</u> in ambush in the countryside.

Suggestion:

Now tonight, you and the people with you, <u>come and wait</u> in ambush in the countryside.

Rationale:

In the verse that follows in this speech, the HCSB translates the imperatives with simple English imperatives. But in this verse, it chose to use a different construction for a Hebrew imperative. While it is not incorrect, we think that it would read more smoothly in English if the imperative were retained here as well. In addition, we prefer "come and wait." "Come wait" sounds awkward to us. "Come and wait" strikes us as closer to current American English usage.

Bible Reference:

Judges 9:33

Original text:

כִּזְרֹחַ הַשֶּׁמֶשׁ תַּשְׁכִּים וּפָשַׁטְתָּ עַל־הָעִיר

HCSB rendering:

at sunrise <u>charge</u> the city

Suggestion:

at sunrise <u>attack</u> the city

Rationale:

TWOT states, "In the Qal stem *pāšaṭ* has two basic translations. One is to 'strip off' (clothing), the second is 'to invade.'" Obviously, the word is being used in the second sense here. However, "to charge" in military parlance is not the same as "to attack" or "to invade." It refers to massing troops and then unleashing them in one rush. That seems to say more than the advice here about attacking a city. We suggest simply rendering the word as "attack."

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

Bible Reference:

Judges 9:38

Original text:

וַיֹּאמֶר אֵלָיו זְבֻל

HCSB rendering:

Zebul replied,[a]
    [a] Lit *replied to him*

Suggestion:

Zebul replied,

Rationale:

We suggest that this footnote is unnecessary. It is true that the HCSB omitted "to him" in the translation, but it does not materially change the meaning. The HCSB already has a very large number of footnotes and this type can be omitted without doing violence to the stated objective of optimal equivalence. If "to him" is important enough to footnote, it would be better to simply include it in the text.

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

Bible Reference:

Judges 9:54

Original text:

וַיִּדְקְרֵהוּ נַעֲרוֹ וַיָּמֹת

HCSB rendering:

So his armor-bearer <u>thrust him through</u>, and he died.

Suggestion:

So his armor-bearer <u>ran him through</u>, and he died.

Rationale:

"Thrust him through" does not seem like a standard idiom in English. We suggest "ran him through" would be more faithful to current usage in the receiver language.

Bible Reference:

Judges 10:14

Original text:

הֵמָּה יוֹשִׁיעוּ לָכֶם בְּעֵת צָרַתְכֶם

HCSB rendering:

Let them deliver you in the time of <u>your oppression</u>.

Suggestion:

Let them deliver you <u>whenever you are oppressed</u>.

Rationale:

The HCSB rendering of בְּעֵת צָרַתְכֶם leaves a little to be desired. It strikes us as somewhat awkward, and in theory at least, could be misunderstood. (Who is oppressing whom?) Our suggestion alleviates the possible misunderstanding and expresses the thought in the way that we would most naturally say it.

Bible Reference:

Judges 11:3

Original text:

וַיִּתְלַקְּטוּ אֶל־יִפְתָּח אֲנָשִׁים רֵיקִים וַיֵּצְאוּ עִמּוֹ׃

HCSB rendering:

Then some <u>lawless men</u> joined Jephthah and <u>traveled with him</u>.

Suggestion:

Then some <u>worthless men</u> joined Jephthah and <u>went on raids with him</u>.

Rationale:

There are two issues in this verse. The first is the meaning and connotation of רֵיקִים. In two similar contexts (2 Chronicles 13:7 and Judges 9:4), the HCSB translates it as "worthless," the meaning given in BDB. While we don't find that meaning entirely satisfying, we would suggest that it be used here for reasons of consistency. More important is the meaning of the expression וַיֵּצְאוּ עִמּוֹ. While many translations render it simply "they went out with him," quite a number recognize that it means more than that in this context. As far as we can determine, the HCSB is alone in translating it with "traveled." Several use a translation that implies some kind of warlike pursuit (CEB, CJB, GW, NKJV, NRS, DBY). This interpretation seems best to us because of the statement in verse one that Jephthah was a great warrior, and the actions of the elders of Gilead in swallowing their pride and asking him to return. We suggest adopting that interpretation in the translation. That interpretation is presented in the NAC commentary on Judges by Daniel Block published by B&H (p. 352).

Bible Reference:

Judges 11:27

Original text:

וְאָנֹכִי לֹא־חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אִתִּי רָעָה לְהִלָּחֶם בִּי

HCSB rendering:

I have not sinned against you, but <u>you have wronged me</u> by fighting against me.

Suggestion:

I have not sinned against you, but <u>you are doing me wrong</u> by fighting against me.

Rationale:

While it is true that the time value of the Hebrew perfect and imperfective do not correspond to the English tenses with similar names, in this verse, Jephthah appears to deliberately set a perfect verb (חָטָאתִי) in opposition to an active participle (עֹשֶׂה). We suggest that the HCSB adopt a translation that more clearly brings out the contrast between Jephthah's claim that his conduct (as the presumptive leader of Israel) has been upright while the Ammonites are actively engaging in conduct that harms him.

<u>Bible Reference:</u>

Judges 12:3

<u>Original text:</u>

וְלָמָּה עֲלִיתֶם אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֶם בִּי

<u>HCSB rendering:</u>

Why then have you come[a] today to fight against me?
        [a] Lit *come to me*

<u>Suggestion:</u>

Why then have you come today to fight against me?

<u>Rationale:</u>

We suggest that this footnote be omitted. There are many places where the HCSB makes this kind of adjustment to the Hebrew text, recognizing that the repetition of "me" ("Why then have you come to me today to fight against me?") is tedious in contemporary English usage. It really isn't necessary or possible to footnote every instance.

<u>Bible Reference:</u>

Judges 13 Heading

<u>HCSB rendering:</u>

Birth of Samson, the Last Judge

<u>Suggestion:</u>

Birth of Samson

<u>Rationale:</u>

The heading as it stands in the HCSB is factually inaccurate. 1 Samuel 7:6, 16-17, and 12:11 all make it clear that Samuel's ministry was also one of "judging." We recommend that the heading be changed accordingly.

Bible Reference:

Judges 13:10

Original text:

הִנֵּה נִרְאָה אֵלַי֙ הָאִ֔ישׁ אֲשֶׁר־בָּ֥א בַיּֽוֹם אֵלָֽי

HCSB rendering:

The man who came to me <u>today</u> has just come back!

Suggestion:

The man who came to me <u>the other day</u> has just come back!

Rationale:

Certainly, there are many instances of יוֹם with the article being used to mean "today." However, that meaning does not seem to fit the context here, given the preposition attached to the word and given the unlikelihood that both theophanies to the woman were on the same day, given the changed description of her location. Of the on-line translations at BibleStudyTools.com, only the HCSB renders it as "today" in this verse. Some choose "that day" and others render it as "before." A fair number of translations render it "the other day" which has the advantage of preserving the word "day" in the translation. That seems to us to hit just the right register for the point the speaker was making here.

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

Bible Reference:

Judges 13:12

Original text:

מַה־יִּהְיֶה מִשְׁפַּט־הַנַּעַר וּמַעֲשֵׂהוּ׃

HCSB rendering:

what will the boy's <u>responsibilities and mission</u>[a] be?
      [a] Lit *work*

Suggestion:

What will the boy's <u>manner of living and his work</u> be?

Rationale:
The use of מִשְׁפַּט here is difficult to classify. A review of translations on BibleStudyTools.com and several others reveals that most translations break down into one of two broad categories: either taking מִשְׁפַּט here as referring to a rule and so rendering some variation of "rule for his life," or taking the word in a more indefinite sense of a "a plan … or custom … or … even a fitting measure taken" (TWOT) and so translate with some variation of the "manner/mode of his life." The HCSB's rendering appears to be unique. Rather than viewing this part of the question as referring to how Samson is to be raised and the kind of life he is to be guided toward, it seems to relate the word to the second noun in the question. This has the strength of avoiding adding in the concept of "his life" (something nearly all the translations feel obligated to do). But the structure of the question and the answer given by the Angel do seem to lend support to how most translations take it. We consider that "manner of living" provides the best translation in this context. It is broad enough to include how the parents are to raise him (including the Angel's answer of the lifelong Nazirite vow), but also to include rules about his life.

We also recommend that the footnote for מַעֲשֵׂהוּ be put in the main text. "Mission" in English is much more "marked" than מַעֲשֶׂה in Hebrew. If the current reading is maintained, we suggest that the footnote be eliminated.

Bible Reference:

Judges 13:18-19

Original text:

18 וַיֹּאמֶר לוֹ מַלְאַךְ יְהוָה לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא־פֶלִאי ׃
19 וַיִּקַּח מָנוֹחַ אֶת־גְּדִי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצּוּר לַיהוָה וּמַפְלִא לַעֲשׂוֹת וּמָנוֹחַ וְאִשְׁתּוֹ רֹאִים ׃

HCSB rendering:

"Why do you ask My name," the Angel of the Lᴏʀᴅ asked him, "since it is <u>wonderful</u>." ¹⁹ Manoah took a young goat and a grain offering and offered them on a rock to the Lᴏʀᴅ, and He did a <u>wonderful thing</u> while Manoah and his wife were watching.

Suggestion:

"Why do you ask My name," the Angel of the Lᴏʀᴅ asked him, "since it is <u>beyond understanding</u>."
¹⁹ Manoah took a young goat and a grain offering and offered them on a rock to the Lᴏʀᴅ, and He did a <u>miracle</u> while Manoah and his wife were watching.

Rationale:

The HCSB stands on solid traditional ground when it translates the פלא group of words with "wonderful." But we fear that in modern English, this word may no longer carry the proper semantic range to serve as a standard gloss for this group of words. The basic meaning of the Hebrew words appears to be the same as the English noun "a wonder" originally carried—it was something that made you wonder, something amazing or even unexplainable. In the last analysis, this is a word for the miracles of God. Sadly, "wonderful" in modern English seems to have been reduced to a word for "really, really nice." While some theological words (like "divine") have suffered a similar fate, but might be salvageable because their etymology is so visible, it probably isn't realistic to imagine that readers and hearers today will make the leap from "wonderful" to "awe-inspiring" or even "miraculous." We therefore suggest rendering these two verses as listed above in hopes that the point in this very significant incident will be more clear. We note that some newer translations render these verses in a somewhat similar way.

Bible Reference:

Judges 13:25

Original text:

וַתָּ֙חֶל֙ ר֣וּחַ יְהֹוָ֔ה לְפַעֲמ֖וֹ בְּמַחֲנֵה־דָ֑ן

HCSB rendering:

Then the Spirit of the Lᴏʀᴅ began <u>to direct him</u> in the Camp of Dan,

Suggestion:

Then the Spirit of the Lᴏʀᴅ began <u>to stir him</u> in the Camp of Dan,

Rationale:

This is another in our series of recommendations dealing with the intervention of spiritual beings. The construction using the verb פָּעַם occurs only once. The HCSB translates it as "direct." This is quite a rare word, apparently only used this one time in the Qal. The NIV (both editions) and the ESV use "stir." TANAKH uses "move." These meanings seem to be more in line with the root meaning suggested by Brown-Driver-Briggs of "thrust" or "impel." They also line up better with the Niphal usages in Genesis 41:8 (HCSB "agitated") and Daniel 2:3 (HCSB "full of anxiety"), and the Hithpael in Daniel 2:1 (HCSB "agitated").

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

Bible References:

Judges 14:4
2 Kings 5:7

Original text:

Judg 14:4 – וְאָבִ֨יו וְאִמּ֜וֹ לֹ֣א יָדְע֗וּ כִּ֤י מֵיְהוָה֙ הִ֔יא כִּי־תֹאֲנָ֥ה הֽוּא־מְבַקֵּ֖שׁ מִפְּלִשְׁתִּ֑ים

2 Kgs 5:7 – כִּ֤י אַךְ־דְּעֽוּ־נָא֙ וּרְא֔וּ כִּֽי־מִתְאַנֶּ֥ה ה֖וּא לִֽי

HCSB rendering:

Judg 14:4 – Now his father and mother did not know this was from the LORD, who was seeking <u>an occasion against </u>the Philistines.
2 Kgs 5:7 – Think it over and you will see that he is only picking a fight <u>with</u>^a me.
    ^a Lit *only seeking an occasion against*

Suggestion:

Judg 14:4 – Now his father and mother did not know this was from the LORD, who was seeking <u>a confrontation with</u> the Philistines.
2 Kgs 5:7 – Think it over and you will see that he is only picking a fight <u>with</u> me.

Rationale:

The noun תֹאֲנָה only occurs in Judges 14:4. The verb that it derived from (אָנָה) only occurs four times in the Old Testament. Its basic meaning seems to be "to be opportune." It occurs in the hithpael in 2 Kings 5:7 with the meaning "to seek a quarrel" (see TWOT). In the Judges verse and in the footnote from 2 Kings, the HCSB renders both words with the formula "seeking an occasion against." This does not strike us as standard American English usage, nor does it seem to convey much. We fail to see that this is a more literal rendering of the verb than "to pick a fight." We therefore recommend that the footnote be dropped from 2 Kings 5:7 and that Judges 14:4 be rendered in a more clear way in English. Since "picking a fight" has a connotation that does not seem appropriate for God, we suggest "seeking a confrontation with" for the Judges passage.

Bible References:

Judges 14:6, 19; 15:14
1 Samuel 10:6, 10; 11:6; 16:13; 18:10

Original text:

Judg 14:6 – וַתִּצְלַח עָלָיו רוּחַ יְהוָה
Judg 14:19 – וַתִּצְלַח עָלָיו רוּחַ יְהוָה
Judg 15:14 – וַתִּצְלַח עָלָיו רוּחַ יְהוָה
1 Sam 10:6 – וְצָלְחָה עָלֶיךָ רוּחַ יְהוָה
1 Sam 10:10 – וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים
1 Sam 11:6 – וַתִּצְלַח רוּחַ־אֱלֹהִים עַל־שָׁאוּל
1 Sam 16:13 – וַתִּצְלַח רוּחַ־יְהוָה אֶל־דָּוִד
1 Sam 18:10 – וַתִּצְלַח רוּחַ אֱלֹהִים רָעָה אֶל־שָׁאוּל

HCSB rendering:

Judg 14:6 – the Spirit of the Lᴏʀᴅ <u>took control of</u> [a] him
    [a] Lit Lᴏʀᴅ *rushed on*
Judg 14:19 – The Spirit of the Lᴏʀᴅ <u>took control of</u> him
Judg 15:14 – The Spirit of the Lᴏʀᴅ <u>took control of</u> [a] him
    [a] Lit Lᴏʀᴅ *rushed on*
1 Sam 10:6 – The Spirit of the Lᴏʀᴅ <u>will control</u> you,
1 Sam 10:10 – Then the Spirit of God <u>took control of</u> him
1 Sam 11:6 – the Spirit of God <u>suddenly took control of</u> him
1 Sam 16:13 – and the Spirit of the Lᴏʀᴅ <u>took control of</u> David
1 Sam 18:10 – an evil spirit sent from God <u>took control of</u> Saul

Suggestion:

Judg 14:6 – the Spirit of the Lᴏʀᴅ <u>rushed upon</u> him
Judg 14:19 – The Spirit of the Lᴏʀᴅ <u>rushed upon</u> him
Judg 15:14 – The Spirit of the Lᴏʀᴅ <u>rushed upon</u> him
1 Sam 10:6 – The Spirit of the Lᴏʀᴅ <u>will rush upon</u> you,
1 Sam 10:10 – Then the Spirit of God <u>rushed upon</u> him
1 Sam 11:6 – the Spirit of God <u>rushed upon</u> him
1 Sam 16:13 – and the Spirit of the Lᴏʀᴅ <u>rushed to</u> David
1 Sam 18:10 – an evil spirit sent from God <u>rushed to</u> Saul

Rationale:

The HCSB consistently translates צָלַח in this construction as "take control of." The word is relatively rare outside of these contexts, but 2 Samuel 19:18 and Amos 5:6 seem to establish its basic meaning as

"to rush." Twice the HCSB footnotes the word with that literal meaning. Whether that meaning fits every instance of the word's occurrence, we don't see any justification for the meaning "take control of." We find that to be an overly interpretive rendering that could be controversial in the OT passages that speak about the intervention of spiritual beings. The same concern applies here as mentioned in our recommendation about לְבַשׁ in Judges 6:34, 1 Chronicles 12:18 (H 19), and 2 Chronicles 24:20.

This is an instance where a more literal rendering would be in keeping with the desire of optimal equivalence. Hence, we suggest translating the word as "the spirit rushed upon" the person and allow the context (anointing, prophesying, etc.) to clarify what that entailed. If "take control of" is retained, we strongly suggest that the lack of footnotes in 1 Samuel be changed to at least include the footnote given twice in Judges.

In one instance (1 Samuel 11:6), the HCSB inserts the word "suddenly" which is not present in the Hebrew. We recommend removing this adverb as it does not add anything to the translation.

Bible Reference:

Judges 15:3

Original text:

וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן נִקֵּיתִי הַפַּעַם מִפְּלִשְׁתִּים כִּי־עֹשֶׂה אֲנִי עִמָּם רָעָה

HCSB rendering:

Samson said to them, "This time I won't be responsible when I harm the Philistines."

Suggestion:

Samson said to them, "This time nobody can blame me when I harm the Philistines."

Rationale:

The Niphal of the Hebrew verb נָקָה has a wide range of meanings. In this context, Samson seems to be voicing his opinion that the actions he's about to undertake are justified by the Philistines' provocation, both before God and before any disinterested observer. Most translations follow one of two formulas in this verse. Either they make a positive statement, "I am innocent/justified" or they make a negative statement, "I won't be guilty" or a variant of "I will be blameless." The HCSB's choice follows the negative formula, which is perfectly acceptable.

Our problem is the word "responsible." In English, this word seems to have taken on a great many shades of meaning. Probably the HCSB translators were thinking of what we mean when someone "takes responsibility" for their actions. But quite often, when we say, "I'm not responsible," the meaning is that circumstances beyond our control caused whatever happened. The point often seems to be less moral responsibility than actual control over events. When we say, "I won't be responsible," quite often that's a threat: "If you do this, I won't be responsible for the outcome." Neither of those situations really seems to fit this context. We fear that "I won't be responsible" here doesn't catch Samson's assertion that he is free from guilt for the bloody actions he is about to undertake.

BDB lists three other passages with this one under the meaning "be clean, free from guilt, innocent." Twice (Jer 2:35; Ps 19:13), the HCSB translates with "innocent." Once (Num 5:31), it uses "free of guilt." Either of these would be preferable. But to preserve the negative formulation the HCSB has already chosen and to include in it the subtext that Samson isn't speaking just of God's judgment but of being blameless in the eyes of people, we suggest "nobody can blame me."

Bible References:

Judges 15:10, 12

Original text:

Judg 15:10 – וַיֹּאמְרוּ לֶאֱסוֹר אֶת־שִׁמְשׁוֹן֙ עָלִ֔ינוּ לַעֲשׂ֣וֹת ל֔וֹ כַּאֲשֶׁ֖ר עָ֥שָׂה לָֽנוּ׃

Judg 15:12 – וַיֹּאמְרוּ ל֗וֹ לֶאֱסָרְךָ֤ יָרַ֙דְנוּ֙ לְתִתְּךָ֖ בְּיַד־פְּלִשְׁתִּֽים

HCSB rendering:

Judg 15:10 – They replied, "We have come <u>to arrest</u> Samson and pay him back for what he did to us."
Judg 15:12 – They said to him, "We've come <u>to arrest</u> you and hand you over to the Philistines."

Suggestion:

Judg 15:10 – They replied, "We have come <u>to tie up</u> Samson and pay him back for what he did to us."
Judg 15:12 – They said to him, "We've come <u>to tie </u>you <u>up</u> and hand you over to the Philistines."

Rationale:

The basic meaning of the verb אָסַר is to tie or bind something or someone. In a number of contexts, you can argue that the meaning has transferred to imprison or seize someone, and that seems to be the point of the HCSB translation in this context "arrest." That is a legitimate translation choice in both verses, but especially in verse 10. The issue we see here, however, is that "arrest" is anachronistic, it connotes legitimacy, and it carries a judicial implication in English that doesn't seem to be present in the context. Especially in verse 12, this does not seem to be a judicial proceeding, but rather an extra-judicial action by the Israelites to get rid of the Philistine forces now raiding them. Even in verse 10, there does not seem to be much of an implication of a trial, but rather of a raid and lynching. We suggest that "arrest" is not the best choice here. In verse 12, even the idea of taking prisoner may not serve well. In the second half of the verse, Samson requests the pledge of his own people not to kill him themselves.

In verse 13, the HCSB translates the same verb as "we will tie you up securely." It seems likely that verse 13 is simply reasserting what they already stated was their purpose in verse 12: to tie Samson, not to do him any harm, so that they could hand him over to the Philistines. We suggest therefore using that meaning also in verses 10 and 12.

<u>Bible Reference:</u>

Judges 16:25

<u>Original text:</u>

וַיְהִי֙ כִּֽי־טֹ֣וב לִבָּ֔ם

<u>HCSB rendering:</u>

When they were <u>drunk</u>^a
            ^aOr *When they were feeling good*

<u>Suggestion:</u>

When they were <u>in good spirits</u>

<u>Rationale:</u>

In this verse, the translator has to make a decision about what it means that "their heart was good." Neither the rendering in the main text nor the footnote is, strictly speaking, a "literal" rendering (as one could argue for in the footnote on 1 Samuel 25:36: "Lit *Nabal's heart was good on him*"). While "they were drunk" is a reasonable conjecture, the fact that 1 Samuel 25:36 specifically uses the root שכר to convey that sense, while saying that Nabal's heart "was good for him," leads us to wonder if the Hebrew reader would understand this expression as meaning they were drunk or just that they were in high spirits. Given the setting in Judges (a sacrifice to Dagon and a celebration over the capture of Samson), the latter seems just as likely. We also noted that in Ruth 3:7, the HCSB translates a very similar idiom as "Boaz … was in good spirits." A footnote offers "and his heart was glad." Likewise, 2 Samuel 13:28 and Esther 1:10 use this idiom, but add the expression בַּיַּיִן. In both verses, the HCSB avoids translating "he was drunk," but says rather, "he is in a good mood from the wine" or "he was feeling good from the wine." We would be concerned about giving the impression that a translation is making an arbitrary decision to portray unbelievers in the worst possible light when it isn't warranted in the text. Therefore, we suggest that the HCSB use the translation used in Ruth 3:7 and Esther 5:9: "in good spirits."

Bible References:

Judges 17:6; 21:25

Original text:

Judg 17:6 – בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה
Judg 21:25 – בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה

HCSB rendering:

Judg 17:6 – In those days there was no king in Israel; everyone did <u>whatever he wanted</u>.[a]
   [a] Lit *did what was right in his eyes*
Judg 21:25 – In those days there was no king in Israel; everyone did <u>whatever he wanted</u>.[a]
   [a] Lit *did what was right in his eyes*

Suggestion:

Judg 17:6 – In those days there was no king in Israel; everyone did <u>whatever seemed right to him.</u>
Judg 21:25 – In those days there was no king in Israel; everyone did <u>whatever seemed right to him.</u>

Rationale:

How best to render the Hebrew expression הַיָּשָׁר בְּעֵינָיו in this refrain? It is obviously a variation of the common idiom that something is good or evil in someone's eyes. Sometimes, the HCSB chooses to render that in a fairly literal fashion, while at other times it looks for an equivalent expression in the receptor language. The impact of the KJV and its successor translations have probably made a literal rendering acceptable in English even to this day. But a more idiomatic rendering certainly is welcome in many contexts.

In these two verses, the trick comes in giving a good gloss for יָשָׁר. BDB notes that the basic meaning of the word is to be straight, and from that come many contexts that speak of moral "straightness" or integrity. It notes that sometimes the word takes on a more general hue of being pleasing to God or to people. In this context we see the refrain as having more of a moral weight to it than "whatever he wanted" implies. These chapters of Judges portray the decay of the spiritual and moral climate of the country without a king to enforce the Mt. Sinai covenant. The issue is not that the people are hedonists— doing what they want. Rather they have become their own arbiters of right and wrong.

We note that in Deuteronomy 12:8, Proverbs 12:15 and Proverbs 21:2, the HCSB choose to preserve a fairly literal rendering and those verses then do have a moral tone to them. We would be perfectly happy here with "everyone did what was right in his own eyes" as many translations choose to translate. However, we do see value in a more idiomatic English rendering and we suggest that "everyone did whatever seemed right to him" catches the point God is making in these dark chapters of Judges.

Bible Reference:

Judges 19:20

Original text:

וַיֹּאמֶר הָאִישׁ הַזָּקֵן שָׁלוֹם לָךְ רַק כָּל־מַחְסוֹרְךָ עָלָי רַק בָּרְחוֹב אַל־תָּלַן

HCSB rendering:

"Peace to you," said the old man. "I'll take care of everything you need. Only don't spend the night in the square."

Suggestion:

"Welcome to my home[a]," said the old man. "But I'll take care of everything you need. Just don't spend the night in the square."
  [a] Lit *Peace to you*

Rationale:

We wonder what "Peace to you" would mean in English at this point in the conversation. We see wisdom in the many translations that understand the expression as an invitation from the old man to the Levite to come to his home.

The two רַק adverbs, then, offer qualifications on the offer. The old man insists that the Levite not spent the night in the square and that he not rely on his own provisions. Remember that the Levite had offered to provide his own food and straw (cf. verse 19). In verse 20, as Keil-Delitzsch says, "the friendly host declined the offer made by his guest to provide for himself" (p. 444). We think that our proposed rendering captures the nuances of the old man's response.

Bible References:

Judges 20:15,17

Original text:

Judg 20:15 – וַיִּתְפָּקְדוּ בְנֵי בִנְיָמִן בַּיּוֹם הַהוּא מֵהֶעָרִים עֶשְׂרִים וְשִׁשָּׁה אֶלֶף אִישׁ שֹׁלֵף חָרֶב לְבַד

מִיֹּשְׁבֵי הַגִּבְעָה הִתְפָּקְדוּ שְׁבַע מֵאוֹת אִישׁ בָּחוּר

Judg 20:17 – וְאִישׁ יִשְׂרָאֵל הִתְפָּקְדוּ לְבַד מִבִּנְיָמִן אַרְבַּע מֵאוֹת אֶלֶף אִישׁ שֹׁלֵף חָרֶב

HCSB rendering:

Judg 20:15 – On that day the Benjaminites <u>rallied</u> 26,000 armed men from their cities, besides 700 choice men <u>rallied</u> by the inhabitants of Gibeah.
Judg 20:17 – The Israelites, apart from Benjamin, <u>rallied</u> 400,000 armed men,

Suggestion:

Judg 20:15 – On that day the Benjaminites <u>mobilized</u> 26,000 armed men from their cities, besides 700 choice men <u>mobilized</u> by the inhabitants of Gibeah.
Judg 20:17 – The Israelites, apart from Benjamin, <u>mobilized</u> 400,000 armed men,

Rationale:

The HCSB's choice of the word "rallied" for הִתְפָּקְדוּ three times in these two verses is a little unusual. The clear intent of the verses is to relate the number of men who were put under arms for this situation. A clearer word for that in English is "mobilized," which is used ten times in other passages in the HCSB. The situation is further confused by the fact that in verse 22 of this same chapter, "rallied" is used by the HCSB in the word's more normal military meaning, that of bringing retreating or defeated troops back into battle order. There the Hebrew word is וַיִּתְחַזֵּק. This difference in the underlying vocabulary is an additional reason why we recommend changing the three occurrences in verses 15 and 17 to "mobilized."

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

Bible References:

Judges 20:15-16, 34
1 Samuel 24:2; 26:2
2 Samuel 6:1
2 Chronicles 13:3, 17; 25:5

Original text:

Judg 20:15 – לְבַד מִיֹּשְׁבֵי הַגִּבְעָה הִתְפָּקְדוּ שְׁבַע מֵאוֹת אִישׁ בָּחוּר

Judg 20:16 – מִכֹּל הָעָם הַזֶּה שְׁבַע מֵאוֹת אִישׁ בָּחוּר אִטֵּר יַד־יְמִינוֹ

Judg 20: 34 – וַיָּבֹאוּ מִנֶּגֶד לַגִּבְעָה עֲשֶׂרֶת אֲלָפִים אִישׁ בָּחוּר מִכָּל־יִשְׂרָאֵל

1 Sam 24:2 (H3) – וַיִּקַּח שָׁאוּל שְׁלֹשֶׁת אֲלָפִים אִישׁ בָּחוּר מִכָּל־יִשְׂרָאֵל

1 Sam 26:2 – וַיָּקָם שָׁאוּל וַיֵּרֶד אֶל־מִדְבַּר־זִיף וְאִתּוֹ שְׁלֹשֶׁת־אֲלָפִים אִישׁ בְּחוּרֵי יִשְׂרָאֵל

2 Sam 6:1 – וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים אָלֶף׃

2 Chr 13:3 – וַיֶּאְסֹר אֲבִיָּה אֶת־הַמִּלְחָמָה בְּחַיִל גִּבּוֹרֵי מִלְחָמָה אַרְבַּע־מֵאוֹת אֶלֶף אִישׁ בָּחוּר וְיָרָבְעָם

עָרַךְ עִמּוֹ מִלְחָמָה בִּשְׁמוֹנֶה מֵאוֹת אֶלֶף אִישׁ בָּחוּר גִּבּוֹר חָיִל

2 Chr 13:17 – חֲלָלִים מִיִּשְׂרָאֵל חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ בָּחוּר

2 Chr 25:5 – וַיִּמְצָאֵם שְׁלֹשׁ־מֵאוֹת אֶלֶף בָּחוּר יוֹצֵא צָבָא אֹחֵז רֹמַח וְצִנָּה׃

HCSB rendering:

Judg 20:15 – besides 700 <u>choice men</u> rallied by the inhabitants of Gibeah.
Judg 20:16 – There were 700 <u>choice men</u> who were left-handed among all these people;
Judg 20: 34 – Then 10,000 <u>choice men</u> from all Israel made a frontal assault against Gibeah,
1 Sam 24:2 – So Saul took 3,000 of Israel's <u>choice men</u>
1 Sam 26:2 – So Saul, accompanied by 3,000 of the <u>choice men</u> of Israel, went to the Wilderness of Ziph
2 Sam 6:1 – David again assembled all the <u>choice men</u> in Israel, 30,000.
2 Chr 13:3 – Abijah set his army of warriors in order with 400,000 <u>choice men</u>. Jeroboam arranged his mighty army of 800,000 <u>choice men</u> in battle formation against him.
2 Chr 13:17 – 500,000 <u>choice men</u> of Israel were killed.
2 Chr 25:5 – He found there to be 300,000 <u>choice men</u> who could serve in the army, bearing spear and shield.

Suggestion:

Judg 20:15 – besides 700 <u>able-bodied men</u> rallied by the inhabitants of Gibeah.
Judg 20:16 – There were 700 <u>able-bodied men</u> who were left-handed among all these people;
Judg 20: 34 – Then 10,000 <u>able-bodied men</u> from all Israel made a frontal assault against Gibeah,
1 Sam 24:2 – So Saul took 3,000 of Israel's <u>able-bodied men</u>
1 Sam 26:2 – So Saul, accompanied by 3,000 of the <u>able-bodied men</u> of Israel, went to the Wilderness of Ziph
2 Sam 6:1 – David again assembled all the <u>able-bodied men</u> in Israel, 30,000.

2 Chr 13:3 – Abijah set his army of warriors in order with 400,000 <u>able-bodied men</u>. Jeroboam arranged his mighty army of 800,000 <u>able-bodied men</u> in battle formation against him.

2 Chr 13:17 – 500,000 <u>able-bodied men</u> of Israel were killed.

2 Chr 25:5 – He found there to be 300,000 <u>able-bodied men</u> who could serve in the army, bearing spear and shield.

Rationale:

Ten times in nine Old Testament verses, the HCSB renders the word בָּחוּר as "choice" when it is referring to fighting men. In general, this occurs with some variation of the idiom אִישׁ בָּחוּר. If the reference were to some inanimate thing, we wouldn't object to the word "choice." But In general, "choice" in this sense is reserved for things like cuts of meat. We fear that this rendering could either cause people to stop and lose the flow of thought in the account, or worse (especially among young people) might even distract them to think of "choice men" in terms of "attractive men." The Hebrew word בָּחוּר refers to a young man who is full-grown, vigorous, and in the prime of life. We think a good English equivalent in this military context would be "able-bodied."

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

**Bible Reference:**

Ruth 1:9

**Original text:**

יִתֵּ֤ן יְהוָה֙ לָכֶ֔ם וּמְצֶ֣אןָ מְנוּחָ֔ה אִשָּׁ֖ה בֵּ֣ית אִישָׁ֑הּ

**HCSB rendering:**

May the L<small>ORD</small> enable each of you to find security in the house of <u>your new husband</u>.

**Suggestion:**

May the L<small>ORD</small> enable each of you to find security in the house of <u>a new husband</u>.[a]
     [a] Lit _her husband_

**Rationale:**

The way that Hebrew uses possessive pronouns doesn't always track with English usage. Here, an attempt to preserve a Hebrew pronoun by changing the person just makes the sentence confusing. Is there a specific husband in view already? It would be clearer in formal English to use the same third person pronoun here that Naomi used. But a better solution is simply to drop the pronoun in the receptor language. This comes closest to the as yet unknown husband that Ruth is praying that God will provide. The footnote then provides a literal reading for those who are interested in seeing how the Hebrew conveys this.

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

Bible Reference:

Ruth 1:11

Original text:

הַעֽוֹד־לִ֤י בָנִים֙ בְּֽמֵעַ֔י וְהָי֥וּ לָכֶ֖ם לַאֲנָשִֽׁים

HCSB rendering:

Am I able to have any more <u>sons</u>[a] who could become your husbands?
   [a] Lit *More to me sons in my womb*

Suggestion:

Am I able to have any more <u>sons</u> who could become your husbands?

Rationale:

While it is true that the translation which the HCSB choose to put into the main text is not what many people would call literal, it does a fine job of catching the semantic sense of the construction. The footnote, on the other hand, does not really make what God inspired here any clearer to someone who does not have any knowledge of Hebrew. The *lamedh* of possession is such a frequent feature of the Old Testament that we would dispute the need to footnote it every time a translator has to render it somewhat freely to make clear in the receptor language what the Hebrew is communicating. We are struck by the fact that the editors felt no need to footnote the second clause, which might be rendered in a much more literal fashion. We see no problem with the translation of that clause either, but it illustrates that this footnote really does not contribute to greater understanding by the non-Hebrew reader. We suggest it be omitted.

<u>Bible Reference:</u>

Ruth 1:16

<u>Original text:</u>

אַל־תִּפְגְּעִי־בִי לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ

<u>HCSB rendering:</u>

<u>Do not persuade</u> me to leave you or go back and not follow you.

<u>Suggestion:</u>

<u>Don't beg</u> me to leave you or go back and not follow you.

<u>Rationale:</u>

The HCSB made a somewhat unusual choice for the verb פָּגַע in this verse. The basic meaning is to meet or encounter. Both BDB and TWOT explain this context as to meet or encounter with a request, so to entreat or to make intercession. We see that as being different from "to persuade." As far as we can see, this is the only time that the HCSB renders this word with "persuade." It uses words like "plead (Job 21:15)," "beg" (Jeremiah 7:16), and "intercede" (Jeremiah 27:18) in the other contexts the BDB identifies as having a similar meaning. While we would not have a problem with a modal rendering here ("don't try to persuade me"), we suggest that using "beg," as the HCSB does in Jeremiah 7:16, captures the power of Naomi's arguments to her daughters-in-law and Ruth's response.

We also suggest using the contraction "don't" because the HCSB generally prefers to use contractions like this in direct speech, and that does reflect modern American English usage. We notice that the HCSB has the contraction "don't" eight times in other passages in the book of Ruth (1:20; 2:8, 15, 16; 3:3, 11, 14, 17).

Bible References:

Ruth 2:13
Ruth 3:9

Original text:

Ruth 2:13 – כִּי נִחַמְתָּ֑נִי וְכִי דִבַּ֙רְתָּ֙ עַל־לֵ֣ב שִׁפְחָתֶ֔ךָ וְאָנֹכִי֙ לֹ֣א אֶֽהְיֶ֔ה כְּאַחַ֖ת שִׁפְחֹתֶֽיךָ׃

Ruth 3:9 – אָנֹכִי֙ ר֣וּת אֲמָתֶ֔ךָ וּפָרַשְׂתָּ֤ כְנָפֶ֙ךָ֙ עַל־אֲמָ֣תְךָ֔ כִּ֥י גֹאֵ֖ל אָֽתָּה׃

HCSB rendering:

Ruth 2:13 – "for you have comforted and encouraged your <u>slave</u>, although I am not like one of your female servants."
Ruth 3:9 – "I am Ruth, your <u>slave</u>," she replied. "Spread your cloak over me, for you are a family redeemer."

Suggestion:

Ruth 2:13 – "for you have comforted and encouraged your <u>servant</u>, although I am not like one of your female servants."
Ruth 3:9 – "I am Ruth, your <u>servant</u>," she replied. "Spread your cloak over me, for you are a family redeemer."

Rationale:

In all other Old Testament passages where the words שִׁפְחָה, אָמָה, or עֶבֶד are used in a deferential way by a subordinate who is expressing humility before a superior, the HCSB translates "servant." The translation "slave" in these passages is out of sync with the rest of the HCSB Old Testament.

Here are some examples with the word אָמָה:
    1 Sam 25:24 (Abigail to David) – Listen to the words of your <u>servant</u>.
    2 Sam 20:17 (wise woman to Joab) – Listen to the words of your <u>servant</u>.
    1 Kgs 1:17 – (Bathsheba to David) – you swore to your <u>servant</u>

Here are some examples with the word שִׁפְחָה:
    1 Sam 1:18 (Hannah to Eli) – May your <u>servant</u> find favor with you.
    2 Sam 14:6 (woman of Tekoa to David) – Your <u>servant</u> had two sons.
    2 Kgs 4:2 (woman to Elijah) – Your <u>servant</u> has nothing in the house except a jar of oil.

Here are some examples with the word עֶבֶד:
    1 Sam 17:34 (David to Saul) – Your <u>servant</u> will go and fight this Philistine!
    2 Sam 9:6 (Mephibosheth to David) – I am your <u>servant</u>.
    2 Kgs 16:7 (Ahaz to Tiglath-pileser) – I am your <u>servant</u>.

It can be argued that "servant" is the best English equivalent in contexts like this, because "servant" is the word that has traditionally been used in such deferential contexts. The word "slave" has exclusively negative connotations in American English. (See "Slave or servant?" – A translation suggestion for the HCSB from the WELS Translation Liaison Committee, May 2014).