

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

Bible Reference:

Matthew 4:16

Original text:

ὁ λαὸς ὁ καθήμενος ἐν σκότει
φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

HCSB rendering:

The people who live in darkness
have seen a great light,
and for those living in the shadowland of death,
light has dawned.

Suggestion:

The people who live in darkness
have seen a great light,
and for those living in the land of the shadow of death,
light has dawned.

Rationale:

The translation “shadowland” sounds a little too innovative. Nor does it communicate a clear picture. What exactly is a “shadowland”? We fear that some could envision a Hades-like place where dead spirits dwell.

Our suggestion is in harmony with BDF 442.16, which says: “The co-ordination of two ideas, one of which is dependent on the other (hendiadys), serves in the NT to avoid a series of dependent genitives.” The example in BDF is Acts 23:6, where the Greek is *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν* (“on account of the hope and the resurrection of the dead”), and BDF recommends “on account of the hope *of* the resurrection of the dead.”

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

Bible Reference:

Matthew 5:21-22

Original text:

²¹ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ²² ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

HCSB rendering:

²¹ “You have heard that it was said to our ancestors,^a Do not murder, and whoever murders will be subject to judgment. ²² But I tell you, everyone who is angry with his brother^b will be subject to judgment. And whoever says to his brother, ‘Fool!’^c will be subject to the Sanhedrin. But whoever says, ‘You moron!’ will be subject to hellfire.^d

^a Lit *to the ancients*

^b Other mss add *without a cause*

^c Lit *Raca*, an Aram term of abuse similar to “airhead”

^d Lit *the gehenna of fire*

Suggestion:

²¹ “You have heard that it was said to our ancestors,^a Do not murder, and whoever murders will be guilty and come under judgment. ²² But I tell you, everyone who is angry with his brother^b will be guilty and come under judgment. Whoever insults his brother^c will be guilty, answerable to the council; whoever says, ‘You fool!’ will be guilty, deserving to go into hellfire.^d

^a Lit *to the ancients*

^b Other mss add *without a cause*

^c Lit *says to his brother Raca*, an Aram term of abuse similar to “idiot”

^d Lit *the gehenna of fire*

Rationale:

While the central idea is clear in the original text, there are difficulties in interpreting all the details and conveying them adequately in translation. We recommend a number of changes.

1. The word ἔνοχος is hard to translate concisely. It becomes that much harder when the fourfold occurrence of ἔνοχος ἔσται makes consistency desirable but the changing construction complicates the problem. If a one-word gloss for the adjective were necessary here, HCSB's "subject" would perhaps be the best of a bad lot. But "subject to the Sanhedrin" blurs the point; the Jews of Judea were at all times subject to the Sanhedrin as the highest authority under the Romans, not just when they engaged in wrongdoing. In a context of actual or alleged wrongdoing, the word ἔνοχος does not merely say a person is required to go to court to face charges even though he may in fact be innocent; rather, it says he is guilty and subject to penalty by the court (cf. Xenophon, *Mem.* 1.2.64). Furthermore, "subject to hellfire" creates a formal parallel where Matthew strikingly changes the construction; previously he used ἔνοχος with the dative of a verbal noun and then with the dative of a noun referring to a group, but this time he

uses a prepositional phrase indicating place to which. BDAG, recognizing the brachylogy, supplies a verb and translates, "guilty enough to go into the hell of fire." For two of the meanings of ἔνοχος, Louw and Nida focus on the idea "guilty," and in one of them they feel the need to add something: "guilty and thus deserving" a penalty, "guilty and punishable by" a certain penalty. Though we have a different usage in Matthew 5:21-22, we can see advantages in following that strategy of using a somewhat expansive translation to bring out the nuances of the changing constructions. Our translation brings out the key thought "guilty" and the powerful effect of the fourfold occurrence without blurring the nuances.

2. Ῥακά is another problem. Transliteration is unhelpful, especially when listeners are trying to make sense of an oral reading. But we don't have enough good evidence to pin down an exact translation with confidence since terms of abuse can vary so much in intensity and connotation over time. We prefer to use a paraphrase that communicates the essential point: "Whoever insults his brother." As for the footnote identifying and explaining the problem word, we find "airhead" a somewhat dated term, so we suggest "idiot" instead. Linguists may enjoy the thought that an Aramaic slur incorporating a root that means "empty" is conceptually similar to the English word "airhead," but the average reader doesn't know Aramaic and won't get it.

3. In current standard English, "Sanhedrin" is a loanword normally reserved for the highest council of the ancient Jews; it is about as distinctive as a proper name.¹ In Greek, συνέδριον is an ordinary common noun used in a number of meanings, one of which is "council." Often in the NT τὸ συνέδριον refers to "the council" in Jerusalem, the most well-known council among the Jews (much as in English, "the president" often refers to the one in the White House). The KJV, RSV, NRSV, and ESV never use the word "Sanhedrin"; instead they translate τὸ συνέδριον as "the council." Our passage makes that an attractive practice. It gives the English reader the same interpretive freedom a Greek reader has in this passage, and one might well want to make use of that freedom. After all, why should Jesus ask his hearers to picture a user of the word "Raca" being called before the Sanhedrin for trial? The sheer implausibility of that picture has contributed to some of the more drastic explanations of this passage (e.g., Jesus is creating a parody of rabbinic hair-splitting, or most of verse 22 is to be rejected as a later expansion). The attempt to take τῷ συνέδριῳ seriously as a reference to the Sanhedrin has led to a common interpretation in which sins of increasing severity (anger in the heart, calling someone Raca, calling someone a fool) have increasingly severe consequences (trial by an ordinary court, trial by the Sanhedrin, condemnation to hell). But that interpretation suffers from serious weaknesses in addition to the implausibility of convening the Sanhedrin to deal with a name-caller. Why should Jesus expect an ordinary court to try people for anger in the heart? Human judges are not mind-readers. Why should Μωρέ be a worse insult than Ῥακά? Why should it be so much worse that the consequences jump from trial and punishment by the Sanhedrin to hellfire? Why should Jesus toy with his hearers by suggesting that some sins might not be worthy of hellfire without giving them a clear idea of how to make the distinction? The foregoing interpretation is plainly problematic, and it would be good to give readers another option. It could be that Jesus is not suggesting degrees of severity at all. Anger in the heart is a sin that provokes judgment by God (*the* judgment, τῇ κρίσει, can be understood that way). Insults (whether expressed with the word Ῥακά or Μωρέ or any other word doesn't matter) are not inherently worse than anger in the heart, but being audible they do make it possible for fellow human beings to confront the problem. A proper community would not merely be concerned about gross crimes like murder but would deal with all observable sins that damage fellowship. Jesus laid out appropriate steps for healing such breaches in Matthew 18, where he recognized that an intransigent offender would have to be brought before the community for a final admonition. There he took a word pertaining to ancient

¹ The *American Heritage Dictionary* (2011) and the *Holman Bible Dictionary* seem typical in defining the word solely with reference to the highest council of the ancient Jews. The use of "Sanhedrin(s)" with reference to lesser councils or courts occurs as part of the jargon of specialists (as in the "New Schuerer"), and the largest dictionaries acknowledge that meaning, but we are talking about current standard usage.

Israel's community life, i.e., ἐκκλησία, and applied it to his followers with reference to their future life together; here in Matthew 5 he takes a word familiar from Jewish community life, συνέδριον, which was applicable not just to the Sanhedrin but also on a synagogue level (Matt 10:17), and uses it to speak of a community that takes sin seriously enough to involve a body of responsible persons, whether a church council or congregational voters' assembly or some other grouping, in a concerted effort to rebuke even the verbal sins that damage the fellowship. But the fact that such sins can be dealt with by human beings does not mean that God washes his hands of those matters; verbal insults come under his judgment as well, just as anger in the heart does. And lest anyone suppose that God's judgment in such matters would never go beyond a slap on the wrist, Jesus now spells out what the judgment of God on little sins like anger and insults ultimately means: hellfire. In a difficult passage there is much to be said for avoiding over-specific translation of doubtful points. The advantage of the translation "council" is that it makes possible the interpretation just proposed without eliminating the other. Anyone who wants to see rising levels of severity here can think of "judgment" as the judgment of an ordinary court and "the council" as the high council in Jerusalem, the Sanhedrin.

4. The preceding paragraph makes it clear why we want to eliminate "But" in the latter part of verse 22. The coordinating conjunctions in both verses are consistently δὲ, which can be translated "but" or "and" or omitted to avoid an excessive number of conjunctions in English. The use of "But" at the *beginning* of verse 22 is justifiable as a way of bringing out the emphatic "I" and the clear contrast in content between what the ancient command made explicit and what Jesus now makes explicit in his profound exposition of the will of God. But subsequently there are no clear signals in the wording or the content which would call for another "but," and so it seems quite arbitrary to vary the translation of the same conjunction. Here again our recommendation makes possible various ways of interpreting the passage. Those who are sure that the content of the clauses marks a progression in the severity of the sins and the consequences can still interpret the passage that way, but the absence of a tendentious "but" in the latter part of verse 22 makes possible the kind of interpretation sketched above as an alternative.

5. The choice of "moron" for μωρός does not seem to be the best fit. Nowhere else does HCSB use the word "moron"; instead we find μωρός translated as "fool" (cf. Matt 23:17). "Moron" insults a person as having low intelligence. "Fool" can function the same way, but from its use in Bible translations it also has picked up the meaning "morally or spiritually deficient person." Some interpreters would welcome that possibility in Matthew 5:22.

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

Bible Reference:

Matthew 6:13

Original text:

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

HCSB rendering:

And do not bring us into temptation,
but deliver us from the evil one.
[For Yours is the kingdom and the power
and the glory forever. Amen.]^a

^a Other mss omit bracketed text

Suggestion:

And do not bring us into temptation,
but deliver us from the evil one.^a

^a Some mss include *For Yours is the kingdom and the power and the glory forever. Amen.*

Rationale:

We think the HCSB should make it clearer that the Doxology of the Lord's Prayer is almost certainly not original. Both the UBS and NA texts place it into the apparatus as possibly a liturgical addition to the text. Here is a paragraph from Metzger's *Textual Commentary*:

The absence of any ascription in early and important representatives of the Alexandrian (Ⲛ B), the Western (D and most of the Old Latin), and the pre-Caesarean (J^a) types of text, as well as early patristic commentaries on the Lord's Prayer (those of Tertullian, Origen, Cyprian), suggests that an ascription, usually in a threefold form, was composed (perhaps on the basis of 1 Chr 29.11–13) in order to adapt the Prayer for liturgical use in the early church.

**Translation Suggestion for the HCSB
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Bible Reference:

Matthew 9:18

Original text:

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρὰ σου ἐπ’ αὐτήν, καὶ ζήσεται.

HCSB rendering:

As He was telling them these things, suddenly one of the leaders came and knelt down before Him, saying, “My daughter is near death,^a but come and lay Your hand on her, and she will live.”

^a *Lit daughter has now come to the end*

Suggestion:

As He was telling them these things, suddenly one of the leaders came and knelt down before Him, saying, “My daughter has just died, but come and lay Your hand on her, and she will live.”

Rationale:

The HCSB seems to be the only major translation that has “is near death.” It sounds as if the daughter had not died when the leader came to Jesus. This does not fit with verses 23-24, however, since the crowd was lamenting and the people laughed when Jesus said the girl was not dead. We notice that the HCSB frequently renders τελευτάω with "die" in other places (cf. Matt 2:19; 22:25; John 11:39; Acts 2:29; 7:15). We suggest the same here. We also recommend the omission of the footnote, since it does not seem to add anything to the Bible reader’s understanding of the passage.

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

Bible References:

Matthew 10:17

Mark 13:9

Original text:

Matt 10:17 – προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς

Mark 13:9 – βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε

HCSB rendering:

Matt 10:17 – Because people will hand you over to sanhedrins^a and flog you in their synagogues, beware of them.

^a Local Jewish courts or local councils

Mark 13:9 – “But you, be on your guard! They will hand you over to sanhedrins,^a and you will be flogged in the synagogues.

^a Local Jewish courts or local councils

Suggestion:

Matt 10:17 – Because people will hand you over to councils and flog you in their synagogues, beware of them.

Mark 13:9 – “But you, be on your guard! They will hand you over to councils, and you will be flogged in the synagogues.

Rationale:

This suggestion builds on our recommendation for Matthew 5:21-22. The Greek word συνέδριον is often used for the Jewish high council in Jerusalem, but it also can be a common noun for a local council. BDAG lists these two passages (Matt 10:17 and Mark 13:9) as examples of συνέδριον in its more general use for local councils. The English word “Sanhedrin,” on the other hand, is generally regarded as a technical term for the high council in Jerusalem. There is only one “Sanhedrin.” Hence our suggestion. We don’t see any other English versions that translate “sanhedrins” in these verses.

**Translation Suggestion for the HCSB
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December 2014**

Bible Reference:

Matthew 11:29

Original text:

ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

HCSB rendering:

All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for yourselves.

Suggestion:

All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for your souls.

Rationale:

While ταῖς ψυχαῖς ὑμῶν could be translated as “yourselves” with ψυχή as a substitute for the pronoun, “souls” sounds more appropriate, given that the rest Jesus gives fully covers all our spiritual needs.

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

Bible Reference:

Matthew 19:28

Original text:

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμήν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

HCSB rendering:

Jesus said to them, “I assure you: In the Messianic Age,^a when the Son of Man sits on His glorious throne, you who have followed Me will also sit on 12 thrones, judging the 12 tribes of Israel.

^aLit *the regeneration*

Suggestion:

Jesus said to them, “I assure you: In the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on 12 thrones, judging the 12 tribes of Israel.

Rationale:

We feel quite strongly that it would be wise for the HCSB to move away from “Messianic Age” in this verse. The problem is, as we see it, that “Messianic Age” means different things to different people. Sometimes the phrase is used among us to refer to the New Testament era as the time after the first coming of the Messiah. That meaning obviously does not fit in this context. We suspect that others have an earthly millennium in mind when they hear the phrase. That is a meaning that amillennialists would not like to see in their Bible. In short, “Messianic Age” is an interpretive translation—not directly reflecting the Greek—that could be unclear and problematic.

What we suggest is an English equivalent that tries to stay close to the Greek word *παλιγγενεσία*. We are aware that our suggestion is identical to the NIV, but we think it is so well-formed that the HCSB should not be hesitant to adopt it.

Another possibility would be to translate “in the rebirth of all things,” but the word “rebirth” seems less appropriate when thinking about judgment day. It would also be possible to put “Lit *rebirth*” as a footnote in connection with “the renewal of all things,” but we don’t think that such a footnote would be necessary.

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

Bible References:

Matthew 27:29-30, 48

Mark 15:19, 36

Original text:

Matt 27:29-30 – καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ.

Matt 27:48 – καὶ εὐθέως δραμῶν εἰς ἕξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθειὲς καλάμῳ ἐπότιζεν αὐτόν.

Mark 15:19 – αὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυν αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

Mark 15:36 – δραμῶν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθειὲς καλάμῳ ἐπότιζεν αὐτὸν λέγων,

HCSB rendering:

Matt 27:29-30 – They twisted together a crown of thorns, put it on His head, and placed a reed in His right hand. And they knelt down before Him and mocked Him: “Hail, King of the Jews!” Then they spit on Him, took the reed, and kept hitting Him on the head.

Matt 27:48 – Immediately one of them ran and got a sponge, filled it with sour wine, fixed it on a reed, and offered Him a drink.

Mark 15:19 – They kept hitting Him on the head with a reed and spitting on Him.

Mark 15:36 – Someone ran and filled a sponge with sour wine, fixed it on a reed, offered Him a drink, and said...

Suggestion:

Mat 27:29-30 – They twisted together a crown of thorns, put it on His head, and placed a staff in His right hand. And they knelt down before Him and mocked Him: “Hail, King of the Jews!” Then they spit on Him, took the staff, and kept hitting Him on the head.

Mat 27:48 – Immediately one of them ran and got a sponge, filled it with sour wine, fixed it on a staff, and offered Him a drink.

Mark 15:19 – They kept hitting Him on the head with a staff and spitting on Him.

Mark 15:36 – Someone ran and filled a sponge with sour wine, fixed it on a staff, offered Him a drink, and said...

Rationale:

Is a “reed” something that people beat others with? Is a “reed” something firm enough to support a wet sponge? We are afraid that “reed” could give a wrong impression. English dictionaries give as the first meaning something like: “a tall grass that grows in wet areas” or “a straight stalk of tall grass.”

In these contexts of the passion story—because of the use of the items, we think “staff” would be a better English equivalent. BDAG and other lexicons list “staff” as one of the possible meanings.

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

Bible Reference:

Mark 1:10

Original text:

καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

HCSB rendering:

As soon as He came up out of the water, He saw the heavens being torn open and the Spirit descending to Him like a dove.

Suggestion:

As soon as He came up out of the water, He saw the heavens being torn open and the Spirit descending on Him like dove.

Rationale:

All other English translations that we consulted have “on” or “upon” in this context, instead of “to.” We think “on Him” sounds better, but it also more clearly marks the arrival. “He saw...the Spirit descending to him like a dove” could be understood of motion to the vicinity of Jesus followed, perhaps, by the dove veering away before actually reaching Jesus. When we say, “He ran to the wall,” there is no clear indication that he actually touched the wall.

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

Bible References:

Mark 1:24

Luke 4:34

Original text:

Mark 1:24 – λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

Luke 4:34 – Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

HCSB rendering:

Mark 1:24 – “What do You have to do with us, Jesus—Nazarene? Have You come to destroy us? I know who You are—the Holy One of God!”

Luke 4:34 – “Leave us alone! What do You have to do with us, Jesus—Nazarene? Have You come to destroy us? I know who You are—the Holy One of God!”

Suggestion:

Mark 1:24 – “What do You have to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”

Luke 4:34 – “Leave us alone! What do You have to do with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”

Rationale:

We do not think it ideal that in the accounts of the demon-possessed man in the synagogue in Capernaum the HCSB translates “Jesus—Nazarene.” We are not sure as to the nuance of meaning with the dash preceding “Nazarene.” Was the demon scorning Christ because of his humble roots in that town in Galilee? It seems that the demon was simply identifying Jesus in the same way that others did. We notice that the HCSB usually translates Ναζαρηνός and Ναζωραῖος as “the Nazarene.” We maintain that in these passages, however, it seems more natural to say “Jesus of Nazareth,” in light of the fact that both are vocatives, and this is the way we would expect someone to speak when talking directly to Jesus.

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

Bible References:

Mark 1:26; 9:20,26

Original text:

Mark 1:26 – καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῆ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.

Mark 9:20 – καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

Mark 9:26 – καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

HCSB rendering:

Mark 1:26 – And the unclean spirit convulsed him, shouted with a loud voice, and came out of him.

Mark 9:20 – So they brought him to Him. When the spirit saw Him, it immediately convulsed the boy. He fell to the ground and rolled around, foaming at the mouth.

Mark 9:26 – Then it came out, shrieking and convulsing him^a violently. The boy became like a corpse, so that many said, “He’s dead.”

^aOther mss omit *him*

Suggestion:

Mark 1:26 – And the unclean spirit threw him into convulsions, shouted with a loud voice, and came out of him.

Mark 9:20 – So they brought him to Him. When the spirit saw Him, it immediately threw the boy into severe convulsions. He fell to the ground and rolled around, foaming at the mouth.

Mark 9:26 – Then it came out, shrieking and throwing him into violent convulsions. The boy became like a corpse, so that many said, “He’s dead.”

Rationale:

The HCSB’s use of “convulse” as a finite verb strikes us as odd, and we are concerned that the intended audience will be puzzled by it. We suggest instead the rendering used for this verb and its cognate elsewhere in the HCSB:

Luke 9:39 – Often a spirit seizes him; suddenly he shrieks, and it throws him into convulsions (σπαράσσει αὐτόν) until he foams at the mouth; wounding him, it hardly ever leaves him.

Luke 9:42 – As the boy was still approaching, the demon knocked him down and threw him into severe convulsions (συνεσπάραξεν). But Jesus rebuked the unclean spirit, cured the boy, and gave him back to his father.

Notice that we have suggested “threw the boy into *severe* convulsions” for Mark 9:20, since the identical verb συνεσπάραξεν (prefix added) is rendered that way in the parallel account given in Luke 9.

We also suggest that the HCSB’s footnote at Mark 9:26 should be deleted. While quite a number of manuscripts do indeed omit αὐτόν, that omission has no impact on the interpretation of this verse. The evil spirit itself was invisible to the eye. Consequently the writer is not reporting that the spirit went into convulsions but that, as the bystanders could see, the spirit threw the boy into convulsions before it came out of him.

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

Bible Reference:

Mark 3:5

Original text:

καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

HCSB rendering:

After looking around at them with anger and sorrow at the hardness of their hearts, He told the man, "Stretch out your hand." So he stretched it out, and his hand was restored.

Suggestion:

After looking around at them with anger, grieved at the hardness of their hearts, He told the man, "Stretch out your hand." So he stretched it out, and his hand was restored.

Rationale:

The HCSB coordinates the participle συλλυπούμενος with the noun ὀργῆς, making the participle sound like a noun in English. We suggest a translation with a participle in it, reflecting the form in the original (and so alerting Bible readers to a difference in the original).

Our suggestion has one additional advantage. One could get the impression from the HCSB that the hardness of their hearts provoked both anger and sorrow but primarily anger, since that is the noun mentioned first. But the Greek grammar explicitly connects the hardness of their hearts to Jesus' sorrow; any connection to his anger takes place by implication. We like the thought that while Jesus felt righteous anger, his reaction to their hardness of heart is explicitly said to be a sense of grief.

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

Bible References:

Mark 3:16-19

Luke 6:13-16

Original text:

Mark 3:16-19 – [καὶ ἐποίησεν τοὺς δώδεκα,] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] βοανηργές, ὃ ἐστὶν υἱοὶ βροντῆς. ¹⁸ καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον ¹⁹ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

Luke 6:13-16 – καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν. ¹⁴ Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον ¹⁵ καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν ¹⁶ καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.

HCSB rendering:

Mark 3:16-19 – He appointed the Twelve:

To Simon, He gave the name Peter;

¹⁷ and to James the son of Zebedee, and to his brother John,

He gave the name "Boanerges " (that is, "Sons of Thunder "):

¹⁸ Andrew;

Philip and Bartholomew;

Matthew and Thomas;

James the son of Alphaeus,

and Thaddaeus;

Simon the Zealot,

¹⁹ and Judas Iscariot,

who also betrayed Him.

Luke 6:13-16 – When daylight came, He summoned His disciples, and He chose 12 of them—He also named them apostles:

¹⁴ Simon, whom He also named Peter, and Andrew his brother;

James and John;

Philip and Bartholomew;

¹⁵ Matthew and Thomas;

James the son of Alphaeus,

and Simon called the Zealot;

¹⁶ Judas the son of James,

and Judas Iscariot, who became a traitor.

Suggestion:

Mark 3:16-19 – He appointed the Twelve: Simon, to whom He gave the name Peter,¹⁷ James the son of Zebedee and his brother John, to whom He gave the name "Boanerges," that is, "Sons of Thunder ",¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot,¹⁹ and Judas Iscariot, who also betrayed Him.

Luke 6:13-16 – When daylight came, He summoned His disciples, and He chose 12 of them—He also named them apostles:¹⁴ Simon, whom He also named Peter, Andrew his brother, James, John, Philip, Bartholomew,¹⁵ Matthew, Thomas, James the son of Alphaeus, Simon called the Zealot,¹⁶ Judas the son of James, and Judas Iscariot, who became a traitor.

Rationale:

We suggest simplifying these listings of the apostles by dropping several “and”s and rearranging some wording. To our ears the flow is better. In these Mark and Luke passages the apostles are not listed in pairs, as the current HCSB translation infers.

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

Bible References:

Matthew 12:31-32
Mark 3:28-29
Luke 12:10

Original text:

Matt 12:31-32 – διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.³² καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

Mark 3:28-29 – Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·²⁹ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

Luke 12:10 – καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ, τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

HCSB rendering:

Matt 12:31-32 – Because of this, I tell you, people will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven.³² Whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the one to come.

Mark 3:28-29 – I assure you: People will be forgiven for all sins^a and whatever blasphemies they may blaspheme.²⁹ But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—

^a Lit *All things will be forgiven the sons of men*

Luke 12:10 – Anyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.

Suggestion:

Matt 12:31-32 – Because of this, I tell you, people can be forgiven every sin and blasphemy, but the blasphemy against the Spirit cannot be forgiven.³² Whoever speaks a word against the Son of Man, it can be forgiven him. But whoever speaks against the Holy Spirit, it cannot be forgiven him, either in this age or in the one to come.

Mark 3:28-29 – I assure you: People can be forgiven for all sins^a and whatever blasphemies they may blaspheme.²⁹ But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin”—

^a Lit *All things can be forgiven the sons of men*

Luke 12:10 – Anyone who speaks a word against the Son of Man can be forgiven, but the one who blasphemes against the Holy Spirit cannot be forgiven.

Rationale:

In Matthew 12:31-32, the verb ἀφεθήσεται occurs four times. We are convinced it must be treated as a modal use of the future indicative (“can” or “may”) in the first and third instances. For the sake of consistency, it seems preferable to translate all four instances the same way, and since “can” will be less ambiguous than “may” in the second and fourth instances, we have chosen to suggest “can” for all four.

Matthew 12:32 is the verse that forces us to reckon with a modal use of the future. In verse 31, an exegete might avoid a shocking statement by translating πᾶσα ἁμαρτία καὶ βλασφημία as “every *kind of* sin and blasphemy” (a possible sense for πᾶς used with a singular anarthrous noun), or there could be some question about who τοῖς ἀνθρώποις refers to: human beings in general, or the particular ones implied by the mention of forgiveness, i.e., the believers? But the wording of verse 32 does not provide those loopholes, and so if we translate the first half of 32 as HCSB does (“whoever speaks . . . , it will be forgiven him”), it sounds as if (please pardon the following expression) the surest way to find forgiveness is to speak a word against the Son of Man, so long as that sin is not accompanied by the sin against the Holy Spirit.

What will be the result of translating as HCSB does here? Many readers who know what the rest of the Bible teaches about forgiveness will be mystified and afraid to take the wording of this passage seriously (an attitude that can affect their reading of other parts of the Bible). On the other hand, some will perhaps draw eccentric and dangerous doctrinal conclusions, as Theodore Zahn did. Zahn argued that the words of Jesus lead inescapably to this conclusion: every sinner will ultimately either repent and thus find forgiveness from the Judge or will commit the sin against the Holy Spirit (as Zahn explains it, after knowing the holiness of the Spirit they will reject that Spirit as unholy) and thus be in a permanently unforgivable condition (*Das Evangelium des Matthaeus*, 4th ed., p. 465).

It is better to recognize the validity of the modal use of the future indicative and apply it here. The usage is discussed by Zerwick in his grammar (*Biblical Greek*, para. 279). He notes that this usage developed under Semitic influence. It does not show up in classical Greek, and that may help to explain why some NT grammarians make no mention of it. Zerwick and Grosvenor specifically explain ἀφεθήσεται in Matthew 12:31f (and parallels) as a modal use of the future in *A Grammatical Analysis of the Greek New Testament*. (Hugo von Siebenthal's recent *Griechische Grammatik zum Neuen Testament* also recognizes various modal senses including *can* and *may* as legitimate possibilities for the future indicative.)

The same revision is desirable also in the parallel passages—Mark 3:28-29 and Luke 12:10.

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

Bible References:

Matthew 27:46

Mark 15:34

Original text:

Matt 27:46 – περι δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῆ μεγάλης λέγων, Ἡλι ἡλι λεμα σαβαχθανι;

Mark 15:34 – καὶ τῆ ἐνάτη ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῆ μεγάλης· ελωι ελωι λεμα σαβαχθανι;

HCSB rendering:

Matt 27:46 – About three in the afternoon Jesus cried out with a loud voice, “Eλί, Eλί, lemá sabachtháni?”

Mark 15:34 – And at three Jesus cried out with a loud voice, “Eloi, Eloi, lemá sabachtháni?”

Suggestion:

Matt 27:46 – About three in the afternoon Jesus cried out with a loud voice, “Eli, Eli, lema sabachthani?”

Mark 15:34 – And at three Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?”

Rationale:

We are not sure why the HCSB adds accent marks to *Eλί* and *lemá sabachtháni*. No other English translation includes them. *The New Testament in the Original Greek: Byzantine Text Form* has λιμὰ σαβαχθανί, but even these accents do not exactly correspond to the HCSB. We suggest dropping the accent marks, as do all other English translations and most Greek texts.

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

Bible Reference:

Mark 16:5

Original text:

Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιῶις περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.

HCSB rendering:

When they entered the tomb, they saw a young man dressed in a long white robe sitting on the right side; they were amazed and alarmed.

Suggestion:

When they entered the tomb, they saw a young man dressed in a long white robe sitting on the right side; they were alarmed.

Rationale:

The HCSB seems to translate one Greek word with two English words. We suggest a translation with only one English verb as in the Greek text. Since in 16:6 the same Greek verb ἐκθαμβέω is translated “be alarmed,” we recommend the same translation in 16:5.

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

Bible Reference:

Luke 2:7

Original text:

Luke 2:7 – και ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

HCSB rendering:

Luke 2:7 – Then she gave birth to her firstborn Son, and she wrapped Him snugly in cloth and laid Him in a feeding trough—because there was no room for them at the lodging place.

Suggestion:

Luke 2:7 – Then she gave birth to her firstborn Son, and she wrapped Him snugly in cloth and laid Him in a feeding trough—because there was no room for them at the inn.

Rationale:

We advocate returning to the familiar translation of *inn*. Because there is some uncertainty as to where exactly Christ was born (in a stable, in a grotto, or at a place with several rooms for rent), the word *inn* seems to communicate as well as *lodging place*. The current translation in the HCSB in our opinion also sounds awkward and unnatural.

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

Bible References:

Matthew 17:4
Mark 9:5
Luke 9:33

Original text:

Matthew 17:4 – Κύριε, καλόν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλία μίαν.

Mark 9:5 – Ῥαββί, καλόν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλία μίαν.

Luke 9:33 – Ἐπιστάτα, καλόν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλία,

HCSB rendering:

Matthew 17:4 – “Lord, it’s good for us to be here! If You want, I will make three tabernacles here: one for You, one for Moses, and one for Elijah.”

Mark 9:5 – “Rabbi, it’s good for us to be here! Let us make three tabernacles: one for You, one for Moses, and one for Elijah”

Luke 9:33 – “Master, it’s good for us to be here! Let us make three tabernacles: one for You, one for Moses, and one for Elijah”

Suggestion:

Matthew 17:4 – “Lord, it’s good for us to be here! If You want, I will set up three tents here: one for You, one for Moses, and one for Elijah.”

Mark 9:5 – “Rabbi, it’s good for us to be here! Let us set up three tents: one for You, one for Moses, and one for Elijah”

Luke 9:33 – “Master, it’s good for us to be here! Let us set up three tents: one for You, one for Moses, and one for Elijah”

Rationale:

In the minds of most Bible readers the word *tabernacle* seems to have a specific meaning—referring to the worship structure constructed by Moses in the wilderness. Peter was probably not suggesting that they construct copies of the tabernacle.

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

Bible Reference:

Luke 13:27

Original text:

ἀπόσθητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

HCSB rendering:

Get away from Me, all you workers of unrighteousness!

Suggestion:

Get away from Me, all you evildoers!

Rationale:

The HCSB rendering—“workers of unrighteousness”—strikes us as unnatural in English. We think a simpler and clearer rendering is “evildoers.” Another strong argument in favor of this change is the fact that this is an allusion to Psalm 6:8 (H9): סִוְרוּ מִפְּנֵי כָּל-פְּעֻלֵי אֲוֶן, and in Psalm 6:8 the HCSB translates: “Depart from me, all evildoers.”

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

Bible References:

Matthew 21:9; 23:39
Mark 11:9
Luke 13:35; 19:38
John 12:13

Original text:

Matt 21:9 – Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
Matt 23:39 – Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
Mark 11:9 – Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
Luke 13:35 – Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
Luke 19:38 – Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου.
John 12:13 – εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου,

HCSB rendering:

Matt 21:9 – **He who comes in the name of the Lord is the blessed One!**
Matt 23:39 – **‘He who comes in the name of the Lord is the blessed One!’!**
Mark 11:9 – **He who comes in the name of the Lord is the blessed One!**
Luke 13:35 – **‘He who comes in the name of the Lord is the blessed One!’!**
Luke 19:38 – **The King who comes in the name of the Lord is the blessed One.**
John 12:13 – **He who comes in the name of the Lord is the blessed One.**

Suggestion:

Matt 21:9 – **Blessed is He who comes in the name of the Lord!**
Matt 23:39 – **‘Blessed is He who comes in the name of the Lord!’!**
Mark 11:9 – **Blessed is He who comes in the name of the Lord!**
Luke 13:35 – **‘Blessed is He who comes in the name of the Lord!’!**
Luke 19:38 – **Blessed is the King who comes in the name of the Lord.**
John 12:13 – **Blessed is He who comes in the name of the Lord.**

Rationale:

The HCSB translates this statement of praise directed toward Christ consistently in the Gospels as if Εὐλογημένος were a title. It does not seem to be a title (a definite article is missing in Greek), but a description of the one coming in the name of the Lord. Psalm 118:26 is referenced in the HCSB notes. That passage is translated “He who comes in the name of the Lord is blessed.”

We also prefer putting “Blessed” first. This keeps the translation closer to the Greek, where the word Εὐλογημένος is in the first, focal position. This translation also is in harmony with the traditional translation known by many people. It perhaps gives a little more punch to this exclamation.

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

Bible Reference:

Luke 14:33

Original text:

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.

HCSB rendering:

In the same way, therefore, every one of you who does not say good-bye to^a all his possessions cannot be My disciple.

^a Or does not renounce or leave

Suggestion:

In the same way, therefore, every one of you who does not renounce all his possessions cannot be My disciple.

Rationale:

The current English choice in HCSB of “say good-bye to” could be strengthened with the suggestion (moving one of the footnoted alternatives into the main text). We say good-bye to people when parting company. Do we say good-bye to objects or to an attitude we have about wealth? The suggestion sounds more like natural English.

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

Bible References:

Luke 16:9, 11

Original text:

Luke 16:9 – ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας,

Luke 16:11 – εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

HCSB rendering:

Luke 16:9 – make friends for yourselves by means of the unrighteous money

Luke 16:11 – So if you have not been faithful with the unrighteous money, who will trust you with what is genuine?

Suggestion:

Luke 16:9 – make friends for yourselves by means of worldly wealth^a

^aLit the mammon of unrighteousness

Luke 16:11 – So if you have not been faithful with worldly wealth^a, who will trust you with what is genuine?

^aLit the unrighteous mammon

Rationale:

The HCSB translation—“the unrighteous money”—strikes us as strange and unidiomatic. We fear that this phrase will not communicate clearly to the average English reader and could cause confusion as to what it means. Certainly this translation continues the word “unrighteous,” which is used elsewhere in the context. But it leads to a loss in clarity and results in English that is very unnatural.

There is no ideal solution, but we see wisdom in the rendering adopted by many published translations: “worldly wealth.” This communicates clearly and causes no confusion or uncertainty about what it means. We think “worldly” works adequately for ἄδικος because “worldly” often has a negative connotation, referring to something that is not concerned with religious or spiritual matters. The HCSB uses “worldly” in other contexts that refer to something profane and sinful: “worldly grief” (2 Cor 7:10), “worldly nature” (Col 3:5), and “worldly lusts” (Titus 2:12).

If this change is made, a footnote would be useful to give the literal translation.

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

Bible Reference:

Luke 19:44

Original text:

καὶ ἔδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

HCSB rendering:

They will crush you and your children within you to the ground, and they will not leave one stone on another in you, because you did not recognize the time of your visitation.

Suggestion:

They will crush you and your children within you to the ground, and they will not leave one stone on another in you, because you did not recognize the time when God visited you.

Rationale:

The English word *visitation* brings to mind for many people the time before a funeral when people meet the deceased's family to offer their condolences. That hardly matches the meaning of the Greek word here. Here Christ is rebuking many of his Jewish contemporaries because they did not recognize that God the Father had sent his Son to save them. Consequently, they would face the brunt of God's judgment.

As the HCSB stands, we also worry that the reader may not know who is visiting whom. For purposes of clarity, we think that it needs to be spelled out that God is the one visiting. We are fine with the verb "visit," since we notice that the HCSB uses "visit" in other similar contexts with verbal forms of the same word (Luke 1:68, 78; 7:16).

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

Bible References:

Matthew 22:21
Mark 12:17
Luke 20:25

Original text:

Matt 22:21 – Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
Mark 12:17 – Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
Luke 20:25 – ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

HCSB rendering:

Matt 22:21 – “Therefore give back to Caesar the things that are Caesar’s, and to God the things that are God’s.”
Mark 12:17 – “Give back to Caesar the things that are Caesar’s, and to God the things that are God’s.”
Luke 20:25 – “Well then,” He told them, “give back to Caesar the things that are Caesar’s and to God the things that are God’s.”

Suggestion:

Matt 22:21 – “Therefore give to Caesar the things that are Caesar’s, and to God the things that are God’s.”
Mark 12:17 – “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.”
Luke 20:25 – “Well then,” He told them, “give to Caesar the things that are Caesar’s and to God the things that are God’s.”

Rationale:

We question whether the force of the prefix in ἀπόδοτε really fits here. In what sense do those subject to Caesar “give back” to him? Did he (or does government today) own a portion of what we have from the moment we receive it? Are we borrowing a portion of what we earn from the government until we pay back the debt by paying our taxes? Did Caesar (or does government today) own what we possess, so that when we pay taxes we are returning to government what it rightly owns? (In the wider context of Scripture, God owns everything [Psalm 24:1].) That does not seem to be Jesus’ point.

BDAG indicates that ἀποδίδωμι does not first and foremost mean “give back.” It often means to give what is appropriate or fair, what people have coming. BDAG lists “give back” as the third meaning of ἀποδίδωμι, but it does not include Luke 20:25 and the synoptic parallels under that specific meaning.

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

Bible Reference:

John 1:17

Original text:

ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

HCSB rendering:

for the law was given through Moses, grace and truth came through Jesus Christ

Suggestion:

for the law was given through Moses; grace and truth came through Jesus Christ

[replace the comma with a semicolon]

Rationale:

There is no conjunction joining the two sentences. A comma is unusual in English. A semicolon is more common in English.

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

Bible Reference:

John 1:29

Original text:

Τῆ ἑπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

HCSB rendering:

The next day John saw Jesus coming toward him and said, "Here is the Lamb of God, who takes away the sin of the world!"

Suggestion:

The next day John saw Jesus coming toward him and said, "Look! The Lamb of God, who takes away the sin of the world!"

Rationale:

The same word, Ἴδε is translated "Look!" in verse 36. Both "Here is" and "Look!" are acceptable translations, but there is no reason to translate differently in these two verses. We have a slight preference for "Look!" as a more vigorous expression, and the expression that we are accustomed to.

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

Bible Reference:

John 1:41

Original text:

εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ, Εὕρηκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον Χριστός·

HCSB rendering:

He first found his own brother Simon and told him, “We have found the Messiah!^a (which means “Anointed One”),

^a In the NT, the word Messiah translates the Gk word *Christos* (“Anointed One”), except here and in Jn 4:25 where it translates *Messias*.

Suggestion:

He first found his own brother Simon and told him, “We have found the Messiah!^a (which is translated “Christ”),

^a Both Hb *Messiah* and Gk *Christos* mean “Anointed One”

Rationale:

Our suggestion here is similar to our suggestion for the following verse, and it offers what we think will be most helpful in the text and in the footnote.

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

Bible Reference:

John 1:42

Original text:

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

HCSB rendering:

and he brought Simon to Jesus. When Jesus saw him, He said, “You are Simon, son of John. You will be called Cephas” (which means “Rock”).

Suggestion:

and he brought Simon to Jesus. When Jesus saw him, He said, “You are Simon, son of John. You will be called Cephas” (which is translated “Peter”^a).

^a Both Aram *Cephas* and Gk *Petros* mean “rock”

Rationale:

Πέτρος means "rock." But Peter is also a name Jesus gave to Simon. Using the literal "Peter" allows readers to see where the name Peter came from. A footnote could read: both Aramaic *Cephas* and Greek *Petros* mean "rock."

In all other places in the New Testament, Πέτρος is translated "Peter." Of special note are:

Mark 3:16 – He appointed the Twelve: To Simon, He gave the name Peter;

Luke 6:14 – Simon, whom He also named Peter, and Andrew his brother;

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

Bible Reference:

John 1:47

Original text:

εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

HCSB rendering:

Then Jesus saw Nathanael coming toward Him and said about him, “Here is a true Israelite; no deceit is in him.”

Suggestion:

Then Jesus saw Nathanael coming toward Him and said about him, “Here truly is an Israelite in whom there is no deceit.”

Rationale:

ἀληθῶς is an adverb, and we do not see any compelling reason to translate it as an adjective.

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

Bible Reference:

John 3:12

Original text:

εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε

HCSB rendering:

If I have told you about things that happen on earth and you don't believe, how will you believe if I tell you about things of heaven?

Suggestion:

If I have told you about earthly things and you don't believe, how will you believe if I tell you about heavenly things?

Rationale:

The two phrases τὰ ἐπίγεια and τὰ ἐπουράνια are parallel and have the same construction. It seems that the two phrases should be translated the same way to reflect this. "Earthly things" and "heavenly things" sound more contemporary than "things of earth" and "things of heaven."

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

Bible Reference:

John 6:64

Original text:

ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

HCSB rendering:

But there are some among you who don't believe." (For Jesus knew from the beginning those who would not believe and the one who would betray Him.)

Suggestion:

But there are some among you who don't believe." (For Jesus knew from the beginning those who did not believe and the one who would betray Him.)

Rationale:

"Those who would not believe" would be an accurate translation for a future participle. "Those who did not believe" is an accurate translation for a present participle. πιστεύοντες is a present participle.

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

Bible Reference:

John 7:12; 7:32

Original text:

John 7:12 – καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

John 7:32 – Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα,

HCSB rendering:

John 7:12 – And there was a lot of discussion about Him among the crowds. Some were saying, “He’s a good man.” Others were saying, “No, on the contrary, He’s deceiving the people.”

John 7:32 – The Pharisees heard the crowd muttering these things about Him,

Suggestion:

John 7:12 – And there was a lot of murmuring about Him among the crowds. Some were saying, “He’s a good man.” Others were saying, “No, on the contrary, He’s deceiving the people.”

John 7:32 – The Pharisees heard the crowd murmuring these things about Him,

Rationale:

The Greek noun γογγυσμὸς has the same root as the verb γογγύζω. These words are used to refer to speaking in a low tone. They also are commonly associated with grumbling and complaining. We think a good English equivalent that captures both features is “murmur.” We recommend its use in both of these passages in John 7. Especially it seems to us that “discussion” does not hit the nail on the head for γογγυσμὸς in John 7:12.

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

Bible Reference:

John 8:44

Original text:

ὁμοίως ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

HCSB rendering:

You are of your father the Devil, and you want to carry out your father’s desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of liars.^a

^a Lit of it

Suggestion:

You are of your father the Devil, and you want to carry out your father’s desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he tells a lie, he speaks from his own nature, because he is a liar and the father of lying.

Rationale:

αὐτοῦ is singular and its antecedent is most likely ψεῦδος, as is indicated in the footnote. Therefore the translation “liars” gives a nuance somewhat different from the original.

To say “the father of it” is not ideal because the antecedent of the pronoun could be uncertain. We notice that many translations say “the father of lies,” which is commendable. We think even better is “the father of lying.” To say that the devil is the father of lies could perhaps be taken to say that he is behind at least some of the world’s lies (he produces lies). To say that he is the father of lying can more easily convey that he is the originator of the whole sin of lying.

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

Bible References:

John 10:34; 12:34; 15:25

Original text:

John 10:34 – ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι **Ἐγὼ εἶπα, Θεοὶ ἐστε;**

John 12:34 – ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα,

John 15:25 – ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι **Ἐμίσησάν με δωρεάν.**

HCSB rendering:

John 10:34 – Jesus answered them, “Isn’t it written in your scripture,^a I said, you are gods?”

^a Other mss read *in the scripture*

John 12:34 – Then the crowd replied to Him, “We have heard from the scripture that the Messiah will remain forever.

John 15:25 – But this happened so that the statement written in their scripture might be fulfilled: **They hated Me for no reason.**

Suggestion:

John 10:34 – Jesus answered them, “Isn’t it written in your Law,^a I said, you are gods?”

^a Other mss read *in the Law*

John 12:34 – Then the crowd replied to Him, “We have heard from the Law that the Messiah will remain forever.

John 15:25 – But this happened so that the statement written in their Law might be fulfilled: **They hated Me for no reason.**

Rationale:

These are the only three passages where the HCSB translates the word νόμος as “scripture.” Undoubtedly the HCSB does it because the OT passages that are referred to are not in the Law of Moses. John 10:34 and John 15:25 quote verses from the Psalms.

We think, however, that there are reasons to retain the usual translation “law” for νόμος here. “Law” is the standard translation for νόμος in the HCSB throughout the NT. (We only found Rom 7:21 as an exception). In 1 Corinthians 14:21 the HCSB translates νόμος as “law” even though Paul is quoting the prophet Isaiah. “Scripture,” on the other hand, is the commonplace translation for a different Greek word (γραφή). We think there is value in letting readers of the Bible see that there is a wider use of the word “law” in English, just as there is a wider use of the Greek word νόμος.

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

Bible Reference:

John 11:16; 20:24; 21:2

Original text:

John 11:16 – εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἔγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.

John 20:24 – Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

John 21:2 – ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

HCSB rendering:

John 11:16 – Then Thomas (called “Twin”) said to his fellow disciples, “Let’s go so that we may die with Him.”

John 20:24 – But one of the Twelve, Thomas (called “Twin”), was not with them when Jesus came.

John 21:2 – Simon Peter, Thomas (called “Twin”), Nathanael from Cana of Galilee, Zebedee’s sons, and two others of His disciples were together.

Suggestion

John 11:16 – Then Thomas (called “Twin”^a) said to his fellow disciples, “Let’s go so that we may die with Him.”

^a Gk Didymus

John 20:24 – But one of the Twelve, Thomas (called “Twin”^a), was not with them when Jesus came.

^a Gk Didymus

John 21:2 – Simon Peter, Thomas (called “Twin”^a), Nathanael from Cana of Galilee, Zebedee’s sons, and two others of His disciples were together.

^a Gk Didymus

Rationale:

Many readers will be familiar with the name Didymus.

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

Bible References:

John 11:33,38

Original text:

John 11:33 – Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν

John 11:38 – Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.

HCSB rendering:

John 11:33 – When Jesus saw her crying, and the Jews who had come with her crying, He was angry^a in His spirit and deeply moved.

^a The Gk word is very strong and probably indicates Jesus' anger against sin's tyranny and death.

John 11:38 – Then Jesus, angry^b in Himself again, came to the tomb. It was a cave, and a stone was lying against it.

^b See note at 11:33

Suggestion:

John 11:33 – When Jesus saw her crying, and the Jews who had come with her crying, He was deeply moved in His spirit and troubled.

John 11:38 – Then Jesus, deeply moved in Himself again, came to the tomb. It was a cave, and a stone was lying against it.

Rationale:

We fear that without the footnote, which often will not be available when this text is read or heard, the HCSB rendering about Jesus being “angry” will be confusing and misleading to people. We recommend following the meaning that is offered in BDAG (“deeply moved”) and that is used in many English translations.

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

Bible Reference:

John 11:39

Original text:

λέγει ὁ Ἰησοῦς, Ἔρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, Κύριε, ἤδη ὀζει, τεταρταῖος γὰρ ἔστιν.

HCSB rendering:

“Remove the stone,” Jesus said. Martha, the dead man’s sister, told Him, “Lord, he’s already decaying.^a It’s been four days.”

^aLit he already stinks

Suggestion:

“Remove the stone,” Jesus said. Martha, the dead man’s sister, told Him, “Lord, there will already be an odor. It’s been four days.”

Rationale:

The Greek verb ὀζω means to give off an odor. We see no reason why the HCSB text can’t stay closer to the meaning of the Greek verb. Our suggestion reflects the fact that the odor would not have been recognizable at the moment outside of the tomb, since the stone was sealing the tomb.

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

Bible Reference:

John 12:38

Original text:

ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῆ ὃν εἶπεν,
**Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίον κυρίου τίτι ἀπεκαλύφθη;**

HCSB rendering:

But this was to fulfill the word of Isaiah the prophet, who said:
**Lord, who has believed our message?
And who has the arm of the Lord
been revealed to?**

Suggestion:

But this was to fulfill the word of Isaiah the prophet, who said:
**Lord, who has believed our message?
And to whom has the arm of the Lord
been revealed?**

Rationale:

We suggest a minor adjustment to reflect traditional rules of English grammar. This suggestion seems more formal and elegant—fitting for a quotation from the great poet Isaiah.

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

Bible Reference:

John 17:24

Original text:

Πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

HCSB rendering:

Father,
I desire those You have given Me
to be with Me where I am.
Then they will see My glory,
which You have given Me

Suggestion:

²⁴ Father,
I desire those You have given Me
to be with Me where I am,
that they may see My glory,
which You have given Me.

Rationale:

The clause introduced by ἵνα is a purpose clause. We see no reason to translate it differently.

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

Bible Reference:

John 18:36

Original text:

ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἄν] ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

HCSB rendering:

“My kingdom is not of this world,” said Jesus. “If My kingdom were of this world, My servants would fight, so that I wouldn’t be handed over to the Jews. As it is, My kingdom does not have its origin here.”^a

^aLit My kingdom is not from here

Suggestion:

“My kingdom is not of this world,” said Jesus. “If My kingdom were of this world, My servants would fight, so that I wouldn’t be handed over to the Jews. As it is, My kingdom is not from here.”

Rationale:

The Greek word, ἐντεῦθεν, means “from this place, from here.” We think it is best to represent the Greek quite literally to leave all interpretive options open. The HCSB rendering fixes one interpretation onto this expression.

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

Bible Reference:

John 19:12

Original text:

ἐκ τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

HCSB rendering:

From that moment Pilate made every effort^a to release Him. But the Jews shouted, “If you release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar!”

^a Lit Pilate was trying

Suggestion:

From that moment Pilate kept trying to release Him. But the Jews shouted, “If you release this man, you are not Caesar’s friend. Anyone who makes himself a king opposes Caesar!”

Rationale:

“Kept trying” is a literal translation of the Greek word, ἐζήτει, and fits the context. “Made every effort” seems too strong, since Pilate as the Roman governor had the power to release Jesus, if he was determined to do so.

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

Bible Reference:

John 19:19

Original text:

ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

HCSB rendering:

Pilate also had a sign lettered and put on the cross. The inscription was:

**JESUS THE NAZARENE
THE KING OF THE JEWS.**

Suggestion:

Pilate also had a sign made and put on the cross. It said:

**JESUS THE NAZARENE
THE KING OF THE JEWS.**

Rationale:

- 1) “Lettered” sounds awkward in English to us.
- 2) When we see “inscription” in an ancient context, we think of incised letters or perhaps letters stamped on a coin. We don’t think Pilate went to that much trouble, and we don’t see it stated or implied in the Greek text. Etymologically γράφω means to scratch, but the usage of the word had long since broadened to include writing of any kind. It’s not a big deal, but we would replace “The inscription was” with “It said.”

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

Bible Reference:

John 19:24

Original text:

εἶπαν οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ· ἵνα ἡ γραφὴ πληρωθῇ [ἢ λέγουσα],

Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς

καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

HCSB rendering:

So they said to one another, “Let’s not tear it, but cast lots for it, to see who gets it.” They did this to fulfill the Scripture that says: They divided My clothes among themselves, and they cast lots for My clothing. And this is what the soldiers did.

Suggestion

So they said to one another, “Let’s not tear it, but cast lots for it, to see who gets it.” This happened that the Scripture might be fulfilled that says: They divided My clothes among themselves, and they cast lots for My clothing. And this is what the soldiers did.

Rationale:

The word introducing the ἵνα clause needs to be supplied and πληρωθῇ is passive. The soldiers did not divide the garments or cast lots to purposely fulfill the Scripture; however, by their action the Scriptures were fulfilled. Supplying “This happened” reflects this.

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

Bible Reference:

John 19:28

Original text:

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

HCSB rendering:

After this, when Jesus knew that everything was now accomplished that the Scripture might be fulfilled, He said, "I'm thirsty!"

Suggestion:

After this, when Jesus knew that everything was now finished that the Scripture might be fulfilled, He said, "I'm thirsty!"

Rationale:

We think there is value in letting the English reader see that the same word τετέλεσται ("It is finished!") that Jesus spoke in John 19:30 was used two verses earlier here in John 19:28.

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

Bible Reference:

John 21:7

Original text:

λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,

HCSB rendering:

Therefore the disciple, the one Jesus loved, said to Peter, “It is the Lord!”
When Simon Peter heard that it was the Lord, he tied his outer garment around him (for he was stripped) and plunged into the sea.

Suggestion

Therefore the disciple, the one Jesus loved, said to Peter, “It is the Lord!”
When Simon Peter heard that it was the Lord, he tied his outer garment around him (for he had taken it off) and plunged into the sea.

Rationale:

γυμνός means “totally naked, lightly clad, having the outer garment removed.” It is unclear whether Peter was totally naked in the boat. The NIV translates “for he had taken it off” and the NKJV translates “for he had removed it.” The ESV has: “for he was stripped for work.”