

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

Bible Reference:

Acts 1:21

Original text:

δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,

HCSB rendering:

“Therefore, from among the men who have accompanied us during the whole time the Lord Jesus went in and out among us—

Suggestion:

“Therefore, from among the men who have accompanied us during the whole time the Lord Jesus went in and out as our leader—

Rationale:

It is surprising that so many English translations blur the point of ἐφ' ἡμᾶς here. Frederick Field's celebrated *Notes on the Translation of the NT* pointed out the correct understanding over a century ago. Only in a rare combination of circumstances is it appropriate to translate ἐπί + accusative as “among.” When the sower sows seed “among the thorns,” there is motion toward a stationary point of reference, a circumstance which does not apply to Jesus' coming and going in reference to the disciples. He is not being pictured as coming in to them and going out from them while they remain stationary. But there are good examples of ἐπί + accusative in the sense “over,” i.e., an official or ruler being in authority “over” others. Field cites Luke 12:14 and Acts 7:27; BDAG s.v. ἐπί 9c cites numerous other passages.

Since “went in and out over us” is not particularly idiomatic, we recommend the paraphrase, “went in and out as our leader” (Field offered the paraphrase “as our head”).

About the only points to be added to Field's presentation are these: 1) When Luke wants to say “go in and out with” people, he uses a different preposition, as in his description of Saul in Acts 9:28 (ἦν μετ' ἀποστόλων εἰσπορευόμενος καὶ ἐκπορευόμενος). 2) A proper translation of εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς in Acts 1:21 helps the reader hear an echo of a couple of OT references. Just as “All Israel and Judah loved David because he went out and came in as their leader” (that would be a good way to render 1 Samuel 18:16—cf. verse 13), so the disciples of Jesus loved him, the Son of David, who went in and out as their leader. Similarly, in Numbers 27:17 we hear Moses pray for a successor who would go out and come in before the people, and the prayer is answered through the appointment of Joshua. Now in Acts 1:21 the new Joshua (Ἰησοῦς) is described in a similar way.

It may be worth adding that $\pi\tilde{\alpha}\zeta$ used with anarthrous singular nouns can mean “every kind of, all sorts of” (BDAG s.v. $\pi\tilde{\alpha}\zeta$ 5). Thus $\pi\tilde{\alpha}\sigma\alpha\nu$ $\sigma\acute{\alpha}\rho\kappa\alpha$ can be understood as “all sorts of (human) flesh,” “every kind of people,” e.g., male, female, young, old.

If this recommendation is adopted, we suggest that Joel 2:28 be changed in the same way, so that the OT source and the NT quotation be identical.

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Bible Reference:

Acts 2:24

Original text:

ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·

HCSB rendering:

God raised Him up, ending the pains of death, because it was not possible for Him to be held by it.

Suggestion:

God raised Him up, causing Death's labor pains to end in a delivery, because it was not possible for Christ to be held by Death.

Rationale:

Frederick Field (*Notes*) understood this passage well. Unfortunately, with his highly conservative approach to Bible translation and fondness for the KJV, he hesitantly recommended something like HCSB's translation despite its inadequacy. He writes of the KJV rendering, “‘Having loosed the pains (R. V. pangs) of death’ certainly fails to suggest the idea of *death in labour, and his pains relieved by the birth of the child*. Perhaps the slight alteration, ‘Having put an end to the pains (Gr. *pains as of a woman in travail*) of Death’ (with a capital letter) might afford a hint of the true meaning.” But even with the capital letter as a hint, few readers will get the right idea unless there is some indication that the pains are labor pains.

Thus even if HCSB took its inspiration from Field, we find it inevitably misleading in this passage and doctrinally problematical. HCSB seems to imply that during the time Jesus was dead he was in pain, right up to his resurrection. We cannot reconcile such an idea with our understanding of Jesus' declaration on the cross, “It is finished!” The suffering by which he vicariously atoned for the sins of the world ended with his death. Confessional Lutherans see his descent into hell as part of his exaltation, a proclamation of his victory to the spirits in prison (1 Peter 3:19), not as part of his suffering.

The correct exegesis of Acts 2:24 begins with the recognition that the primary meaning of ὠδῖνας, “labor pains,” deserves consideration before the secondary, generalized meaning, “pains.” The aptness of the primary meaning is evident when we look at the combination of the verb λύειν and ὠδῖνας as its direct object. As Field points out, that idiom occurs in three applications. When the birth takes place, one can say that the pregnant woman ends (looses) her own labor pains, or that the baby ends them, or that the midwife or other assisting person ends them. The last is the usage that accounts for Acts 2:24. Death is like a pregnant woman in labor, God is like a midwife, and the risen Christ is like a newborn baby. Death cannot hold Christ in any more than a woman in labor can stop the birth of her child, “because it was not possible for Christ to be held by Death.”

Field's exposition has been adopted by scholars representing various denominations and theological tendencies. It is unfortunate that Barrett's influential ICC volume misrepresents Field and perhaps for that reason draws faulty conclusions.

How the early Christians came up with the striking phrase “loosing/ending the labor pains of Death” is an interesting question, but the main point is that they applied it to the resurrection of Christ, and so the task of a translator is to convey that striking image clearly. That accounts for our preference for a full, explicit rendering. The personification of Death accounts for the capital letter. Since we want to bring out that personification, we find it a bit awkward to refer to Death with the impersonal “it” used in HCSB, and so we have replaced “it” with “Death” at the end of the verse. Similarly, if pronouns referring to Christ are no longer to be capitalized, it becomes desirable to replace the pronoun “him” with “Christ” for the sake of clarity.

**Translation Suggestion for the HCSB
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April 2015**

Bible Reference:

Acts 2:46

Original text:

καθ' ἡμέραν τε προσκατεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

HCSB rendering:

Every day they devoted themselves to meeting together in the temple complex, and broke bread from house to house. They ate their food with a joyful and humble attitude,

Suggestion:

Every day they devoted themselves to meeting together in the temple complex, and broke bread from house to house. They ate their food with joy and sincerity of heart,

Rationale:

The noun ἀφελότης is rare. Lexicographers tend to agree on the meaning “simplicity,” but the literal translation “simplicity of heart” might suggest that the Christians were simpletons, and that is not Luke's point. One could adapt HCSB's translation by saying “with a joyful and simple attitude,” but “simple attitude” is not very communicative.

Louw and Nida (88.55) define the noun this way: “humility associated with simplicity of life—‘humility, humbleness, simplicity.’ ... ‘eating their food with gladness and humbleness of heart’ Ac 2.46.” But *humility/humbleness* is at best a blurry rendering. The related adjective ἀφελής can be applied to meals, and often enough simple meals consist of humble fare, but Luke is talking about ἀφελότης of heart, not of meals. Barrett usefully cites an example of the adjective in a Latin letter by Cicero, who sometimes inserts a Greek word as the *mot juste*: he refers to his brother Quintus as ἀφελέστατος. Since Roman society encouraged elite males like Quintus to seek personal glory and he did in fact become a praetor and a provincial governor, it is hard to suppose that Cicero was praising his brother as “most humble.” One suspects that the adjective had more to do with personal integrity, candor, and a lack of deviousness.

EDNT glosses the noun as “simplicity, sincerity.” The latter seems to work well as a translation here.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 4:12

Original text:

καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

HCSB rendering:

There is salvation in no one else, for there is no other name under heaven given to people, and we must be saved by it.

Suggestion:

There is salvation in no one else, for there is no other name under heaven given among people as the name by which we must be saved.

Rationale:

HCSB's recasting of the relative clause turns “there is no other name under heaven given to people” into an unqualified assertion. What is a reader to make of it? It sounds as if here on earth (“under heaven”) everyone who has been given a name is called Jesus, which is of course nonsense. If some other meaning is lurking here, it is hard to see what that meaning is.

A more literal translation of both the prepositional phrase ἐν ἀνθρώποις and the relative clause would seem to be a step in the right direction. The Greek leaves no doubt about the antecedent of the relative pronoun, but a literal English translation is less clear on that point, and so we are suggesting the insertion of “as the name” to clarify the antecedent.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 4:28

Original text:

²⁷ συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ, ²⁸ ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι.

HCSB rendering:

²⁷ For, in fact, in this city both Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together against Your holy Servant Jesus, whom You anointed, ²⁸ to do whatever Your hand and Your plan had predestined to take place.

Suggestion:

²⁷ For, in fact, in this city both Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together against Your holy Servant Jesus, whom You anointed, ²⁸ and they did whatever Your hand and Your plan had determined beforehand to take place.

Rationale:

HCSB's infinitive at the beginning of verse 28, “to do,” is literal, but it could be misunderstood. Some readers might assume it expresses the purpose of the anointing, *You anointed Jesus to do whatever Your hand...* The comma after “anointed” is something of a deterrent to that misunderstanding, but not all readers are attentive to the niceties of punctuation, and listeners will be at a disadvantage. Our revision replaces HCSB's purpose infinitive with a statement of fact, but nothing of importance is lost thereby. Luke's ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι does not express the conscious purpose of Herod and Pilate and the others—their intention was to carry out their own agenda, not to fulfill a divine plan. Instead, Luke's expression tells us their actions fulfilled God's purpose, and that thought comes through well enough in the translation we are recommending.

HCSB's “predestined” can certainly be understood correctly, but we think it would be good to avoid the word here. In at least some parts of Christendom, there is a tendency to use the word *predestine* almost exclusively to talk about God's plans for the eternal destination of persons. It would be unfortunate if readers of this translation would wonder, “Does this imply that Herod and Pilate and the others who called for the crucifixion of Jesus were predestined to eternal damnation?”

The translation we are recommending comes from Joseph Fitzmyer's literal translation of this verse (p. 310 of his *Anchor Bible* commentary). It is especially appropriate to translate the compound verb προώρισεν as “determined beforehand” since HCSB translates the simple verb ὀρισμένη as “determined” in Acts 2:23: “Though He was delivered up according to God's determined plan and foreknowledge, you used lawless people to nail Him to a cross and kill Him.”

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 5:34

Original text:

Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. ³⁴ ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι,

HCSB rendering:

When they heard this, they were enraged and wanted to kill them. ³⁴ A Pharisee named Gamaliel, a teacher of the law who was respected by all the people, stood up in the Sanhedrin and ordered the men to be taken outside for a little while.

Suggestion:

When they heard this, they were enraged and wanted to kill them. ³⁴ But a Pharisee named Gamaliel, a teacher of the law who was respected by all the people, stood up in the Sanhedrin and ordered the men to be taken outside for a little while.

Rationale:

HCSB does not translate the conjunction at the beginning of verse 34. As a result, the reader is likely to assume that Gamaliel is taking action in line with the murderous rage of the group as summarized in verse 33. Eventually such a reader will be brought up short and have to rethink the line of thought. That misunderstanding will not arise in the first place if the adversative δέ is translated with the word “But” as in our suggestion.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 7:6-7

Original text:

⁶ ἐλάλησεν δὲ οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῆ ἀλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια· ⁷ καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ.

HCSB rendering:

⁶ God spoke in this way:

**His descendants would be strangers
in a foreign country,
and they would enslave
and oppress them 400 years.**

⁷ **I will judge the nation
that they will serve as slaves, God said.
After this, they will come out
and worship Me in this place.**

Suggestion:

⁶ God spoke in this way:

**Your descendants will be strangers
in a foreign country,
and they will enslave
and oppress them 400 years.**

⁷ **I will judge the nation
that they will serve as slaves, God said.
After this, they will come out
and worship Me in this place.**

Rationale:

A reader of HCSB is likely to find this passage jarring and confusing because HCSB imitates the Greek in a manner that defies English conventions. HCSB's formatting gives the impression of stylistic continuity, but in reality the passage is a combination of indirect and direct discourse with inconsistent usage.

In Greek it is acceptable to begin in indirect discourse and then shift to direct discourse, with nothing more than the grammatical number of the verbs forms or pronouns to signal the shift. Accordingly, Luke here has chosen to recast the first part of his quotation from Genesis 15 in indirect discourse and keep the rest of it in direct discourse. Doing so must have appealed to his sense of stylistic variety. But in English it is an odd thing to shift gears that way in a relatively short quotation, and it becomes clear and acceptable in English only if all the necessary signals are present. But here “God spoke in this way:” leads

us to expect direct discourse, and we are given indirect discourse instead; and then there is a shift to direct discourse that ought to be signaled with quotation marks, but here there are none.

One way of solving the problem is seen in NRSV. NRSV imitates the Greek by having an indirect statement (clearly introduced as such with *that* rather than a colon) followed by a direct statement (properly set off from the rest with quotation marks). A different way is followed by NIV. NIV makes the whole passage a direct quotation for the sake of clear, smooth English. Converting Greek indirect discourse to English direct discourse is not a big concern because the change makes the passage more like the way Moses wrote it in Genesis. Since HCSB does not use quotation marks to set off OT quotations, we are recommending a solution something like that of the NIV, but with the bold font replacing NIV's quotation marks.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 7:35

Original text:

Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

HCSB rendering:

This Moses, whom they rejected when they said, Who appointed you a ruler and a judge?—this one God sent as a ruler and a redeemer by means of the angel who appeared to him in the bush.

Suggestion:

This Moses, whom they rejected when they said, Who appointed you a ruler and a judge?—this one God sent as a ruler and a redeemer through the angel who appeared to him in the bush.

Rationale:

The expression “by means of” works better with things than with personal entities. Fitzmyer translates “through,” and that fits well enough here.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 7:43

Original text:

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς, καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

HCSB rendering:

**No, you took up the tent of Moloch
and the star of your god Rephan,
the images that you made to worship.
So I will deport you beyond Babylon!**

Suggestion:

**No, you took up the tent of Moloch
and the star of your god Rephan,
the images that you made in order to worship them.
So I will deport you beyond Babylon!**

Rationale:

HCSB's "that you made to worship" does not sound fully idiomatic to us. The Greek text includes αὐτοῖς, "them," and it sounds better to include that pronoun in the translation.

Translation Suggestion for the HCSB
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Bible Reference:

Acts 8:10

Original text:

⁹ Ἄνθρωπος δὲ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν, ¹⁰ ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· Οὗτός ἐστιν ἡ Δύναμις τοῦ θεοῦ ἢ ^[a]καλουμένη Μεγάλη.

^a **καλουμένη** WH Treg NIV] – RP

HCSB rendering:

⁹ A man named Simon had previously practiced sorcery in that city and astounded the Samaritan people, while claiming to be somebody great. ¹⁰ They all paid attention to him, from the least of them to the greatest, and they said, “This man is called the Great Power of God!”^a

^a Or This is the power of God called Great

Suggestion:

⁹ A man named Simon had previously practiced sorcery in that city and astounded the Samaritan people, while claiming to be somebody great. ¹⁰ They all paid attention to him, from the least of them to the greatest, and they said, “This man is the Power of God which is called Great!”

Rationale:

In Luke's autograph, did the last part of verse 10 include the participle *καλουμένη*, or an equivalent participle *λεγομένη*, or no participle at all at that point? For a translator, it comes down to the difference between “This man is the Power of God [which is] called Great” and “This man is the Great Power of God.” We think *καλουμένη* is part of the original text and translate accordingly (the insertion “which is” makes it clear that “called Great” applies to “Power,” not “God”). In our view, the thought conveyed by a text lacking a participle here is not all that different, and so we see no need for a footnote.

As far as we can see, there is no variant reading in verse 10 that uses a word for “called” as a predicate for “This man,” and so we conclude that HCSB is in error when it translates, “This man is called...” As Luke puts it here, the people were indicating what they themselves thought about Simon, not what he was called by others.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 8:34

Original text:

ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἐτέρου τινός;

HCSB rendering:

The eunuch replied to Philip, “I ask you, who is the prophet saying this about—himself or another person?”

Suggestion:

The eunuch said to Philip, “I ask you, who is the prophet saying this about—himself or another person?”

Rationale:

The word “replied” is misleading here. Philip spoke once prior to this verse, and the eunuch's reply to Philip's question has already been given. BDAG s.v. ἀποκρίνομαι 2 notes that this verb is sometimes “used formulaically with εἰπεῖν or λέγειν, and often left untranslated.” This is such an instance.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 8:37

Original text:

³⁶ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος· Ἴδου ὕδωρ, τί κωλύει με βαπτισθῆναι,^a ³⁸ καὶ ἐκέλευσεν στῆναι τὸ ἄρμα, καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

^a βαπτισθῆναι; WH Treg NIV RP] + 37 εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. TR

HCSB rendering:

³⁶ As they were traveling down the road, they came to some water. The eunuch said, “Look, there’s water! What would keep me from being baptized?” [³⁷ And Philip said, “If you believe with all your heart you may.” And he replied, “I believe that Jesus Christ is the Son of God.”]^a ³⁸ Then he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him.

^a Other mss omit bracketed text

Suggestion:

³⁶ As they were traveling down the road, they came to some water. The eunuch said, “Look, there’s water! What would keep me from being baptized?”^a ³⁸ Then he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him.

^a Some mss add *And Philip said, “If you believe with all your heart you may.” And he replied, “I believe that Jesus Christ is the Son of God.”*

[Move verse 37 to the footnote.]

Rationale:

In our view, verse 37 does not have sufficient attestation to appear in the main text even with brackets. As many scholars have pointed out, it is very hard to see why it would have been omitted from so many early witnesses if it had been part of the original text. The “Western” text of Acts contains many variants that enlarge the text; even the ones that can be traced back to the second century are in many cases manifest interpolations, and that seems to be the case with this variant.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 9:43

Original text:

ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

HCSB rendering:

And Peter stayed on many days in Joppa with Simon, a leather tanner.^a

^aTanners were considered ritually unclean because of their occupation.

Suggestion:

And Peter stayed on many days in Joppa with Simon, a leather tanner.

[Delete the footnote.]

Rationale:

Is the footnote completely accurate? Were tanners constantly in a state of ritual uncleanness? Were they generally regarded as ritually unclean, or do the rabbinic sources view tanners as unpleasant because their work was a source of foul smells? Does Luke mention Simon's occupation because of the uncleanness he incurred, or for some other reason? The discussion of these issues belongs in a commentary, not in a footnote to a Bible translation.

**Translation Suggestion for the HCSB
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Bible Reference:

Acts 10:43

Original text:

τούτω πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

HCSB rendering:

All the prophets testify about Him that through His name everyone who believes in Him will receive forgiveness of sins.

Suggestion:

All the prophets testify about Him that through His name everyone who believes in Him receives forgiveness of sins.

Rationale:

A number of other translations of this passage say “will receive” or “shall receive,” among them the KJV, but the use of a future tense here lacks a foundation in the grammar and context.

Formally λαβεῖν is an aorist infinitive. Syntactically it is an object infinitive used in an indirect statement, and in that construction the tense of the infinitive normally preserves the tense of the underlying direct statement. On that basis one could entertain the translation “everyone who believes *received* (or, for the sake of English idiom, *has received*) forgiveness of sins.” One could even defend that translation by noting two things: 1) The present participle πιστεύοντα indicates not the beginning of faith but rather the ongoing act of believing, and since one receives forgiveness the moment one comes to faith, it would make sense to refer to a person who already believes as one who already received or already has received forgiveness. 2) Jesus does not teach people to think of forgiveness as something to be pronounced and received only in the future, say, on the last day; rather, he declares people forgiven and even uses the perfect tense, “Your/her sins have been forgiven (ἀφέωνται)” (Lk 5:20 and 7:47; cf. “justified” [perfect tense] in Lk 18:14).

But the translators and commentators we consulted do not resort to such an explanation of Acts 10:43; in fact, they typically say little or nothing about the tense of the infinitive. Perhaps the thinking is that Acts 1:21 is drawing inferences from prophetic texts instead of simply converting a direct statement in the OT into an indirect statement; if so, it is not very meaningful to view the aorist tense of λαβεῖν as preserving the tense of an underlying direct statement. Accordingly it seems better to treat λαβεῖν like other kinds of object infinitives in which the writer's or speaker's choice of aspect determines the tense of the infinitive. The aorist tense of λαβεῖν indicates the reception of forgiveness is viewed by the writer or speaker as a comprehensive act: the believer is not viewed as being a person in the process of acquiring forgiveness bit by bit (present tense) but more simply as a receiver of forgiveness, and his or her act of reception is portrayed as an accomplished act (aorist) regardless of when it takes place.

That way of accounting for the tense of the infinitive opens the door to a translation in the future tense *if the context suggests the reception is in the future in some sense*. But it is just that which we find lacking here. The immediate context does not speak of forgiveness as something belonging to the future, whether a distant future (the last day) or a future that follows soon after one becomes a believer. The wider context of Luke's writings, as we saw above, does not limit forgiveness to the future either.

Perhaps someone will say that HCSB's future tense is relative to the OT, as though the verse were saying, "The prophets testified in the past that in the NT era believers in Jesus would receive forgiveness." But that exposition is not entirely true to the text. The testimony of the prophets is here treated as a *present reality*: "All the prophets *testify* (μαρτυροῦσιν, present tense) about Him..." That being the case, the best option is to translate λαβεῖν with the tense that will seem least marked and most timeless, i.e., the present: "...every believer in Him *receives* forgiveness."

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

Bible Reference:

Acts 13:14

Original text:

αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν ^[a]τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῆ ἡμέρα τῶν σαββάτων ἐκάθισαν.

^a **τὴν Πισιδίαν** WH Treg NIV] τῆς Πισιδίας RP

HCSB rendering:

They continued their journey from Perga and reached Antioch in Pisidia. On the Sabbath day they went into the synagogue and sat down.

Suggestion:

They continued their journey from Perga and reached Pisidian Antioch. On the Sabbath day they went into the synagogue and sat down.

Rationale:

HCSB's "Antioch in Pisidia" is not geographically correct. This Antioch was in Phrygia, not Pisidia, but since there was another Antioch in Phrygia it was useful to have a way of distinguishing the two cities. The city to which Paul and Barnabas came was sometimes called "Antioch near Pisidia," and that in turn was sometimes shortened up to "Pisidian Antioch." If for some reason the literal translation "Pisidian Antioch" is considered unsatisfactory, the way to paraphrase it is "Antioch near Pisidia," not "Antioch in Pisidia."

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

Bible Reference:

Acts 13:22

Original text:

καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα, ὃ καὶ εἶπεν μαρτυρήσας· Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

HCSB rendering:

After removing him, He raised up David as their king and testified about him: ‘I have found David the son of Jesse, a man loyal to Me, who will carry out all My will.’

Suggestion:

After removing him, He raised up David as their king and testified about him: ‘I have found David the son of Jesse, a man after My own heart, who will carry out all My will.’

Rationale:

We think the literal translation, “a man after My own heart,” is clear and idiomatic today even though it is essentially the same as the old KJV translation. God is saying that David is in line with what God wants a human being to be, the key element being that David's will is in accord with God's will (hence “who will carry out all My will” follows naturally from “a man after my own heart”). David's loyalty to God is certainly part of the picture; but since A can be loyal to B without embracing all of B's desires (a situation that becomes crystal clear in the political world when we speak of the “loyal opposition”), a more precise translation is needed here.

We recommended the same change in 1 Samuel 13:14, and in any case, these two passages should be considered in light of each other.

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

Bible Reference:

Acts 13:27

Original text:

οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν,

HCSB rendering:

For the residents of Jerusalem and their rulers, since they did not recognize Him or the voices of the prophets that are read every Sabbath, have fulfilled their words^a by condemning Him.

^a Lit *fulfilled them*

Suggestion:

For the residents of Jerusalem and their rulers, since they did not recognize Him or the declarations of the prophets that are read every Sabbath, have fulfilled their words^a by condemning Him.

^a Lit *fulfilled them*

Rationale:

A φωνή that is read from a writing is a “declaration” (or “statement” or “saying”); cf. BDAG s.v. φωνή 2c. The word “voice” does not cover that meaning of φωνή.

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

Bible Reference:

Acts 13:34

Original text:

ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

HCSB rendering:

Since He raised Him from the dead, never to return to decay, He has spoken in this way, I will grant you the faithful covenant blessings made to David.

Suggestion:

With regard to His raising Him from the dead, never to return so as to decay, He has spoken in this way, I will grant you the faithful covenant blessings made to David.

Rationale:

“Since” would not at all fit here in the temporal sense, and so we assume HCSB is using “Since” in the causal sense, = “Because.” But even that entails serious chronological difficulty: *Because He raised Him less than two decades ago, He has spoken in this way centuries ago...* Predictions can be made, but later on if a speaker takes us back to the time when the prediction was made and gives a *reason* why he made the prediction, he does not speak of the predicted event as an event accomplished in the past. It doesn't work to say, *Because I bought a house last month, I have said for years that I am going to spend my money on the purchase of a home.*

It is better to take the initial ὅτι as equivalent to εἰς ἐκεῖνο ὅτι, “with regard to the fact that...” (cf. BDAG s.v. ὅτι 2b). No chronological difficulty arises if the ὅτι clause merely announces a topical thought instead of embedding that thought in a causal sequence. NRSV takes the initial ὅτι that way but expresses the idea more elegantly, “As to his raising him from the dead...” We would not mind if our “With regard to his raising” would be replaced with “As to his raising,” but that would make further revision desirable (we are trying to avoid two occurrences of “as to” in close proximity to each other in our suggested translation).

Both in Acts 2 and in the present context Luke places great emphasis on the thought that though Jesus died, he never experienced and never will experience decay. Accordingly it is hard to imagine that Luke's phrase ὑποστρέφειν εἰς διαφθοράν was meant the way HCSB translates it, “to return to decay.” To *return* to decay implies that one was previously in a state of decay. One can't salvage the translation “never to return to decay” by supposing that Luke is using διαφθορά, “decay,” in two different senses in this context (here as a designation for death or the grave and elsewhere for bodily decomposition). A writer can of course use the same word in different senses, but he can hardly afford to do so when there is a high risk that the other meaning will be missed and he will be understood as foolishly contradicting himself. A better solution is to recognize two things: 1) in this context, “return” doesn't need a place-to-which construction to convey the meaning “return to death/the grave” (what else would he be returning to?) and

2) εἰς + accusative often indicates purpose or result, “for the purpose of decay,” “in a way that results in decay,” or more simply, “so as to decay.”

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

Bible Reference:

Acts 13:39

Original text:

γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι ³⁹ ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.

HCSB rendering:

Therefore, let it be known to you, brothers, that through this man forgiveness of sins is being proclaimed to you,³⁹ and everyone who believes in Him is justified from everything that you could not be justified from through the law of Moses.

Suggestion:

Therefore, let it be known to you, brothers, that through this man forgiveness of sins is being proclaimed to you.³⁹ Through Him everyone who believes is justified from everything that you could not be justified from through the law of Moses.

Rationale:

The phrase “believe in (a person)” is common in English; normally it is our first choice when we want a verb phrase expressing faith in Jesus. But the same cannot be said of πιστεύειν ἐν (+ dative of the person) in NT Greek. In fact, BDAG s.v. πιστεύω 2aε labels that combination “questionable in our lit.” and provides alternate explanations for the handful of passages in which some wish to take ἐν with πιστεύειν. Those who do not share Danker's suspicions will at least have to concede that the construction is not common in the Greek NT.

The structure of Acts 13:39 lays before us a different way of construing the ἐν-phrases, namely with the verb δικαιωθῆναι/ δικαιούται. That results in excellent sense and striking parallelism of expression: In/through the law of Moses you were not justified from sins, but in/through Him (Jesus) believers are justified from sins.

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

Bible Reference:

Acts 14:15

Original text:

καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·

HCSB rendering:

Men! Why are you doing these things? We are men also, with the same nature as you, and we are proclaiming good news to you, that you should turn from these worthless things to the living God, who made the heaven, the earth, the sea, and everything in them.

Suggestion:

Men! Why are you doing these things? We too are human beings, with the same nature as you, and we are proclaiming good news to you in order to turn you from these worthless things to the living God, who made the heaven, the earth, the sea, and everything in them.

Rationale:

Our recommendation preserves the distinction between Ἄνδρες, “Men,” and ἄνθρωποι, “human beings,” the latter being appropriate for the contrast between the divine nature wrongly ascribed to Paul and Barnabas and their actual human nature.

Properly speaking, the “good news” is in one respect like news in general: normally it tells us facts, not commands. Thus we find the verb εὐαγγελίζω (usually middle) can have an object in the form of an indirect *statement* (as in Acts 13:32-33; cf. 1 Cor. 15:1,3-5) or a noun implying a statement (to proclaim as good news Jesus/the reign of God/peace), but we know of no clear instance in which this verb has as its object an indirect *command*. Accordingly we are not eager to assume that the verb has become so denatured in Acts 14:15 that it functions as little more than a verb of commanding. Like Kistemaker, we prefer to treat ἐπιστρέφειν as an adverbial purpose infinitive with transitive meaning. We have no quarrel with HCSB for taking ὑμᾶς as the personal object of εὐαγγελιζόμενοι, but we would add that one can easily supply another ὑμᾶς as the object of ἐπιστρέφειν.

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

Bible Reference:

Acts 15:8-9

Original text:

⁸ καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοῦς^a τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, ⁹ καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.

^a δοῦς WH Treg NIV] + αὐτοῖς RP

HCSB rendering:

⁸ And God, who knows the heart, testified to them by giving^a the Holy Spirit, just as He also did to us.

⁹ He made no distinction between us and them, cleansing their hearts by faith.

^aOther mss add *them*

Suggestion:

⁸ And God, who knows the heart, provided testimony for them by giving^a the Holy Spirit, just as He also did to us. ⁹ He made no distinction between us and them, for He had cleansed their hearts by faith.

^aOther mss add *them*

Rationale:

Peter's point is not that God testified *to* Cornelius and the other Gentiles—if it were, we would expect to hear what God said to them. Rather, the point is that the outwardly manifested giving of the Holy Spirit to these uncircumcised Gentiles provided testimony *for* them, i.e., testimony for the fact that they were now every bit as much God's holy children as the Jewish believers were. It was important that this divine testimony be observed by Peter and his Jewish friends, but they would not be able to observe it if it were a testimony spoken by the Spirit *to* Cornelius and the other Gentiles in their hearts. While a dative with the verb μαρτυρεῖν can be a simple indirect object, Luke is also acquainted with the use of a dative of advantage with this verb (cf. Lk. 4:22; Acts 13:22; 22:5), and that is what fits here.

Since that is the point Peter is emphasizing, it makes sense to understand “He made no distinction” (verse 9) as referring to the fact that God manifestly gave the Spirit to the Gentile believers just as he had manifestly given the Spirit to the Jewish believers. Thus “He made no distinction” does not primarily refer to the fact that he cleansed the hearts of both groups. The cleansing of the Gentiles' hearts by faith was a prior act by which God had made them holy temples for his Spirit to dwell in. More often than not, an aorist participle refers to an antecedent action, and that fits well for our understanding of καθαρίσας here: “for He had cleansed their hearts by faith.”

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

Bible Reference:

Acts 16:1-3

Original text:

Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος,² ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν·³ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις, ἤδεισαν γὰρ ἅπαντες ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

HCSB rendering:

Then he went on to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish woman, but his father was a Greek.² The brothers at Lystra and Iconium spoke highly of him.³ Paul wanted Timothy to go with him, so he took him and circumcised him because of the Jews who were in those places, since they all knew that his father was a Greek.

Suggestion:

Then he went on to Derbe and Lystra, where there was a disciple named Timothy, the son of a believing Jewish woman but of a Greek father.² The brothers at Lystra and Iconium spoke highly of him.³ Paul wanted Timothy to go with him, so he took him and circumcised him because of the Jews who were in those places, since they all knew that his father had been a Greek.

Rationale:

The last word in verse 3, ὑπῆρχεν, is in the imperfect tense. Normally in indirect statements in Greek, the tense of the verb is, if possible, in the same tense as the verb in the (actual or imagined) direct statement. We see no reason to take verse 3 as an exception to that pattern of usage. Thus Luke's choice of an imperfect tense implies that the Jews were thinking about Timothy's father in the imperfect tense: "His father *was* a Greek," which implies that Timothy's father was dead by that time. To communicate that thought clearly in an English indirect statement in secondary sequence requires a past perfect verb: "that his father *had been* a Greek." That change in turn requires the elimination of "was" in the last part of verse 1, and that can be accomplished with the more literal translation we are recommending for verse 1.

These changes are worth making because the death of Timothy's father probably added weight to the argument for circumcising Timothy. If Paul were to take along an uncircumcised Timothy, he could expect to hear objections from strict Jews along these lines: "You come to our synagogue as a Jew announcing the fulfillment of the Jewish Scriptures, and yet you bring *him* along as your assistant? His mother made a bad marriage, and when the boy was born, she should not have been surprised that her Gentile husband refused to let his son be circumcised. Worse yet, after her husband died, the boy did not seize the opportunity to make things right—instead he remained uncircumcised! And now you, Paul, are putting your approval on this series of disasters by bringing along this wretched product of a wretched marriage, this insult to Judaism. Why should we listen to you?"

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

Bible Reference:

Acts 16:6

Original text:

Διῆλθον^a δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,

^a Διῆλθον WH Treg NIV] Διελθόντες RP

HCSB rendering:

They went through the region of Phrygia and Galatia and were prevented by the Holy Spirit from speaking the message in Asia.

Suggestion:

They went through the region of Phrygia and Galatia; they had been forbidden by the Holy Spirit to speak the message in Asia.

Rationale:

The reading Διῆλθον seems secure, and therefore κωλυθέντες depends on Διῆλθον (instead of being parallel to the Byzantine reading Διελθόντες). HCSB's translation of κωλυθέντες, "and were prevented," sounds like a subsequent action, but an aorist participle of subsequent action is at best exceedingly rare, and there is no compelling reason to invoke such a rare usage here.

"Prevented" could conjure up the idea that the Holy Spirit created a roadblock at some point. But once we consult a map and realize that the Spirit was allowing them to pass through Asia but not preach in it at that time, a roadblock doesn't seem at all likely as the Spirit's mode of operation. In fact, if we read the aorist participle as indicating prior action, we see that Paul and his companions had to give up on the idea of preaching in Asia before they ever set foot in that province. That points to some kind of prophetic message telling them that Asia was off-limits for preaching for the time being. All things considered, the meaning of κωλυθέντες that seems to fit best is "forbid" rather than "hinder" or "prevent."

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

Bible Reference:

Acts 16:27

Original text:

ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

HCSB rendering:

When the jailer woke up and saw the doors of the prison open, he drew his sword and was going to kill himself, since he thought the prisoners had escaped.

Suggestion:

When the jailer woke up and saw the doors of the prison standing open, he drew his sword and was going to kill himself, since he thought the prisoners had escaped.

Rationale:

There is a slight ambiguity in HCSB's "open." Some readers may take it as a verb and understand it this way: *The door opened, and the jailer saw it happen, and so he might have assumed the door had been closed up to this moment.* If so, they may wonder why the jailer would think anyone had escaped. Those who know the Greek here (perfect passive participle expressing a state) will understand that HCSB is using "open" as an adjective—but why not make the situation crystal clear in English with "standing open" or a comparable expression?

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

Bible References:

Acts 17:2, 17:17, 18:4

Original text:

Acts 17:2 – κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,

Acts 17:17 – διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

Acts 18:4 – διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθὲν τε Ἰουδαίους καὶ Ἕλληνας.

HCSB rendering:

Acts 17:2 – As usual, Paul went to the synagogue, and on three Sabbath days reasoned with them from the Scriptures,

Acts 17:17 – So he reasoned in the synagogue with the Jews and with those who worshiped God and in the marketplace every day with those who happened to be there.

Acts 18:4 – He reasoned in the synagogue every Sabbath and tried to persuade both Jews and Greeks.

Suggestion:

Acts 17:2 – As usual, Paul went to the synagogue, and on three Sabbath days spoke with them from the Scriptures,

Acts 17:17 – So he spoke in the synagogue with the Jews and with those who worshiped God and in the marketplace every day with those who happened to be there.

Acts 18:4 – He spoke in the synagogue every Sabbath and tried to persuade both Jews and Greeks.

Rationale:

The word “reasoned” seems less than ideal for three reasons:

1) The usage sounds somewhat odd or obsolete. KJV had “reasoned” in two of these passages (17:2, 18:4), but we wonder if anyone talks that way today. We can’t remember the last time we heard a person say that a missionary preaching a sermon or a pastor teaching a Bible class “reasoned” with his listeners, or that people having a religious discussion “reasoned” with each other.

2) The word “reasoned” highlights the use of rational proof and persuasion, but judging by the BDAG entry, the key ideas conveyed by διαλέγεσθαι are either a give-and-take discussion/argument or a more one-sided presentation of information.

3) HCSB seems somewhat arbitrary. The verb διαλέγεσθαι is used ten times in Acts, and a number of times HCSB conveys the ideas of engaging in discussion or conducting discussions (Acts 18:19; 19:8,9) or simply speaking (Acts 20:7,9; 24:25). We like “spoke” in 18:4, where there is no grammatical complement and no implication of argument, and “spoke with” in 17:2,17. “Spoke with” lets the reader consider whether the communication was basically from Paul to the group or there was a lot of give-and-take—the same interpretive question a reader of the Greek faces.

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

Bible Reference:

Acts 17:11

Original text:

οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.

HCSB rendering:

The people here were more open-minded than those in Thessalonica, since they welcomed the message with eagerness and examined the Scriptures daily to see if these things were so.

Suggestion:

The people here were more noble in their thinking than those in Thessalonica, since they welcomed the message with eagerness and examined the Scriptures daily to see if these things were so.

Rationale:

HCSB's "more open-minded" is not a particularly close translation of εὐγενέστεροι, "more noble." We wonder what "more open-minded" will communicate to readers influenced by secular thinking. If the *Zeitgeist* encourages relativism and a disinclination to take a firm stand in religious matters, some readers of this translation may perceive Luke's approval of these Bereans and take the passage as biblical support for any stance that claims to be open-minded.

If for some reason there is a reluctance to use the word "noble," we would not object to some other way of indicating the better disposition of the Bereans.

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

Bible Reference:

Acts 17:23

Original text:

διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ θεῷ.
ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

HCSB rendering:

For as I was passing through and observing the objects of your worship, I even found an altar on which was inscribed:

TO AN UNKNOWN GOD.

Therefore, what you worship in ignorance, this I proclaim to you.

Suggestion:

For as I was passing through and observing the things you use in worship, I even found an altar on which was inscribed:

TO AN UNKNOWN GOD.

Therefore, what you worship in ignorance, this I proclaim to you.

Rationale:

The phrase “the objects of your worship” seems to imply “you worship these objects.” Presumably the altar was considered one of the σεβάσματα, but we know of no reason to suppose that the Athenians worshiped the altar itself. A broader translation of σεβάσματα seems desirable.

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

Bible Reference:

Acts 19:21

Original text:

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.

HCSB rendering:

When these events were over, Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem. “After I’ve been there,” he said, “I must see Rome as well!”

Suggestion:

When these events were over, Paul resolved in his spirit to pass through Macedonia and Achaia and go to Jerusalem. “After I’ve been there,” he said, “I must see Rome as well!”

Rationale:

By itself the word ἔθετο does not mean “resolved.” What we have here is a variation on the long-standing idiom “to put (an action) in one's heart” or “to put (an action) in one's mind.” The idiom requires the mention of a constituent part of the person as the locus of decision-making. By that standard τῷ πνεύματι must be Paul's spirit, not the Spirit of God. We can *infer* the involvement of the Spirit of God from the fact that Luke mentions, not Paul's heart or mind, but his *spirit*, Paul's sanctified inner being that is under the influence of the indwelling Spirit of God. That inference in turn can be supported by Paul's confidence that he *must* see Rome (δεῖ often implies the will of God), and still more by his persistence in going to Jerusalem despite the kind of warnings he received from Christians who had received revelations (Acts 21:4,10-14). Paul must have been sure that his decision to go to Jerusalem was part of God's will, not just the product of his own wishes and plans. But these inferences about the Spirit's role in shaping the decision Paul made in his own spirit belong to theological reflection, and a translator's job is to translate the idiom at hand: “put in the spirit” = “resolved in his spirit.” On the philological point, cf. Barrett *ad loc.*

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

Bible Reference:

Acts 20:2-3

Original text:

διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα ³ ποιήσας τε μήνας τρεῖς· γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμη^a τοῦ ὑποστρέφειν διὰ Μακεδονίας.
^a γνώμης WH Treg NIV] γνώμη RP

HCSB rendering:

And when he had passed through those areas and exhorted them at length, he came to Greece ³ and stayed three months. When he was about to set sail for Syria, a plot was devised against him by the Jews, so a decision was made to go back through Macedonia.

Suggestion:

And when he had passed through those areas and exhorted the people at length, he came to Greece ³ and stayed three months. When he was about to set sail for Syria, a plot was devised against him by the Jews, so he decided to go back through Macedonia.

Rationale:

HCSB's "them" in verse 2 makes it seem as though "areas" is the antecedent, and Luke comes off sounding odd, as though he means to say that Paul exhorted those areas. That impression does not arise in Greek because of the difference in gender between τὰ μέρη ἐκεῖνα and αὐτοὺς. The problem is solved by translating αὐτοὺς as "the people."

In verse 3 we think ἐγένετο γνώμης (genitive) is the correct text and that ἐγένετο γνώμη (nominative) is a later corruption. HCSB seems to translate the latter, "a decision was made." The former literally means "he became of an opinion" or "of a resolve." More idiomatically, "he decided." Paul's role as the decision-maker in this instance is clear.

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

Bible Reference:

Acts 20:25-28

Original text:

²⁵ Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν. ²⁶ διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων, ²⁷ οὐ γὰρ ὑπεστελάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν. ²⁸ προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

HCSB rendering:

²⁵ And now I know that none of you will ever see my face again—everyone I went about preaching the kingdom to. ²⁶ Therefore I testify to you this day that I am innocent of everyone’s blood, ²⁷ for I did not shrink back from declaring to you the whole plan of God. ²⁸ Be on guard for yourselves and for all the flock that the Holy Spirit has appointed you to as overseers, to shepherd the church of God, which He purchased with His own blood.

Suggestion:

²⁵ And now I know that none of you will ever see my face again—none of you among whom I went about preaching the kingdom. ²⁶ Therefore I testify to you this day that I am innocent of everyone’s blood, ²⁷ for I did not shrink back from declaring to you the whole plan of God. ²⁸ Be on guard for yourselves and for all the flock in which the Holy Spirit has appointed you as overseers, to shepherd the church of God, which He purchased with His own blood.

Rationale:

Our concern here is not with textual matters or footnotes. We find the underlined parts of HCSB awkward, and we hope the suggested revisions sound more natural. There is also a small gain in precision in verse 28. It has sometimes been assumed that the overseers were each given pastoral responsibility over the whole church in Ephesus, and a reader might draw that inference from HCSB's “all the flock that the Holy Spirit has appointed you *to*.” But the text says “*in* which the Holy Spirit has appointed you as overseers.” Individually they may have been pastors of house churches within the whole Christian church in Ephesus, or there may have been some other division of labor; it is as a group that they are to be on guard for “all the flock” and to shepherd “the church of God.”

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

Bible Reference:

Acts 20:35

Original text:

πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

HCSB rendering:

In every way I've shown you that by laboring like this, it is necessary to help the weak and to keep in mind the words of the Lord Jesus, for He said, 'It is more blessed to give than to receive.'

Suggestion:

In every way I've shown you that it is necessary to help the weak by laboring like this and to keep in mind the words of the Lord Jesus, for He said, 'It is more blessed to give than to receive.'

Rationale:

Greek word order tends to be more fluid and less meaningful, whereas English word order tends to be less fluid and more meaningful. Consequently, imitating Greek word order can create implications of meaning in English where there were none in Greek. HCSB imitates the Greek word order by putting "by laboring like this" ahead of "it is necessary to help..." But as a result, in English there seems to be an implication that "by laboring like this" applies also to "it is necessary...to keep in mind the words of the Lord Jesus." It is an odd thought that laboring is the means by which to keep Jesus' words in mind. Our rearrangement avoids the unnecessary implication.

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

Bible Reference:

Acts 21:24

Original text:

τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γνώσονται πάντες ὅτι ὢν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον.

HCSB rendering:

Take these men, purify yourself along with them, and pay for them to get their heads shaved. Then everyone will know that what they were told about you amounts to nothing, but that you yourself are also careful about observing the law.

Suggestion:

Take these men, purify yourself along with them, and pay for them to get their heads shaved. Then everyone will know that what they were told about you amounts to nothing, but that you yourself agree about observing the law.

Rationale:

The point of Paul's sponsorship of the Nazirites was not to prove that he was careful to observe the Mosaic law 24/7, so to speak. If that had been the goal, James's proposal would have been illogical, for a single act of compliance with the distinctively Jewish features of the law would not have constituted proof that Paul was careful to observe the Mosaic law at all times. It would also have been impossible for Paul to agree to the proposal since, as he indicates in 1 Corinthians 9:19-21, he did *not* aim to keep the law of Moses scrupulously when he was reaching out to Gentiles. There is also no reason to suppose that the Jewish Christians of Jerusalem would have expected a higher standard of Jewish practice from Paul than they had learned to expect from Peter (Acts 11:1-18). Rather, the problem was the ugly rumor that Paul was teaching Jewish Christians that it was *sinful* for Jews to follow distinctively Jewish practices and that they therefore must not circumcise their sons, etc. Paul never taught that, and so he was willing to sponsor the Nazirites; it would only take one such act to show that he did not consider Jewish practices *sinful* for Jews to follow. Thus the point of στοιχεῖς is not *You, Paul, are staying in line with the Mosaic law by carefully observing it at all times*; rather, *You, Paul, are in line with the rest of us because you agree that it is all right for Jews to observe the Mosaic law*.

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

Bible Reference:

Acts 21:36

Original text:

ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου, ³⁶ ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες· Αἶρε αὐτόν.

HCSB rendering:

When Paul got to the steps, he had to be carried by the soldiers because of the mob's violence, ³⁶ for the mass of people followed, yelling, "Take him away!"

Suggestion:

When Paul got to the steps, he had to be carried by the soldiers because of the mob's violence, ³⁶ for the mass of people followed, yelling, "Kill him!"

Rationale:

Here HCSB is literal and misleading. The implication of Αἶρε αὐτόν is not "Take him out of our sight" or "Take him away into the barracks." If the crowd had been calling for that, they would have been pleased to see Paul being taken to the steps leading up to Fortress Antonia. Instead there was an outburst of fury within the crowd as the soldiers were about to take him up the steps, so that the Roman soldiers protected Paul by lifting him up and carrying him. The rioters wanted him to die on the spot, not be taken away in Roman custody. Accordingly, some translations have brought out the implied meaning, "Kill him!" (e.g., NEB; Phillips). Some translate "Away with him!" That has a better chance of being understood as an idiom for "Kill him!" than "Take him away!" does, but some might read "Away with him" as simply equivalent to "Take him away!"; if so, the action of the crowd would still seem to be at odds with its shouted words. We think it is best to be very clear about the implied meaning here: "Kill him!"

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

Bible Reference:

Acts 21:37-38

Original text:

³⁷ Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; ³⁸ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατάσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;

HCSB rendering:

³⁷ As he was about to be brought into the barracks, Paul said to the commander, “Am I allowed to say something to you?”

He replied, “Do you know Greek?” ³⁸ Aren’t you the Egyptian who raised a rebellion some time ago and led 4,000 Assassins^{ab} into the wilderness?”

^a Lit 4,000 men of the Assassins

^b In Lat, the word *Sicarii* is similar to the Eng word “cut-throats.”

Suggestion:

³⁷ As he was about to be brought into the barracks, Paul said to the commander, “Am I allowed to say something to you?”

He replied, “You know how to speak Greek?” ³⁸ Say, aren’t you the Egyptian who raised a rebellion some time ago and led 4,000 Assassins into the wilderness?”

Rationale:

We think the footnotes could be eliminated here.

The commander's expression, Ἑλληνιστὶ γινώσκεις; (“You know in Greek?”), is short for Ἑλληνιστὶ λαλεῖν γινώσκεις; (“You know [how] to speak in Greek?”)—cf. Field (*Notes*), Lake & Cadbury, and Barrett. It seems worthwhile to bring out the fact that he is reacting to Paul's active speaking skills in the Greek language. Perhaps Paul's interactions with the crowd and with the commander initially gave the commander a false impression of Paul's language abilities and of his place of origin. But now that he hears Paul speak a sentence in Greek with correct usage and pronunciation, he is surprised, and a new possibility occurs to him: Maybe Paul is the Egyptian Jew who made an attempt to take Jerusalem a while back. Lots of people in Egypt spoke Greek fluently, as Paul was doing now. When the Egyptian Jew led his 4000 men against the Romans in control of Jerusalem, many of the Jews in Jerusalem had joined the Romans in warding off this unwanted intrusion (as we learn from Josephus), and so if Paul was the Egyptian Jew and had now dared to visit the Temple, it was not surprising that local Jews upon discovering him there would want to kill him.

We think “You know how to speak Greek?” captures the commander's feeling of surprise better than the more formal “Do you know how to speak Greek?” or HCSB's “Do you know Greek?” Either of the latter questions sounds like an actual request for information rather than a way of expressing surprise at the evidence he has just heard from Paul's mouth. The commander's next sentence includes the particle ἄρα,

which sometimes indicates both inference and surprise, as if a light bulb has just turned on in the speaker's mind (*now I see...*). But since the inference that has just occurred to the commander is expressed in the form of a question, the most natural way of indicating the force of ἄρα is to insert the word, "Say,..."

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

Bible References:

Acts 21:40; 22:2; 26:14

Original text:

Acts 21:40-22:2 – ⁴⁰ ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῶ λαῶ, πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων ^{22:1} Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.

² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καὶ φησὶν·

Acts 26:14 – πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ· Σαοὺλ Σαοὺλ, τί με διώκεις;

HCSB rendering:

Acts 21:40-22:2 – ⁴⁰ After he had given permission, Paul stood on the steps and motioned with his hand to the people. When there was a great hush, he addressed them in the Hebrew language: ^{22:1} “Brothers and fathers, listen now to my defense before you.” ² When they heard that he was addressing them in the Hebrew language, they became even quieter.

Acts 26:14 – We all fell to the ground, and I heard a voice speaking to me in the Hebrew language, ‘Saul, Saul, why are you persecuting Me?’

Suggestion:

Acts 21:40-22:2 – ⁴⁰ After he had given permission, Paul stood on the steps and motioned with his hand to the people. When there was a great hush, he addressed them in the Hebrew^a language: ^{22:1} “Brothers and fathers, listen now to my defense before you.” ² When they heard that he was addressing them in the Hebrew^a language, they became even quieter.

^a Or Aramaic; The Gk word can refer to either language.

Acts 26:14 – We all fell to the ground, and I heard a voice speaking to me in the Hebrew^a language, ‘Saul, Saul, why are you persecuting Me?’

^a Or Aramaic; The Gk word can refer to either language.

Rationale:

What HCSB currently handles with a bullet note can be covered in these verses with a concise footnote. There is something attractive about the thought that Paul would use Hebrew to address the crowd in Jerusalem. It has been argued that Aramaic had no prestige compared with Hebrew, the language of Moses and the prophets; since Aramaic was a *lingua franca* for many nations, it is not obvious why the crowd would become “even quieter” upon hearing Paul speak in Aramaic. By contrast, hearing the sacred language would surprise and impress them, at least if they were able to understand it. But the evidence for the usage of Aramaic in first century Judea is so much stronger that we may question the ability of the crowd to understand Hebrew even if Paul’s rabbinic education enabled him to speak it. It doesn’t matter greatly to us which language is mentioned in the text so long as the other is mentioned in a footnote.

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

Bible Reference:

Acts 22:3

Original text:

Ἐγώ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσοῦ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκριβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον,

HCSB rendering:

He continued, “I am a Jewish man, born in Tarsus of Cilicia but brought up in this city^a at the feet of Gamaliel and educated according to the strict view of our patriarchal law. Being zealous for God, just as all of you are today,

^aProbably Jerusalem, but others think Tarsus

Suggestion:

He continued, “I am a Jewish man, born in Tarsus of Cilicia, but brought up in this city and educated at the feet of Gamaliel according to the strict view of our ancestral law. Being zealous for God, just as all of you are today,

Rationale:

The footnote can be deleted. The information it provides is a matter for commentaries to deal with.

HCSB connects “at the feet of Gamaliel” with “brought up in this city.” So does the punctuation in the SBL Greet text, which we print here because of its convenience, not because we endorse its punctuation in this instance. The NA²⁶ text has different punctuation that makes better sense, i.e., a comma after ταύτῃ but no comma after Γαμαλιήλ. Since there are distinct references to Paul's upbringing (ἀνατεθραμμένος) and his education (πεπαιδευμένος), it is natural to take the former as representing an earlier stage of Paul's life focusing above all on the upbringing he received as a child from his parents, whereas the latter refers to the more advanced schooling he received as a student of Gamaliel.

HCSB translates πατρῶου here as “patriarchal,” but in Acts 24:14 τῶ πατρῶω θεῶ becomes “my fathers' God” and in Acts 28:17 τοῖς ἔθεσι τοῖς πατρώοις becomes “the customs of our ancestors.” The word “patriarchal” is less than ideal. The most famous patriarchs of Israel were Abraham, Isaac, and Jacob, but the law of Moses came after their time. The words “patriarchy” and “patriarchal” figure prominently in current discussions about gender roles, and so readers might wonder if “our patriarchal law” is meant to advance that cause. Since that is not the point here, we recommend “ancestral.”

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

Bible Reference:

Acts 22:5

Original text:

⁴ ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, ⁵ ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶσιν.

HCSB rendering:

⁴ I persecuted this Way to the death, binding and putting both men and women in jail, ⁵ as both the high priest and the whole council of elders can testify about me. After I received letters from them to the brothers, I traveled to Damascus to bring those who were prisoners there to be punished in Jerusalem.

Suggestion:

⁴ I persecuted this Way to the death, binding and putting both men and women in jail, ⁵ as both the high priest and the whole council of elders can testify about me. After I received letters from them to the brothers, I traveled to Damascus to arrest those who were there and bring them to Jerusalem to be punished.

Rationale:

HCSB seems to imply that the Christians in Damascus had already been imprisoned before Paul went to get them, but there is no indication of that in the Greek. In context, τοὺς ἐκεῖσε ὄντας, literally “those being there,” clearly refers to Christians, just as the preceding mention of “men and women” obviously refers to Christian men and women, not all people or random individuals. Thus τοὺς ἐκεῖσε ὄντας is not a vague, incomplete expression that needs to be made intelligible by the addition of δεδεμένους, as though ὄντας δεδεμένους were a periphrastic tense here. (If Luke had wanted to say what HCSB says, he would have had every reason to omit ὄντας as confusing clutter.) Instead, δεδεμένους is used predicatively in a different way that becomes apparent if we substitute αὐτούς for τοὺς ἐκεῖσε ὄντας: *to bring them bound...* For the sake of clarity in English it is useful to make a separate action out of δεδεμένους, “to arrest those who were there and...”

The position of εἰς Ἱερουσαλήμ ahead of ἵνα τιμωρηθῶσιν argues against the translation “to be punished in Jerusalem.” It is more natural to take εἰς Ἱερουσαλήμ with ἄξων, “to bring to Jerusalem.”

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

Bible Reference:

Acts 24:11

Original text:

δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ,

HCSB rendering:

You are able to determine that it is no more than 12 days since I went up to worship in Jerusalem.

Suggestion:

You are able to determine that it is no more than 12 days^a since I went up to worship in Jerusalem.

^aOr *that I have no more than 12 days to account for* (Lit *that there are for me no more than 12 days*)

Rationale:

HCSB represents the usual way of understanding the verse, which creates thorny chronological problems. It is just barely possible to make the chronology work if one makes a fairly intricate set of assumptions. E.g., Paul underwent a one day purification; he was to be purified “with” the Nazirites because they had suffered corpse defilement and needed the seven-day purification procedure (Acts 21:27), but their seven days had already begun three days before Paul even arrived in Jerusalem. Even with this remarkable set of circumstances, there is no day on which both Paul and the Nazirites received a ceremonial washing, and yet Luke speaks of Paul being purified “with them,” so there is still some strain on the language. (There is no need to look at other proposed solutions that strain Luke's words to the breaking point.)

Furthermore, HCSB does not account for the word *μοι*. It seems superfluous if Paul is simply counting back from the present day to the day of his arrival in Jerusalem. If that is what Paul is doing, there have been no more than 12 days since that day for everyone, not just for Paul.

It may be possible to give some purpose to the word *μοι* and eliminate the chronological difficulties if we think in terms of days which are distinctly relevant *for Paul* and on that basis tease out the implications of *μοι*. He is charged with violating the sanctity of the Temple, which could only have happened while he was in Jerusalem. The most recent days which he has spent in Caesarea are simply irrelevant to his defense. Likewise, if the Jewish leaders from Jerusalem want to blame Paul somehow for the recent riot at the Temple, or if they want to bring other charges for which they or other Jews from Jerusalem can bring credible evidence, it will have to involve the time span when Paul was recently in Jerusalem. Paul in fact points out that his accusers cannot prove him guilty of a crime anywhere in Jerusalem (verse 12). Governor Felix knows that Paul has not had any opportunity to harm the Jews or their leaders during the most recent days he has been in custody in Caesarea. So Paul can afford to focus on the relevant days, and he can use the number 12, whether he is counting closely or giving a generous estimate to be sure of telling the truth. He was not in Jerusalem more than 12 days.

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

Bible Reference:

Acts 24:20-21

Original text:

¹⁸ ἐν αἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, ¹⁹ τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχουεν πρὸς ἐμέ, ²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὐρον ἀδίκημα σάντος μου ἐπὶ τοῦ συνεδρίου ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστῶς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

HCSB rendering:

¹⁸ and while I was doing this, some Jews from Asia found me ritually purified in the temple, without a crowd and without any uproar. ¹⁹ It is they who ought to be here before you to bring charges, if they have anything against me. ²⁰ Either let these men here state what wrongdoing they found in me when I stood before the Sanhedrin, ²¹ or about this one statement I cried out while standing among them, ‘Today I am being judged before you concerning the resurrection of the dead.’”

Suggestion:

¹⁸ and while I was doing this, some Jews from Asia found me ritually purified in the temple, without a crowd and without any uproar. ¹⁹ It is they who ought to be here before you to bring charges, if they have anything against me. ²⁰ Or let these men here state what wrongdoing they found in me when I stood before the Sanhedrin, ²¹ other than this one statement I cried out while standing among them, ‘Today I am being judged before you concerning the resurrection of the dead.’”

Rationale:

It is hard to make sense of HCSB in verses 20 and 21 because of its mistaken use of “Either...Or...” Just as καὶ ... καὶ ... does not always mean “both...and...,” so ἢ ... ἢ ... does not always mean “either...or...” The content of verses 20-21 does not lend itself to HCSB’s “Either...Or...” construction. An “either...or...” construction in these verses is sufficiently unlikely that Barrett didn’t feel the need to mention and refute it in his detailed, two-volume commentary (ICC). The first ἢ (verse 20) means “or”: it poses an alternative to the thought of verse 19: *the original accusers from Asia ought to be here to press charges, OR the Jewish leaders who are in fact present need to make the case against me.* The second ἢ comes after τί, and as Barrett points out, there is an established usage in which τί ... ἢ is equivalent to τί ... ἀλλ’ ἢ, which we would translate “what...other than” (Barrett translates, “what...unless it be this one thing that I cried out...”). We have streamlined our translation by omitting a rendering of περὶ (second word in verse 21), but it can be accounted for with our understanding of τί ... ἢ: “let these men state what wrongdoing they found in me...other than [the fault they found] concerning this one statement I cried out...”

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

Bible Reference:

Acts 25:1-2

Original text:

Φῆστος οὖν ἐπιβάς τῇ ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ² ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν ³ αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμνηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

HCSB rendering:

Three days after Festus arrived in the province, he went up to Jerusalem from Caesarea. ² Then the chief priests and the leaders of the Jews presented their case against Paul to him; and they appealed, ³ asking him to do them a favor against Paul, ^a that he might summon him to Jerusalem. They were preparing an ambush along the road to kill him.

^a Lit asking a favor against him

Suggestion:

Three days after Festus arrived in the province, he went up from Caesarea to Jerusalem. ² Then the chief priests and the leaders of the Jews presented their case against Paul to him, and they were urgent in their request for a favor against Paul. They kept asking Festus to summon him to Jerusalem, for they were preparing an ambush along the road to kill him.

Rationale:

We don't see any need for the footnote. We would like to eliminate some infelicities and some small possibilities for misunderstanding. We think “went up from Caesarea to Jerusalem” sounds more natural than “went up to Jerusalem from Caesarea.” HCSB's “they appealed” (no complement) sounds like technical legal language indicating a formal appeal after verdict or an appeal to a higher court, but neither the Greek, nor the context, nor the Roman legal system encourages us to think that is what they were doing. The Greek is παρεκάλουν, which can mean “urge,” and the tense is imperfect, not aorist like the preceding verb. For the sake of smooth English we have brought out the imperfect tense of παρεκάλουν and the present tense of αἰτούμενοι by saying “they were urgent” and “They kept asking.” HCSB's more literal translation “asking him to do them a favor against Paul, that he might summon him to Jerusalem” makes “that he might summon” sound like an adverbial purpose clause, as though they were asking for an unspecified favor in order that he might summon Paul, when in reality “that he summon Paul” specifies the content of the favor. HCSB's decision to turn ἐνέδραν ποιοῦντες ... into an independent statement, “They were preparing an ambush...,” would work better if the sentence were put in parentheses; as it stands, it seems somewhat abrupt and choppy. We prefer to bring out the causal implications of the participle, “for they were preparing an ambush...”

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

Bible Reference:

Acts 26:16-18

Original text:

⁶ ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρετήν καὶ μάρτυρα ὧν τε εἶδές με^a ὧν τε ὀφθήσομαί σοι, ¹⁷ ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε ¹⁸ ἀνοίξει ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόυς εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

^a με WH NIV] – Treg RP

HCSB rendering:

But get up and stand on your feet. For I have appeared to you for this purpose, to appoint you as a servant and a witness of what you have seen^a and of what I will reveal to you.¹⁷ I will rescue you from the people and from the Gentiles. I now send you to them¹⁸ to open their eyes so they may turn from darkness to light and from the power of Satan to God, that by faith in Me they may receive forgiveness of sins and a share among those who are sanctified.⁷

^a Other mss read *things in which you have seen Me*

Suggestion:

But get up and stand on your feet. For I have appeared to you for this purpose, to appoint you as a servant and a witness of the way you saw me and of the way I will appear to you¹⁷ when rescuing you from the people and from the Gentiles. I now send you to them¹⁸ to open their eyes, to turn them from darkness to light and from the power of Satan to God, that by faith in Me they may receive forgiveness of sins and a share among those who are sanctified.^a

^a Or that they may receive forgiveness of sins and a share among those who are sanctified by faith in Me.

Rationale:

A number of issues deserve attention in this theologically rich and important passage:

1) In verse 16 HCSB has chosen to follow the majority text, i.e., the one that lacks με, and has put a translation of the text that includes με into a footnote. We think the minority text deserves preference as the *lectio difficilior*. While that makes the Greek more rugged, it is still intelligible. But instead of simply adopting HCSB's footnote translation, we recommend a slight paraphrase. If it is granted that here as often in Acts ὧν can be resolved into τούτων ἅ, one could translate literally, “a witness both of the things in respect to which you saw me.” Understanding “things” as “circumstances” and simplifying the English, we come up with “a witness of the circumstances in which you saw me” or still more simply, “a witness of the way you saw me.”

2) The next phrase offers no viable variants to remove the rugged grammar, but one can use the same solution as before: “and of the things (circumstances) in which I will appear to you” = “and of the way I

will appear to you.” We do not think it is admissible to translate ὀφθήσομαί σοι as “I will reveal to you.” The passive of this verb means “be seen” or “appear,” not “reveal.” Even if one were to take the passive voice as having a causative or permissive sense, the meaning would be “I will let myself be seen,” not “I will reveal (other things).” The unfortunate effect of HCSB’s textual choice for the previous phrase and its mistranslation of the present phrase is that Luke’s focus in both phrases on seeing the (risen) Lord is turned into vague talk about revelation of an unspecified kind.

3) It is also unfortunate that ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν is turned into an independent sentence with no link to the immediately preceding words. In this participial phrase Jesus is making a quite specific promise. Not only has he appeared to Paul on the road to Damascus, but he will also appear to Paul in the future *when rescuing him*. That implies persecution, but it promises both that there will be deliverance and that on at least some occasions the deliverance will include additional appearances by Jesus—a precious promise for the apostle to keep in mind. The book of Acts shows us examples. Jesus rescued Paul from angry Jews by sending him away to the Gentiles at a time when Paul wanted to stay and testify to the Jews, and Jesus *appeared* to Paul at the Temple in order to communicate that command to him (Ac 22:17-21). Jesus protected Paul from the machinations of his enemies in Corinth, and in connection with that provision of protection Jesus *appeared* to Paul in advance to let him know about it (Ac 18:9,10). When Paul was arrested in Jerusalem and in danger from Jewish assassins and from Roman authorities who might wish to side with Paul’s Jewish accusers, the Lord Jesus kept Paul safe and reassured him by *appearing* to him with yet another promise (Ac 23:11). Thus Luke shows us how Jesus kept his promise that he would appear to Paul while rescuing him. Luke also shows us that Paul took seriously his task of testifying not just about the fact that Jesus appeared to him but also about *the way* Jesus appeared to him, the circumstances surrounding each of those appearances. For example, Paul did not simply say that Jesus appeared to him to make him a missionary; he also indicated that it happened while he was a persecutor on the road to Damascus, etc. The only way the reader can recognize the full extent of Jesus’ promise and how it was fulfilled is if the Bible translation is accurate enough to convey all the details and connections in Acts 26:16,17.

4) In verse 18, HCSB assumes the intransitive use of ἐπιστρέψαι and supplies a subject, “they”: “so they may turn from darkness to light...” The Greek grammar points rather to a transitive use of the verb. God intends to turn them from darkness to light through Paul’s preaching. Zahn comments on this passage: “Since there is no αὐτοῦς with ἐπιστρέψαι and only when we get to λαβεῖν is there an αὐτοῦς, the former verb is to be understood transitively here, as in Luke 1:16 and James 1:19,20” (*Kommentar*, 804, fn. 29).

The Zerwick-Grosvenor *Grammatical Analysis of the Greek NT* similarly identifies ἐπιστρέψαι as transitive in this passage. Once we recognize that both the opening of their eyes and the turning of the people are here viewed as acts of God through Paul, the door is open to understanding the two acts as different ways of describing the same thing rather than as successive stages. Theologically, illumination (opening the eyes, enabling a person to see the light) and conversion (turning) are metaphors for the same act of God, the creation of faith. Our translation lets the reader draw that conclusion, just as the Greek text does.

Some of us are delighted to see that HCSB construes πίστει τῇ εἰς ἐμέ with the climactic infinitive in this account of Paul’s commission, namely, λαβεῖν: “that by faith in Me they may receive forgiveness...” But since there are respectable scholars who argue from the word order that πίστει τῇ εἰς ἐμέ is to be construed with ἡγιασμένοις (“...sanctified by faith in Me”), we think a footnote to that effect should be provided.

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

Bible Reference:

Acts 28:29

Original text:

²⁸ γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ
^[a] ἀκούσονται.

^a ἀκούσονται WH Treg NIV] + 29 Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν. RP

HCSB rendering:

²⁸ Therefore, let it be known to you that this saving work of God has been sent to the Gentiles; they will listen!" [²⁹ After he said these things, the Jews departed, while engaging in a prolonged debate among themselves.]^a

^a Other mss omit bracketed text

Suggestion:

²⁸ Therefore, let it be known to you that this saving work of God has been sent to the Gentiles; they will listen!"^a

^a Other mss add ²⁹ *After he said these things, the Jews departed, while engaging in a prolonged debate among themselves.*

Rationale:

We think it better to relegate verse 29 to a footnote. Arguments that Luke published a shorter and a longer edition of Acts are unpersuasive. In general we are suspicious of the “Western” text despite the antiquity of some of its readings; it seems to represent an early tendency to “improve” Acts. In this instance a “Western” interpolation into the text probably came from a reviser who was unappreciative of Luke's vigorous brush strokes and preferred the tidiness of smooth narrative with no loose ends, and this “improvement” caught on with later copyists. If it were original, there is no reason it would have been omitted by so many early witnesses.

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

Bible Reference:

Romans 1:6

Original text:

ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

HCSB rendering:

including yourselves who also belong to Jesus Christ by calling:

Suggestion:

including yourselves who are also called by Jesus Christ:

Rationale:

The HCSB takes a subordinate thought and promotes it to the main thought of the sentence, and vice-versa with the subordinate thought. The relationship of the genitive to the head-noun is of course disputed. Some say that it “Jesus Christ” must be predicative, as the HCSB has rendered it, since “God” is always the subject of every effective call to faith in the rest of the NT, and that this would be the only example of where Jesus issues the effective call (if taken as we do as a subjective genitive). This argument rather falls apart, however, in the light of Paul’s calling and summons to faith and service in the Acts narrative, to which Paul clearly refers in verse 1.

Verses 1 and 6 form a kind of inclusio: “I was summoned to faith and service. . .you too were summoned to faith and service.” The whole point is that this is kind of a *philophronesis*, in which Paul—who has never been to Rome, at one and the same time asserts his high calling and authority as an apostle of Jesus, while at the same time doffing his cap to the high calling of the Romans as believers in Jesus Christ. The HCSB obscures this parallelism with their rendering, somewhat.

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

Bible Reference:

Romans 1:28

Original text:

Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

HCSB rendering:

And because they did not think it worthwhile to acknowledge God, God delivered them over to a worthless mind to do what is morally wrong.

Suggestion:

And because they did not think it worthwhile to maintain their knowledge of God, God delivered them over to a worthless mind so that they do what is improper.

Rationale:

- 1) The ἔχειν + ἐν ἐπιγνώσει construction could certainly be interpreted as BDAG suggests and as the translators translate it in the HCSB. It does seem, however, that in view of Paul's overall argument, the rendering "maintain in knowledge" seems more to the point: they didn't see fit to retain the knowledge they had, so.....
- 2) Changing the last phrase to "so that they do what is wrong/improper" would make it clearer that this is a result that was not predetermined or intended by God (which is a possible misunderstanding of: "God delivered them ... to do ... wrong").
- 3) "Morally wrong," is certainly okay, but we wonder if it puts us in a little different linguistic frame than the original, namely, moral vs. immoral, when the frame is closer to the idea of proper vs. improper.

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

Bible Reference:

Romans 2:5

Original text:

κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς

HCSB rendering:

But because of your hardness and unrepentant heart you are storing up wrath for yourself in the day of wrath,

Suggestion:

But because of your hard and unrepentant heart you are storing up wrath for yourself in the day of wrath,

Rationale:

The single article with σκληρότητά and καρδίαν would indicate that this is a hendiadys—a unit concept. In any case “hardness” has an infelicitous sound to it in English. “Stubbornness” would be better.

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

Bible Reference:

Romans 2:12

Original text:

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται.

HCSB rendering:

All those who sinned without the law will also perish without the law, and all those who sinned under the law will be judged by the law.

Suggestion:

All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

Rationale:

There is really no reason to translate a generalizing statement like this any differently than the way the HCSB handles Rom 3:23. The aorist is undoubtedly constantive, and does not so much imply the fact that the sin happened during some past era, but that it did, in fact, happen. One could also translate: “All who sin...”

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

Bible Reference:

Romans 2:15-16

Original text:

οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,¹⁶ ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτά τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

HCSB rendering:

They show that the work of the law is written on their hearts. Their consciences confirm this. Their competing thoughts will either accuse or excuse them ¹⁶on the day when God judges what people have kept secret, according to my gospel through Christ Jesus.

Suggestion:

They show that the work of the law is written on their hearts. Their consciences confirm this. Their competing thoughts either accuse or excuse them. ¹⁶This will happen on the day when God judges what people have kept secret, according to my gospel through Christ Jesus.

Rationale:

The HCSB translation is acceptable. But it locks in one interpretation and its transference of the conscience's activity into the future is particularly unfortunate.

Most agree that if v. 16 should be read closely with 15c, it means that the *present* activity of the conscience needs to be carefully listened to in the light of God's great judgment day. In other words, it is no trivial matter. However, many interpret verse 16 as completing the thought of verse 13, with 14 and 15 being parenthetical (so Panning, NIV).

We believe that if you do not put in parentheses but insert "This will happen" in verse 16, you could have it both ways and leave it up to the biblical interpreter to decide the line of thought.

In any case, the "will either accuse or excuse them" should be changed. It seems nonsensical to think that Paul is arguing for natural law to suddenly smite the conscience only on judgment day, as a fair construal of the current text would lead one to think.

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

Bible Reference:

Romans 2:25

Original text:

Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

HCSB rendering:

For circumcision benefits you if you observe the law, but if you are a lawbreaker, your circumcision has become uncircumcision.

Suggestion:

For circumcision benefits you if you observe the law, but if you are a lawbreaker, your circumcision has become as if you weren't circumcised.

Rationale:

The English strikes us as very antiquated and difficult here. Obviously Paul is using the abstract here for the concrete.

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

Bible Reference:

Romans 3:25

Original text:

ὄν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι

HCSB rendering:

God presented Him as a propitiation^a through faith in His blood,

^a Or as a propitiatory sacrifice, or as an offering of atonement, or as a mercy seat; 2 Co 5:21; Heb 9:5

Suggestion:

God presented Him as an atoning sacrifice^a in His blood, received by faith.

^a Or as a propitiatory sacrifice, or as a mercy seat; 2 Co 5:21; Heb 9:5

Rationale:

We can live with “propitiation,” but it seems clear to us (and to most commentators) that the Day of Atonement fits in the background here, so “atoning sacrifice” is probably a better translation to allow one the freedom to explicate it as either a) propitiatory or b) expiatory. Besides, you have it as an option in your footnotes. Our seminary faculty is somewhat divided on this propitiation/expiation issue—as a question of emphasis. We’re all agreed that there is a real wrath of God against sin that needs to be removed, but our OT profs are more inclined to see the sacrifice as expiatory, in line with the thought that OT sacrifices in general are expiatory. NT profs tend to see it as more propitiatory. Anyway, we suggest leaving the more general expression in.

The other point is that to take ἐν τῷ αὐτοῦ αἵματι as modifying διὰ τῆς πίστεως rather than προέθετο ὁ θεὸς ἱλαστήριον does not seem to be correct. It would be a neologism for Paul to speak of “faith” being placed in “blood” (and please—we have nothing against blood atonement), whereas a sacrifice in blood makes perfect sense.

This becomes all the more likely when you consider that you have a preposition chain here that extends through verse 26. Several of these phrases are clearly not modifying or dependent on the prepositional phrase immediately preceding it, but rather modify or are dependent on the initial subject and predicate:

ὄν προέθετο ὁ θεὸς ἱλαστήριον
διὰ [τῆς] πίστεως
ἐν τῷ αὐτοῦ αἵματι
εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
ἐν τῇ ἀνοχῇ τοῦ θεοῦ,

πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ
ἐν τῷ νῦν καιρῷ,
εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

In other words, the problem is with English eyes rather than with Greek eyes. English eyes would tend to accord the word order in a sentence greater weight than would be given by a Greek-eyed reader.

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

Bible Reference:

Romans 4:1

Original text:

Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

HCSB rendering:

What then can we say that Abraham, our physical ancestor,^a has found?

^a Lit *our ancestor according to the flesh*

Suggestion:

What then can we say that Abraham, our physical ancestor,^a has found?^b

^a Lit *our ancestor according to the flesh*

^b Or Abraham found to be true according to the flesh?

Rationale:

There are two possibilities for κατὰ σάρκα as to which word it modifies. As the HCSB renders it, κατὰ σάρκα could be taken as modifying “ancestor” (προπάτορα). In this case, Paul is limiting the “our” to the Jews, when otherwise he wants to be inclusive in Romans 3-4. The other very real possibility is that κατὰ σάρκα modifies “found” (εὐρηκέναι). We are suggesting that this interpretation be put into a footnote.

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

Bible Reference:

Romans 4:4

Original text:

τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα,

HCSB rendering:

Now to the one who works, pay is not considered as a gift, but as something owed.

Suggestion:

Now to the one who works, pay is not credited as a gift, but as something owed.

Rationale

Paul is clearly emphasizing the word “λογίζομαι” in this section. In other places HCSB preserves the concordance (cf. Rom 4:3,5,6,9,10,11,22,23,24). It’s hard for us to see why the translators chose not to here.

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

Bible Reference:

Romans 4:21

Original text:

καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι.

HCSB rendering:

because he was fully convinced that what He had promised He was also able to perform.

Suggestion:

because he was fully convinced that what God has promised, He was also able to perform.

Rationale:

This is not so much an exegetical issue as a translational one. If the above verse were read aloud in a congregation, there could be considerable ambiguity in the minds of the listeners with the “he” pronouns. Capitalization doesn’t really help someone who is only hearing the lesson read aloud without benefit of a written text as we often do in our churches.

As another way of assisting both reader and listener, we suggest a comma after the word “promised.”

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

Bible Reference:

Romans 5:14

Original text:

ὅς ἐστὶν τύπος τοῦ μέλλοντος.

HCSB rendering:

He is a prototype of the Coming One.

Suggestion:

He is a type of the Coming One.

Rationale:

This is more a translational than an exegetical point. We are not slavish fans of calques, and yet the word “type” seems common enough language at least in church circles, and this might be one of those areas where one might assume—or use as a teachable moment—a little bit of familiarity with the technical terms of Scripture.

One problem with “prototype” is that it seems to breathe the air of the 20th and 21st century—with inventions of various kinds—rather than the 1st century when this was written.

Furthermore, prototype is interesting, and it communicates, but one wonders whether it communicates too much. Prototype suggests to us the idea that an inventor makes a model that is a precursor to following models, and the following models resemble the prototype, to be sure, but generally incorporate refinements up until the final iteration.

That does not appear to be exactly Paul’s point here. He is rather saying that Adam corresponds to Jesus in some ways (i.e., he resembles him in that he was the Originator of an action that had a profound and universal consequence). But that in other ways, Jesus, the second Adam, is far different from and indeed completely transcends Adam. This seems to be the point of verses 15-17.

Maybe to put it another way (and it’s certainly not this bad), it resembles using the word “dynamite” to translate δὺνάμις in Romans 1:16.

If one wishes to avoid the term “type” for understanding’s sake, why not use the word “pattern” as in Romans 6:17?

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

Bible Reference:

Romans 6:10

Original text:

ὁ γὰρ ἀπέθανεν, τῆ ἁμαρτία ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆν, ζῆ τῷ θεῷ.

HCSB rendering:

For in light of the fact that He died, He died to sin once for all; but in light of the fact that He lives, He lives to God.

Suggestion:

For the death He died, He died to sin once for all; but the life He lives, He lives to God.

Rationale:

There is no need to make the two neuter relatives into accusatives of respect, which we assume this rendering does. A much more easily understood reading is to see them as cognate or adverbial accusatives, as do Shriver, Moo, and Middendorf. Robertson also agrees: “*Cognate accusative*. The accusative in Ro. 6:10, ὁ ἀπέθανεν, ὁ ζῆν, and Gal. 2:20, ὁ ζῶ, may be called adverbial. In reality it reproduces the idea of the verb (cognate acc.). Cf. Mk. 10:38 f.” (p. 715).

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

Bible Reference:

Romans 6:21-22

Original text:

τίνα οὖν καρπὸν εἶχετε τότε; ἐφ’ οἷς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος. ²² νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

HCSB rendering:

So what fruit was produced then from the things you are now ashamed of? For the end of those things is death. ²² But now, since you have been liberated from sin and have become enslaved to God, you have your fruit, which results in sanctification^a—and the end is eternal life!

^a Or *holiness*

Suggestion:

So what fruit was produced then from the things you are now ashamed of? The outcome of those things is death. ²² But now, since you have been liberated from sin and have become enslaved to God, you have your fruit in sanctification.^a—and the outcome is eternal life!

^a Or *holiness*

Rationale:

We have a number of suggestions for this passage:

- 1) On occasions like Romans 6:21 Paul is not giving the reason why he has asked the question that leads off the verse; he is making an emphatic announcement about the outcome of a way of life that produces only shameful fruit. So rather than rendering the γάρ as “for,” we suggest offering something like “indeed” or “in fact” or, even better, recognizing that the new sentence alone is a sufficient way to acknowledge the γάρ. (Overall we are concerned about the number of occasions in Romans when the HCSB has rendered the particle γάρ as “for”: 11 times in this chapter and 195 times in the entire epistle.)
- 2) “End” is occasionally an option for τέλος, but here it strikes us as less than adequate. Eternal life is, of course, not an “end,” but the everlasting “outcome” of God’s liberating work in Jesus Christ. (We note the HCSB offering the same translation of τέλος at Matt 26:58; Jas 5:11; and 1 Pet 4:16.)
- 3) By making verse 22’s “sanctification” the *result* of “your fruit,” the HCSB has separated two entities that belong in the same sphere. After all, what is the “fruit” of which the apostle is writing here if not the God-pleasing deeds of “holy living”? We suggest keeping “your fruit” and “sanctification” together by rendering εἰς ἁγιασμόν in a locative sense and by removing the comma after the word “fruit.”

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

Bible Reference:

Romans 8:3

Original text:

Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

HCSB rendering:

What the law could not do since it was limited by the flesh, God did. He condemned sin in the flesh by sending His own Son in flesh like ours under sin's domain, and as a sin offering,

Suggestion:

What the law could not do since it was made powerless by the flesh, God did. He condemned sin in the flesh by sending His own Son in the likeness of sinful flesh, and as a sin offering.

Rationale:

Two objections here. We grant that “limited” is a possible gloss so far as the range of meanings of the verb are concerned. But “limited” is too weak an expression in English since it seems to us that it leaves open the possibility that the flesh has some scope to use the law for positive operations in spiritual matters, which Paul specifically and in context denies (7:18; 8:7). We don’t like “weakened” much better, but we could live with it since it at least has the weight of the “Great Tradition” behind it. We would much prefer BDAG 2’s gloss “disabled” or as we’ve suggested “powerless.” Contextually, that has to be the meaning here.

Our second issue is a much greater problem. There are a whole host of possible ways to misunderstand this verse, from a docetistic interpretation to believing that Christ was imprisoned in a sinful body or capable of sin. The HCSB’s rendering *could* be understood correctly, “God sent his Son into the domain of sin to be fully human.” But this too, lacks something from Paul’s full meaning. Finally, we are also willing to stipulate that, no matter how you translate, pastors will probably need to explain this to their people.

But we think there is a better way. As it reads now, we believe HCSB has tipped over the knife’s edge of Paul’s careful expression into giving the impression to the casual reader that Jesus, because of his (possibly) sinful flesh, was under the power of sin and was even capable of sin. ὁμοίωμα can cover a range of possibilities from complete identity to similarity. We believe the latter is undoubtedly the meaning here. HCSB gives the impression that they favor the former, not so much with the expression “flesh like ours” but rather as that phrase seems to be defined by the following “under sin’s domain.”

That’s why we favor the more word for word approach here. We believe Paul’s meaning is very much akin to what the writer to the Hebrews is saying in 2:14-15 and 4:15 (see also 2 Cor 5:21). Though personally without sin, Jesus looked like every other sinner “in the days of his flesh” (Heb 5:7; Rom 1:3).

He willingly made himself—according to his Father’s good purpose—subject to sin and death as our substitute. “God made him to be sin for us” (2 Cor 5:21).

Consult also the following authorities:

BDAG (p. 707)

③ There is no general agreement on the mng. in two related passages in which Paul uses our word in speaking of Christ’s earthly life. The expressions ἐν ὁμοιώματι ἀνθρώπων (P⁴⁶, Marcion, Orig.: ἀνθρώπου) **Phil 2:7** and ἐν ὁμοιώματι σαρκὸς ἁμαρτίας **Ro 8:3** could mean that the Lord in his earthly ministry possessed a completely human form and that his physical body was capable of sinning as human bodies are, or that he had the form of a human being and was looked upon as such (cp. En 31:2 ἐν ὁμ. w. gen.=‘similar to’, ‘looking like’; Aesop, Fab. 140 H. of Hermes ὁμοιωθεὶς ἀνθρώπῳ), but without losing his identity as a divine being even in this world. In the light of what Paul says about Jesus in general it is prob. that he uses our word to bring out both that Jesus in his earthly career was similar to sinful humans and yet not totally like them (s. JWeiss, Das Urchristentum 1917, 376ff; cp. FGillman, CBQ 49, ’87, 597–604).—S. the lit. on ἀρπαγμός.—DELG s.v. ὁμοιο. M-M. EDNT. TW. Sv.

Middendorf (p. 610)

A number of Christological factors in the second half of 8:3 warrant further comment. “In [the] likeness of [the] flesh of sin” (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας) is both profoundly meaningful and potentially misunderstood. The error of Docetism is to suppose that “in [the] likeness” (ἐν ὁμοιώματι) means that Jesus was only like a human, not fully or truly a man. Another error is to ignore “likeness” and twist “flesh of sin” (σαρκὸς ἁμαρτίας) to assert that Christ took on sinful flesh in his incarnation and thus was not sinless. In a compact fashion, Paul effectively avoids both errors.

Moo (p. 479–480)

It may be, then, that Paul wants simply to say that Christ really took on “sinful flesh.” But this may be going too far in the other direction. Paul uses *homoioōma* here for a reason; and it is probably, as in 6:5 and 5:14, to introduce a note of distinction. The use of the term implies some kind of reservation about identifying Christ with “*sinful* flesh.” Paul is walking a fine line here. On the one hand, he wants to insist that Christ fully entered into the human condition, became “in-fleshed” (*in-carnis*), and, as such, exposed himself to the power of sin (cf. 6:8–10). On the other hand, he must avoid suggesting that Christ so participated in this realm that he became imprisoned “in the flesh” (cf. the negative use of this phrase in 7:5 and 8:8, 9) and became, thus, so subject to sin that he could be personally guilty of it. *Homoioōma* rights the balances that the addition of “sinful” to “flesh” might have tipped a bit too far in one direction.

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

Bible Reference:

Romans 8:6-7

Original text:

τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη· ⁷ διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

HCSB rendering:

For the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace. ⁷ For the mind-set of the flesh is hostile to God because it does not submit itself to God's law, for it is unable to do so.

Suggestion:

Now the mind-set of the flesh is death, but the mind-set of the Spirit is life and peace. The mind-set of the flesh is hostile to God because it does not submit to God's law. Indeed, it is unable to do so.

Rationale:

Picky, picky. It just sounded to us as if the “for’s” were backing up on the freeway of this sentence, slowing down the reader’s comprehension unnecessarily. Close connections are expected in Greek. In English, not so much. γὰρ’s are typically used by Paul in close argumentation. That doesn’t mean we have to put in each one in English. Indeed, sometimes γὰρ just means “indeed.”

Obviously not a dealbreaker.

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

Bible Reference:

Romans 9:3

Original text:

ἠὸχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

HCSB rendering:

For I could almost wish to be cursed and cut off^a from the Messiah for the benefit of my brothers, my own flesh and blood.

^aLit were anathema

Suggestion:

For I could almost wish to be cursed and cut off^a from the Messiah for the benefit of my brothers, my own flesh and blood.

^aLit to be anathema

Rationale:

The noun ἀνάθεμα appears in five passages in the New Testament. On three of those occasions the HCSB renders it as “curse” or “cursed” without providing a footnote (Acts 23:15; 1 Cor 12:3; 16:22). We wonder why a footnote is necessary or beneficial here at Romans 9:3, and we suggest it be deleted.

Yet if the editors feel that a footnote has a place, it needs to be changed. As it currently stands, it doesn’t fit into the rest of the translation. Additional words could be provided: “that I were anathema.” Or more simply, the footnote could read: “to be anathema.”

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

Bible Reference:

Romans 9:16

Original text:

ἄρα οὐκ οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

HCSB rendering:

So then it does not depend on human will or effort^a but on God who shows mercy.

^aOr on the one running; lit on the one willing

Suggestion:

So then it does not depend on human will^a or effort^b but on God who shows mercy.

^aOr on the one willing

^bOr on the one running

Rationale:

We see no benefit in providing a footnote here. Yet if the editors feel it is necessary, the HCSB footnote needs to be altered, since the second half of it (“lit on the one willing”) is out of position.

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

Bible Reference:

Romans 10:10

Original text:

καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

HCSB rendering:

One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation.

Suggestion:

A person believes with the heart, resulting in righteousness, and he confesses with the mouth, resulting in salvation.

Rationale:

We wonder whether some readers will conclude that this verse is describing the actions of two different people, with one individual believing while another individual is confessing. Yet even if that misunderstanding were not to occur, the wording of this verse strikes us as rather stiff. Might our suggestion resolve both issues?

Actually, if you wanted to go even further to remedy the stiffness, we wouldn't be averse to something like this: "When a person believes with his heart, the result is righteousness, and when he confesses with his mouth, the result is salvation."

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

Bible Reference:

Romans 11:26

Original text:

καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, **Ἦξει ἐκ Σιὼν ὁ ρύόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.**

HCSB rendering:

And in this way all^a Israel will be saved, as it is written: **The Liberator will come from Zion; He will turn away godlessness from Jacob.**

^aOr And then all

Suggestion:

Delete the footnote.

Rationale:

The expression “and then” is frequently the HCSB’s translation of καὶ τότε and occasionally of καὶ or even of καὶ εὐθὺς. But other than here, the HCSB never gives “and then” as the translation of καὶ οὕτως, nor do we find support for this approach in any other translation or lexicon.

In his commentary on Romans, Douglas Moo writes:

We have four basic options in the interpretation of the word *houtos*. First, it might have a temporal meaning: “And then [after the events depicted in v. 25b] all Israel will be saved.” But Fitzmyer seems to be right: “a temporal meaning of *houtos* is not otherwise found in Greek.” (719-720)

Moo adds the following in a footnote:

Neither LSJ nor BAGD indicate a temporal meaning for the word; and the two NT examples of a temporal meaning often cited (Acts 17:33; 20:11) are better explained in other ways. (720)

Thomas Schreiner (620) rejects this temporal understanding of οὕτως for the same reasons, as do the other resources we consulted.

Interestingly enough, both Moo and Schreiner offer up the possibility that there will be some sort of conversion of all Israel “at the end of history” (Schreiner, 622), that is, “with the return of Christ in glory” (Moo, 725). We find such assertions untenable on Scriptural grounds. This footnote, which even these scholars say has no linguistic or contextual support, would raise serious concerns in our circles.

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

Bible References:

Romans 12:17
2 Corinthians 8:21

Original text:

Rom 12:17 – μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων

2 Cor 8:21 – προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

HCSB rendering:

Rom 12:17 – Do not repay anyone evil for evil. Try to do what is honorable in everyone’s eyes.

2 Cor 8:21 – For we are making provision for what is right, not only before the Lord but also before men.

Suggestion:

Rom 12:17 – Do not repay anyone evil for evil. Give careful thought to do what is honorable in everyone’s eyes.

2 Cor 8:21 – For we are giving careful thought to do what is right, not only before the Lord but also before men.

Rationale:

The apostle Paul uses the same expression (προνοέω + καλὰ) twice in his epistles. In each instance we find the HCSB’s translation less than satisfactory, although for different reasons. We wonder whether “we are making provision” (2 Cor 8:21) falls within the vocabulary range that the HCSB is striving for. How many of today’s readers would be able to explain what that means? The expression “try to do” (Rom 12:17) is certainly more understandable, but we suspect it falls short of what the apostle is rather emphatically urging.

Commenting on Romans 12:17, Douglas Moo cites Ernst Käsemann’s remark: “Doing good to all is something to be planned and not just willed.” Doesn’t that strike the right chord for προνοέω + καλὰ in each of these passages? What BDAG offers for προνοέω (both active and middle voice) is quite similar: “to give careful thought to, take thought for, take into consideration, have regard for.”

Offering an identical translation for the same Greek expression is not always necessary or wise. We think our suggestion works very well in both of these instances, however.

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

Bible Reference:

Romans 15:9

Original text:

τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, **Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνοματί σου ψαλῶ.**

HCSB rendering:

and so that Gentiles may glorify God for His mercy. As it is written: **Therefore I will praise You among the Gentiles, and I will sing psalms to Your name.**

Suggestion:

and so that Gentiles may glorify God for His mercy. As it is written: **Therefore I will praise You among the Gentiles, and I will sing about Your name.**

Rationale:

The HCSB's translation of ψαλῶ, "I will sing psalms," appears in no other published work except Richard Weymouth's 1903 translation of the New Testament. Instead the translators, lexicographers, and commentators see ψάλλω and its Hebrew counterpart זָמַר as "sing," "sing praises," or "make music," either with or without instruments. That is how the HCSB renders this verb at 1 Corinthians 14:15, Ephesians 5:19, and James 5:13.

The phrases Paul is quoting here in Romans 15 appear twice in the Old Testament:

2 Samuel 22:50, HCSB – Therefore I will praise You, LORD, among the nations; I will sing about Your name (LXX, ἐν τῷ ὀνόματί σου ψαλῶ).

Psalms 18:49, HCSB – Therefore I will praise You, Yahweh, among the nations; I will sing about Your name (LXX, τῷ ὀνόματί σου ψαλῶ).

We appreciate the HCSB translation of this clause in 2 Samuel 22 and Psalm 18 and suggest the same rendering here in Romans 15.

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

Bible Reference:

Romans 15:16

Original text:

εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

HCSB rendering:

to be a minister of Christ Jesus to the Gentiles, serving as a priest of God's good news. My purpose is that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

Suggestion:

to be a minister of Christ Jesus to the Gentiles, serving as a priest of God's good news. My purpose is that the Gentiles may be an acceptable offering,^a sanctified by the Holy Spirit.

^aLit that the offering of the Gentiles may be acceptable

Rationale:

Later in this chapter Paul will mention the offering being gathered from the Gentiles in Rome for the benefit of the impoverished saints in Jerusalem (cf. Rom 15:23-28). In view of that, we think the translation ought to make it more apparent that here in Romans 15:16 Paul is speaking figuratively—not about an offering of *money* given by the Gentiles but about an offering of the Gentiles *themselves*. τῶν ἐθνῶν appears to be appositional to ἡ προσφορὰ.

Perhaps with a similar desire for clarity, the following translations have taken the sort of approach we are suggesting.

NET – to be a minister of Christ Jesus to the Gentiles. I serve the gospel of God like a priest, so that the Gentiles may become an acceptable offering, sanctified by the Holy Spirit.

NIV – to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

GOD'S WORD – to be a servant of Christ Jesus to people who are not Jewish. I serve as a priest by spreading the Good News of God. I do this in order that I might bring the nations to God as an acceptable offering, made holy by the Holy Spirit.

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

Bible Reference:

Romans 15:27

Original text:

εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

HCSB rendering:

Yes, they were pleased, and indeed are indebted to them. For if the Gentiles have shared in their spiritual benefits, then they are obligated to minister to Jews in material needs.

Suggestion:

Yes, they were pleased, and indeed are indebted to them. For if the Gentiles have shared in the spiritual things of the Jews, then they are obligated to minister to the Jews in material things.

Rationale:

In explaining the debt that the Gentiles of Rome have to the Jews of Jerusalem, Paul is showing a contrast between τοῖς σαρκικοῖς and τοῖς πνευματικοῖς. What better way to keep each of these substantives on equal footing than by supplying the word “things” in both instances?

The HCSB aptly renders πνευματικὰ in this manner on two other occasions in Paul’s letters. Here in Romans 15:27, at least, we think σαρκικός could be handled this way as well.

1 Corinthians 2:13, HCSB – We also speak these things, not in words taught by human wisdom, but in those taught by the Spirit, explaining spiritual things (πνευματικὰ) to spiritual people.

1 Corinthians 9:11, HCSB – If we have sown spiritual things (τὰ πνευματικὰ) for you, is it too much if we reap material benefits from you?

This suggestion would also eliminate the possibility of an HCSB reader wrongly taking “in material needs” as an adjectival modifier of “Jews.” Without a doubt, the Greek ἐν τοῖς σαρκικοῖς does not modify αὐτοῖς.

There is one more component to our suggestion. The pronouns αὐτῶν and αὐτοῖς both have the saints of Jerusalem (Rom 11:25) as their antecedent. We see no reason to wait till the end of this verse to make that apparent, so we recommend supplying a proper noun in place of the pronoun αὐτῶν. Since “the Jews” is almost always articularized in the HCSB, we think it should have an article in both instances here as well.

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

Bible Reference:

Romans 15:28

Original text:

τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

HCSB rendering:

So when I have finished this and safely delivered the funds^a to them, I will visit you on the way to Spain.

^aLit *delivered this fruit*

Suggestion:

So when I have finished this and safely delivered the funds^a to them, I will visit you on the way to Spain.

^aLit *put a seal on this fruit*

Rationale:

Our concern has to do with the footnote. Whereas one could indeed assert that “this fruit” is a literal translation of τὸν καρπὸν, the same cannot be said about the verb “delivered.”

We suggest that σφραγισάμενος is more literally rendered “put a seal on.” That leaves it for the reader to determine whether the apostle intends to authenticate the offering’s genuineness (Moo, Fitzmyer, BDAG #4) or guarantee the correctness of its contents (Deissman) or sign over (Schlatter, Dunn)—yes, “deliver”—the offering to their care.