

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

**Bible Reference:**

Galatians 1:5

**Original text:**

<sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

**HCSB rendering:**

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins to rescue us from this present evil age, according to the will of our God and Father. <sup>5</sup> To whom be the glory forever and ever. Amen.

**Suggestion:**

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins to rescue us from this present evil age, according to the will of our God and Father. <sup>5</sup> To him be the glory forever and ever. Amen.

**Rationale:**

We applaud the decision to break up the longer Greek sentence into two shorter ones in English. Sensitivity to English style suggests replacing "To whom" with "To him" since current English makes very little use of relative pronouns to connect with a preceding sentence. An added benefit is that "To him" is unambiguously singular, like ᾧ in the source text.

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**Bible Reference:**

Galatians 1:7

**Original text:**

<sup>7</sup> ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

**HCSB rendering:**

<sup>7</sup> not that there is another gospel, but there are some who are troubling you and want to change the good news<sup>a</sup> about the Messiah.

<sup>a</sup>Or *gospel*

**Suggestion:**

<sup>7</sup> not that there is another gospel, but there are some who are troubling you and want to change the gospel of Christ.

**Rationale:**

Our preference for "Christ" was discussed in one of our global recommendations. The emphasis in context on the gospel (εὐαγγέλιον) and gospel preaching (εὐαγγελίζηται etc.) makes it desirable to maintain clear continuity in the English terminology used here. While many readers and listeners understand that "good news" and "gospel" are synonymous, some may wonder if a distinction of some sort is intended. The possibility of confusion and uncertainty can be reduced by the suggested change, and a footnote can be eliminated.

We notice that HCSB never has "gospel about," but it frequently has "gospel of." Therefore we suggest that the preposition be changed also. Here are a few HCSB passages that translate τὸ εὐαγγέλιον τοῦ Χριστοῦ in the same way that we are suggesting:

- 1 Cor 9:12 – We endure everything so that we will not hinder the gospel of Christ.
- 2 Cor 2:12 – When I came to Troas to preach the gospel of Christ,
- Phil 1:27 – Live your life in a manner worthy of the gospel of Christ.

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**Bible Reference:**

Galatians 1:9

**Original text:**

<sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. <sup>9</sup> ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

**HCSB rendering:**

<sup>8</sup> But even if we or an angel from heaven should preach to you a gospel other than what we have preached to you, a curse be on him! <sup>9</sup> As we have said before, I now say again: If anyone preaches to you a gospel contrary to what you received, a curse be on him!

**Suggestion:**

<sup>8</sup> But even if we or an angel from heaven should preach to you a gospel other than what we have preached to you, a curse be on him! <sup>9</sup> As we have said before, I now say again: If anyone is preaching to you a gospel contrary to what you received, a curse be on him!

**Rationale:**

Zerwick's grammar (para. 306) discusses Mark 3:24-26, another text in which parallel conditional sentences feature a shift from ἐὰν + subjunctive to εἴ + indicative. He sees the former grammatical pattern as providing a general consideration of imagined scenarios (the "eventual" subjunctive): if ever any kingdom is divided against itself, it cannot stand. The latter construction portrays the particular scenario made concrete by the allegations of Jesus' opponents (the "real" indicative): if (as the opponents allege) in Jesus' exorcisms Satan rose up against himself, then (as Jesus points out) Satan cannot stand. Zerwick references Galatians 1:8f as a similar text, and that seems to fit Paul's grammar and line of thought well. In verse 8 Paul uses ἐὰν + subjunctive to contemplate scenarios which by their very improbability show how far-reaching Paul's anathema is: if it applies even (καὶ) in the unlikely case that Paul himself or a heavenly angel would ever preach against the gospel, its applicability to likelier cases is beyond doubt. When Paul proceeds to reformulate his curse in verse 9 using εἴ + indicative, he is not asking his readers to keep thinking about a broad range of future eventualities, as one might infer from HCSB's "If anyone preaches"; rather, he is directing attention to the concrete case at hand, "If anyone is preaching." It is good for readers to see that Paul is not beating around the bush or merely suggesting that someday his opponents may become bad enough to be anathematized. Paul asserts that if the opponents are engaged in contradicting the gospel (and the epistle makes it clear that they are), the anathema targets them now. Cf. Lightfoot, Burton, and Betz *ad loc*.

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

Galatians 1:20

**Original text:**

ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

**HCSB rendering:**

Now I am not lying in what I write to you. God is my witness.<sup>a</sup>

<sup>a</sup> Lit Behold, before God

**Suggestion:**

I declare in the sight of God, I am not lying in what I write to you.

**Rationale:**

"Now" could be problematic. The word δὲ is not a temporal adverb. Sometimes it can be translated appropriately with "now," as when it is "a marker linking narrative segments" (BDAG δὲ 2), but that doesn't apply here in Galatians 1:20. In this instance δὲ simply means "and," perhaps with the nuance that a distinct point is being added to Paul's argument. We can afford to leave δὲ untranslated here. HCSB's use of "Now" opens the door to misunderstanding. A reader could take "Now" in first position as an emphatic temporal adverb implying the thought, "Whatever I may have done in the past, *now* I am not lying."

The attention-getting function of ἰδοὺ in close connection with ἐνώπιον τοῦ θεοῦ and a ὅτι-declarative clause warrants translating ἰδοὺ as "I declare."

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

Galatians 1:22

**Original text:**

ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ,

**HCSB rendering:**

I remained personally unknown to the Judean churches in Christ;

**Suggestion:**

I remained personally unknown to the Christian churches in Judea;

**Rationale:**

While we like the phrase "in Christ" where it invites fruitful meditation, we fear that here it may lead to confusion. Since the adjective Χριστιανός was relatively late in becoming common usage, Paul here used ἐν Χριστῷ adjectivally to indicate explicitly what assemblies (ἐκκλησίαις) he was talking about. The English term "church" is more specific; normally it is not used, as ἐκκλησία often was, for a secular assembly or an Israelite/Jewish assembly. When we desire to make the character of the church explicit, we ordinarily do so by saying "Christian church(es)," not "church(es) in Christ." Since the latter is not a common phrase, readers may be puzzled by HCSB's "in Christ" in this verse. Some might wonder if it is meant adverbially (I remained unknown in Christ, though I was known in other ways). Even if readers see that it is adjectival (as ἐν Χριστῷ clearly is here in Greek), they may wonder if the unfamiliar phrase is meant to imply a distinction between Judean churches that were in Christ and Judean churches that were not in Christ—not at all what Paul had in mind. The suggested translation avoids even momentary confusion.

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

1 Corinthians 15:3-4  
Galatians 2:2

**Original text:**

1 Cor 15:3-4 – <sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς,  
Gal 2:2 – Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον· <sup>2</sup> ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,

**HCSB rendering:**

1 Cor 15:3-4 – <sup>3</sup> For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, <sup>4</sup> that He was buried, that He was raised on the third day according to the Scriptures,  
Gal 2:2 – Then after 14 years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup> I went up according to a revelation and presented to them the gospel I preach among the Gentiles—

**Suggestion:**

1 Cor 15:3-4 – <sup>3</sup> For I passed on to you as most important what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup> that He was buried, that He was raised on the third day in accordance with the Scriptures,  
Gal 2:2 – Then after 14 years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup> I went up in accordance with a revelation and presented to them the gospel I preach among the Gentiles—

**Rationale:**

The traditional English version of the Nicene Creed said that Christ rose on the third day "according to the Scriptures." Various modernized versions (ICET 1975, ELLC 1988, current RC version 2011) appropriately use instead the phrase "in accordance with the Scriptures." In current idiom when we say that a past event took place according to Source X, we think of Source X as a person or statement giving an after-the-fact report ("The assailant fired three shots according to information released by the police"). In line with that usage, the traditional Nicene Creed and the HCSB rendering of 1 Corinthians 15:3-4 are likely to be understood as saying that Jesus died and rose according to (as reported in) the *New Testament* Scriptures. The phrase "in accordance with" more easily suggests the idea "in compliance with" or "in fulfillment of" the *Old Testament* Scriptures, which is what Paul meant in 1 Corinthians 15:3-4.

Galatians 2:2 represents a similar situation (first came the revelation, and then came an action in compliance with it), and so it would benefit from a similar translation.

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**Bible Reference:**

Galatians 2:2

**Original text:**

ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον.

**HCSB rendering:**

I...presented to them the gospel I preach among the Gentiles—but privately to those recognized as leaders—so that I might not be running, or have run the race, in vain.

**Suggestion:**

I...presented to them the gospel I preach among the Gentiles, but privately to those recognized as leaders. I was afraid that perhaps I might be running the race, or have run it, in vain.

**Rationale:**

Burton's analysis of the grammar of the μή πως clause is sound. It is not a purpose clause or intended result clause, as in HCSB, but a clause of apprehension (fear). He is also correct that there is an implication of purpose, but if one chooses to depart from Paul's grammar in order to articulate the implied purpose (Paul spoke with the Jerusalem leaders *in order to avoid misunderstandings and disagreements that would jeopardize his present and past work*), it would be better to do so in a fuller, more logical way than the way HCSB puts it. As it stands in HCSB, Paul sounds like a person who would say to the Jerusalem leaders, "I am talking with you now in order that I may not have run the race in vain." It sounds odd to use a verb referring to a prior action as the verb of a purpose clause. In any case, we prefer to stay closer to Paul's explicit thought by translating his clause of apprehension. But Burton's translation of μή πως as "lest perchance" does not commend itself by the standards of current idiom—"perchance" is obsolete, and "lest" sounds out of place with "have run"—and so we suggest "I was afraid that perhaps..."

There is something to be said for HCSB's decision to expand Paul's "run" into "run the race," but it is unfortunate that the current HCSB punctuation implies that "the race" belongs only with "have run" and not with "be running." Moving the comma ("so that I might not be running, or have run, the race in vain") would eliminate that problem, but it also disturbs the flow of the sentence and steals the punch from the key element, "in vain." Our suggestion is an attempt to give both "running" and "run" an idiomatic object without ruining the climax, "in vain."

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

Galatians 2:3

**Original text:**

ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι.

**HCSB rendering:**

But not even Titus who was with me, though he was a Greek, was compelled to be circumcised.

**Suggestion:**

But not even Titus, who was with me and was a Greek, was compelled to be circumcised.

**Rationale:**

By following the order of the Greek phrases and making the participle explicitly concessive, HCSB creates an ambiguity. Some readers might understand Paul to be saying, "I took Titus along with me in spite of the fact that he was a Greek." That misunderstanding could be avoided by moving "though he was a Greek" to the end of the verse. But "who was with me" also suggests a concessive idea. In spite of the fact that Titus was right there in Jerusalem when Paul conferred with the Jerusalem leaders, and in spite of the fact that his status as a Greek would have afforded an opportunity for the Jerusalem leaders to insist on his being circumcised, no such compulsion was applied. Since, however, Paul does not make the concessive logic explicit in either phrase, we can afford to leave it implicit also in English, as in the suggested translation.



**Translation Suggestion for the HCSB  
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December 2014**

**Bible Reference:**

Galatians 2:4

**Original text:**

διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν—

**HCSB rendering:**

This issue arose because of false brothers smuggled in, who came in secretly to spy on the freedom that we have in Christ Jesus, in order to enslave us.

**Suggestion:**

This issue arose because of the false brothers who were let in, the intruders who came to spy on the freedom that we have in Christ Jesus, in order to enslave us.

**Rationale:**

The English terms "smuggled in" and "secretly" suggest an implausible picture. Normally, smuggled items are hidden, not left in plain view. In HCSB, "smuggled in" is a description of the false brothers themselves and not of their false theology, so it sounds as if the false brothers were kept out of sight. That impression is only strengthened by the words "who came in secretly." The verb "spy" is consistent with that picture since one way of spying on the enemy is to keep entirely out of sight by hiding in a blind or lurking in dark places. But the notion that the false brothers kept out of sight is historically unlikely, and it is not demanded by the Greek text.

One option is to see here a string of terms with military connotations (*παρεισάκτους... παρεισῆλθον κατασκοπῆσαι*) and to use clear military language in translation, as when NIV says "had infiltrated our ranks to spy..." But the only Greek term here that is clearly military is *κατασκοπῆσαι*, "to spy." Hesychius defines *παρείσακτος* simply as *ἀλλότριος*, "alien, foreign." Paul uses *παρεισῆλθεν* in connection with the law in Romans 5:20—"it came in on the side," i.e., it came in as something alien to the gospel promises. The coming of the law was not a military invasion, nor was it a secretive maneuver.

Our suggestion reflects the following:

- 1) the article (*τοὺς...ψευδαδέλφους*) implies that the readers know something about "the false brothers";
- 2) *παρεισάκτους* is passive in form and could easily have a passive sense (as recognized by HCSB, though with a less than ideal verb);
- 3) *παρεισάκτους* suggests what is still more clearly stated in *ψευδαδέλφους*, i.e., that the false brothers were in some sense aliens who did not have a right to come in and influence (to say nothing of dominating) genuine Christians, and thus they could do so only if they were "let in";

- 4) παρεισῆλθον shows both that the newcomers were aliens and that they were not simply brought in passively—they were "intruders who came to spy...";
- 5) παρεισῆλθον (aorist) is best translated here with a simple past tense, as in HCSB (NIV's past perfect "had infiltrated" is uncalled for and unnecessarily limits readers trying to work out the sequence of events).

**Translation Suggestion for the HCSB  
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December 2014**

**Bible Reference:**

Galatians 2:11

**Original text:**

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτοῦ ἀντέστην, ὅτι κατεγνωσμένος ἦν·

**HCSB rendering:**

But when Cephas came to Antioch, I opposed him to his face because he stood condemned.<sup>a</sup>

<sup>a</sup> Or *he was in the wrong*

**Suggestion:**

But when Cephas came to Antioch, I opposed him to his face because he was in the wrong.<sup>a</sup>

<sup>a</sup> Or *he stood condemned*

**Rationale:**

If a more idiomatic translation is needed to convey the thought clearly, HCSB normally puts the idiomatic translation in the text and the literal translation in the footnote. Our suggestion (which interchanges the HCSB text and footnote) conforms to the normal practice.

The phrase "he stood condemned" is more literal insofar as the standard gloss for καταγινώσκω is "condemn" and BDAG offers "he stood condemned" as the translation of the verb phrase in Galatians 2:11. But in English, "condemned" regularly points to an action in which a judge or observer or group expresses a negative evaluation, and no such action can be assumed as the basis for Paul's opposition to Peter in the situation Paul is describing here. Thus it is more in keeping with the historical context to have Paul say that Peter "was in the wrong." (Cf. Zerwick, *A Grammatical Analysis of the Greek NT*, 567: "κατεγνωσμένος *stood condemned*, or better, *blameworthy, in fault* pf ptc pass. καταγινώσκω *condemn*.")

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

**Bible Reference:**

Galatians 3:1

**Original text:**

Ἵ ἄνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοῦς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

**HCSB rendering:**

You foolish Galatians! Who has hypnotized you,<sup>a</sup> before whose eyes Jesus Christ was vividly portrayed<sup>b</sup> as crucified?

<sup>a</sup> Other mss add *not to obey the truth*

<sup>b</sup> Other mss add *among you*

**Suggestion:**

You foolish Galatians! Who has deceived you? Before your eyes Jesus Christ was vividly portrayed as crucified.

**Rationale:**

The footnotes are not a problem, but they can be eliminated. Neither variant reading has strong enough attestation to make a plausible claim as the original text. Neither one takes the reader in a significantly different direction, and neither is needed for intelligibility.

Apart from F. F. Bruce's commentary, HCSB is alone among the many translations we consulted in using "hypnotized" in this verse. The anachronism is regrettable. More than a few readers will be aware that "hypnotize" is a modern term for a modern practice, and they will wonder what ancient practice is in view. If they are confident that HCSB is an accurate, insightful translation, they may want to know what ancient practice was close enough to hypnotism to warrant the use of the term "hypnotized." Others may see the anachronism as reason to be suspicious of HCSB's accuracy. Either way there is a distraction from Paul's point.

We would not mind the translation, "bewitched," since "bewitch" is a standard gloss for βασκαίνω. A further advantage is that "bewitch" has a metaphorical use in addition to the literal one, just as βασκαίνω did in Greek. But perhaps HCSB avoided the translation "bewitched" on the grounds that readers might miss the point by assuming Paul is talking about literal witchcraft. Our suggestion, "deceived," conveys the essential point without introducing any distractions.

The literal translation "before whose eyes" may cause confusion because current English is not as comfortable as ancient Greek was in using relative clauses with first and second person antecedents. Some readers and listeners may take it that the third person pronoun "Who" is the antecedent instead of "you," and even those who understand HCSB correctly may be distracted by the unusual construction. Nothing of importance is lost by starting a fresh sentence and using a second person pronoun, "Before your eyes..."

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

**Bible Reference:**

Galatians 3:6,7

**Original text:**

<sup>5</sup> ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

<sup>6</sup> καθὼς Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

<sup>7</sup> Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

**HCSB rendering:**

<sup>5</sup> So then, does God supply you with the Spirit and work miracles among you by the works of the law or by hearing with faith?

<sup>6</sup> Just as Abraham believed God, and it was credited to him for righteousness, <sup>7</sup> then understand that those who have faith are Abraham's sons.

**Suggestion:**

<sup>5</sup> So then, does God supply you with the Spirit and work miracles among you by the works of the law or by hearing with faith? <sup>6</sup> After all, Abraham believed God, and it was credited to him for righteousness.

<sup>7</sup> Understand then that those who have faith are Abraham's sons.

**Rationale:**

By taking verse 6 as the beginning of a sentence and verse 7 as its completion, HCSB produces a strange-sounding combination of thoughts. It seems unnatural to begin with a comparative statement "Just as..." and then switch gears to an imperative that commands, not a comparable action ("believe as Abraham believed"), but the drawing of an inference, "then understand..." As for the underlying Greek, we know of no example of inferential ἄρα in an apodosis to a subordinate clause introduced by καθὼς in the comparative sense ("just as"). There are no NT examples, and Denniston's *Particles* does not hint at any such category of usage of ἄρα.

Verse 6 is much better taken as the elliptical follow-up to verse 5 (for the ellipsis of the verb before a καθὼς clause, cf. 1 Cor. 1:31). One could supply the omitted thought in this way: "So then, does God supply you with the Spirit and work miracles among you by the works of the law or by hearing with faith? *It is by hearing with faith*, just as Abraham believed God, and it was credited to him for righteousness." But that spelling out of the obvious seems too dull and wordy for the swift and urgent logic of this epistle. Paul uses καθὼς here explicitly to make a comparison between the believing Galatians and believing Abraham and implicitly to clinch his point with an authoritative OT example. It is not too much of a departure from Paul's rhetoric to use an English phrase, "after all," which often explicitly clinches the point while implicitly making a comparison (e.g., "It's no surprise he won the race; after all, his father was a champion sprinter").

Since in our suggestion verse 7 begins a new sentence, it seems appropriate to change "then understand" to "Understand then" to give due weight to the verb.

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

**Bible Reference:**

Galatians 3:15,17

**Original text:**

<sup>15</sup> Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.... <sup>17</sup> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γερονῶς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

**HCSB rendering:**

<sup>15</sup> Brothers, I'm using a human illustration. No one sets aside or makes additions to even a human covenant<sup>a</sup> that has been ratified.... <sup>17</sup> And I say this: The law, which came 430 years later, does not revoke a covenant that was previously ratified by God and cancel the promise.

<sup>a</sup> Or *will*, or *testament*

**Suggestion:**

<sup>15</sup> Brothers, I'm using a human illustration. No one sets aside or makes additions to a valid will even though a human being drew it up .... <sup>17</sup> And I say this: The law, which came 430 years later, does not revoke a covenant that was previously made valid by God and cancel the promise.

**Rationale:**

HCSB's use of "covenant" in verse 15 may help the reader see how the illustration applies to the divine "covenant" mentioned in verse 17, but a stronger case can be made for understanding διαθήκη in verse 15 as a will. BDAG says that in the Hellenistic era, διαθήκη was used "exclusively" in the sense of *last will and testament*, though of course in the LXX and NT one also finds the meaning *covenant*. Likewise, Moulton and Milligan find that in the papyri and inscriptions, the frequently occurring word διαθήκη means *will/testament* with "absolute unanimity." Moulton and Milligan go on to say that someone like Paul could vary his usage between the LXX meaning *covenant* (a more or less conscious biblical archaism) and the standard contemporary meaning *will/testament*. Here in Galatians 3:15 *will/testament* is the meaning that most readily comes to mind when Paul speaks of the διαθήκη of a human being (singular). In his 1979 commentary, Betz claimed that "now most commentaries (except Burton)" support him in taking διαθήκη in Galatians 3:15 to be some kind of legal *testament* rather than a *covenant* (p. 155, n. 17). We know of no ancient evidence or modern argument that would overturn that conclusion.

"Ratified" doesn't fit very well in either verse. We don't normally speak of ratifying wills, and when we talk about ratifying an agreement or arrangement, we often mean that a document drawn up by an official requires approval by some other authority (e.g., the Administration's treaty with a foreign nation will have to be ratified by the Senate). The covenant referred to in verse 17 was not first formulated by a human being and subsequently ratified by God. There is also no reason to suppose that Paul is distinguishing between the original declaration of the promise by God and the repetitions by which he confirmed (ratified) it and is using προκεκυρωμένην to refer specifically to the latter.

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

**Bible Reference:**

Galatians 3:19-20

**Original text:**

<sup>19</sup> Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου· <sup>20</sup> ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.

**HCSB rendering:**

<sup>19</sup> Why then was the law given? It was added because of transgressions until the Seed to whom the promise was made would come. The law was put into effect through angels by means of a mediator.

<sup>20</sup> Now a mediator is not for just one person, but God is one.

**Suggestion:**

<sup>19</sup> Why then was the law given? It was added for the sake of transgressions until the Seed to whom the promise was made would come. The law was put into effect through angels with the help of a mediator.

<sup>20</sup> Now the mediator is not for just one person, but God is one.

**Rationale:**

One doesn't have to import an elaborate theology of the law from Romans to see that *χάριν* here expresses purpose ("for the sake of") rather than cause ("because of"). All we need to know is that Paul sees "transgressions" as the violation of explicit commands and that he chose to use that word in Galatians 3:19 rather than some other expression for sin. Paul is articulating a reason why the law was added. Paul might have said that previous sins by human beings in general or by the descendants of Jacob showed the need for a restraining law for the chosen people, but he could hardly call those previous sins "transgressions" if transgressions are possible only where there are explicit commands that can be violated. Similarly, he might have said that God anticipated the future sins of Israel and because of those anticipated sins gave Israel a law to deter and condemn those sins, but it would not be consistent to call those sins "transgressions" in a sentence that views them as the cause of the giving of the law. That would be like saying, "Because there will be husbands, I will institute marriage." The inconsistency disappears when *χάριν* is translated "for the sake of."

Normally the phrase "by means of" is applied to things. Applying it to a "mediator" seems to de-personalize the mediator. We prefer "with the help of a mediator."

Verse 20 is notoriously difficult, and proposed explanations are numerous. It is not clear that the article in ὁ μεσίτης is generic and that Paul is making a general statement applicable to all mediators. We recommend a translation that gives the interpreter as much leeway as the Greek does, i.e., "the mediator" rather than "a mediator." Those who think Paul is making a general statement about mediators can easily enough take "*the* mediator" as pointing to a representative example of the general rule. Those who see Paul making a specific statement that applies to Moses even if it does not apply to all mediators will be glad to have the translation "the mediator," i.e., the one just mentioned.

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

**Bible Reference:**

Galatians 4:2

**Original text:**

<sup>1</sup> Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, <sup>2</sup> ἀλλὰ ὑπὸ ἐπιτρόπου ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

**HCSB rendering:**

<sup>1</sup> Now I say that as long as the heir is a child, he differs in no way from a slave, though he is the owner of everything. <sup>2</sup> Instead, he is under guardians and stewards until the time set by his father.

**Suggestion:**

<sup>1</sup> Now I say that as long as the heir is a child, he differs in no way from a slave, though he is the owner of everything. <sup>2</sup> Instead, he is under guardians and trustees until the time set by his father.

**Rationale:**

We think many readers will find "stewards" opaque here. It is not a term we use in connection with wills and guardianship and supervision of underage heirs. The HCSB does not translate οἰκονόμος as "steward" in any other NT passage. "Trustees" seems clearer to us.



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

**Bible Reference:**

Galatians 4:7

**Original text:**

ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

**HCSB rendering:**

So you are no longer a slave but a son, and if a son, then an heir through God.

**Suggestion:**

So you are no longer a slave but a son, and if a son, you are also an heir, made so by God.

**Rationale:**

The words "then an heir through God" are not fully idiomatic English, and as a result readers may waste time trying out various understandings. For example, does "heir through God" imply that God himself is an heir, and so through him, we, his sons, are heirs to the same inheritance (whatever that might be)?

The sense must be that it is God's doing that we are heirs, and our suggestion is one way to bring that out.

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

**Bible Reference:**

Galatians 4:15

**Original text:**

<sup>14</sup> καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. <sup>15</sup> ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

**HCSB rendering:**

<sup>14</sup> You did not despise or reject me though my physical condition was a trial for you. On the contrary, you received me as an angel of God, as Christ Jesus Himself.

<sup>15</sup> What happened to this sense of being blessed you had? For I testify to you that, if possible, you would have torn out your eyes and given them to me.

**Suggestion:**

<sup>14</sup> You did not despise or reject me though my physical condition was a trial for you. On the contrary, you received me as an angel of God, as Christ Jesus Himself.

<sup>15</sup> So what happened to your sense of being blessed? For I testify to you that, if possible, you would have torn out your eyes and given them to me.

**Rationale:**

The first sentence of verse 15 sounds awkward in HCSB: "What happened to *this sense of being blessed you had*?" The use of "this" would be appropriate if ὁ μακαρισμὸς were taken as a declaration of blessedness and ὑμῶν as an objective genitive: "this congratulating of yourselves." But a translation that brings out the underlying "sense of being blessed" doesn't need "this" if ὑμῶν becomes "your." Continuity with the thought of the preceding verse is indicated sufficiently by using a common translation of οὖν, "So." The suggested translation eliminates the awkward word order of HCSB.

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

**Bible Reference:**

Galatians 4:18

**Original text:**

<sup>17</sup> ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. <sup>18</sup> καλὸν δὲ ζηλοῦσθαι ἐν καλῶ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς...

**HCSB rendering:**

<sup>17</sup> They are enthusiastic about you, but not for any good. Instead, they want to isolate you so you will be enthusiastic about them. <sup>18</sup> Now it is always good to be enthusiastic about good—and not just when I am with you.

**Suggestion:**

<sup>17</sup> They are enthusiastic about you, but not for any good. Instead, they want to isolate you so you will be enthusiastic about them. <sup>18</sup> However, it is good to receive enthusiastic attention in a good cause; that is always the case, not just when I am with you.

**Rationale:**

HCSB's phrase, "to be enthusiastic about good," could be understood as encouraging people to direct their enthusiasm toward a good *thing*, e.g., the gospel. That is a wholesome thought, but it misses the interpersonal dimension Paul is focusing on. In verse 17, the active voice of the verb (ζηλοῦσιν) takes a personal object and portrays the false teachers making much of the Galatians in an attempt to get the Galatians to reciprocate (ἵνα αὐτοὺς ζηλοῦτε, active verb with personal object). In verse 18 Paul shifts to the passive, ζηλοῦσθαι, but he is still thinking in interpersonal terms: it is good for the Galatians to be shown zealous attention by Paul, who has a good cause at heart, and for Paul in turn to be shown zealous attention by the Galatians. Thus there is a contrast between the unfortunate situation in verse 17 (οὐ καλῶς) and the wholesome situation that comes into view in verse 18 in the words ἐν καλῶ. This contrast makes it desirable to give δὲ adversative force, "However." When Paul proceeds to say πάντοτε, he is making an additional point, which is worth bringing out clearly as a distinct point. In other words, once the contrastive point is secured through ἐν καλῶ, Paul can elaborate by adding the thought, *this is always true, and so even though I am not with you now, it is good for you to receive my enthusiastic attention in this letter (and for me to receive your enthusiastic attention as you stand up for me and my gospel even when I am not there with you).*

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

**Bible Reference:**

Galatians 4:23

**Original text:**

<sup>22</sup> γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας· <sup>23</sup> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

**HCSB rendering:**

<sup>22</sup> For it is written that Abraham had two sons, one by a slave and the other by a free woman. <sup>23</sup> But the one by the slave was born according to the impulse of the flesh, while the one by the free woman was born as the result of a promise.

**Suggestion:**

<sup>22</sup> For it is written that Abraham had two sons, one by a slave and the other by a free woman. <sup>23</sup> But the one by the slave was born as a result of human devising, while the one by the free woman was born because of a promise.

**Rationale:**

HCSB translates κατὰ σάρκα here as "according to the impulse of the flesh." The insertion of "impulse" into an otherwise literal translation is likely to mislead readers. In a context talking about birth, the phrase "according to the impulse of the flesh" strongly suggests the idea of sexual attraction. It sounds as if Abraham gave in to lust for Hagar. Even readers who know the Genesis account, in which nothing of the sort is stated or implied, might infer from such a translation that Paul by apostolic authority is supplementing Genesis with additional information. But the Greek of Galatians 4:23 need not be understood that way.

Some, such as Burton and Bruce, see κατὰ σάρκα as referring to ordinary biology: the birth of Ishmael was in line with the body's natural capacity for sexual reproduction, as opposed to the supernatural empowerment that made possible the birth of Isaac. This interpretation is unconvincing. Why should Paul mention something so obvious about Ishmael's birth, especially since such an understanding of κατὰ σάρκα doesn't give a clean contrast to the birth of Isaac? The flesh as an instrument of sexual reproduction was very much involved in Isaac's birth, too.

Danker has a better explanation. In BDAG γεννάω 1a, he quotes from Galatians 4:23 and translates "*according to the flesh* (i.e. in line with human devising; opp. δι' ἐπαγγελίας)." It was a manifestation of the flesh (secular, human thinking) when Abraham and Sarah worked out their own scheme using their own resources to provide Abraham with a son instead of counting on God to fulfill his promise in the appropriate way. With this understanding there is good reason to say κατὰ σάρκα: there is a clean contrast between κατὰ σάρκα and δι' ἐπαγγελίας.

It might be nice to offer a fence-straddling translation that would mirror *κατὰ σάρκα* in its range of meanings, but it's hard to find an adequate one. The literal "according to (the) flesh" seems too obscure and unidiomatic to recommend here. In Koine Greek, *κατά* with the accusative is extremely popular and flexible in meaning, but in English "according to" is relatively uncommon, and apart from a few applications it generally sounds unidiomatic. Those problems are exacerbated when we add "flesh" to "according to." Current readers of English do not readily hear in "flesh" some of the meanings Paul and his readers associated with *σάρξ*. If it is thought necessary, a footnote with the literal translation could be added.

There is nothing bad about HCSB's "as the result of a promise" (*δι' ἐπαγγελίας*). But "as a result of" fits even better for *κατὰ σάρκα* (cf. BDAG *κατά* B5ad, top of p. 513a). The meaning of the two Greek prepositions here is very similar, but since Paul varies his expression it is nice to use something different for *δι' ἐπαγγελίας*. We recommend "because of a promise," one of the translations offered for this verse in BDAG *ἐπαγγελία* 1ba.

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

**Bible Reference:**

Galatians 4:24

**Original text:**

<sup>24</sup> ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ, <sup>25</sup> τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ.

**HCSB rendering:**

<sup>24</sup> These things are illustrations, for the women represent the two covenants. One is from Mount Sinai and bears children into slavery—this is Hagar. <sup>25</sup> Now Hagar is Mount Sinai in Arabia

**Suggestion:**

<sup>24</sup> These things have an allegorical meaning, for the women are two covenants. One is from Mount Sinai and bears children into slavery—this is Hagar. <sup>25</sup> Now Hagar is Mount Sinai in Arabia

**Rationale:**

In Galatians 4:24, HCSB is sufficient to get across the gist of Paul's main point, but for a version that aims where possible to be a close translation, the rendering is surprisingly vague and unnecessarily free. A reader comparing translations could get the impression that HCSB considered Paul's manner of speaking dangerous or embarrassing. We have borrowed "These things have an allegorical meaning" from Betz's commentary, but a reference to allegory is found in commentaries and translations from many branches of Christendom. For example, the old NASB has "This contains an allegory," and the current NASB has "This is allegorically speaking." Paul's verb has some specificity, and he used it even though Greek had a fairly rich vocabulary available for rhetorical analysis, some of which turns up elsewhere in the NT.

There is no need to turn "are" into "represent," as is evident from HCSB's own usage in verse 25: "Now Hagar is Mount Sinai..." There is also no need to insert an article to produce the phrase "*the* two covenants."

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

**Bible Reference:**

Galatians 4:27

**Original text:**

γέγραπται γάρ· Εὐφράνητι, στεῖρα ἢ οὐ τίκτουςα, ῥῆξον καὶ βόησον, ἢ οὐκ ᾠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

**HCSB rendering:**

For it is written:

**Rejoice, childless woman,  
who does not give birth.  
Burst into song and shout,  
you who are not in labor,  
for the children of the desolate are many,  
more numerous than those  
of the woman who has a husband.**

**Suggestion:**

For it is written:

**Rejoice, childless woman,  
unable to give birth.  
Burst into song and shout,  
you who are not in labor,  
for the children of the desolate are many,  
more numerous than those  
of the woman who has a husband.**

**Rationale:**

The suggested change alleviates two problems:

1) Greek στεῖρα means "incapable of bearing children, barren, infertile" (BDAG στεῖρα)—a rather specific term. English "childless woman, who does not give birth" is open to other possibilities. A perfectly healthy woman may be childless and not give birth because she is unmarried and sexually inactive, or because she is married but chooses not to have children, or because she is a widow who has lost her child(ren). If it now seems too indelicate to call a woman infertile or barren or sterile to her face, one can at least convey the idea of στεῖρα by putting "unable" in the description that follows, as in our suggestion.

2) Evolving English usage in relative clauses has produced a curious tendency to prefer third person verbs without eliminating the need for first or second person verbs in some situations, and as a result some combinations sound awkward. But there is no reason to create unnecessary awkwardness or to offend against old-school grammatical thinking by using a third person relative clause in direct address.

For example, not everyone would be comfortable addressing a store employee by saying, "Please help me, man who is behind the counter," but HCSB has, "Rejoice, childless woman who does not give birth." Worse yet, the awkwardness of that expression is underscored by HCSB's shift to a second person expression in the parallel sentence, "Burst into song and shout, you who are not in labor," even though there is no change in the Greek construction. We suggest keeping the latter sentence with its appropriate second person usage and mending the preceding sentence. Our recommendation is one way of doing that.



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

**Bible Reference:**

Galatians 5:8

**Original text:**

ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

**HCSB rendering:**

This persuasion did not come from the One who called you.

**Suggestion:**

This persuasion does not come from the One who calls you.

**Rationale:**

We recommend translating τοῦ καλοῦντος as “the One who calls.” Although Paul often says God “called” Christians using an aorist verb or at times a perfect, the use of the present tense in Galatians 5:8 has parallels (1 Thes 2:12; 5:24; Rom 9:12). It is in keeping with the character of the gospel that it continues to call people to salvation after they have been converted, and Paul has good reason to tell the wavering Galatians that God is still calling them.

That revision will not seem out of place if HCSB's “did” is replaced with “does.” The Greek verb to be supplied here is a form of εἶναι, and according to BDF (sect. 127) “by far the most frequently omitted” form is ἐστίν. Accordingly Paul is saying, “This persuasion is not from...,” which can be paraphrased as “This persuasion does not come from...”

Most of the English translations we consulted reflect the verb tenses we are recommending.

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

**Bible Reference:**

Galatians 5:14

**Original text:**

ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ <sup>[a]</sup>πεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
<sup>[a]</sup> D F G 0122 byz latt πληροῦται

**HCSB rendering:**

For the entire law is fulfilled in one statement: Love your neighbor as yourself.

**Suggestion:**

For the entire law is summed up in one statement: Love your neighbor as yourself.

**Rationale:**

We wonder whether it fits the standard usage of “fulfill” in English to say that the law is “fulfilled” in a statement. A number of dictionaries we checked provide no meaning for “fulfill” that would make sense of this verse in HCSB.

We incline to the view that *πεπλήρωται* is the verb Paul chose. The perfect tense favors the understanding that the law is fully expressed/summarized/summed up in one statement (cf. BDAG *πληρώω* 3).

(Those who favor the variant reading in the present tense and wish to provide an intelligible translation in standard English might wish to expand Paul's phrase as NIV does, “For the entire law is fulfilled in *keeping* this one command.”)

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

**Bible Reference:**

Galatians 5:15

**Original text:**

εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.

**HCSB rendering:**

But if you bite and devour one another, watch out, or you will be consumed by one another.

**Suggestion:**

But if you are biting and devouring one another, watch out, or you will be destroyed by one another.

**Rationale:**

“Devour” and “consume” are close enough synonyms that it is hard to see what Paul is driving at in HCSB. The verse sounds too much like a pointless tautology, *If you eat one another, you will be eaten by one another*. A climax would be more satisfying than a tautology, but it is hard to see something climactic in the change from “devour” to “consume.” If anything, “devour” suggests greater haste or savagery than “consume,” and so the apodosis seems unaccountably flat.

In the Greek, however, it is possible to see a purposeful line of thought. There is a contrast between present tense verbs (δάκνετε καὶ κατεσθίετε) portraying actions in progress (even if only hypothetically) and an aorist (ἀναλωθῆτε) picturing an accomplished result that will follow if those actions are left unchecked. There is also a contrast between verbs that are clearly figurative, comparing the Galatians to wild animals, and a verb that speaks of an all-too-literal destruction. Unchecked fleshly behavior really will result in their destruction. They will be utterly ruined spiritually and on the last day they will reap destruction in full.

Somehow there has to be a discernible progression in thought also in English. If “destroyed” seems inadequate, “totally destroyed” or “annihilated” could be used. One could also adjust the translation of κατεσθίετε—BDAG suggests, “betw. δάκνω and ἀναλίσκω..., something like *tear to pieces*” (κατεσθίω 2d).

(We are not persuaded by Danker's proposal of commercial metaphors—λόγῳ in v.14 as an accounting “entry” and ἀναλωθῆτε as “squandered”—before and after the animal metaphors in δάκνετε καὶ κατεσθίετε.)

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

**Bible Reference:**

Galatians 6:8

**Original text:**

ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

**HCSB rendering:**

because the one who sows to his flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

**Suggestion:**

because the one who sows to his flesh will reap destruction from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

**Rationale:**

Here “corruption” could be misleading. Paul is not saying that people will experience increasing moral *corruption* in this life if they choose to satisfy their flesh. He is also not talking about the physical *corruption* of the body decaying in the grave (something that happens also to the bodies of those who sow to the Spirit). As the contrast with reaping eternal life shows, Paul is talking about everlasting *destruction*.

Accordingly, BDAG's entry for φθορά lists Galatians 6:8 under meaning 5, “total destruction of an entity, *destruction* in the last days,” and not under meaning 1, “breakdown of organic matter, *dissolution, corruption,*” or meaning 4, “inward depravity, *depravity.*” We notice that the HCSB translates φθορά with the idea of “destruction” in Colossians 2:22 and 2 Peter 2:12 (twice).

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

**Bible Reference:**

Galatians 6:16

**Original text:**

καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

**HCSB rendering:**

May peace come to all those who follow this standard, and mercy to the Israel of God!

**Suggestion:**

May peace and mercy come to all those who follow this standard—that is, to the Israel of God!<sup>a</sup>

<sup>a</sup> Or *May peace come to all those who follow this standard, and mercy to the Israel of God!*

**Rationale:**

The HCSB rendering is grammatically possible and worthy of mention in a footnote, but it is open to question. Is it meant to suggest two *fully distinct* groups—on the one hand, Gentile believers who "follow this standard," and on the other, Jews who make up "the Israel of God" and by implication do not "follow this standard," since *ex hypothesi* they are distinct from all those who do? If so, where does that leave people like Paul, i.e., Jewish believers who do in fact "follow this standard"? Such persons seem to be excluded from view even though they fit both descriptions: they "follow this standard" and they belong to "the Israel of God."

So perhaps HCSB is meant to be understood as pointing to two *overlapping* groups: first, the current Jewish and Gentile believers who "follow this standard," and second, the "Israel of God," which could be taken as the elect among the Jews (current and future Jewish believers). That means people like Paul would be in both groups. But would Paul be so tactless as to bless his Gentiles readers only once while blessing himself and other like-minded Jews twice?

There may be other, more subtle ways of reading HCSB here in an effort to salvage some kind of distinction between "all those who follow this standard" and "the Israel of God." But Paul is rapidly bringing the letter to a close, not engaging in subtle distinctions. It seems easier to us to understand the Greek in line with our suggested translation. Paul's expression "all those who follow this standard" (ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν) is certainly broad enough to include both Jewish and Gentile believers, and with that thought in mind it becomes natural to take the καὶ in καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ as explicative, "namely" or "that is" (explicative καὶ occurs in the LXX, and BDAG καὶ 1c finds a number of examples in Paul). Gentile Christian readers would have no reason to exclude themselves from "the Israel of God," for Paul has shown that in Christ they too are children of Abraham (3:29) and of the Jerusalem that is above (4:26).

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

**Bible Reference:**

Ephesians 1:11

**Original text:**

ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ

**HCSB rendering:**

We have also received an inheritance in Him, predestined according to the purpose of the One who works out everything in agreement with the decision of His will,

**Suggestion:**

We have also received an inheritance in Him, having been predestined according to the purpose of the One who works out everything in agreement with the decision of His will,

**Rationale:**

The participle προορισθέντες agrees with the first person plural subject of the verb ἐκληρώθημεν. Our suggestion makes it more obvious that it is “we” who have been predestined.

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

**Bible Reference:**

Ephesians 3:15

**Original text:**

ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,

**HCSB rendering:**

from whom every family in heaven and on earth is named.

**Suggestion:**

from whom the whole family<sup>a</sup> in heaven and on earth is named.

<sup>a</sup> Or every family

**Rationale:**

Those who take πᾶσα to mean “every” in this verse have valid reasons for doing so. They examine the preponderance of instances when πᾶς modifies an anarthrous noun and see that more often than not it can be rendered “every.” We suggest that this interpretation of πᾶς be recognized with a footnote here.

At the same time, however, we suggest “the whole family” as the primary translation here. Our reasons have to do with usage and especially with context.

As for the function of πᾶς as modifier of the anarthrous noun, we have noticed that there are several notable instances when πᾶς is indicating the whole of that noun. In his *Greek Grammar Beyond the Basics* Daniel Wallace makes a concise and compelling argument for this.

The issue of the translation of πᾶς + noun as “every [noun]” or “all/the whole [noun]” will not be taken up here in any detail. Suffice it to say that “all/the whole [noun]” is exemplified in biblical literature for the anarthrous construction (cf., e.g., 1 Chron 28:8; Amos 3:1; Matt 3:15; Acts 1:21), thus permitting such a translation in Eph 2:21; 3:15; and 2 Tim 3:16. Cf. Moule, *Idiom Book*, 94-95 (Wallace, p. 253, fn. 99).

We appreciate how the HCSB has handled this construction at 2 Timothy 3:15 (“all Scripture” for πᾶσα γραφή) and also right here in Ephesians at 2:21 (“the whole building” for πᾶσα οἰκοδομή). Similarly we see HCSB’s “the whole” for this construction at Acts 1:21 and 20:18. We believe there are compelling contextual reasons to render πᾶς that way here as well.

It would be a different matter if in this passage Paul were speaking of God as the Father (that is, the Creator) of all *things*, as he does at 1 Corinthians 8:6, or if he were making the point that through Christ the Father is both the creator and reconciler of all *things*. Such a mighty Father was certainly capable of hearing and answering Paul’s prayers. None of those matters seems to be in view midway through Ephesians 3, however. We wonder why at this point in the epistle Paul would refer so emphatically to God’s universal fatherhood as the maker of “every family.”

In fact, we think interpreting  $\pi\tilde{\alpha}\sigma\alpha$   $\pi\alpha\tau\rho\iota\acute{\alpha}$   $\acute{\epsilon}\nu$   $\sigma\upsilon\rho\alpha\nu\omicron\iota\zeta$  as “every *family* in *heaven*” raises several challenging questions. Are the heavenly angels grouped in families? Do the saints who are in glory have families? If “yes” to either of the previous, doesn’t that contradict what Jesus said about the saints at the resurrection and about the angels? (See Matthew 22:30.)

On the other hand, those dicey questions do not arise when  $\pi\tilde{\alpha}\sigma\alpha$   $\pi\alpha\tau\rho\iota\acute{\alpha}$  is rendered in keeping with its surroundings. Throughout this epistle Paul stresses the unity of all believers as members of one family whom the Father has “adopted through Jesus Christ for Himself” (1:5). He prays that the Father will enlighten their eyes so that they will see his power working for the benefit of the one holy Christian church, which is Christ’s body. This church, Paul writes, is one building built on one foundation, having one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all who have been saved by grace through faith.

Recognizing an occasional function of  $\pi\tilde{\alpha}\zeta$  + anarthrous noun and especially the tenor of this entire epistle, we propose “the whole family” as the primary translation of  $\pi\tilde{\alpha}\sigma\alpha$   $\pi\alpha\tau\rho\iota\acute{\alpha}$ .



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

**Bible Reference:**

Ephesians 6:6

**Original text:**

μη κατ' ὀφθαλμοδοσίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ  
ψυχῆς,

**HCSB rendering:**

Don't work only while being watched, in order to please men, but as slaves of Christ, do God's will from your heart.

**Suggestion:**

Don't work only while being watched, in order to please people, but as slaves of Christ, do God's will from your heart.

**Rationale:**

The context is not limited to males.

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

**Bible Reference:**

Philippians 1:17

**Original text:**

οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

**HCSB rendering:**

the others proclaim Christ out of rivalry, not sincerely, seeking to cause me anxiety in my imprisonment.<sup>a</sup>

<sup>a</sup>Lit *sincerely, intending to raise tribulation in my bonds*

**Suggestion:**

the others proclaim Christ out of rivalry, not sincerely, seeking to stir up trouble for me in my imprisonment.

**Rationale:**

Perhaps with their preaching Paul's rivals intended to stir up *inner* trauma for him, causing the apostle personal distress due to the limitations of his being in bonds. Yet it seems just as likely that they had *outward* difficulties in mind for him. Could their bold preaching further anger those who despised Paul's gospel, for instance, to the point where their threats against the apostle and the congregations he shepherded might intensify?

Since the context doesn't narrow the possibilities, it seems best not to speculate regarding the sort of θλίψις these rival preachers had in mind. Hence we suggest a rendering of θλίψις similar to the way HCSB usually handles this noun. In fact, in this setting we also find a more straightforward translation of ἐγείρειν to be both colorful and clear.

Given our preference for handling θλίψιν ἐγείρειν somewhat literally, we suggest the footnote be dropped.

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

**Bible Reference:**

Philippians 2:2

**Original text:**

πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες,

**HCSB rendering:**

fulfill my joy by thinking the same way, having the same love, sharing the same feelings, focusing on one goal.

**Suggestion:**

fulfill my joy by thinking the same way, having the same love, being united in spirit, focusing on one goal.

**Rationale:**

As a translation for σύμψυχοι (*hapax legomenon* in Scripture), we find “sharing the same feelings” to be less than satisfactory. With the HCSB’s translation the apostle appears to be urging his readers to have the same emotional reactions across the board, so to speak. That is hardly possible for any group to experience, even for a gathering of Christians. Nor is there a hint in this passage that these believers should show their emotions to one another, though some readers may see a hint in that direction when they read about “sharing the same feelings.”

We found several appropriate translations of σύμψυχοι: “united in spirit” (BDAG, NASB), “one in spirit” (Louw-Nida, NIV), “like-minded” (Swanson), and “of one mind” (Liddell and Scott). We prefer “united in spirit.”

In this verse it appears that the HCSB has manufactured a series of three parallel expressions (“the same ... the same ... the same”) whereas in the original Greek there are only two (τὸ αὐτὸ ... τὴν αὐτὴν). Consequently, dropping the third “the same” is not a major loss.

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

**Bible Reference:**

Philippians 2:10-11

**Original text:**

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμνη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων 11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

**HCSB rendering:**

10 so that at the name of Jesus every knee will bow—of those who are in heaven and on earth and under the earth— 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**Suggestion:**

10 so that at the name of Jesus every knee will bow—of those who are in heaven and on earth and under the earth— 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Rationale:**

HCSB has changed the construction from verse 10 ("will bow") to verse 11 ("should confess") even though there is no corresponding change in the Greek. As it stands, then, the "should" in verse 11 seems to imply that Paul has just shifted his focus to an obligation or a mere possibility when there is no such shift in the Greek.

We could formally classify both verbs in the ἵνα clause as expressing purpose and recognize from the context that this divine purpose will certainly be accomplished at Christ's Parousia, or we could classify both verbs as expressing anticipated result (a result intended by God). Nevertheless the difference in grammatical terminology does not point to any difference in substance. What matters, however, is to keep in view that both verbs after the ἵνα are in a parallel construction and that both clauses convey the same confident expectation that God's intention in exalting Christ will be realized. One way to bring that out in the HCSB is to drop "should" from verse 11.

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

**Bible Reference:**

Philippians 3:2

**Original text:**

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

**HCSB rendering:**

Watch out for “dogs,” watch out for evil workers, watch out for those who mutilate the flesh.

**Suggestion:**

Watch out for those “dogs,” watch out for those evil workers, watch out for those who mutilate the flesh.

**Rationale:**

The rhetorical effect of the triplet is partially lost unless the writer’s three-fold repetition of the demonstrative article (τοὺς ... τοὺς ... τὴν) is represented in the English translation.

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

**Bible Reference:**

Philippians 3:21–4:1

**Original text:**

<sup>3:21</sup> ὅς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξει αὐτῷ τὰ πάντα.

<sup>4:1</sup> Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.

**HCSB rendering:**

<sup>21</sup> He will transform the body of our humble condition into the likeness of His glorious body, by the power that enables Him to subject everything to Himself.

*(Section Heading)* **Practical Counsel**

**4** So then, my brothers, you are dearly loved and longed for—my joy and crown. In this manner stand firm in the Lord, dear friends.

**Suggestion:**

<sup>21</sup> He will transform the body of our humble condition into the likeness of His glorious body, by the power that enables Him to subject everything to Himself. **4**<sup>1</sup> So then, my brothers, dearly loved and longed for, my joy and crown, in this manner stand firm in the Lord, dear friends.

*(Section Heading)* **Practical Counsel**

**Rationale:**

We see a detrimental effect to several of the HCSB’s decisions regarding Philippians 4:1. The editors have inserted a stative verb (“are”), treated the vocatives as if they were predicate adjectives, and recast this verse as two sentences. As we see it, it is now a challenge to see what “in this manner” refers to. To some readers, at least, the HCSB rendering suggests that the manner in which Paul wants the saints at Philippi to stand firm is that they act as dear, longed for friends ought to act.

What makes it even harder to determine the relationship between “in this manner” and its surroundings is the editorial decision to put a section heading before Philippians 4:1. That obscures an important function of οὕτως here as it links Paul’s admonition (“stand firm in the Lord”) to the preceding paragraph (3:17-21).

Our suggestions for this passage are as follows:

- a) Cast Philippians 4:1 as one sentence rather than two.

- b) Remove the words “you are” that were inserted early in the verse and present the string of vocatives in keeping with the original.
- c) With 4:1 now rendered as one sentence, we suggest that the editors remove the dash between “longed for” and “my joy.” A comma will suffice.
- d) Finally, relocate the section heading, “Practical Counsel,” by putting it *after* 4:1 rather than *before* it. The editors of the UBS Greek New Testament and of the ESV took such an approach here. The HCSB editors made a similar decision with the section headings at 1 Corinthians 11:2 and Colossians 4:2.

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

**Bible Reference:**

Colossians 1:21

**Original text:**

Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῆ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

**HCSB rendering:**

Once you were alienated and hostile in your minds because of your evil actions.

**Suggestion:**

Once you were alienated and hostile in your minds, engaged in evil actions.

**Rationale:**

The HCSB is not alone in treating this phrase as if it were causal. We respectfully disagree with that choice, however. Like Romans and Ephesians, Paul's letter to the Colossians routinely and even emphatically uses the preposition ἐν to indicate the sphere of one's thinking and doing and even of one's very existence. BDAG opines that in such instances ἐν is functioning as a "marker of close association within a limit."

We are pleased then that HCSB usually translates ἐν Χριστῷ as "in Christ." Those who have been redeemed live and serve in the sphere of the One who grants them every needed blessing. For that to be fully appreciated, however, the same preposition ἐν also shows the sphere in which we *used to* live and serve. In Ephesians that *at one time* spatial (or "close association within a limit") sense of ἐν is explained at the start of chapter two:

<sup>1</sup> And you were dead in your trespasses and sins <sup>2</sup> in which (ἐν αἷς) you previously walked according to the ways of this world, according to the ruler who exercises authority over the lower heavens, the spirit now working in the disobedient. <sup>3</sup> We too all previously lived among them in our fleshly desires (ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν), carrying out the inclinations of our flesh and thoughts (Eph 2:1-3a).

Notice that in Ephesians those wicked desires were not *caused by* the deeds of the flesh; they accompanied them. Wicked desires and deeds existed in the same sphere. The same is announced at Romans 1:18-32, where the wicked desire of the heart eventually was accompanied by wicked deed (See especially Rom 1:24).

Likewise here in Colossians. At the start of this epistle Paul was able to announce God's grace and peace to the saints who are ἐν Χριστῷ. But neither they nor Paul were always in that most blessed sphere. No, the Father had to transfer their residence. "He has rescued us from the domain of darkness and transferred us into the kingdom (εἰς τὴν βασιλείαν) of the Son He loves. We have redemption, the forgiveness of sins, in Him (ἐν ᾧ)" (Col 1:13-14).



HCSB wisely recognizes this function of ἐν in its translation of Colossians 2:13, “And when you were dead in trespasses and in the uncircumcision of your flesh (ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν), He made you alive with Him and forgave us all our trespasses.” In view of an important theme that runs throughout Colossians we suggest that HCSB should do the same here at Colossians 1:21.

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

**Bible Reference:**

Colossians 2:5

**Original text:**

εἰ γὰρ καὶ τῆ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

**HCSB rendering:**

For I may be absent in body, but I am with you in spirit, rejoicing to see how well ordered you are and the strength of your faith in Christ.

**Suggestion:**

For I may be absent in body, but I am with you in spirit, rejoicing to see how well ordered you are and how strong your faith in Christ is.

**Rationale:**

We appreciate how HCSB recognizes χαίρων καὶ βλέπων as hendiadys. What has been obscured, however, is that the accusative nouns τὴν τάξιν and τὸ στερέωμα, the two objects of this participial construction, are coordinate. We feel that their relationship to one another and to the participles is more apparent if the English rendition of each is similar.

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

**Bible Reference:**

Colossians 2:18, 23

**Original text:**

18 μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐόρακεν ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, ... 23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδία σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.

**HCSB rendering:**

18 Let no one disqualify you, insisting on ascetic practices and the worship of angels, claiming access to a visionary realm and inflated without cause by his unspiritual mind. ... 23 Although these have a reputation of wisdom by promoting ascetic practices, humility, and severe treatment of the body, they are not of any value in curbing self-indulgence.

**Suggestion:**

18 Let no one disqualify you, insisting on so-called humility and the worship of angels, claiming access to a visionary realm and inflated without cause by his unspiritual mind. ... 23 Although these have a reputation of wisdom with their self-imposed worship, so-called humility, and severe treatment of the body, they are not of any value in curbing self-indulgence.

**Rationale:**

In Colossians 2:18 the HCSB renders ταπεινοφροσύνῃ as “ascetic practices.” Quite surprisingly, in 2:23 the same noun ταπεινοφροσύνῃ is rendered as “humility,” while ἐθελοθρησκία is “ascetic practices.” Man-made regulations demanding “ascetic practices” are certainly within the context of this passage (Cf. Col 2:21). Nevertheless the decision to render either of these nouns with this expression strikes us as a bit loose and inconsistent.

In 2:18 and again in 2:23 we suggest “so-called humility” for the two occasions where ταπεινοφροσύνῃ appears. This is largely consistent with how this noun is handled in the six other passages where it occurs in the New Testament, including two other passages in Colossians (2:23; 3:12). We do suggest adding the expression “so-called,” however, since the sort of humility that the Colossians heretics insisted on was not the God-pleasing virtue that the reader of the New Testament would normally expect.

The noun ἐθελοθρησκία (2:23) appears only once in the New Testament and is notoriously difficult to pin down. Yet here this compound noun appears to be picking up on θέλων ἐν ... θρησκείᾳ τῶν ἀγγέλων in 2:18. Since the HCSB translation of 2:18 is “insisting on ... the worship of angels,” for ἐθελοθρησκία at 2:23 we considered “worship they insist on.” For the sake of readability, however, we are suggesting “self-imposed worship.”

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

**Bible Reference:**

Colossians 2:22

**Original text:**

ἅ ἐστιν πάντα εἰς φθορὰν τῆ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων,

**HCSB rendering:**

All these regulations refer to what is destroyed by being used up; they are commands and doctrines of men.

**Suggestion:**

All these regulations refer to what is destroyed by being used up; they are human commands and doctrines.

**Rationale:**

The context is not limited to males.

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

**Bible Reference:**

Colossians 3:22-23

**Original text:**

22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν κύριον. 23 ὁ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

**HCSB rendering:**

22 Slaves, obey your human masters in everything. Don't work only while being watched, in order to please men, but work wholeheartedly, fearing the Lord. 23 Whatever you do, do it enthusiastically, as something done for the Lord and not for men,

**Suggestion:**

22 Slaves, obey your human masters in everything. Don't work only while being watched, in order to please people, but work wholeheartedly, fearing the Lord. 23 Whatever you do, do it enthusiastically, as something done for the Lord and not for people,

**Rationale:**

The context is not limited to males.

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

**Bible Reference:**

Colossians 3:23

**Original text:**

ὁ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,

**HCSB rendering:**

Whatever you do, do it enthusiastically,<sup>a</sup> as something done for the Lord and not for men,  
<sup>a</sup>Lit *do it from the soul*

**Suggestion:**

Whatever you do, do it from your heart,<sup>a</sup> as something done for the Lord and not for men,  
<sup>a</sup>Lit *from the soul*

**Rationale:**

The word “enthusiasm” can mean “strong excitement” or “active interest.” Historically the implications of this word and its cognates are not always positive, however. The ancient Greeks used *enthous* and *entheos* to describe the individual who had “a god within.” Later on certain Christians were labelled “enthusiasts” if they believed that by their frequent prayers and ascetic practices they could stir up an intense religious fervor. “Enthusiasm” became synonymous with emotional extremism.

Since that is far from what the apostle has in mind here in Colossians 3, we suggest the HCSB follow the course it took with the expression ἐκ ψυχῆς on the only other occasion it occurs in Paul’s epistles. In Ephesians 6:6 Paul urges slaves, “Do God’s will from your heart.” That seems appropriate here as well.