

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

**Bible Reference:**

1 Thessalonians 2:4b

**Original text:**

οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ

**HCSB rendering:**

not to please men, but rather God

**Suggestion:**

not to please people, but rather God

**Rationale:**

The context is not limited to males. See 2:6, where HCSB renders ἀνθρώπων as “people.”

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

1 Thessalonians 2:16

**Original text:**

κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ’ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

**HCSB rendering:**

hindering us from speaking to the Gentiles so that they may be saved. As a result, they are always completing the number of their sins, and wrath has overtaken them at last.

**Suggestion:**

hindering us from speaking to the Gentiles so that they may be saved. As a result, they are always filling up the measure of their sins, and wrath has overtaken them at last.

**Rationale:**

The current HCSB translation is more interpretive than the infinitive ἀναπληρῶσαι calls for. There can be ways of “filling up sins” in God's sight besides just increasing the number of them. Might not the grievousness of some sins also bring God's judgment?

Acknowledging that a straightforward literal translation (“always filling up their sins”) is clumsy, however, we suggest a translation like that of the ESV here at 1 Thessalonians 2:16 and similar to what HCSB already has at Genesis 15:16 (“reached its full measure”) and Daniel 8:23 (“have reached their full measure”). After all, isn't what Paul writes here very similar to what Jesus said to the scribes and Pharisees, “Fill up, then, the measure of your fathers' sins!” (καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν) (Matthew 23:32)?

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

1 Thessalonians 2:20

**Original text:**

ὁμειζ γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

**HCSB rendering:**

For you are our glory and joy!

**Suggestion:**

Indeed you are our glory and joy!

**Rationale:**

Having already told his readers that they are “our hope or joy or crown of boasting,” Paul is not explaining his point further (“for”); he is reaffirming it (“indeed”). For a similar interpretation of γάρ, see also 1 Thes 3:4; 4:10; 1 Tim 4:10.

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

1 Thessalonians 3:4

**Original text:**

καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.

**HCSB rendering:**

In fact, when we were with you, we told you previously that we were going to suffer persecution, and as you know, it happened.

**Suggestion:**

In fact, when we were with you, we told you ahead of time that we were going to suffer persecution, and as you know, it happened.

**Rationale:**

The HCSB translation may prompt the reader to conclude incorrectly that Paul’s prediction was spoken prior to the occasion “when we were with you.” The suggested translation removes that ambiguity.

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

2 Thessalonians 1:9

**Original text:**

οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,

**HCSB rendering:**

These will pay the penalty of eternal destruction from the Lord's presence and from His glorious strength

**Suggestion:**

These will pay the penalty of eternal destruction, separated from the Lord's presence and from His glorious strength

**Rationale:**

In his previous epistle Paul wrote that, beginning with the Lord's παρουσία, believers "will be with the Lord forever" (1 Thes 4:17). Here he is announcing the opposite outcome for sinners who don't know God and who don't obey the gospel. They will be eternally separated from the most blessed face of the Lord. Our suggestion makes the force of the preposition ἀπὸ more apparent.

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

2 Thessalonians 3:2

**Original text:**

καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

**HCSB rendering:**

and that we may be delivered from wicked and evil men, for not all have faith.

**Suggestion:**

and that we may be delivered from wicked and evil people, for not all have faith.

**Rationale:**

While many of the false teachers Paul had to contend with were males, in this context he is not limiting his concern to the threats coming from that gender.

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

1 Corinthians 16:21; Colossians 4:18a; 2 Thessalonians 3:17a

**Original text:**

Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.

**HCSB rendering:**

This greeting is in my own hand —Paul.

**Suggestion:**

I, Paul, am writing this greeting in my own hand.

**Rationale:**

Paul’s assertion regarding his greeting is identical in all three of these verses, so it is appropriate that the translation handle it the same way each time. The HCSB translation is puzzling, however. It gives the impression that “—Paul” is the apostle’s actual signature, when all he is doing is clarifying the possessive adjective ἐμῆ.

We considered a more literal translation of the possessive genitive Παύλου: “This greeting is in my own hand, that is, Paul’s.” This doesn’t strike us as the way somebody would write such a greeting in English today, however. Our suggestion is more idiomatic and is also quite similar to a wide variety of translations.

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

1 Timothy 1:18

**Original text:**

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν

**HCSB rendering:**

Timothy, my son, I am giving you this instruction in keeping with the prophecies previously made about you, so that by them you may strongly engage in battle,

**Suggestion:**

Timothy, my son, I am giving you this instruction in keeping with the prophecies previously made about you, so that by them you may fight the noble battle,

**Rationale:**

We find the expression “strongly engage in battle” somewhat clumsy. More importantly, doesn’t rendering the adjective (καλὴν) as an adverb (“strongly”) actually change the point Paul is making? The apostle isn’t encouraging Timothy to fight “strongly”; he’s telling him that the battle is worth fighting because it’s a noble battle.



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

1 Timothy 2:11-12

**Original text:**

11 γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

**HCSB rendering:**

11 A woman should learn in silence with full submission. 12 I do not allow a woman to teach or to have authority over a man; instead, she is to be silent.

**Suggestion:**

11 A woman should learn quietly with full submission. 12 I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.

**Rationale:**

In his first epistle to the Corinthians Paul announces that “the women should be silent (σιγάτωσαν) in the churches, for they are not permitted to speak” (1 Cor 14:34). Here in 1 Timothy, however, he uses a noun with a different root. Hence we suggest a translation distinctive from 1 Corinthians 14:34. We would prefer a rendering similar to another apostle’s instruction to believing wives, when Peter says that their adornment “should consist of what is inside the heart with the imperishable quality of a gentle and quiet (ἡσυχίου) spirit, which is very valuable in God’s eyes” (1 Pet 3:4).

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

1 Timothy 2:15

**Original text:**

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης·

**HCSB rendering:**

But she will be saved through childbearing, if she continues in faith, love, and holiness, with good judgment.

**Suggestion:**

But she will be saved while bearing children if she continues in faith, love, and holiness, with good judgment.

**Rationale:**

Here we have the preposition διὰ plus the genitive according to a contemporaneous sense. BDAG refers to this function of διὰ as one of “attendant or prevailing circumstance,” citing this particular passage as a probable example. See also 2 Cor 2:4; Rom 4:11; 14:20; Phil 1:26.

Our suggestion protects the reader from the misguided notion that giving birth to children will contribute to or be a result of a woman’s eternal salvation.

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

1 Timothy 3:2

**Original text:**

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

**HCSB rendering:**

An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher,

**Suggestion:**

An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, able to teach,

**Rationale:**

The word διδακτικόν is an adjective included in a series of adjectives. There appears to be no reason to translate it as if it were a noun or to render it differently than what appears in a similar list of qualifications at 2 Timothy 2:24.

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

1 Timothy 3:2; 3:12; Titus 1:6

**Original text:**

1 Tim 3:2 – δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον σώφρονα κόσμιον φιλόξενον διδακτικόν,

1 Tim 3:12 – διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

Titus 1:6 – εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

**HCSB rendering:**

1 Tim 3:2 – An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher,

1 Tim 3:12 – Deacons must be husbands of one wife, managing their children and their own households competently.

Titus 1:6 – one who is blameless, the husband of one wife, having faithful children not accused of wildness or rebellion.

**Suggestion:**

1 Tim 3:2 – An overseer, therefore, must be above reproach, faithful to his wife<sup>a</sup>, self-controlled, sensible, respectable, hospitable, an able teacher,

<sup>a</sup>Lit *a one-woman man*

1 Tim 3:12 – Deacons must be faithful to their wives<sup>a</sup>, managing their children and their own households competently.

<sup>a</sup>Lit *one-woman men*

Titus 1:6 – one who is blameless, faithful to his wife<sup>a</sup>, having faithful children not accused of wildness or rebellion.

<sup>a</sup>Lit *a one-woman man*

**Rationale:**

We see a couple of difficulties with the expression “husband of one wife.”

First of all, it seems to indicate that having two or more wives would disqualify the overseer or deacon. Yet why would the apostle even bring that up? While polygamy clearly violates the divine plan for marriage, we have no indications that it was a significant problem in the first century church.

Second, could an overseer or deacon remarry if his first wife dies? Although “husband of one wife” appears to prohibit that very thing, we see no such prohibition in this context or elsewhere in Scripture.

Recall rather the moral climate of the day and, for instance, the Jerusalem Council’s statement against fornication (Acts 15:29). Setting an example for the flock, then, the overseer or deacon was to be completely loyal to his wife, having no mistress or concubine. He was to be a faithful husband or, more literally, a one-woman man.

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

1 Timothy 3:3; Titus 1:7b

**Original text:**

1 Timothy 3:3 -- μη πάροινον μη πλήκτην, ἀλλὰ ἐπιεικῆ ἄμαχον ἀφιλάργυρον,

Titus 1:7b -- μη αὐθάδη, μη ὀργύλον, μη πάροινον, μη πλήκτην, μη αἰσχροκερδῆ,

**HCSB rendering:**

1 Timothy 3:3 -- not addicted to wine, not a bully but gentle, not quarrelsome, not greedy —

Titus 1:7b -- not arrogant, not hot-tempered, not addicted to wine, not a bully, not greedy for money,

**Suggestions:**

1 Timothy 3:3 -- not an excessive drinker,<sup>a</sup> not a bully but gentle, not quarrelsome, not greedy —

<sup>a</sup>Or *not overindulging in wine*

Titus 1:7b -- not arrogant, not hot-tempered, not an excessive drinker,<sup>a</sup> not a bully, not greedy for money,

<sup>a</sup>Or *not overindulging in wine*

**Rationale:**

As far as we have been able to determine, the first century Greek or Roman drank wine, not beer or distilled spirits. If an individual of that time and place were to become intoxicated by alcohol, then, it was from drinking too much wine. Yet to describe this person as “*addicted to wine*” is problematic, since nowadays the word “addicted” is often used for the individual who has been diagnosed as having a physical, emotional, or chemical dependency of some sort. That is not the issue Paul is addressing here. He is speaking rather about “overindulging in wine” whether there is an addiction to alcohol or not.

We feel that for a 21<sup>st</sup> century audience, however, the expression “overindulging in wine” is insufficient. We prefer a rendering of πάροινος that is broad enough to include the abuse not only of wine but of beer and distilled spirits as well.

We suggest “not an excessive drinker” for the primary translation, since this is the expression that is the most instructive for the present-day church and its overseers. We suggest “not overindulging in wine” as a footnote, since it more precisely identifies the issue that Paul was addressing for the benefit of his own contemporaries.

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

1 Timothy 5:5

**Original text:**

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς  
νυκτὸς καὶ ἡμέρας,

**HCSB rendering:**

The real widow, left all alone, has put her hope in God and continues night and day in her petitions and prayers;

**Suggestion:**

She who is genuinely a widow left all alone has put her hope in God and continues night and day in her petitions and prayers;

**Rationale:**

It seems an unnecessary stumbling block if the translation appears to be telling a certain woman, “Your husband has died, but you’re not a ‘real’ widow.” Might there be an unintended put-down in such an expression? To our ears, at least, this ranks right there with assertions like, “Real men don’t cry.”

While our suggestion doesn’t solve the problem entirely, we see some improvement with a rendering that mirrors the HCSB’s translation of the same expression just two verses earlier. There Paul encourages his readers, “Support widows who are genuinely widows” (Χήρας τίμα τὰς ὄντως χήρας, 1 Timothy 5:3). The expression “genuinely a widow” strikes us as gentler, that is, less confrontational than “real widow.”

There is one more feature to our suggestion. We think the explanatory function of καὶ μεμονωμένη becomes more apparent if its translation is not set apart by commas.

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

1 Timothy 5:7

**Original text:**

καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾧσιν.

**HCSB rendering:**

Command this also, so they won't be blamed.

**Suggestion:**

Command this also, so that they will be above reproach.

**Rationale:**

The word ἀνεπίλημπτος appears only three times in the New Testament. On two of those occasions the apostle Paul uses it to describe those persons who have been placed in a position in which they are required to lead by example: overseers (1 Timothy 3:2) and widows (here). We suggest a translation that renders ἀνεπίλημπτος the same way in both passages so that the reader can see this connection.

We prefer “will be above reproach” over “won't be blamed” for another reason as well. The latter expression strikes us as a prediction that the widow who keeps the apostle's commands will not be blamed for bad behavior. Yet Paul is not predicting what will or will not happen. He is describing godly character. Consequently we feel that an adjectival translation of ἀνεπίλημπτος, “above reproach,” serves better here.



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

2 Timothy 1:5

**Original text:**

ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

**HCSB rendering:**

clearly recalling your sincere faith that first lived in your grandmother Lois, then in your mother Eunice, and that I am convinced is in you also.

**Suggestion:**

clearly recalling your sincere faith that first lived in your grandmother Lois and your mother Eunice and that I am convinced is in you also.

**Rationale:**

Scripture gives no indication that Timothy's mother Eunice was brought to faith after his grandmother Lois. Even if that were the case, there is nothing in the Greek to indicate that Paul intended to make a point of that here, since he ties both τῇ μάμμῃ σου Λωΐδι and τῇ μητρὶ σου Εὐνίκῃ to the same preposition.

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

2 Timothy 3:6

**Original text:**

ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

**HCSB rendering:**

For among them are those who worm their way into households and capture idle women burdened down with sins, led along by a variety of passions,

**Suggestion:**

For among them are those who worm their way into households and capture naïve women burdened down with sins, led along by a variety of passions,

**Rationale:**

As St. Paul identifies the women who were easy prey for the despicable characters he warns about in the previous passage (2 Tim 3:1-5), he refers to them as γυναῖκάρια, the diminutive form of γυνή. Since there is nothing in the context which indicates that they behaved like the “idle” (ἀργαῖ) young widows he described in 1 Tim 5:13, we suggest a translation that points rather to their immaturity in the faith.

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

2 Timothy 3:9

**Original text:**

ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

**HCSB rendering:**

But they will not make further progress, for their lack of understanding will be clear to all, as theirs<sup>a</sup> was also.

<sup>a</sup> = Jannes and Jambres

**Suggestion:**

But they will not make further progress, for their foolishness will be clear to all, as was the foolishness of Jannes and Jambres.<sup>a</sup>

<sup>a</sup> Lit as was that of those

**Rationale:**

In the Greek text the pronouns ἡ ἐκείνων are easy enough to figure out. A straightforward English translation makes them ambiguous, however. In fact, we found the HCSB translation nearly impossible to understand without referring to the footnote.

Our suggestion is two-fold:

- a) Render ἄνοια as “foolishness,” making it easier to supply the antecedent for the pronoun ἡ in the last clause in the verse; and
- b) Repeat the names of the two men as the primary translation of the pronoun ἐκείνων.

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

2 Timothy 4:3

**Original text:**

ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοὴν

**HCSB rendering:**

For the time will come when they will not tolerate sound doctrine, but according to their own desires, will multiply teachers for themselves because they have an itch to hear something new.<sup>a</sup>

<sup>a</sup> Or *to hear what they want to hear; lit themselves, itching in the hearing*

**Suggestion:**

For the time will come when they will not tolerate sound doctrine, but according to their own desires, will multiply teachers for themselves because they have itching ears.<sup>a</sup>

<sup>a</sup> Or *an itch to hear what they want to hear*

**Rationale:**

It is possible that those who won't tolerate sound doctrine would prefer "something new" in its place. It is equally possible, however, that they have an itch for "something old" as well, so they seek out more and more teachers until they find those who will replicate the instructions they learned from a previous teacher.

Rather than rendering κνηθόμενοι τὴν ἀκοὴν with an expression that narrows its scope, we figure there's a lot to be said for the Authorized Version's "itching hears." This is a punchy, thought-provoking, and memorable phrase, and it allows for people to be craving either something new or something old.

As for the footnote here, we don't believe "*themselves, itching in the hearing*" is needed, since it is only slightly more literal than what we are suggesting for the primary translation. On the other hand, we appreciate the footnote "*an itch to hear what they want to hear*" as an alternate, more explanatory translation.

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

Titus 1:6-7

**Original text:**

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

**HCSB rendering:**

6 one who is blameless, the husband of one wife, having faithful children not accused of wildness or rebellion. 7 For an overseer, as God's administrator, must be blameless, not arrogant, not hot-tempered, not addicted to wine, not a bully, not greedy for money,

**Suggestion:**

6 one who is blameless, the husband of one wife, having faithful children not accused of wildness or rebellion. 7 For an overseer, as God's administrator, must be blameless: not arrogant, not hot-tempered, not addicted to wine, not a bully, not greedy for money,

**Rationale:**

In verse 6 the adjective ἀνέγκλητος is the first in a series that identifies some of the qualifications of an elder, or overseer. Early in verse 7 ἀνέγκλητος is repeated. Here, however, the writer is not including ἀνέγκλητος in his next series of qualifications. Instead he gives this adjective a more prominent position, as if it were the overseer's one overall qualification. For this reason we suggest that a colon set it apart from the descriptors that follow in verses 7b-9.

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

Titus 2:3

**Original text:**

πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ δεδουλωμένας,  
καλοδιδασκάλους,

**HCSB rendering:**

In the same way, older women are to be reverent in behavior, not slanderers, not addicted to much wine. They are to teach what is good,

**Suggestions:**

In the same way, older women are to be reverent in behavior, not slanderers, not enslaved by too much wine. They are to teach what is good,

**Rationale:**

Nowadays the word “addicted” is typically used for a physical, emotional, or chemical dependency of some sort. Yet what about the woman who must confess that she has been diagnosed as an alcoholic yet no longer abuses alcohol? Is she incapable of setting a good Christian example even when she is handling her addiction in a God-fearing manner?

To avoid such complications, we prefer a more literal translation of δεδουλωμένας here.

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**Bible References:**

1 Corinthians 14:34; Colossians 3:4; Titus 2:5,9; 3:1

**Original text:**

1 Corinthians 14:34 -- αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

Colossians 3:18 -- Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς ἀνῆκεν ἐν κυρίῳ.

Titus 2:5 -- σώφρονας ἀγνάς οἰκουργοὺς ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

Titus 2:9 -- δούλους ἰδίοις δεσπότηις ὑποτάσσεσθαι ἐν παντί, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

Titus 3:1 -- Ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτόιμους εἶναι,

**HCSB rendering:**

1 Corinthians 14:34 -- the women should be silent in the churches, for they are not permitted to speak, but should be submissive, as the law also says.

Colossians 3:18 -- Wives, be submissive to your husbands, as is fitting in the Lord.

Titus 2:5 -- to be self-controlled, pure, homemakers, kind, and submissive to their husbands, so that God's message will not be slandered.

Titus 2:9 -- Slaves are to be submissive to their masters in everything, and to be well-pleasing, not talking back

Titus 3:1 -- Remind them to be submissive to rulers and authorities, to obey, to be ready for every good work,

**Suggestion:**

1 Corinthians 14:34 -- the women should be silent in the churches, for they are not permitted to speak, but should submit themselves, as the law also says.

Colossians 3:18 -- Wives, submit to your husbands, as is fitting in the Lord.

Titus 2:5 -- to be self-controlled, pure, homemakers, kind, and to submit to their husbands, so that God's message will not be slandered.

Titus 2:9 -- Slaves are to submit to their masters in everything, and to be well-pleasing, not talking back

Titus 3:1 -- Remind them to submit to rulers and authorities, to obey, to be ready for every good work,

**Rationale:**

Providing an English translation of ὑποτάσσομαι is a challenging proposition. Should it stress the act of obedience (“submit”) or the attitude that pleases God (“be submissive”)? Or might it somehow suggest both, since a submissive attitude without actual obedience is defective, even as an outward act of obedience without inner submission falls short? It seems that no matter how ὑποτάσσομαι is rendered, what the Scriptures command could be misunderstood and, sadly, easily caricatured.

Of the choices available, though, we wonder whether having the apostle command God’s people to “be submissive” is the best. To us the adjective seems loaded with negative connotations. In numerous instances it assumes a weak personality or even cowardice. Synonyms like “docile” and “compliant” quickly come to mind. Will readers who hear this command conclude that they are being directed to abdicate all other rights and responsibilities as they respond to an individual of a higher station in life?

We prefer the imperative “submit” since it more obviously calls for conscious decisions made in the fear of the Lord, in keeping with His instructions and order.

Our suggestions for these five verses are right in line with the HCSB’s translation of ὑποτάσσομαι when it appears elsewhere in the New Testament:

Romans 13:1 -- Everyone must submit (ὑποτασσεσθω) to the governing authorities, for there is no authority except from God, and those that exist are instituted by God.

Romans 13:5 -- Therefore, you must submit (ὑποτάσσεσθαι), not only because of wrath, but also because of your conscience.

Ephesians 5:21-22 -- 21 submitting (ὑποτασσόμενοι) to one another in the fear of Christ. 22 Wives, submit to your own husbands as to the Lord,

Ephesians 5:24 -- Now as the church submits (ὑποτάσσεται) to Christ, so wives are to submit to their husbands in everything.

1 Peter 2:13 -- Submit (ὑποτάγητε) to every human authority because of the Lord, whether to the Emperor as the supreme authority

1 Peter 2:18 -- Household slaves, submit (ὑποτασσόμενοι) with all fear to your masters, not only to the good and gentle but also to the cruel.

1 Peter 3:1a -- In the same way, wives, submit yourselves (ὑποτασσόμεναι) to your own husbands.

1 Peter 3:5 -- For in the past, the holy women who put their hope in God also beautified themselves in this way, submitting (ὑποτασσόμεναι) to their own husbands,



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

**Bible Reference:**

Titus 3:5

**Original text:**

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ  
παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

**HCSB rendering:**

He saved us—not by works of righteousness that we had done, but according to His mercy, through the washing of regeneration and renewal by the Holy Spirit.

**Suggestion:**

He saved us—not by works of righteousness that we had done, but according to His mercy, through the washing of rebirth and renewal by the Holy Spirit.

**Rationale:**

Here is an instance where the translation's vocabulary can be simplified without any loss as to meaning.

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

**Bible Reference:**

Titus 3:11

**Original text:**

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὧν αὐτοκατάκριτος.

**HCSB rendering:**

knowing that such a person is perverted and sins, being self-condemned.

**Suggestion:**

knowing that such a person has gone astray and is sinning, being self-condemned.

**Rationale:**

We see two issues here. First, nowadays “perverted” nearly always means “sexually perverted.” That’s not Paul’s point here. We suggest a more literal translation of ἐξέστραπται instead. Secondly, the HCSB’s “sins” seems a bit vague. We suggest rendering the present tense verb ἁμαρτάνει as “is sinning.” We figure such a translation points more readily to the fact that by *continuing* to practice divisiveness and not accepting admonition such a person “is sinning.”

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

**Bible Reference:**

Philemon 10

**Original text:**

παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,

**HCSB rendering:**

appeal to you for my son, Onesimus. I fathered<sup>a</sup> him while I was in chains.

<sup>a</sup>Referring to the fact that Paul led him to Christ; 1Co 4:15

**Suggestion:**

appeal to you for my son, Onesimus. I became his father<sup>a</sup> while I was in chains.

<sup>a</sup>Referring to the fact that Paul led him to Christ; 1Co 4:15

**Rationale:**

Some of the members of our committee wondered whether the expression “I fathered him” sounds like something untoward took place, as if Paul contributed to Onesimus’ “birth” but then abandoned his responsibilities toward him. Others felt that “I fathered him” is a somewhat archaic and stilted rendering of ὃν ἐγέννησα. In view of such concerns, we suggest that HCSB handle this expression as it did at 1 Corinthians 4:15, “For I became your father (ὁμοῦς ἐγέννησα) in Christ Jesus through the gospel.”

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

**Bible Reference:**

Philemon 12

**Original text:**

ὄν ἀνέπεμψά σοι, αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα·

**HCSB rendering:**

I am sending him back to you as a part of myself.<sup>ab</sup>

<sup>a</sup> Other mss read *him back. Receive him as a part of myself.*

<sup>b</sup> Lit *you—that is, my inward parts*

**Suggestion:**

I am sending him back to you—this very one, my own heart.<sup>ab</sup>

<sup>a</sup> Other mss read *him back. Receive him, my own heart.*

<sup>b</sup> Lit *that is, my own heart*

**Rationale:**

“As a part of myself” strikes us as an unusual and awkward expression. It also gives the impression that Paul is sending Onesimus back as his right hand man—in other words, as his confidant who will function on his behalf. There is nothing to this effect in this Greek expression or in the context, however.

The same figure of speech (τὰ σπλάγχνα) occurs also at Philemon 7 and 20. In both of those instances the HCSB renders τὰ σπλάγχνα as “heart(s).” Allowing that in passages like 2 Cor 6:11-12 τὰ σπλάγχνα and ἡ καρδία are virtually synonymous, this translation is appropriate not only in verses 7 and 20 but also here in verse 12.

For the two footnotes we suggest a translation of σπλάγχνα that runs along this same line.

Finally, since the HCSB does not provide the supposedly “literal” meaning of σπλάγχνα on most of the other occasions it appears in the New Testament (including elsewhere in Philemon), we suggest that the second footnote’s mention of “inward parts” is unnecessary.