

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

Bible Reference:

1 Peter 1:11

Original text:

ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

HCSB rendering:

They inquired into what time or what circumstances the Spirit of Christ within them was indicating when He testified in advance to the messianic sufferings^a and the glories that would follow.

^aOr *the sufferings of Christ*

Suggestion:

They inquired into what time or what circumstances the Spirit of Christ within them was indicating when He testified in advance to the sufferings of Christ and the glories that would follow.

Rationale:

This is one of two occasions when the HCSB uses the word “messianic.” Not only is this an unfamiliar expression that will puzzle many of the HCSB’s readers, but here it may keep them from recognizing the two Persons of the triune God who are working in concert, *the Holy Spirit* testifying in advance about the sufferings and subsequent glories *of Christ*.

We suggest that the primary translation be replaced by what was in the HCSB’s footnote.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Peter 2:2

Original text:

ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ ἀύξηθῆτε εἰς σωτηρίαν,

HCSB rendering:

Like newborn infants, desire the pure spiritual milk, so that you may grow by it for your salvation,

Suggestion:

Like newborn infants, desire the pure milk of the word,^a so that you may grow by it for your salvation,
^a Or *spiritual milk*

Rationale:

As a cognate to λόγος, the adjective λογικός is open to a wide range of interpretations. The context here in 1 Peter leads us to prefer the rendering “having to do with the word” or better, “of the word.”

- 1) Prior to this point in the epistle Peter has mentioned the Holy Spirit three times (1 Pet 1:2,11,12), using the noun πνεῦμα. When he is speaking of that which is “spiritual,” as he does shortly afterwards in this passage (1 Pet 2:5), he uses the adjective πνευματικός. In the midst of such a sequence, we have found no reason why he would communicate the same idea with λογικός.
- 2) As the HCSB has recognized throughout the New Testament, the noun λόγος usually conveys the idea of “a communication whereby the mind finds expression” (BDAG). So it is most frequently rendered “word” or “message.”
- 3) That particular noun, λόγος, with that particular meaning, “word,” frames λογικὸν here in 1 Peter 2:2.
 - a) Previously, at the end of chapter 1, the author extols “the living and enduring word of God” (λόγου ζῶντος θεοῦ καὶ μένοντος) as the incorruptible source of his readers’ rebirth (1 Pet 1:22-23). The encouragements here at the start of chapter 2 naturally flow from this announcement, as Peter urges his readers to be fed by and consequently to grow by the same message. To put that another way, the seed that gave them rebirth is the λόγος, even as it follows that the milk that nourishes them is λογικὸν, “having to do with (God’s) word.” (Cf. Dan G. McCartney, “λογικός in 1 Peter 2,2,” *Zeitschrift für die Neutestamentliche Wissenschaft*, vol 82, 1991, p. 130).
 - b) Afterwards the author has not dropped this important concept. At 1 Peter 2:8 he mentions those who stumble “because they disobey the message” (τῷ λόγῳ ἀπειθοῦντες).

The translation of λογικὸν that we suggest has numerous detractors. Going back to F. J. A. Hort, they see nothing in the etymology of λογικός that has to do with the word of God. We respectfully disagree on the basis of its obvious relationship with λόγος and especially in view of the argument established in the first two chapters of 1 Peter.

Given the division of opinion on this matter, we would be fine with including the other rendering in a footnote.

**Translation Suggestion for the HCSB
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November 2014**

Bible Reference:

1 Peter 2:12

Original text:

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

HCSB rendering:

Conduct yourselves honorably among the Gentiles, so that in a case where they speak against you as those who do what is evil, they will, by observing your good works, glorify God on the day of visitation.^a

^a The day when God intervenes in human history, either in grace or in judgment

Suggestion:

Conduct yourselves honorably among the Gentiles, so that in a case where they speak against you as evildoers, they will observe your good works and will glorify God on the day he visits.^a

^a The day when God intervenes in human history, either in grace or in judgment

Rationale:

First of all, the HCSB translation of this verse is so complex, many readers will find it hard to follow. We suggest two changes so as to simplify the line of thought:

- a) Render κακοποιῶν as “evildoers” rather than “those who do evil.”
- b) Keep the translation of δοξάσωσιν (“they will glorify”) intact rather than dividing it with the participial clause.

Secondly, rendering ἐποπτεύοντες as “by observing” gives the impression that this observing itself is the *means* by which God will be glorified. We believe the context may rather establish ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες as the *cause* of their glorifying God. (See J. Ramsey Michaels, *Word Biblical Commentary: 1 Peter*, 1988, p. 118; also Thomas Schreiner, *The New American Commentary: 1,2 Peter, Jude*, 2003, p. 122). Yet trying to make the causal force of ἐποπτεύοντες readily apparent in English once again makes the translation of this passage overly complex. For the sake of readers and hearers, then, we recommend treating ἐποπτεύοντες as an indicative verb and coordinating it with δοξάσωσιν.

Finally, for most Americans the word “visitation” brings to mind the time before a funeral when people bring their condolences to the family of the deceased. Even with the assistance of the HCSB’s footnote, “visitation” does not adequately represent the meaning of the last word in this verse. In addition, we are concerned that those who don’t diligently check the footnotes won’t know who is visiting whom. Our suggestion for the translation of ἐπισκοπῆς makes it obvious that God is the one visiting.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Peter 2:13, 17
Acts 25:21, 25

Original text:

1 Pet 2:13 – Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,
1 Pet 2:17 – πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
Acts 25:21 – τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν,
ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα.
Acts 25:25 – ἐγὼ δὲ κατελαβόμεν μηδὲν ἄξιον αὐτὸν θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν.

HCSB rendering:

1 Pet 2:13 – Submit to every human authority because of the Lord, whether to the Emperor^a as the
supreme authority
^aLit *king*
1 Pet 2:17 – Honor everyone. Love the brotherhood. Fear God. Honor the Emperor.^a
^aLit *king*
Acts 25:21 – But when Paul appealed to be held for trial by the Emperor, I ordered him to be kept in
custody until I could send him to Caesar.”
Acts 25:25 – Now I realized that he had not done anything deserving of death, but when he himself
appealed to the Emperor, I decided to send him.

Suggestion:

1 Pet 2:13 – Submit to every human authority because of the Lord, whether to the emperor^a as the
supreme authority
^aLit *king*
1 Pet 2:17 – Honor everyone. Love the brotherhood. Fear God. Honor the emperor.^a
^aLit *king*
Acts 25:21 – But when Paul appealed to be held for trial by His Majesty the emperor, I ordered him to be
kept in custody until I could send him to Caesar.”
Acts 25:25 – Now I realized that he had not done anything deserving of death, but when he himself
appealed to His Majesty the emperor, I decided to send him.

Rationale:

At 1 Peter 2:13,17 we wonder why “Emperor” is capitalized when similar titles for a specific officeholder (*i.e.*, the king, or the governor) are under normal circumstances not capitalized in the HCSB. For consistency’s sake, then, we suggest that usually the lower-case “emperor” is sufficient when βασιλεύς appears as a reference to the ruler stationed at Rome.

Acts 25:21,25 appears to be a slightly different matter, however. The inspired writer is quoting Governor Festus using σεβαστός, not βασιλεύς. (The Latin honorific for Octavian, “Augustus,” was rendered as

σεβαστός in Greek.) BDAG proposes “worthy of reverence, revered, august” when σεβαστός is adjectival. Since the speaker intended to bestow an honorable title on his superior, we suggest a translation which acknowledges that. Including “the emperor” with “His Majesty” makes it crystal clear that Festus is referring to the supreme ruler at Rome.

Our suggestion for Acts 25:21, 25 is similar to the rendering of ὁ σεβαστός found in several other translations (cf. CEB, GW, LEB, and NET).

**Translation Suggestion for the HCSB
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Bible Reference:

1 Peter 3:16

Original text:

ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνηθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

HCSB rendering:

However, do this with gentleness and respect, keeping your conscience clear, so that when you are accused, those who denounce your Christian life^a will be put to shame.

^aLit your good behavior in Christ

Suggestion:

However, do this with gentleness and respect, keeping your conscience clear, so that when you are accused, those who denounce your good behavior in Christ will be put to shame.

Rationale:

Peter employs the word ἀγαθός and its cognates eight times over the course of about a dozen verses here in the third chapter of this epistle (1 Peter 3:10,11,13,16,17,21). He uses κακός and its cognates seven times over the same stretch (1 Peter 3:9,10,11,12,13,17). In one way after another, he is urging his listeners to “turn away from evil (κακοῦ) and do what is good (ἀγαθόν),” since that is the conduct to which they were called and that is the conduct the Lord will reward.

Given the intentional repetition of this directive toward “good” rather than “evil” and also acknowledging the prominence of the phrase ἐν Χριστῷ in the apostolic epistles, we suggest a more literal translation of τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Peter 4:16

Original text:

εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

HCSB rendering:

But if anyone suffers as a “Christian,” he should not be ashamed but should glorify God in having that name.

Suggestion:

But if anyone suffers as a Christian, he should not be ashamed but should glorify God in having that name.

Rationale:

The word Χριστιανός appears in two other passages in the New Testament.

Acts 11:26 – and when he found him he brought him to Antioch. For a whole year they met with the church and taught large numbers. The disciples were first called Christians (Χριστιανούς) at Antioch.

Acts 26:28 – Then Agrippa said to Paul, “Are you going to persuade me to become a Christian (Χριστιανὸν) so easily?”

On each of those occasions the writer or speaker gives special attention to the word Χριστιανός, yet the HCSB renders the word without putting it in quotation marks. For consistency’s sake we see no reason for placing quotation marks around the word “Christian” here at 1 Peter 4:16.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Peter 5:2

Original text:

ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

HCSB rendering:

Shepherd God's flock among you, not overseeing out of compulsion but freely, according to God's will; not for the money but eagerly;

Suggestion:

Shepherd God's flock among you, not overseeing out of compulsion but willingly, according to God's will; not out of greed for money but eagerly;

Rationale:

We have two suggestions for this verse.

- a) The setting calls for a rendering of ἐκουσίως that contrasts with that of ἀναγκαστῶς, “under compulsion.” In our opinion, “freely” does not accomplish that, however. We also fear that “freely” will seem to infringe on the final clause of this verse. Our preference: “willingly,” a well-established rendering of ἐκουσίως. This is what BDAG offers, based on numerous extra-biblical sources. Most of the popular translations confirm “willingly” as a fine translation of ἐκουσίως.
- b) Whether it is used alone or as a prefix to another word, the adjective αἰσχρός always describes that which is ugly, dirty, or shameful. That does not come across so clearly, however, when αἰσχροκερδῶς is rendered “for the money.” We suggest “*out of greed for money*” instead. This is very similar to the translation that the HCSB has employed for αἰσχροκερδής at Titus 1:7, where the apostle Paul writes that one of the qualifications for overseers is that they are “not greedy for money.”

**Translation Suggestion for the HCSB
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Bible Reference:

2 Peter 1:10

Original text:

διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

HCSB rendering:

Therefore, brothers, make every effort to confirm your calling and election, because if you do these things you will never stumble.

Suggestion:

Therefore, brothers, make every effort to confirm your calling and election, because if you keep doing these things you will never stumble.

Rationale:

The assurance given at the end of this verse—“you will never stumble”—is accompanied by a *present* tense participle. The author is not calling for a one-time decision to live in keeping with the Christian virtues he has identified in vv 5-7. Rather he is urging a persistent lifelong practice. We feel it is important for the reader to recognize this.

Among the popular Bible translations that effectively communicate this “continuous action” or “customary” understanding of ποιοῦντες, we take note especially of these two:

GOD’S WORD – Therefore, brothers and sisters, use more effort to make God’s calling and choosing of you secure. If you keep doing this, you will never fall away.

NASB – Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;

**Translation Suggestion for the HCSB
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Bible Reference:

2 Peter 1:12

Original text:

Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομνήσκειν περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίῃ ἀληθείᾳ.

HCSB rendering:

Therefore I will always remind you about these things, even though you know them and are established in the truth you have.

Suggestion:

Therefore I will always remind you about these things, even though you know them and are established in the truth you now have.

Rationale:

The word *ἔρχομαι* frequently is used for something that was not always present in the past but that is currently on hand after having arrived. The HCSB recognizes this elsewhere when it renders this verb as “come” or “arrive” (Matt 26:50; Luke 13:1; John 7:6; Acts 17:6; Cor 1:6). This appears to be the case here as well, as Peter uses the participle *παρούση* to describe the Christian truth that the one-time pagans living near the Black Sea did not always have at their disposal. Now that they have it, he says that they lack nothing as to their understanding of it. They simply need to be reminded of this truth.

We suggest including the adverb “now” to strengthen this understanding of τῇ παρουσίῃ.

**Translation Suggestion for the HCSB
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Bible Reference:

2 Peter 2:1

Original text:

οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι

HCSB rendering:

They will secretly bring in destructive heresies, even denying the Master who bought them,

Suggestion:

They will bring in destructive heresies, even denying the Master who bought them,

Rationale:

There is no Greek word in this passage for “secretly.” The verb παρεισάξουσιν is only used here in the New Testament, is never used in the LXX, and is only rarely used in extant Greek literature. In the few times where it is used, it has the idea of presenting someone or something, and never implies “secretly.” Even though many published translations do render this verb in a way similar to the HCSB translation, in general, Greek lexicons do not support this meaning (see BDAG, TDNT, and Liddell-Scott). BDAG questions the connotation of “malicious or secretive procedures” in this passage. TDNT argues that the point is they have entered the Christian community by “illegal ways.” The prefix παρ- frequently carries the idea that something is negative in one way or another, but not necessarily that it was done secretly.

In the church today, many destructive heresies are introduced openly, denying essential truths of Christ and his work. We would prefer to see this passage translated in such a way that it could easily be seen that it refers to all these efforts of false teachers, not just to conspiracies behind closed doors.

**Translation Suggestion for the HCSB
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December 2014**

Bible Reference:

2 Peter 2:3

Original text:

καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

HCSB rendering:

They will exploit you in their greed with deceptive words. Their condemnation, pronounced long ago, is not idle, and their destruction does not sleep.

Suggestion:

They will exploit you in their greed with made-up stories. Their condemnation, pronounced long ago, is not idle, and their destruction does not sleep.

Rationale:

BDAG asserts that πλαστός “pertains to being mentally constructed without a basis in fact, *fabricated, false*.” HCSB has chosen to go with the final sense recommended by BDAG. Given that there are a number of adjectives that mean “deceptive” and that this is the only occasion when this particular adjective appears in the Scriptures, however, we suggest a translation closer in meaning to its cognate πλάσσω, “to form or shape by molding.”

As you well know, the noun λόγος has a wide variety of meanings. Here Peter appears to be turning the tables on those critics who accused the apostles of following after “cleverly contrived myths” (1 Peter 1:16). We suggest a rendering of λόγοις that acknowledges this noun could well be a reference to μύθοις just a few verses earlier.

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

Bible Reference:

2 Peter 2:4

Original text:

Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

HCSB rendering:

For if God didn't spare the angels who sinned but threw them down into Tartarus^a and delivered them to be kept in chains of darkness until judgment;

^a = Gk name for a place of divine punishment in the underworld.

Suggestion:

For if God didn't spare the angels who sinned but threw them down into hell^a and delivered them to be kept in chains of darkness until judgment;

^a Lit Tartarus = Gk name for a place of divine punishment.

Rationale:

When the translation of ταρταρώσας relies on the verb's etymology and presumes that readers have a grasp of Greek mythology, we fear that Peter's warning has been obscured. Similarly in this context we see little value in the footnote's mention of "the underworld."

This passage has nothing to do with Greek lore about the Titans, Uranos, Kronos, and Zeus. In fact, Peter has just asserted that the apostles were not following after "cleverly contrived myths" (σεσοφισμένοις μύθοις, 2 Pet 1:16). He is announcing rather that the one true God has cast rebellious angels into hell, which any student of Scripture will recognize as the one and only true God's very real place of everlasting punishment.

Of the 28 English translations we consulted, 21 of them can be listed as speaking of "hell" in this verse. In an age when what Scripture teaches about hell is under attack and for the sake of a clarity that will benefit a wide audience, we suggest that the next edition of the Christian Standard Bible join that list. Such a rendering of ταρταρώσας would be similar, we think, to the HCSB's rendering γέεννα as "hell" rather than as "Gehenna."

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

Bible Reference:

2 Peter 2:14

Original text:

ὄφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δολοφονοῦντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα·

HCSB rendering:

They have eyes full of adultery and are always looking for sin. They seduce unstable people and have hearts trained in greed. Children under a curse!

Suggestion:

They have eyes full of adultery that never stop looking for sin. They seduce unstable people and have hearts trained in greed. Children under a curse!

Rationale:

This is the only time the word ἀκατάπαυστος appears in Scripture. We suggest a translation that is both literal and vivid.

Our suggestion also recognizes that rather than being another nominative plural form describing οἱτοὶ (“these people,” 2 Pet 2:12), this adjective ἀκαταπαύστους modifies ὄφθαλμοὺς.

**Translation Suggestion for the HCSB
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December 2014**

Bible Reference:

2 Peter 2:18

Original text:

ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

HCSB rendering:

For by uttering boastful, empty words, they seduce, with fleshly desires and debauchery, people who have barely escaped^a from those who live in error.

^a*Or people who are barely escaping*

Suggestion:

For by uttering boastful, empty words, they seduce, with fleshly desires and debauchery, people who are barely escaping from those who live in error.

Rationale:

The participle ἀποφεύγοντας is in the present tense. Seeing no contextual reason to do otherwise, we suggest that the straightforward literal translation of this word in the HCSB's footnote is more than adequate.

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

Bible Reference:

2 Peter 2:22

Original text:

συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, **Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα**, καί, ᾧ ὕς
λουσαμένη εἰς κυλισμὸν βορβόρου.

HCSB rendering:

It has happened to them according to the true proverb: **A dog returns to its own vomit**, and, “a sow, after washing itself, wallows in the mud.”

Suggestion:

It has happened to them according to the true proverb: **A dog returns to its own vomit**, and, “a washed sow returns to wallowing in the mud.”

Rationale:

With both of these proverbs Peter’s intention is to illustrate the sad state of those recent converts who have once again been entangled in their sins. Having barely escaped from those who live in error (2:18) and from the world’s impurity (2:20), they are being deceived all over again and are returning to the filthy ways of their past.

The two proverbs lament backsliding, in particular. Our suggestion for the second proverb makes this more apparent. It also recognizes that the prepositional phrase εἰς κυλισμὸν βορβόρου is parallel to ἐπὶ τὸ ἴδιον ἐξέραμα and thus could very well be picking up on the participle ἐπιστρέψας.

We have one more suggestion for this proverb. Rendering the middle voice participle λουσαμένη as a reflexive (“after washing itself”) strikes us as unwarranted and, given the way the HCSB frequently renders the middle voice, unusual. We prefer a translation that does not make an issue about whether the washing was done by the sow itself or by someone else.

**Translation Suggestion for the HCSB
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December 2014**

Bible Reference:

2 Peter 3:1

Original text:

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ δiάνοiαν

HCSB rendering:

Dear friends, this is now the second letter I have written to you; in both letters, I want to develop a genuine understanding with a reminder,

Suggestion:

Dear friends, this is now the second letter I have written to you; in both letters, I want to awaken within you a pure way of thinking with a reminder,

Rationale:

There are four components to our suggestion.

- a) “Develop” strikes us as somewhat bland. More importantly, it doesn’t convey the full sense of διεγείρω, used elsewhere for the disciples waking Jesus up when he was sleeping in the storm-tossed boat (Luke 8:24). We see the translation “awaken” as fully tuned in to the rest of this epistle, the author repeatedly reminding his readers to be spiritually alert.
- b) When we read the HCSB here, we wonder what happened to ὑμῶν. We would like to see this pronoun acknowledged in the translation. One way to do that, of course, would be to translate ὑμῶν as “your.” Here that strikes us as rather clumsy, however. Hence our suggestion is that ὑμῶν, pulled ahead in the Greek text for emphasis, could be given a prominent position in the English translation as well by rendering it “within you.”
- c) This is the only occasion in the New Testament where the adjective εἰλικρινής occurs. BDAG’s study of other Christian literature prompted them to propose “‘unmixed, without alloy’, then in moral sense pert. to being ‘sincere, without hidden motives or pretense, pure.’” The HCSB’s “genuine,” unique among all the translations we consulted, doesn’t fall within that range, however. We think “sincere” would work, especially since it’s consistent with how the HCSB renders εἰλικρίνεια at 1 Cor 5:8 and 2 Cor 2:17. Still, we prefer the more vivid “pure” here.
- d) δiάνοiα and its cognates always have something to do with the mind and its way of thinking. Of the 12 times it occurs in the New Testament, HCSB has rendered it as “understanding” on only two other occasions (Eph 4:18; 1 John 5:20). Otherwise δiάνοiα is “thoughts” (Luke 1:51; Eph 2:13), or “mind”/“minds” (seven times). Obviously there are several options here at 2 Peter 3:1. But having one’s “understanding” awakened? That combination seems to clash with itself. How about “way of thinking” instead?

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

Bible Reference:

2 Peter 3:4-5

Original text:

4 καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ’ ἀρχῆς κτίσεως. 5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπλαται καὶ γῆ ἐξ ὕδατος καὶ δι’ ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

HCSB rendering:

4 saying, “Where is the promise of His coming? Ever since the fathers fell asleep, all things continue as they have been since the beginning of creation.” 5 They willfully ignore this: Long ago the heavens and the earth were brought about from water and through water by the word of God.

Suggestion:

4 saying, “Where is the promise of His coming? Ever since the fathers fell asleep, all things continue as they have been since the beginning of creation.” 5 In maintaining this, it escapes them that long ago^a the heavens and the earth were brought about from water and through water by the word of God.

^aOr *They willfully ignore this: Long ago*

Rationale:

Does the pronoun τοῦτο at the start of verse 5 point back to the bold assertion that the scoffers make in verse 4? Or does τοῦτο point ahead to the remainder of verse 5?

As you can see, we believe the former is most likely what the author has in mind here, yet we cannot completely rule out the latter. To assist our rationale we defer to Peter Davids, *Pillar NT Commentary: Letters of 2 Peter and Jude* (Grand Rapids: Eerdmans, 2006), p. 267-268.

The charge that the promises of God have gone unfulfilled is a charge against the honor of God. Our author is quick to bring evidence to the contrary. The “scoffers” are forgetting something: they are forgetting their biblical history. But are they forgetting “deliberately,” or is their forgetting the result of their maintaining their position (much as we often overlook data to the contrary when we are focused on our own position)?

Here there is an interesting split along continental lines, with most North American translations and commentators following the understanding of the NIV, “they deliberately forget,” and most English and Continental commentators (except the French) arguing for “in maintaining this, they forget” (Bauckham) or “for those who want this to be true, the fact is hidden that” (Voegtler).

The grammar is not very clear, but the grammatical indicators that there are seem to favor the participle “willing” (“deliberately” in the NIV) having the object “this” (i.e., the position cited in the previous verse) and therefore the translation, “since they want/desire this [position to be true], they

forget these things,” which, when smoothed out, is what we have designated above as the English-Continental position.

In other words, the forgetting is not deliberate, as if the “scoffers” were conscious that they were suppressing data, but it is a result of their desire that it be true that there is no evidence for a final judgment.

It is worth pointing out that what Davids refers to as “the grammatical indicators” include this, that τοῦτο is positioned much more naturally as the accusative object of θέλοντας, the participle that immediately follows it, rather than as a nominative subject unaccountably distanced from λανθάνει.

We considered alternative translations of λανθάνει αὐτούς, such as “they overlook the fact,” or “they forget.” Nevertheless we recommend the more literal “it escapes them” since the author appears to be setting up the warning of verse 8, where he will use the same verb: “Dear friends, don’t let this one thing escape (λανθανέτω) you, etc.”

We believe this interpretation of the opening clause of this verse meshes perfectly with the rest of this passage, as Peter asserts that both the creation and the flood accounts are overlooked by those who scoff at the promise that Christ will one day return and hold them accountable for their sins.

Those who have become accustomed to the interpretation of the KJV, RSV, NIV, and ESV might find it helpful to see some of the translations that agree with the interpretation we are proposing.

NASB – For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water,

Complete Jewish Bible – But, wanting so much to be right about this, they overlook the fact that it was by God’s Word that long ago there were heavens, and there was land which arose out of water and existed between the waters

Lexham English Bible – For [when] they maintain this, it escapes [their] notice that the heavens existed long ago and the earth held together out of water and through water by the word of God,

We suggest the footnote here not because we deem it a convincing interpretation, but because so many other respected commentators and translations do.

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

Bible Reference:

2 Peter 3:7

Original text:

οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

HCSB rendering:

But by the same word, the present heavens and earth are stored up for fire, being kept until the day of judgment and destruction of ungodly men.

Suggestion:

But by the same word, the present heavens and earth are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

Rationale:

Nothing in the context indicates that the day of judgment and destruction is intended only for males.

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

Bible Reference:

2 Peter 3:13

Original text:

καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν,

HCSB rendering:

But based on His promise, we wait for the new heavens and a new earth,

Suggestion:

But based on His promise, we wait for new heavens and a new earth,

Rationale:

The Greek does not have a definite article on καινοὺς δὲ οὐρανοὺς. Also, it is awkward in English to have the definite article on “the new heavens” but not on “a new earth,” when the two items are in such a close pairing.

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

Bible Reference:

2 Peter 3:14

Original text:

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμόμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ

HCSB rendering:

Therefore, dear friends, while you wait for these things, make every effort to be found at peace with Him without spot or blemish.

Suggestion:

Therefore, dear friends, while you wait for these things, make every effort to be found without spot or blemish in His sight, at peace.

Rationale:

That Peter wants his readers to be at peace *with God* is understood on the basis of the context and the meaning of εἰρήνη. Nevertheless the dative αὐτῷ is positioned in such a way that it is more natural to see it in relation to ἄσπιλοι καὶ ἀμόμητοι rather than to ἐν εἰρήνῃ.

Blass-Debrunner-Funk (Section 192) proposes that in this verse αὐτῷ may be the sort of “ethical dative” that is also seen in Acts 7:20, where the HCSB translation is similar to what we are suggesting here.

- Acts 7:20 HCSB – At this time Moses was born, and he was beautiful in God’s sight (ἀστεῖος τῷ θεῷ).

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

Bible Reference:

2 Peter 3:16

Original text:

ὥς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἔστιν δυσνόητά τινα,

HCSB rendering:

He speaks about these things in all his letters in which there are some matters that are hard to understand.

Suggestion:

He speaks about these things in all his letters. There are some matters in them that are hard to understand.

Rationale:

The HCSB rendering of this verse seems to make the second clause more important than it actually is, as if the fact that there are certain things that are *δυσνόητά* is the main reason why the author mentions Paul's letters. Such an emphasis does not fit the context, however.

The point that Peter makes in the first clause of this verse (ὥς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων) can stand alone. He is expanding on his reference to Paul's writings about the patience of the Lord in regard to the coming salvation, and in the English translation it makes good sense to conclude this clause with a period. With the words that follow (ἐν αἷς ἔστιν δυσνόητά τινα, etc.) the author is making an additional point. Lest the reader become confused, rendering this as a new sentence seems quite appropriate.

In addition, the lack of a comma before "in which" makes the relative clause restrictive according to the traditional rules of English usage. Accordingly, HCSB is saying that some of the Pauline epistles contain things hard to understand and some do not, and that it is only in the hard epistles that Paul "speaks about these things." The Greek by contrast says Paul speaks about these things in all his epistles, and then it adds that in them there are things difficult to understand. The suggested improvement eliminates the possible misunderstanding conveyed by HCSB.

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

Bible Reference:

1 John 1:10

Original text:

ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

HCSB rendering:

If we say, “We don’t have any sin,” we make Him a liar, and His word is not in us.

Suggestion:

If we say, “We have not sinned,” we make Him a liar, and His word is not in us.

Rationale:

In 1 John 1:8 the HCSB presented a straightforward translation of ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν: “If we say, ‘We have no sin.’” This was one of the 23 occasions where John uses ἔχω in this epistle. In each instance HCSB renders it as “have.”

Here at 1:10 John does not use ἔχω, however. Nor does he use the noun ἁμαρτία as that verb’s direct object. Nevertheless the HCSB is somewhat misleading in that it gives that impression with, “If we say, ‘We don’t have any sin.’”

1 John 1:10 is the only occasion in the New Testament when ἁμαρτάνω appears in the perfect tense. Rendering it in the usual manner for a perfect tense verb (“have ___ed”) seems to be the best approach.

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

Bible Reference:

1 John 2:13-14

Original text:

¹³ γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
¹⁴ ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

HCSB rendering:

¹³ I am writing to you, fathers, because you have come to know the One who is from the beginning. I am writing to you, young men, because you have had victory over the evil one. ¹⁴ I have written to you, children, because you have come to know the Father. I have written to you, fathers, because you have come to know the One who is from the beginning. I have written to you, young men, because you are strong, God's word remains in you, and you have had victory over the evil one.

Suggestion:

¹³ I am writing to you, fathers, because you have come to know the One who is from the beginning. I am writing to you, young men, because you have conquered the evil one. ¹⁴ I have written to you, children, because you have come to know the Father. I have written to you, fathers, because you have come to know the One who is from the beginning. I have written to you, young men, because you are strong, God's word remains in you, and you have conquered the evil one.

Rationale:

We were not surprised to discover that no other translation renders νικάω as “to have victory over.” For one thing, this strikes us as unidiomatic. Secondly, using this expression to render νικάω when it appears in the perfect tense here creates confusion, as the reader is left wondering whether these young men enjoyed victory over the evil one for some time but then were overcome by him later on.

Such unnecessary speculation and confusion is averted when νενικήκατε is rendered as the HCSB renders νικάω on the two other occasions in the New Testament when it appears in the perfect tense.

1 John 4:4 -- You are from God, little children, and you have conquered them (νενικήκατε αὐτούς), because the One who is in you is greater than the one who is in the world.

John 16:33 -- I have told you these things so that in Me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world (νενίκηκα τὸν κόσμον).

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

Bible Reference:

1 John 2:15

Original text:

Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

HCSB rendering:

Do not love the world or the things that belong to the world. If anyone loves the world, love for the Father is not in him.

Suggestion:

Do not love the world or the things that belong to the world. If anyone loves the world, the love of the Father is not in him.

Rationale:

The expression ἡ ἀγάπη τοῦ πατρὸς may certainly mean “love for the Father.” In other words, τοῦ πατρὸς could very well be an objective genitive. The apostle writes extensively about such love in 1 John 4:20 - 5:5. Here, then, John could be insisting that love for the world and love for the Father cannot exist side by side.

Yet the possibility that τοῦ πατρὸς is a subjective genitive cannot be ruled out here, since “the Father’s love” for his children is so prominent in this epistle. The apostle will expand upon it further in 1 John 3:1,17 and especially in 4:7-19. Who, for instance, can overlook his announcement of 4:10, “Love consists in this: not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins”?

Given that in this verse the objective understanding of τοῦ πατρὸς (“love for the Father”) presupposes the subjective understanding of τοῦ πατρὸς (“the Father’s love”), we suggest a translation that does not limit this expression to only one of these interpretations. We have noticed that the HCSB has taken this approach in chapter 2 of this epistle:

1 John 2:5 – But whoever keeps His word, truly in him the love of God (ἡ ἀγάπη τοῦ θεοῦ) is perfected. This is how we know we are in Him:

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

Bible Reference:

1 John 2:16

Original text:

ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν.

HCSB rendering:

For everything that belongs to the world—the lust of the flesh, the lust of the eyes, and the pride in one’s lifestyle—is not from the Father, but is from the world.

Suggestion:

For everything that belongs to the world—the lust of the flesh, the lust of the eyes, and the pride in one’s possessions—is not from the Father, but is from the world.

Rationale:

It is no secret that βίος has a range of meanings, including “life” (Luke 8:14), “everyday life” (2 Tim 2:14), and “way of life” (1 Tim 2:2). The most common sense of βίος seen in Scripture, however, is that of “what one lives on,” that is, one’s “livelihood” or “possessions.” See Luke 8:43; 15:12, 30; 21:4; and Mark 12:44, where as her offering at the temple the widow gave “all she had to live on” (ὅλον τὸν βίον αὐτῆς).

We suggest the latter interpretation of βίος for 1 John 2:16 because (a) it reflects this noun’s most common meaning in Scripture; (b) it fits the context of this chapter, warning against an attitude that certainly is evident everywhere ἐν τῷ κόσμῳ; and (c) it anticipates how John will use βίος midway through the next chapter of this epistle, when he calls for love in action, as follows:

1 John 3:17 -- If anyone has this world’s goods (τὸν βίον τοῦ κόσμου) and sees his brother in need but closes his eyes to his need—how can God’s love reside in him?

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

Bible References:

1 John 3:6,8,9; 5:18

Original text:

1 John 3:6 – πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

1 John 3:8 – ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

1 John 3:9 – Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

1 John 5:18 – Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ’ ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.

HCSB rendering:

1 John 3:6 – Everyone who remains in Him does not sin;^a everyone who^b sins has not seen Him or known Him.

^a Or not keep on sinning

^b Or who keeps on sinning

1 John 3:8 – The one who commits^a sin is of the Devil, for the Devil has sinned from the beginning. The Son of God was revealed for this purpose: to destroy the Devil’s works.

^a Or practices

1 John 3:9 – Everyone who has been born of God does not sin,^a because His seed remains in him; he is not able to sin,^b because he has been born of God.

^a Or not practice sin

^b Or to keep on sinning

1 John 5:18 – We know that everyone who has been born of God does not sin, but the One who is born of God keeps him, and the evil one does not touch him.

Suggestion:

1 John 3:6 – Everyone who remains in Him does not keep on sinning; everyone who keeps on sinning has not seen Him or known Him.

1 John 3:8 – The one who practices sin is of the Devil, for the Devil has been sinning from the beginning. The Son of God was revealed for this purpose: to destroy the Devil’s works.

1 John 3:9 – Everyone who has been born of God does not practice sin, because His seed remains in him; he is not able to keep on sinning, because he has been born of God.

1 John 5:18 – We know that everyone who has been born of God does not keep on sinning, but the One who is born of God keeps him, and the evil one does not touch him.

Rationale:

In chapter three of 1 John the HCSB acknowledged with footnotes that several present tense expressions for sinning (ἀμαρτάνει; ὁ ποιῶν τὴν ἀμαρτίαν; ἀμαρτίαν ποιεῖ; ἀμαρτάνειν) could be rendered as “habitual” or “gnomic.” Rather than putting this in footnotes, however, the context compels us to suggest that this should be presented as the main translation and that no footnotes are needed in these verses. After all, St. John has previously stated that no one is free of sin (1:8,10) and that Jesus serves as the advocate for believers who do sin (2:1).

While a sense of theological realism and pastoral concern are factors in our preference, another reason for the suggested change is that it has a better claim to reflect the grammatical implications of the context.

For the grammar of the passage we cite Heinrich von Siebenthal's *Griechische Grammatik zum Neuen Testament* (2011). Siebenthal has made the effort to keep up with recent developments in his field, particularly with regard to the verb system. He discusses aspect choices in footnote 38 on page 311, where he uses 1 John 3:6 to illustrate his point. In simplest terms, using the indicative to describe the *past* confronts a Greek writer with a choice of tense forms with differing aspect, but using the indicative to describe the *present* affords no such choice. In that case a Greek writer must rely on contextual resources if he wishes to convey a durative meaning, e.g., "keeps on sinning" as opposed to "sins," and the context of 1 John 3:6 favors the durative meaning. Since Siebenthal's discussion is valuable and his book may not be widely accessible, we translate:

Note: Only when there is a possibility of choice can a person choose. Since there is no aorist or perfect alternative to the present indicative, the speaker/writer in this case has no choice. Accordingly, if a present indicative stands in a text, this form itself is not to be connected with a particular aspectual intention (normally—but cf. the uncommon conative use, section 194d). However, it can happen that in a concrete individual instance the present indicative describes a situation to which other forms of the present stem refer, i.e., forms with unambiguously durative meaning. In this way it becomes clear that the situation is intended duratively (even though this is not signaled by the present indicative itself). It would seem there is an example of this in 1 John 3:6, οὐχ ἀμαρτάνει. The situation described here is probably intended duratively, *he doesn't sin continually* or *he doesn't go on sinning heedlessly*. But that is not because there is a present indicative in 1 John 3:6. Rather, it is because unambiguously durative forms (the participles in verses 4, 6b, 8, and 10, as well as the infinitive in verse 9) refer to the same situation and suggest such an understanding.

We call attention to the last sentence, in which Siebenthal includes the present participle in verse 6b in his list of unambiguously durative forms, as support for translating πᾶς ὁ ἀμαρτάνων here as "everyone who keeps on sinning."

As a further step in the same direction, we recommend that in 1 John 3:8 the HCSB say the devil “has been sinning,” rather than “has sinned.” This translation (“has been sinning”) is in accord with the usage of a Greek present tense when a past starting point is in view.

Finally, since 1 John 5:18 is similar to the passages in 1 John 3, we suggest that it be handled in the same manner.

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

Bible Reference:

1 John 3:17

Original text:

ὅς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

HCSB rendering:

If anyone has this world's goods and sees his brother in need but closes his eyes to his need—how can God's love reside in him?

Suggestion:

If anyone has this world's goods and sees his brother in need but closes his heart to him—how can God's love reside in him?

Rationale:

We appreciate that the HCSB does not render τὰ σπλάγχνα as “his intestines” or “his bowels” (KJV). But “his eyes”? That alters John's metaphor significantly, doesn't it?

τὰ σπλάγχνα here, as elsewhere in Scripture, is a metaphor for the place where one feels affection, mercy, or compassion. Modern English writers call that place “the heart,” and modern English readers will certainly grasp what it means to “close the heart.” In fact, the meaning of this expression is so clear that ἀπ' αὐτοῦ can be rendered simply as “to him” rather than “to his need,” as is natural in English.

We notice that the HCSB has rendered τὰ σπλάγχνα as “heart” also at Philemon 7,12, and 20.

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

Bible Reference:

1 John 3:19-21

Original text:

1 John 3:19-21 – [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν, ²⁰ ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. ²¹ Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεὸν

HCSB rendering:

1 John 3:19-21 – This is how we will know we belong to the truth and will convince our conscience in His presence, ²⁰ even if our conscience condemns us, that God is greater than our conscience, and He knows all things.

²¹ Dear friends, if our conscience doesn't condemn us, we have confidence before God

Suggestion:

1 John 3:19-21 – This is how we will know we belong to the truth and will convince our hearts in His presence. ²⁰ Even if our hearts condemn us, God is greater than our hearts and knows all things.

²¹ Dear friends, if our hearts don't condemn us, we have confidence before God

Rationale:

There are two components to our suggestion.

- 1) Koine Greek uses συνείδησις for the conscience, that is, the inner voice of God's law, while it frequently uses καρδία metaphorically for the center of spiritual and mental life. Normally these are not interchangeable words. As a matter of fact, in Romans 2 the apostle Paul makes a distinction between the conscience (συνείδησις) and the heart (καρδία).

Romans 2:14-16 – So, when Gentiles, who do not have the law, instinctively do what the law demands, they are a law to themselves even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts (καρδία). Their consciences (συνειδήσεως) confirm this. Their competing thoughts will either accuse or excuse them ¹⁶ on the day when God judges what people have kept secret, according to my gospel through Christ Jesus.

In view of this, we find it puzzling that the word “conscience” appears four times as the HCSB's translation of καρδία in this passage. Everywhere else the word καρδία appears in the New Testament (156 times in all, including 6 times in John's Gospel and 3 times in Revelation), the HCSB has rendered this word as “heart.”

Since it reflects John's affinity for simple metaphorical language, fits his line of thought here in 1 John 3, and is vivid and easy to understand, we suggest “heart(s)” as a straightforward translation of καρδία also in this passage.

- 2) Verse 20 appears to be introducing an important additional point that “we will know,” picking up on γνωσόμεθα (v 19). Rendering it as another dependent clause hinders the flow of the translation, however, and we find the sequence of clauses in the HCSB quite difficult to follow. Our solution, which we think will make the passage simpler and clearer, is as follows:
- a) Present verse 20 as a new sentence.
 - b) Drop the word “that” which in the HCSB appears immediately after the first clause in this verse.
 - c) Drop the comma and the pronoun (“He”) because they cause an unnecessary and awkward break in the second half of verse 20.

What we suggest for verse 20 is similar to what appears in several other publications:

Common English Bible

¹⁹ This is how we will know that we belong to the truth and reassure our hearts in God's presence. ²⁰ Even if our hearts condemn us, God is greater than our hearts and knows all things.

GOD’S WORD Translation

¹⁹ This is how we will know that we belong to the truth and how we will be reassured in his presence. ²⁰ Whenever our conscience condemns us, we will be reassured that God is greater than our conscience and knows everything.

Good News Translation

¹⁹ This is how we will know that we belong to the truth and how we will be reassured in his presence. ²⁰ If our conscience condemns us, we know that God is greater than our conscience and that he knows everything.

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

Bible Reference:

1 John 3:22

Original text:

21 Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεὸν **22** καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

HCSB rendering:

²¹ Dear friends, if our conscience doesn't condemn us, we have confidence before God ²² and can receive whatever we ask from Him because we keep His commands and do what is pleasing in His sight.

Suggestion:

²¹ Dear friends, if our conscience doesn't condemn us, we have confidence before God ²² and receive whatever we ask from Him because we keep His commands and do what is pleasing in His sight.

Rationale:

HCSB's modal translation ("can receive") is almost unparalleled among the English translations at Bible Gateway. (Only the Message has anything similar.) Grammarians recognize that the future indicative is sometimes used with modal shades of meaning (Zerwick, sections 279, 280; Siebenthal, section 202 b,c,d,e,f), but here we have a Greek present indicative. It should be translated here with an English present indicative.

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

Bible Reference:

1 John 4:3

Original text:

καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

HCSB rendering:

But every spirit who does not confess Jesus is not from God. This is the spirit of the antichrist; you have heard that he is coming, and he is already in the world now.

Suggestion:

But every spirit who does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming; even now it is already in the world.

Rationale:

We are suggesting two changes here.

First of all, the neuter relative pronoun ὃ does not take the masculine noun ἀντιχρίστου as its antecedent. Rather ὃ refers back to τὸ τοῦ ἀντιχρίστου (“that of the antichrist”), which in turn picks up on πνεῦμα at the start of the verse.

The HCSB does well, then, in rendering τὸ τοῦ ἀντιχρίστου as “the spirit of the antichrist.” To correctly complete the thought of the verse, however, that tiny pronoun ὃ, the subject of both ἔρχεται and ἐστὶν, must be rendered as neuter. The alert reader will then realize that the relative pronoun “which” refers to “the *spirit* of the antichrist” rather than to the antichrist himself.

Secondly, we ask, did John’s readers hear two things -- both (a) that the spirit of the antichrist was coming, and (b) that the spirit of the antichrist was already in the world? While the grammar permits this interpretation, we think it is unlikely. What they had heard from John and other Christian teachers was that the spirit of the antichrist was coming. Now John heightens his warning with an emphatic announcement: “Even now it is already in the world.”

John’s announcement here is similar to what he wrote back at 1 John 2:18, “And as you have heard, ‘Antichrist is coming,’ even now (καὶ νῦν) many antichrists have come.”

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

Bible Reference:

1 John 4:13

Original text:

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

HCSB rendering:

This is how we know that we remain in Him and He in us: He has given assurance to us from His Spirit.

Suggestion:

This is how we know that we remain in Him and He in us: He has given to us of His Spirit.

Rationale:

John does not specify precisely what it is that we receive ἐκ τοῦ πνεύματος. Does he mean the Spirit's help for believing and for loving God and one another? His testimony that God in love has sent his Son as the Savior of the world? His assurance that we now have a relationship with both the Father and the Son? Or does he mean a share of the Spirit who fills the whole church? We think the last is most likely what John had in mind.

This wouldn't be the first time the preposition ἐκ is used to express a partitive idea. (Cf. Blass-Debrunner-Funk 164.2 for other such instances.)

Rather than limiting what God has given us by supplying the noun "assurance" here, we suggest the more inclusive expression "of his Spirit."

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

Bible Reference:

1 John 5:2

Original text:

ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ ποιῶμεν.

HCSB rendering:

This is how we know that we love God's children when we love God and obey His commands.

Suggestion:

This is how we know that we love God's children: when we love God and obey His commands.

Rationale:

On more than a dozen occasions in this epistle, John sets up an assertion with a clause that starts with ἐν τούτῳ or αὕτη ἐστίν. For nearly all of those passages the HCSB wisely supplies a colon to separate the “set-up clause” from the clause that completes the assertion. We suggest the same here.

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

Bible Reference:

1 John 5:7-8

Original text:

⁷ ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, ⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

HCSB rendering:

⁷ For there are three that testify:^a ⁸ the Spirit, the water, and the blood —and these three are in agreement.
^a Other mss (Vg and a few late Gk mss) read *testify in heaven: the Father, the Word, and the Holy Spirit, and these three are One.* ⁸ *And there are three who bear witness on earth:*

Suggestion:

⁷ For there are three that testify:^a ⁸ the Spirit, the water, and the blood —and these three are in agreement.
^a A few late Greek mss and some late mss of the Vulgate read *testify in heaven: the Father, the Word, and the Holy Spirit, and these three are One.* ⁸ *And there are three who bear witness on earth:*

Rationale:

The manuscript evidence in favor of the Johannine Comma is so sparse and so late, a number of translations (including the ESV) have chosen not to include it. That certainly is a valid option for those who are revising the HCSB. Since many readers are familiar with the Authorized King James Version, however, we feel the variant reading could well be included, but only with a more transparent footnote that is stronger about the weak manuscript evidence.

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

Bible References:

2 John 1-2

3 John 1

Original text:

2 John 1-2 – Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, ² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

3 John 1 – Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

HCSB rendering:

2 John 1-2 – The Elder: To the elect lady and her children: I love all of you in the truth—and not only I, but also all who have come to know the truth — ² because of the truth that remains in us and will be with us forever.

3 John 1 – The Elder: To my dear friend Gaius: I love you in the truth.

Suggestion:

2 John 1-2 – The Elder: To the elect lady and her children, whom I love in the truth—and not only I, but also all who have come to know the truth — ² because of the truth that remains in us and will be with us forever.

3 John 1 – The Elder: To my dear friend Gaius, whom I love in the truth.

Rationale:

At the outset of each of these epistles the HCSB has introduced an “I love you” from the writer and thus has significantly altered the structure of the greeting. Aside from “paraphrase Bibles,” we have found no other translations that do this, nor have we seen any commentaries that have considered this approach.

In each of these similar passages we suggest a straightforward rendering of the relative clause.

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

Bible References:

2 John 12
3 John 14

Original text:

2 John 12 – Πολλά ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.

3 John 14 – ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.

HCSB rendering:

2 John 12 – Though I have many things to write to you, I don't want to do so with paper and ink. Instead, I hope to be with you and talk face to face^a so that our joy may be complete.

^a Lit mouth to mouth

3 John 14 – I hope to see you soon, and we will talk face to face.^a Peace be with you. The friends send you greetings. Greet the friends by name.

^a Lit mouth to mouth

Suggestion:

Delete each of the footnotes identified above.

Rationale:

In instances such as Luke 21:24, Romans 15:6, and Hebrews 11:34 the HCSB has seen no need for a footnote to provide a “literal” rendering of the noun στόμα.

Luke 21:24 – They will fall by the edge (στόματι) of the sword and be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

Romans 15:6 – so that you may glorify the God and Father of our Lord Jesus Christ with a united mind and voice (ὁμοθυμαδὸν ἐν ἐνὶ στόματι).

Hebrews 11:34 – quenched the raging of fire, escaped the edge (στόματα) of the sword, gained strength after being weak, became mighty in battle, and put foreign armies to flight.

We agree with this approach, and we suggest the same for 2 John 12 and 3 John 14. After all, the “literal” rendering adds nothing to the reader’s understanding of the text. In fact, it insinuates an intimacy that the writer or speaker did not intend.

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

Bible Reference:

3 John 8

Original text:

ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

HCSB rendering:

Therefore, we ought to support such men so that we can be coworkers with^a the truth.

^a Or coworkers for

Suggestion:

Therefore, we ought to support such men so that we can be coworkers for^a the truth.

^a Or coworkers with

Rationale:

The apostle Paul regularly expressed appreciation for his συνεργοὶ (Rom 16:3,9,21; 1 Cor 3:9; 2 Cor 1:24;8:23; Phil 2:25; 4:3; Col 4:11; 1 Thess 3:2; Phlm 1,24) as they worked with him in the Lord's service. What John writes here strikes us as quite similar as he expresses his own and his readers' obligation to lend support to faithful missionaries. To provide hospitality, he writes, furthers the cause of the truth.

The HCSB appears to have taken τῇ ἀληθείᾳ as if it were the object of the prefix in the noun συνεργοὶ, however. We recognize that this is grammatically possible, with "truth" being personified. But it seems more likely to us that in this context τῇ ἀληθείᾳ is functioning as a dative of respect. We suggest that the reading in the HCSB be switched with the HCSB footnote.

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

Bible Reference:

3 John 12

Original text:

Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

HCSB rendering:

Demetrius has a good testimony from everyone, and from the truth itself. And we also testify for him, and you know that our testimony is true.

Suggestion:

Everyone speaks well of Demetrius—even the truth itself. And we also speak well of him, and you know that our testimony is true.

Rationale:

To say that Demetrius “has a good testimony” strikes us as clumsy and unidiomatic, as do any alternatives that employ Demetrius as the subject and render the word “testimony” (or an equivalent) as a direct object or that include “testified” as a verb.

What we suggest is more idiomatic. It also raises the profile of John’s exclamation, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας.

Our suggestion is similar to the translation published in the New Century Bible, the CEB, GW, NLT, and others.

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

Bible Reference:

Jude 5

Original text:

Ἦπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπόλεσεν,

HCSB rendering:

Now I want to remind you, though you know all these things: The Lord^a first saved a people out of Egypt and later destroyed those who did not believe;

^aOther mss read Jesus/Joshua, God, or God Christ

Suggestion:

Now I want to remind you, though you know all these things: The Lord^a first saved a people out of Egypt and later destroyed those who did not believe;

^aOther mss read Jesus or God

Rationale:

For centuries there has been debate about the reading which follows ὅτι. We will not attempt to reprise that discussion. What is quite apparent, however, is that there are only three readings that have noteworthy support. The weight of the external evidence favors “Jesus” as the subject of this clause. “God” finds some early and widespread support as well. With a few noteworthy exceptions, however, most scholars prefer “the Lord” on internal grounds.

We won’t quibble with the HCSB editors’ decision to present “the Lord” as the primary reading. Nevertheless we feel it is a mistake to present so many additional readings here. “Joshua” did not destroy those who did not believe (v. 5b), nor has he kept the rebellious angels in eternal chains of darkness (v. 6). That interpretation must be rejected on internal grounds. As for “God Christ,” this reading is found in only one early manuscript and thus falls out of consideration as well.

The HCSB typically proposes one or, at the most, two variant readings so as not to give its readers an overwhelming number of options. We encourage that approach at Jude 5 as well.

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

Bible Reference:

Jude 7

Original text:

ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

HCSB rendering:

In the same way, Sodom and Gomorrah and the cities around them committed sexual immorality and practiced perversions,^a just as angels did, and serve as an example by undergoing the punishment of eternal fire.

^aLit and went after other flesh

Suggestion:

Similar to these are Sodom and Gomorrah and the cities around them. Because they committed sexual immorality and went after other flesh, they serve as an example by undergoing the punishment of eternal fire.

Rationale:

Does Jude express or at least imply the view that the "sons of God" in Genesis 6:2 were angels? The exegetes who answer affirmatively include scholars for whom we have deep respect. But we are not persuaded that Genesis 6:2 refers to angels (we list some of the reasons in an appendix to this recommendation), and we see a different interpretation of Jude 7 as viable. We are concerned that the current HCSB translation of the verse could be a serious obstacle to widespread adoption in our circles. We are not satisfied by Michael Green's way of handling the matter when he says with reference to the angel-interpretation of Genesis 6:2, "Jude does not necessarily endorse its truth; he does, however, like any shrewd preacher, use the current language and thought forms of his day in order to bring home to his readers in terms highly significant to them, the perils of lust and pride" (Tyndale commentary, 165).

Accordingly, we consider it a matter of some urgency to recommend a translation that avoids being more specific than the Greek. Our suggested translation lets the reader decide whether the similarity between the cities of Genesis 19 and "these" (these angels, Jude 6? these angels and these Israelites who left Egypt, Jude 5?) is limited to the fact that God punished their sin or includes also the type of sin they committed.

The identification of the "sons of God" in Genesis 6:2 as angels turns up in a number of ancient documents, but it would be hazardous to assume that it was the only interpretation known in the first century. C. F. Keil notes in his Genesis commentary that there were three ways of understanding Genesis 6:2 in ancient times: the sons of God were said to be the sons of princes (this view won out in rabbinic Judaism), or angels, or the Sethites. The possibility of multiple interpretations in Jude's milieu makes it advisable to focus on what Jude actually says rather than on what he might assume to be common knowledge among his readers.

The verse begins with ὡς. Is it comparative? Perhaps, though it seems a somewhat loose way of constructing a sentence to say in effect, *The angels who sinned God has kept for judgment, as Sodom and Gomorrah and the neighboring cities serve as an example by undergoing punishment.* The ὡς could be used instead "as a marker of discourse content...that" (BDAG ὡς 5). If so, it is a stylistically varied resumption of the indirect discourse that was introduced by ὅτι in verse 5 (compare ὡς in Acts 20:20, which resumes the construction that began with πῶς in verse 18).

That ambiguity may have been a factor inducing Jude to add a more explicitly comparative expression, τὸν ὅμοιον τρόπον τούτοις, "in the same way as these," or "in a manner similar to these." But with what does that new phrase connect? We cannot simply assume that word order provides the answer in a language like Greek. We sometimes find authors deliberately dislocating words from their grammatical complements for the sake of emphasis or striking effect or artful style. Acts 14:8 is one of many examples: *And a certain man powerless in Lystra in respect to his feet was sitting.* The most decisive consideration as we seek to connect grammatical elements is, what makes the best sense? Here in Jude 7 we think it makes the best sense to connect τὸν ὅμοιον τρόπον τούτοις with the key thought, πρόκεινται δεῖγμα, rather than with the subordinate thought, ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας. It's not just that the key thought is more important. We also find it hard to see more than a vague similarity between the alleged sin of the angels and the sin of the men of Sodom:

The alleged sin of the angels

Desire: wanting sex and marriage at all

Deeds: becoming men in some fashion

forming heterosexual marriages

The sin of the men of Sodom

Desire: wanting sex with other males (some of whom were angels)

Deeds: (nothing comparable here)

engaging in casual homosexual encounters

But does the preceding verse (Jude 6) perhaps make it clear that the fallen angels of which Jude speaks are the "sons of God" in Genesis 6? We do not see that it does. The language is entirely too vague for that. All we can see in Jude 6 is that these angels once had a position of eminence and their own place in God's creation, but they left it. We are not told whether they did so by aiming for a higher station or by wanting something that was simply different from the nature and rank God had given them. Did they aim to overthrow God, or did they ignore him in order to pursue other goals? If, as we believe, Scripture is silent about the details of how these angels fell, Jude does well to be vague, but he need not pass up the opportunity to make his point all the same. Since it is clear that even angels who fell into sin have been punished by God and await further judgment, human beings should not be presumptuous and think that they will be safe if they choose to sin.

If there really were an example of the *lex talionis* in the text of Jude 6, as is sometimes asserted, we might be able to infer more information about the sin of these angels from the punishment meted out to them. But while the text asserts divine punishment for angelic sin, there is no wording representing the usual forms of the *lex talionis*, such as "an eye for an eye" or "whoever sheds man's blood, his blood will be shed by man." One could say, "Because they did A to someone else, A has been done to them," and that would be an example of the *lex talionis*. But it is quite different to say, "Because they did NOT do A, A has been done to them." What we have in Jude 6, μὴ τηρήσαντας ... τετήρηκεν, is an example of artful, attention-getting use of language, but the negation of the participle keeps us from seeing any of the formal patterns of the *lex talionis*, as does the lack of any close correspondence between the objects of τηρήσαντας and τετήρηκεν.

A point of less concern remains. We recommend the more literal translation of ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, "and went after other flesh," instead of HCSB's "and practiced perversions." It is not safe

to assume that the Greek phrase is merely meant to repeat what was already conveyed by ἐκπορνεύσασαι. The phrase is likely to add information. But if so, the added information is not the *perversity* of the sexual behavior, i.e., the fact that it was *homosexual sex*; the phrase σαρκὸς ἑτέρας, "other flesh," would be a poor choice to communicate that thought (what the men of Sodom wanted was flesh that was the same as their own, not other). Rather, the point could be that in the elaborate account in Genesis 19, the men of Sodom "went after" Lot's angelic visitors but of course did not succeed in having their way with them, whereas previously they had perpetrated enough wickedness, including no doubt sexual sins, to move God to tell Abraham already in Genesis 18 of his plans to punish them. Thus ἐκπορνεύσασαι could be highlighting the actual sins prior to Genesis 18 and ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας could be referring especially to the sins of desire and word in Genesis 19.

Appendix on Genesis 6:2

We hold the view that the "sons of God" in Genesis 6:2 are the Sethites. Some of our reasons are these:

1. "Sons of God" and equivalent expressions in the OT sometimes refer to angels but at times refer instead to human beings.
2. If we look at Moses' usage elsewhere in the Pentateuch, it is striking that such expressions refer to human beings (Dt. 14:1, 32:5; cf. Ex. 4:22,23), whereas angels are repeatedly referred to as angels, and nowhere else in the Pentateuch are they called "sons of God."
3. Prior to Genesis 6:2, Moses has shown little interest in angels. Cherubim are mentioned in Genesis 3:24. There is also the implication that the serpent in the garden was more than a mere serpent. The inference to be drawn from that is that there was an angelic fall before Genesis 3—hardly an encouragement to see an angelic fall in Genesis 6.
4. Instead, Moses' aim in the paragraphs prior to Genesis 6 has been to describe and contrast the Cainites and the Sethites, especially with regard to moral and religious developments. To mention angels at this point (Genesis 6) would be a surprising shift in focus, whereas attention to the Sethites would continue a key area of interest.
5. Since the Cainites have already become manifestly decadent by that point, what is needed to account for a world-wide flood is an indication of how the Sethites succumbed to moral and religious decline through a change in priorities. Understanding the "sons of God" as Sethites provides a vital link in the story.
6. By contrast, a story about the fall of angels followed by the punishment, not of the angels but of human beings, lacks coherence.

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

Bible Reference:

Jude 12

Original text:

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

HCSB rendering:

These are the ones who are like dangerous reefs at your love feasts. They feast with you, nurturing only themselves without fear. They are waterless clouds carried along by winds; trees in late autumn—fruitless, twice dead, pulled out by the roots;

Suggestion:

These are dangerous reefs at your love feasts as they feast with you without fear. They are shepherding only themselves. They are waterless clouds carried along by winds; trees in late autumn—fruitless, twice dead, pulled out by the roots;

Rationale:

There are three features to our suggestion.

- 1) It is so apparent that Jude is using metaphorical language when he refers to these intruders as “dangerous reefs,” we don’t believe extra verbiage (“the ones who are like”) is needed.
- 2) The adverb ἀφόβως could possibly modify the participle that follows. Contextually, however, it fits better with συνευωχούμενοι, denoting the intruders’ audacity in joining Jude’s readers at their sacred meals.
- 3) The verb ποιμαίνω is “to act as a shepherd”; we suggest a translation that brings out this imagery. These ungodly men, instead of shepherding the Lord’s flock, are herding themselves to a position of influence. Their behavior is completely self-serving.

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

Bible Reference:

Jude 21

Original text:

ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

HCSB rendering:

keep yourselves in the love of God, expecting the mercy of our Lord Jesus Christ for eternal life.

Suggestion:

keep yourselves in the love of God, looking forward to the mercy of our Lord Jesus Christ for eternal life.

Rationale:

Rendering προσδεχόμενοι as “expecting” strikes us as understatement. We suggest a stronger expression that denotes the eager and confident anticipation that Jude has in mind for his readers as they look forward to the coming of the Lord Jesus Christ.

What we are suggesting is similar to the way the HCSB renders προσδέχομαι at Mark 15:43 as well as at Luke 2:25,38; 23:51.

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

Bible References:

Revelation 1:7

Original text:

Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ’ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

HCSB rendering:

Look! He is coming with the clouds, and every eye will see Him, including those who pierced Him. And all the families of the earth will mourn over Him. This is certain. Amen.

Suggestion:

Look! He is coming with the clouds, and every eye will see Him, including those who pierced Him. And all the peoples of the earth will mourn over Him. This is certain. Amen.

Rationale:

The word “families” brings to mind for an English-speaking reader biological families and not necessarily a larger group of people (as the Greek word φυλή denotes).

Elsewhere in Revelation, the HCSB translates φυλαὶ as “tribes,” but on each of those occasions, it is included in a series that includes other large groupings of people. Here φυλαὶ stands alone and is all-inclusive, so we think “peoples” is best. “Tribes” can have the connotation of less civilized groups.

We notice that in Matthew 24:30 the HCSB renders φυλαὶ as “peoples” in a context similar to this one (“all the peoples of the earth will mourn”). BDAG includes “peoples” as a gloss and cites Revelation 1:7 as an example.

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

Bible Reference:

Revelation 1:16

Original text:

καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

HCSB rendering:

He had seven stars in His right hand; a sharp double-edged sword came from His mouth, and His face was shining like the sun at midday.

Suggestion:

He had seven stars in His right hand; a sharp double-edged sword came from His mouth, and His face was shining like the sun in its full brightness.

Rationale:

Is the sun always brightest at midday? The sun at dawn shines brilliantly too! Translating ἐν τῇ δυνάμει αὐτοῦ as “in its full brightness” turns the reader away from the time of day to the shining brilliance of the sun, as communicated in the original.

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

Bible References:

Revelation 3:12, 21

Original text:

Rev 3:12 – Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι
Rev 3:21 – Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου,

HCSB rendering:

Rev 3:12 – The victor: I will make him a pillar in the sanctuary of My God, and he will never go out again.

Rev 3:21 – The victor: I will give him the right to sit with Me on My throne,

Suggestion:

Rev 3:12 – The one who is a victor I will make a pillar in the sanctuary of My God, and he will never go out again.

Rev 3:21 – The one who is a victor I will give the right to sit with Me on My throne,

Rationale:

In these verses the HCSB seems to attempt to reproduce in English the interesting Greek construction (a noun in the nominative which is essentially the direct object or indirect object of the sentence). Yet it comes across awkwardly in English and could be confusing when read aloud. So we suggest an alteration in the translation which still emphasizes Ὁ νικῶν.

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

Bible Reference:

Revelation 3:16

Original text:

οὕτως ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

HCSB rendering:

So, because you are lukewarm, and neither hot nor cold, I am going to vomit you out of My mouth.

Suggestion:

So, because you are lukewarm, and neither hot nor cold, I am going to spit you out of My mouth.

Rationale:

While the Greek verb can be translated as “vomit” (and other translations have the same rendering as the HCSB), we think “spit” fits better in this context. God’s displeasure with lukewarmness can easily be compared to someone having an unpleasant sensation in the mouth that he would seek to remove by spitting. Vomiting, on the other hand, is not something done voluntarily and could be thought of as coming from the stomach more than from the mouth.

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

Bible Reference:

Revelation 3:19

Original text:

ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

HCSB rendering:

As many as I love, I rebuke and discipline. So be committed^a and repent.
^aOr be zealous

Suggestion:

As many as I love, I rebuke and discipline. So be zealous and repent.

[No footnote]

Rationale:

The footnote seems to have more merit than the choice made in the main text. Probably in the thinking of most Christians “being committed” follows repentance as they show their personal regret over sin and trust in Christ for forgiveness. Christ was urging the Laodiceans (and us) to take stock of where they stood with Christ in their hearts and genuinely repent.

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

Bible References:

Revelation 6:9; 20:4

Original text:

Rev 6:9 – Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

Rev 20:4 – Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ’ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ

HCSB rendering:

Rev 6:9 – When He opened the fifth seal, I saw under the altar the people^a slaughtered because of God's word and the testimony they had.

^aLit souls

Rev 20:4 – Then I saw thrones, and people seated on them who were given authority to judge. I also saw the people^a who had been beheaded because of their testimony about Jesus and because of God's word,

^aLit souls

Suggestion:

Rev 6:9 – When He opened the fifth seal, I saw under the altar the souls of those slaughtered because of God's word and the testimony they had.

Rev 20:4 – Then I saw thrones, and people seated on them who were given authority to judge. I also saw the souls of those who had been beheaded because of their testimony about Jesus and because of God's word,

[Drop footnotes.]

Rationale:

BDAG includes both Revelation passages under the definition 1.a. “(breath of) life, life-principle, soul,” not in definition 3 “person.” In both contexts the emphasis seems to be on the non-physical side of believers, which lives on in eternal glory after the enemies of God have tried to kill them off. They killed the body, but could not kill the soul (Matthew 10:28). So we suggest moving the footnotes into the main text.

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

Bible Reference:

Revelation 7:2

Original text:

Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν.

HCSB rendering:

Then I saw another angel, who had the seal of the living God rise up from the east. He cried out in a loud voice to the four angels who were empowered to harm the earth and the sea:

Suggestion:

Then I saw another angel, who had the seal of the living God, rise up from the east. He cried out in a loud voice to the four angels who were empowered to harm the earth and the sea:

Rationale:

As punctuated in HCSB, the sentence is somewhat confusing. According to punctuation, to what does “rise” connect (“seal” or “God”)? It really requires another comma to make more clear that the angel was the one having the seal.

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

Bible Reference:

Revelation 10:6

Original text:

καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται.

HCSB rendering:

He swore an oath by the One who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it: "There will no longer be an interval of time."^a

^aOr *be a delay*

Suggestion:

He swore an oath by the One who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it: "There will no longer be a delay."^a

^aOr *time*

Rationale:

Translations vary between “delay” and “time” for the word χρόνος. Either there will be no more delay in the fulfillment of what God is predicting, or time itself will cease to exist as God ends this present order. “Interval of time” seems to add an idea that does not fit so well in the context. We notice that BDAG recommends “delay” for this verse.

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

Bible References:

Revelation 12:3; 13:1

Original text:

Rev 12:3 – καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα.

Rev 13:1 – Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα

HCSB rendering:

Rev 12:3 – Then another sign appeared in heaven: There was a great fiery red dragon having seven heads and 10 horns, and on his heads were seven diadems.

Rev 13:1 – And I saw a beast coming up out of the sea. He had 10 horns and seven heads. On his horns were 10 diadems,

Suggestion:

Rev 12:3 – Then another sign appeared in heaven: There was a great fiery red dragon having seven heads and 10 horns, and on his heads were seven crowns.

Rev 13:1 – And I saw a beast coming up out of the sea. He had 10 horns and seven heads. On his horns were 10 crowns,

Rationale:

We prefer “crowns” as the translation for *διαδήματα*. It communicates more clearly to Bible readers. HCSB already translates the Greek word as “crowns” in Revelation 19:12.

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

Bible Reference:

Revelation 12:10

Original text:

καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν· ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

HCSB rendering:

Then I heard a loud voice in heaven say: The salvation and the power and the kingdom of our God and the authority of His Messiah have now come, because the accuser of our brothers has been thrown out: the one who accuses them before our God day and night.

Suggestion:

Then I heard a loud voice in heaven say: The salvation and the power and the kingdom of our God and the authority of His Messiah have now come, because the accuser of our brothers, who accuses them before our God day and night, has been thrown out.

Rationale:

The use of the colon here seems out of place. We prefer translating the attributive participle as a relative clause.

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

Bible Reference:

Revelation 15:3

Original text:

καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν·

HCSB rendering:

They sang the song of God's servant Moses and the song of the Lamb: Great and awe-inspiring are Your works, Lord God, the Almighty; righteous and true are Your ways, King of the Nations.

Suggestion:

They sang the song of God's servant Moses and the song of the Lamb: Great and awe-inspiring are Your works, Lord God, the Almighty; righteous and true are Your ways, King of the nations.

Rationale:

We do not understand the reason for capitalizing “nations” (unless the HCSB views this as part of a title for God). The phrase also appears in Jeremiah 10:7, where the HCSB does not capitalize “nations.”

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

Bible Reference:

Revelation 15:4

Original text:

τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

HCSB rendering:

Lord, who will not fear and glorify Your name? Because You alone are holy, for all the nations will come and worship before You because Your righteous acts have been revealed.

Suggestion:

Lord, who will not fear and glorify Your name? For You alone are holy. All the nations will come and worship before You because Your righteous acts have been revealed.

Rationale:

Translations handle the ὅτι's in this verse in various ways. The HCSB rendering sounds like a sentence fragment. We suggest the changes for the sake of smoother English that still communicates the thoughts in the original.

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

Bible Reference:

Revelation 16:15

Original text:

Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

HCSB rendering:

“Look, I am coming like a thief. The one who is alert and remains clothed so that he may not go around naked and people see his shame is blessed.”

Suggestion:

“Look, I am coming like a thief. Blessed is the one who is alert and remains clothed so that he may not go around naked and people see his shame.”

Rationale:

We have noticed that in many cases the HCSB tends to translate μακάριος at the end of English sentences (“...is blessed” instead of “Blessed is...”). Perhaps that sounds like more natural English. In this case translating μακάριος at the beginning of the English sentence has a more euphonious sound and flows better in public reading.

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

Bible Reference:

Revelation 19:9

Original text:

Καὶ λέγει μοι· γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

HCSB rendering:

Then he said to me, "Write: Those invited to the marriage feast of the Lamb are fortunate!" He also said to me, "These words of God are true."

Suggestion:

Then he said to me, "Write: Blessed are those invited to the marriage feast of the Lamb!" He also said to me, "These words of God are true."

Rationale:

We see no reason to depart from the Holman's usual way of translating μακάριος. "Fortunate" does not have the same richness as "blessed," and for some readers might sound like the equivalent to "lucky."

As noted in our recommendation for Revelation 16:15, we prefer placing "Blessed" at the start of a sentence like this, as in the Greek.

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

Bible Reference:

Revelation 20:4,5

Original text:

Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ’ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

HCSB rendering:

⁴ Then I saw thrones, and people seated on them who were given authority to judge. I also saw the people who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life and reigned with the Messiah for 1,000 years. ⁵ The rest of the dead did not come to life until the 1,000 years were completed. This is the first resurrection.

Suggestion:

Then I saw thrones, and people seated on them who were given authority to judge. I also saw the people who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life^a and reigned with the Messiah for 1,000 years. The rest of the dead did not come to life^b until the 1,000 years were completed. This is the first resurrection.

^a Or lived

^b Or live

Rationale:

BDAG includes these two verses under the category (1aβ) of passages where ζῶω means “of dead persons who return to life *become alive again*.” The other instances cited have that thought since each refers to a person who was *physically* dead, but then was made *physically* alive. A question in the Revelation 20 vision is whether or not the believers John sees were made *physically* alive. Many translations render ψυχὰς as “souls” (see our recommendation on Revelation 6:9). If the people John sees were souls, they would not have died when they were beheaded because souls do not die. So an ingressive shading to the aorist tense would not fit perfectly. The comfort John experiences, which by means of this vision is shared with other believers who grieve over other Christians who have lost their lives, is that martyred believers are still alive. They now experience the reality of Christ’s promises that all who believe in him live, even though they die (John 11:25,26). In short, we think that it is sensible, if not preferable, to translate ἔζησαν as “they lived,” and we recommend that this rendering be put into a footnote as a viable alternative.

We recommend a similar addition in verse five regarding “the rest of the dead,” which we interpret as referring to unbelievers. Those who do not trust in Christ are spiritually dead now, and will not enjoy the real life that Christ gives eternally to all who believe in him.