

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

Bible Reference:

1 Samuel 1:8-9

Original text:

1 Sam 1:8 – וַיֹּאמֶר לָהּ אֱלִקְנָה אִשָּׁה חַנָּה לָמָּה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא אָנֹכִי טוֹב לָךְ מֵעֶשְׂרָה בָּנִים

1 Sam 1:9 – וַתָּקָם חַנָּה אַחֲרָי אָכְלָה בְּשִׁלָּה וְאַחֲרָי שָׁתָה וְעַלִּי חָפְחָן יָשָׁב עַל-הַכֹּפֶּאֶת עַל-מִזְוֹזֹת הַיְכָל יְהוָה

HCSB rendering:

1 Sam 1:8 – “Hannah, why are you crying?” her husband Elkanah asked. “Why won’t you eat? Why are you troubled? Am I not better to you than 10 sons?”

1 Sam 1:9 – Hannah got up after they ate and drank at Shiloh. Eli the priest was sitting on a chair by the doorpost of the LORD’s tabernacle.

Suggestion:

1 Sam 1:8 – “Hannah, why are you crying?” her husband Elkanah would ask. “Why won’t you eat? Why are you troubled? Am I not better to you than 10 sons?”

1 Sam 1:9 – On one occasion Hannah got up after they ate and drank at Shiloh. Eli the priest was sitting on a chair by the doorpost of the LORD’s tabernacle.

Rationale:

This particular section of 1 Samuel is difficult to render clearly in English. Beginning in verse 4, the text presents events that happened “whenever Elkanah offered a sacrifice.” “Every year” Peninah would torment Hannah with a predictable reaction. This repeated action clearly is taking place at least into verse seven. Verse nine clearly gives information about one particular sacrificial meal, replete with the usual family argument. That one time Hannah went to the tabernacle and prayed for a son and spoke with Eli. The question is where does the account of the customary, annual squabbling break into the unique subject that concerns the remainder of the chapter? Many (but not all) modern translations find it at the beginning of verse nine and translate the *waw* there with some kind of time marker (NIV84/11 “once when”; GW “one day”; NET “on one occasion”). They accordingly render the main verb in verse 8 in a way that is consistent with how they rendered the verbs in verses 4-7 to show the customary force of the action.

The HCSB begins with a series of frequent actions (v. 4 “Whenever Elkanah offered a sacrifice, he always gave portions,” v. 5 “he gave a double portion to Hannah, for he loved her,” v. 6 “Her rival would taunt her,” v. 7 “whenever she went up to the LORD’s house, her rival taunted her ... Hannah wept and would not eat.”). Then in verse 8, the HCSB shifts to a simple past: “Elkanah asked.” This continues through verse nine and on through the narrative. The HCSB does not start a new paragraph with verse 8, however, but rather with verse 9.

By translating verses 8 + 9 in this way, the HCSB can easily leave the reader unsure about the situation, needing to hesitate to try to figure out what is happening. The reader is left wondering whether Elkanah repeatedly tried to console Hannah in this way (v. 8), or if he only thought of it this last time.

Since the HCSB begins a new paragraph with verse 9, we assume that the HCSB's intention is to see the single incident begin in verse 9. If that is the intention, we recommend that the HCSB help the reader by making the situation perfectly clear with the changes we suggest. Our suggested rendering is very much like numerous other translations.

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

Bible Reference:

1 Samuel 1:14

Original text:

וַיֹּאמֶר אֵלֶיהָ עַד-מָתַי תִּשְׁתַּכְּרִין

HCSB rendering:

and scolded her, “How long are you going to be drunk?”

Suggestion:

and said to her, “How long are you going to be drunk?”

Rationale:

“Scolded” has more punch, but it’s needlessly interpretive—perhaps giving a negative impression about Eli the priest. One can argue that by virtue of the direct quotation, the sentence already has all the “punch” it needs. We understand that jazzing up reported speech with adverbs and alternate verbs for “saying” is stylistically questionable.

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

Bible Reference:

1 Samuel 1:26

Original text:

וַתֹּאמֶר בְּי אֲדֹנָי יְהוִי נִפְשָׁךָ אֲדֹנָי

HCSB rendering:

“Please, my lord,” she said, “as sure as you live,

Suggestion:

“Please, my lord,” she said, “as surely as you live,

Rationale:

As far as we can see, this is the only time the HCSB ever translates an oath formula as “as sure as.” It regularly says, “As surely as you/the Lord/ lives.” We wonder if this is simply a typo. We suggest it conform to the usual practice in the HCSB.

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

Bible Reference:

1 Samuel 2:8
Psalm 113:7

Original text:

מֵאַשְׁפֹּת יָרִים אֶבְיוֹן

HCSB rendering:

and lifts the needy from the garbage pile

Suggestion:

and lifts the needy from the trash heap

Rationale:

The HCSB clearly was attempting to find a modern English term that would have more meaning to the contemporary reader than “ash heap” (the choice of the ESV and the NIV84/11). We are sympathetic to that attempt. However, this strikes us as a poor choice. To many Americans, “garbage” seems to imply rotting leftovers. It is not at all clear that the Hebrew carries that connotation. At times, it seems to be more linked to manure piles than garbage heaps. Our limited testing with congregational members found them taking exception to this language.

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

Bible Reference:

1 Samuel 2:18

Original text:

וְשָׂמוּאֵל מִשְׁרַת אֶת־פָּנָיו יְהוָה נֶעֱר חָנוּר אֶפֹּד כָּדָד

HCSB rendering:

The boy Samuel served in the LORD's presence and wore a linen ephod.

Suggestion:

Samuel served in the LORD's presence—a boy wearing a linen ephod.

Rationale:

The HCSB smooths out the Hebrew here, but it loses a nuance. The appositive construction calls attention to his status as a נֶעֱר wearing a linen ephod. That nuance is easily preserved in English.

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

Bible Reference:

1 Samuel 2:21

Original text:

כִּי־פָקַד יְהוָה אֶת־חַנָּה

HCSB rendering:

The LORD paid attention to Hannah's need

Suggestion:

The LORD came to Hannah

Rationale:

Translating the Hebrew verb פָּקַד quite often involves making tough choices, since no English verb has the same range of meanings as פָּקַד. The HCSB employs a variety of options and in general, we agree that is necessary. However, in this context, we don't think "paid attention to Hannah's need" really hits the nail on the head. Will the contemporary reader view Hannah's lack of children as a "need" or a preference? We fear that this expression may distract the reader from the main point of the account.

The only other time we can readily see that the HCSB used this formula for this verb is Ruth 1:6, which speaks of God bringing an end to the famine that drove Elkanah's family out of Judah. 1 Samuel 2:21 does not seem to be an exact equivalent of that situation. A closer parallel is Genesis 21:1 which speaks of the Lord opening Sarah's womb. There, the HCSB said simply, "The LORD came to Sarah" and then continued the account with what he did. We suggest a similar approach here.

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

Bible Reference:

1 Samuel 2:25

Original text:

אִם-יִחַטָּא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים וְאִם לַיהוָה יִחַטָּא-אִישׁ מִי יִתְפַּלֵּל-לָּו וְלֹא יִשְׁמְעוּ לְקוֹל אָבִיהֶם
כִּי-חָפֵץ יְהוָה לְהַמִּיתָם:

HCSB rendering:

“If a man sins against another man, God can intercede for him, but if a man sins against the LORD, who can intercede for him?” But they would not listen to their father, since the LORD intended to kill them.

Suggestion:

“If a man sins against another man, God can arbitrate for him, but if a man sins against the LORD, who can intercede for him?” But they would not listen to their father, since the LORD was resolved to kill them.

Rationale:

There are two issues in this verse. The first is the translation of the two forms of **וּפָלְלוּ**: **פָּלַל** and **יִתְפַּלֵּל**. The HCSB translators chose not to reflect the difference in form between the two. Yet, there does seem to be some difference in the meaning of the Piel and the Hithpael conjugations of this verb. The basic meaning of the word seems to be to interpose oneself between two parties. When this verb occurs in the Piel, it seems to carry the connotation of judging or arbitrating between two parties. The Hithpael (which is much more common) usually means to pray or to intercede. (Many times, the HCSB translates the word with “pray”—for example 1 Sam 1:27, Ps 32:6, Ezra 10:1, Jer 42:4, and others). We believe that the meaning of the verse would be clearer if the reader were allowed to see the distinction in the forms of the words Eli spoke. Additionally, it seems awkward to us to speak about God “interceding” for people.

The second issue has to do with the best way to bring out the meaning of **חָפֵץ** in the comment on Eli’s words. The HCSB rendering is not ideal, because “intended” in English often speaks of something we were trying to accomplish, but couldn’t. Our suggestion conveys the idea that God had judged Hophni and Phineas and nothing was now going to turn that judgment away.

**Translation Suggestion for the HCSB
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November 2014**

Bible Reference:

1 Samuel 3:2

Original text:

וַיֵּלֶי שֹׁכֵב בַּמְּקוֹמוֹ

HCSB rendering:

Eli ...was lying in his room

Suggestion:

Eli ...was lying in his place

Rationale:

While “lying in his room” sounds more natural in English than “lying in his place,” we note that in verse 9, in the same context, in reference to Samuel, the HCSB translates a virtually identical expression (וַיֵּלֶי) (שָׁמוּאֵל וַיִּשְׁכַּב בַּמְּקוֹמוֹ) as “Samuel went and lay down in his place.” We suggest that both verses be translated the same way, since the Hebrew makes no clear differentiation between the kinds of quarters Eli and Samuel had. “Room” seems to assume more than we can actually say about the accommodations at the tabernacle, so we suggest “place.”

Translation Suggestion for the HCSB
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Bible Reference:

1 Samuel 3:7

Original text:

וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה וְטָרַם יִגְלֶה אֵלָיו דְּבַר־יְהוָה

HCSB rendering:

Now Samuel had not yet experienced the LORD, because the word of the LORD had not yet been revealed to him.

Suggestion:

Now Samuel did not know the LORD, because the word of the LORD had not yet been revealed to him.

Rationale:

This verse raises questions. It literally says that Samuel did not “know the LORD.” What does that mean? The HCSB rendering seems to be an attempt to clarify the issue, but in our view it really does not succeed. What does it mean to experience the Lord? How is that different from knowing the Lord? Because of the implications that this verse could have on teachings about conversion and the inspiration of Scripture, we think that the HCSB would do well to limit interpretation. We suggest staying with the more standard rendering of יָדַע as “know” and letting the individual student of Scripture reflect on what it means in context.

Translation Suggestion for the HCSB
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Bible Reference:

1 Samuel 4:3

Original text:

וַיֹּאמְרוּ זִקְנֵי יִשְׂרָאֵל לָמָּה נִגְדַפְנוּ יְהוָה הַיּוֹם לִפְנֵי פְּלִשְׁתִּים

HCSB rendering:

the elders of Israel asked, “Why did the LORD let us be defeated today by the Philistines?”

Suggestion:

the elders of Israel asked, “Why did the LORD defeat us today before the Philistines?”

Rationale:

While paraphrasing is sometimes necessary to bring out the Hebrew meaning in English, this seems to be a case where some of the meaning is lost through the paraphrase which the HCSB has chosen. We believe that meaning can be preserved by staying closer to the Hebrew. The elders of Israel asked more than why God allowed them to be defeated—they asked why God struck them before the Philistines. They saw their defeat as an active intervention of God into their affairs, not just as something permissive.

The three other times that this verb (in the qal) and preposition combination occurs in the Hebrew Bible in the context of a defeat on the battlefield, the HCSB uses either the word “defeated” or “routed:”

- Judg 20:35 – The LORD defeated Benjamin in the presence of Israel
- 2 Chr 13:15 – God routed Jeroboam and all Israel before Abijah and Judah
- 2 Chr 14:12 (H11) – So the LORD routed the Cushites before Asa and before Judah

Each time, God is the subject of the verb as here. Therefore, we suggest a similar approach in this verse.

**Translation Suggestion for the HCSB
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Bible References:

1 Samuel 4:15
1 Kings 14:4

Original text:

1 Sam 4:15 – וְעֵינָיו קָמָה וְלֹא יָכוֹל לְרֹאוֹת
1Kgs 14:4 – וְאַחִיהוּ לֹא-יָכֹל לְרֹאוֹת כִּי קָמוּ עֵינָיו מִשִּׁיבוֹ :

HCSB rendering:

1 Sam 4:15 – and his gaze was fixed^a because he couldn't see
^a Lit *his eyes stood*
1 Kgs 14:4 – Ahijah could not see; his gaze was fixed^a due to his age
^a Lit *see, for his eyes stood;*

Suggestion:

1 Sam 4:15 – and his eyes did not move^a because he couldn't see
^a Lit *his eyes stood*
1 Kgs 14:4 – Ahijah could not see; his eyes did not move^a due to his age
^a Lit *see, for his eyes stood;*

Rationale:

This appears to be language describing what the eyes of Eli and Ahijah looked like—they apparently didn't move. In both contexts, it's clear that the point is that these men were blind with old age. The problem with the HCSB rendering is that we really don't speak that way. A Google search brought up hundreds of references to eyes being fixed on something, but none to blindness. Since the HCSB has added a footnote in both verses giving a more literal translation, we suggest that the contemporary reader would benefit from a more idiomatic English statement.

**Translation Suggestion for the HCSB
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Bible Reference:

1 Samuel 5:6

Original text:

וַתִּכְבֹּד יְד־יְהוָה אֶל־הָאֲשֻׁדּוֹרִים וַיִּשְׁמָם

HCSB rendering:

The LORD's hand was heavy on the people of Ashdod, terrorizing the people of Ashdod

Suggestion:

The LORD's hand was heavy on the people of Ashdod, striking with terror the people of Ashdod

Rationale:

We fear that the word “terrorize” is simply loaded with too many negative connotations to be used even to describe God’s judgment. English meanings include "to dominate by fear or intimidation" or "to produce widespread fear by acts of violence"—as in a bully "terrorizing" his classmates or a mean dog "terrorizing" the neighborhood. It seems often to be associated with acts of terrorism or with abuse. We fear that using it here will simply distract the reader from the point. It appears to us that this is the only time this word appears in the HCSB.

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

Bible Reference:

1 Samuel 7:2

Original text:

וַיִּנְתְּנוּ כָּל-בֵּית יִשְׂרָאֵל אַחֲרַי יְהוָה

HCSB rendering:

Then the whole house of Israel began to seek the LORD.

Suggestion:

Then the whole house of Israel yearned for the LORD.

Rationale:

The HCSB adopts a somewhat unusual translation from the Niphal of the Hebrew word נִתְּנָה. A majority of the other translations we consulted tried to incorporate the dictionary meaning of mourning in some way. The best of that attempt would seem to be “the whole house of Israel mourned for/after the LORD.” However, we noted several translations that used the wording we suggest above. Given the limited usage of this word in the Hebrew text, it’s difficult to speak absolutely about its shades of meaning, but we don’t see any evidence that “began to seek” accurately reflects its meaning. We think that in context, “yearned for” is the best choice.

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

Bible Reference:

1 Samuel 7:10

Original text:

וַיִּרְעַם יְהוָה בְּקוֹל-זָרוּל בַּיּוֹם הַהוּא עַל-פְּלִשְׁתִּים וַיִּהְיוּם וַיִּנְנְפוּ לִפְנֵי יִשְׂרָאֵל

HCSB rendering:

The LORD thundered loudly against the Philistines that day and threw them into such confusion that they fled before Israel.

Suggestion:

The LORD thundered loudly against the Philistines that day and threw them into such confusion that they were defeated by Israel.

Rationale:

The Hebrew word נָגַף in the Niphal is a fairly common word in the Old Testament. It usually means “to be defeated.” BDB suggests “*be smitten*, bef. enemy, in battle.” This seems to be a different idea than “they fled” (which no doubt happened). Even the fact that the next verse speaks of Israel charging out and pursuing does not necessitate rendering this verb as “they fled.” We suggest a meaning more in keeping with the usual rendering. We notice that every other time this idiom occurs in 1 + 2 Samuel (Niphal of נָגַף followed by לִפְנֵי), the HCSB translates “defeated by” (see 1 Sam 4:2; 2 Sam 10:15, 19; 18:7).

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

Bible Reference:

1 Samuel 8:5

Original text:

1 Samuel 8:3 – וְלֹא־הִלְכוּ בְנָיו בְּדַרְכּוֹ

1 Samuel 8:5 – הִנֵּה אַתָּה זָקֵנָה וּבְנֶיךָ לֹא הִלְכוּ בְּדַרְכֶיךָ

HCSB rendering:

1 Samuel 8:3 – However, his sons did not walk in his ways

1 Samuel 8:5 – Look, you are old, and your sons do not follow your example.

Suggestion:

1 Samuel 8:3 – However, his sons did not walk in his ways

1 Samuel 8:5 – Look, you are old, and your sons do not walk in your ways.

Rationale:

In these two verses, the Hebrew text uses the same idiom to make the same point about the same people (Samuel's sons). Yet, the HCSB has not translated them consistently. We feel that something is lost in this narrative if the same approach is not adopted between these two verses. We have a slight preference for the "walk in his ways" formula, but we could live with "follow your example" as long as both verses do it the same way. We notice that the HCSB translates "walk in the way of" in other passages where someone follows a good man's example (see 2 Chr 11:17; 17:3; 21:12; 34:2).

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

Bible Reference:

1 Samuel 8:6

Original text:

וַיִּרְעוּ הַדְּבָרִים בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ הַנְּהַלְלוּ לָנוּ מֶלֶךְ לְשִׁפְטָנוּ

HCSB rendering:

When they said, “Give us a king to judge us,” Samuel considered their demand sinful

Suggestion:

When they said, “Give us a king to judge us,” Samuel considered their demand to be evil

Rationale:

As far as we can see, this is the only time the HCSB uses “sinful” to translate any word from the Hebrew רָעַע word group. To us, it introduces a vocabulary that is “loaded” with semantic significance that we don’t usually associate with this word (nor does the HCSB). Therefore, we suggest a rendering that is more in keeping with the ways that this word is usually translated.

We note that in 1 Samuel 12:17, 19-20, the HCSB consistently translates this word group with “evil” when Samuel is expounding on this same topic. Verse 19 is especially significant, because there, it reads “For we have added to all our sins (הַטְּאִתִּינִי) the evil (רָעָה) of requesting a king for ourselves.”

We think “Samuel considered their demand to be evil” has the added advantage that it allows the exegete to explore the semantic range of both the Hebrew and the English words (רָעַע /evil).

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

Bible Reference:

1 Samuel 8:9-17

Original text:

- 9 וְעַתָּה שְׁמַע בְּקוֹלָם אֵךְ כִּי־הֶעֱדָר תַּעֲדִיר בָּהֶם וְהִנְדַּתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם: ס
- 10 וַיֹּאמֶר שְׂמוּאֵל אֵת כָּל־דְּבָרֵי יְהוָה אֶל־הָעָם הַשְּׂאֵלִים מֵאִתּוֹ מֶלֶךְ: ס
- 11 וַיֹּאמֶר זֶה יְהוָה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לוֹ בְּמִרְכָּבָתוֹ וּבִפְרָשָׁיו וְרָצוּ לִפְנֵי מִרְכָּבָתוֹ:
- 12 וְלָשׂוּם לוֹ שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשִּׁים וְלַחֲרֹשׁ חֲרִישׁוֹ וְלַקְצָר קְצִירוֹ וְלַעֲשׂוֹת כְּלֵי־מִלְחָמָתוֹ וּכְלֵי רִכְבּוֹ:
- 13 וְאֶת־בְּנוֹתֵיכֶם יִקַּח לְרִקְחֹת וּלְטַבָּחוֹת וּלְאִפּוֹת:
- 14 וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לַעֲבָדָיו:
- 15 וְזֵרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסֹרִיסָיו וְלַעֲבָדָיו:
- 16 וְאֶת־עַבְדֵיכֶם וְאֶת־שִׁפְחוֹתֵיכֶם וְאֶת־בַּחֲוִירֵיכֶם הַטּוֹבִים וְאֶת־חֲמוּרֵיכֶם יִקַּח וַעֲשֶׂה לְמִלְאכָתּוֹ:
- 17 צֹאנֵיכֶם יַעֲשֶׂר וְאֵתָם תִּהְיֶי־לוֹ לַעֲבָדִים:

HCSB rendering:

Listen to them, but you must solemnly warn them and tell them about the rights of the king who will rule over them.”

¹⁰ Samuel told all the LORD’s words to the people who were asking him for a king. ¹¹ He said, “These are the rights of the king who will rule over you: He will take your sons and put them to his use in his chariots, on his horses, or running in front of his chariots. ¹² He can appoint them for his use as commanders of thousands or commanders of fifties, to plow his ground or reap his harvest, or to make his weapons of war or the equipment for his chariots. ¹³ He can take your daughters to become perfumers, cooks, and bakers. ¹⁴ He can take your best fields, vineyards, and olive orchards and give them to his servants. ¹⁵ He can take a tenth of your grain and your vineyards and give them to his officials and servants. ¹⁶ He can take your male servants, your female servants, your best young men, and your donkeys and use them for his work. ¹⁷ He can take a tenth of your flocks, and you yourselves can become his servants.

Suggestion:

Listen to them, but you must solemnly warn them and tell them about what the king will do who will rule over them.”

¹⁰ Samuel told all the LORD’s words to the people who were asking him for a king. ¹¹ He said, “This is what the king will do who will rule over you: He will take your sons and put them to his use in his chariots, on his horses, or running in front of his chariots. ¹² He will appoint them for his use as commanders of thousands or commanders of fifties, to plow his ground or reap his harvest, or to make his weapons of war or the equipment for his chariots. ¹³ He will take your daughters to become perfumers, cooks, and bakers. ¹⁴ He will take your best fields, vineyards, and olive orchards and give them to his

servants. ¹⁵ He will take a tenth of your grain and your vineyards and give them to his officials and servants. ¹⁶ He will take your male servants, your female servants, your best young men, and your donkeys and use them for his work. ¹⁷ He will take a tenth of your flocks, and you yourselves will become his servants.

Rationale:

The way the HCSB translates this section, it gives the impression that Samuel is teaching the divine rights that God has given to kings. Without in any way questioning St. Paul's teaching in Romans 13, we are not at all convinced that it was God's intention to teach a general truth about obedience to government in this context. Quite the opposite, God is warning his people about the consequences of their actions and choices. Verse 18 specifically states that when all this would happen, they would cry out to God for relief from the king they had chosen, but God would not listen to them. That hardly seems to be in keeping with a teaching about God-given rights or prerogatives of a king.

We note that some eight times in these verses, the HCSB has rendered an imperfect verb or an infinitive construct with the modal "can," spelling out what the king is permitted to do. This seems to be dependent on understanding the noun מִשְׁפָּט in verses 9 and 10 as "the rights of the king." But this is a very difficult word to translate. We would argue that this is a time when the more proper idea is his manner or custom (to use BDB's expression). We suggest that theologically, the warning in verse 18 will be much clearer following this procedure, and we suggest that the whole section be revised.

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

Bible Reference:

1 Samuel 9:8

Original text:

וְהַגִּיד לָנוּ אֶת־דֶּרֶכְכֵּנוּ:

HCSB rendering:

he will tell us our way

Suggestion:

he will tell us which way to go

Rationale:

We find “tell us our way” to be awkward and unidiomatic in English. Its meaning may not be immediately clear to the average English reader. We notice that the Hebrew text has a very similar idiom two verses earlier: אֹלֵי יַגִּיד לָנוּ אֶת־דֶּרֶכְכֵּנוּ אֲשֶׁר־הָלַכְנוּ עִלְיָהּ, where the HCSB translates: “Maybe he will tell us which way we should go.” We recommend translating verse 8 in a way similar to verse 6, but not identical. Since the relative clause with the finite verb is lacking in verse 8, we suggest shortening the expression also in English at verse 8.

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

Bible Reference:

1 Samuel 9:13

Original text:

כְּבֹאֲכֶם הָעִיר כִּי תִמְצְאוּן אֹתוֹ בְּטָרִם יַעֲלֶה הַבַּמָּתָה לֶאֱכֹל

HCSB rendering:

If you go quickly, you can catch up with him before he goes to the high place to eat.

Suggestion:

As you go in, you will find him before he goes to the high place to eat.

Rationale:

The HCSB rendering of the first half of this verse is quite interpretive. We don't see anything in the Hebrew to convey the idea of "going quickly." "Catch up" does not seem to fit the lexical meaning of the verb. While there are some translations (e.g. the NLT) that approach this verse like the HCSB does, most do not. We do think there is a difference between someone telling someone to hurry and catch up and offering information about where a person is. Verse 12 is in answer to the question, "Is the seer here?" which seems to us to fit better with the answer giving information about where to find him.

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

Bible Reference:

1 Samuel 10:5, 10

Original text:

1 Sam 10:5 – אַחַר כֵּן תָּבוֹא גִבְעַת הָאֱלֹהִים –

1 Sam 10:10 – יָבֹאוּ שָׁם הַגִּבְעָה –

HCSB rendering:

1 Sam 10:5 – After that you will come to the Hill of God^a

^aOr to *Gibeath-elohim*

1 Sam 10:10 – When Saul and his attendant arrived at Gibeah.

Suggestion:

1 Sam 10:5 – After that you will come to Gibeah of God^a

^aOr to *the Hill of God*

1 Sam 10:10 – When Saul and his attendant arrived at Gibeah.^a

^aOr *the hill*

Rationale:

We are concerned about clarity in this section. Verse 10 is the fulfillment of the events Samuel prophesied in verses 5-8. Without naming “Gibeah” in the main text in verse 5, it may not be clear to the reader that “the city” where Saul was to meet the prophets was the city of Gibeah named in verse 10. The HCSB footnote is only marginally helpful, since it transliterates the construct form, which may look to the average reader like a different word. The HCSB calls this city “Gibeah” in Samuel 10:26, 13:2, 15:34, and many other places.

We are aware of the alternate translation tradition of the KJV and others—translating “hill” in this chapter. We think that it would be reasonable to retain this option in a footnote, but we don’t think that it makes sense to translate “hill” in one verse and “Gibeah” in the other.

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

Bible Reference:

1 Samuel 12:15

Original text:

וְאִם-לֹא תִשְׁמָעוּ בְקוֹל יְהוָה וּמְרִיתֶם אֶת-פִּי יְהוָה וְהִיתָה יַד-יְהוָה בְּכֶם וּבְאֲבוֹתֵיכֶם

HCSB rendering:

However, if you disobey the LORD and rebel against His command, the LORD’s hand will be against you and against your ancestors.^a

^a LXX reads *your king*

Suggestion:

However, if you disobey the LORD and rebel against His command, the LORD’s hand will be against you and against your king.^a

^a LXX; MT reads *against your ancestors*

Rationale:

In this verse, you have a clear divergence between the reading of the Septuagint and that of the Hebrew manuscripts of the Masoretic text (MT). Most of the time, the HCSB does what it does here: it follows the MT and footnotes the reading from the Septuagint. However, in verse 6 of this chapter, the HCSB reversed that trend, putting the Septuagint reading in the main text with a footnote noting the Masoretic reading. We suggest a similar approach here.

The point of the MT is quite difficult to get a handle on. Is God saying that he would oppose their ancestors by punishing their descendants? The Septuagint reading will cause less questioning on the part of the reader. Some scholars argue that the Hebrew text of the books of Samuel is among the least well preserved of the Hebrew Scriptures. (See, for example, Gleason Archer, *A Survey of Old Testament Introduction, Revised*, p. 291, or Horace D. Hummel, *The Word Becoming Flesh: An Introduction to the Origin, Purpose, and Meaning of the Old Testament* p. 133), so this kind of choice is not merely an arbitrary attempt to avoid a difficult reading. The critical apparatus to the BHS provides some evidence for this reading apart from the Septuagint.

Alternately, if the HCSB wants to stick with the MT, we think that the HCSB should translate the way that other translations do: “the LORD’s hand will be against you as it was against your ancestors.” This expansion is not evident in the Hebrew, which is the reason that we do not prefer it. But it does make sense, and it is defended in numerous commentaries.

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

Bible References:

1 Samuel 13:14
Acts 13:22

Original text:

1 Sam 13:14 – בִּקֵּשׁ יְהוָה לֹא אִישׁ כְּלָבֹבוֹ
Acts 13:22 – Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου

HCSB rendering:

1 Sam 13:14 – The LORD has found a man loyal to Him^a
^a Lit *man according to His heart*
Acts 13:22 – ‘**I have found David** the son of Jesse, **a man loyal to Me,**

Suggestion:

1 Sam 13:14 – The LORD has found a man after His own heart
Acts 13:22 – ‘**I have found David** the son of Jesse, **a man after My own heart,**

Rationale:

In the Old Testament passage and its New Testament citation, the HCSB attempts to explain the Hebrew idiom. The explanation is reasonable, although we might argue that it doesn't go nearly far enough in describing a man who follows God's heart. To us, that implies more than "loyalty," since a person may be "loyal" to a superior without agreeing with superior or thinking the same way as the superior. We suggest that in both of these verses, the Hebrew idiom be retained as it is understandable in the receptor language.

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

Bible Reference:

1 Samuel 14:13

Original text:

וַיִּפְּלוּ לְפָנָיו יוֹנָתָן וְנִשְׂאָ כִלְיוֹ מִמּוֹתֵת אַחֲרָיו

HCSB rendering:

Jonathan cut them down, and his armor-bearer followed and finished them off.

Suggestion:

Jonathan struck them down, and his armor-bearer followed and killed them.

Rationale:

We recognize that the qal of נפל has a wide variety of English translations. However, we think that the HCSB rendering of this verse needlessly complicates a fairly straightforward situation. What did Jonathan do and what did his armor-bearer do? In English, in the context of a battle, doesn't "cutting someone down" imply that you killed them? Why then would they need to be "finished off"? The Hebrew clearly says that armor-bearer killed the men in the outpost. We take נפל therefore as simply meaning that Jonathan struck them down (the Septuagint reads ἐπάταξεν αὐτούς), while the armor-bearer followed behind and killed them. We notice that there are other passages where the HCSB has something like "he struck him down and killed him" (e.g. 1 Sam 17:50; 1 Kg 2:34; 2 Kg 15:14; Jer 41:2).

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

Bible References:

1 Samuel 14:27,29

Original text:

1 Sam 14:27 – וַיִּשֶׁב יָדוֹ אֶל-פִּיּוֹ וַתִּרְאֶנָּה עֵינָיו –

1 Sam 14:29 – רָאוּנָא כִּי-אָרוּ עֵינַי כִּי טַעַמְתִּי מִעֵט דְּבִשׁ הַזֶּה –

HCSB rendering:

1 Sam 14:27 – When he ate the honey, he had renewed energy.

1 Sam 14:29 – Just look at how I have renewed energy because I tasted a little honey.

Suggestion:

1 Sam 14:27 – When he ate the honey, his eyes lit up.

1 Sam 14:29 – Just look at how my eyes lit up because I tasted a little honey.

Rationale:

Our concern here is how unnatural these two verses sound. Hebrew likes to use concrete images to express abstract ideas and we laud the desire to make clear to the modern reader what the writer was expressing. But if the goal is to render the meaning in natural sounding English, we have to ask, would anyone really say this? A quick review of various translations indicates that many try to preserve the idea of Jonathan's eyes "lighting up" or "brightening," and then let the reader think about what that implies. Or, a slightly less common approach is to give the interpretation as the translation, so something along the lines of Jonathan feeling refreshed or his strength being renewed. Some translations do both by means of a footnote. We suggest the first approach and offer the version found in both GW and JPS, but we would not object to a more interpretative rendering if it sounded more natural ("he felt refreshed" "his strength was renewed").

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

Bible References:

1 Samuel 16:16, 23

Original text:

1 Sam 16:16 – וְהָיָה בְּהֵיוֹת עָלַיךָ רִיחַ-אֱלֹהִים רָעָה –

1 Sam 16:23 – וְהָיָה בְּהֵיוֹת רִיחַ-אֱלֹהִים אֶל-שָׂאִוֶּל –

HCSB rendering:

1 Sam 16:16 – Whenever the evil spirit from God troubles you

1 Sam 16:23 – Whenever the spirit from God troubled Saul,

Suggestion:

1 Sam 16:16 – Whenever the evil spirit from God comes upon you

1 Sam 16:23 – Whenever the spirit from God came upon Saul,

Rationale:

In earlier recommendations we commented on expressions used in the HCSB for the intervention of spiritual beings (cf. Judges 6:34 “the Spirit was clothed with” and Judges 14:6 “the Spirit rushed upon”). The construction used here, a form of **וְהָיָה**, is by far the most common construction. The HCSB usually translates this as “the spirit ... came on” (Num 24:2; Judg 3:10; 11:29; 1 Sam 19:9, 20, 23; 2 Kgs 3:15; 2 Chr 15:1; 20:14; Ezek 11:5). While some people might complain that this choice is not “literal,” we have no objection to it, especially in view of the Greek expression used in Acts 19:6 (“the Holy Spirit came on them” – ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτούς). But twice, the HCSB renders this construction using the word “trouble” (1 Samuel 16:16 and 16:23). We recommend making these two verses line up with the translation the HCSB uses in the other ten instances where this idiom occurs.

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

Bible References:

Joshua 8:18, 26
1 Samuel 17:6, 45
Job 39:23; 41:29

Original text:

Josh 8:18 – נָטָה בְּכִידּוֹן אֲשֶׁר-בְּיָדָךְ אֶל-הָעִי כִּי בְיָדְךָ אֶתְנַנֶּה נִיט יְהוֹשֻׁעַ בְּכִידּוֹן אֲשֶׁר-בְּיָדוֹ אֶל-
הָעִיר:
Josh 8:26 – וַיְהוֹשֻׁעַ לֹא-הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בְּכִידּוֹן עַד אֲשֶׁר הִחָרִים אֶת כָּל-יֹשְׁבֵי הָעִי:
1 Sam 17:6 – וְכִידּוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו:
1 Sam 17:45 – וַיֹּאמֶר דָּוִד אֶל-הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בְּחָרֶב וּבַחֲנִית וּבְכִידּוֹן –
Job 39:23 – וְלֹא-יָשׁוּב מִפְּנֵי-חָרֶב: עָלְיוֹ תִרְנֶנָּה אֲשַׁפָּה לְהִב תִּנִּית וְכִידּוֹן:
Job 41:29 (H21) – וַיִּשְׁחַק לְרַעַשׁ כִּידּוֹן:

HCSB rendering:

Josh 8:18 – “Hold out the sword in your hand toward Ai, for I will hand the city over to you.” So Joshua held out his sword toward it.
Josh 8:26 – Joshua did not draw back his hand that was holding the sword until all the inhabitants of Ai were completely destroyed.
1 Sam 17:6 – a bronze sword was slung between his shoulders.
1 Sam 17:45 – David said to the Philistine: “You come against me with a dagger, spear, and sword.
Job 39:23 – he does not run from the sword. A quiver rattles at his side, along with a flashing spear and a lance.^a
^a Or *scimitar*

Suggestion:

Josh 8:18 – “Hold out the javelin in your hand toward Ai, for I will hand the city over to you.” So Joshua held out his javelin toward it.
Josh 8:26 – Joshua did not draw back his hand that was holding the javelin until all the inhabitants of Ai were completely destroyed.
1 Sam 17:6 – a bronze javelin was slung between his shoulders.
1 Sam 17:45 – David said to the Philistine: “You come against me with a sword, spear, and javelin.
Job 39:23 – he does not run from the sword. A quiver rattles at his side, along with a flashing spear and a javelin.

Rationale:

We recommend that the HCSB decide on a consistent translation for כִּירוֹן. Presently, there is a lack of consistency:

- Four passages = sword (Joshua 8 and 1 Samuel 17)
- One passage = lance with footnote scimitar (Job 39)
- Three passages = javelin (Jeremiah 6:23; 50:42; Job 41:29 [H21]).

Our recommendation is that the HCSB settle upon the traditional rendering “javelin” in all eight passages. We know that HALOT encourages “scimitar” based on the Qumran War Scroll, but we notice that many scholars are not convinced (e.g. *Anchor Bible Dictionary*, VI, p. 893-894; Holladay, *Jeremiah 1*, p. 224; Harstad, *Joshua*, p. 345). The כִּירוֹן obviously is distinct from the הַנֵּיט (“spear”). A likely explanation is that the spear was kept in one’s hand in order to thrust at the enemy, while a javelin was thrown. Jastrow indicates that כִּירוֹן refers to “light spear, javelin” in rabbinic literature.

Our suggestion also clears up an additional inconsistency in 1 Samuel 17. The HCSB translates הַרְבַּב as “dagger” in 1 Samuel 17:45, but as “sword” in verses 47, 50, and 51. Our recommendation is to render הַרְבַּב as “sword” also in verse 45, which would make it consistent with the rest of the chapter.

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

Bible Reference:

1 Samuel 18:1

Original text:

וַיְהִי כִּכְלֹתוֹ לְדַבֵּר אֶל-שָׁאוּל וַנִּפֶּשׂ יִהוֹנָתָן נִקְשְׂרָה בְּנַפְשׁוֹ דָּגֵר וַיֵּאָהֲבוּ יִהוֹנָתָן כְּנַפְשׁוֹ

HCSB rendering:

When David had finished speaking with Saul, Jonathan committed himself to David, and loved him as much as he loved himself.

Suggestion:

When David had finished speaking with Saul, Jonathan was bound to David in close friendship,^a and he loved him as much as he loved himself.

^a Lit the life of Jonathan was bound to the life of David

Rationale:

We know that HALOT suggests the meaning “commit oneself to” for the Niphal of קָשַׁר here. However, we also know that this verse is wrongfully used by proponents of gay marriage, and the word “committed” is a word closely associated with marriage. We fear that the HCSB could unwittingly be playing into the hand of homosexual marriage advocates with its rendering here, since marriage is commonly defined as a life-long *commitment*.

Our suggestion would help avoid the misuse of this verse, and it is similar to the rendering of the NET. Another possible rendering would be: “Jonathan considered his life to be bound up with David’s, and he loved him...” Perhaps this is a place where a footnote with a literal translation would be useful.

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

Bible Reference:

1 Samuel 18:13

Original text:

וַיִּסְרְהוּ שָׁאוּל מִעַמּוֹ וַיִּשְׁמְהוּ לִן שֶׁר־אֶלָּף

HCSB rendering:

Therefore, Saul reassigned David and made him commander over 1,000 men.

Suggestion:

Therefore, Saul sent David away from him and made him commander over 1,000 men.

Rationale:

We feel that there the HCSB rendering of this verse gives it a different nuance than the Hebrew holds. The preceding verse says, “Saul was afraid of David, because the LORD was with David but had left Saul.” The Hebrew implies that David was removed from the king’s presence. The translations we reviewed (NIV, NASB, JPS, NJB, NRSV, ESV, GNB, LEB, NLT, GW, NCV, NET) all render this clause with an expression like, “Saul removed him from his presence,” “Saul sent him away,” or “Saul got rid of him.” We feel “Saul reassigned him” just doesn’t carry the same implication. We suggest a rendering that is more in keeping with most other current translations.

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

Bible References:

1 Samuel 18:17,21

Original text:

1 Sam 18:17 – וְשָׁאוּל אָמַר אֶל־תְּהִי יָדִי בּוֹ וְתִהְיֶה־בֶן יָד־פְּלִשְׁתִּים

1 Sam 18:21 – וַיֹּאמֶר שָׁאוּל אֶתְנַנֶּה לּוֹ וְתִהְיֶה־לָּן לְמוֹקֵשׁ וְתִהְיֶה־בֶן יָד־פְּלִשְׁתִּים

HCSB rendering:

1 Sam 18:17 – But Saul was thinking, “My hand doesn’t need to be against him; let the hand of the Philistines be against him.”

1 Sam 18:21 – “I’ll give her to him,” Saul thought. “She’ll be a trap for him, and the hand of the Philistines will be against him.”

Suggestion:

1 Sam 18:17 – But Saul was thinking, “I don’t need to raise a hand against him; let the Philistines do that.”

1 Sam 18:21 – “I’ll give her to him,” Saul thought. “She’ll be a trap for him, and the Philistines will get him.”

Rationale:

This is a place where many modern English translations feel a need to be more explicit than the very literal rendering of the HCSB. Saul isn’t just hoping that the Philistines will be against David; he’s hoping they’ll kill him. A fair number of translations are that explicit, or use a euphemism like “get him,” “strike him,” etc. But a few (NIV, NRSV) preserve the imagery of the hand, and say “raise a hand against him” at least in verse 17. Both approaches have merit and we have combined them in our recommendation.

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

Bible Reference:

1 Samuel 18:23

Original text:

אָנְכִי אִישׁ־רָשׁ וְנִקְלָה

HCSB rendering:

I am a poor man who is common.

Suggestion:

I am a poor and unimportant man.

Rationale:

This rendering of the HCSB strikes us as very unnatural English. The relative clause is an awkward way to render this construction. While “common” certainly can have the meaning needed here, it’s not the first thing Americans think of and we fear that the point could easily be lost.

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

Bible References:

1 Samuel 19:11,14,15,16,20,21
Psalm 59 superscription

Original text:

1 Sam 19:11 – וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל-בֵּית דָּוִד לְשָׁמְרוֹ וְלִהְמוֹתוֹ בַּבֶּקֶר
1 Sam 19:14 – וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת-דָּוִד
1 Sam 19:15 – וַיִּשְׁלַח שָׁאוּל אֶת-הַמַּלְאָכִים לִרְאוֹת אֶת-דָּוִד
1 Sam 19:16 – וַיָּבֹאוּ הַמַּלְאָכִים
1 Sam 19:20a – וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת-דָּוִד
1 Sam 19:20b – וַתְּהִי עַל-מַלְאָכֵי שָׁאוּל רוּחַ אֱלֹהִים וַיִּתְנַבְּאוּ גַם-הַמָּה
1 Sam 19:21a – וַיִּגְדּוּ לְשָׁאוּל וַיִּשְׁלַח מַלְאָכִים אֲחֵרִים וַיִּתְנַבְּאוּ גַם-הַמָּה
1 Sam 19:21b – וַיִּסָּף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים וַיִּתְנַבְּאוּ גַם-הַמָּה
Ps 59 superscription – לְמִנְצַח אֶל-תְּשׁוּחַת לְדָוִד מִכַּתָּם בְּשִׁלַּח שָׁאוּל וַיִּשְׁמְרוּ אֶת-הַבַּיִת לִהְמוֹתוֹ

HCSB rendering:

1 Sam 19:11 – Saul sent agents to David's house to watch for him and kill him in the morning.
1 Sam 19:14 – When Saul sent agents to seize David,
1 Sam 19:15 – Saul sent the agents back to see David
1 Sam 19:16 – When the messengers arrived,
1 Sam 19:20a – he sent agents to seize David
1 Sam 19:20b – the Spirit of God came on Saul's agents, and they also started prophesying
1 Sam 19:21a – When they reported to Saul, he sent other agents, and they also began prophesying
1 Sam 19:21b – So Saul tried again and sent a third group of agents, and even they began prophesying.
Ps 59 superscription – For the choir director: "Do Not Destroy." A Davidic *Miktam*. When Saul sent agents to watch the house and kill him.

Suggestion:

1 Sam 19:11 – Saul sent men to David's house to watch for him and kill him in the morning.
1 Sam 19:14 – When Saul sent men to seize David,
1 Sam 19:15 – Saul sent the men back to see David
1 Sam 19:16 – When the men arrived,
1 Sam 19:20a – he sent men to seize David
1 Sam 19:20b – the Spirit of God came on Saul's men, and they also started prophesying
1 Sam 19:21a – When they reported to Saul, he sent other men, and they also began prophesying
1 Sam 19:21b – So Saul tried again and sent a third group of men, and even they began prophesying.
Ps 59 superscription – For the choir director: "Do Not Destroy." A Davidic *Miktam*. When Saul sent men to watch the house and kill him.

Rationale:

The HCSB uses the word “agents” a total of twelve times in ten verses. Outside of the eight instances listed here, the other four all deal with financial transactions and translate a different Hebrew vocabulary. In general, we don’t see a problem with those. However, in 1 Samuel chapter 19, the word is used seven times to translate the very common Hebrew word מְלִאָּךְ. While we don’t have a problem with varying translations of words according to context, “agents” in the context of Saul sending men to kill David seems anachronistic to us. We think of how the term is used today in connection with “secret agents.”

Admittedly, the word מְלִאָּךְ is difficult to translate in this context, since the word “messenger” also is not ideal. The English word “messenger” refers to someone who carries a message, and these men sent by Saul were doing more than that.

If we were to think about how we would say it today, we think the common English noun “men” is best. A person in authority can send “his men” to do the work of their master—even arresting or killing according to the command of their master.

We also note that in verse 16, the HCSB employed the standard gloss of “messengers” in reference to the same men. We assume that this may have been an oversight, and at the very least we think the HCSB should be consistent throughout this chapter.

The heading for Psalm 59 clearly refers to this incident and so is included in this recommendation. Interestingly, the Hebrew does not include the word מְלִאָּךְ although it obviously is the antecedent. We suggest the same change there.

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

Bible Reference:

1 Samuel 19:22

Original text:

וַיָּבֹא עַד־בְּוֹר הַגָּדוֹל אֲשֶׁר בְּשֵׁכוֹ וַיִּשְׁאַל וַיֹּאמֶר אֵיפֶה שְׂמוּאֵל וְדָוִד

HCSB rendering:

He came to the large cistern at Secu, looked around, and asked, “Where are Samuel and David?”

Suggestion:

He came to the large cistern at Secu and asked, “Where are Samuel and David?”

Rationale:

The HCSB inserts the words “looked around” into this verse. While Saul may well have done that, the Hebrew doesn’t say it and it is not necessary for understanding to insert it. Putting it in feels more like a paraphrase, like what a Sunday School teacher might do in a dramatic retelling of the story, rather than a translation. We suggest these words be removed.

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

Bible Reference:

1 Samuel 20:31

Original text:

כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשַׁי תִּי עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־
מָוֶת הוּא

HCSB rendering:

Every day Jesse's son lives on earth you and your kingship are not secure. Now send for him and bring him to me—he deserves to die.

Suggestion:

Every day Jesse's son lives on earth you and your kingship are not secure. Now send for him and bring him to me—he must die.

Rationale:

How to translate the expression בֶּן־מָוֶת הוּא? Waltke-O'Connor (*An Introduction to Biblical Hebrew Syntax*) lists this verse as an example of a class of genitives that use “son of” or an equivalent expression “to represent the nature, quality, character, or condition of (a) person (s)” (9.5.3). So what quality was Saul imputing to David with these words? In the context, it does not seem to us that Saul's argument was that David had done something that deserved death (indeed, Jonathan argues that he hadn't). Rather, Saul's point is that David's mere existence posed a threat to Jonathan's future kingdom. He then demands that Jonathan bring David to him because בֶּן־מָוֶת הוּא. “He deserves to die” just doesn't seem to fit the context.

Waltke-O'Connor suggests the translation “He must die.” Many translations (NIV, NASB, GNB, NCV among others) use this translation and we have a slight preference for it, indicating the only logical solution to the dilemma Saul could see. Perhaps a few more (ESV, NRSV, NKJV among others) render the expression in this context “he shall surely die,” which would also be acceptable. It would then be a menacing statement of what Saul intends to do. The only Bible we could find that follows the course of the HCSB was the New Jerusalem Bible.

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

Bible Reference:

1 Samuel 20:35

Original text:

וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַנְּעָר קָטָן עִמּוֹ:

HCSB rendering:

In the morning Jonathan went out to the field for the appointed meeting with David. A small young man was with him.

Suggestion:

In the morning Jonathan went out to the field for the appointed meeting with David. A young boy was with him.

Rationale:

Every translation we consulted understood the expression וַנְּעָר קָטָן עִמּוֹ in the same way: a young boy accompanied Jonathan. We suspect that may even be the understanding of the HCSB translators. But we have noticed that the HCSB has a tendency to translate נָעַר in 1 and 2 Samuel as “young man.” (It does that eight times in this chapter alone.) While there certainly are contexts in those books where it works well, it does not always seem to fit. In this chapter, it leads to this verse which in English seems to make קָטָן a reference to his height rather than his age. We question if there is ever a clear usage of this adjective with that meaning in the Old Testament. We suggest rendering this verse as “a young boy” and making the other seven instances in this chapter simply “boy.”

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

Bible References:

1 Samuel 21:2(H3), 4(H5), 5(H6)

Original text:

1 Sam 21:2(H3) – וְאֶת־הַנְּעָרִים יוֹדַעְתִּי אֶל־מְקוֹם פְּלָנִי אֶלְמוּנִי

1 Sam 21:4(H5) – יֵשׁ אִם־נִשְׁמְרוּ הַנְּעָרִים אֶךָ מֵאִשָּׁה

1 Sam 21:5(H6) – וַיְהִיו כָּל־הַנְּעָרִים קֹדֶשׁ וְהוּא הַיָּרֵךְ חָל וְאֵף כִּי הַיּוֹם יִקְדָּשׁ בְּכָל־יְמֵי

HCSB rendering:

1 Sam 21:2(H3) – I have stationed my young men at a certain place.

1 Sam 21:4(H5) – but the young men may eat it only if they have kept themselves from women.

1 Sam 21:5(H6) –The young men's bodies are consecrated even on an ordinary mission, so of course their bodies are consecrated today

Suggestion:

1 Sam 21:2(H3) – I have stationed my men at a certain place.

1 Sam 21:4(H5) – but the men may eat it only if they have kept themselves from women.

1 Sam 21:5(H6) – The men's bodies are consecrated even on an ordinary mission, so of course their bodies are consecrated today

Rationale:

Here is another instance where the HCSB's tendency to translate נָעַר as “young man/young men” makes for an awkward construction. If someone were to argue that the text doesn't have a form of אִישׁ, we might counter that this context is not unlike when a modern officer refers to the soldiers in his unit as “his boys.” But that seems too colloquial for this text, so we suggest simply removing the word “young” in this passage.

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

Bible Reference:

1 Samuel 23:21

Original text:

וַיֹּאמֶר שָׁאוּל בְּרוּכִים אַתֶּם לַיהוָה כִּי חָמַלְתֶּם עָלַי:

HCSB rendering:

“May you be blessed by the LORD,” replied Saul, “for you have taken pity on me.”

Suggestion:

“May you be blessed by the LORD,” replied Saul, “for you have been concerned about me.”

Rationale:

We understand the need for a somewhat freer translation here, but we don't think that “take pity on me” strikes the right note. We could not find any other translation that rendered this verb that way.

The dictionary distinguishes "pity" from its synonyms by saying, "pity implies sorrow felt for another's suffering or misfortune, sometimes connoting slight contempt because the object is regarded as weak or inferior: 'he felt pity for a man so ignorant'..." We hear of handicapped people saying "I don't want your pity." Seeking pity is sometimes thought to be inconsistent with self-respect. I might be in great need in an emergency, but I am more likely to ask for help from a stranger than to ask him to take pity on me. The higher up a person is on the social ladder, the more incongruous it seems, and so if a king appreciates someone taking pity on him, it sounds like he has chosen to put aside his pride utterly and make a powerful statement of just how desperate he is. Is that what Saul is trying to do?

We notice that a few translations (NIV, NLT) say: “you have been concerned about me.” We think this works reasonably well, and we suggest following their lead.

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

Bible Reference:

1 Samuel 25:17

Original text:

וְהוּא בֶן-בְּלִיעַל מִדַּבֵּר אֵלָיו

HCSB rendering:

He is such a worthless fool nobody can talk to him!

Suggestion:

He is such a worthless man nobody can talk to him!

Rationale:

This appears to be the only verse in the Old Testament where the HCSB uses the idea of “fool” or “foolish” to translate בְּלִיעַל. We think it would be better to leave it out of this verse, first of all, because the idea is not used in the very similar expression in verse 25 of this same chapter. (אֶל-נָא יִשְׂיִם אֲדַנְיָ) אֶת-לְבוֹ אֶל-אִישׁ הַבְּלִיעַל הַזֶּה עַל-נֶכֶל is translated, “My lord should pay no attention to this worthless man Nabal.”) Although the construction is slightly different, it is close enough that it should be handled in a similar way in the same context. Further, the idea of “fool” is a prominent part of this chapter, but the Hebrew expresses it through the root נבל. Introducing the idea of “fool” into this verse may cause a reader to draw conclusions about a play on words here that isn’t warranted by the Hebrew. We suggest that you use the same basic translation in this verse that you use in verse 25.

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

Bible Reference:

1 Samuel 25:37

Original text:

וַיָּמָת לִבּוֹ בְּקָרְבּוֹ וְהוּא הָיָה לְאֶבֶן

HCSB rendering:

Then he had a seizure^a and became paralyzed.

^a Lit *Then his heart died within him*

Suggestion:

Then his heart failed and he became like stone.

Rationale:

This passage admittedly begs for interpretation. However, we feel that the HCSB goes too far in rendering a diagnosis that Nabal’s heart dying within him was a seizure. Perhaps it was, but to our ears that is too specific. It could just as easily have been a heart attack or a stroke. Since the next verse makes it clear that Nabal lived for ten more days, we also don’t want to translate literally “his heart died.” We think that “his heart failed” is a safe, generic rendering, trying not to say more or less than the Hebrew.

Likewise, “become paralyzed” perhaps is too much in the realm of precise modern medical terminology. We think that a literal rendering of the last clause would communicate clearly and in a picturesque way for modern readers.

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

Bible Reference:

1 Samuel 28:5

Original text:

וַיֵּרָא שָׂאוּל אֶת־מַחֲנֵה פְּלִשְׁתִּים וַיִּירָא וַיִּחָרַד לִבּוֹ מְאֹד

HCSB rendering:

When Saul saw the Philistine camp, he was afraid and trembled violently.

Suggestion:

When Saul saw the Philistine camp, he was afraid and his heart pounded.

Rationale:

The Hebrew does not actually say that Saul trembled. It says that his heart trembled. The translations we checked either interpret that as an idiom for “he was terrified” or they see it as a description of what his heart was doing. Several actually say his heart trembled, but that does not seem idiomatic to us. We liked the GNB rendering: “his heart pounded.”

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

Bible Reference:

1 Samuel 29:7

Original text:

וַעֲתָה שׁוּב וְלֵךְ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה לְעַבְדֵי סָרְנֵי פְּלִשְׁתִּים

HCSB rendering:

Now go back quietly and you won't be doing anything the Philistine leaders think is wrong.

Suggestion:

Now go back quietly, so that you won't be doing anything the Philistine leaders think is wrong.

Rationale:

In the HCSB rendering of this verse, we are not sure what the relationship is of the last clause to the first, since the HCSB renders the last clause as a coordinate thought with the conjunction “and.” To us it seems likely that וְלֹא־תַעֲשֶׂה is a result clause after the imperatives שׁוּב וְלֵךְ. This is a common Hebrew construction and it fits the context well. We notice that many translations render וְלֹא־תַעֲשֶׂה either this way, or as a prohibition. We don't see other translations doing what the HCSB does.

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

Bible Reference:

2 Samuel 6:22

Original text:

וְנִקְלָתִי עוֹד מִזֹּאת וְהִנֵּיתִי שָׁפֵל בְּעֵינֵי וְעַם־הָאֲמֹהוֹת אֲשֶׁר אָמַרְתָּ עָמָם אֲפַכְכֶּדָה

HCSB rendering:

and I will humble myself even more and humiliate myself. I will be honored by the slave girls you spoke about.

Suggestion:

and I will humble myself even more and humiliate myself, but I will be honored by the slave girls you spoke about.

Rationale:

In this verse, David is making a strong contrast between his willingness to be humbled in God's eyes and the fact that those who view his actions with faith (unlike Michal) will honor him for putting God's honor first. We think that this can be brought out more clearly by keeping the two clauses in one sentence, and most importantly, by adding the adversative conjunction "but." The other translations we consulted all have the conjunction "but."

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

Bible Reference:

2 Samuel 7:15

Original text:

וְחַסְדִּי לֹא־יָסוּר מִמֶּנּוּ כַּאֲשֶׁר חָסַרְתִּי מֵעַם שָׂאוּל אֲשֶׁר חָסַרְתִּי מִלְּפָנֶיךָ:

HCSB rendering:

But My faithful love will never leave him as I removed it from Saul; I removed him from your way.

Suggestion:

But My faithful love will never leave him as I removed it from Saul, whom I took out of your way.

Rationale:

The phrase “I removed him from your way” seems awkward to us, and we are not sure what meaning will be conveyed by it. In addition, we are not sure what is gained by avoiding a relative clause in English. All the English translations that we consulted have a relative clause where Hebrew has אֲשֶׁר.

For מִלְּפָנֶיךָ many English translations make use of a double preposition: “from before you,” since the Hebrew has two prepositions. But such a double preposition is not idiomatic in English, and the HCSB never uses the combination “from before.”

We think that our suggestion communicates what the HCSB intends, but in a way that is more natural in English and more likely to be understood.

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

Bible Reference:

2 Samuel 7:28

Original text:

וְעַתָּה אֲדַבֵּר יְהוָה אֱתָתְהוּא הָאֵלִים וְדַבְרֶיךָ יְהוָה אֱמֶת וְתִדְבֶר אֵל-עַבְדְּךָ אֶת-הַטּוֹבָה הַזֹּאת

HCSB rendering:

Lord GOD, You are God; Your words are true, and You have promised this grace to Your servant.

Suggestion:

Lord GOD, You are God; Your words are true, and You have promised this good thing to Your servant.

Rationale:

The word “grace” is one of the most important words in the theological vocabulary of any church body. We believe that it should be used with great care in Bible translation and only applied to verses where God clearly intends it to be found. In general, most churches agree that there is a concept of a gift of God built into the word. Certainly, God’s blessing to David was an undeserved gift. But he doesn’t use the Hebrew vocabulary that we ordinarily identify with this word. Many translations that we checked were quite comfortable with some variation of “good thing” here. A few tried to unpack the word in some way, generally saying something along the lines of a “wonderful promise” (GNB) or “generous promise” (NABRE). The only other translation we found that included the idea of grace was JPS (“this gracious promise”). We also note that in the parallel passage in 1 Chronicles 17:26, which is identical in the Hebrew, the HCSB translates “this good thing.”

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

Bible Reference:

2 Samuel 12:21

Original text:

וַיֹּאמְרוּ עֲבָדָיו אֵלָיו מִה־תִּדְבָר תֵּזֶה אֲשֶׁר עָשִׂיתָהּ בְּעַבְדְּךָ חַי צָמָתָה וְתָבֹךְ וּכְאֲשֶׁר מָת הַיֶּלֶד
קָמָתָה וְתֹאכַל לֶחֶם:

HCSB rendering:

His servants asked him, “What did you just do? While the baby was alive, you fasted and wept, but when he died, you got up and ate food.”

Suggestion:

His servants asked him, “What are you doing? While the baby was alive, you fasted and wept, but when he died, you got up and ate food.”

Rationale:

One of the most difficult things to do well in a translation is find good equivalents for direct speech, because speakers are far more idiomatic in their conversation than they are in writing, as a general rule. In the narrative portions of the Old Testament, direct speech often advances the story “without comment” or explanation from God or the inspired writer. Therefore, we do feel it is important to wrestle with subtle changes and distinctions. This particular verse has been rendered in a variety of ways. A substantial number of translations prefer to be quite literal “What is this thing you have done?” That is certainly understandable. But we agree with the HCSB’s desire to make the meaning of the conversation clearer by a somewhat freer rendering. Some translations have done this by a virtual paraphrase (“We don’t understand you” [NLT], “Why are you acting this way?” [GW], “Why are you doing this?” [NCV]). We think that all three of these last offerings come closer to the point than the HCSB did. We feel that inserting the word “just” into the translation changes the question in a subtle but definite way. “What did you just do?” ordinarily underline the immediacy of the preceding action—you just did it. But aren’t David’s servants really asking “why?” The HCSB rendering could get there, but we feel that it could be made easier. We would have no problem with a complete rephrasing, like “Why are you doing this?” but we do see some value in retaining some of the form of the original language, so we suggest simply rendering the perfect in a present tense. In idiomatic English “What are you doing?” generally includes the “why” question that David’s servants are asking.

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

Bible References:

2 Samuel 13:12,14,22, 32

Original text:

2 Sam 13:12 – וַתֹּאמֶר לוֹ אֶל-אָחִי אֶל-תַּעֲנִי כִּי לֹא-יַעֲשֶׂה כֵן בְּיִשְׂרָאֵל

2 Sam 13:14 – וַיַּחֲזֵק מִמֶּנָּה וַיַּעֲזֶה וַיִּשְׁכַּב אִתָּהּ:

2 Sam 13:22 – כִּי-שָׂנֵא אַבְשָׁלוֹם אֶת-אַמְנוֹן עַל-דְּבַר אֲשֶׁר עָשָׂה אֵת הַמֶּמְרָ אַחֲתָיו:

2 Sam 13:32 – כִּי-עַל-פִּי אַבְשָׁלוֹם הָיְתָה שׁוֹמְהָ מִיוֹם עַתָּה אֵת הַמֶּמְרָ אַחֲתָיו:

HCSB rendering:

2 Sam 13:12 – Don’t, my brother!” she cried. “Don’t humiliate me, for such a thing should never be done in Israel.

2 Sam 13:14 – and because he was stronger than she was, he raped her.

2 Sam 13:22 – because he hated Amnon since he disgraced his sister Tamar.

2 Sam 13:32 – In fact, Absalom has planned this ever since the day Amnon disgraced his sister Tamar.

Suggestion:

2 Sam 13:12 – Don’t, my brother!” she cried. “Don’t rape me, for such a thing should never be done in Israel.

2 Sam 13:14 – and because he was stronger than she was, he raped her

2 Sam 13:22 – because he hated Amnon since he raped his sister Tamar

2 Sam 13:32 – In fact, Absalom has planned this ever since the day Amnon raped his sister Tamar.

Rationale:

In these four verses, the HCSB renders the Piel of the verb עָנָה in three different ways. While it is not essential that each usage in this chapter be identical, we do think a little consistency here would be helpful for the reader. Our biggest concern is verse 12, where the HCSB renders Tamar’s plea “Don’t humiliate me!” We recognize that HALOT lists “humiliate” as a possible meaning for the Piel of this verb, especially in instances of “a woman in an enforced marriage.” But the verses that it references don’t seem parallel to this one. Even in those, the only time the HCSB uses “humiliate” is Deuteronomy 21:14. In Deuteronomy 22:24 and 29, the HCSB chooses “violate” which in our minds is closer to what Tamar would probably have said. We also note the HALOT lists all four of the verses from 2 Samuel 13 under the next meaning “to do violence to: a) to rape a woman.” For that reason, we think the HCSB has made the correct choice in verse 14.

The real questions are what Tamar was begging her brother to avoid in verse 12 and what was the nature of the injury as Absalom conceived of it in verses 22 and 24. We could accept the argument that Absalom’s primary concern was the disgrace to his sister which kept her from being able to marry in the future (and so we could live with no change to those verses). But we also think that a strong argument can be made for simply emphasizing the action here. Absalom hated Amnon because he raped his sister and

that's why he killed him. We would counsel leaving the idea of "disgrace" to a discussion of how that culture viewed the damage. (In ours, the violence is far more the prevalent concern than an idea of "disgrace.") Likewise, it seems unlikely to us that Tamar would have said, "Don't humiliate me!" "Don't rape me!" would fit her explanation: it's a sin and our father would allow us to marry. But even if we accept that in that culture she was concerned about the public disgrace of being raped, would she say, "Don't humiliate me?" In modern English that seems to be something that is more reserved for an action that would cause you to be the butt of other people's jokes and scorn. "Don't disgrace me!" or "Don't shame me!" seem more likely to us.

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

Bible Reference:

2 Samuel 18:20

Original text:

וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ בְּשִׂרָה אַתָּה הַיּוֹם הַזֶּה וּבִשְׂרֵת בְּיּוֹם אֲחֵר וְהַיּוֹם הַזֶּה לֹא תִבְשֹׂר כִּי־עַל בֶּן־הַמֶּלֶךְ
מָת:

HCSB rendering:

Joab replied to him, “You are not the man to take good news today. You may do it another day, but today you aren’t taking good news, because the king’s son is dead.”

Suggestion:

Joab replied to him, “You are not the man to take the news today. You may do it another day, but today you aren’t going to take the news, because the king’s son is dead.”

Rationale:

This verse provides a good example of why lexical concordance isn’t always possible, even in the same passage. 2 Samuel 18:19-31 uses the verb בָּשַׂר five times (four times in the piel and once in the hithpael) and the noun בְּשִׂרָה three times, yet it does not seem to have the same shade of meaning in every usage. Every translation we consulted took the occurrence in verse 31 as meaning good news. Most (but not all) took all the occurrences in verses 25-31 as having that shade of meaning. However, most of the translations avoided shading the occurrences in verses 19 and 20. This is legitimate because usage indicates that there usually is something “good” about בָּשַׂר, but not always (See 1 Sam 4:17.) We could accept the meaning of “good news” in verse 19 and even perhaps in the last phrase of verse 20. But Joab’s words in the first two phrases seem to contradict that meaning. He seems to be using the word in its more generic sense.

Most other translations do not take the final clause of the verse as the HCSB does. Rather, they take it as a kind of prohibition (“You aren’t going to take the news”) based on the fact that Joab doesn’t want the son of Abiathar to announce the bad news of Absalom’s death. (He chooses to send a foreigner instead.) Without elaborating on his possible motives, this seems to be a more natural reading of the Hebrew. We suggest a similar approach.

For comparison purposes, we list the following translations:

NIV 84/2011: “You are not the one to take the news today,” Joab told him. “You may take the news another time, but you must not do so today, because the king’s son is dead.”

ESV: And Joab said to him, “You are not to carry news today. You may carry news another day, but today you shall carry no news, because the king’s son is dead.”

JPS: But Joab said to him, "You shall not be the one to bring tidings today. You may bring tidings some other day, but you'll not bring any today; for the king's son is dead!"

NASB: But Joab said to him, "You are not the man to carry news this day, but you shall carry news another day; however, you shall carry no news today because the king's son is dead."

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

Bible References:

2 Samuel 22:3
Psalm 18:2 [H3]

Original text:

2 Sam 22:3 – אֱלֹהֵי צוּרֵי אֶחָסֶה-בֵּן
Ps 18:2 [H3] – אֱלֹהֵי צוּרֵי אֶחָסֶה-בֵּן

HCSB rendering:

2 Sam 22:3 – my God, my mountain^a where I seek refuge.
^a LXX; MT reads *God of my mountain*; Ps 18:2
Ps 18:2 [H3] – my God, my mountain where I seek refuge,

Suggestion:

2 Sam 22:3 – my God, my rock^a where I seek refuge.
^a LXX; MT reads *God of my rock*; Ps 18:2
Ps 18:2 [H3] – my God, my rock where I seek refuge,

Rationale:

We notice that the HCSB consistently translates צוּר as “rock,” and it translates צוּרֵי as “my rock” when it is an epithet for God. In verses 32 and 47 of 2 Samuel 22, which are still part of this same song of David and which use this word to refer to God as it does in this verse, the HCSB translates this word three times with “rock.” It seems reasonable to be consistent throughout this chapter and the Old Testament. The English word “mountain” suggests rather the Hebrew word הַר.

We suspect that the HCSB shifted away from “my rock” in these verses because one of the preceding lines has סִלְעֵי, which the HCSB also consistently translates “my rock;” the HCSB wanted to avoid repeating “my rock.” We are not troubled, however, with having “my rock” twice in quite close succession, because that’s how these two expressions are uniformly handled in HCSB. Alternately, the word סִלְעֵי could be translated “my rocky height.” We find that to be a better rendering of the Hebrew words, rather than translating צוּרֵי as “my mountain.”

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

Bible References:

2 Samuel 24:11
1 Kings 12:22; 13:1, 2, 32; 17:2

Original text:

2 Sam 24:11 – וַיִּקָּם דָּוִד בַּבֹּקֶר וַדְּבַר־יְהוָה הָיָה אֵלֶיךָ הַנָּבִיא
1 Kgs 12:22 – וַיְהִי דְבַר הָאֱלֹהִים אֶל־שִׁמְעִיָּה
1 Kgs 13:1 – וַתֵּנֶהוּ אִישׁ אֶל־הִים בָּא מִיְהוּדָה בְּדֶבֶר יְהוָה אֶל־בֵּית־אֵל
1 Kgs 13:2 – וַיִּקְרָא עַל־הַמִּזְבֵּחַ בְּדֶבֶר יְהוָה
1 Kgs 13:32 – הַדָּבָר אֲשֶׁר קָרָא בְּדֶבֶר יְהוָה עַל־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־אֵל
1 Kgs 17:2 – וַיְהִי דְבַר־יְהוָה אֵלָיו

HCSB rendering:

2 Sam 24:11 – When David got up in the morning, a revelation from the LORD had come to the prophet Gad,
1 Kgs 12:22 – But a revelation from God came to Shemaiah
1 Kgs 13:1 – A man of God came from Judah to Bethel by a revelation from the LORD
1 Kgs 13:2 – The man of God cried out against the altar by a revelation from the LORD:
1 Kgs 13:32 – for the word that he cried out by a revelation from the LORD against the altar in Bethel
1 Kgs 17:2 – Then a revelation from the Lord came to him:

Suggestion:

2 Sam 24:11 – When David got up in the morning, the word of the LORD had come to the prophet Gad,
1 Kgs 12:22 – But the word of God came to Shemaiah
1 Kgs 13:1 – A man of God came from Judah to Bethel by the word of the LORD
1 Kgs 13:2 – The man of God cried out against the altar by the word of the LORD:
1 Kgs 13:32 – for the word that he cried out by the word of the LORD against the altar in Bethel
1 Kgs 17:2 – Then the word of the LORD came to him:

Rationale:

The HCSB uses the word “revelation” nine times in the Old Testament. The other three times, there are different underlying Hebrew constructions. Throughout the rest of the Old Testament, the HCSB consistently renders דְּבַר־יְהוָה as “the word of the LORD.” We suggest the same in these contexts. This cluster of verses translating this very common expression in this way gives the impression of a translation that is idiosyncratic to the team that worked on these two books.

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

Bible Reference:

1 Kings 1:6

Original text:

וְלֹא־עָצְבוֹ אָבִיו מִיָּמָיו לְאמֹר מִדּוּעַ כִּכָּה עֹשֶׂיתָ

HCSB rendering:

But his father had never once reprimanded^a him by saying, “Why do you act this way?”

^aOr grieved

Suggestion:

But his father had never once reprimanded him by saying, “Why do you act this way?”

[Omit footnote.]

Rationale:

This footnote does not really help the reader to understand the verse any better. We note that the HCSB never translates the Qal of עָצַב as “grieved” in any verse that we can find. Where HALOT recommends a similar meaning for the word (“deeply saddened”), it suggests it with an intransitive, not a transitive verb. Generally, there are other Hebrew words with the meaning “to grieve someone.” We suggest this footnote be deleted.

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

Bible References:

1 Kings 1:8, 10

Original text:

1 Kgs 1:8 – וְצָדוֹק הַכֹּהֵן וּבְנֵיָהוּ בֶן־יְהוֹיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד לֹא הָיוּ
עִם־אֲדֹנָיָהוּ:

1 Kgs 1:10 – וְאֶת־נָתָן הַנָּבִיא וּבְנֵיָהוּ וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחִיו לֹא קָרָא –

HCSB rendering:

1 Kgs 1:8 – but Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's warriors did not side with Adonijah.

1 Kgs 1:10 – but he did not invite Nathan the prophet, Benaiah, the warriors, or his brother Solomon.

Suggestion:

1 Kgs 1:8 – but Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David's personal guard did not side with Adonijah.

1 Kgs 1:10 – but he did not invite Nathan the prophet, Benaiah, the personal guard, or his brother Solomon.

Rationale:

We fear that “David’s warriors” or simply “the warriors” is not clear in these two verses. Does it mean the whole army? That seems unlikely since Joab, the commander of the army, had joined Adonijah’s conspiracy. Verse 38 of this chapter makes it clear that the reference is to the Cherethites and the Pelethites, not to the army in general. Further, 2 Samuel 23:23 states that David put Benaiah “in charge of his bodyguard.” Because the vocabulary there is different (מִשְׁמֵעָתָּה instead of הַגִּבּוֹרִים), we are suggesting a slightly different translation here. While there are other translations that take a similar approach to the HCSB (NABRE, ESV, NKJV, NASB), we note that a number of translations do something similar to our suggestion (NIV and NCV “special guard”, JPS “own fighting men”, GNB “bodyguard”, NLT “personal bodyguard”). A couple go in another direction which we also could live with (NET “elite warriors”, NJB “champions”).

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

Bible Reference:

1 Kings 3:8

Original text:

וְעַבְדְּךָ בְּתוֹךְ עַמֶּךָ אֲשֶׁר בָּחַרְתָּ עִמִּי לְבָרִב אֲשֶׁר לֹא יִמְנָה וְלֹא יִסָּפֵר מְרִב

HCSB rendering:

Your servant is among Your people You have chosen, ^a people too numerous to be numbered or counted.
^aLit chosen many

Suggestion:

Your servant is among Your people You have chosen, a people too numerous to be numbered or counted.

Rationale:

The footnote here was confusing to us. If it remains, it seems that it should have a comma after “*chosen*.” But we don’t see the value in the footnote, since it doesn’t add anything to the reader’s comprehension and could be confusing. We notice that the HCSB shifts away from a “literal” translation also in the last part of the verse (lit. = “from abundance”), without a footnote.

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

Bible Reference:

1 Kings 3:9

Original text:

וְנָתַתָּה לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשִׁפְטֵי אֶת־עַמּוֹךָ לְהִבְיִין בֵּין־טוֹב לְרָע

HCSB rendering:

So give Your servant an obedient heart to judge Your people and to discern between good and evil.

Suggestion:

So give Your servant an understanding heart to judge Your people and to discern between good and evil.

Rationale:

What did King Solomon mean when he asked for “a listening heart?” Among the translations we consulted, some chose not to interpret the expression for the reader. Among those that did try to explain it, all those we checked used either “an understanding heart/mind” or “a discerning heart/mind.” We suggest the HCSB do the same. “An obedient heart” is certainly necessary to a sanctified life. But Solomon is asking for wisdom to judge God’s people, and this account is followed by the famous account of Solomon’s judgment between the two women who claimed the same judgment. Discernment is the point, not obedience. We could live with “discerning,” but we prefer “understanding” in order to preserve variation with the verb that comes later in the verse (לְהִבְיִין – “to discern”).

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

Bible Reference:

1 Kings 3:13

Original text:

וְגַם אֲשֶׁר לֹא-שָׁאַלְתָּ נִתַּתִּי לָךְ גַּם-עֶשְׂרָה גַּם-כְּבוֹד אֲשֶׁר לֹא-הָיָה כְמוֹךָ אִישׁ בְּמַלְכִים כָּל-יְמֵיךָ:

HCSB rendering:

In addition, I will give you what you did not ask for: both riches and honor, so that no man in any kingdom will be your equal during your entire life.

Suggestion:

In addition, I will give you what you did not ask for: both riches and honor, so that no king will be your equal during your entire life.

Rationale:

We were somewhat surprised by this translation, and no translation that we consulted rendered the verse this way. God promised Solomon that he would be greater than any contemporary king, not than any man living. We suggest a translation that is similar to most of the more recent Bibles on the market.

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

Bible Reference:

1 Kings 7:15

Original text:

וַיַּצַּר אֶת־שְׁנֵי הָעַמּוּדִים נְחֹשֶׁת

HCSB rendering:

He cast two hollow bronze pillars:

Suggestion:

He cast two bronze pillars:

Rationale:

Were Solomon's pillars hollow? Perhaps. It's a reasonable assumption, but we see nothing in the Hebrew to indicate that. In the parallel passage (2 Chronicles 3:15) which uses the same noun, the HCSB omits the word "hollow" as it does throughout 1 Kings 6 and 7 where this noun is used repeatedly. We suggest it be removed here as well.

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

Bible References:

1 Kings 8:23
2 Chronicles 6:14

Original text:

1 Kgs 8:23 – וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כְּמוֹךָ אֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת שָׁמַר
הַבְּרִית וְהַחֻסָּד לְעַבְדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לֵבָם

2 Chron 6:14 – וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֵין־כְּמוֹךָ אֱלֹהִים בְּשָׁמַיִם וּבָאָרֶץ שָׁמַר הַבְּרִית וְהַחֻסָּד
לְעַבְדֶיךָ הַהֹלְכִים לְפָנֶיךָ בְּכָל־לֵבָם

HCSB rendering:

1 Kgs 8:23 – He said: LORD God of Israel, there is no God like You in heaven above or on earth below, keeping the gracious covenant with Your servants who walk before You with their whole heart.

2 Chron 6:14 – He said: LORD God of Israel, there is no God like You in heaven or on earth, keeping His gracious covenant with Your servants who walk before You with their whole heart.

Suggestion:

1 Kgs 8:23 – He said: LORD God of Israel, there is no God like You in heaven above or on earth below, who keeps the gracious covenant with Your servants who walk before You with their whole heart.

2 Chron 6:14 – He said: LORD God of Israel, there is no God like You in heaven or on earth, who keeps His gracious covenant with Your servants who walk before You with their whole heart.

Rationale:

In both of these verses, we fear that using the English form “keeping” for the participle may cause a moment of confusion, especially for the person who is hearing them read rather than reading them for themselves. We propose “who keeps” as a smoother and clearer rendering. We notice that a number of translations opt to repeat the pronoun, and read “you who keep” or they start a new sentence here and make the participle a finite verb, “You keep.” Either of these options would also solve the problem.

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

Bible Reference:

1 Kings 8:25

Original text:

לֹא־יִכָּרֵת לְךָ אִישׁ מִלְּפָנָי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל רַק אִם־יִשְׁמְרוּ בְנֶיךָ אֶת־דְּרָכֶם לְלַכֵּת לְפָנָי כַּאֲשֶׁר
הִלַּכְתָּ לְפָנָי

HCSB rendering:

You will never fail to have a man
to sit before Me on the throne of Israel,
if only your sons guard their walk before Me
as you have walked before Me.

Suggestion:

You will never fail to have a man
to sit before Me on the throne of Israel,
if only your sons guard their way to walk before Me
as you have walked before Me.

Rationale:

The Hebrew in this verse is awkward to translate. Many of the newer translations condense the Hebrew to a statement like, “If your sons are careful to obey me” (NCV) or “if your descendants are faithful to me” (GW). The HCSB seems to have attempted to go in that direction, but not that far. Unfortunately, we feel that the end result is unnatural English at the very least and potentially difficult to understand. We suggest a reading that is closer to the Hebrew construction but that emerges as a clearer and smoother English sentence.

While the reading we suggest is still not as smooth as we would like, it does agree with the translation in the HCSB for 2 Chronicles 6:16, where the only difference in the Hebrew is בְּתוֹרָתִי in place of לְפָנָי:

- 2 Chr 6:16 – : רַק אִם־יִשְׁמְרוּ בְנֶיךָ אֶת־דְּרָכֶם לְלַכֵּת בְּתוֹרָתִי כַּאֲשֶׁר הִלַּכְתָּ לְפָנָי :
- HCSB – if only your sons guard their way to walk in My Law
as you have walked before Me.

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

Bible References:

1 Kings 8:66
2 Kings 13:5
2 Chronicles 7:10

Original text:

1 Kgs 8:66 – בַּיּוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים
2 Kgs 13:5 – וַיֵּצְאוּ מִתַּחַת יַד־אֲרָם וַיָּשׁוּבוּ בְנֵי־יִשְׂרָאֵל בְּאַהֲלֵיהֶם כְּתִמְוֹל־
שְׁלֹשׁוֹם
2 Chron 7:10 – וּבַיּוֹם עֲשָׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי שָׁלַח אֶת־הָעָם לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב־

HCSB rendering:

1 Kgs 8:66 – On the fifteenth day he sent the people away. So they blessed the king and went home to their tents rejoicing
2 Kgs 13:5 – Therefore, the LORD gave Israel a deliverer, and they escaped from the power of the Arameans. Then the people of Israel dwelt in their tents as before,
2 Chron 7:10 – On the twenty-third day of the seventh month he sent the people away to their tents, rejoicing and with happy hearts

Suggestion:

1 Kgs 8:66 – On the fifteenth day he sent the people away. So they blessed the king and went home rejoicing
2 Kgs 13:5 – Therefore, the LORD gave Israel a deliverer, and they escaped from the power of the Arameans. Then the people of Israel dwelt in their homes as before,
2 Chron 7:10 – On the twenty-third day of the seventh month he sent the people home, rejoicing and with happy hearts

Rationale:

In these three verses, the Hebrew contains what appears to be an idiom that revolves around the word אֶהֱלֵל. In most contexts, the gloss “tents” is perfectly acceptable. Yet, it does not fit the context of these three verses, when the people of Israel were no longer living in tents. It seems clear that in these contexts, a good equivalent expression in English is “home.” Most of the published translations we consulted agree with our opinion.

1 Kings 8:66 and 2 Chronicles 7:10 both record the departure of the people after the dedication of the temple by King Solomon. While the context makes clear that this was during the Festival of Booths and someone might argue for “tents” as a reference to shelters God commanded his people to make for this holiday, Leviticus and Deuteronomy use the noun סֹכָה for those structures (Leviticus 23:42), and the point seems to be that they were departing Jerusalem for their own homes.

2 Kings 13:5 presents a very different situation. King Hazael of Aram had been oppressing Israel, but God provided a deliverer. The people then dwelt “in their tents” as before. A few translations see the point of the idiom here as “dwelt in safety” (which we could live with), but we feel that “in their homes” is more consistent.

The idiom comes up in several other contexts in which “homes” might be appropriate. Or it is possible that the idiom has another meaning, such as “mobilize.” In any event, we encourage that the HCSB oversight committee also review Judges 7:8; 1 Kings 12:16/1 Chronicles 10:16; 2 Kings 14:12; 2 Samuel 18:17; 2 Samuel 19:8; 2 Samuel 20:1; and 1 Kings 22:36.

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

Bible Reference:

1 Kings 11:2-4

Original text:

1 Kgs 11:2 – לֹא־תִבְאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בְכֶם אַכֵּן יִטּוּ אֶת־לְבַבְכֶם אַחֲרֵי אֱלֹהֵיהֶם

1 Kgs 11:3 – וַיִּטּוּ נַפְשׁוֹ אֶת־לְבָבוֹ

1 Kgs 11:4 – נַפְשׁוֹ הִטּוּ אֶת־לְבָבוֹ אַחֲרֵי אֱלֹהִים אַחֲרֵים

HCSB rendering:

1 Kgs 11:2 – “Do not intermarry with them, and they must not intermarry with you, because they will turn you away from Me to their gods.”

1 Kgs 11:3 – and they turned his heart away from the LORD.

1 Kgs 11:4 – his wives seduced him to follow other gods.

Suggestion:

1 Kgs 11:2 – “Do not intermarry with them, and they must not intermarry with you, because they will lead your hearts astray after their gods.”

1 Kgs 11:3 – and they led his heart astray.

1 Kgs 11:4 – his wives led his heart astray after other gods.

Rationale:

In three consecutive verses, the HCSB renders two identical and one near identical Hebrew construction with three different English expressions. We find that to be confusing. We notice that the three verses are very uneven in terms of how literally they render the construction (and similar constructions in and around the verses, such as in verse 4, where וְלֹא־הָיָה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו is rendered as “He was not completely devoted to Yahweh his God”—which in 1 Kings seems to be the standard way that the HCSB translates this expression). We suggest that these three verses can be simplified by using “led his heart astray” as the basic translation of the idiom, as shown above.

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

Bible Reference:

1 Kings 11:33

Original text:

יַעֲזֹב אֲשֶׁר עֲזָבוּנִי וַיִּשְׁתַּחֲוּוּ לְעִשְׂתֹרֶת אֱלֹהֵי צִדְוֹן

HCSB rendering:

For they have abandoned Me; they have bowed the knee to Ashtoreth, the goddess of the Sidonians

Suggestion:

For they have abandoned Me; they have bowed down to Ashtoreth, the goddess of the Sidonians

Rationale:

We were a little surprised to see this translation, not because we really object to it, but because it is not the way that the HCSB generally translates this verb. Usually the HCSB uses “bow down” or occasionally “worship” for this verb. As far as we can tell, this is the only instance of it being rendered “bow the knee.”

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

Bible References:

1 Kings 15:17
2 Chronicles 16:1

Original text:

1 Kgs 15:17 – נִיבֵן אֶת־הַרְמָה לְבִלְתִּי תֵת יוֹצֵא וְבָא לְאַסָּא מֶלֶךְ יְהוּדָה –
2 Chr 16:1 – נִיבֵן אֶת־הַרְמָה לְבִלְתִּי תֵת יוֹצֵא וְבָא לְאַסָּא מֶלֶךְ יְהוּדָה –

HCSB rendering:

1 Kgs 15:17 – He built Ramah in order to deny anyone access to Judah’s King Asa.
2 Chr 16:1 – He built Ramah in order to deny access to anyone—going or coming—to Judah’s King Asa.

Suggestion:

Both – He built Ramah in order to keep anyone from going out or coming in to Judah’s King Asa.

Rationale:

There are two issues in these two verses. First of all, the Hebrew in the portions listed above is identical, but the HCSB gives a different translation in the two verses, and we suggest as a bare minimum that they be made to read the same.

On a more substantive level, these verses are difficult to translate. The majority of the translations we reviewed left them literal so that the reader/interpreter can determine what they mean. We think this is wise. Several translations seem to take אֶסְאֵל as a possessive idea, generally referring to the territory that belongs to Asa, and gave some idea of preventing people from entering or leaving his territory (the actual translations varied considerably). A few, like the HCSB, seemed to take the expression as referring more specifically to Asa, but even then, they said things like “blockading Asa” which seem to imply his territory. Our problem with HCSB rendering is that it sounds like no one could get in to see Asa at all. That seems highly unlikely, since his capital was in Jerusalem and fortifying Ramah would not imprison him or keep people in Jerusalem from having access to him. We suggest the more literal rendering or, if you feel a need to clarify the idiom, something like “to keep anyone from entering or leaving the territory of Asa.”

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

Bible References:

1 Kings 17:1
2 Kings 3:14; 5:16

Original text:

1 Kgs 17:1 – חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עִמָּדָתִי לְפָנָיו
2 Kgs 3:14 – חִי־יְהוָה צְבָאוֹת אֲשֶׁר עִמָּדָתִי לְפָנָיו
2 Kgs 5:16 – חִי־יְהוָה אֲשֶׁר־עִמָּדָתִי לְפָנָיו

HCSB rendering:

1 Kgs 17:1 – As the LORD God of Israel lives, I stand before Him,
2 Kgs 3:14 – As the LORD of Hosts lives, I stand before Him.
2 Kgs 5:16 – As the LORD lives, I stand before Him.

Suggestion:

1 Kgs 17:1 – As the LORD God of Israel lives, before whom I stand,
2 Kgs 3:14 – As the LORD of Hosts lives, before whom I stand,
2 Kgs 5:16 – As the LORD lives, before whom I stand,

Rationale:

Three times Elijah or Elisha introduces an oath formula by modifying the common “as surely as the LORD lives” with the expression אֲשֶׁר־עִמָּדָתִי לְפָנָיו. Our concern with the HCSB translation is that it breaks the sentence up in such a way as to lose the train of thought and even to make it a little difficult for the hearer to understand what the prophet is saying. This is especially true in the two references from 2 Kings where a period is added and the sense the oath become, “As surely as the LORD lives, I do indeed stand before him” rather than “As surely as the Lord lives,” I am going to do or not do the action in the next clause. The point of the oath formula is the action, and God is invoked to testify to the certainty of the action or inaction in the oath. We feel that would come out much better if a relative clause were retained. In the two 2 Kings references, that will necessitate combining the sentences back into one.

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

Bible Reference:

1 Kings 17:10

Original text:

וְהָיְתָה־שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֵצִים

HCSB rendering:

there was a widow woman gathering wood

Suggestion:

there was a widow gathering wood

Rationale:

“Widow woman” strikes us as outdated. In other places the HCSB translates אִשָּׁה אֶלְמָנָה simply as “widow” (see 2 Sam 14:5, 1 Kgs 7:14), as is recommended by BDB (p. 61) and JM (131b).

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

Bible Reference:

1 Kings 17:17

Original text:

וַיִּהְיֶה סָלִיחַ טָנֻק מְאֹד עַד אֲשֶׁר לֹא־נִוְתְּרָה־בּוֹ נְשָׁמָה

HCSB rendering:

His illness became very severe until no breath remained in him.

Suggestion:

His illness got worse until he stopped breathing.

Rationale:

While the HCSB is understandable and a literal rendering of the Hebrew, it does not sound at all natural in contemporary American English. We suggest a smoother rendering.

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

Bible Reference:

1 Kings 18:26

Original text:

וַאִין קוֹל וַאִין עֲנָה וַיִּפְסְחוּ עַל-הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה

HCSB rendering:

But there was no sound; no one answered. Then they danced, hobbling around the altar they had made.

Suggestion:

But there was no sound; no one answered. Then they danced around the altar they had made.

Rationale:

This verse presents something of a challenge to the translator. The Qal form of פָּסַח has the meaning to limp (and is used in verse 21 in a very picturesque image that is rarely preserved in English translations). This is the only verse that HALOT references as using the Piel form, which it defines as “to **limp about** in a cultic ceremony, perform a hobbling dance.” At least one other translation (the NLT) renders the verb as the HCSB does and a few others adopt a reading along the lines of “performed a hobbling/hopping dance” (NJB, JPS). Other options currently in print include “they leaped/hopped/jumped around the altar” (NABRE, NKJV, NET); “they limped about the altar” (ESV, NRSV, Lexham); and “they danced around the altar” (NIV, NASB95, GNT, GW, NCV). On balance, we prefer the last option for two reasons. First of all, it is simpler and easier for the reader. Secondly, modern readers are familiar with images of preindustrial societies engaging in ritual dances that might be characterized as “leaping” or “hopping” and so in this context, we don’t think that dancing will lead them in a different (erroneous) direction. Finally, it is by no means certain that the idea of “limping” or “hopping” present in the Qal form needs to be preserved in this rare Piel form.

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

Bible References:

Exodus 14:6
1 Kings 18:44
2 Kings 9:21

Original text:

Exod 14:6 – וַיֵּאָסֶר אֶת־רֶכֶבּוֹ וְאֶת־עַמּוֹ לְקַח עִמּוֹ:
1 Kgs 18:44 – אָסֶר נָרַד וְלֹא יַעֲצָרְכֶּהּ הַגֶּשֶׁם
2 Kgs 9:21 – וַיֹּאמֶר יְהוֹרָם אָסֶר וַיֵּאָסֶר רֶכֶבּוֹ

HCSB rendering:

Exod 14:6 – So he got his chariot ready and took his troops with him
1 Kgs 18:44 – “Get your chariot ready and go down so the rain doesn’t stop you.”
2 Kgs 9:21 – “Harness!” Joram shouted, and they harnessed his chariot.

Suggestion:

Exod 14:6 – So he hitched up his chariot and took his troops with him
1 Kgs 18:44 – “Hitch up your chariot and go down so the rain doesn’t stop you.”
2 Kgs 9:21 – “Hitch it up!” Joram shouted, and they hitched up his chariot.

Rationale:

The HCSB uses a number of different options to translate the Hebrew word אָסַר when it refers to tying horses or cows to chariots or wagons. Few Americans today deal with horses and chariots. If there is a significant difference between “harnessing” and “hitching” animals to these vehicles, it is lost on us and we don’t really have a problem with using “harness” in Jeremiah 46:4 and “hitch” in 1 Samuel 6:7 and 10, even though it doesn’t provide lexical concordance. Both words seem like they could be appropriate renderings of the Hebrew word whose basic meaning is “to tie” or “to bind.”

However, 2 Kings 9:21 does present some difficulty. The command, “Harness!” seems awkward and doesn’t communicate very well. The reader/hearer might think that “harness” is a noun and not a verb. “Hitch it up!” seems to provide a simpler and clearer solution.

In Exodus 14:6 and 1 Kings 18:44, the HCSB chooses “get the chariot ready,” which is obviously the end result of attaching the horses. In these two verses, it seems to us that “hitch up the chariot” is a better way of rendering the Hebrew idiom into English. It retains the idea of “tying,” and it is similar to the HCSB translation of אָסַר in other places.

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

Bible Reference:

1 Kings 21:20

Original text:

וַיֹּאמֶר אַחָאָב אֶל־אֵלִיָּהוּ הֲמִצָּאתָנִי אִיבִי וַיֹּאמֶר מִצָּאתִי גַּעַן הַתְּמַכְרֵךְ לַעֲשׂוֹת הָרַע בְּעֵינַי יְהוָה

HCSB rendering:

Ahab said to Elijah, “So, you have caught me, my enemy.”
He replied, “I have caught you because you devoted yourself to do what is evil in the LORD’s sight.

Suggestion:

Ahab said to Elijah, “So, you have found me, my enemy.”
He replied, “I have found you because you devoted yourself to do what is evil in the LORD’s sight.

Rationale:

While “catch/caught” is a conceivable translation for מִצָּא, the vast majority of the translations in print render it here with the more basic gloss of “find/found.” (The exceptions we found being the NJB, which agrees with the HCSB and the GNT which reads “caught up with me.”) We agree with the way most translations read in this verse because it seems unnatural for King Ahab to say that Elijah has caught him. It is much more likely that his point would be that he found him in all his comings and goings as the ruler of Israel. We suggest that the HCSB adopt a similar reading here.

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

Bible Reference:

1 Kings 22:3

Original text:

תִּדְעֶתֶם כִּי־לָנוּ רָמֹת גִּלְעָד וְאַנְחֵנוּ מִחַשְׁשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אַרָם

HCSB rendering:

“Don’t you know that Ramoth-gilead is ours, but we have failed to take it from the hand of the king of Aram?”

Suggestion:

“Don’t you know that Ramoth-gilead is ours, but we are doing nothing to take it from the hand of the king of Aram?”

Rationale:

All the published translations we consulted render חֲשָׂה with a different nuance than the HCSB chooses. HALOT suggests “hesitate” for the Hiphil of this verb in this verse. It does not suggest “fail” as a meaning. Most of the published translations read as we suggest. A couple use “hesitate.” To do nothing or hesitate to take Ramoth Gilead is a different idea than to fail to take it, at least in terms of the first idea that will come to the minds of most readers. It is true that several translations read “have done nothing” but that is still not the same idea as “fail” which usually implies making an attempt and not succeeding.

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

Bible Reference:

1 Kings 22:27

Original text:

כֹּה אָמַר הַמֶּלֶךְ שִׁמּוּ אֶת־זֶה בַּיִת הַכֶּלֶא

HCSB rendering:

This is what the king says: Put this guy in prison

Suggestion:

This is what the king says: Put this man in prison

Rationale:

The HCSB choice is very colloquial and no doubt relatable to the common man. The problem is that it makes an assumption about the register of this verse that simply cannot be demonstrated from the context. Since the speaker is the king himself, it seems unlikely that he would use this kind of language about his own command.

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

Bible References:

2 Kings 1:9, 10, 11, 13, 14

Original text:

2 Kings 1:9 – וַיִּשְׁלַח אֱלֹהֵי שָׂר־חַמְשִׁים וַחֲמִשָּׁיו

2 Kings 1:10 – וַיַּעֲנֶה אֵלָיו וַיִּדְבַּר אֶל־שָׂר הַחַמְשִׁים

2 Kings 1:11 – וַיָּשָׁב וַיִּשְׁלַח אֱלֹהֵי שָׂר־חַמְשִׁים אַחֵר וַחֲמִשָּׁיו

2 Kings 1:13a – וַיָּשָׁב וַיִּשְׁלַח שָׂר־חַמְשִׁים שְׁלִישִׁים וַחֲמִשָּׁיו

2 Kings 1:13b – וַיַּעַל נִיבָא שָׂר־הַחַמְשִׁים הַשְּׁלִישִׁי וַיִּכְרַע עַל־בְּרָכָיו

2 Kings 1:14 – הִנֵּה יָרְדָה אֵשׁ מִן־הַשָּׁמַיִם וַתֹּאכַל אֶת־שְׁנֵי שָׂרֵי הַחַמְשִׁים הָרִאשֹׁנִים וְאֶת־חַמְשֵׁיהֶם

HCSB rendering:

2 Kings 1: 9 – So King Ahaziah sent a captain of 50 with his 50 men

2 Kings 1:10 – Elijah responded to the captain of the 50,

2 Kings 1:11 – So the king sent another captain of 50 with his 50 men to Elijah

2 Kings 1:13a – Then the king sent a third captain of 50 with his 50 men.

2 Kings 1:13b – The third captain of 50 went up and fell on his knees

2 Kings 1:14 – Already fire has come down from heaven and consumed the first two captains of 50 with their fifties,

Suggestion:

2 Kings 1: 9 – So King Ahaziah sent a captain with his 50 men

2 Kings 1:10 – Elijah responded to the captain,

2 Kings 1:11 – So the king sent another captain with his 50 men to Elijah

2 Kings 1:13a – Then the king sent a third captain with his 50 men.

2 Kings 1:13b – The third captain went up and fell on his knees

2 Kings 1:14 – Already fire has come down from heaven and consumed the first two captains with their companies,

Rationale:

While the HCSB translation is literally correct, it is very awkward to read, especially given the repetition in this chapter. In reality, the term “captain of fifty” (שָׂר־חַמְשִׁים) probably was a recognized rank, so it was necessary to repeat the number in Hebrew. That function is fulfilled by the English word “captain,” which in modern military parlance designates the commander of a company, usually of about fifty to one hundred men.

A related issue in verse 14 is the omitting of the noun for the cardinal number, which the HCSB included in all the previous verses. It is redundant to keep saying “his fifty men” and since two companies are in play here and “his two fifties of men” would be very awkward English, we suggest a smoother solution is

to use the word “company.” This seems to be what the “fifty” really implies here, a body of troops. In reality, it is entirely possible that the unit was called a “fifty” even if some of the men were not available for service due to illness or leave, and that the text is not intended to specify that there were exactly fifty men in each group that came to Elijah. If the number really needs to be preserved, then we would suggest “with their companies of fifty men.”

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

Bible Reference:

2 Kings 1:11

Original text:

וַיַּעַן וַיַּדְבֵּר אֵלָיו

HCSB rendering:

He took in the situation^a and announced.
^aLit He answered

Suggestion:

He announced.

Rationale:

The HCSB translation is overly interpretive. Hebrew constantly uses the verb עָנָה not just to answer questions, but to respond to a situation. Very rarely does it fit well into a smooth English translation. If the HCSB footnoted every time that it left it out or used a less than literal translation, we suspect that many new footnotes would need to be written.

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

Bible Reference:

2 Kings 3:23

Original text:

וַיֹּאמְרוּ בָּהֶם זֶה הַחֶרֶב נִחְרַב וְהַמְּלָכִים וַיַּכּוּ אִישׁ אֶת־רֵעֵהוּ

HCSB rendering:

“This is blood!” they exclaimed. “The kings have clashed swords and killed each other.”

Suggestion:

“This is blood!” they exclaimed. “The kings have fought, and their men have killed one another.”

Rationale:

- 1) The only translation that we could find that has a similar reading to the HCSB’s “clashed swords” is the NKJV, which reads, “The kings have surely struck swords and have killed one another.” But even the KJV did not read like this. This reading does not at all sound like contemporary English nor is it a particularly literal rendering. The only explanation we can find for translating it like this is the similarity in the verb root with the Hebrew word for sword. We suggest that the HCSB provide a much more natural reading, as does almost every other translation in print.

- 2) English grammarians point out that “each other” implies two people; if more than two people are involved, the proper English expression is “one another.” We fear that the HCSB could easily give the impression that the two kings killed each other, but they were the only two casualties. This is certainly not the meaning of the Hebrew. We recommend making it clear that it was the kings’ men who killed one another.

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

Bible Reference:

2 Kings 3:27

Original text:

וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יִמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עֲלֵה עַל־תַּחֲמֵה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ
מֵעָלָיו וַיָּשׁבוּ לָאָרֶץ

HCSB rendering:

So he took his firstborn son, who was to become king in his place, and offered him as a burnt offering on the city wall. Great wrath was on the Israelites, and they withdrew from him and returned to their land.

Suggestion:

So he took his firstborn son, who was to become king in his place, and offered him as a burnt offering on the city wall. There was great wrath against the Israelites, and they withdrew from him and returned to their land.

Rationale:

This section presents a difficulty not so much with translation but with interpretation. The vast majority of the published translations render it with some variation of “wrath/anger was *against* Israel.” This interpretation makes Israel the object rather than the subject of the wrath. A couple even specify that it was God’s wrath, but most leave the verse as ambiguous about the subject as the Hebrew is. The other possibility, which the HCSB may be following here, makes Israel the subject—that is, the wrath was theirs. We could only find a few published translation that go this route (JPS, NRSV, Lexham, and with a more interpretive rendering, NJB and GNB). We suggest that the HCSB follow the majority procedure, first of all, because it is the most natural reading of the Hebrew. Secondly, it is difficult to understand the actions of the Israelites if they are the subject. The king of Moab sacrifices the crown prince on the wall because he’s losing the battle, so the Israelites become infuriated—and march away? But the opposite reading is easily understandable: when the king sacrificed his son, the Moabite army was enraged and beat the Israelites back. Rather than pursuing the campaign, they went home.

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

Bible Reference:

2 Kings 4:28

Original text:

וַתֹּאמֶר הַשָּׂאֵלֶתִי בֶן מֵאֵת אֲדֹנָי הֲלֹא אָמַרְתִּי לֹא תִשְׁלַח אֵתִי

HCSB rendering:

Then she said, “Did I ask my lord for a son? Didn’t I say, ‘Do not deceive me?’”

Suggestion:

Then she said, “Did I ask my lord for a son? Didn’t I say, ‘Don’t raise my hopes?’”

Rationale:

We are aware that the majority of published translations that we consulted give a reading similar to the HCSB’s (“deceive” or more often “mislead”). However, we are suggesting the HCSB follow several other published translations (NIV, GNB, GW) for two reasons. First of all, this is apparently the only occurrence of this verb in the Hiphil stem. The connection with the Qal meaning is difficult to assess with only one usage, but HALOT offers “to set at ease, lead to a false hope.” It does not mention “deceive” or “mislead” as a possible meaning for any stem. Secondly, “to give false hope” seems to make more sense in the context. A barren woman is promised a son by the prophet and later he dies. In her grief, she looks back to the earlier conversation. It seems more likely to us, as she discusses the matter with the prophet Elisha, that she would have conveyed the idea of not giving her false hope than deceiving her.

Incidentally, we also think that the quotation mark should go after the single quotation mark.

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

Bible Reference:

2 Kings 4:38

Original text:

וַיֵּשְׁבּוּ אֲשֶׁר שָׁבְתָהּ וְהָרַעַב בְּאֶרֶץ וּבְנֵי הַנְּבִיאִים יֹשְׁבִים לְפָנָיו

HCSB rendering:

The sons of the prophets were sitting at his feet.^a

^aLit sitting before him

Suggestion:

The sons of the prophets were sitting before him.

Rationale:

We see no reason for the HCSB to translate this verse the way it does. We suggest that the footnote, which is accurate and literal, and which is quite easy to understand in English, be put into the main text.

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

Bible Reference:

2 Kings 14:8
2 Chronicles 25:17

Original text:

2 Kgs 14:8 – אָז שָׁלַח אֲמַצְיָה מְלָאָכִים אֶל־יְהוֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָכֵה נִתְרָאָה פָּנִים

2 Chr 25:17 – וַיִּנְעֵץ אֲמַצְיָהוּ מֶלֶךְ יְהוּדָה וַיִּשְׁלַח אֶל־יְהוֹאָשׁ בֶּן־יְהוֹאָחָז בֶּן־יְהוּא מֶלֶךְ יִשְׂרָאֵל לֵאמֹר לָכֵה נִתְרָאָה פָּנִים

HCSB rendering:

2 Kgs 14:8 – Amaziah then sent messengers to Jehoash son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us meet face to face.”

2 Chr 25:17 – King Amaziah of Judah took counsel and sent word to Jehoash son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us meet face to face.”

Suggestion:

2 Kgs 14:8 – Amaziah then sent messengers to Jehoash son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us face each other in battle.”

2 Chr 25:17 – King Amaziah of Judah took counsel and sent word to Jehoash son of Jehoahaz, son of Jehu, king of Israel, saying, “Come, let us face each other in battle.”

Rationale:

The HCSB translation of these verses is certainly possible, but we think it is open to misunderstanding—as if Amaziah wanted to meet in person for conversation. We note that in 2 Kings 14:11 and 2 Chronicles 25:21, the same idiom is translated by the HCSB as “He and King Amaziah of Judah faced off at Bethshemesh.” While this is a little free, it does fit the context. The response of Jehoash to the request of Amaziah (2 Kings 14:9-10/2 Chronicles 25:18-19) certainly implies that he understood Amaziah’s words as a challenge. Since “Come, let us face off against each other” seems a little awkward to us, we suggest “come, let us face each other in battle” which carries the same meaning. The majority of the translations we consulted see all these verses as referring to meeting in battle, although the exact translations vary considerably.

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

Bible Reference:

2 Kings 14:26

Original text:

כִּי־רָאָה יְהוָה אֶת־עַנְיֵי יִשְׂרָאֵל מְרָה מְאֹד וְאִפְסַ עֲצוּר וְאִפְסַ עֲזוּב וְאִין עֹזֵר לְיִשְׂרָאֵל

HCSB rendering:

For the LORD saw that the affliction of Israel was very bitter. There was no one to help Israel, neither bond nor free.

Suggestion:

For the LORD saw that the affliction of Israel was very bitter. There was no one to help Israel, neither slave nor free.

Rationale:

The combination עֲצוּר and עֲזוּב occurs in at least four other OT verses (Deut 32:36; 1 Kgs 14:10; 21:21; 2 Kgs 9:8). In each of these verses, the HCSB translates it as “slave or free.” Even though the construction is slightly different in this verse (here it is וְאִפְסַ עֲצוּר וְאִפְסַ עֲזוּב instead of וְעֲצוּר וְעֲזוּב), we see nothing in that difference that calls for a change from “slave” to “bond.” We think that “bond” will be less clear to most readers. This is the only time we can find that the HCSB uses “bond” in the sense of “slave” instead of “shackle.” We suggest you make this verse consistent with the others.

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

Bible Reference:

2 Kings 17:34

Original text:

אִינָם יִרְאִים אֶת־יְהוָה וְאִינָם עֹשִׂים כְּחֻקֹּתָם וּכְמִשְׁפָּטָם וּכְתוֹרָה וּכְמִצְוֹתָ אֲשֶׁר צִוָּה יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל
אֲשֶׁר־שָׂם שְׁמוֹ יִשְׂרָאֵל

HCSB rendering:

None of them fear the LORD or observe their statutes and ordinances, the law and commandments the LORD commanded the descendants of Jacob. He had renamed him Israel.

Suggestion:

None of them fear the LORD or observe their statutes and ordinances, the law and commandments the LORD commanded the descendants of Jacob, whom he had renamed Israel.

Rationale:

This verse illustrates a tendency that we have noted in many contexts in the HCSB. There seems to be a preference to avoid subordinate clauses, especially relative clauses. Certainly, all modern English Bible translations break up long Greek and Hebrew sentences into shorter English sentences because modern style preferences demand that. Still, subordinate clauses are regularly used in English. In this case (and in many others) taking a subordinate clause and making it an independent statement changes the relationship of the information contained in the two clauses. The subordinate clause construction makes it clear why the information is there. An independent statement creates a break in the line of thought. In this case, the Hebrew simply adds a descriptive historical reminder modifying Jacob. But the independent sentence throws that statement out in a way that it interrupts the argument rather than simply rounding it out. We recommend that this verse be changed and that this issue be kept in mind during this review process.

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

Bible Reference:

2 Kings 18:4

Original text:

וְכָתַתְּ נָחֹשׁ הַנְּחֹשֶׁת אֲשֶׁר-עָשָׂה מֹשֶׁה כִּי עָד-הַיָּמִים הָלְמָהּ הָיוּ בְנֵי-יִשְׂרָאֵל מְקַטְרִים לּוֹ וַיִּקְרָא-לֶּן נְחֹשְׁתָן

HCSB rendering:

He broke into pieces the bronze snake that Moses made, for the Israelites burned incense to it up to that time. He called it Nehushtan.

Suggestion:

He broke into pieces the bronze snake that Moses made, for the Israelites burned incense to it up to that time. It was called Nehushtan.

Rationale:

Nearly all the translations we consulted take the Qal third singular וַיִּקְרָא-לֶּן as an impersonal construction and translate “It was called Nehushtan.” We suggest that the HCSB do the same, rather than stating that Hezekiah called it that.

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

Bible Reference:

2 Kings 18:17
Isaiah 20:1
Jeremiah 39:3, 13

Original text:

2 Kgs 18:17 – וַיִּשְׁלַח מֶלֶךְ-אַשּׁוּר אֶת-תַּרְתָּן וְאֶת-רַב-סָרִיס וְאֶת-רַב-שָׁקָה –
Isa 20:1 – בְּשָׁנָה בָּא תַרְתָּן אֲשֶׁר-יָרְדָה בְּשָׁלַח אֹתוֹ סָרְגֹן מֶלֶךְ אֲשּׁוּר –
Jer 39:3 – וַיָּבֹאוּ כָּל שָׂרֵי מֶלֶךְ-בָּבֶל וַיָּשְׁבוּ בְּשַׁעַר הַתְּנוּף וַיִּרְגְּלוּ שָׂרֵי-אֶצֶר סַמְגַר-נָבִי שָׂרֵי-סָכִים רַב-
סָרִיס וַיִּרְגְּלוּ שָׂרֵי-אֶצֶר רַב-מָגַן וְכָל-שְׂאֵרֵי שָׂרֵי מֶלֶךְ בָּבֶל –
Jer 39:13 – וַיִּשְׁלַח נְבוּזַרְאֲדָן רַב-טַבָּחִים וַיְבֹשְׁזִבְן רַב-סָרִיס וַיִּרְגְּלוּ שָׂרֵי-אֶצֶר רַב-מָגַן וְכָל רַבֵּי מֶלֶךְ-
בָּבֶל

HCSB rendering:

2 Kgs 18:17 – Then the king of Assyria sent the Tartan, the Rab-saris, and the Rabshakeh
Isa 20:1 – In the year that the chief commander, sent by Sargon king of Assyria, came to Ashdod
Jer 39:3 – All the officials of the king of Babylon entered and sat at the Middle Gate: Nergal-sharezer,
Samgar, Nebusarsechim the Rab-saris, Nergal-sharezer the Rab-mag, and all the rest of the officials
of Babylon’s king.
Jer 39:13 – Nebuzaradan, captain of the guard, Nebushazban the Rab-saris, Nergal-sharezer the Rab-mag,
and all the captains of the king of Babylon

Suggestion:

2 Kings 18:17 – Then the king of Assyria sent the chief commander, the Rab-saris, and the Rabshakeh
Isaiah 20:1 – In the year that the chief commander, sent by Sargon king of Assyria, came to Ashdod
Jeremiah 39:3 – All the officials of the king of Babylon entered and sat at the Middle Gate: Nergal-
sharezer, Samgar, Nebusarsechim the Rab-saris,^a Nergal-sharezer the Rab-mag,^a and all the rest of
the officials of Babylon’s king.

^aThe title of a high ranking Babylonian official, also in verse 13

Jeremiah 39:13 – Nebuzaradan, captain of the guard, Nebushazban the Rab-saris,^a Nergal-sharezer the
Rab-mag,^a and all the captains of the king of Babylon

^aThe title of a high ranking Babylonian official, also in verse 3

Rationale:

In general, we think that it would be more helpful for the modern American reader if the HSCB employed English terms to give a sense of what these Assyrian or Babylonian loan words conveyed. However, we note that modern English translations are divided on the issue and that all Bible translations utilize the convention of transliterating some Hebrew words into English. How frequently to do it is a matter of judgment and philosophy. However, we note that in 2 Kings 18 and 19 and in the synoptic chapters of Isaiah (36 and 37), the loan word Rabshekah is transliterated sixteen times. In both contexts, the HCSB

supplies bullet notes explaining this word. But Tartan, Rab-saris and Rab-mag do not even have an explanatory footnote. Further, Tartan occurs only twice in the OT. In 2 Kings 18:17, the HCSB transliterates it while in Isaiah 20:1, it gives an English equivalent (“the chief commander”). We feel that since Tartan is so rare, the two instances should be handled in the same way, and our preference is to use “field commander” both times. If Rab-saris and Rab-mag are going to be transliterated, we suggest that an explanatory footnote be added.

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

Bible References:

2 Kings 18:21
Isaiah 36:6

Original text:

2 Kgs 18:21 – עֲתִּיהָ הִנֵּה בְּטַחַחַתְּ לָךְ עַל־מִשְׁעָנֶת־הַקֶּנֶה הַרְצֹיץ הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וְבָא בְּכַפּוֹ וַיִּקְבֹּה

Isa 36:6 – הִנֵּה בְּטַחַחַתְּ עַל־מִשְׁעָנֶת־הַקֶּנֶה הַרְצֹיץ הַזֶּה עַל־מִצְרַיִם אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וְבָא בְּכַפּוֹ וַיִּקְבֹּה

HCSB rendering:

2 Kgs 18:21 – Look, you are now trusting in Egypt, that splintered reed of a staff that will enter and pierce the hand of anyone who leans on it.

Isa 36:6 – Look, you are trusting in Egypt, that splintered reed of a staff that will enter and pierce the hand of anyone who leans on it.

Suggestion:

2 Kgs 18:21 – Look, you are now trusting in Egypt, that splintered reed of a staff that will puncture and pierce the hand of anyone who leans on it.

Isa 36:6 – Look, you are trusting in Egypt, that splintered reed of a staff that will puncture and pierce the hand of anyone who leans on it.

Rationale:

How to render “and it goes into his hand and bores through it” in readable English? We appreciate that HCSB is trying to find a smooth way to do that here, but we feel that you have not succeeded. We notice two general tendencies among the published translations. A slight majority favor taking the two verbs as a hendiadys, and so use only one English verb, usually “that will pierce the hand.” We would be OK with that choice. The other option is to try and find a way to represent both verbs in the English translation. A couple do something like what we suggest here, which seems to us to be the most readable way to preserve them both.

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

Bible Reference:

2 Kings 18:28

Original text:

וַיַּעֲמֵד רַב־שָׁקָה וַיִּקְרָא בְּקוֹל־גָּדוֹל יְהוֹדִיּוֹת וַיְדַבֵּר וַיֹּאמֶר

HCSB rendering:

The Rabshakeh stood and called out loudly in Hebrew. Then he spoke:

Suggestion:

The Rabshakeh stood and called out loudly in Hebrew:

Rationale:

In the verse, the Hebrew piles up words for speaking, in part to make the point that this Babylonian officer was speaking Hebrew. The HCSB rendering almost makes it sound like he called out something in Hebrew, and then after that, he spoke the words that are in the quotation that follows. In a contemporary English translation we can dispense with the repeated words for speaking, as many published translations do, without doing violence to the text.

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

Bible Reference:

2 Kings 21:16

Original text:

וְגַם לִים נָקִי שָׁפַךְ מִנְשָׁה תְרַבֶּה מְאֹד עַד אֲשֶׁר־מָלֵא אֶת־יְרוּשָׁלַם פֶּה לְפִה לְבַד מִחֲטָאתוֹ אֲשֶׁר הִחֲטִיא
אֶת־יְהוּדָה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה

HCSB rendering:

Manasseh also shed so much innocent blood that he filled Jerusalem with it from one end to another. This was in addition to his sin that he caused Judah to commit. Consequently, they did what was evil in the LORD's sight.

Suggestion:

Manasseh also shed so much innocent blood that he filled Jerusalem with it from one end to another. This was in addition to his sin that he caused Judah to commit, so that they did what was evil in the LORD's sight.

Rationale:

This is an example of the HCSB's tendency to break longer sentences up into shorter English ones and then to confuse the meaning in the process. In Hebrew, the clause which is made into an independent sentence clearly depends on the verb הִחֲטִיא, most likely serving as a result clause. But by making it an independent sentence, it is no longer clear if it refers only to the clause before it or to the other actions mentioned in the verse. We suggest restoring the grammatical relationship between the ideas that is presented in the Hebrew.

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

Bible References:

2 Kings 21:24; 23:30,35
2 Chronicles 33:25; 36:1

Original text:

2 Kgs 21:24 – וַיִּדֹם עַם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים עַל־הַמֶּלֶךְ אָמֹן וַיַּמְלִיכוּ עִם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְּנוֹ תַחְתָּיו
2 Chr 33:25 – וַיִּדֹם עַם־הָאָרֶץ אֶת כָּל־הַקְּשָׁרִים עַל־הַמֶּלֶךְ אָמֹן וַיַּמְלִיכוּ עִם־הָאָרֶץ אֶת־יֹאשִׁיָּהוּ בְּנוֹ תַחְתָּיו
2 Kgs 23:30 – וַיִּקַּח עַם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיַּמְשְׁחוּ אֹתוֹ וַיַּמְלִיכוּ אֹתוֹ תַחַת אָבִיו
2 Chr 36:1 – וַיִּקַּחוּ עִם־הָאָרֶץ אֶת־יְהוֹאָחָז בֶּן־יֹאשִׁיָּהוּ וַיַּמְלִיכוּהוּ תַחַת־אָבִיו בִּירוּשָׁלַם׃
2 Kgs 23:35 – נָשָׂא אֶת־הַכֶּסֶף וְאֶת־הַזָּהָב אֶת־עַם הָאָרֶץ לְתַת לַפְּרֵעָה נְכָה

HCSB rendering:

2 Kgs 21:24 – Then the common people^a executed all those who had conspired against King Amon and made his son Josiah king in his place.
^a Lit the people of the land
2 Chr 33:25 – Then the common people^a executed all those who conspired against King Amon and made his son Josiah king in his place.
^a Lit the people of the land
2 Kgs 23:30 – Then the common people^a took Jehoahaz son of Josiah, anointed him, and made him king in place of his father.
^a Lit the people of the land
2 Chr 36:1 – Then the common people^a took Jehoahaz son of Josiah and made him king in Jerusalem in place of his father.
^a Lit the people of the land
2 Kgs 23:35 – He exacted the silver and the gold from the common people^a each man according to his assessment, to give it to Pharaoh Neco.
^a Lit the people of the land

Suggestion:

2 Kgs 21:24 – Then the people of the land executed all those who had conspired against King Amon and made his son Josiah king in his place.
2 Chr 33:25 – Then the people of the land executed all those who conspired against King Amon and made his son Josiah king in his place.
2 Kgs 23:30 – Then the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in place of his father.
2 Chr 36:1 – Then the people of the land took Jehoahaz son of Josiah and made him king in Jerusalem in place of his father.
2 Kgs 23:35 – He exacted the silver and the gold from the people of the land, each man according to his assessment, to give it to Pharaoh Neco.

Rationale:

In these verses, the HCSB translates עַם הָאָרֶץ as “the common people.” We assume that with translation, the HCSB is excluding the upper level of society leaders. While we would not categorically deny that this expression can have that meaning (for that reason we have not recommended changing 2 Kings 25:19/Jeremiah 52:25 where it occurs twice, once rendered “the common people” and once “the people of the land”), we see nothing in the context of these verses to indicate that translation is preferable. We note that many times, the HCSB does render this expression as “the people of the land” (2 Kings 11:14, 18, 19,20; 15:5; 16;15; 24:14 – just to give examples). Further, it also translates the expression בְּנֵי הָעָם as “common people” in 2 Kings 23:6 and Jeremiah 26:23. We also note that in each of these verses, the HCSB felt the need to footnote the expression. All of this leads us to suggest that in these verses, “people of the land” be retained. This would allow all strata of society to be included. The commentator can make his case for “common people” from that translation if he wishes to. But he is not bound to do so.

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

Bible Reference:

2 Kings 23:12

Original text:

וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר עָלֵיתָ אָחָז אֲשֶׁר־עָשׂוּ מַלְכֵי יְהוּדָה וְאֶת־הַמִּזְבְּחוֹת אֲשֶׁר־עָשָׂה מְנַשֶּׁה
בְּשָׂתֵי חֲצָרוֹת בַּיִת־יְהוָה נָתַץ הַמֶּלֶךְ

HCSB rendering:

The king tore down the altars that were on the roof—Ahaz’s upper chamber that the kings of Judah had made—and the altars that Manasseh had made in the two courtyards of the LORD’s temple.

Suggestion:

The king tore down the altars that the kings of Judah had made on the roof of Ahaz’s upper chamber, and the altars that Manasseh had made in the two courtyards of the LORD’s temple.

Rationale:

All the published translations that we checked either make it clear that it was the altars that the kings of Judah had made (as our suggestion does), or they leave it ambiguous by keeping the Hebrew word order and only setting it off with a single comma (“the altars that were on the roof, Ahaz’s upper chambers, that the kings of Judah had made”). The HCSB’s word order and punctuation can only be taken to mean that the roof was made by the kings of Judah, which seems a very unnatural sense for the passage. Why would it be Ahaz’s chamber if the kings of Judah had made it?

We also see no purpose in the dashes, and we wonder what English readers will make of them. Even though הַיָּגֵן is not in the construct state, we assume that the roof must be the roof of the “upper chamber.”