

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

Bible Reference:

Job 1:1, 1:8, 2:3

Original text:

וְהָיָה הָאִישׁ הַהוּא תָם וְיָשָׁר

HCSB rendering:

He was a man of perfect integrity.

Suggestion:

He was a principled and upright man.

Rationale:

The translation really does justice only to תָם and not also to וְיָשָׁר. HCSB's rendering reads smoothly, but the original does not merely say that Job is consistent with his core principles (תָם). It is also said that his principles are the correct ones (וְיָשָׁר).

Alternately, the rendering "blameless" (used at, e.g., 9:20-22) could be used for תָם also in the Prologue.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 1:11

Original text:

אִם-לֹא עַל-פְּנֵיךָ יִבְרַכְךָ:

HCSB rendering:

and he will surely curse You to Your face.

Suggestion:

and he will surely curse^a You to Your face.

^a Hb *ble* as a euphemism for *curse* here and 1:5, 2:5,9; See 1:21

Rationale:

We wonder whether the word play with בִּרְךָ in the prologue to the book isn't important enough to allow a reader to see it, especially since the same root (with its normal meaning) is used at 1:21. See our suggestion for that verse.

Translation Suggestion for the HCSB
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Bible Reference:

Job 1:16

Original text:

אֵשׁ אֱלֹהִים נִפְלְגָה מִן־הַשָּׁמַיִם

HCSB rendering:

A lightning storm struck from heaven.

Suggestion:

The fire of God fell from the sky.

Rationale:

Two issues here. First, “lightning storm” is unnecessarily interpretive. The ironic mention of God in the original is lost. Second, אֱלֹהִים should normally be rendered “sky” unless there is reason in the context not to do so.

Translation Suggestion for the HCSB
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Bible Reference:

Job 1:21

Original text:

עָרַם יצָתִי מִבֶּטֶן אִמִּי וְעָרַם אָשׁוּב שְׁמָה יתְּנֶה נָתַן וַיִּתְּנֶה לָקַח יְהוָה שֵׁם יְהוָה מִבְּרָךְ:

HCSB rendering:

Naked I came from my mother's womb,
and naked I will leave this life.^a

The LORD gives, and the LORD takes away.

Praise the name of Yahweh.

^a Lit will return there; Ps 139:13, 15

Suggestion:

Naked I came from my mother's womb,
and naked I will return.

The LORD gave, and the LORD took away.

May the name of the LORD be praised.^a

^a Hb blessed; Jb 1:11

Rationale:

There are several issues here.

- 1) אָשׁוּב שְׁמָה is difficult, but “I will leave this life” says considerably more than the original does. A hypothetical Israelite translator facing an English text that said “I will leave this life” would never have rendered it with the Hebrew we have in Job 1:21. “I will return” already goes as far as a translation should in hiding the difficulty (by omitting שְׁמָה).
- 2) HCSB takes the Hebrew perfects as having some kind of gnomic force, which is not likely.
- 3) The change to “be praised” is both closer to the original (a *pual* participle) and consistent with what HCSB does elsewhere (Ps 113:2, *cf.* Dan 2:20).
- 4) Adding the footnote for מִבְּרָךְ correlates with our suggested footnote for 1:11 and lets the reader be aware of the play on words in this chapter.
- 5) The disadvantages of HCSB's policy on divine names are especially obvious here.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 2:3

Original text:

וְהִסִּיתֵנִי בֹּדֵן לְבַלְעֹוֹ הַנֶּגֶם:

HCSB rendering:

even though you incited Me against him, to destroy him without just cause.

Suggestion:

even though you incited Me against him, to destroy him for no reason.

Rationale:

The Hebrew word means “gratuitously, for nothing.” “For no reason” is more idiomatic English. A reader might also be helped to draw a connection to the use of the same Hebrew word in 1:9.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 6:6

Original text:

אִם-יֵשׁ-טֶעֶם בְּרִיר חֲלָמוֹת:

HCSB rendering:

Is there flavor in an egg white?^a
^a Hb obscure

Suggestion:

Is there flavor in the sap of the purslane?^a
^a The mallow or purslane plant is edible but tasteless.

Rationale:

The notion that an egg white is meant is ancient but unlikely. This is probably the mallow or purslane plant, whose sap resembles “spit” (בְּרִיר, 1 Sam 21:14) and which lacks flavor (NIV, ESV, NRSV, JPS, etc.).

Translation Suggestion for the HCSB
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Bible Reference:

Job 6:13

Original text:

הֲאִם אֵין עֲזָרְתִּי בִּי

HCSB rendering:

Since I cannot help myself,

Suggestion:

Surely I cannot help myself,

Rationale:

This is admittedly difficult. HCSB ignores the הֲ interrogative. The parallel in Numbers 17:28 is instructive. Options are either “truly” (BHS app crit) or “do I...?” (ESV, NIV), but not “since.”

**Translation Suggestion for the HCSB
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September 2014**

Bible Reference:

Job 10:1

Original text:

אֶעֱזֹבָה עָלַי שִׁיחִי

HCSB rendering:

I will express my complaint.

Suggestion:

I will give full vent to my complaint.

Rationale:

“Express” is much milder than what the Hebrew says or the context suggests.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 10:15

Original text:

שָׁבַע קָלוֹן וּרְאָה עֵינָי:

HCSB rendering:

I am filled with shame
and aware of my affliction.

Suggestion:

I am filled with shame
and have drunk deeply of affliction.^a
^aOr and look at my affliction!

Rationale:

HCSB appears to adopt the suggestion of the BHS critical apparatus and re-point to רְאָה, a possible adjective form. It seems more likely that רְאָה is an orthographic variant of רִוָּה (so NET; cf. Psalm 91:16) with the meaning “soaked.” This fits the much parallelism better, and would also account for the pointing of MT as it stands.

If the translators are convinced that רְאָה “to see” is in fact the root here, then we would prefer to retain the Masorettes’ interpretation and translate with an imperative (cf. KJV).

**Translation Suggestion for the HCSB
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Bible Reference:

Job 11:5

Original text:

וְאוּלָּם מִי־יִתֵּן אֱלֹהִים דְבַר וַיִּפְתַּח שְׂפָתָיו עָמֹד:

HCSB rendering:

But if only God would speak
And declare His case^a against you,
^aLit and open His lips

Suggestion:

But if only God would speak
And open His lips against you.

Rationale:

The translation in the body of the text is unnecessarily interpretive, and it loses the poetic imagery of the original.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 11:19

Original text:

וְרַבְצָף וְאִין מִחֲרִיד

HCSB rendering:

You will lie down without fear,

Suggestion:

You will lie down with nothing to trouble you,

Rationale:

The translation is unnecessarily interpretive. A more literal translation is easy to understand and could be argued to be more poetic.

**Translation Suggestion for the HCSB
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September 2014**

Bible Reference:

Job 12:3, footnote

Original text:

וְאֵת־מִי־אֵין כְּמוֹ־אֵלֶּהּ:

HCSB rendering:

Who doesn't know the things you are talking about?^a

^aLit *With whom are not such things as these*

Suggestion:

Who doesn't know the things you are talking about?^a

^aLit *With whom are not such things as these?*

[Add a question mark to the footnote.]

Rationale:

The original is an interrogative. With no question mark, the footnote is a relative clause.

**Translation Suggestion for the HCSB
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Bible Reference:

Job 12:6

Original text:

יְשֻׁלְיוֹ אֱהָלֵיהֶם לְשֹׁדְדִים וּבִטְחוֹת לְמַרְגִּיזֵי אֵל לְאִשֶּׁר הִבִּיא אֱלֹהֵי בְרָדוֹ:

HCSB rendering:

The tents of robbers are safe,
and those who provoke God are secure;
God's power provides this.^a

^a Or secure, to those who bring their god in their hands.

Suggestion:

The tents of robbers are safe;
there is security for those who provoke God,
for those God holds in his hand.

Rationale:

The form translated “secure” is a feminine plural and thus more likely an abstract noun (“security”). Since the grammatical gender of many Hebrew words is not absolutely rigid, however, we would also have no objection to taking it as an adjective modifying “tents.”

The bigger issue is that the three ל prepositions in the original would seem to identify three parallel expressions that describe those whom God (unjustly) protects. There is security “for robbers,” “for provokers of God,” and “for those whom God brings in his hand.”

**Translation Suggestion for the HCSB
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Bible Reference:

Job 13:14

Original text:

עַל־מָה אֶשָּׂא בְשָׂרִי בְשֵׁנִי וְנִפְשִׁי אֲשִׂים בְּכַפִּי:

HCSB rendering:

Why do I put myself at risk
and take my life in my own hands?

Suggestion:

I will put myself at risk
and take my life in my own hands.^a

^a LXX; MT reads *Why do I put myself at risk...? Lit Why do I take my flesh in my teeth...?*

Rationale:

The translation of this idiom is widely recognized as a guess, but nobody seems to be able to do any better. The problem here is the עַל־מָה. “Why should I?” makes little sense in context, the Septuagint lacks it, and it is easily explainable as a dittography from the previous verse. The solution proposed above is the same as RSV’s and JPS’s.

**Translation Suggestion for the HCSB
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September 2014**

Bible Reference:

Job 14:11

Original text:

אֶל־מַיִם מִן־יָם

HCSB rendering:

As water disappears from the sea

Suggestion:

As water disappears from a lake

Rationale:

Water doesn't "disappear from the sea." יָם has a much broader meaning.

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

Bible Reference:

Job 16:6

Original text:

אִם־אֶדְבַרְתִּי לֹא־יִחַשֵׁן כְּאַבְנֵי וְאִחְזִיקָהּ מִדֶּ־מַנִּי יִתְלָהּ׃

HCSB rendering:

Even if I speak, my suffering is not relieved,
and if I hold back, what have I lost?

Suggestion:

If I speak, my suffering is not relieved;
if I don't, it will not go away.

Rationale:

“And if I hold back, what have I lost?” conveys, “I might as well hold back,” which Job certainly doesn’t. His point is that neither speech nor silence will take away his pain. The root **חִדַּל** does not necessarily mean to refrain from something one is currently doing (Eze 2:5, etc.). Taking **מִמֶּנִּי** as “from me” (**מִמֶּנִּי** in pause, cf. 21:16, 30:10) appears to make the best sense of it. **מִדֶּ־מַנִּי** is either the equivalent of the Arabic negative, or a Hebrew interrogative introducing a rhetorical question that expects the answer “Nothing.” In either case the meaning is the same.

**Translation Suggestion for the HCSB
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September 2014**

Bible Reference:

Job 17:3

Original text:

מִי הוּא לְיָדִי יִתְקַע:

HCSB rendering:

Who else will be my sponsor?^a

^aLit *Who is there that will strike himself into my hand*

Suggestion:

Who else will be my sponsor?^a

^aOr *Who is there that will shake hands with me?*

Rationale:

The original footnote really doesn't aid reader understanding. Our suggested footnote is similar to the HCSB footnotes at Proverbs 6:1, 17:18, and 22:26.

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

Bible Reference:

Job 17:5

Original text:

לְחַלֵּק יַגִּיד רְעִים וְעֵינָיו בְּנֵיו תִּכְלָנָה

HCSB rendering:

If a man informs on his friends for a price, the eyes of his children will fail.

Suggestion:

A man invites companions to have a share, while the eyes of his children grow dim from hunger.

Rationale:

This seems to be a proverbial saying and is admittedly difficult. The HCSB's rendering seems unlikely, however, and not only in view of the unusual meanings it requires for נגד and חִלְקָה. First, it is not clear how "failing eyes" would be caused by a parent's being a slanderer, but they can be caused by hunger (1 Samuel 14:27, Job 31:16, Jeremiah 14:6). Second, the translation suggests that Job is accusing his friends of maligning him before God in order to get their hands on his property, which is hard to reconcile with Job's innocence or his present state of extreme poverty. Third, the HCSB rendering has Job affirming the very principle of retributive justice that he spends most of the dialogues denying.

It seems more likely that the point of the proverb is the contrast between "friends" and "children," and that Job is accusing his friends of being like a man who invites guests to a feast while his children go hungry. In that case, either the man is a braggart who promises what he can't deliver, or he is someone with a warped sense of loyalty who lives it up with his friends while his children starve. Either would be an apt comparison for Job's friends.

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

Bible Reference:

Job 19:20

Original text:

אֶת־מִלְּטָה בְּעוֹר שֹׁנִי:

HCSB rendering:

I have escaped by the skin of my teeth.

Suggestion:

I'm left with nothing but the skin on my teeth.

Rationale:

Admittedly difficult. “I have escaped by the skin of my teeth” in English means “I have had a narrow escape.” This is not Job’s point here, since the only thing from which he has “escaped” is death, which earlier he said would be a blessing. His point is rather that the only skin untouched by the disease is the skin on his teeth—in other words, none of his skin at all.

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

Bible Reference:

Job 19:25

Original text:

וְאֶנִּי יָדַעְתִּי נְאֻלִּי חַי וְאַחֲרוֹן עַל-עָפָר יָקוּם:

HCSB rendering:

But I know my living Redeemer,^a
And He will stand on the dust at last.
^aOr *know that my Redeemer is living*

Suggestion:

But I know that my Redeemer lives,
And He will stand on the dust at last.

Rationale:

For us the familiarity of these beloved words is a prime consideration. HCSB does depart from the traditional renderings of other familiar passages (*e.g.* John 3:16), but we believe that to do so requires much better exegetical justification than there is here. The vast majority of translators and commentators take נְאֻלִּי חַי, not as a noun phrase, but as an asyndetic object clause after יָדַעְתִּי (JM § 157b).

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

Bible Reference:

Job 20:11

Original text:

עֲצָמוֹתָיו מִלְאֵוּ עֲלוֹמָוּ וְעִמּוֹ עַל־עַפְרַר הַתְּשֻׁבָּב:

HCSB rendering:

His bones may be full of youthful vigor, but will lie down with him in the grave.

Suggestion:

Youthful vigor may fill his bones, but it will lie down with him in the grave.

Rationale:

“His bones will lie down with him in the grave” makes little sense (What lies in a grave apart from bones?). It is much more likely that עֲלוֹמָוּ (reading Q) is the subject of הַתְּשֻׁבָּב. An abstract plural subject (“youthful vigor”) can take a singular verb.

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

Bible Reference:

Job 22:17

Original text:

הָאֱמֹרִים לְאֵל סוּר מִמֶּנּוּ וּמִדֵּ-יַפְעֵל שְׂדֵי לְמוֹ:

HCSB rendering:

They were the ones who say to God, “Leave us alone!”
and “What can the Almighty do to us?”^a
^a LXX, Syr; MT reads *him*

Suggestion:

They were the ones who say to God, “Leave us alone!”
and “What can the Almighty do to us?”^a
^a LXX, Syr; MT reads *them*

Rationale:

It seems clear that לְמוֹ can mean “to him” (although this has been disputed—GKC §103f n.3). More often, however, it means “to them,” which is how HCSB renders it two verses later at 22:19. In 22:17 in Hebrew, “to them” could be understood, whereas “to him” cannot. We have no strong objection to the text-critical decision made in the body of the translation, but the footnote leaves the impression that MT as it stands is more obscure than it really is.

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

Bible Reference:

Job 26:4

Original text:

אֶת־רֵי הַגְּדֹת מִלֵּין וְנִשְׁמַת־לִי יִצְאָה מִפִּי:

HCSB rendering:

Who did you speak these words to?
Whose breath came out of your mouth?

Suggestion:

With whose help did you speak these words?
Whose breath came out of your mouth?

Rationale:

When the person to whom something is “declared” (גָּדַר) is indicated, it is usually by לְ (e.g. Genesis 9:22). אֶת־ would be highly unusual. What is more, it would make little sense for Job to ask his friends who it is they have been speaking to.

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

Bible Reference:

Job 27:16

Original text:

אִם-יִצְפֹּר כְּעֶפְרָה כְּסֶה וְכִחְמֹר יִכּוּן מִלְּבוּשׁ:

HCSB rendering:

Though he piles up silver like dust
and heaps up a wardrobe like clay—

Suggestion:

Though he piles up silver like dust
and heaps up fine clothing like clay—

Rationale:

While it is not an inaccurate translation, “heaps up a wardrobe” is a jarring expression, especially since English “wardrobe” can be a chest or closet.

The addition of “fine” is intended to help a modern reader/hearer understand that garments as a form of wealth (Exodus 3:22 *etc.*) are in view. The person who “heaps them up” is being greedy, not messy.

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

Bible Reference:

Job 28:1 – chapter heading

Original text:

[]

HCSB rendering:

Job's Hymn to Wisdom

Suggestion:

A Hymn to Wisdom

Rationale:

It is true that in the dialogue the speaker last indicated was Job, but chapter 28 (unlike 27 and 29) has no speaker identification. The poem is a self-contained literary unit that differs widely in both form and content from what precedes and what follows.

This means that, while it is possible that Job spoke the poem of chapter 28, it is at least equally possible that the poem is a sort of choral interlude. In any case, we would prefer that readers not be told whose voice it is that we are hearing in the poem, but be allowed to decide this for themselves.

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

Bible Reference:

Job 28:4

Original text:

פֶּרֶץ נִחַל מֵעַם-אֲדָר הַשְּׁשֻׁפְתִים מִבְּיַרְגָּל

HCSB rendering:

He cuts a shaft far from human habitation,
in places unknown to those who walk above ground.^a

^a Lit. far from with inhabitant, things forgotten by foot

Suggestion:

He cuts a shaft far from human habitation,
in places unknown to those who walk above ground.

Rationale:

The Hebrew of this clause is admittedly difficult, but here and elsewhere (*e.g.* 12:3, 17:3, 26:4) HCSB's footnotes exaggerate the difficulty by providing a "literal" translation that is simply a series of glosses on Hebrew words—in other words, barely a translation at all. How these notes help a reader is not at all clear. If the need is felt for a footnote here, we would suggest: *Lit. far from an inhabitant, ones* (i.e., places) *forgotten by foot*. But we think the translation would be fine without a footnote.

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

Bible Reference:

Job 28:28

Original text:

וַיֹּאמְרוּ לְאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חִכְמָה וְסוּר מִרַע בִּינָה:

HCSB rendering:

He said to mankind,
“The fear of the Lord is this: wisdom.
And to turn from evil is understanding.”

Suggestion:

He said to mankind,
“The fear of the Lord—that is wisdom.
And to turn from evil is understanding.”

Rationale:

וְיֵאֵ is probably not the predicate of a sentence with “the fear of the Lord” as subject, as HCSB appears to understand it. In a three-member nominal clause like this one, the pronoun serves to give the subject special prominence, and a “cleft sentence” like the one above is a better translation (J-M §154i1; T. Muraoka, “The Tripartite Nominal Clause Revisited, in C. Miller, ed., *The Verbless Clause in Biblical Hebrew*, p. 189).

The suggested translation not only follows the Masoretic accents (which HCSB overrides); it makes better sense. The question answered by the poem of which this is the climactic verse is not “What is ‘the fear of the Lord?’” but “Where does wisdom come from?”

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

Bible Reference:

Job 31:9

Original text:

אִם־נִפְתַּח לִבִּי עַל־אִשָּׁה וְעַל־פֶּתַח רַעִי אֶרְבֶּתִי:

HCSB rendering:

If my heart has been seduced by my neighbor's wife
or I have lurked at his door,

Suggestion:

If my heart has been led astray in regard to a woman
or I have lurked at my neighbor's door, ...

Rationale:

HCSB's translation obscures the poet's artistry and unfortunately narrows the scope of application of the passage. In the original, the scenario in the first line is that Job might have entertained impure thoughts (לִבִּי) about any woman at all. The second line is both more specific and heightened in effect, since the woman is now one who lives in his neighbor's house and Job is now taking action on his thoughts. This progression is lost in HCSB.

Moreover, HCSB's translation suggests (at the very least) that the woman meant to seduce Job. This woman is not culpable in the original, however (עַל does not mean "by" in the sense of indicating the agent of a passive verb).

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

Bible Reference:

Job 31:11

Original text:

כִּי־הוּא זָמָה וְהִיא עֲוֹן פְּלִילִים:

HCSB rendering:

For that would be a disgrace;
it would be a crime deserving punishment.^a

^aLit crime judges

Suggestion:

For that would be a disgrace;
it would be a crime deserving punishment.

Rationale:

Certain HCSB footnotes ignore the structural differences between Hebrew and English and provide “literal” translations that are really not translations at all, but simply strings of glosses on Hebrew words (*cf.* the suggestions on Job 12:3, 17:3, and 28:4). In English, “crime judges” means “judges of crimes,” if in fact it communicates anything at all. It is hard to see how this note would help a reader understand the passage. A better footnote would be: *Lit a crime for the judges*. But we think the translation would be fine without a footnote.

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

Bible Reference:

Job 32:8

Original text:

אֲכֵן רוּחַ-הַיָּהוָה בְּאַנְוֹשׁ וְנִשְׁמַת שְׂרָי תְּבִינָם :

HCSB rendering:

But it is a spirit in man^a
and the breath of the Almighty
that give him understanding.
^a*Or is the Spirit in a person*

Suggestion:

But it is the Spirit in people
—the breath of the Almighty—
that gives them understanding.

Rationale:

The HCSB gives the impression that two things combine to give understanding. Because the Hebrew verb is singular, it seems better to follow the majority of translations and commentators (ESV, JPS, NASB, NET, NIV, RSV, Clines, Dhorme) and regard “the breath of the Almighty” as parallel to (and an explanation of) “the Spirit in man” (*cf.* 33:4). Furthermore, it would seem that the Spirit who is spoken of here is not the common possession of all living humans; it is a divine gift that imparts wisdom, which clearly not everyone has. Therefore we prefer that “Spirit” be capitalized.

The reason for the shift in the HCSB footnote from “man” to “a person” is not clear. (Is the shift somehow connected to, or required by, the change from “a spirit” to “the Spirit”?). In any event, אַנְוֹשׁ seems normally to connote human beings in general (Isa 8:1, 13:12; Job 33:12, *etc.*), not “non-females.” It is often collective (Isa 24:6, Ps 73:5, *etc.*), and in Job 32:8 the object of תְּבִינָם is plural. Therefore “people . . . them” is our preferred translation.

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

Bible Reference:

Job 33:7

Original text:

תִּנְתָּ אִמְתִּי לֹא תִבְעֵתְךָ אִכְפִּי עָלֶיךָ לֹא־יִכְבֹּד:

HCSB rendering:

Fear of me should not terrify you;
the pressure I exert against you will be light.

Suggestion:

Fear of me should not terrify you;
no pressure from me should weigh you down.

Rationale:

HCSB's rendering departs from the original in changing the second line from a negative to a positive statement. There is no real gain in understandability, mainly because the translation of אִכְפִּי is unnecessarily wordy. Unless HCSB's goal was to make Elihu sound pompous and verbose, we think the rendering above is an improvement.

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

Bible Reference:

Job 34:11

Original text:

כִּי פֶעַל אָדָם יִשְׁלֶם-לּוֹ וּכְאֶרְחַ אִישׁ יִמְצְאֵנּוּ:

HCSB rendering:

For He repays a person according to his deeds,
and He brings his ways on him.

Suggestion:

For He repays a person according to his deeds;
He makes him get what his conduct deserves.

Rationale:

“He brings his ways on him” departs from the original (Lit. “according to the way of a man he causes him to find”) with no real gain in readability. What it means is not immediately clear, especially when heard aurally.

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

Bible Reference:

Job 36:4

Original text:

כִּי־אִמְנָם לֹא־שָׁקֵר מִלִּי תַמִּים יַדְעוֹת עֲמֹד:

HCSB rendering:

For my arguments are without flaw,^a
one who has perfect knowledge is with you.
^a Lit. *my words are not false.*

Suggestion:

For my words are not false,
one who has perfect knowledge is with you.

Rationale:

Hebrew שָׁקֵר doesn't mean "flaw;" it means "lie, fraud, or falsehood."

In the original, the line is an excellent example of James Kugel's characterization of Hebrew parallelism as "A; *what's more*, B" (*The Idea of Biblical Poetry*, pp. 1-58). Elihu is saying that not only are his words not false (A); they come from someone with perfect knowledge (B). This ascent in thought is lost in HCSB's translation.

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

Bible Reference:

Job 36:10-12

Original text:

וַיִּגַּל אָזְנָם לְמוֹסֵר וַיֹּאמֶר כִּי־יִשְׁכַּח מֵאָוֶן: 10
אִם־יִשְׁמָעוּ וְיַעֲבְדוּ יִכְלֹוּ יְמֵיהֶם בְּטוֹב וְשָׁנִיחַם בְּנֹעִימִים: 11
וְאִם־לֹא יִשְׁמָעוּ בְּשִׁלַּח יַעֲבְדוּ וַיִּגְוְעוּ כַּבְּלֵי־דָּעַת: 12

HCSB rendering:

He opens their ears to correction
and insists they repent from iniquity.
If they serve Him obediently,
they will end their days in prosperity
and their years in happiness.
But if they do not obey,
they will cross the river of death
and die without knowledge.

Suggestion:

He opens their ears to correction
and tells them to repent from iniquity.
If they listen and serve Him,
they will end their days in prosperity
and their years in happiness.
But if they do not listen,
they will cross the river of death
and die without knowledge.

Rationale:

Despite the desire of many translations and commentators to “put some color” into the verb **אמר**, we can’t see that this is necessary (*pace* Clines). In addition, the English verb “insist” often implies a process in which an initial imperative has been met with recalcitrance and needs to be repeated; this doesn’t fit the context here very well. Finally, it is true that **שמע** can mean “obey,” but we see no reason to depart from its normal sense in a context dominated by “speaking/listening” (after the phrase “opens their ears” in verse 10).

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

Bible Reference:

Job 38:10

Original text:

וְאַשְׁבֵּר עָלָיו חֻקֵי יָאֲשִׁים בְּרִיחַ וּדְלָתַיִם:

HCSB rendering:

when I determined its boundaries^a
and put its bars and doors in place,
^aLit. I broke my statute on it

Suggestion:

when I determined its boundaries
and put its bars and doors in place,

Rationale:

Since “I broke my statute on it [i.e. the sea]” communicates nothing, here is another footnote of dubious value to a reader (*cf.* the suggestions on Job 12:3, 17:3, 28:4, and 31:11).

Identifying the translation in the note as more “literal” is also problematic. Since שִׁבַּר means “break,” HCSB’s translation appears to adopt the suggestion of some commentators that an alternate root שָׁבַר meaning “measure, determine” is used here. If that is the case, the footnote does not present a more “literal” translation of this verb, but a translation of a different verb altogether.

Deleting the “Lit.” footnote altogether would be acceptable to us. If a note is to be used, it could read as follows: Lit. *I determined my boundary for it.*

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

Bible Reference:

Job 39:5

Original text:

מִי־שָׁלַח פֶּרָא חֲפָשִׁי וּמִסְרוֹת עָרוּד מִי בָתְּחָ:

HCSB rendering:

Who set the wild donkey free?
Who released the swift donkey from its harness?

Suggestion:

Who set the onager free?
Who released the wild donkey from its harness?

Rationale:

A minor difficulty with HCSB's rendering is that of the two names for the animal, פֶּרָא is more likely to connote swiftness (if etymology is any indicator). A modest improvement could therefore be made by switching the two expressions for "donkey" around.

The larger problem is the identity of the animal. "Wild donkey"/"swift donkey" will suggest to most readers that this is a feral domestic donkey, analogous to the so-called "wild horses" of the American West. In fact, this is far more likely the onager or Asian ass, an animal that according to some sources cannot be domesticated (exactly like the aurochs of 39:9-12). To feel the full effect of the Lord's question, it is helpful to know that to harness an onager would be like harnessing a zebra, not a donkey.

We realize that the suggestion above is not without its problems. For one, it could be objected that the suggestion retains "donkey" in the second line. This was done simply because English offers no good alternatives, "ass" being a word that HCSB avoids (with good reason). For another, it could be argued that few readers know what an "onager" is. We find that problem mitigated by the parallel "wild donkey" that follows almost immediately.

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

Bible Reference:

Job 39:21a

Original text:

יִחַפְּרוּ בְּעֵמֶק וַיִּשֵׂשׂ בְּכַח

HCSB rendering:

He paws^a in the valley and rejoices in his strength;
^aLXX, Syr; MT reads digs

Suggestion:

He paws^a in the valley and rejoices in his strength;
^aLXX, Syr; MT reads they paw

Rationale:

The footnote suggests that LXX and Syriac are reading a different verbal root, but that is not the case. Syriac has the verb that is cognate with Hebrew חפר and means “digs.” LXX translates חפר with ἀνορύσσειν, which it also did at Job 3:21. The use of ἀνορύσσειν at Job 39:21 probably does not reflect a different *Vorlage*, but a simple translator decision. When a horse “paws” with its hoof, it “digs.”

There *is* a text-critical issue at 39:21, but it concerns whether to read a singular or a plural. The suggested footnote above would explain this.

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

Bible Reference:

Job 39:21b

Original text:

יֵצֵא לִקְרַאת הַנְּשִׁק׃

HCSB rendering:

He charges into battle.^a

^a Lit He goes out to meet the weapon

Suggestion:

He charges into battle.

Rationale:

נְשִׁק in Hebrew is always collective (The plural doesn't occur), but English "weapon" never is. By ignoring this fundamental difference between the Hebrew word and its English gloss, the "literal" translation in HCSB's footnote communicates inaccurately (Which "weapon" is the one the horse is charging toward?). A more accurate footnote would be: "Lit *He goes out to meet the weapons*" or "Lit *He goes out to meet the weaponry*."

"Weapons" (נְשִׁק) as a metonymy for "battle" occurs also at Psalm 140:8 (E7), where HCSB translates "battle" and has no footnote. We recommend doing the same here.

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

Bible Reference:

Job 40:11

Original text:

הַפִּיץ עֲבָרוֹת אַפְּךָ וּרְאֵה כָּל-גֹּאֲהַ וְהִשְׁפִּילָהוּ:
רְאֵה כָּל-גֹּאֲהַ הַכְּנִיעֵהוּ וְהִדְדֵּךְ רַשְׁעִים תַּחְתָּם:

HCSB rendering:

¹¹ Unleash your raging anger;
look on every proud person and humiliate him.
¹² Look on every proud person and humble him;
trample the wicked where they stand.

Suggestion:

¹¹ Pour out your raging anger;
look on every proud person and bring him down.
¹² Look on every proud person and humble him;
trample the wicked where they stand.

Rationale:

First, we believe that the metaphor embedded in English “unleash” is still a “live” one for many readers and hearers. In other words, the word calls to mind an aggressive animal being set free to do someone harm. פוּץ in *Hifil* involves either “scattering” something (if the root is פוּץ I—KJV, NET) or “pouring” something (if, as seems more likely, it is פוּץ II—ESV, NASB). “Pour out” is closer to the Hebrew than “unleash,” and it is certainly no harder to understand.

Second, Merriam-Webster gives the first meaning for English “humiliate” as “to make someone feel ashamed or foolish,” which is not the point of Hebrew הִשְׁפִּיל (How the object *feels* is not the issue). In our view, the translation suggested above is more accurate and more evocative at the same time.

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

General Recommendation Regarding the Word “Loins” in the Old Testament

Bible References:

Exodus 12:11; 28:42
Deuteronomy 33:11
1 Kings 12:10
2 Chronicles 10:10
Job 40:16
Psalm 38:7 (H8); 69:23 (H24)
Isaiah 11:5; 21:3; 45:1
Ezekiel 21:6 (H11)
Nahum 2:10

Original text:

כֶּסֶל Group

Ps 38:7 (H8) – כִּי־כֶסֶלִי מְלֹאָו נִקְלָה וְאֵין מוֹתָם בְּבִשְׂרִי

מִתְנַיִם Group

Exod 12:11 – וְכָכָה תֹאכְלוּ אֹתוֹ מִתְנַיִכֶם חֲגֻלִים

Exod 28:42 – מִמִּתְנַיִם וְעַד־יָרְכָיִם יִהְיוּ:

Deut 33:11 – מִחֵץ מִתְנַיִם קָמְיוֹ וּמִשְׁנֹאָיו מִן־יְקוּמוֹן:

1 Kgs 12:10 – קָטַנְי עָבָה מִמִּתְנַיִ אָבִי

2 Chr 10:10 – קָטַנְי עָבָה מִמִּתְנַיִ אָבִי

Job 40:16 – הִנֵּה־נָא כִחוֹ בְּמִתְנַיִו וְאֵנֹו בְּשִׂרְיִי בִטְנוֹ:

Ps 69:23 (H24) – תִּחְשַׁכְנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנַיִהֶם תִּמְיֵד תִּמְעַד

Isa 11:5 – וְהָיָה צֶדֶק אֲזוֹר מִתְנַיִו וְהָאִמּוֹנָה אֲזוֹר חֲלָצִיו

Isa 21:3 – עַל־כֵּן מְלֹאָו מִתְנַיִ תִּלְחָלָה

Isa 45:1 – אֲשֶׁר־תִּחְזַקְתִּי בְיָמֵינוּ לְרַד־לְפָנָיו גּוֹיִם וּמִתְנַיִ מְלָכִים

Ezek 21:6 (H11) – בְּשִׁבְרוֹן מִתְנַיִם וּבְמִרְיוֹת תִּאֲנַח לְעֵינֵיהֶם:

Nah 2:10 – וְלֵב נִמְסַ וּפֶקַ בְּרָפִים וְחִלְחָלָה בְּכָל־מִתְנַיִם וּפְגַי כָּלֶם קִבְצוּ פְּאֵרֹוֹר

HCSB rendering:

כֶּסֶל Group

Ps 38:7 (H8) – For my loins are full of burning pain, and there is no health in my body.

מִתְנַיִם Group

Exod 12:11 – Here is how you must eat it: you must be dressed for travel,^a

^a Lit it: with your loins girded

Exod 28:42 – they must extend from the waist^a to the thighs

^a Lit loins

Deut 33:11 – Smash the loins of his adversaries and enemies, so that they cannot rise again

1 Kgs 12:10 – My little finger is thicker than my father’s loins!

2 Chr 10:10 – My little finger is thicker than my father’s loins.^a

^a Or *waist*

Job 40:16 – Look at the strength of his loins and the power in the muscles of his belly

Ps 69:23 (H24) – Let their eyes grow too dim to see, and let their loins continually shake.

Isa 11:5 – Righteousness will be a belt around His loins; faithfulness will be a belt around His waist.

Isa 21:3 – Therefore I am^a filled with anguish.

^a Lit *Therefore my loins are*

Isa 45:1 – whose right hand I have grasped to subdue nations before him, to disarm^a kings

^a Lit *unloosen the loins*

Ezek 21:6 (H11) – Groan bitterly with a broken heart^a right before their eyes.

^a Lit *with broken loins*

Nah 2:10 – Hearts melt, knees tremble, loins shake, every face grows pale!

Suggestion:

כָּסָל Group

Ps 38:7 (H8) – For my insides are full of burning pain, and there is no health in my body.

מְתַנִּים Group

Exod 12:11 – Here is how you must eat it: you must be dressed for travel,^a

^a Lit *it: with your waist girded*

Exod 28:42 – they must extend from the waist to the thighs [omit footnote]

Deut 33:11 – Smash the hips of his adversaries and enemies, so that they cannot rise again

1 Kgs 12:10 – My little finger is thicker than my father’s waist!

2 Chr 10:10 – My little finger is thicker than my father’s waist. [omit footnote]

Job 40:16 – Look at the strength of his hips and the power in the muscles of his belly

Ps 69:23 (H24) – Let their eyes grow too dim to see, and let their hips continually quake.

Isa 11:5 – Righteousness will be a belt around His hips; faithfulness will be a belt around His waist.

Isa 21:3 – Therefore I am^a filled with anguish.

^a Lit *Therefore my insides are*

Isa 45:1 – whose right hand I have grasped to subdue nations before him, to disarm^a kings

^a Lit *unloosen the waist*

Ezek 21:6 (H11) – Groan bitterly with a broken heart^a right before their eyes.

^a Lit *with broken insides*

Nah 2:10 – Hearts melt, knees tremble, stomachs churn, every face grows pale!

Rationale:

Thirteen times in the main text and at least five times in footnotes, the HCSB uses the word “loins” to translate either כָּסָל (6 times) or מְתַנִּים (7 times plus all the footnoted instances). This strikes us as an archaic approach. It is our impression that the word “loins” is not used a great deal in its true anatomical meaning in modern English. A quick Google search revealed that both their online dictionary and Wikipedia defined the word in terms of anatomy (the region just above the hips), in terms of butchering, and as a common euphemism for human genitals, often in expressions of lust. We fear that this word is going to be misunderstood or perhaps it will easily distract immature readers from the point of various texts. We note that once (2 Chr 10:10), the HCSB footnotes the word “loins” with the comment “Or waist.” That, and the fact that a great many times the HCSB chooses “waist” or simply omits the Hebrew word from the English translation, suggests to us that the editors recognize that this is a problematic word in English.

It seems evident to us that the English language and our way of conceptualizing the human body force a translator to translate these words differently in different contexts. Here are our suggestions:

- When comparing the size of **מִתְנַיִם** to fingers, then “waist” works well (1 Kgs 12:10; 2 Chr 10:10).
- When talking about the part of the body that is “girded” with a belt, then “waist” also works well (Exod 12:11; Isa 45:1).
- When talking about **מִתְנַיִם** as the part of the body that is to be smashed in our enemies, then “hips” works well (Deut 33:11).
- Similarly “hips” works when speaking of the **מִתְנַיִם** as a body part with special strength (Job 40:16).
- When the word **מִתְנַיִם** occurs in a verse that also includes a different word for “waist,” then “hips” could be used (Isa 11:5).
- When it is said that the **מִתְנַיִם** “shake” in fear, then perhaps “hips” is good but “shake” is not, so that dancing language is avoided. We suggest “hips quake” (Ps 69:23).
- If **מִתְנַיִם** or **כֶּסֶל** is referred to as a place filled with pain, maybe “insides” or “stomach” (or even “abdomen”) would work (Ps 38:7; Isa 21:3; Ezek 21:6; Nah 2:10).

Not noted in our suggestions are the five uses of **כֶּסֶל** in Leviticus (3:4, 10, 15; 4:9; 7:4) dealing with the butchering of sacrificial animals. Given the fact that “loins” is still a current butchering term, these usages seem fine to us.

We also noted two places in the New Testament where “loins” shows up in the footnotes of HCSB (Heb 7:5, 10). If this recommendation is followed, we suggest that you change those footnotes as well.

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

Bible Reference:

Job 42:6

Original text:

עַל־בֶּן אָמְנָס וְנִחַמְתִּי עַל־עֶפְר וְאָפָר :

HCSB rendering:

Therefore I take back my words
and repent in dust and ashes.^a

^a LXX reads *I despise myself and melt; I consider myself dust and ashes*

Suggestion:

Therefore I reject my claim and take back my words,
For I am nothing but dust and ashes.

Rationale:

At least with regard to the second line, we believe the Septuagint's translation given in the footnote is essentially correct. Reasons for the translation suggested above are these:

- 1) נחם in *Nifal* does not normally mean “repent” in the theological sense (Jeremiah 8:6 is the one possible exception). It means to “relent” or to “change one’s mind.” Repentance is normally expressed by forms of שׁוּב.
- 2) Contrary to common belief, the phrase “dust and ashes” is not connected in the Bible with sorrow over sin (although “*sackcloth* and ashes” is). The phrase is, however, connected with poverty (1 Samuel 2:8), mourning (Ezekiel 27:30), and—most relevant here—a mere human being who is in danger of overreaching in the presence of God (Genesis 18:27).
- 3) The Masoretic accents have a conjunctive accent on אָמְנָס and place the major break in the line on וְנִחַמְתִּי.

For a more thorough explanation, see “Exegetical Brief: Did Job ‘Repent’ (42:6)?” *Wisconsin Lutheran Quarterly* 109(2):132-137 (available online in the essay file of the Wisconsin Lutheran Seminary Library at <http://wlsessays.net/>).

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

Bible Reference:

Job 42:11

Original text:

וַיָּבֹאוּ אֵלָיו כָּל-אֶחָיו וְכָל-אֶחָיוֹתָיו וְכָל-יָדָעָיו לְפָנָיו וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּנְדְּרוּ לוֹ וַיִּנְחָמוּ אֹתוֹ

HCSB rendering:

All his brothers, sisters, and former acquaintances came to his house and dined with him in his house. They sympathized with him. . .

Suggestion:

All his brothers, sisters, and former acquaintances came to him and dined with him in his house. They sympathized with him. . .

Rationale:

We're quite sure that "to his house" was an oversight. There is only one mention of the "house" in Hebrew, and it is as the place where the dining takes place. In addition, two mentions of "house" in rapid succession sounds odd in the translation.

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

Bible Reference:

Psalm 1:5

Original text:

עַל־כֵּן לֹא־יִקְמוּ רְשָׁעִים בְּמִשְׁפַּט וְחַטָּאִים בְּעֵדוּת צְדִיקִים:

HCSB rendering:

Therefore the wicked will not survive^a the judgment,
and sinners will not be in the community of the righteous.

^aLit stand in

Suggestion:

Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous.

[Omit footnote.]

Rationale:

יִקְמוּ governs the entire bi-colon, and a translation should be chosen for it that fits with the subject and prepositional phrase named in each colon. HCSB’s highly interpretive “survive” is used for קוּם only here and at Amos 2:2,4, a very different context where “survival” is clearly the point. Since HCSB cannot say in the second colon that “sinners will not survive the community of the righteous,” it is forced into the lifeless expression “be in.” We think the traditional rendering “stand” is easily understandable and avoids these difficulties.

מִשְׁפַּט and עֵדוּה are parallel and suggest an assembly of persons for a specific purpose—not a “community,” which persons can belong to regardless of where they are or what they are doing.

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

Bible References:

Psalm 5:11 (H12); 9:2 (H3)

Original text:

Ps 5:11 (H12) – וישמחו כל־חֹסֵי כָךָ לְעוֹלָם וְרִנְנוּ וְתִסְבֵּךְ עָלֵינוּ וְיִעֲלָצוּ בְךָ אֱהָבֵי שְׁמוֹךְ :

Ps 9:2 (H3) – אֲשַׁמְחָה וְאֶעֱלֶצֶה בְךָ אֲזַמְרָה שְׁמוֹךְ עָלְיוֹן :

HCSB rendering:

Ps 5:11 (H12) – But let all who take refuge in You rejoice;
let them shout for joy forever.
May you shelter them,
and may those who love Your name boast about you.

Ps 9:2 (H3) – I will rejoice and boast about You;
I will sing about Your name, Most High.

Suggestion:

Ps 5:11 (H12) – But let all who take refuge in You be glad;
let them shout for joy forever.
May you shelter them,
and may those who love Your name rejoice in you.

Ps 9:2 (H3) – I will be glad and rejoice in You;
I will sing about Your name, Most High.

Rationale:

BDB, DCH, Gesenius, and HALOT are all agreed that עֲלֵץ means “rejoice” or “exult” and is a close synonym to שָׂמַח, to which it is parallel here. Extreme joy can result in “boasting,” of course, but it is hardly the same thing. HCSB’s rendering follows no other published translation that we are aware of.

We notice that the HCSB translates עֲלֵץ with “rejoice” in 1 Samuel 2:1 and Psalm 68:3 (H4). In Psalm 68:3 (H4), עֲלֵץ is parallel to שָׂמַח, and the HCSB uses “be glad” for שָׂמַח.

- Ps 68:3 (H4) – וְצַדִּיקִים יִשְׂמְחוּ וְיִעֲלָצוּ לִפְנֵי אֱלֹהִים וְיִשְׂשֹׁן בְּשִׂמְחָה :
HCSB – But the righteous are glad; they rejoice before God and celebrate with joy.

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

Bible Reference:

Psalm 7:8 (H9)

Original text:

יְהוָה יִדְיִן עַמִּים שְׁפָטֵנִי יְהוָה כְּצַדִּיק וּכְתֹמֵי עָלָי:

HCSB rendering:

The LORD judges the peoples;
vindicate me, LORD,
according to my righteousness and my integrity.^a
^a Lit integrity on me

Suggestion:

[Omit footnote.]

Rationale:

We see no particular purpose served by this footnote.

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

Bible Reference:

Psalm 7:16 (H17)

Original text:

יָשׁוּב עִמָּלּוֹ בְּרֵאשִׁי וְעַל קְדָקְדוֹ חָמְסוֹ יִרְדּוּ:

HCSB rendering:

His trouble comes back on his own head,
and his violence falls on the top of his head.

Suggestion:

His trouble comes back on his own head;
on top of his head, his own violence comes down.

Rationale:

We do not fault HCSB's interpretation of the passage. It is desirable to us, however, to aim not only for "equivalence" in information content, but resemblance in literary form where this is possible.

HCSB uses "head" to end both cola in this passage, which hides the fact that two different Hebrew words are used; and its translation for יִרְדּוּ would be more natural if the original were יִפֹּל. The greater problem, however, is that ending two adjacent independent clauses with the same word is stylistically awkward.

The suggested translation above is an attempt to maintain the chiasmic structure of the original and to sound something like a line of Hebrew poetry.

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

Bible Reference:

Psalm 8:2 (H3) cp. Matthew 21:16

Original text:

מִפִּי עוֹלָלִים וְיִנְקִים יִסְדַּתְּ עַז לְמַעַן צוֹרְרֵיהֶם לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:

Ps 8:2 LXX: ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον

Matt 21:16 ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον

HCSB rendering:

Because of Your adversaries,
You have established a stronghold^a
from the mouths of children and nursing infants
to silence the enemy and the avenger.

^a LXX reads established praise

Matt 21:16 – You have prepared praise from the mouths of children and nursing infants.

Suggestion:

Because of Your adversaries,
You have prepared a stronghold^a
from the mouths of children and nursing infants
to silence the enemy and the avenger.

^a LXX reads prepared praise

Rationale:

The wording of Jesus' quotation of Psalm 8:2 in Matthew 21:16 is identical with the Septuagint. The HCSB translates: "You have prepared praise from the mouths of children and nursing infants." To conform the footnote on the Psalm passage to Matthew 21:16 would make the relationship between the two texts more apparent, and it is probably easier to make the change in this direction rather than the opposite.

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

Bible Reference:

Psalm 8:5 (H6)

Original text:

וַתַּחַסְרֵהוּ מֵעַט מֵאַלֹהִים וְקָבוֹד וְהָדָר תַּעֲטִיבֵהוּ:

HCSB rendering:

You made him little less than God,^{ab}
and crowned him with glory and honor.

^a LXX reads *angels*

^b Or *gods*, or *a god*, or *heavenly beings*; lit Elohim

Suggestion:

You made him little less than God,^a
and crowned him with glory and honor.

^a LXX reads *angels*

[Omit second footnote (“b”).]

Rationale:

Our difficulty here concerns only the footnote. First, “Elohim” is not a “literal” translation. It is not a “translation” at all, and we’re not sure what purpose it serves to provide an English reader with transliterated Hebrew. Second, the possibility that “heavenly beings” are meant is already conveyed by the reference to LXX’s translation “angels” in the other footnote. There is no need to amplify this to “gods” or “a god” with their hints of polytheism.

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

Bible Reference:

Psalm 8:6 (H7)

Original text:

תַּמְשִׁילָהוּ בְּמַעֲשֵׂי יְדֵיךָ כֹּל שֶׁתָּה תַחַת-רַגְלָיו:

HCSB rendering:

You made him lord over the works of Your hands;
You put everything under his feet:^a

^aOr authority

Suggestion:

[Omit the footnote.]

Rationale:

The italics suggest that the footnote offers an alternative translation, which it does not. It simply explicates the metaphor unnecessarily.

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

Bible References:

Psalm 9:20 (H21), 10:18

Original text:

Ps 9:20 (H21) – שִׁתָּהּ יִהְיֶה מוֹרָה לָהֶם יִדְעוּ גוֹיִם אֱנוֹשׁ תִּמְזָה

Ps 10:18 – לְשֹׁפֵט יָתוֹם וְזָרָה בְּלִי-יוֹסֵף עוֹד לְעַרְץ אֱנוֹשׁ מִן-הָאָרֶץ :

HCSB rendering:

Ps 9:20 -- Put terror in them, LORD;
let the nations know they are only men.

Ps 10:18 – doing justice for the fatherless and the oppressed
so that men of the earth may terrify them no more.

Suggestion:

Ps 9:20 – Put terror in them, LORD;
let the nations know they are mere human beings.

Ps 10:18 – doing justice for the fatherless and the oppressed
so that mere human beings of the earth may terrify them no more.

Rationale:

“Men” is not generally understood as “all human beings” in contemporary English. אֱנוֹשׁ means “persons in general,” not “non-females.”

“Only” in HCSB’s rendering of Psalm 9:20 has been changed to “mere” to avoid “they are only human,” which is in contemporary English is usually said by way of an excuse.

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

Bible Reference:

Psalm 10:9-10

Original text:

יֹאדָב בַּמִּסְתָּרוֹ כְּאֲרִיָּה בְסֻפָּהּ יֹאדָב לַחֲטוּף עֲנִי יַחֲטֹף עֲנִי בְמִשְׁכוֹ בְרִשְׁתּוֹ:
וְדָכָה יֵשֶׁת וְנָפַל בְּעֲצוּמָיו חֵלְפָאִים:

HCSB rendering:

He lurks in order to seize the afflicted;
he seizes the afflicted and drags him in his net.
So he is oppressed and beaten down;
the helpless fall because of his strength.

Suggestion:

He lurks in order to seize the afflicted;
he seizes the afflicted and drags him in his net.
So his victim is oppressed and beaten down;
the helpless fall because of his strength.

Rationale:

We believe the pronoun at the beginning of v. 10 should be disambiguated to avoid confusion.

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

Bible Reference:

Psalm 10:15

Original text:

שִׁבַּר זְרוּעַ רָשָׁע וְרָע תִּדְרוֹשׁ רָשָׁעוֹ בְּלֹ-תִמְצָא:

HCSB rendering:

Break the arm of the wicked and evil person;
call his wickedness into account
until nothing remains of it.^a

^a *Lit account You do not find*

Suggestion:

Break the arm of the wicked and evil person,
until you look for his wickedness, but can't find it.

Rationale:

This passage is admittedly difficult, but we prefer a more natural rendering of the imperfect תִּדְרוֹשׁ, appearing as it does with תִּמְצָא. When דָּרַשׁ and מָצָא appear in close proximity, by far the most likely meaning is "seek...find," not "call to account...remain." There is also then no need for HCSB's footnote, which offers an odd combination of a very literal translation ("You do not find") with an interpretive one ("account").

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

Bible Reference:

Psalm 13:1 (H 2)

Original text:

עַד־אַנְתָּ יְהוָה תִּשְׁכַּחַנִּי נֶצַח

HCSB rendering:

LORD, how long will You forget me?
Forever?

Suggestion:

How long, LORD?
Will you forget me forever?

Rationale:

We see no reason to override the Masoretic accents here, nor do the overwhelming majority of other translations.

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

Bible Reference:

Psalm 16:7

Original text:

אֶבְרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצָנִי אֶף־לַיְלֹת יִסְרוּנִי כְּלִיֹּתַי:

HCSB rendering:

I will praise the LORD who counsels me —
even at night my conscience instructs me.

Suggestion:

I will praise the LORD who counsels me —
even at night my inner thoughts instruct me.

Rationale:

“Conscience” has a fairly specific meaning for us (and this is the only time HCSB uses it to translate כְּלִיֹּתַי). We prefer to restrict the use of the term to the inner voice that evaluates a person’s behavior on the basis of an innate knowledge of right and wrong (Romans 2:15 etc.), which is not the kind of “instruction” the passage is speaking of.

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

Bible Reference:

Psalm 17:10

Original text:

חִלְבֵּמוֹ סָגְרוּ פִּימוֹ דְּבָרוֹ בְּנִאָוֹת:

HCSB rendering:

They have become hardened;^a
their mouths speak arrogantly.

^a Lit *have closed up their fat*

Suggestion:

They show no pity;^a
their mouths speak arrogantly.

^a Lit *have closed up their fat*

Rationale:

“They have shut up their fat” is admittedly difficult; many interpretations have been proposed and we certainly grant HCSB the right to theirs. The problem is that in our theology “hardened” has a fairly specific meaning: it refers to a kind of “spiritual sclerosis” that renders a person impervious, either partially and temporarily or permanently, to understanding (Mark 6:42) and conversion. That does not seem to fit the context here

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

Bible Reference:

Psalm 19:10-11 (H11-12)

Original text:

הַנְּחִמִּים מְזֻהָב וּמְפֹזָר רַב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים: 11
גַּם-עֲבֹדָה נִזְתֶּר בָּהֶם בְּשִׂמְרָם עֲקֵב רַב: 12

HCSB rendering:

They are more desirable than gold—
than an abundance of pure gold;
and sweeter than honey,
which comes from the honeycomb.
In addition, Your servant is warned by them;
there is great reward in keeping them.

Suggestion:

They are more desirable than gold—
than an abundance of pure gold;
and sweeter than honey—
than the sweetest honey from the honeycomb.
What is more, Your servant is warned by them;
there is great reward in keeping them.

Rationale:

Our suggestion addresses two concerns:

- 1) The difficulty for a translator who wants to represent the parallelism of the verse is that English, unlike Hebrew, has no close synonym for “honey.” HCSB, however, has the poet making an extremely banal observation, *viz.* that honey comes from honeycombs. Our suggestion provides an advance in thought (“honey” to “sweetest honey”) similar to the advance in thought of the preceding comparison (“gold” to “pure gold”).
- 2) The number of poems in English that contain the words “in addition” is probably very small. “Moreover” would also serve for this use of **וְ** (cp. Genesis 20:11), but “what is more” is somewhat more current.

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

Bible Reference:

Psalm 22:9 (H10)

Original text:

כִּי־אַתָּה גַּתִּי מִבֶּטֶן מִבְּטִיחִי עַל־שְׁרֵי אִמִּי:

HCSB rendering:

You took me from the womb,
making me secure while at my mother's breast.

Suggestion:

It was you who brought me out of the womb,
who made me secure while at my mother's breast.

Rationale:

HCSB's translation is not inaccurate, but "you took me from the womb" leaves the nature of the "taking" unspecified. We think a slight improvement could be made *via* the translation suggested above, which makes it clear that the "taking" was something good. It also attempts to convey the point of emphasis of the fronted כִּי אַתָּה.

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

Bible Reference:

Psalm 24:4

Original text:

נקי כפּוּיִם וְכִרְיָ לֵבָב אֲשֶׁר לֹא־נִשְׂא לִשְׂוֵא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

HCSB rendering:

The one who has clean hands and a pure heart,
who has not set his mind^a on what is false,
and who has not sworn deceitfully.

^a Or not lifted up his soul

Suggestion:

The one who has clean hands and a pure heart,
who has not put his trust in^a what is false,
and who has not sworn deceitfully.

^a Lit not lifted up his soul to

Rationale:

It is admittedly not clear what it means to “lift up one’s soul to a vanity” (Psalm 24:4) and proposals abound. “Set one’s mind on,” however, connotes steadily fixated attention. It does not seem likely that that is what is meant here.

It seems more likely to us “to lift up one’s soul to a vanity” is the opposite of what is coming in Psalm 25:1-2: “To You, LORD, I lift up my soul. My God, I trust in You.” If so, then “trust in” would be an equivalent expression to נִשְׂא אֶת־הַנְּפֶשׁ.

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

Bible Reference:

Psalm 24:6

Original text:

זֶה דֹר דֹרְשׁוֹ מִבְּקֵשֵׁי פְנֵיךָ יִעֲקֹב סֵלָה:

HCSB rendering:

Such is the generation of those who seek Him,
who seek the face of the God of Jacob.^a *Selah*

^a LXX; some Hb mss, Syr read *seek Your face, God of Jacob*; other Hb mss read *seek Your face, Jacob*

Suggestion:

Such is the generation of those who seek Him,
who seek the face of the God of Jacob.^a *Selah*

^a LXX; MT those who seek your face—that is, Jacob; some Hb mss, Syr read *seek Your face, God of Jacob*

Rationale:

We acknowledge HCSB’s decision to put LXX’s translation in the body of the text. Our concern is the footnote, for two reasons:

- 1) It gives the impression that in “other Hb mss”—i.e., MT—“Jacob” is to be understood as a vocative, and the verse is pronouncing a blessing on those who seek Jacob’s face. We find it much more likely that “Jacob” is parallel to “those who seek your [i.e. God’s] face.” In other words, MT is pronouncing a blessing on the “true Israel” (Romans 9:6), those who look to God in faith. We think a reader is helped more by seeing that MT can be read as offering an alternate, viable interpretation.
- 2) By listing MT’s reading last and titling it “other Hb mss,” the note gives the impression that it is not particularly well attested, when actually it is the reading attested by the majority of Hebrew manuscripts.

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

Bible Reference:

Psalm 25:1, 86:4, 143:8

Original text:

Ps 25:1 – לְדָוִד אֱלֹהִים יְהִנֵּה נַפְשִׁי אֲשָׁא :

Ps 86:4 – שִׂמַּח נַפְשׁ עַבְדְּךָ כִּי אֱלֹהִים אֲדַנִּי נַפְשִׁי אֲשָׁא :

Ps 143:8 – הוֹדִיעֵנִי דְרֹךְ-נְוֵי אֱלֹהִים כִּי-אֱלֹהִים נִשְׁאַתִּי נַפְשִׁי :

HCSB rendering:

Ps 25:1 – LORD, I turn to You.^a

^a Lit To You, LORD, I lift up my soul

Ps 86:4 – Bring joy to Your servant’s life,
because I turn to You, LORD.

Ps 143:8 – Reveal to me the way I should go
because I long for You.

Suggestion:

Ps 25:1 – LORD, I lift up my soul to You.

Ps 86:4 – Bring joy to Your servant’s life,
because I lift up my soul to You, LORD.

Ps 143:8 – Reveal to me the way I should go
because I life up my soul to You.

Rationale:

We prefer to keep the more literal rendering of נִשְׂאָ with נַפְשִׁי as “to lift up my soul.” It seems richer and more evocative, allowing the interpreter a range of possibilities. “To turn” is more narrow and limited, and has nuances of repentance, for which we would expect a different Hebrew word.

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

Bible Reference:

Psalm 25:3

Original text:

גַּם כָּל-קַוִּיךָ לֹא יִבְשׁוּ יַבְשׁוּ הַבּוֹגְדִים רִיקָם:

HCSB rendering:

No one who waits for You
will be disgraced;
those who act treacherously without cause
will be disgraced.

Suggestion:

No one who waits for You
will be disgraced;
those will be disgraced
who act treacherously without cause.

Rationale:

Not only does ending consecutive sentences with the same English word sound awkward; it unnecessarily hides the tightly chiasmic structure of the original. A very small adjustment would allow an English reader to see this feature of the source text.

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

Bible Reference:

Psalm 27:14

Original text:

קִוֵּה אֶל־יְהוָה חֲזַק וַיִּצְמַח לְבָבִי וְקִוֵּה אֶל־יְהוָה:

HCSB rendering:

Wait for the LORD;
be strongⁱ and courageous.

Wait for the LORD.

ⁱ Lit LORD; let your heart be strong

Suggestion:

Wait for the LORD.

Be strong; let your heart be courageous.

Wait for the LORD.

[Omit footnote.]

Rationale:

We see no compelling reason not to represent לְבָבִיⁱ in the body of the text. Also, there are inaccuracies with the footnote as it appears. In the text, the footnote marker should be placed on “courageous” rather than on “strong.” The phrase “Be strong” should be added

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

Bible Reference:

Psalm 29:1

Original text:

מִזְמוֹר לְדָוִד הַבּוֹ לַיהוָה בְּיַם אֱלֹהִים הַבּוֹ לַיהוָה כְּבוֹד וְעֹז:

HCSB rendering:

Ascribe to Yahweh, you heavenly beings,^a
ascribe to the LORD glory and strength.

^a Or you angels, or you sons of the mighty; lit LORD, sons of the gods

Suggestion:

Ascribe to the Yahweh, you heavenly beings,^a
ascribe to the LORD glory and strength.

^a Lit LORD, you sons of gods; or LORD, you sons of the mighty

Rationale:

We don't think a general reader's confidence in his Bible is helped by footnotes in which possible interpretations proliferate. "Sons of the mighty" is not any less "literal" than "sons of gods," since a meaning "mighty or important men" for אֱלֹהִים is not unusual (e.g. Ezekiel 17:13). Since "angels" is not an alternate translation at all, but an interpretation (probably a correct one) of what is meant by בְּנֵי אֱלֹהִים, the translation choice "divine beings" therefore makes "angels" in the footnote superfluous. We also see no purpose that is served by the definite article in "the gods," and we would prefer to see it removed.

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

Bible Reference:

Psalm 31:5 (H6)

Original text:

בְּיָדְךָ אֶפְקֹד רוּחִי פְּדִיתָהּ אֹתִי יְהוָה אֱלֹהֵי אֱמֶת:

HCSB rendering:

Into Your hand I entrust my spirit;

You redeem^a me, LORD, God of truth.

^a Or You have redeemed, or You will redeem, or spirit. Redeem

Suggestion:

Into Your hand I entrust my spirit;

You have redeemed^a me, LORD, God of truth.

^a Or Redeem

Rationale:

We don't think a general reader's confidence in his Bible is helped by footnotes in which possible translations proliferate. Of the possible interpretations of פְּדִיתָהּ, the prophetic perfect ("You will redeem") is the least likely and may be dispensed with. The so-called precativ perfect (so NIV) is confined to the psalms and rare (BHRG §19.2), but it is at least possible here and probably deserves a footnote. We see no reason, however, not to take the perfect in its natural sense and translate accordingly in the body of the text. In other words, the psalmist is here entrusting his soul to the Lord in response to the Lord's act of redemption.

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

Bible Reference:

Psalm 31:7 (H8)

Original text:

אֲנִילָה וְאִשְׁמְחָה בְּחַסְדֶּךָ אֲשֶׁר רָאִיתָ אֶת־עַנְיִי יְדַעַתָּ בְּצָרוֹת נַפְשִׁי:

HCSB rendering:

I will rejoice and be glad in Your faithful love
because You have seen my affliction.
You have known the troubles of my life

Suggestion:

I will rejoice and be glad in Your faithful love
because You have seen my affliction.
You have known the troubles of my soul

Rationale:

To an English speaker, “troubles of my life” means “troubles I have had during my lifetime.”
נַפְשִׁי, however, does not mean “lifetime,” but “life” in the sense of breath, animating principle, or soul.

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

Bible Reference:

Psalm 31:24 (H25)

Original text:

חֲזִקוּ וַיֵּאמְרוּ לְבַבְכֶּם כָּל־הַמְּיֻחָלִים לַיהוָה:

HCSB rendering:

Be strong^u and courageous,
all you who put your hope in the LORD.
^a Lit Let your heart be strong

Suggestion:

Be strong and let your hearts be courageous,
all you who put your hope in the LORD.

[Omit footnote.]

Rationale:

We see no compelling reason not to represent לְבַבְכֶּם in the body of the text.

We also note that the footnote indicator is on the wrong word in the HCSB. (It should be on “courageous” and not “strong”).

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

Bible Reference:

Psalm 33:8

Original text:

יִירָאוּ מִיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יִגִּדּוּ כָּל־יְשִׁבֵי תֵבֵל:

HCSB rendering:

Let the whole earth tremble before the LORD;
let all the inhabitants of the world stand in awe of Him.

Suggestion:

Let the whole earth fear the LORD;
let all the inhabitants of the world stand in awe of Him.

Rationale:

We see no reason to render יִירָאוּ with “tremble,” which suggests an original יִהַרְרֵוּ .

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

Bible Reference:

Psalm 33:15

Original text:

הִיִּצֵר יְהוָה לִבָּם הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:

HCSB rendering:

He alone shapes their hearts;
He considers all their works.

Suggestion:

He shapes the hearts of them all;
He considers all their works.

Rationale:

It is not immediately clear what יָהוָה⁵ (“altogether” or “all together”) means in this passage, but of the various possibilities we think HCSB has chosen probably the least likely. There is a significant consensus among translations that the point is that God forms the hearts of all people (ESV, JPS, NASB, NET, NIV, NRSV), rather than that God is the only one who forms hearts (HCSB).

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

Bible Reference:

Psalm 33:18

Original text:

תִּנְהַ עֵינַי יְהוָה אֶל־יִרְאַיִי לְמִיִּחְלָיִם לְחַסְדּוֹ:

HCSB rendering:

Now the eye of the LORD is on those who fear Him—
those who depend on His faithful love

Suggestion:

See, the eye of the LORD is on those who fear Him—
those who depend on His faithful love...

Rationale:

There are probably almost as many ways to render תִּנְהַ in English as there are translations, but we don't care for "Now." To English ears, "now" suggests temporality, and it is easy to imagine an oral reader of this passage giving the erroneous impression "Now, as opposed to previously" by emphasizing it. The deictic particle תִּנְהַ can be used by a speaker to present himself or someone else as present and available at the moment of the utterance (BHRG 330), which seems a useful way to think of its function here. A translation like "Look!" or "See!" works well.

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

Bible Reference:

Psalm 34:16 (H17)

Original text:

פְּנֵי יְהוָה בַּעֲשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זְכָרָם:

HCSB rendering:

The face of the LORD is set
against those who do what is evil,
to erase^s all memory of them from the earth.
^sOr cut off

Suggestion:

The face of the LORD is set
against those who do what is evil,
to cut off all memory of them from the earth.

[Omit footnote.]

Rationale:

We prefer the natural translation “cut off” for לְהַכְרִית in the body of the text, rather than “erase” which suggests an original לְמַחֲזוֹת.

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

Bible Reference:

Psalm 36:9 (H10)

Original text:

כִּי־עֵינֵינוּ מִקְדֹר חַיִּים בְּאֹרֶךְ נְרָאֵה־אֹר

HCSB rendering:

for with You is life's fountain.
In Your light we will see light.

Suggestion:

for with You is the fountain of life.
In Your light we will see light.

Rationale:

“Life’s fountain” lacks cadence and makes an oral reader’s life unnecessarily difficult.

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

Bible Reference:

Psalm 37:27

Original text:

סֹרַר גְּרָע וַעֲשֵׂה-טוֹב וּשְׁכֵן לְעוֹלָם:

HCSB rendering:

Turn away from evil and do what is good,
and dwell there^a forever.

^a = dwell in the land

Suggestion:

Turn away from evil and do what is good,
and dwell in the land forever.

[Omit footnote.]

Rationale:

Not only is the footnote of little use to someone who hears this read orally, it seems odd that HCSB “adds” a word to the target text that requires a footnote to explain it. If a translator is justified in “adding” the word “there,” he is certainly also justified in “adding” what “there” would refer to (“the land”) so that the result will be understandable.

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

Bible Reference:

Psalm 38:3 (H4)

Original text:

אִין־מִתָּם בְּבִשְׂרֵי מִפְּנֵי זַעֲמֻדָּ אִין־שְׁלוֹם בְּעַצְמֵי מִפְּנֵי חַטָּאתַי:

HCSB rendering:

There is no health in my body
because of Your indignation;
there is no strength^a in my bones
because of my sin.

^a Hb *shalom*

Suggestion:

There is no health in my body
because of Your indignation;
there is no soundness in my bones
because of my sin.

[Omit footnote.]

Rationale:

“Strength” is a very unusual and narrow translation for שְׁלוֹם, and a more general translation (“soundness”) would better reflect its range of meaning. With regard to the footnote, we can imagine it arising from a desire to put a “word study” on שְׁלוֹם within the reach of a reader or teacher who has no Hebrew. We consider that a dubious enterprise and see the footnote as unhelpful.

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

Bible Reference:

Psalm 41:8 (H9)

Original text:

דְּבַר־כְּלִיעַל יִצְוֹק בְּנֵי וְאִישׁר שָׁכַב לֹא־יִוָּסֵף לְקוּם:

HCSB rendering:

“Lethal poison has been poured into him,
and he won’t rise again from where he lies!”

Suggestion:

“Something awful has overwhelmed him,
and he won’t rise again from where he lies!”

Rationale:

The first four words are admittedly difficult (lit. “A thing of worthlessness has been poured out in him”). While it is not impossible as an interpretation, HCSB’s idiosyncratic rendering is more specific than we think is wise. The near context of the psalm (v. 3f) simply says that the psalmist is sick and that this is in some way a consequence of sin. HCSB leads a reader mentally to craft a narrative in which the psalmist’s enemies gleefully conclude that he has been poisoned, but this is tenuous at best. Worse, it makes the application to Christ (v. 9 cf. John 13:18) seem more strained than is necessary.

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

Bible Reference:

Psalm 42:5 (H6) (also 42:6, 11; 43:5)

Original text:

מה-תִּשְׁתַּחֲחֹחַ נַפְשִׁי וַתִּהְיֶהנִי עָלַי הוֹתִילִי לְאֱלֹהִים כִּי-עוֹד אֶחְדָּנוּ יִשְׁעוֹת פְּנָיו:

HCSB rendering:

Why am I so depressed?

Why this turmoil within me?

Put your hope in God, for I will still praise Him,
my Savior and my God.

Suggestion:

Why, my soul, are you so dejected?

Why this turmoil within me?

Put your hope in God, for I will still praise Him,
my Savior and my God.

Rationale:

The technical sense of “depressed” with regard to mental health makes it seem wise to seek an alternative.

In addition, in HCSB’s translation it is not clear that the speaker is addressing the imperative “Put your hope in God!” to himself.

The translation that is chosen for תִּשְׁתַּחֲחֹחַ here should also be used for the same verb in 42:6 (H7), 42:11 (H12), and 43:5.

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

Bible Reference:

Psalm 44:22 (H23)

Original text:

כִּי־עָלִידָה הַרְגֵנוּ כָּל־הַיּוֹם נִחְשָׁבְנוּ כְּצֹאן טְבֻחָה:

HCSB rendering:

Because of You we are slain all day long;
we are counted as sheep to be slaughtered.

Suggestion:

Because of You we are being put to death all day long;
we are counted as sheep to be slaughtered.

Rationale:

A very small change would make the relationship of Psalm 44:22 to Romans 8:36 more obvious.

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

Bible Reference:

Psalm 50:1

Original text:

אלו אלהים יהוה דבר ויקרא ארץ מזרח שמש עד מבוא:

HCSB rendering:

Yahweh, the God of gods^a speaks;
He summons the earth from east to west.

^aOr The Mighty One, God, the LORD, or The God of gods, the LORD

Suggestion:

The Mighty One—God, the LORD—speaks;
He summons the earth from east to west.

Rationale:

The *legarmeh* on אֱלֹהִים shows that the Masoretes did not understand it as a construct (“the God of gods”). Like ESV, JPS, NASB, NET, NIV, and NRSV, we prefer their interpretation.

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

Bible Reference:

Psalm 52:1 (H3)

Original text:

מִהֲתַתְּחַלְּלֵל בִּרְעָה הַנִּבְּוֶר חֶסֶד אֵל כָּל־הַיּוֹם:

HCSB rendering:

Why brag about evil, you hero!
God's faithful love is constant.

Suggestion:

Why brag about evil, you hero?
God's faithful love is constant.

Rationale:

Questions require question marks.

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

Bible Reference:

Psalm 52:6 (H8)

Original text:

וַיִּרְאוּ צְדִיקִים וַיִּירְאוּ וְעָלְיוּ יִשְׁחַקוּ:

HCSB rendering:

Ps 52:5 (H7) – This is why God will bring you down forever.
He will take you, ripping you out of your tent;
He will uproot you from the land of the living. *Selah*
Ps 52:6 (H8) – The righteous will look on with awe
and will ridicule him:

Suggestion:

Ps 52:5 (H7) – This is why God will bring you down forever.
He will take you, ripping you out of your tent;
He will uproot you from the land of the living. *Selah*
Ps 52:6 (H8) – The righteous will look on with awe
and will ridicule the evildoer:

Rationale:

HCSB's literal rendering of וְעָלְיוּ gives the impression that the righteous will ridicule God.

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

Bible Reference:

Psalm 57:4 (H5)

Original text:

נפְּשִׁי בְּתוֹךְ לְבָאִם אֲשַׁכְּבָה לְהִטָּיִם בְּנֵי־אָדָם שְׁנֵיהֶם תְּנִית וְחַצַּיִם וְלִשְׁוֹנִם תִּרְבַּב תְּהָה:

HCSB rendering:

I am surrounded by lions;
I lie down with those who devour men.
Their teeth are spears and arrows;
their tongues are sharp swords.

Suggestion:

I lie down among devouring lions—
people whose teeth are spears and arrows,
whose tongues are sharp swords.

Rationale:

By placing the major disjunctive accent in the verse (^{ole} *wěyôrēd*) on לְהִטָּיִם, the Masoretes indicate that they understand בְּנֵי־אָדָם as belonging to the second colon. Along with ESV, NASB, NET, and NIV, we think their interpretation is correct.

We note that HCSB uses a variety of translations for בְּנֵי־אָדָם (“human race,” “others,” “sons of men,” “people,” etc.) and we do not object to this. Research has shown, however, that modern readers have a strong tendency to take “men” to mean “males,” which is not the sense of בְּנֵי־אָדָם here.

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

Bible Reference:

Psalm 58:8

Original text:

יִמָּאֲסוּ כְּמַוּ-מַיִם יִתְהַלְּכוּ-לְמוֹ יְדֵיךָ חֲצוּ כְּמוֹ יִתְמַלְּלוּ:

HCSB rendering:

They will vanish like water that flows by;
they will aim their useless arrows.^{ab}

^a Or their arrows as if they were circumcised; Hb obscure

^a Or they wither like trampled grass

Suggestion:

They will vanish like water that flows by;
they will aim their blunted arrows.^a

^a Hb obscure; Slight emendation yields they will wither like trampled grass

Rationale:

The second colon is admittedly difficult and we concur with the range of options in HCSB's footnotes, but consolidating them into a single note would be less confusing.

The first option in the footnotes is not a different interpretation from what is in the body of the text, but a slavishly literal translation that isn't much help. The translation suggested above is an attempt to show that reading יִתְמַלְּלוּ as a by-form of מוּל (with "arrows" as subject) does, in fact, make sense.

Like NET, RSV, and NRSV we consider the second option viable ("they will wither like trampled grass"), but we think that for transparency's sake a reader should be told that it requires an emendation (הֲצִיר [Q] to הֲצִיר).

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

Bible Reference:

Psalm 62:9 (H10)

Original text:

אָדוּ הַקֶּבֶל בְּנֵי-אָדָם כְּזָבַב בְּנֵי אִישׁ

HCSB rendering:

Men are only a vapor;
exalted men, an illusion.

Suggestion:

Common people are only a vapor;
important people, an illusion.

Rationale:

We think HCSB's understanding of the difference between בְּנֵי-אָדָם and בְּנֵי אִישׁ is defensible (as it also is at Psalm 49:3). The trouble is that the translations of these terms will be understood by English speakers as gender-specific where the Hebrew is not. (We can imagine radical feminists loving HCSB's translation.)

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

Bible Reference:

Psalm 63:10 (H11)

Original text:

יִגִּירָהוּ עַל-יַד־חֶרֶב מִנַּת שְׁעָלִים יִהְיוּ:

HCSB rendering

They will be given over to the power of the sword;
they will become the jackals' prey.

Suggestion:

They will be given over to the power of the sword;
they will become a meal for jackals.

Rationale:

Jackals “prey” only on very small animals and are mostly scavengers. “A meal for jackals” is an attempt to capture closely the sense of מִנַּת.

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

Bible Reference:

Psalm 64:5 (H6)

Original text:

יִתְזַקְּנוּ-לְמוֹתַי דְּבַר רָע יִסְפְּרוּ לְטִמְוֹן מִזְקָשִׁים אָמְרוּ כִּי יִרְאֶה-לָמוֹ:

HCSB rendering

They encourage each other in an evil plan;^a
they talk about hiding traps and say,
“Who will see them?”^b

^a Or thing; lit word

^b Or us, or it

Suggestion:

They encourage each other in an evil plan;
they talk about hiding traps and say,
“Who will see them?”

[Omit these two footnotes.]

Rationale:

In this verse, the alternate interpretations proposed in these two footnotes differ so little from those in the body of the text that we suggest they be excised. The only difference would be in the case of “us” (note “b”), which would reflect the variant reading לָנוּ; this variant is so poorly attested that it does not deserve mention.

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

Bible Reference:

Psalm 65:3 (H4) (also 78:38, 79:9)

Original text:

דְּבַרְיִי עֲוֹנֹת גִּבְרֹוּ מִנִּי פִּשְׁעֵינוּ אַתָּה תִּכְפֹּרֵם :

HCSB rendering

Iniquities overwhelm me;
only You can atone for^a our rebellions.
^a Or can forgive, or can wipe out

Suggestion:

Iniquities overwhelm me;
only You can atone for our rebellions.

[Omit footnote.]

Rationale:

Counting the bullet note, HCSB offers four explanations of this one Hebrew word. We think a decision should be made on its meaning and allowed to stand, and we think the decision in the body of the text is fine.

The same word with the same footnote occurs also in Psalm 78:38 and 79:9.

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

Bible Reference:

Psalm 65:6 (Hb 7)

Original text:

יִסְדּוּן הַרִים בְּכֹחַ נְאֻזָּר בְּגִבּוֹרָה:

HCSB rendering

You establish the mountains by Your power,
robed with strength.

Suggestion:

You establish the mountains by Your power;
You are robed with strength.

Rationale:

In Hebrew it is clear that God, not the mountains, is “robed with strength.” The same is not clear in HCSB.

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

Bible Reference:

Psalm 65:11 (H12)

Original text:

עֲטַרְתָּ שָׁנָתָא טוֹבֵיגָא וּמַעַנְלֵיךָ יִרְעֶפוּן דְּשֵׁן:

HCSB rendering

You crown the year with Your goodness;
Your ways overflow with plenty.

Suggestion:

You crown the year with Your goodness;
Your wagon trails overflow with plenty.

Rationale:

The psalmist's word choice evokes a scene with overloaded wagons returning from the harvest. "Ways" in English is unclear (Is God's manner of acting what is meant?) and it weakens the picture considerably.

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

Bible Reference:

Psalm 67:1 (H2)

Original text:

אֱלֹהִים יְחַנְּנֵנוּ יִבְרַכֵּנוּ יְאֵר פְּנֵינוּ אֲתָנוּ

HCSB rendering

May God be gracious to us and bless us;
look on us with favor

Suggestion:

May God be gracious to us and bless us;
may He look with favor on us

Rationale:

A very small change will make the connection to Numbers 6:23 more obvious.

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

Bible Reference:

Psalm 77:10 (11)

Original text:

וְאָמַר חֲלֹתֵי הַיָּד שְׁנוֹת יְמִינִי עָלָיוּן:

HCSB rendering:

So I say, “I am grieved^a that the right hand of the Most High has changed.”
^aLit “*My piercing*”

Suggestion:

So I say, “To this I appeal: the years of the right hand of the Most High.”

Rationale:

Admittedly, the interpretation of this verse is debated. But if the *Selah* at the end of 77:9 marks the end of a section running from 77:4-9, then it seems best to take this verse with the next section (77:10-15). This stanza is overwhelmingly positive, highlighting God’s power and love to previous generations. Thus the “positive” interpretation of the verse seems preferable.

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

Bible Reference:

Psalm 78:4

Original text:

לֹא נִכְחֲדוּ מִבְּנֵיהֶם לְדֹר אַחֲרָיוֹן מִסִּפְרֵי־מַעֲשָׂיו וְיַזְכִּירוּ יְהוָה וְעִזְזוּ וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה:

HCSB rendering:

We must not hide them from their children,
but must tell a future generation the praises of the LORD,
His might and the wonderful works He has performed.

Suggestion:

We will not hide them from their children,
but will tell a future generation the praiseworthy acts of the LORD,
His might and the wonderful works He has performed.

Rationale:

- 1) While we recognize that the imperfect tense (followed by a participle) *may* carry an imperatival force (especially in poetry), it seems unnecessary in this context. It would be better to translate נִכְחֲדוּ and מִסִּפְרֵי־מַעֲשָׂיו with the overwhelmingly more common future tense. In fact, we would argue that the indicative is *stronger* than the imperative (*i.e.* “Nothing is going to stop us from sharing these things with future generations!”).
- 2) The other published translations seem to follow HALOT’s suggested translation of “praiseworthy acts.” This translation is to be preferred. It isn’t so much that the psalmist is resolved to pass along Israel’s praise *for* God to the next generation, but to pass along *God’s deeds* which inspire this praise. This interpretation is confirmed by the next lines of the tricola (all of which speak of God’s actions, not Israel’s response).

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

Bible Reference:

Psalm 79:8

Original text:

אֱלֹהֵינוּ תִּזְכֹּר־לָנוּ עֲוֹנוֹת רֵאשִׁינָם מִיָּהָר יִקְדְּמוּנוּ רַחֲמֶיךָ כִּי דָלוּנוּ מְאֹד:

HCSB rendering:

Do not hold past sins against us;
let Your compassion come to us quickly,
for we have become weak.

Suggestion:

Do not hold past sins against us;
let Your compassion come to us quickly,
for we have become exceedingly weak.

Rationale:

The HCSB seems to leave the **מְאֹד** at the end of this verse untranslated. The adverb emphasizes the greatness of Israel's need for the Lord to show compassion.

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

Bible Reference:

Psalm 80:6 (H7)

Original text:

תְּשִׁימֵנוּ מִדָּוָן לְשִׂכְנֵינוּ וְאַיִבֵינוּ יִלְעָגוּ-לָנוּ:

HCSB rendering:

You make us quarrel with our neighbors;
our enemies make fun of us.

Suggestion:

You cause us to be an object of quarreling for our neighbors;
our enemies mock us.

Rationale:

The point of this verse doesn't seem to be that Israel is quarreling with their enemies, but that Israel's enemies are quarreling among themselves (presumably for the opportunity to plunder Israel whose sin has led them to lose God's protection).

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

Bible Reference:

Psalm 81:15 (H16)

Original text:

מִשְׁנֵאֵי יִהְיֶה יִקְחֵם-לָו וְיִהְיֶה עֲתָם לְעוֹלָם:

HCSB rendering:

Those who hate the LORD
would pretend submission to Him;
their doom would last forever.

Suggestion:

Those who hate the LORD
would cringe before Him;
their doom would last forever.

Rationale:

The HCSB seems to be following HALOT's suggested definition for יִקְחֵם as "to feign obedience." But this doesn't seem to make much sense in the context, in which God promises to defeat Israel's enemies if Israel listens to him. Most other published translations render the verb as "to cringe." This fits the context much better. The same verb is translated "cringe" in Deuteronomy 33:29 and Psalm 66:3.

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

Bible References:

Psalm 92:6 (H7); 94:8

Original text:

Ps 92:6 (H7) – : אִישׁ־בֶּעַר לֹא יֵדַע וְכֹסֵיל לֹא־יִבִין אֶת־זֹאת:

Ps 94:8 – : בִּינּוּ בְעַרִים בָּעַם וְכֹסֵילִים מִתִּי תִשְׁכִּילוּ:

HCSB rendering:

Ps 92:6 (H7) – A stupid person does not know;
a fool does not understand this.

Pa 94:8 – Pay attention, you stupid people!
Fools, when will you be wise?

Suggestion:

Ps 92:6 (H7) – A senseless person does not know;
a fool does not understand this.

Pa 94:8 – Pay attention, you senseless people!
Fools, when will you be wise?

Rationale:

The HCSB renders אִישׁ־בֶּעַר and בְּעַרִים as “stupid.” To us, the English adjective “stupid” describes someone who is *intellectually* deficient. The problem described by the psalmist is *spiritual* deficiency. The NIV’s rendering of “senseless” might better capture the psalmist’s thought without carrying the connotations that come along with the English “stupid.”

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

Bible Reference:

Psalm 92:11 (H12)

Original text:

וַתִּבֹּט עֵינַי בְּשׂוֹרֵי בְקָמָיִם עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנוּי:

HCSB rendering:

My eyes look down on my enemies;
my ears hear evildoers when they attack me.

Suggestion:

My eyes look down on my enemies;
my ears hear the defeat of the evildoers who attack me.

Rationale:

The end of this verse is difficult, but the HCSB rendering seems unlikely if we seek to make it parallel to the first of half of the verse and want something that makes sense in this context.

Our suggestion is similar in concept to the rendering found in the ESV, NIV, and other translations. We understand that וַתִּבֹּט with ב in the first stich has the meaning to “see its desire on” (BDB)” or “to look in triumph on.” Psalm 112:8 has יִרְאֶה בְצַרְיָו, and the HCSB translates: “he will look in triumph on his foes.” Then we assume that תִּשְׁמַעְנָה with ב has a similar use. BDB for this verse suggests: “hear exultantly of their fate.”