

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

Bible Reference:

Isaiah 1:7

Original text:

וְשִׁמְמוֹתָהּ כְּמִדְבָּרֵי זָרִים

HCSB rendering:

...a desolation demolished by foreigners.

Suggestion:

...a desolation, like a place demolished by foreigners.

Rationale:

It may be that the HCSB translator regarded the **כְּ** as pleonastic, but the grammars do not support a pleonastic use for this preposition (See GKC§118x). It seems to us that HCSB's decision not to represent **כְּ** has resulted in a loss of meaning with no gain in readability.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 1:15

Original text:

וּבִפְרֹשְׁתֶם כַּפְיֹתְכֶם

HCSB rendering:

When you lift up your hands in prayer,

Suggestion:

When you spread out your hands in prayer,

Rationale:

The suggested translation is a more accurate rendering of פָּרַשׁ. Since HCSB provides a cross reference here to 1 Kings 8:22, we would advise translating the verb the same way in both places.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 1:18

Original text:

לְכוּ־נָא וְנִדְבַחְהָ יְאֹמֵר יְהוָה

HCSB rendering:

Come, let us discuss this, says the LORD.

Suggestion:

Come, let us settle this, says the LORD.

Rationale:

English “discuss” suggests an exchange of views, often in an informal setting; and no particular outcome is necessarily in view. **נִדְבַח** in *nifal*, on the other hand, is legal-dispute language that strongly suggests an attempt at resolution (Genesis 20:16, Job 23:7). For us, “let us argue it out together” (Oswalt) would catch it well; “let us settle this” (so NIV) is smoother and therefore preferable.

**Translation Suggestion for the HCSB
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Bible References:

Isaiah 1:21, 26

Original text:

Isa 1:21 – אִיכָּהּ הִיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּה –

Isa 1:26 – אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר הַצְּדִק קְרִיָּה נְאֻמָּה: –

HCSB rendering:

Isa 1:21 – The faithful city—
what an adulteress she has become!

Isa 1:26 – Afterward you will be called the Righteous City,
a Faithful City.

Suggestion:

Isa 1:21 – The faithful town—
what an adulteress she has become!

Isa 1:26 – Afterward you will be called the Righteous City,
a Faithful Town.

Rationale:

The greater problem is v 26, which ends both phrases with the same word. The result is not only stylistically awkward; it unnecessarily conceals the fact that the poet used two different Hebrew words with different shades of meaning.

If the translation of קְרִיָּה is changed in v 26, it should probably also be changed in v 21 for the sake of consistency.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 1:22 (cf. also 1:25)

Original text:

כֶּסֶףְךָ הָיָה לְסוּיָהִים

HCSB rendering:

Your silver has become dross,^a
^aOr burnished lead

Suggestion:

(Delete the footnote.)

Rationale:

The idea of someone polishing lead until it resembles silver, with its suggestion of deceptiveness, might be tempting as a translation. Neither we nor the standard lexicons (BDB, DCH, Gesenius, HALOT), however, are aware of a meaning “burnished lead” for סוּיָהִים, and the meaning seems improbable if in fact the noun derives from the root סוּחַ (“to move away”). Nor does HCSB have a similar footnote at Ezekiel 22:18-19, Psalm 119:119, Proverbs 25:4, or Proverbs 26:23.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 2:4 *cp.* Micah 4:3

Original text:

Mic 4:3 – וְכָתְתוּ חֶרְבֵיהֶם לְאֵתִים וְחַנְיֹתֵיהֶם לְמִזְמָרוֹת לֹא־יִשְׂאוּ גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה:

Isa 2:4 – וְכָתְתוּ חֶרְבֹתָם לְאֵתִים וְחַנְיֹתֵיהֶם לְמִזְמָרוֹת לֹא־יִשְׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

HCSB rendering:

Mic 4:3 – They will beat their swords into plows,
and their spears into pruning knives.
Nation will not take up the sword against nation,
and they will never again train for war.

Isa 2:4 – They will turn their swords into plows
and their spears into pruning knives.
Nations will not take up the sword against other nations,
and they will never again train for war.

Suggestion:

Isa 2:4 – They will beat their swords into plows
and their spears into pruning knives.
Nation will not take up the sword against nation,
and they will never again train for war.

Rationale:

We commend the HCSB for its effort to conform the translation of Isaiah 2:2-4 to its translation of Micah 4:1-3 (or vice versa). We think the effort could have gone a bit further in the case of these two nearly identical verses. We recommend adjusting a few words in Isaiah 2:4 to make them like Micah 4:3.

Translation Suggestion for the HCSB
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February 2015

Bible Reference:

Isaiah 2:9 (cf. also Isaiah 5:15)

Original text:

וַיִּשְׁחַת אָדָם וַיִּשְׁפַּל-אִישׁ

HCSB rendering:

So humanity is brought low,
And man is humbled.

Suggestion:

So humanity is brought low,
and mankind is humbled.

Rationale:

The generic sense of “man” (to mean “human beings”) is passing from English usage.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 3:19,23

Original text:

Isa 3:19 – :הַנְּטִיפוֹת וְהַשִּׁירֹת וְהָרַעְלֹת:

Isa 3:23 – :וְהַגְּלוּיִים וְהַסְּדִינִים וְהַצְּנִיפוֹת וְהַרְדִּיקִים:

HCSB rendering:

Isa 3:19 – pendants, bracelets, veils,
(. . .)

Isa 3:23 – garments, linen clothes, turbans, and veils.

Suggestion:

Isa 3:19 – pendants, bracelets, veils,
(. . .)

Isa 3:23 – garments, linen clothes, turbans, and shawls.

Rationale:

Lists like the one in 3:13-23 are a translator's nightmare and in general we have no problem with HCSB's handling of this often obscure vocabulary. The trouble in these verses is that attentive readers and hearers of the translation will notice that "veils" are mentioned twice, and they will probably wonder why. Since two different Hebrew words are in view, we suggest that HCSB use terms for articles that are similar, but not identical.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 5:16

Original text:

וַיִּנְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֱלֹהִים הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:

HCSB rendering:

But the LORD of Hosts is exalted by His justice,
and the holy God is distinguished by righteousness.

Suggestion:

But the LORD of Hosts is exalted by His justice,
and the holy God is proven holy by righteousness.

Rationale:

As a translation for נִקְדָּשׁ, “distinguished” not only seems to us to be too bland; it also obscures the poet’s intentional repetition of the root קִדַּשׁ.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 5:21

Original text:

הָיִי חֲכָמִים בְּעֵינֵיהֶם וְנָגְדוּ פְּנֵיהֶם נְבֹנִים:

HCSB rendering:

Woe to those who are wise in their own opinion
and clever in their own sight.^a

^aLit. *clever before their face.*

Suggestion:

(Delete the footnote.)

Rationale:

This footnote seems unjustified to us, since it serves no purpose other than to show the reader that the Hebrew idiom differs from our own.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 5:22

Original text:

הוֹי גִבּוֹרִים לְשִׁתּוֹת נַיִן וְאֲנָשֵׁי-חַיִל לְמִסְךְ שֵׁכָר:

HCSB rendering:

Woe to those who are heroes at drinking wine,
who are fearless at mixing beer.

Suggestion:

Woe to those who are heroes at drinking wine,
who are fearless at mixing drinks.

Rationale:

We have no quarrel with HCSB's regularly translating שֵׁכָר as "beer," since beer was certainly known in antiquity. The trouble here is that in the target culture "beer" is not a usual component of mixed drinks, and the expression "mixing beer" is jarring.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 5:25

Original text:

עַל־כֵּן חָרָה אֶפְרַיִם בְּעַמּוֹ נִיט יָדוֹ עָלָיו וַיִּכֶהוּ וַיִּרְגְּזוּ הַהָרִים וַתִּתְּנוּ נְבִלָתְכֶם פְּסוּחָה בְּקֶרֶב חוּצוֹת
בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נִטְוִיָּה:

HCSB rendering:

Therefore the LORD's anger burns against His people.
He raised His hand against them and struck them;
the mountains quaked,
and their corpses were like garbage in the streets.
In all this, His anger is not removed,
and His hand is still raised to strike.

Suggestion:

Therefore the LORD's anger burned against His people.
He raised His hand against them and struck them;
the mountains quaked,
and their corpses were like garbage in the streets.
In all this, His anger was not removed,
and His hand is still raised to strike.

Rationale:

We suggest handling all the Hebrew perfects in this verse consistently. It sounds odd to say that the LORD is angry (now), and therefore he struck his people (in the past).

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 6:1

Original text:

וְשׂוּלָיו מִלְאֵים אֶת־הַהֵיכָל׃

HCSB rendering:

and His robe^a filled the temple.
^a Lit seam

Suggestion:

and His robe^a filled the temple.
^a Lit skirts

Rationale:

We grant that HALOT gives the meaning “seam” for שׂוּלָיִם. The difficulty is that, because a “seam” can be found anywhere on a garment, “His seam filled the temple” (like a translation in Jeremiah 13:26 or Nahum 3:5 of “I will lift up your seam over your face”) results in an impossible mental picture. We also note that the Hebrew is plural.

HCSB uses “hem” for שׂוּלָיִם in Exodus 28 and 39, and it would also be acceptable here. Our preference is “skirts,” which HCSB also uses at Jeremiah 13:22,26, Lamentations 1:9, and Nahum 3:5.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 6:2

Original text:

שְׂרָפִים עֹמְדִים מִמַּעַל לֹוּ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאַחַד בְּשָׂתַיִם וְכִסָּה פָּנָיו וּבְשָׂתַיִם וְכִסָּה רַגְלָיו
וּבְשָׂתַיִם יְעוּפֶה:

HCSB rendering:

Seraphim were standing above Him; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Suggestion:

Seraphim were standing above Him; each one had six wings: with two they covered their faces, with two they covered their feet, and with two they flew.

Rationale:

When this text is read aloud (so that HCSB's capitalization is invisible), a hearer can easily misunderstand the pronouns "he" and "his" as having the same antecedent as "Him"—*viz.*, the Lord, resulting in confusion as to who is covering his face, covering his feet, and flying. The suggested translation is arguably less literal, but clearer.

**Translation Suggestion for the HCSB
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February 2015**

Bible Reference:

Isaiah 7:1

Original text:

עָלָה רֶזֶן מֶלֶךְ־אַרָם וּפְקַח בֶּן־רִמְלִיָּהוּ מֶלֶךְ־יִשְׂרָאֵל יִרְוּשָׁלַם לְמַלְחָמָה עָלֶיהָ וְלֹא יָכֹל לְהִלָּחֵם
עָלֶיהָ:

HCSB rendering:

Rezin king of Aram, along with Pekah, son of Remaliah, king of Israel, waged war against Jerusalem, but he could not succeed.

Suggestion:

Rezin king of Aram and Pekah son of Remaliah king of Israel waged war against Jerusalem, but they could not succeed.

Rationale:

1QIsa^a, LXX, Syriac, Vulgate, and the parallel in 2 Kings 16:5 all read a plural verb (יִכָּלּוּ). The only English version we can find that follows MT is the *Lexham English Bible*, a version designed to be read alongside BHS.

If we adopt a plural verb with a compound subject, HCSB's profusion of commas is no longer necessary.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 7:17

Original text:

יָבִיא יְהוָה עָלֶיךָ וְעַל-עַמֶּךָ וְעַל-בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא-כָּאוּ לְמִיּוֹם סוּר-אֶפְרַיִם מֵעַל יְהוּדָה אֵת
מֶלֶךְ אַשּׁוּר׃

HCSB rendering:

The LORD will bring on you, your people, and the house of your father, such a time as has never been since Ephraim separated from Judah—the king of Assyria is coming.

Suggestion:

The LORD will bring on you, your people, and the house of your father, such a time as has never been since Ephraim separated from Judah: He will bring the king of Assyria.

Rationale:

We would prefer that it be made as clear in translation as it is in the original that the king of Assyria is brought upon Judah by the Lord.

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

Bible Reference:

Isaiah 7:18

Original text:

וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָק יְהוָה לְזַבּוּב אֲשֶׁר בְּקִצָּה יְאֵרֵי מִצְרָיִם וְלַדְּבוּרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר׃ 18
וּבָאוּ וְנָחוּ כָלָם 19

HCSB rendering:

¹⁸ On that day
the LORD will whistle to the fly
that is at the farthest streams of the Nile
and to the bee that is in the land of Assyria.
¹⁹ All of them will come and settle

Suggestion:

¹⁸ On that day
the LORD will whistle to the flies
that are at the farthest streams of the Nile
and to the bees that are in the land of Assyria.
¹⁹ All of them will come and settle

Rationale:

The plural verbs in v. 19 make it clear that “fly” and “bee” in v. 18 are intended as collectives. What is more, “the fly” and “the bee” in the translation give the confusing impression that two specific insects are in view.

**Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 8:4

Original text:

כִּי בְּטֶרֶם יֵדַע הַנְּעָר קְרָא אָבִי וְאִמִּי

HCSB rendering:

for before the boy knows how to call out father or mother,

Suggestion:

for before the boy knows how to call out “Father” or “Mother,”

Rationale:

Hebrew is literally “My father!” and “My mother!” “Father” and “Mother” are clearly vocatives and should be punctuated accordingly.

Translation Suggestion for the HCSB
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Bible Reference:

Isaiah 8:9

Original text:

רָעוּ עַמִּים וְחָתוּ

HCSB rendering:

Band together, peoples, and be broken;

Suggestion:

Be shattered,^a peoples, and be broken;
^aOr, raise the war cry

Rationale:

The Targum's interpretation notwithstanding, we find derivation of רָעוּ from רָעַע II ("to break," cf. BDB) more likely than derivation from רָעָה II ("to associate with"), especially in the context. We suggest a footnote because derivation from רָוַע is also a possibility (HALOT, NIV).

Translation Suggestion for the HCSB
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February 2015

Bible Reference:

Isaiah 8:10

Original text:

כִּי עִמָּנוּ אֱלֹהִים

HCSB rendering:

For God is with us.^a

^a Or *For Immanuel*

Suggestion:

For God is with us.^a

^a Hb Immanuel; Is 7:14

Rationale:

We commend the translators for the effort to make the connection to 7:14 visible, but we think this is better accomplished through a footnote like the one suggested above. HCSB's footnote either suggests that the preceding section was somehow dedicated to "Immanuel," or that the original read "For Immanuel is with us," which it does not.

**Translation Suggestion for the HCSB
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February 2015**

Bible Reference:

Isaiah 8:16

Original text:

צָוֹר תִּעֲוֹדָה חֲתוּם תּוֹרָה בְּלִמְדָּי:

HCSB rendering:

Bind up the **•testimony**.
Seal up the instruction among my disciples.

Bullet note:

testimony A reference to either the Mosaic law in general or to a specific section of the law, the Ten Commandments, which were written on stone tablets and placed in the ark of the covenant (also called the ark of the testimony)

Suggestion:

Bind up the testimony.
Seal up the instruction among my disciples.

Bullet note:

testimony Sometimes a reference to either the Mosaic law in general or to a specific section of the law, the Ten Commandments, which were written on stone tablets and placed in the ark of the covenant (also called the ark of the testimony)

Rationale:

It is clear from Ruth 4:7 that the meaning of תִּעֲוֹדָה is broader than the HCSB bullet note suggests, and it is by no means certain that either of the two options given in the note is what תִּעֲוֹדָה means here. We recommend that the bullet note be deleted at Isaiah 8:16, and that the bullet note itself be altered slightly to make it less all-inclusive.

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

Bible Reference:

Isaiah 9:5 (H4)

Original text:

כִּי כָל־סֵאוֹן סֵאוֹן בְּרַעַשׁ וְשִׁמְלָה מְנוּלָלָה בְּדָמִים

HCSB rendering:

For the trampling boot of battle
and the bloodied garments of war

Suggestion:

For every trampling boot of battle
and the bloodied garments of war

Rationale:

We would prefer to see כָּל retained in the translation.

Translation Suggestion for the HCSB
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February 2015

Bible Reference:

Isaiah 10:27

Original text:

וְחִבָּל עַל מִפְּנֵי-שָׁמֶן

HCSB rendering:

The yoke will be broken because of fatness.^a

^aHb obscure

Suggestion:

The yoke will be broken because you have grown fat.^a

^aHb obscure

Rationale:

It is accurate to say that the Hebrew is “obscure,” but we would prefer to make a decision about what “fatness” is in view rather than to offer a translation that communicates nothing.

Translation Suggestion for the HCSB
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February 2015

Bible Reference:

Isaiah 11:4

Original text:

וְהִכָּה אֶרֶץ בְּשֵׁבֶט פִּי וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:

HCSB rendering:

He will strike the land
with discipline^a from His mouth,
and He will kill the wicked
with a command^b from His lips.

^a Lit the rod

^b Lit with the breath

Suggestion:

He will strike the land
with the rod of His mouth,
and He will kill the wicked
with the breath of His lips.

Rationale:

HCSB makes odd (to us) decisions here about where to excise a metaphor and where to leave it intact. “Strike the land with discipline from his mouth” is a strange-sounding expression that is no easier to understand than a more literal rendering, and “command” for רִוּחַ is unusually interpretive.

**Translation Suggestion for the HCSB
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February 2015**

Bible Reference:

Isaiah 11:13

Original text:

וְסָרָה קִנְאֵת אֶפְרַיִם וְצָרָי יְהוּדָה יִכָּרְתוּ

HCSB rendering:

Ephraim's envy will cease;
Judah's harassment will end.

Suggestion:

Ephraim's envy will cease;
the enemies of Judah^a will be cut off.
^a Or the hostile ones within Judah

Rationale:

The Hebrew has an active participle used as a substantive, and hostile *persons* are probably what was meant. The translation in our footnote would align the verse with the parallel in verse 13d and has been suggested by others (NET).

We find a more literal translation of the verb more picturesque and no more difficult to understand.

**Translation Suggestion for the HCSB
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February 2015**

Bible Reference:

Isaiah 13:3

Original text:

אָנִי צִוִּיתִי לְמִקְדָּשָׁי גַם קָרָאתִי גְבוּרָי לְאַפִּי עָלֵיךְ נְאֻמָּתִי:

HCSB rendering:

I have commanded My chosen ones;
I have also called My warriors,
who exult in My triumph,
to execute My wrath.

Suggestion:

I have commanded My consecrated ones;
Yes, I have called My warriors,
who exult in My triumph,
to execute My wrath.

Rationale:

We have two difficulties with HCSB's translation here:

- 1) "My chosen ones" loses the sacral connotations of לְמִקְדָּשָׁי and suggests instead that the original was לְבָחֲוֹרָי. Commentators propose that the root קָדַשׁ in *pi'el* or *pu'al* suggests either holy war or the custom of preparing for war via sacrifice when the object is war or warriors. This is invisible in HCSB.
- 2) HCSB's translation of גַּם suggests that the "chosen ones" and the "warriors" were different groups, when this is unlikely.

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

Bible Reference:

Isaiah 13:7

Original text:

עַל-כֵּן כָּל-יָדַיִם תִּרְפֵּינָה וְכָל-לֵבב אָנוּשׁ יִמָּס

HCSB rendering:

Therefore everyone’s hands will become weak,
and every man’s heart will melt.

Suggestion:

Therefore everyone’s hands will become weak,
and every human heart will melt.

Rationale:

“Man” is not generally understood as “persons in general” in contemporary English, except in compounds (“third baseman”) and statements that have become proverbial (“Man does not live on bread alone”).

אָנוּשׁ means “persons in general,” not “non-females.”

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

Bible Reference:

Isaiah 13:12

Original text:

אֶקִיר אֲנוֹשׁ מִפֶּזַז וְאָדָם מִכֶּתֶם אוֹפִיר:

HCSB rendering:

I will make man scarcer than gold,
and mankind more rare than the gold of Ophir.

Suggestion:

I will make human beings scarcer than gold,
and mankind more rare than the gold of Ophir.

Rationale:

“Man” is not generally understood in the sense of “humanity in general” in contemporary English, except in compounds (“third baseman”) and statements that have become proverbial (“Man does not live on bread alone”). אֲנוֹשׁ means “humanity in general,” not “non-females.”

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

Bible Reference:

Isaiah 14:20

Original text:

לֹא־יִקְרָא לְעוֹלָם זֵרַע מְרֵעִים:

HCSB rendering:

The offspring of evildoers
will never be remembered.

Suggestion:

The offspring of evildoers
will never be mentioned again.

Rationale:

“Remembered” suggests that the original was a form of זָכַר. The point of the original is rather that the “seed of evildoers” will not be mentioned again (v. 22; see also NIV).

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

Bible Reference:

Isaiah 14:30

Original text:

וְהִמַּתִּי בְרָעַב שְׂרֵשֶׁת וְשְׂאֲרֵיתָךְ יִתְרַג:

HCSB rendering:

but I will kill your root with hunger,
and your remnant will be slain.^a

^a DSS, Syr, Tg; MT reads *and he will kill*

Suggestion:

but I will kill your root with hunger,
and your remnant will be slain.

[Omit footnote.]

Rationale:

HCSB's footnote is unnecessary, since the passive "will be slain" is a legitimate translation of an imperfect with impersonal subject (such that Syriac and Targum probably do not represent a different *Vorlage*).

In regard to "DSS," the footnote is inaccurate. Isaiah 14:30 appears to be represented only in 1QIsa^a and 4QIsa^o, and the latter is missing the word in question. More importantly, 1QIsa^a actually has וְאִמַּתִּי... which would be translated "I will kill ... I will slay" (and the first-person form וְאִמַּתִּי is probably a harmonizing adjustment to וְאִמַּתִּי and therefore not original). HCSB's translation is justifiable, but "DSS" will not support it.

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

Bible Reference:

Isaiah 16:5

Original text:

וְהוֹכֵן בְּחֶסֶד׃ כִּסֵּא וַיֵּשֶׁב עָלָיו בְּאַמֶּת בְּאַהֲלֵ דָוִד׃ שֹׁפֵט וְדָרַשׁ מִשְׁפָּט וּמִהָרַ צְדָק׃

HCSB rendering:

Then in the tent of David
a throne will be established by faithful love.
A judge who seeks what is right
and is quick to execute justice
will sit on the throne forever.

Suggestion:

A throne will then be established in mercy;
inside David’s tent, one will take his seat on it in faithfulness—
a judge, one who seeks justice, one quick to do what is right.

Rationale:

Our problems with HCSB’s translation are these:

- 1) “Forever” is inserted with no justification in the source text.
- 2) The translation is a radical reordering of the constituents of the original that erases every vestige of its poetry. For example: in the original, the subject of וַיֵּשֶׁב is intentionally withheld; in the next bi-colon it is identified with two participles and an adjectival phrase as the picture gradually becomes complete. HCSB spoils the effect by naming the subject (“a judge”) immediately. As another example: in the original, “throne” and “tent of David” are parallel, and both are withheld until the end of their respective cola because of their great significance. The effect of HCSB’s translation is to treat “in the tent of David” as “off-line” information to be “gotten out of the way” immediately. Also, HCSB does not represent the parallelism between בְּחֶסֶד׃ and בְּאַמֶּת׃. We realize that it is impossible to make all of the poetic effects of a Hebrew source text available to an English reader. A translation that makes no attempt to do so, however, is hardly the “optimal equivalent” of its original.

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

Bible Reference:

Isaiah 16:8

Original text:

שְׁלַחֹתֶיהָ נִטְשׁוּ עֲבָרוּ יָם:

HCSB rendering:

Their shoots spread out
and reached the Dead Sea.

Suggestion:

Their roots spread out
and reached the sea.

Rationale:

That the Dead Sea is meant is a reasonable assumption in view of Moab's location (see NIV footnote), but the original does not specify which sea this is. We would prefer that HCSB leave it unspecified in the translation, as was done in the very similar phrase at Jeremiah 48:32.

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

Bible Reference:

Isaiah 16:12

Original text:

וְהָיָה כִּי־נִרְאָה כִּי־נִלְאָה מוֹאָב עַל־תְּבַנְתָּהּ וּבָא אֶל־מִקְדָּשָׁיו לְהִתְפַּלֵּל וְלֹא יוֹכֵל:

HCSB rendering:

When Moab appears on the high place,
when he tires^a himself out
and comes to his sanctuary to pray,
it will do him no good.

^aDSS read *place, he will tire*

Suggestion:

When Moab appears on the high place,
when he tires himself out
and comes to his sanctuary to pray,
it will do him no good.

Rationale:

As it stands, HCSB's footnote is, regrettably, inaccurate. First, we are unclear why the alternate reading is described as "DSS" (with a plural verb). It appears that Isaiah 16:12 is represented only in 1QIsa^a and 1QIsa^b, and 1QIsa^b here is identical with MT (with the exception of the last two words, which 1QIsa^b lacks). But more importantly, 1QIsa^a does not in fact show נִלְאָה at all. What appears after מִקְדָּשׁ is a merely a *waw* ("his sanctuary," as in MT) with a superlinear *yodh* (a possible correction to "my sanctuary," which could suggest that the corrector understood Moab as repenting of worship at the high places and coming instead to the Jerusalem temple). We recommend that the footnote be deleted.

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

Bible Reference:

Isaiah 17:9

Original text:

בַּיּוֹם הַהוּא יִהְיֶה עָרֵי מְצוּדָה כַּעֲזוֹבֹת הַחֹרֶשׁ וְהָאֲמִיר

HCSB rendering:

On that day their strong cities will be
like the abandoned woods and mountaintops^a

^a Some Hb mss read *like the Horesh and the Amir*; LXX reads *like the Amorites and the Hivites*

Suggestion:

On that day their strong cities will be
like the abandoned woods and mountaintops^a

^a LXX reads *like the Amorites and the Hivites*

Rationale:

Put most simply, we are aware of no Hebrew manuscript that *doesn't* read “like the Horesh and the Amir.” The footnote misleadingly suggests that the reading “the Horesh and the Amir” involves a text-critical decision, when the only question is whether to read these as proper names to be transliterated or as common nouns to be translated. The understanding that these are proper names has very little to recommend it and we suggest it be dropped from the footnote. The note on the LXX reading is unobjectionable.

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

Bible Reference:

Isaiah 19:6

Original text:

וְהָאֲזִיחוּ נְהָרוֹת דְּלִלּוֹ וְחָרְבוּ יַאֲרֵי מִצְרַיִם קָגַהּ וְסוּף קָמְלוּ:

HCSB rendering:

The channels will stink;
they will dwindle, and Egypt's canals will be parched.
Reed and rush will die.^a

^a Or wilt, or become black.

Suggestion:

The channels will stink;
they will dwindle, and Egypt's canals will be parched.
Reed and rush will wither.

[Omit footnote.]

Rationale:

“Die” is not an attested meaning for קָמְלוּ. “Wilt” and “become black” reflect essentially the same translator decision, which is to assume that קָמְלוּ is cognate with an Arabic root meaning “to become moldy.”

Since the footnote does not enhance a reader's understanding of the passage, and it does not really present an alternate (“or”) understanding of the Hebrew, we don't think it serves a purpose and would prefer that it be omitted. (We prefer “wither to “wilt” only because “will wilt” sounds odd when read aloud.)

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

Bible Reference:

Isaiah 19:17

Original text:

וְהִי־תָה אֶרֶץ־יְהוּדָה לְמַצְרַיִם לְחֹנָא כֹּל אֲשֶׁר יִזְכֹּר אֶתְהָ אֱלֹהֵי יִפְתָּד מִפְּנֵי עֲצַת יְהוָה צְבָאוֹת אֲשֶׁר־
הוּא יוֹעֵץ עָלָיו:

HCSB rendering:

The land of Judah will terrify Egypt; whenever Judah is mentioned, Egypt will tremble because of what the LORD of Hosts has planned against it.

Suggestion:

The land of Judah will terrify Egypt; every Egyptian to whom Judah is mentioned will tremble because of what the LORD of Hosts has planned against Egypt.

Rationale:

The challenge in this verse is to disambiguate the pronouns and identify the subjects of verbs. One such challenge remains, however, for the reader/hearer of HCSB's translation, who will wonder who the final "it" refers to. The translation above is an attempt to avoid the confusion.

In addition, it seems more likely that the אֲשֶׁר clause is not temporal, but refers to persons who will hear Judah "mentioned" and who are the subject of יִפְתָּד (GKC §143b, Blenkinsopp, NIV, NASB, NET; *pace* Oswalt).

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

Bible Reference:

Isaiah 22:14

Original text:

וּנְגִלָה בְּאָזְנִי יְהוָה צְבָאוֹת אִם־יִכָּפֵר הָעֵוֹן הַזֶּה לָכֶם עַד־תָּמֹתוּן

HCSB rendering:

The LORD of Hosts has directly revealed to me:

“This sin of yours will never^a be wiped out.”

^a Lit not until you die.

Suggestion:

The LORD of Hosts has directly revealed to me:

“This sin will never be wiped out for you people as long as you live.”

Rationale:

First, HCSB’s omitting עַד־תָּמֹתוּן (“until you die”) from the body of the text may have been motivated by a desire to prevent the doctrinal misunderstanding that sin can be “wiped out” *after* death. We don’t think that justifies the omission, particularly when the footnote reintroduces the possibility of the misunderstanding.

Second, the curse is spoken in Isaiah’s hearing, but it concerns the people’s sin (לָכֶם), not the prophet’s (certainly not his alone or primarily). We suggest adding “for you people” to make the plural reference clear. We notice that the HCSB has the expression “you people” ten times in the OT, including Jeremiah 40:3 in a context quite like this Isaiah passage.

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

Bible Reference:

Isaiah 22:16

Original text:

וּמִי לָךְ פֶּה קִי־חֲצֻבֹתָ לָךְ פֶּה קֶבֶר חֲצָבִי מְרוֹם קִבְרוֹ חֲקָקִי בַּסֵּלַע מִשְׁכָּן לֹךְ:

HCSB rendering:

Who authorized you to carve out a tomb for yourself here, carving your tomb on the height and cutting a crypt for yourself out of rock?

Suggestion:

Who authorized you to carve out a tomb for yourself here, carving your tomb on the height and cutting a final resting place for yourself out of rock?

Rationale:

Since מִשְׁכָּן is parallel to קֶבֶר we understand the desire to translate it with some kind of synonym for “grave,” but the word simply doesn’t mean “grave”—let alone such a highly marked term as “crypt” (which appears nowhere else in HCSB).

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

Bible Reference:

Isaiah 25:5

Original text:

חָרַב בְּצֵל עָב זְמִיר עֲרִיצִים יִעָנֶה:

HCSB rendering:

As^a the shade of a cloud cools the heat of the day,
so He silences the song of the violent.

^aLit in

Suggestion:

[Omit the footnote.]

Rationale:

We agree with HCSB's decision on how to translate חָרַב. We don't see any purpose served by telling English readers that חָרַב also means "in," or by offering them the tortured alternative translation "In the shade of a cloud cools the heat of the day."

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

Bible Reference:

Isaiah 25:6

Original text:

וַעֲשֶׂה יְהוָה צְבָאוֹת לְכָל-הָעַמִּים בְּתֵר תְּהִי מִשְׁתֵּה שְׂמָנִים מִשְׁתֵּה שְׂמָרִים מִשְׂמָנִים מִזְמָחִים שְׂמָרִים
מִזְקָקִים:

HCSB rendering:

The LORD of Hosts will prepare a feast
for all the peoples on this mountain—
a feast of aged wine, choice meat,^a finely aged wine.
^a Lit wine, fat full of marrow

Suggestion:

The LORD of Hosts will prepare a feast
for all the peoples on this mountain—
a feast of rich meat, a feast of aged wine;
of meat rich in marrow, of wine strained and clear.

Rationale:

We grant that it is not possible to make all the effects of a poetic original available to the reader of a translation, but here HCSB makes almost no attempt. The source text features four expressions for what is on the menu at this “feast,” with each one heightened by its parallel in the next colon. HCSB omits the first expression so that it has only three, and in the first and last it repeats the phrase “aged wine,” which sounds odd. The parallelism is completely gone.

The translation suggested above (somewhat similar to Blenkinsopp’s, *Isaiah 1-39*) is an attempt to make it clear to a reader that this is a poetic text, and to represent the Hebrew terms more closely without making the menu sound off-putting to modern ears.

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

Bible Reference:

Isaiah 26:11

Original text:

יְהוָה רָמָה יָדָהּ בְּלִי-יְחִזְיֹון יְחִזְיֹון וַיִּבְשֹׁ קִנְאֵת-עַם אֶרֶץ-אֲשֶׁר צָרִיף תֹּאכְלֶם:

HCSB rendering:

LORD, Your hand is lifted up to take action,
but they do not see it.
They will see Your zeal for Your people,
and they will be put to shame.
The fire for Your adversaries will consume them!

Suggestion:

LORD, Your hand is lifted up to take action,
but they do not see it.
Let them see Your zeal for Your people,
and let them be put to shame.
Let fire for Your adversaries consume them!

Rationale:

It is unlikely that when two verbs are adjacent and both prefix forms, they are different tenses (HCSB: present “they do not see” and future “they will see”). To take יְחִזְיֹון as present time and וַיִּבְשֹׁ, תֹּאכְלֶם, and תֹּאכְלֶם as jussives both does justice to the forms in the verse and makes better sense in context.

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

Bible Reference:

Isaiah 27:4

Original text:

חַמָּה אֵין לִי מִי־חַמָּה אֶפְשָׁעָה בָּהּ אֲצִי־תָנָה יָחַד :

HCSB rendering:

I am not angry,
but if it produces thorns and briers for Me,
I will fight against it, trample it,
and burn it to the ground.

Suggestion:

I am not angry.
If only there were thorns and briers!
I would fight against them, trample them,
and burn them up completely.

Rationale:

מִי־חַמָּה is best taken as an optative (GKC §151b, W'OC 34.5.2b) rather than as a real condition.

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

Bible Reference:

Isaiah 28:11

Original text:

Is 28:10 – כִּי צָו לְצֹו צָו לְצֹו קוֹ לְקוֹ קוֹ לְקוֹ זְעִיר שָׁם זְעִיר שָׁם :

Is 28:11 – כִּי בְּלִעְנֵי שְׂפָה וּבְלִשׁוֹן אַחֲרֵת יִדְבֹר אֶל-הָעַם הַזֶּה :

HCSB rendering:

Is 28:10 – For he says: “Law after law, law after law,
line after line, line after line,
a little here, a little there.”

Is 28:11 – So He will speak to this people
with stammering speech
and in a foreign language.

Suggestion:

Is 28:10 – For he says: “Law after law, law after law,
line after line, line after line,
a little here, a little there.”

Is 28:11 – So God will speak to this people
with stammering speech
and in a foreign language.

Rationale:

HCSB uses capitalization to indicate a change in subject from v. 10 to v. 11 (see 1 Corinthians 14:21), but this doesn't help the person who is hearing the text read aloud. We think the subject in v. 11 should be specified.

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

Bible Reference:

Isaiah 29:13

Original text:

וַתְּהִי יִרְאַתְכֶם אֵלֵי מִצְוֹת אַנְשִׁים מִלְּמֻדָּה

HCSB rendering:

and their worship consists of man-made rules
learned by rote—

Suggestion:

and their worship of me has become nothing more
than a commandment men have taught them.

Rationale:

We would prefer to see אֵלֵי represented in the translation. Further, we submit that the method by which the “commandment” (מִצְוָה) was inculcated is not specified in the verse. Especially in an oral culture, an assumption that rote memorization represents a devolution from sincere, heart-felt “fear of Me” is questionable, to say the least.

Other adjustments to the suggested translation represent an attempt to preserve some of the poetic effects of the original.

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

Bible References:

Isaiah 30:33
Ezekiel 38:22

Original text:

Isa 30:33 – נְשִׁמַת יְהוָה כְּנַחַל בְּעָרָה בָהּ: :
Ezek 38:22 – וְנָשַׂם שׁוּטָף וְאַבְנֵי אֵלֶּיךָ וְנָבִישׁ אֵשׁ וְנִפְרִית אֲמַטִּיר עָלָיו

HCSB rendering:

Isa 30:33 – The breath of the LORD, like a torrent of brimstone,
kindles it.
Ezek 38:22 – I will pour out torrential rain, hailstones, fire, and brimstone on him,

Suggestion:

Isa 30:33 – The breath of the LORD, like a torrent of burning sulfur,
kindles it.
Ezek 38:22 – I will pour out torrential rain, hailstones, fire, and burning sulfur on him,

Rationale:

“Brimstone” is no longer commonly understood. We suggest translating נִפְרִית here as was done in Job 18:15 (cp. Isaiah 34:9).

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

Bible Reference:

Isaiah 32:20

Original text:

אֲשֶׁרֵיכֶם זָרְעֵי עַל־כָּל־מַיִם מִשְׁלָחֵי הַגֶּל־הַשּׂוֹר וְהַחֲמֹר:

HCSB rendering:

Those who sow seed are happy
beside abundant waters;
they let ox and donkey range freely.

Suggestion:

How happy you will be, as you sow seed
beside abundant waters;
as you let ox and donkey range freely.

Rationale:

We would prefer not to see the second-person plural addressees omitted from the verse.

Additionally, in the original the “waters” are the place where the seed is sown, not the place where the happiness occurs.

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

Bible Reference:

Isaiah 33:15

Original text:

אַיִם אֲזַנּוֹ מִשְׁמַע דְּלִמִּים וְעֵינָיו מִרְאֹת בְּרָע

HCSB rendering:

who stops his ears from listening to murderous plots
and shuts his eyes to avoid endorsing evil^a—

^a Lit eyes from seeing evil

Suggestion:

who stops his ears from listening to murderous plots
and shuts his eyes from seeing evil—

[Put the translation in the footnote into the body of the text.]

Rationale:

HCSB's interpretive translation is less than smooth English, and it raises more questions than it answers. The literal rendering in the footnote is easy to understand.

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

Bible Reference:

Isaiah 34:11

Original text:

וַיִּרְשׁוּהָ קִצְתֵי וְקַפְזֵי וַיִּנְשׂוּף וְעֵרָב יִשְׁכְּנוּ-בָהּ

HCSB rendering:

The desert owl^a and the screech owl will possess it,
and the great owl and the raven will dwell there.

^a Or The pelican

Suggestion:

The desert owl and the screech owl will possess it,
and the great owl and the raven will dwell there.

[Delete footnote.]

Rationale:

We grant that identifying flora, fauna, and precious stones is one of a translator's greatest challenges. The translation "pelican" for קִצְתֵי, however, seems like a strained attempt to derive the meaning from קִיא ("to vomit;" i.e., the bird that regurgitates). "Pelican" is considered improbable by HALOT, BDB, and Edwin Firmage ("Zoology [Fauna]," *Anchor Bible Dictionary*), most likely because it is not clear what a marine bird would be doing in the desert. We think the footnote is best omitted.

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

Bible Reference:

Isaiah 35:8

Original text:

וְאִיִּלִּים לֹא יִתְעוּ:

HCSB rendering:

Even the fool will not go astray.

Suggestion:

And fools will not wander around on it.

Rationale:

HCSB's understanding seems to be that the Way of Holiness will be so easily traveled that even a person of low intelligence can't get lost. The trouble is that אִיִּלִּים are usually not merely naïve and simple people, but morally culpable unbelievers (Jeremiah 4:22, Psalm 107:17, Proverbs 1:7, etc.). The present context is also rather emphatic that the Way is traveled only by the "redeemed" (v. 10), never by the "unclean" (v. 8). We find it more likely that there will be no אִיִּלִּים on this road at all (Blenkinsopp, Oswalt, NASB, NET, NIV).

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

Bible Reference:

Isaiah 36:5

Original text:

אָמַרְתִּי אֶדְבַר-שְׁפָתַיִם עֲצָה וְנִבְיֹרָה לְפִלְחָנָהּ

HCSB rendering:

I^a say that your strategy and military preparedness are mere words.
^aDSS read *You*

Suggestion:

You^a say you have strategy and military preparedness, but those are mere words.
^aMany Hb mss, DSS, 2Kg 18:20; MT reads *I*

Rationale:

We think that the parallel in 2 Kings 18:20 and support from 1QIsa^a all make the second-person singular אָמַרְתִּי the more likely reading, as does the syntax of the passage. “Mere words” are probably the Rabshakeh’s evaluation of what the Judahites are saying, not his evaluation of their “strategy” and “military preparedness.”

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

Bible References:

Isaiah 36:9
2 Kings 18:24

Original text:

וְאַיִךְ תִּשָּׂיב אֶת פְּנֵי פִתְחַת אֶחָד עַבְדֵי אֲדֹנָי הַקְּטַנִּים וְתִבְטַח לָךְ עַל־מִצְרַיִם לְרֶכֶב וּלְפָרָשִׁים:

[Isaiah 36:9 and 2 Kings 18:24 are identical.]

HCSB rendering:

Isa 36:9 – How then can you drive back a single officer among the weakest of my master’s officers and trust in Egypt for chariots and horsemen?

2 Kgs 18:24 – How then can you drive back a single officer among the least of my master’s servants and trust in Egypt for chariots and for horsemen?

Suggestion:

Isa 36:9 – How then can you drive back a single officer among the least of my master’s servants? And you put your trust in Egypt for chariots and horsemen!

2 Kgs 18:24 – How then can you drive back a single officer among the least of my master’s servants? And you put your trust in Egypt for chariots and horsemen!

Rationale:

HCSB’s rendering requires translating a vav consecutive imperfect (וְתִבְטַח) with the same English tense used for the previous imperfect (תִּשָּׂיב), which is grammatically problematic. The logic also suffers, because two separate thoughts are put together as if they were one rhetorical question.

In this speech the Rabshakeh is scorning Judah for the fact that it has put its trust in Egypt, which he considers to be a “splintered reed” (v. 6). Our suggestion picks up that scorn. Another possible rendering is the wording of the ESV and others: “...the least of my master’s servants, when you trust in Egypt for chariots and for horsemen?”

In addition, we would prefer a translation that conforms to the parallel in 2 Kings, since the Hebrew there is identical. HCSB’s translation of 2 Kings 18:24 renders פִּתְחַת and עַבְדֵי with different English lexemes and is therefore preferable. As a general rule, we appreciate attempts to align the translations of parallel texts where the originals are the same.

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

Bible Reference:

Isaiah 37:22

Original text:

אֲחֲרֵי־כֵן רָאָשׁ הַנְּיָעָה בֵּת יְרוּשָׁלָּם

HCSB rendering:

Daughter Jerusalem shakes her head
behind your back.^a
^b Lit behind you

Suggestion:

Daughter Jerusalem shakes her head behind you.

[Put the translation in the footnote into the body of the text.]

Rationale:

In English, to do something “behind someone’s back” is to try to do it without their noticing. There is nothing in the context here to suggest that Jerusalem was secretly shaking her head over against Assyria. Rather, verse 29 indicates that Assyria would be leaving, so the shaking of her head was “behind Assyria” simply because Assyria was leaving. With that in mind, we would also be happy with the rendering:

Daughter Jerusalem shakes her head
as you go.

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

Bible Reference:

Isaiah 37:25

Original text:

אָנִי חָרַתִּי וְשָׁתִּיתִי מַיִם
^ains c 1QIsa^a et 2 R 19,24 זָרִים

HCSB rendering:

I dug wells^a and drank water.
^aDSS add in foreign lands.

Suggestion:

I dug wells and drank water in foreign lands.^a
^aDSS, 2 Kg 19:24; MT omits in foreign lands

Rationale:

Along with the editors of BHS, we believe that the parallel in 2 Kings 19:24, the support from 1QIsa^a, and the possibility that זָרִים could have been lost from MT *via* parablepsis (□...□) combine to make the suggestion above the more likely reading.

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

Bible Reference:

Isaiah 38:1

Original text:

כְּהִיאֲמַר יְהוָה צְוֵנוּ לְבֵיתְךָ

HCSB rendering:

“This is what the LORD says: ‘Put your affairs in order.^a
^a Lit Command your house”

Suggestion:

“This is what the LORD says: ‘Put your affairs in order.”

[Omit the footnote.]

Rationale:

A glance at any lexicon shows that צִוֶּה is broader in meaning than English “command.” This is another HCSB footnote that offers a “literal translation” that is barely a translation at all, but simply a sequence of glosses for the Hebrew words in question. The practice does not help readers understand the text and we request that it be reconsidered.

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

Bible References:

Isaiah 38:8
2 Kings 20:11

Original text:

Isa 38:8 – הֲנִי מְשִׁיב אֶת-צֶל הַמַּעְלֹת אֲשֶׁר יִרְדָּה בַּמַּעְלֹת אֲחִזָּה בְּשֶׁמֶשׁ אַחֲרָנִית עֹשֶׂה מֵעַלֹּת
2 Kgs 20:11 – וַיָּשֶׁב אֶת-הַצֶּל בַּמַּעְלֹת אֲשֶׁר יִרְדָּה בַּמַּעְלֹת אֲחִזָּה אַחֲרָנִית עֹשֶׂה מֵעַלֹּת:

HCSB rendering:

Isa 38:8 – I am going to make the sun’s shadow that goes down on Ahaz’s stairway go back by 10 steps.”
2 Kgs 20:11 – and He brought the shadow back the 10 steps it had descended on Ahaz’s stairway.

Suggestion:

Isa 38:8 – I am going to make the sun’s shadow that goes down on the stairway of Ahaz go back by 10 steps.”
2 Kgs 20:11 – and He brought the shadow back the 10 steps it had descended on the stairway of Ahaz.

Rationale:

“Ahaz’s stairway” complicates a lector’s life unnecessarily. It also lacks the cadence of “the stairway of Ahaz.”

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

Bible References:

Isaiah 38:12-13

Original text:

Isa 38:12 – מִיּוֹם עַד-לַיְלָה תַשְׁלִימָנִי :

Isa 38:13 – מִיּוֹם עַד-לַיְלָה תַשְׁלִימָנִי :

HCSB rendering:

Isa 38:12 – You make an end of me from day until night.

Isa 38:13 – You make an end of me day and night.

Suggestion:

Isa 38:12 – You make an end of me from day until night.

Isa 38:13 – You make an end of me from day until night.

Rationale:

The Hebrew is identical and should be translated the same. The first HCSB rendering reflects the Hebrew more closely and is preferable.

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

Bible Reference:

Isaiah 38:16

Original text:

אֲדַנִּי עַל־יְהוָה יִחְיֶה וְלִכְל־בְּהֶן חַיִּי רִוְחִי

HCSB rendering:

Lord, because of these promises people live,
and in all of them is the life of my spirit as well;

Suggestion:

Lord, by such things people live,
and in every one of them, my spirit finds life.

Rationale:

The Hebrew here is admittedly cryptic. The thought of persons living by the promises of God is theologically attractive, but no “promises” are mentioned in the context—and the strongly determined “*these promises*” naturally leads a reader to search the context for the ones that are meant. We see recent events in Hezekiah’s life as a possible implied antecedent for the first pronominal suffix, but we prefer a translation that is no more specific than the Hebrew is.

The second line in HCSB has the added problem of its awkwardness, especially when read aloud. The suggested translation above is an interpretation, but in our view a likely one.

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

Bible Reference:

Isaiah 38:20

Original text:

יְהוָה לְהוֹשִׁיעַנִי

HCSB rendering:

The LORD will^a save me;
^a Lit to

Suggestion:

The LORD is here to save me;

[Omit footnote.]

Rationale:

Although the לְ in the verse has been called a “grammatical impossibility” (Oswalt), GKC§114.i sees it as a case of הִיָּה + לְ with הִיָּה elided (in the sense of “be ready to,” Genesis 15:12 and 2 Chronicles 26:5). That would yield the translation above (similar to Blenkinsopp’s).

Regardless of whether the translation above is adopted, we ask that the footnote be deleted. We see no purpose served by suggesting to a reader a translation of “The LORD to save me” or “The LORD will to save me.”

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

Bible References:

Isaiah 40:10; 62:11

Original text:

Isa 40:10 – הַנְּהָה שְׂכָרוֹ אִתּוֹ וּפְעָלָתוֹ לְפָנָיו :

Isa 62:11 – הַנְּהָה שְׂכָרוֹ אִתּוֹ וּפְעָלָתוֹ לְפָנָיו :

HCSB rendering:

Isa 40:10 – His reward is with Him,
and His gifts accompany Him.

Isa 62:11 – His reward is with Him,
and His gifts accompany Him.

Suggestion:

Isa 40:10 – His reward is with Him,
and what He has earned accompanies Him.

Isa 62:11 – His reward is with Him,
and what He has earned accompanies Him.

Rationale:

פְּעָלָהּ doesn't mean "gift," but the fruits of one's own labor (BDB, HALOT, DCH); in certain contexts it even carries the meaning "punishment" (Isa 65:7).

In Isaiah 40:10 the victorious Lord is returning from battle with the prizes he has won, which are probably the rescued persons mentioned in the following verse (BDB, Lessing, North, Paul).

Likewise in Isaiah 62:11 the following verse shows that redeemed people are referred to.

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

Bible Reference:

Isaiah 40:20

Original text:

הַמְסִכֵּן תְרוֹמָהּ עֵץ לֹא-יִרְקַב יִבְחַר

HCSB rendering:

To one who shapes a pedestal,
choosing wood that does not rot?^a

He looks for a skilled craftsman
to set up an idol that will not fall over.

^a Or *who is too poor for such an offering, or who chooses mulberry wood as a votive gift*; Hb obscure

Suggestion:

Someone chooses valuable wood for his offering;
he wants a wood^a that does not rot.

He looks for a skilled craftsman
to set up an idol that will not fall over.

^a Or *For a pedestal that is set up, he chooses wood that does not rot*; Hb obscure

Rationale:

There have been many proposals for the meaning of the enigmatic מְסִכֵּן, but HCSB’s choice is hard to support. There is no root סִכַּן which means “to shape” in *pual*. LXX could conceivably be representing this word in a way similar to HCSB, but only with a different verse division.

“He that is so impoverished that he hath no oblation” (KJV) relies on the meaning of סִכַּן in Ecclesiastes 4:13 and elsewhere, but today this is widely considered unlikely. “Wood that doesn’t rot” was not cheap, but very expensive (Oswalt).

If this is a form of the Ugaritic root סִכַּן meaning “to set up,” the Hebrew word found here would be passive, not active, and would refer to the idol rather than its maker (as in HCSB). This makes better sense, since the reader is being warned against comparing God with idols, not with craftsmen. For this reason, we retained this understanding in the footnote. Note, also, that the footnote in the suggested translation is placed correctly—after the controverted words, not at the end of the whole verse.

To understand מְסִכֵּן as a type of wood seems like the better solution, however. “Mulberry” is well known to American readers, but its wood is not especially strong or decay-resistant. *Musukkannu* wood is mentioned frequently in Mesopotamian sources (Oswalt, Paul). “Sissoo wood” would be an accurate

translation, but it is not known to American readers. We suggest a more general expression that would convey the most important point.

Beginning the sentence with the indefinite pronoun “someone” will make it clear that the sentence is not talking about the “metalworker” of the previous verse, and it will lead well into the second sentence of the verse.

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

Bible Reference:

Isaiah 40:23

Original text:

הַנּוֹתֵן רוֹזְנִים לְאֵין שְׁפָטֵי אֶרֶץ כְּתָהוּ עֲשֵׂה

HCSB rendering:

He reduces princes to nothing
and makes judges of the earth irrational.

Suggestion:

He reduces princes to nothing
and makes judges of the earth of no effect.

Rationale:

תָּהוּ occurs 11 times in Isaiah, but this is the only time HCSB chooses the extremely odd translation “irrational.” Especially in Isaiah תָּהוּ often connotes pointlessness (Isaiah 44:9, 45:19, 49:4, 59:4), a meaning that works well here.

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

Bible Reference:

Isaiah 41:23

Original text:

אַף־תִּיטְיִבוּ וְתִרְעוּ וְנִשְׁתַּעַת וְנִרְאָה יִחְדָּו:

HCSB rendering:

Indeed, do something good or bad,
then we will be in awe and perceive.

Suggestion:

Indeed, do something good or bad;
then we will be in awe when we see it.

Rationale:

HCSB's decision to read the *qere* rather than the *ktiv* at וְנִרְאָה is defensible. The English is awkward, however ("perceive" what?).

It is also preferable not to join two independent clauses with a comma (...bad, ...)

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

Bible Reference:

Isaiah 42:17

Original text:

תִּבְטְחוּם בַּפֶּסֶל הָאֲמֹרִים לְמִסְכָּה אֲתֵם אֱלֹהֵינוּ:

HCSB rendering:

those who trust in idols
and say to metal-plated images:
You are our gods!

Suggestion:

those who trust in an idol
and say to a cast image:
You are our god!

Rationale:

In the 25 occurrences of מִסְכָּה, this is the only time HCSB translates it as “metal-plated images.” The word’s connection to נָסַךְ (to pour out) makes this meaning highly unlikely. The greater problem is that HCSB’s translation hides the inter-textual connections to Exodus 34:17, Leviticus 19:4, and other passages.

The change to a singular in the translation suggested above for both “idol” and “cast image” is an attempt to leave open another likely inter-textual connection, namely, a link to Exodus 32:4,8.

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

Bible Reference:

Isaiah 42:20

Original text:

רְאִיתָ רַבּוֹת וְלֹא תִשְׁמַר

HCSB rendering:

Though seeing many things, you do not obey.

Suggestion:

Though seeing many things, you notice nothing.

Rationale:

“Obey” is an unnecessarily specific translation for שָׁמַר when the context does not indicate that the things that have been “seen” are commands to be obeyed. Taking שָׁמַר in its broader sense also makes this colon a more natural parallel to the second (“though his ears are open, he does not listen”). Another possibility would be: “you retain nothing.”

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

Bible Reference:

Isaiah 42:25

Original text:

וְלֹא־יָשִׁים עַל־לֵב:

HCSB rendering:

but he paid no attention.^a

^aLit he did not put on heart.

Suggestion:

but he paid no attention.

[Omit footnote.]

Rationale:

To provide a meaningless English “translation” of a very common Hebrew idiom does nothing to help a reader understand this passage.

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

Bible Reference:

Isaiah 43:7

Original text:

כֹּל הַנִּקְרָא בְשֵׁמִי וְלִכְבוֹדִי בְרָאתִיו יִצְרָתִיו אֶף-עָשִׂיתִיו:

HCSB rendering:

everyone called by My name
and created for My glory.
I have formed him; indeed, I have made him.”

Suggestion:

everyone called by My name
and created for My glory.
I have formed them; indeed, I have made them.”

Rationale:

HCSB’s rendering leaves a reader or hearer wondering who is meant by “him.” In this kind of construction contemporary English regularly refers to “everyone” as “they,” not “he.” (“I invited everyone and they came”; not “I invited everyone and he came.”)

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

Bible Reference:

Isaiah 43:26

Original text:

הַזְכִּירָנִי נִשְׁפָּטָה יַחַד

HCSB rendering:

Take Me to court; let us argue our case together.

Suggestion:

Read out the record to Me; let us argue our case together.

Rationale:

This is indeed legal-dispute language, but this recognition seems to have led HCSB to choose a meaning for זָכַר in *hifil* that would not work in any of its other occurrences. The suggested translation is an attempt to reflect both the genre of the material and a recognizable meaning for הַזְכִּירָנִי.

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

Bible Reference:

Isaiah 43:28

Original text:

וְאַחֲלֵל שָׂרֵי קֹדֶשׁ וְאַתְנַתָּה לְחֶרֶם יַעֲקֹב וְיִשְׂרָאֵל לְגֵדוּפִים

HCSB rendering:

So I defiled the officers of the sanctuary,
and set Jacob apart for destruction
and Israel for abuse.

Suggestion:

So I defiled the officers of the sanctuary,
and set Jacob apart for destruction
and Israel for scorn.

Rationale:

We have two problems with HCSB's translation "abuse." First, the verb to which גֵּדוּפִים is connected strongly indicates something that takes place verbally (Psalm 44:17, Isaiah 37:6); HCSB leaves this unspecified. Second, "abuse" in contemporary parlance occurs most often in collocations such as "sexual abuse," "child abuse," "spousal abuse," etc., associations which are unhelpful here.

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

Bible Reference:

Isaiah 44:2

Original text:

כֹּה־אָמַר יְהוָה עֹשֶׂה וְיִצְרָה מִבֶּטֶן יַעֲזֹבֶה אֶל־תִּירָא עַבְדִּי יַעֲקֹב וַיִּשְׁרוּן בְּתַרְתִּי בֶן־:

HCSB rendering:

This is the word of the LORD
your Maker who formed you from the womb;
He will help you:
Do not fear; Jacob is My servant;
I have chosen Jeshurun.^a
^a=Upright One, referring to Israel

Suggestion:

This is the word of the LORD your Maker,
who formed you from the womb, and who will help you:
Do not fear, Jacob, My servant;
Jeshurun,^a whom I have chosen.
^a=Upright One

Rationale:

HCSB's slavish adherence to the change in persons of verbs and suffixes in this passage leads it to mishandle two unmarked relative clauses ("...who will help you," "...whom I have chosen"). In this the HCSB follows no other translation or commentator that we are aware of. The resulting translation is potentially confusing to a reader or hearer (Why should God's choosing "Jeshurun" be comforting, and for whom?) and necessitates the explanation in the footnote of whom "Jeshurun" refers to.

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

Bible Reference:

Isaiah 44:10

Original text:

Isa 44:9 – וְצַר־יִפְסֹל כָּל־מִן תְּהוּ וְחַמּוּדֵיהֶם בַּל־יֹעִילוּ –

Isa 44:10 – מִי־יַצֵּר אֵל וַיִּפְסֹל נֶסֶד לְבַלְתִּי הַזֹּעִיל :

HCSB rendering:

Isa 44:9 – All who make idols are nothing,
and what they treasure does not profit....

Isa 44:10 – Who makes a god or casts a metal image
for no profit?

Suggestion:

Isa 44:9 – All who make idols are nothing,
and what they treasure benefits no one....

Isa 44:10 – Who makes a god or casts a metal image
that benefits no one?

Rationale:

The HCSB translation in Isaiah 44:10, “for no profit,” could easily take a reader down a wrong path. “For no profit” commonly means “without making any money.” The HCSB’s translation sounds like a rhetorical question expecting the answer “Nobody”—which would communicate that anybody who makes an idol must be in it for personal gain. Also, the word “profit” when read orally sounds the same as the word “prophet,” which could also cause momentary trouble for some.

Our rewording for Isaiah 44:10 should make the verse clear. If this rewording is adopted, then verse 9 should also be adjusted, since בַּל־יֹעִילוּ in verse 9 is parallel to לְבַלְתִּי הַזֹּעִיל in verse 10.

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

Bible Reference:

Isaiah 44:15

Original text:

וְהָיָה לְאָדָם לְבַעֵר

HCSB rendering:

It serves as fuel for man.

Suggestion:

A person can use it for fuel.

Rationale:

“Man” in the generic sense (for “human beings”) is rapidly being lost in contemporary English.

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

Bible Reference:

Isaiah 44:19

Original text:

וְלֹא־יָשִׁיב אֶל־לִבּוֹ וְלֹא תָעַת וְלֹא־תִבְוֶנֶה לְאֹמְרֵי הַצִּיּוֹ שֶׁכָּפַתִּי בְּמוֹ־אֵשׁ וְאֶף אֶפְיִתִי עַל־גִּזְלֵי לְחֶם
אֲצַלֶּה בְּשֶׁר וְאֶכֶל וְיִתְרוֹ לְתוֹעֵבָה אֲעֲשֶׂה לְבוֹל עֵץ אֶסְגֹּד:

HCSB rendering:

No one reflects,
no one has the perception or insight to say,
“I burned half of it in the fire,
I also baked bread on its coals,
I roasted meat and ate.
I will make something detestable with the rest of it,
and I will bow down to a block of wood.”

Suggestion:

No one reflects,
no one has the perception or insight to say,
“I burned half of it in the fire,
I also baked bread on its coals,
I roasted meat and ate.
Should I make something detestable with the rest of it?
Should I bow down to a block of wood?”

Rationale:

Oddly, HCSB’s translation has the speaker saying something that would demonstrate no “reflecting,” “perception,” or “insight” at all, but the opposite.

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

Bible Reference:

Isaiah 45:9-10

Original text:

Isa 45:9 – הוֹי רֹב אֶת־יִצְרָוֹ

Isa 45:10 – הוֹי אֹמֵר לְאָב

HCSB rendering:

Isa 45:9 – “Woe to the one who argues with his Maker—

Isa 45:10 – How absurd is the one who says to his father,

Suggestion:

Isa 45:9 – “Woe to the one who argues with his Maker—

Isa 45:10 – Woe to the one who says to his father,

Rationale:

We see nothing gained, and the “refrain” effect lost, by changing the translation of הוֹי + participle from v. 9 to v. 10.

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

Bible Reference:

Isaiah 45:12

Original text:

אֲנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בְּרֵאשִׁיתִי

HCSB rendering:

I made the earth,
and created man on it.

Suggestion:

I made the earth,
and created human beings on it.

Rationale:

“Man” in the generic sense (with the meaning “human beings”) is rapidly being lost from contemporary English. HCSB’s translation creates the additional problem of leading a reader or hearer to think that “man” is the antecedent of “him/he” in v. 13, when actually that verse is speaking about Cyrus.

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

Bible Reference:

Isaiah 45:14

Original text:

אֱלֹהֵי יִתְפַלְּלוּ אֵךְ בְּךָ אֵל וְאִין עוֹד אֲפֹס אֱלֹהִים:

HCSB rendering:

They will confess to you:
God is indeed with you, and there is no other;
there is no other God.

Suggestion:

They will confess to you:
“God is indeed with you, and there is no other;
there is no other God.”

Rationale:

A direct quotation requires quotation marks.

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

Bible Reference:

Isaiah 45:18

Original text:

כִּי כֹה אָמַר יְהוָה בּוֹרֵא הַשָּׁמַיִם הוּא הַאֱלֹהִים יִצֵר הָאָרֶץ וַעֲשָׂהּ הוּא כּוֹנֵנָהּ לֹא־תִהְיוּ בְרָאָה לְשֶׁבֶת
יִצְרָהּ אֲנִי יְהוָה וְאֵין עוֹד:

HCSB rendering:

For this is what the LORD says—
God is the Creator of the heavens.
He formed the earth and made it.
He established it;
He did not create it to be empty,
but formed it to be inhabited —
“I am Yahweh,
and there is no other.

Suggestion:

For this is what the LORD says,
the Creator of the heavens—he is God—
who formed the earth, made it, and established it;
He did not create it to be empty,
but formed it to be inhabited;
He says: “I am Yahweh,
and there is no other.

Rationale:

Especially when heard orally, HCSB’s translation has the Lord solemnly announcing, “God is the Creator of the heavens” (full stop), which seems odd. It also obscures the fact that the entire verse is speaker-identification until the last four Hebrew words. The translation above is an attempt to recapture this effect of the original.

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

Bible Reference:

Isaiah 45:19

Original text:

לֹא אָמַרְתִּי לְיֵרֵעַ יַעֲקֹב תִּהְיוּ בְּקִשְׁוֹנֵי

HCSB rendering:

I did not say to the descendants of Jacob:
Seek Me in a wasteland.

Suggestion:

I did not say to the descendants of Jacob:
“Seek Me to no effect.”

Rationale:

Admittedly, the verse does refer to a “land of darkness” earlier. The point of the passage, however, is God’s making his word plain and accessible to the descendants of Jacob, not the kind of terrain in which they were to seek (or not to seek) God. See the similar translation for תִּהְיוּ in the suggestion at 40:23.

Again, a direct quotation requires quotation marks.

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

Bible Reference:

Isaiah 45:24

Original text:

אֵד בַּיהוָה לִי אָמַר צְדָקוֹת וְעֹז

HCSB rendering:

It will be said to Me: Righteousness and strength
is only in the LORD.”

Suggestion:

It will be said about Me: ‘Righteousness and strength
are found only in the LORD.’”

Rationale:

Why the statement would be addressed to the LORD and then be expressed in the third person is not at all clear. A meaning of “of me” or “about me” for לִי makes better sense.

The subject “righteousness and strength” requires a plural verb in English.

A direct quotation requires quotation marks.

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

Bible References:

Isaiah 47:8,10

Original text:

אֲנִי וְאִפְסֵי עוֹד (Identically in both verses).

HCSB rendering:

‘I exist, and there is no one else.’

Suggestion:

‘I am, and there is no one else

Rationale:

For Babylon to point out that she “exists” seems rather banal. The suggested translation above allows readers to make a connection to 45:6, as the author very likely intended us to do. Babylon here is arrogating the Lord’s claims to herself.

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

Bible Reference:

Isaiah 47:13

Original text:

נְלֹאִית בָּרַב עֲצָתֶיךָ יַעֲמְדוּ-נָא וַיּוֹשִׁיעֶךָ הִבְרֹו שְׁמֹיִם הַחַזִּיִּם בְּכּוֹכְבֵּי־מִזְרָחָם לְחַדְשֵׁי־מַאֲשֵׁר יִבְאוּ
עֲלֶיךָ :

HCSB rendering:

You are worn out with your many consultations.
So let them stand and save you—
the astrologers,^a who observe the stars,
who predict monthly
what will happen to you.
^aLit *dividers of the heavens*

Suggestion:

You are worn out with your many consultations.
So let the astrologers take their stand and save you—
those who gaze at the stars,
those who predict monthly
what will happen to you.

[Omit footnote.]

Rationale:

HCSB's translation, especially when heard orally, creates an initial impression that “your consultations” is the subject of יַעֲמְדוּ-נָא etc. The difficulty here is not only that this makes little sense, but that עֲצָתֶיךָ is feminine.

The suggested translation also chooses a more literal and picturesque translation for הַחַזִּיִּם.

Although this could be clearer from the entry in HALOT, the old proposal that the meaning of הַחַזִּיִּם should be sought from an Arabic cognate meaning “to divide” is highly dubious (Paul; Oswalt claims support for this meaning from “the versions” but shows none, and neither LXX, Vg, nor Targum Jonathan has “divide”). In any case, “astrologers” is clear enough that a reader is in no need of a footnote.

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

Bible Reference:

Isaiah 48:10

Original text:

הִנֵּה צָרְפְּתִיךָ וְלֹא בַכֶּסֶף בְּחַרְתִּיךָ בְּכֹרֶךָ עָנִי:

HCSB rendering:

Look, I have refined you, but not as silver;
I have tested^a you in the furnace of affliction.

^a Or *chosen*

Suggestion:

Look, I have refined you, but not as silver;
I have tested^x you in the furnace of affliction.

^a DSS; MT reads *chosen*

Rationale:

It seems odd that HCSB, which often refers to “DSS” in its footnotes declines to do so here. 1QIsa^a has a reading that supports HCSB’s translation decision against MT.

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

Bible Reference:

Isaiah 49:3

Original text:

וַיֹּאמֶר לִי עַבְדֵי־אֶתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאֵר :

HCSB rendering:

He said to me, “You are My Servant, Israel;
I will be glorified in him.”

Suggestion:

He said to me, “You are My Servant;
You are Israel, in whom I will be glorified.”

Rationale:

HCSB’s rendering here is extremely unfortunate, both in its failure to recognize the relative clause and its mistranslation of בְּךָ.

The suggestion above follows the Masoretic accents and reflects the understanding of the verse that best explains how the Servant can simultaneously be Israel and have a mission to Israel. The Lord here is designating his Servant as Israel *par excellence*—the One in whom Israel’s failed mission would be carried forward to successful completion.

Short of the suggestion above, we would also accept a translation such as:

He said to me, “You are my Servant;
Israel, in whom I will be glorified.”

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

Bible Reference:

Isaiah 49:7

Original text:

מְלָכִים יִרְאוּ וְקָמוּ שָׂרִים וַיִּשְׁתַּחֲוּוּ

HCSB rendering:

“Kings will see and stand up,
and princes^a will bow down,
^aLit *princes and they*

Suggestion:

“Kings will see and stand up,
and princes will bow down,

[Omit footnote.]

Rationale:

There is nothing at all unusual or noteworthy about the *waw* on וַיִּשְׁתַּחֲוּוּ. Readers are not helped by the footnote, and they may well find it confusing.

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

Bible Reference:

Isaiah 49:24

Original text:

Isa 49:24 – תִּיקַח מִגְבוּר מִלְקָחַת וְאִם־שָׁבִי צַדִּיקִים יִמְלֹט :
^a I c אֲשֶׁר עָרִיץ cf 6 et 25

Isa 49:25 – כִּי־לָחַ אָמַר יְהוָה גַּם־שָׁבִי גְבוּר יִקַּח וּמִלְקָחַת עָרִיץ יִמְלֹט

HCSB rendering:

Isa 49:24 – Can the prey be taken from the mighty,
or the captives of the righteous^a be delivered?
^a DSS, Syr, Vg read *fearsome one, or tyrant*

Isa 49:25 – For this is what the LORD says:
“Even the captives of a mighty man will be taken,
and the prey of a tyrant will be delivered;

Suggestion:

Isa 49:24 – Can the prey be taken from a mighty man,
or the captives of a tyrant^a be delivered?
^a DSS, Syr, Vg; MT reads *a righteous man*

Isa 49:25 – For this is what the LORD says:
“Even the captives of a mighty man will be taken,
and the prey of a tyrant will be delivered;

Rationale:

The incongruity of “a righteous one” in context, the witnesses arrayed against MT (including the parallel in v. 25), and the plausibility of a consonant confusion combine to make עָרִיץ the more likely reading than צַדִּיק in v. 24. In addition, HCSB should be consistent with definite articles in its translations of גְבוּר and עָרִיץ. We prefer to omit them in both verses.

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

Bible Reference:

Isaiah 50:1

Original text:

אֵי זֶה סֵפֶר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שְׁלַחְתִּיהָ אוֹ מִי מִנּוּשֵׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לָן הֲיֵן בְּעוֹנֹתֵיכֶם
נִמְכַרְתֶּם וּבִפְשָׁעֵיכֶם שְׁלַחָה אִמְכֶם

HCSB rendering:

Where is your mother's divorce certificate
that I used to send her away?
Or who were My creditors that I sold you to?
Look, you were sold for your iniquities,
and your mother was put away
because of your transgressions.

Suggestion:

Where is your mother's divorce certificate
that I used to send her away?
Or to which of my creditors did I sell you?
Look, you were sold for your iniquities,
and your mother was sent away
because of your transgressions.

Rationale:

First, we see no reason not to represent the מִן on מִנּוּשֵׁי.

Second, the decision to translate שְׁלַח two different ways in the space of two bi-cola seems arbitrary. We prefer a translation that allows a reader to see the chiasmic structure of the passage (send...sold//sold...sent).

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

Bible References:

Isaiah 50:2, 59:1

Original text:

Isa 50:2 – קִצְרָה יְדֵי מַפְלֹת וְאִם־אֵין־כֹּחַ לְהַצִּיל

Isa 59:1 – הֲאֵן לֹא־קִצְרָה יַד־יְהוָה מִהוֹשִׁיעַ

HCSB rendering:

Isa 50:2 – Is My hand too short to redeem?
Or do I have no power to deliver?

Isa 59:1 – Indeed, the LORD’s hand is not too short to save,

Suggestion:

Isa 50:2 – Is My power too limited to redeem?
Or do I have no strength to deliver?

Isa 59:1 – Indeed, there is no limit to the LORD’s power to save.

Rationale:

Hebrew יָד is broader in meaning than English “hand” (cf. HALOT “forearm”). HCSB’s choice of “hand” here results in an odd expression in English. We don’t refer to someone of diminished capacity as having a “short hand;” the expression “short-handed” means “having insufficient personnel.”

HCSB’s usual practice is to explicate the metaphor “hand=power” (Isaiah 25:10, 36:18f, 47:14, etc.). While we are less than enthusiastic about this practice, consistency suggests that it should be done here as well. An advantage of doing so would be to reveal the likely connection to Numbers 11:23 (קִצְרָה יְדֵי יְהוָה), where HCSB translates “Is the LORD’s power limited?”

Using “power” in the first line of Isaiah 50:2 would then require shifting to a synonym (“strength”) in the second.

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

Bible Reference:

Isaiah 50:10

Original text:

מִי בְּכֶם יִרְאָה יְהוָה שְׁמַע בְּקוֹל עַבְדּוֹ

HCSB rendering:

Who among you fears the LORD,
listening to the voice of His Servant?

Suggestion:

Who among you fears the LORD,
and listens to the voice of His Servant?

Rationale:

Especially when heard aloud, HCSB's rendering of the participle שְׁמַע would be easy to misconstrue (at least momentarily) as meaning that the Lord listens to the voice of his Servant, and this is cause for fear. The problem is solved if the participle is translated the same way as the adjective/stative perfect יִרְאָה which precedes.

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

Bible Reference:

Isaiah 51:2

Original text:

תְּבִיטוּ אֶל-אַבְרָהָם אֲבִיכֶם וְאֶל-שָׂרָה תַחֲוֹלְלִיכֶם

HCSB rendering:

Look to Abraham your father,
and to Sarah who gave birth to you in pain.

Suggestion:

Look to Abraham your father,
and to Sarah who gave birth to you.

Rationale:

We don't question the derivation of the verb from the root חיל ("to writhe"). It would be an example of the root fallacy, however, to assume that "pain" is in view in every occurrence of the root regardless of conjugation or context.

In fact, in all the occurrences of this root in *poel* or *polal* to indicate childbirth, this is the only time HCSB mentions "pain." It not only introduces a thought that is foreign to the context; it obscures a likely allusion to Deuteronomy 32:18 (and sounds awkward in English).

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

Bible Reference:

Isaiah 51:9

Original text:

עוֹרֵי עוֹרֵי לְבָשִׁי-עַז זְרוּעַ יְהוָה

HCSB rendering:

Wake up, wake up!
Put on the strength of the LORD's power.

Suggestion:

⁹ Wake up, wake up!
You arm of the LORD, clothe yourself with strength!

Rationale:

HCSB's usual practice is to explicate the metaphor "arm=strength." We are less than enthusiastic about the practice in general and here it gets HCSB into real trouble. In the original, this is a call to the "arm of the LORD" to spring into action on behalf of his people, as is clear from the feminine imperative עוֹרֵי (addressed to זְרוּעַ), from the Masoretic accents, and from the following context. HCSB's mistranslation leaves a reader or hearer searching for the addressee. We recommend translating זְרוּעַ in its usual sense here, as was done at 52:10.

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

Bible Reference:

Isaiah 52:15

Original text:

כִּן יִזְהַל גּוֹיִם רַבִּים עָלָיו

HCSB rendering:

so He will sprinkle^a many nations.

^a As the blood of a sacrifice is sprinkled on the altar on behalf of the people

Suggestion:

so He will sprinkle many nations.

[Omit footnote]

Rationale:

If in fact “sprinkle” is the correct reading, the explanation given in the footnote for this choice of words is improbable. When blood (or “the water of cleansing”) is “sprinkled” (זָרַק) in the Old Testament, it is usually either “before the Lord” (Lev 4:6) or on the persons or objects that need cleansing (Lev 6:20; 14:7); much less often is it “sprinkled” (זָרַק) on the altar. The understanding that the Servant will sprinkle the nations that need cleansing fits better here, but we would suggest that the footnote simply be deleted.

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

Bible Reference:

Isaiah 53:11

Original text:

מַעֲמַל נַפְשׁוֹ יִרְאֶה יְשׁוּבָה בְּדַעְתּוֹ יִצְדִּיק יִצְדִּיק עַבְדֵי לַרְבִּים וְעוֹנֵתָם הוּא יִסְבֵּל:

HCSB rendering:

He will see it^a out of His anguish,
and He will be satisfied with His knowledge.

My righteous Servant will justify many,
and He will carry their iniquities.

^aDSS, LXX read *see light*

Suggestion:

After His anguish, He will see the light^a and be satisfied.
By His knowledge, my righteous Servant will justify many,
and He will carry their iniquities.

^aDSS, LXX; MT omits *the light*

Rationale:

- 1) As MT stands, יִרְאֶה has no object. “Light” is very well attested (1QIsa^a, 1QIsa^b, 4QIsa^d, LXX) and it is not difficult to reconstruct a process by which it could have been lost. Therefore, it is probably original.
- 2) Especially if “light” is the correct reading, אַחֲרֵי is probably temporal (“after”) rather than spatial. The point is the Servant’s return to life following his sufferings, not what he will see “out of” or “from” his sufferings (presumably “the LORD’s pleasure” in HCSB; “light” in the translation suggested above).
- 3) HCSB’s translation overrides the Masoretic accents, which have a major disjunctive on “he will be satisfied” and a lesser one on “by his knowledge.” We find the Masoretes’ interpretation more likely.

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

Bible Reference:

Isaiah 55:13

Original text:

תַּחַת הַנֶּעְצוּזִים יִעָלֶה בְרוֹשׁ וְתַחַת הַסַּרְפָּד יִעָלֶה הַדָּגַס וְהָיָה לְיֵהוָה לְאִוֶּת עוֹלָם לֹא יִכָּרֵת

HCSB rendering:

Instead of the thornbush, a cypress will come up,
and instead of the brier, a myrtle will come up;
it will make a name for Yahweh
as an everlasting sign that will not be destroyed.

Suggestion:

Instead of the thornbush, a cypress will come up,
and instead of the brier, a myrtle will come up.
This will stand as a monument for Yahweh
as an everlasting sign that will not be destroyed.

Rationale:

The antecedent of “it” in HCSB’s rendering is unclear, but to a reader/hearer the most likely candidate is “a myrtle,” leading to the odd understanding that a tree makes a name for the Lord.

The subject of וְהָיָה is probably the entire course of events of vv 12-13. The translation suggested for עָשׂ above reflects its standing as a parallel to אִוֶּת, the thought of 56:5, and the point of the bi-colon as a whole (NET; cp. NASB, RSV, JPS).

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

Bible Reference:

Isaiah 56:2

Original text:

אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה-זֹאת וּבִן-אָדָם יִחַזֵּק בָּהּ

HCSB rendering:

Happy is the man who does this,
anyone who maintains this,

Suggestion:

Happy is the person who does this,
anyone who maintains this,

Rationale:

“Man” is not generally understood as “any human being” in contemporary English, except in compounds (“third baseman”) and statements that have become proverbial (“Man does not live on bread alone”).
אֲנוֹשׁ means “persons in general,” not “non-females.”

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

Bible Reference:

Isaiah 57:15

Original text:

כִּי כֹה אָמַר יְהוָה וְנִשְׂאָה שֵׁכֶן עַד וְקָדוֹשׁ שָׂמוֹ

HCSB rendering:

For the High and Exalted One
who lives forever, whose name is Holy says this:

Suggestion:

For the High and Exalted One
who lives forever, whose name is Holy, says this:

Rationale:

“Whose name is holy” requires a second comma.

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

Bible Reference:

Isaiah 57:17

Original text:

וְאַכְהוּ הַסִּתֵּר וְאַקְצַף

HCSB rendering:

so I struck him; I was angry and hid:^a
^aLit him; hiding and I am angry

Suggestion:

so I struck him; I was angry and hid;

[Omit footnote.]

Rationale:

An infinitive absolute substituting for a finite verb is a regular feature of biblical Hebrew, and there is nothing especially remarkable about HCSB's decision to translate וְאַקְצַף with "I was angry." The hyper-literal "translation" offered in the footnote does not enhance an English reader's understanding of the verse, and it may well be confusing.

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

Bible Reference:

Isaiah 58:9

Original text:

אִם־תִּסְרֹךְ מִתּוֹכָךְ מוֹטֵה

HCSB rendering:

If you get rid of the yoke among you,^a
^aLit yoke from your midst

Suggestion:

If you get rid of the yoke among you,

[Omit footnote.]

Rationale:

The hyper-literal translation offered in the footnote serves no purpose.

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

Bible Reference:

Isaiah 58:12

Original text:

מוֹסְרֵי דוֹר־וְדוֹר תִּקְוִיָּם

HCSB rendering:

you will restore the foundations laid long ago;^a

^aLit foundations generation and generation

Suggestion:

you will restore the foundations laid long ago;

[Omit footnote.]

Rationale:

The hyper-literal “translation” offered in the footnote serves no purpose and could easily be confusing.

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

Bible Reference:

Isaiah 59:2

Original text:

כִּי אִם־עֲוֹנוֹתֵיכֶם הִנּוּ מִבְּדָלִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם

HCSB rendering:

But your iniquities have built barriers
between you and your God,

Suggestion:

But your iniquities have separated
you from your God,

Rationale:

It is not hard to imagine a preacher on this text expounding upon “barriers” when the text mentions no such thing. “Built barriers” may be a picturesque expression in English, but it is far more “marked” than Hebrew מִבְּדָלִים, which simply means to distinguish or separate (Gen 1:4 etc.).

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

Bible Reference:

Isaiah 60:13

Original text:

כְּבוֹד הַלְבָנוֹן אֵלֶיךָ יָבוֹא בְרוֹשׁ תְּדָהָר וּתְאִשׁוּר יַחְדָּו

HCSB rendering:

The glory of Lebanon will come to you —
its pine, fir, and cypress together —

Suggestion:

The glory of Lebanon will come to you —
its pine, elm, and cypress together —

Rationale:

Identifying the trees and plants referred to in Isaiah is admittedly difficult, but “elm” or “plane tree” is a more likely rendering for תְּדָהָר than “fir”—as the HCSB translator himself concluded at 41:19.

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

Bible Reference:

Isaiah 60:17

Original text:

וְשִׂמְתִי פְקֻדֹתַי שְׁלוֹם וְנִגְשֵׁיךָ צְדָקָה:

HCSB rendering:

I will appoint peace as your guard
and righteousness as your ruler.

Suggestion:

I will appoint peace as your government
and righteousness as the authority over you.

Rationale:

“Guard” does not quite catch the thought of פְקֻדָּה, an abstract noun meaning “administrative oversight;” and its parallel נִגְשֵׁי is plural and does not refer to a single “ruler.” The suggested translation is an attempt to capture the thought of the original, in which personified “peace” and “righteousness” are appointed by God to govern Judah.

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

Bible Reference:

Isaiah 61:7

Original text:

תַּחַת בְּשִׁתְּכֶם מִשְׁנֵה וּבְלִמָּה יִרְנוּ חֵלְקֵם לְכֵן בְּאַרְצָם מִשְׁנֵה יִירָשׁוּ שְׂמֹחַת עוֹלָם תִּהְיֶה לָּהֶם:

HCSB rendering:

Because your shame was double,
and they cried out, “Disgrace is their portion,”
therefore, they will possess double in their land,
and eternal joy will be theirs.

Suggestion:

Instead of your shame, there will be a double portion;
instead of disgrace, they will rejoice over their share.
Surely, they will possess double in their land,
and eternal joy will be theirs.

Rationale:

This is an admittedly difficult passage, but HCSB’s translation is unlikely (where it is intelligible). As in 61:3, תַּחַת indicates substitution, not cause, and the preposition governs both halves of the first bi-colon (GKC §119hh).

The point of the passage is the contrast between Judah’s current and future states. “There will be” is supplied in the first colon of the translation suggested above as a parallel to the imperfect יִרְנוּ in the second (HCSB’s translation “and they cried out” would imply a Hebrew v/c imperfect). The imperfects יִירָשׁוּ and תִּהְיֶה are most naturally translated with futures as well.

Since the first half of the verse is not really providing the grounds for the assertion made in the second, “surely” would be a better translation for לְכֵן than “therefore” (1 Sam 28:2; Jer 5:2; HALOT).

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

Bible Reference:

Isaiah 61:8

Original text:

כִּי אֲנִי יְהוָה אֲהַב מִשְׁפָּט שִׁנְאָה נֶזֶל בְּעוֹלָה וְנָתַתִּי פְעֻלָּתָם בְּאַיִת וּבְרִית עוֹלָם אֶכְרֹת לָהֶם:

HCSB rendering:

For I Yahweh love justice;
I hate robbery and injustice;
I will faithfully reward them
and make an everlasting covenant with them.

Suggestion:

For I Yahweh love justice;
I hate robbery and injustice;
I will faithfully reward my people
and make an everlasting covenant with them.

Rationale:

It is easy to misconstrue HCSB, at least momentarily, as meaning that the Lord intends to reward robbery and injustice.

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

Bible Reference:

Isaiah 62:5

Original text:

וּמְשׁוֹשׁ חֲתָן עַל-כַּלָּה יִשְׂשׂ עָלֶיךָ אֱלֹהֵיךָ:

HCSB rendering:

and as a groom rejoices^a over his bride,
so your God will rejoice over you.

^a Lit and the rejoicing of the groom

Suggestion:

and as a groom rejoices over his bride,
so your God will rejoice over you.

[Omit footnote.]

Rationale:

Here is another footnote that serves no purpose at all and might be confusing.

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

Bible Reference:

Isaiah 63:1

Original text:

זֶה הַדָּוִד בְּלִבוֹשׁוֹ צִעָה בְּרָב כֹּחַו

HCSB rendering:

this One who is splendid in His apparel,
rising up proudly in His great might?

Suggestion:

this One who is splendid in His apparel,
stooping in the greatness of His strength?

Rationale:

צִעָה is difficult but almost certainly original, and we commend HCSB for not simply adopting the variant צִיעַד out of expediency as do the majority of translations (most of them without any footnote indicating that they are following an emendation). The trouble is that צִעָה does not mean “rise up proudly” but exactly the opposite—to stoop, cower, or crouch (BDB, HALOT, DCH; cp. Isa 51:14).

There have been a number of proposed explanations for why this mighty man is stooping; he may be muscle-bound, bearing heavy armor or weapons, weighed down with spoil, tired from the victory battle from which he is returning, etc. In any event, we think it best for the translation to be no more explicit than the original is.

“In the greatness of his strength” strikes us as less incongruous with “stooping” than is “in his great might.”

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

Bible Reference:

Isaiah 63:4

Original text:

כִּי יוֹם נִקְּמָם בְּלִבִּי וְשָׁנַת נְאוּלִי בְּאַהֲבָה:

HCSB rendering:

For I planned the day of vengeance,^a
and the year of My redemption came.

^a Lit For day of vengeance in My heart

Suggestion:

For I planned the day of vengeance,
and the year of My redemption came.

[Omit footnote.]

Rationale:

Here is another HCSB footnote that provides what is not even a translation, but an unintelligible string of glosses on Hebrew words.

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

Bible Reference:

Isaiah 63:11

Original text:

יִזְכֹּר יְהוָה-עוֹלָם מִנְּשָׂה עַמּוֹ

HCSB rendering:

Then He^a remembered the days of the past,
the days of Moses and his people.

^a Or he, or they

Suggestion:

Then He^a remembered the days of the past,
the days of Moses and his people.

^a Or they

Rationale:

The footnote appears to be trying to make a reader aware of the possibility that the subject of יִזְכֹּר might be the nation, not the Lord (“He”). Occasionally it is also suggested that יִזְכֹּר should be repointed יִזְכְּרוּ (Paul).

We agree that it is worth making a reader aware that Israel could be the subject. The trouble is that including both “he” and “they” in the footnote suggests two possibilities other than the Lord for the subject of the verb (“he”=Moses?), when in reality there is only one.

We propose using only “they” in the footnote, not because we advocate repointing the verb as a plural, but simply because from “they” a reader can infer that Israel could also be the one who “remembered.”

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

Bible Reference:

Isaiah 63:16

Original text:

אתה יהוה אבינו זאלנו מעולם שמוך:

HCSB rendering:

You, Yahweh, are our Father;
from ancient times.
Your name is our Redeemer.

Suggestion:

You, LORD, are our Father;
Our Redeemer from Ancient Times is your name.

Rationale:

HCSB arbitrarily overrides the Masoretic accents, which join “our redeemer from ancient times” as a unit. It also suggests the understanding that the Lord’s name redeems his people—certainly a scriptural and edifying thought, but not the one intended by the passage.

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

Bible Reference:

Isaiah 64:12 (H11)

Original text:

תִּחְשֹׁשׁ וְתִעַנְנֵנוּ עַד־מְאֹד :

HCSB rendering:

Will You keep silent
and afflict severely?

Suggestion:

Will You keep silent
and afflict us severely?

Rationale:

We would prefer a translation that reflects the object suffix on וְתִעַנְנֵנוּ.

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

Bible Reference:

Isaiah 65:16

Original text:

אֲשֶׁר הִמְתַּבְּרָהּ בְּאֶרֶץ יִתְבָּרַךְ בְּאֵלֵי תִי אֱמֹן

HCSB rendering:

Whoever is blessed in the land
will be blessed by the God of truth,

Suggestion:

Whoever blesses himself in the land
will bless himself by the God of truth.

Rationale:

HCSB's translation communicates that whenever anyone in the land receives a benefit, this is attributable to God. While certainly true, this is not what is meant by the passage.

It is not impossible for the *hitpa'el* of בָּרַךְ to be passive, but when parallel to "swear by" it most likely refers to someone invoking a blessing for himself (BDB, DCH, HALOT, Goldingay, Lessing, Oswalt, Paul). We therefore prefer a literal translation similar to ESV, JPS, KJV, and RSV. NIV's "invoke a blessing" also captures the thought well.