

Improvements to the Christian Standard Bible

The CSB translation committee has made several improvements to the 2017 edition of the CSB. The adjustments are neither radical nor extensive because we are happy with the work that was carried out beforehand. Further, we do not intend to regularly update the text with minor revisions such as this.

Still, good translation procedure requires any translation committee to be open to make changes as necessary. Many readers have pointed out places where an adjustment would help with consistency in grammar, style, and punctuation, and so we have tweaked certain passages. Here are a few of the changes we adopted.

In a few instances, due to helpful feedback from Mark Strauss, we changed “Christ” to “Messiah.” Also, in certain cases we have returned to the metaphor “walk” (especially in Ephesians) instead of using the word “live.” In other instances, we opted for a change in order to increase clarity. We list some examples below.

- ▲ **Mt 6:16** – from “make their faces unattractive” to “disfigure their faces”
- ▲ **Mt 18:15** – from “go and rebuke him in private” to “go tell him his fault, between you and him alone”
- ▲ **Lk 1:46** – from “My soul praises the greatness of the Lord” to “My soul magnifies the Lord”
- ▲ **Jn 2:4** – from “What does that have to do with you and me, woman?” to “What has this concern of yours to do with me, woman?”
- ▲ **Rm 3:25** – from “as an atoning sacrifice in his blood, received through faith” to “as the mercy seat by his blood, through faith”; footnote: “Or *propitiation*, or *place of atonement*.” See the corresponding article: “*Mercy Seat* in the Christian Standard Bible.”
- ▲ **Rm 3:26; 4:5; 5:1,9** - from “declare righteous” to “justify.”
- ▲ **Rm 5:2,3,11** – from “rejoice” to “boast”
- ▲ **1Co 7:1** – from “It is good for a man not to use a woman for sex” to “It is good for a man not to have sexual relations with a woman”; the 2017 text placed in footnote as option
- ▲ **2Co 5:3** – from “when we have taken it off” to “when we are clothed”; the 2017 text placed in footnote as option
- ▲ **2Co 6:14** – from “Don’t become partners” to “Do not be yoked together”
- ▲ **1Tm 1:10** – from “homosexuals” to “males who have sex with males” (consistent with 1 Cor 6:9)
- ▲ **Heb 2:10; 12:2** – from “source” to “pioneer”
- ▲ **Heb 10:24** – from “And let us watch out for one another to provoke” to “And let us consider one another in order to provoke”

- ▲ **1Pt 3:14** – from “Do not fear what they fear” to “Do not fear them”; current text placed in footnote as option

We also made a number of adjustments in the Old Testament, and here are some of the most notable.

- ▲ Changed “fire offering” to “food offering” (e.g., Lv 1:9).
- ▲ Changed “idols” to “worthless idols” to more accurately convey the meaning of the Hebrew word *’aliyl* (e.g., Is 2:8,18,20; about 15x).
- ▲ Changed “rage” to “fury” several times (e.g., Ps 59:13) so as not to imply that God is ever out of control.
- ▲ Changed “robe of many colors” to “long-sleeved robe” with a footnote: “ornate” in light of lexical evidence (Gn 37:3,32; 2Sm 13:18-19).
- ▲ Changed “nanny” to “nursing mother” to avoid the baggage that the former word carries (Nm 11:12; Ru 4:16; 2Sm 4:4; Is 60:4).
- ▲ Changed “trumpet” to “ram’s horn” to be more consistent where the underlying Hebrew is *shophar* (e.g., Jos 6:4ff) (about 40x).
- ▲ Changed “all people” or “all mankind” to “all humanity” where it translates *kol basar* (traditionally, “all flesh”) to accurately represent the meaning of the Hebrew and to be consistent with what we already have in Is 40:5-6 and Jl 2:28 (about 12x).

The following passages might be noticed by the discerning reader:

- ▲ **Gn 7:8** – Changed “unclean” to “not clean” because the technical ceremonial distinction had not been made at this point.
- ▲ **Ex 34:7** – Changed “the fathers’ iniquity” to “the consequences of the fathers’ iniquity” to better reflect the nuance of the Hebrew word *’awon* in context (also Ex 20:5 and Dt 5:9).
- ▲ **Dt 32:35** – Changed “Vengeance belongs to me; I will repay” to “Vengeance and retribution belong to me” to better represent the Hebrew grammar.
- ▲ **Jos 5:14** – Changed “worship” to “homage” because Joshua’s intention was to show respect to a person, not to worship God.
- ▲ **Jdg 20:13** – Changed “eradicate evil from Israel” to “purge evil from Israel” to make the connection to the law in Deuteronomy (e.g., 13:5).
- ▲ **Ps 46:10** – Changed “Stop your fighting” to “Stop fighting” in order to approach the rhythm of the familiar translation (“Be still”) while staying true to the lexical meaning of the Hebrew.

- ▲ **Ps 139:9** – Changed “If I live at the eastern horizon / or settle at the western limits” to “If I fly on the wings of the dawn / and settle down on the western horizon” in order to incorporate more poetic language, especially in the first line.
- ▲ **Pr 11:30** – Changed “and a wise person captivates people” to “but a cunning person takes lives” as an attempt to make better sense of the Hebrew.
- ▲ **Pr 27:21** – Changed “A crucible refines silver, a smelter refines gold, and a person refines his praise” to “As a crucible refines silver, and a smelter refines gold, so a person should refine his praise.”
- ▲ **Is 31:5** – Change “by sparing it, he will deliver it” to “by passing over it, he will deliver it” to connect the verb *pasach* here to the same verb and the noun *pesach*, “Passover,” in Exodus.

This document has been prepared by Dr. Thomas Schreiner and the [CSB Translation Oversight Committee](#).