

COMPARISON VERSES IN THE CSB

COMPARISON VERSE	EXPLANATION	CSB	HCSB	NIV	ESV	NLT	KJV
GENESIS 39:9b	The usage of “great” has changed over the years; for most people, particularly those unfamiliar with Bible language, “great” means “really good.”	<i>So how could I do this immense evil, and how could I sin against God?</i>	<i>So how could I do such a great evil and sin against God?</i>	<i>How then could I do such a wicked thing and sin against God?</i>	<i>How then can I do this great wickedness and sin against God?</i>	<i>How could I do such a wicked thing? It would be a great sin against God.</i>	<i>...how then can I do this great wickedness, and sin against God?</i>
JUDGES 9:5	Improves clarity. Also, English idiom does not require the reflexive “himself” when one hides.	<i>He went to his father’s house in Ophrah and killed his seventy brothers, the sons of Jerubbaal, on top of a large stone. But Jotham, the youngest son of Jerubbaal, survived, because he hid.</i>	<i>He went to his father’s house in Ophrah and killed his 70 brothers, the sons of Jerubbaal, on top of a large stone. But Jotham, the youngest son of Jerubbaal, survived, because he hid himself.</i>	<i>He went to his father’s home in Ophrah and on one stone murdered his seventy brothers, the sons of Jerub-Baal. But Jotham, the youngest son of Jerub-Baal, escaped by hiding.</i>	<i>And he went to his father’s house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself.</i>	<i>He went to his father’s home at Ophrah, and there, on one stone, they killed all seventy of his half brothers, the sons of Gideon. But the youngest brother, Jotham, escaped and hid.</i>	<i>And he went unto his father’s house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.</i>
2 SAMUEL 15:22	Often the Hebrew word <i>taph</i> refers not to little children specifically, but to dependents in general. This clarifies that fighting-age men were not marching with little children.	<i>“March on,” David replied to Ittai. So Ittai of Gath marched past with all his men and the dependents who were with him.</i>	<i>“March on,” David replied to Ittai. So Ittai the Gittite marched past with all his men and the children who were with him.</i>	<i>David said to Ittai, “Go ahead, march on.” So Ittai the Gittite marched on with all his men and the families that were with him.</i>	<i>And David said to Ittai, “Go then, pass on.” So Ittai the Gittite passed on with all his men and all the little ones who were with him.</i>	<i>David replied, “All right, come with us.” So Ittai and all his men and their families went along.</i>	<i>And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.</i>

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PSALM 1:1	Preserves the poetic symbols of “walk,” “stand,” and “sit.” “Happy” is a better translation of the Hebrew in this context. Also, the English idiom of “standing in someone’s way” could be misunderstood.	<i>How happy is the one who does not walk in the advice of the wicked or stand in the pathway with sinners or sit in the company of mockers!</i>	<i>How happy is the man who does not follow the advice of the wicked or take the path of sinners or join a group of mockers!</i>	<i>Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers.</i>	<i>Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers.</i>	<i>Oh, the joys of those who do not follow the advice of the wicked, or stand around with sinners, or join in with mockers.</i>	<i>Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.</i>
PSALM 14:1	The use of the apostrophe catches the sneering character of the person who says “There’s no God” rather than give the impression that the person is giving a philosophical position on the existence of God.	<i>The fool says in his heart, “There’s no God.” They are corrupt; they do vile deeds. There is no one who does good.</i>	<i>The fool says in his heart, “God does not exist.” They are corrupt; they do vile deeds. There is no one who does good.</i>	<i>The fool says in his heart, “There is no God.” They are corrupt, their deeds are vile; there is no one who does good.</i>	<i>The fool says in his heart, “There is no God.” They are corrupt, they do abominable deeds; there is none who does good.</i>	<i>Only fools say in their hearts, “There is no God.” They are corrupt, and their actions are evil; not one of them does good!</i>	<i>The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.</i>
PSALM 56:4	Improves on HCSB, which not only is inappropriately gender specific, but also does not bring out the force of the Hebrew.	<i>In God, whose word I praise, in God I trust; I will not be afraid. What can mere mortals do to me?</i>	<i>In God, whose word I praise, in God I trust; I will not fear. What can man do to me?</i>	<i>In God, whose word I praise—in God I trust and am not afraid. What can mere mortals do to me?</i>	<i>In God, whose word I praise, in God I trust; I shall not be afraid. What can flesh do to me?</i>	<i>I praise God for what he has promised. I trust in God, so why should I be afraid? What can mere mortals do to me?</i>	<i>In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.</i>

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JOHN 14:21	Reveals that the intended audience is both males and females, while retaining the individual and personal sense of these statements (avoiding use of the plural “them”).	<i>The one who has my commands and keeps them is the one who loves me. And the one who loves me will be loved by my Father. I also will love him and will reveal myself to him.</i>	<i>The one who has My commands and keeps them is the one who loves Me. And the one who loves Me will be loved by My Father. I also will love him and will reveal Myself to him.</i>	<i>Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.</i>	<i>Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.</i>	<i>Those who accept my commandments and obey them are the ones who love me. And because they love me, my Father will love them. And I will love them and reveal myself to each of them.</i>	<i>He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.</i>
ROMANS 3:25	God’s mercy seat cannot be separated from the notion of God’s wrath being satisfied. Romans 1–3 confirms this conclusion, for human sin provokes the revelation of God’s wrath (1:18), and the righteous judgment of God involves his wrath (2:5; 3:5–6). The idea of propitiation isn’t absent because the mercy seat is the place where sins are wiped away and God’s wrath is appeased. Paul isn’t merely saying that the cross of Christ is where sins are forgiven in using the term mercy seat; he teaches us that this is the place God is propitiated and our sins are wiped away. Indeed, “mercy seat” arguably highlights the fuller biblical-theological thread of sacrifice and atonement than the alternative words.	<i>God presented him as the mercy seat of his blood, through faith, to demonstrate his righteousness, because in his restraint God passed over the sins previously committed.</i>	<i>God presented Him as a propitiation through faith in His blood, to demonstrate His righteousness, because in His restraint God passed over the sins previously committed.</i>	<i>God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—</i>	<i>...whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.</i>	<i>For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed his life, shedding his blood. This sacrifice shows that God was being fair when he held back and did not punish those who sinned in times past,</i>	<i>Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</i>

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ROMANS 3:28	Shows improvement over unnecessarily-specific gender usage.	<i>For we conclude that a person is justified by faith apart from the works of the law.</i>	<i>For we conclude that a man is justified by faith apart from the works of the law.</i>	<i>For we maintain that a person is justified by faith apart from the works of the law.</i>	<i>For we hold that one is justified by faith apart from works of the law.</i>	<i>So we are made right with God through faith and not by obeying the law.</i>	<i>Therefore we conclude that a man is justified by faith without the deeds of the law.</i>
PSALM 62:9	Removes unnecessarily gender-specific language and clarifies the meaning of the second line.	<i>Common people are only a vapor; important people, an illusion. Together on a scale, they weigh less than a vapor. (With a Lit note: “they go up more than”)</i>	<i>Men are only a vapor; exalted men, an illusion. Weighed in the scales, they go up; together they are less than a vapor.</i>	<i>Surely the low-born are but a breath, the high-born are but a lie. If weighed on a balance, they are nothing; together they are only a breath.</i>	<i>Those of low estate are but a breath; those of high estate are a delusion; in the balances they go up; they are together lighter than a breath.</i>	<i>Common people are as worthless as a puff of wind, and the powerful are not what they appear to be. If you weigh them on the scales, together they are lighter than a breath of air.</i>	<i>Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.</i>
AMOS 4:6	“Cleanness of teeth” is a Hebrew idiom meaning hunger, not good dental hygiene; CSB’s rendering gives clarity for a modern audience.	<i>I gave you absolutely nothing to eat in all your cities, a shortage of food in all your communities, yet you did not return to me. This is the LORD’s declaration.</i>	<i>I gave you absolutely nothing to eat in all your cities, a shortage of food in all your communities, yet you did not return to Me. This is the LORD’s declaration.</i>	<i>“I gave you empty stomachs in every city and lack of bread in every town, yet you have not returned to me,” declares the LORD.</i>	<i>“I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me,” declares the LORD.</i>	<i>“I brought hunger to every city and famine to every town. But still you would not return to me,” says the LORD.</i>	<i>And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.</i>
JOHN 3:16	“In this way” is the correct translation of the Greek houtos, a word that indicates more of the manner in which God loved the world rather than the extent to which he loved it; “one and only Son” is a more accurate translation of the Greek monogenes.	<i>For God loved the world in this way: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.</i>	<i>For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life.</i>	<i>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.</i>	<i>For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.</i>	<i>For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.</i>	<i>For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</i>

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ROMANS 6:10	Shows improved clarity.	<i>For the death he died, he died to sin once for all time; but the life he lives, he lives to God.</i>	<i>For in light of the fact that He died, He died to sin once for all; but in light of the fact that He lives, He lives to God.</i>	<i>The death he died, he died to sin once for all; but the life he lives, he lives to God.</i>	<i>For the death he died he died to sin, once for all, but the life he lives he lives to God.</i>	<i>When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God.</i>	<i>For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.</i>
ROMANS 8:29	Shows improvement over unnecessarily-specific gender usage.	<i>For those he foreknew he also predestined to be conformed to the image of his Son, so that he would be the firstborn among many brothers and sisters.</i>	<i>For those He foreknew He also predestined to be conformed to the image of His Son, so that He would be the firstborn among many brothers.</i>	<i>For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.</i>	<i>For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.</i>	<i>For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn among many brothers and sisters.</i>	<i>For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.</i>
1 CORINTHIANS 7:1	“Touching a woman” was a euphemism for sexual relations. Recent research indicates that it did not refer to sex in general, but rather it specified a particular type of sex: sex for pleasure with women other than one’s wife. “Touching” someone was what might be called casual sex; it was also unilateral and sometimes abusive.	<i>Now in response to the matters you wrote about: “It is good for a man not to have sexual relations with a woman.”</i>	<i>Now in response to the matters you wrote about: “It is good for a man not to have relations with a woman.”</i>	<i>Now for the matters you wrote about: “It is good for a man not to have sexual relations with a woman.”</i>	<i>Now concerning the matters about which you wrote: “It is good for a man not to have sexual relations with a woman.”</i>	<i>Now regarding the questions you asked in your letter. Yes, it is good to abstain from sexual relations.</i>	<i>Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.</i>

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1 TIMOTHY 2:12	“Assume authority” and “silent” are both overtranslations of the original in this context.	<i>I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet.</i>	<i>I do not allow a woman to teach or to have authority over a man; instead, she is to be silent.</i>	<i>I do not permit a woman to teach or to assume authority over a man; she must be quiet.</i>	<i>I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.</i>	<i>I do not let women teach men or have authority over them. Let them listen quietly.</i>	<i>But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.</i>
1 PETER 5:8	“Be serious” sounds rather flippant in today’s idiom; this rendering avoids that connotation.	<i>Be sober-minded, be alert. Your adversary the devil is prowling around like a roaring lion, looking for anyone he can devour.</i>	<i>Be serious! Be alert! Your adversary the Devil is prowling around like a roaring lion, looking for any-one he can devour.</i>	<i>Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.</i>	<i>Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.</i>	<i>Stay alert! Watch out for your great enemy, the devil. He prowls around like a roaring lion, looking for someone to devour.</i>	<i>Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:</i>
REVELATION 3:20	“See!” is an exclamation that calls attention to a situation. Since the second sentence is introduced with “anyone,” the word “him” that follows is clearly inclusive, and it is not necessary to use “they” or “you.”	<i>See! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.</i>	<i>Listen! I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and have dinner with him, and he with Me.</i>	<i>Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.</i>	<i>Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.</i>	<i>Look! I stand at the door and knock. If you hear my voice and open the door, I will come in, and we will share a meal together as friends.</i>	<i>Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me</i>
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