

## **Rod's General Observations about the Holman Christian Standard Bible (HCSB)**

### **General Comments**

- Most Christians are casual readers of the Bible – so we get our doctrinal positions from the translated words and concepts we read in our English Bible or from listening to a favored preacher, teacher, or televangelist. Few are able to dig deeper to confirm Scriptural truths as depicted in reliable Hebrew, Greek and Aramaic texts. Therefore, it is highly desirable to have an “optimal” equivalent bible that accurately conveys sound Biblical teachings from those historical sources
- The HCSB tries to conform to the culture of the day by using gender-neutrality and modern idioms, figures of speech and other colloquial constructs
- The vast majority of its renderings agree with the NASB, NIV and/or NKJB translations
- The comments provided are based on a single read-through of the HCSB with a KJV, NKJB, NASB, NIV, NLT, RSV, and ASV available for comparison
- The passages in the following pages that immediately stood out as exemplary or problematic represent a very small percentage of the entire work

### **Positive comments about the Holman Christian Standard Bible (HCSB)**

- The HCSB Old Testament is based on the Greek Septuagint (LXX), Hebrew Masoretic Text (MT), Dead Sea Scrolls (DSS) with a preference for using the rendering of which seemed closest to the original text
- The HCSB New Testament is based on very reliable textual bases (Nestle-Aland Novum Testamentum Graece, 27<sup>th</sup> edition, and the United Bible Societies' Greek New Testament, 4<sup>th</sup> corrected edition)

### **Negative comments about the Holman Christian Standard Bible (HCSB)**

- HCSB was not consistent in dealing with like passages of Scripture. For example, some dates, times, currencies and numbers were converted to English equivalents (such as furlongs to miles) while others were not
- Other inconsistencies reflect either a “dumbing-down” approach or a reader needs a modern dictionary and lexicon to determine the meaning of some uncommon words and terms such as “pseudo-intellectual”, “multifaceted” and “bombastic”
- HCSB often adopted a more provocative rendering when choosing between alternate possibilities
- HCSB also inserted modern idioms and figures of speech (e.g., Luke 10:40; 22:38; 23:23; Acts 22:22; 25:13) where there was no comparable idiom or figure of speech in the original source language

### **Recommendations**

- If the HCSB were to address some of the noted inconsistencies, unwarranted idioms or figures of speech, and provocative renderings from this edition, I believe it would be transformed into an excellent translation which would definitely make it a true Study Bible and an “optimal” equivalent between the more “formal” NASB and the more “dynamic” NIV

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Item	HCSB	NASB	NIV	Strong's Definition	Comments
1.	Gen 42:43 "they got drunk with Joseph."	"They feasted and drank freely"	"They feasted and drank freely"	07937. שָׁכַר shakar shaw-kar'; a primitive root; to become tipsy; in a qualified sense, to satiate with a stimulating drink or (figuratively) influence:— (be filled with) drink (abundantly), (be, make) drunk(-en), be merry.	HCSB took the more provocative rendering
2.	Ex 5:8, 17 "they are slackers..."	"Because they are lazy"	"They are lazy;"	07503. רָפָה raphah raw-faw'; a primitive root; to slacken (in many applications, literal or figurative):— abate, cease, consume, draw [toward evening], fail, (be) faint, be (wax) feeble, forsake, idle, leave, let alone (go, down), (be) slack, stay, be still, be slothful, (be) weak(-en).	HCSB opted for a term (slackers) to possibly resonate with a younger generation reader instead of a wider audience
3.	Ex 14:8 The Israelites left Egypt "triumphantly"	They "were going out boldly"	They "marched out boldly"	07311. רוּם ruwm room; a primitive root; to be high actively, to rise or raise (in various applications, literally or figuratively):— bring up, exalt (self), extol, give, go up, haughty, heave (up),	HCSB captured the essence of this passage quite well. Pharaoh and Egypt were probably agitated for being seen as losers, therefore, they pursued Israel relentlessly
4.	Ex 14:20 "The cloud was there /in/ the darkness, yet it lit up the night."	"and there was the cloud along with the darkness, yet it gave light at night."	Throughout the night the cloud brought darkness to the one side & light to the other;	0215. אֹרֶן 'owr ore; a primitive root; to be (causative, make) luminous (literally and metaphorically):— X break of day, glorious, kindle, (be, en-, give, show) light (- en, ened), set on fire, shine.	I think the HCSB won on this rendering
5.	Ex 5:11 "do not misuse the name of the Lord"	'You shall not take the name of the LORD your God in vain,'	"You shall not misuse the name of the LORD your God,"	07723. שָׁוָה shav' shawv; or שָׁוַה shav shav; from the same as 07722 in the sense of desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; also adverbially, in vain):—	I suppose one rendition is just as good as the other here.
6.	Num 23:14 So Balak took him [Balaam] to <b>Lookout Field</b> on top of Pisgah,	So he took him to the field of Zophim, to the top of Pisgah,	So he took him to the field of Zophim on the top of Pisgah,	06839. צִפִּים Tsophiyim tso-feem'; plural of active participle of 06822; watchers; Tsophim, a place East of the Jordan:— Zophim.	HCSB opted to take some liberty calling this location by a possible local name, such as "Lover's Leap". The Message Bible calls it "Watchmen's Meadow" which is more faithful to the Hebrew rendering
7.	Deut 28:13 "you will only move upward and never downward"	you only will be above, and you will not be underneath,	you will always be at the top, never at the bottom.	04605. מֵעַל ma'al mah'al; from 05927; properly, the upper part, used only adverbially with prefix upward, above, overhead, from the top, 04295. מֵטָה mattah mat' taw; from 05186 with directive enclitic appended; downward, below or beneath; often adverbially with or without prefixes:—	HCSB provides an interesting rendition, but the action verb/adverb to "move" upward and not downward is not present. The NASB and NIV present the more accurate rendition of the text
8.	Deut 28:28 The LORD will afflict you with madness, blindness, and <b>mental confusion</b> ,	"The LORD will smite you with madness and with blindness & with bewilderment of heart;	The LORD will afflict you with madness, blindness and confusion of mind.	08541. תִּמְהוּן timmahown tim-maw-hone'; from 08539; consternation:— astonishment. 03824. לֵבָב lebab lay-bawb'; from 03823; the heart (as the most interior organ); used also like 03820:— + bethink themselves, breast, comfortably, courage, ([faint], [tender-]heart([-ed]), midst, mind, X unawares, understanding	HCSB did a good job rendering "bewilderment of heart" and "confusion of mind" with "mental confusion" – a term very appropriate for our modern times

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9.	Jud 18:30 ...son of Moses	...son of Manasseh	...son of Moses	Jud 18:30 The Danites set up the carved image for themselves, Jonathan son of Gershom, <u>son of Moses</u> , and his sons were priests for the Danite tribe until the time of the exile from the land 04519. מֹשֶׁה מַנַּשֶׁה Manasseh vs 04872 מֹשֶׁה Mosheh /Moses	HCSB probably got this right. Some scholars believe the original Hebrew was altered by later scribes (Masoretes) to protect Moses. The Hebrew text was changed from Moses to Manasseh by the insertion of the Hebrew letter “nun” as a superscription above the other consonants. - Douay, ESV, NLT, NIV use Moses as HCSB - The versions based on the Masoretic text use Manasseh (AV, NKJB, NASB)
10.	1Samuel 18: 19 ...an evil spirit from God took control of Saul, and he began to rave	...an evil spirit from God came mightily upon Saul, and he raved	...an evil spirit from God came forcefully upon Saul. He was prophesying	05012. נָבֵא naba' naw-baw'; a primitive root; to prophesy, i.e. speak (or sing) by inspiration (in prediction or simple discourse):— prophesy(-ing), make self a prophet.	Though the Hebrew word is used to “prophecy”, the HCSB and NASB translators chose to render it more accurately as “rave” based on the context
11.	2Sam 12:31 He removed the people who were in the city and put /them to work/ with saws, iron picks, and iron axes, and to labor at brickmaking.	He also brought out the people who were in it, and set them under saws, sharp iron instruments, and iron axes, and made them pass through the brickkiln.	and brought out the people who were there, consigning them to labor with saws and with iron picks and axes, and he made them work at brickmaking.	The Hebrew Masoretic Text (MT) has the verb “pass through,” which appears to be a scribal error in which the verb ‘avad’ (work) was replaced with ‘avar’ (pass over or through) by confusion of the similar-appearing Hebrew letters “d” (daleth) and “r” (resh) 05674a. vo ssap ot ;toor .mirp a ;(d617) raba עָרַבְתָּ, through, or by, pass on	Based on a possible scribal error, the NIV and HCSB opted to give the impression King David enslaved these people NASB and KJV followed the MT, which gives the impression King David tortured and killed the prisoners of war, which is possible since these people were known to sacrifice their children by fire to their god Molech – and this gives credence to David being a “man of blood”
12.	1Kings 1:40 All the people ... rejoiced with such a great joy that the earth split open from the sound	All the people ... rejoiced with great joy, so that the earth shook at their noise.	All the people ... rejoiced greatly, so that the ground shook with the sound	01234. בָּקַע baqa' baw-kah'; a primitive root; to cleave; generally, to rend, break, rip or open  The LXX used a dynamic rendering, “ <i>the land resounded with their noise</i> ”	It seems odd the HCSB translators would deviate from their intended objective to provide a dynamic rendering, but instead opted to go with the literal meaning of the word. Again, the HCSB took the more provocative rendering and gave the passage an aura of an earthquake occurring as a result of the rejoicing. UNLESS the earth did split open, then the HCSB nailed it. The HCSB should be more consistent with their translation approach

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13.	2Chron 26:5 He sought God throughout the lifetime of Zechariah, the teacher of the fear of God.	He continued to seek God in the days of Zechariah, who had understanding through the vision of God;	He sought God during the days of Zechariah, who instructed him in the fear of God.	“... who had <u>understanding</u> “ 0995. בִּין biyn bene; a primitive root; to separate mentally (or distinguish), i.e. (generally) understand:— attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence. “through the <u>vision</u> “ 07200. רָאָה ra’ah raw-aw’; a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative).	It seems odd the HCSB opted to go with an awkward rendering “the teacher of the fear of God”. The NIV seemed to have a more suitable rendering “who instructed him in the fear of God”
14.	Neh 3:5 but their nobles did not lift a finger to help their supervisors.	but their nobles did not support the work of their masters.	but their nobles would not put their shoulders to the work under their supervisors.	06677. sunu na morf ;(b848) ravvast רָוּסַט word; neck, back of neck: 0113. :drol ;drow desunu na morf ;(d01) noda נָדָה NAS-husbands (1), Lord (4), lord (173), lord’s (9), lords (2), master (91), master’s (24), masters (5), owner (1).	The HCSB used a colloquial phrase “lift a finger,” which conveyed the proper meaning, but it looks like the AV had a more accurate rendering “but their nobles put not their necks <06677> to the work of their Lord.” The HCSB’s use of “supervisor” was a good rendering for <0113>
15.	Job 22:14 He walks on the circle of the sky	He walks on the vault of heaven	He goes about in the vaulted heavens	02329. חוּג chuwg khoog; from 02328; a circle, circuit, compass. 07834. שָׁחַק shachaq shakh’ ak; from 07833; a powder (as beaten small): by analogy, a thin vapor; by extension, the firmament:— cloud, small dust, heaven, sky.	HCSB may have nailed this passage quite well. Even though it was said by Eliphaz, who had a poor perspective of Job’s lot, this phrase, if accurate, is then parallel to Isaiah 40:22 “It is He who sits above the circle of the earth”
16.	Ps 35:13 Yet when they were sick, my clothing was sackcloth; I humbled myself with fasting, <b>and my prayer was genuine.</b>	... And my prayer kept returning <07725> to my bosom <02436>	... When my prayers returned to me unanswered...	07725. שׁוּב shuwb shoob; a primitive root; <b>to turn back</b> (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; 02436. חֵיק cheyq khake; or חֵק cheq khake; and חוּק chowq khoke; from an unused root, <b>apparently meaning to inclose; the bosom</b> (literally or figuratively):— bosom, bottom, lap, midst, within.	From the context it looks like HCSB captured the essence of the passage
17.	Ps 127:2 ...eating food earned by hard work	To eat the bread of painful labors;	toiling for food to eat—	06089. עֵצַב ‘etseb eh’ tseb; from 06087; an earthen vessel; usually (painful) toil; also a pang (whether of body or mind):— grievous, idol, labor, sorrow.	The HCSB, NASB, and NIV all seemed to have captured the literal essence of the passage, but miss conveying the “dynamic” meaning. The NLT seemed to have captured the meaning best: “anxiously working for food to eat”

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18.	Pr 6:26 For a prostitute's fee is only a loaf of bread, but an adulteress goes after /your/ very life.	For on account of a harlot one is reduced to a loaf of bread. And an adulteress hunts for the precious life.	for the prostitute reduces you to a loaf of bread, and the adulteress preys upon your very life.	ESV: for the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life.	NLT: For a prostitute will bring you to poverty, but sleeping with another man's wife will cost you your life.	I think the HCSB and ESV clearly nailed this passage.
19.	Is 58:13...if you honor [the Sabbath], not going your own ways, seeking your own pleasure, or talking too much	And honor it, desisting from your own ways, From seeking your own pleasure And speaking your own word,	and if you honour it by not going your own way and not doing as you please or speaking idle words,			The HCSB rendition ('...or talking too much') conveys a very subjective teaching, for how much is too much talking? I believe the NIV captured the essence of the passage – "speaking idle words"
20.	Joel 2:8 They (warriors) dodge the missiles never stopping	When they burst through the defenses, they do not break ranks.	They plunge through defenses without breaking ranks.	07973. שלח shelach sheh' lakh; from 07971; <b>a missile of attack</b> , i.e. spear; also (figuratively) a shoot of growth; i.e. branch:— dart, plant, X put off, sword, weapon.		Strange interpretation by HCSB, but still better than the KJV (and when they fall upon the sword, they shall not be wounded) which conveys superhuman feat instead of being overrun by a superior force. The NLT seems to convey it best – "They break through defenses without missing a step"
Item	HCSB	NASB	NIV	Strong's Definition		Comments
21.	Mat 1:5 Then /people from/ Jerusalem, all Judea, and all the vicinity of the Jordan were flocking to him,	Then Jerusalem was going out to him, and all Judea and all the district around the Jordan;	People went out to him from Jerusalem and all Judea and the whole region of the Jordan.	1607. εκπορευομαι ekporreuomai ek-por-yoo'-om-ahee; from 1537 and 4198; to depart, be discharged, proceed, project:— come (forth, out of), depart, go (forth, out), issue, proceed (out of).		There's no reason for HCSB to insert a colloquial term "flocking to him." This is a very loose translation which adds no clarifying value to the meaning, but rather gives doubt to how HCSB will treat other passages of Scripture
22.	Mat 11:1 Jesus gave ORDERS to his disciples	"instructing"	"instructing"	1299. diatassw diatasso dee-at-as'-so; from 1223 and 5021; to arrange thoroughly, i.e. (specially) institute, prescribe, etc.:— appoint, command, give, (set in) order, ordain.		Did Jesus instruct, command, or give orders to His disciples? Context seems to lean toward the NASB and NIV rendering
23.	Mat 12:10 "paralyzed" hand	"withered"	"shriveled"	3584. xhrov xeros xay-ros'; from the base of 3582 (through the idea of scorching); arid; by implication shrunken, earth (as opposed to water):—dry land, withered.		HCSB paints a different picture of the ailment, though there is no doctrinal impact

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24.	Mark 7:8 "You splendidly disregard God's commandments"	"You are experts at setting aside the commandments of God..."	"You have a fine way of setting aside the commands of God..."	2573. kalvw kalos kal-ocē'; adverb from 2570; well (usually morally):—(in a) good (place), honestly, + recover, (full) well.	HCSB gives this passage a very interesting perspective (and I think a good one)
25.	Mark 14:12 On the first Day of Unleavened Bread			Footnote for 14:12 makes an unsubstantiated claim: "All four Gospels agree, however, that the day of the week on which Jesus died was a Friday"	This statement is not true. It is defensible Jesus possibly died on a Wednesday based on astronomical and Gospel evidence
26.	Luke 1:15 "...and will never drink wine or BEER..."	"...and he will drink no wine or liquor..."	"...He is never to take wine or other fermented drink..."	4608. sikera sikera sik'-er-ah; of Hebrew origin [07941]; an intoxicant, i.e. intensely fermented liquor:—strong drink.	HCSB's usage of a modern term (BEER) for an "intensely fermented" drink lost some accuracy. I think it would have conveyed a more accurate depiction if "strong drink," "fermented drink," or even "alcoholic beverage" were used.
27.	Luke 7:14 "Then He came up and touched the OPEN coffin..."	"And He came up and touched the coffin..."	"Then he went up and touched the coffin..."	4673. sorov soros sor-os'; probably akin to the base of 4987; a funereal receptacle (urn, coffin), i.e. (by analogy) a bier:—bier.	HCSB took the liberty to add OPEN to reflect probably a common burial practice of that day. Again, there is no doctrinal impact. It would be nice, however, if HCSB would add a footnote to verses when such clarifications are added.
28.	Luke 9:32 "Peter and those with him were in a DEEP sleep..."	"...overcome with sleep..."	"...were very sleepy..."	916. barew bareo bar-eh'-o; from 926; to weigh down (figuratively):—burden, charge, heavy, press.	HCSB substituted a common idiom or figure of speech – 'Deep Sleep.' Though, no doctrinal impact, it gives a different depiction from NASB and NIV.
29.	Luke 10:40 "...So tell her to give me a hand."	"...Then tell her to help me."	"...Tell her to help me!"	4878. sunantilambanomai sunantilambanomai soon-an-tee-lam-ban'-om-ahee; from 4862 and 482; to take hold of opposite together, i.e. co-operate (assist):—help.	Another example of HCSB inserting a modern idiom or figure of speech.
30.	Luke 11:2 "...Father, your name be honored as holy..."	"Father, hallowed be Your name..."	"...Father, hallowed be your name..."	37. agiazw hagiazo hag-ee-ad'-zo; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:—hallow, be holy, sanctify.	HCSB made this passage more complex than the other versions, apparently, to try to simplify it
31.	Luke 11:41 "But give to charity what is within..."	"But give that which is within as charity..."	"But give what is inside the dish to the poor..."	1325. didwmi didomi did'-o-mee; a prolonged form of a primary verb (which is used as an altern. in most of the tenses); to give...	This is a tricky passage to render for all translations.
32.	Luke 13:21 "...50 pounds of flour..."	"...three pecks of flour..."	"...large amount of flour..."	4568. saton saton sat'-on; of Hebrew origin [05429]; a certain measure for things dry:—measure.	HCSB rendered this into a weight instead of keeping it as a volume measure. This is a poor translation practice because apples are being changed to oranges needlessly.

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33.	Luke 14:2 "There in front of Him was a man whose body was swollen with fluid."	"And, behold, there was a certain man before him which had the dropsy."	"There in front of him was a man suffering from dropsy."	5203. udrwpikov hudropikos hoo-dro-pik-os'; from a compound of 5204 and a derivative of 3700 (as if looking watery); to be "dropsical":—have the dropsy.	HCSB makes the attempt to illustrate this ailment. To be a good study resource, recommend that the source term (i.e., dropsy or edema) be rendered and the clarification (swollen with fluid) either is parenthetical or footnoted.
34.	Luke 16:16 "...and everyone is strongly urged to enter it"	"...and everyone is forcing his way into it."	" and everyone is forcing his way into it."	971. βιάζω biazō bee-ad'-zo; from 979; to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized:— press, suffer violence.	The Amplified seems to have captured the essence of the passage "...and everyone strives violently to go in <would force his own way rather than God's way into it>." HCSB seems to be the furthest from the intended rendering
35.	Luke 21:19 "By your endurance, gain your lives."	"By your endurance you will gain your lives."	"By standing firm you will gain life."	en<1722> th<3588> upomonh<5281> umwn<5216> kthsasye<2932> (5663) tav<3588> qucav<5590> umwn<5216>	HCSB stayed true to a very literal rendering for this passage, which left the phrase awkward to read. Why? It goes against their practice to provide a readable rendering.
36.	Luke 22:38 "...Enough of that..."	"...It is enough..."	"...That is enough..."	Ikanon<2425> estin<2076> (5748) Literal rendering is "Enough it is."	A switch of the sentence order presents a different attitude on the part of the speaker. Does the HCSB have the right perspective since all other versions mirror the NASB? The HCSB often chooses the more provocative rendering, so I assume their translation is off.
37.	Luke 23:23 "But they kept up the pressure"	"But they were insistent..."	"But with loud shouts they insistently demanded..."	1945. epikeimai epikeimai ep-ik'-i-mahee; from 1909 and 2749; to rest upon (literally or figuratively):—impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.	Another example of HCSB inserting a modern idiom or figure of speech – and it seems to be a good rendering.
38.	John 11:33 "...He was ANGRY in His Spirit..."	"...He was deeply moved in spirit..."	"...he was deeply moved in spirit..."	1690. embrimaomai embrimaomai em-brim-ah'-om-ahee; from 1722 and brimaomai brimaomai (to snort with anger); to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin:—straitly charge, groan, murmur against.	An example of HCSB opting to use a more provocative rendering.
39.	Acts 10:10 "...he went into a VISIONARY STATE."	"...he fell into a trance,"	"...he fell into a trance."	1611. ekstasis ekstasis ek'-stas-is; from 1839; a displacement of the mind, i.e. bewilderment, "ecstasy":— + be amazed, amazement, astonishment, trance.	New term: 'VISIONARY STATE.' Also, "he went" depicts that he could control where he was or was going, whereas "he fell" indicates he had little or no control. Now we are getting into a doctrinal implication.

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40.	Acts 17:18 "...What is this pseudo-intellectual trying to say?"	"What would this idle babbler wish to say?"	"What is this babbler trying to say?"	4691. spermologov spermologos sper-mol-og'-os; from 4690 and 3004; a seed-picker (as the crow), i.e. (figuratively) a sponger, loafer (specifically, a gossip or trifler in talk):—babblers.	HCSB can't be accused of 'dumbing-down' this passage. But why insert a 50¢ compound word when 'babblers' seems to convey a more accurate depiction? Apparently, a more provocative rendering seemed to be the goal, but here, doctrine is not impacted.
41.	Acts 19:13 "...ITINERANT Jewish exorcists..."	"But also some of the Jewish exorcists, who went from place to place..."	"Some Jews who went around..."	4022. periercomai perierchomai per-ee-er'-khom-ahee; from 4012 and 2064 (including its alternate); to come all around, i.e. stroll, vacillate, veer:—fetch a compass, vagabond, wandering about.	"Itinerant" seems to be an excellent rendering. KJ used the term "vagabond."
42.	Acts 21:1 After we tore ourselves away from them	When we had parted <645> from them	After we had torn ourselves away from them,	645. αποσπαιω apospao ap-os-pah'-o; from 575 and 4685; to drag forth, i.e. (literally) unsheathe (a sword), or relatively (with a degree of force implied) retire (personally or factiously):—(with-)draw (away), after we were gotten from.	HCSB & NIV took the more emotional rendering (tore ourselves away), but it seems unwarranted based on the 4 NT passages which use this term (Mat 26:51 uses the military rendering – "drew out his sword"; and Luke uses this term 3x as withdraw from someone or something (Lk 22:41; Acts 20:30; 21:1)
43.	Rom 2:15 "...their <b>COMPETING</b> thoughts either accuse or excuse	"...their thoughts alternately accusing or else defending them."	"...their thoughts now accusing, now even defending them."	3342. metaxu metaxu met-ax-oo'; from 3326 and a form of 4862; betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining:—between, meanwhile, next. 3053. logismov logismos log-is-mos'; from 3049; computation, i.e. (figuratively) reasoning (conscience, conceit):—imagination, thought.	New Term: <b>COMPETING THOUGHTS</b>
44.	Rom 12:10 "...Outdo one another in showing honor."	"...give preference to one another in honor;"	"...Honor one another above yourselves."	4285. prohgeomai proegeomai pro-ay-geh'-om-ahee; from 4253 and 2233; to lead the way for others, i.e. show deference:—prefer.	This unjustifiable, or at best – provocative, rendering changes the meaning from abating selfish love to a competitive posturing. This also has negative doctrinal/application impacts. E.g., if one person were to give \$100, preachers now can demonstrate that to show honor, people must "outdo" this by giving more. Ananias and Sapphira exhibited this problem.

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45.	Rom 12:16 "Be in AGREEMENT with one another..."	"Be of the same mind toward one another..."	"Live in harmony with one another..."	846. autov autos ow-tos'; from the particle au au [perhaps akin to the base of 109 through the idea of a baffling wind] (backward); the reflexive pronoun self, used (alone or in the comparative 1438) of the third person , and (with the proper personal pronoun) of the other persons:—her, it(-self), one, the other, (mine) own, said, ([self-], the) same, ([him-, my-, thy-])self, [your-]selves, she, that, their(-s), them([-selves]), there[-at, -by, -in, -into, -of, -on, -with], they, (these) things, this (man), those, together, very, which. Compare 848.	Being in AGREEMENT vs being LIKEMINDED are 2 different concepts. This has negative doctrinal impacts. Authoritative church leaders can use this passage to stress the need for others to "agree" with them.
46.	2 Cor 6:12 "...you are limited by your own affections."	"...you are restrained in your own affections."	"...you are withholding yours from us."	4729. stenocwrew stenochoreo sten-okh-o-reh'-o; from the same as 4730; to hem in closely, i.e. (figuratively) cramp:—distress, straiten.	Limited affections vs withholding affections. I think the NIV nailed this one fairly well.
47.	2 Cor 9:5 "...so that it will be ready as a gift and not an extortion."	"...be ready as a bountiful gift and not affected by covetousness."	"...Then it will be ready as a generous gift, not as one grudgingly given."	4124. pleonexia pleonexia pleh-on-ex-ee'-ah; from 4123; avarice, i.e. (by implication) fraudulency, extortion:—covetous(-ness) practices, greediness.	EXTORTION seems to be the more provocative rendering. I think the NIV captured the true essence of the passage.
48.	2 Cor 11:5 "Now I consider myself in no way inferior to the 'super apostles.'" Also see 2 Cor 12:11	"For I consider myself not in the least inferior to the most eminent apostles."	"But I do not think I am in the least inferior to those "super-apostles.""	5244. uperhfanov huperephanos hoop-er-ay'-fan-os; from 5228 and 5316; appearing above others (conspicuous), i.e. (figuratively) haughty:—proud.	The term 'super apostles' is a dumbing-down, or at best a more provocative rendering. Possibly, the term "notable apostles" would have been the optimal rendering.
49.	Gal 5:12 "I wish those who are disturbing you might also get themselves castrated!"	"I wish that those who are troubling you would even mutilate themselves."	"As for those agitators, I wish they would go the whole way and emasculate themselves!"	609. apokoptw apokopto ap-ok-op'-to; from 575 and 2875; to amputate; reflexively (by irony) to mutilate (the privy parts):—cut off. Compare 2699.	Again, another example of opting to go with the more provocative rendering – though, in this instance, it does seem to capture the true essence of the passage.
50.	Eph 2:2 "...according to the ruler of the ATMOSPHERIC DOMAIN..."	...according to the prince of the air,..."	"...the ruler of the kingdom of the air,..."	109. ahr aer ah-ayr'; from ahmi aemi (to breathe unconsciously, i.e. respire; by analogy, to blow); "air" (as naturally circumambient):—air. 1849. exousia exousia ex-oo-see'-ah; from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:—authority, jurisdiction, liberty, power, right, strength.	New Term: ATMOSPHERIC DOMAIN This is like calling a janitor a Domestic Engineer. Why complicate a passage when there's little justification to do so?

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51.	Eph 3:11 “...God’s <b>MULTIFACETED</b> wisdom...”	“...manifold wisdom of God...”	“...the manifold wisdom of God...”	4182. polupoikilov polupoikilos pol-oo-poy'-kil-os; from 4183 and 4164; much variegated, i.e. multifarious:—manifold.	New Term: <b>MULTIFACETED</b> If the intent of HCSB is to appeal to the masses, then why opt to go with a very uncommon word that doesn't add any more value or clarity than a simpler choice – i.e., <b>MANIFOLD</b> ?
52.	Phil 2:2 “...sharing the same feelings...”	“...being of the same mind...”	“...being like- minded...”	5426. fronew phroneo fron-eh'-o; from 5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):—set the affection on, (be) care(-ful), (be like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think.	Having the ‘same feelings’ vs the ‘same mind’ are 2 different concepts. HCSB substituted apples for oranges again.
53.	1 Tim 6:4 “...having a <b>SICK</b> interest in disputes...”	“...he has a morbid interest...”	“...has an unhealthy interest...”	3552. nosew noseo nos-eh'-o; from 3554; to be sick, i.e. (by implication of a diseased appetite) to hanker after (figuratively, to harp upon):—dote.	Apparently, the Greek word is where we get our word ‘nauseous’ from, so <b>SICK</b> is a good rendition. Since we have a common idiom from Greek to English, it looks like the NASB has a more appropriate rendering.
54.	2 Tim 3:6 “...who <b>WORM</b> their way into households..”	“...who enter into households...”	“...who worm their way into homes...”	1746. enduw enduo en-doo'-o; from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively):—array, clothe (with), endue, have (put) on.	Interesting use of a figure of speech to translate a figure of speech.
55.	2 Tim 4:3 “...persists in it whether convenient or not...”	“...be ready in season and out of season...”	“...be prepared in season and out of season...”	2122. eukairwv eukairos yoo-kah'-ee-roce; adverb from 2121; opportunely:—conveniently, in season. 171. akairwv akairos ak-ah'-ee-roce; adverb from the same as 170; inopportunely:—out of season.	HCSB replaces another figure of speech with a paraphrased interpretation
56.	Heb 7:8 “...Scripture testifies that he (Melchizedek) lives.”	“...of whom it is witnessed that he lives on.”	“...by him who is declared to be living.”	3140. marturew martureo mar-too-reh'-o; from 3144; to be witness, i.e. testify (literally or figuratively):—charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.	HCSB goes beyond translation and now interprets the passage for the reader by inserting “Scripture” as the unmentioned witness. This may be correct in this instance, but this can be a dangerous practice. Recommend that such instances be italicized to reflect an assumed rendering.
57.	Heb 11: 13; 1 Pet 1:1, 17 “temporary residents”	“exiles”	“aliens”	3927. parepidhmov parepidemos par-ep-id'-ay-mos; from 3844 and the base of 1927; an alien alongside, i.e. a resident foreigner:—pilgrim, stranger.	Again, HCSB basically calls a janitor a “domestic engineer.” Plus, HCSB is not consistent with this approach.

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58.	1 Pet 2:17 “...Honor the Emperor.”	“...honor the king.”	“...honor the king.”	935. basileuv basileus bas-il-yooce’; probably from 939 (through the notion of a foundation of power); a sovereign (abstractly, relatively, or figuratively):—king.	Instead of using a term that’s been relevant for centuries and fits the text well, HCSB opted to go with the archaic ‘emperor.’ Again, consistency is lacking.
59.	1 Pe 4:8 “...keep your love for one another at full strength...”	“...keep fervent in your love for one another...”	“...love each other deeply...”	1618. εκτενης ektenes ek-ten-ace’; from 1614; intent:—without ceasing, fervent.	Why use an idiomatic term such as “full strength”? It muddles the meaning of what the author is trying to convey
60.	2 Pet 2:18 “For uttering BOMBASTIC, empty words...”	“For speaking out arrogant words of vanity...”	“For they mouth empty, boastful words...”	5246. uperogkov huperogkos hoop-er’-ong-kos; from 5228 and 3591; bulging over, i.e. (figuratively) insolent:—great swelling.	Bombastic vs Arrogant – again, HCSB opted to go with an uncommon word that doesn’t add any more value or clarity than a simpler choice.
61.	Rev 1:1 The revelation of Jesus Christ that God gave Him to show His SLAVES what must quickly take place. He sent it and signified it through His angel to His SLAVE John	... His bond-servants <1401>, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant <1401> John,	The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John,	1401. δουλος doulos doo’-los; from 1210; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency):— bond(-man), servant.	HCSB is consistent with its use of the term for SLAVE <1401> throughout the NT, whereas, the NASB and NIV flip between slave, servant, bondservant or bondslave
62.	Rev 12:2 “She was pregnant...”	“and she was with child...”	“She was pregnant...”	1064. gasthr gaster gas-tare’; of uncertain derivation; the stomach; by analogy, the matrix; figuratively, a gourmand:—belly, + with child, womb.	An example of rendering the passage with a common and accurate concept instead of sticking with a literal sense.
63.	Rev 12:14 “...a time, times, and half a time.”	“...for a time and times and half a time...”	“...for a time, times and half a time...”	2540. kairov kairos kahee-ros’; of uncertain affinity; an occasion, i.e. set or proper time:—X always, opportunity, (convenient, due) season, (due, short, while) time, a while.	An example of sticking with a literal sense instead of rending the passage with a common and accurate concept (i.e., 3.5 yrs). Why the inconsistencies even within the same chapter? (see Rev 12:2; 14:4)
64.	Rev 12:18 “He stood on the sand of the sea.”	Rev 13:1 “And the dragon stood on the sand of the seashore...”	Rev 13:1 “And the dragon stood on the shore of the sea....”		All other versions reflect this passage as Chapter 13, verse 1 and not Chapter 12, verse 18. A footnote should be given explaining this deviation.
65.	Rev 14:20 “...180 miles.”	“...six hundred furlongs.”	“...1,600 stadia.”	4712. stadion stadion stad’-ee-on; or masculine (in plural) stadiov stadios stad’-ee-os; from the base of 2476 (as fixed); a stade or certain measure of distance; by implication, a stadium or race-course:—furlong, race.	An example of rendering an unfamiliar measure (stadia or furlong) with a common concept (miles).

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66.	Rev 21:16 , 17 “...12,000 stadia ...144 cubits...”	“...fifteen hundred miles... seventy-two yards...”	“...12,000 stadia ...144 cubits...”	4712. stadion stadion stad'-ee-on; or masculine (in plural) stadiov stadios stad'-ee-os; from the base of 2476 (as fixed); a stade or certain measure of distance; by implication, a stadium or race-course:—furlong, race.  4083. phcuv pechus pay'-khoos; of uncertain affinity; the fore-arm, i.e. (as a measure) a cubit:—cubit.	An example of sticking with an unfamiliar measure (stadia or furlong) instead of rendering with a common concept (miles & yards). Why the inconsistency? (see Rev 14:20). Of course, the NASB does the same thing.