

Accuracy charted for English versions of the New Testament
compiled by Wayne Leman

(1=accurate translation; 0=inaccurate translation)

WORK IN PROGRESS:

**MANY MORE EXAMPLES ARE NEEDED TO PRODUCE
MORE REALISTIC OVERALL PERCENTAGE RESULTS**

This study evaluates whether or not a wording used in an English Bible version is accurate. Accuracy of translation is here defined as communicating the same meaning in current English that the original text communicated. It is often more difficult to evaluate accuracy than other translation factors, such as grammaticality or naturalness, partly because there is often not consensus among biblical scholars about the original meaning of a passage in the biblical text. In this study we try only to evaluate accuracy for passages where there is a high degree of consensus about the original meaning of the source text (in some cases, a high degree of consensus about more than one exegetical option). In this study our goal is to assess accuracy separately from grammaticality, naturalness, or clarity. This is important because it is possible for a translation to be clear, grammatical, and natural, but not accurate. Whether or not a translation accurately communicates the biblical author's intended meaning can, to a large degree, be determined by asking test subjects what meaning they understand from the translation wording being tested. Corrections, different assessments, additions, and other comments are welcome; email: wleman@netzero.net For version abbreviations, see the end of the chart. Greek spellings are a variant of those used on the b-greek discussion list. H=eta; Q=theta; CH=chi; X=xi; F=phi
Study last updated: September 6, 2002

V E R S I O N S

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Matt. 1:23, hH PARQENOS
Accurate translation of the Greek word PARQENOS in this context is "virgin."

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- virgin
- virgin

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virgin
1 virgin

Matt. 10:27

An accurate translation needs to be clear that the biblical idiom "what you hear in your ear" means "what is whispered to you."

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what ye hear in the ear
what you hear in the ear
what you hear whispered
what you hear whispered
what you hear whispered
what you hear whispered in your ear
what is whispered in your ear
what is whispered in your ear
What I whisper in your ears
what you have heard in private
whatever I have whispered to you
What you hear whispered in your ear
what you hear whispered
what is whispered in your ear
what is whispered in your ear
1 What you hear in a whisper

Matt. 22:16a

A literal translation as "it is not a concern to you about anybody" does not accurately communicate the original meaning that Jesus did not show partiality to anyone. Smoother English like "you do not care about anybody" conveys the same inaccurate meaning, that Jesus lacked concern for people.

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neither carest thou for any [man]
nor do You care about anyone
care for no man
show deference to no one
you do not care about anyone's opinion
defer to no one

1 You aren't swayed by men
 1 You aren't swayed by others
 1 You are impartial
 1 without worrying about what others think
 1 you treat everyone with the same respect
 1 You are not afraid of what other people think about you
 1 You don't favor individuals
 1 You do not court anyone's favor
 1 You don't favor any individual
 1 You defer to no one

Matt. 22:16b

An accurate translation needs to be clear that the biblical idiom "you do not look at the face of men" refers to showing partiality to people on the basis of external appearances or status.

K NK R NR E NA NI TN NL TE CE NC G NE I H

1 thou regardest not the person of men
 1 You do not regard the person of men
 1 you do not regard the position of men
 1 you do not regard people with partiality.
 1 you are not swayed by appearances
 1 You are not partial to any
 1 you pay no attention to who they are
 1 you pay no attention to who they are
 1 You ... don't play favorites.
 1 you pay no attention to anyone's status
 1 no matter who they are
 1 you pay no attention to who they are
 1 because of who they are
 1 you show no partiality
 1 you pay no attention to external appearance
 1 You don't show partiality

Matt. 23:15, HUION GEENNHS

A literal translation as "son (or child) of Gehenna (hell)" does not accurately communicate the meaning of this Semitic idiom.

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 0 a son of hell
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a child of hell
 the son of hell
 deserving of going to hell
 fit for hell
 fit for hell
 fit for hell
 a child of hell (footnote: the phrase here means "a person who belongs to hell.")
 fit for hell
 fit for hell

Matt. 23:32
 Literal translation as "fill up the measure of your fathers" is meaningless in English and does not accurately convey the original meaning.

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Fill ye up then the measure of your fathers.
 Fill up, then, the measure of your fathers' guilt.
 Fill up, then, the measure of your fathers.
 Fill up, then, the measure of your ancestors.
 Fill up, then, the measure of your fathers.
 Fill up, then, the measure of the guilt of your fathers.
 Fill up, then, the measure of the sin of your forefathers!
 Fill up, then, the measure of the sin of your ancestors!
 Go ahead. Finish what they started.
 Go on, then, and finish up what your ancestors started!
 So keep on doing everything they did.
 And you will complete the sin that your ancestors started.
 Go ahead, finish what your ancestors started!
 Fill up, then, the measure of your ancestors!
 Then finish what your ancestors started!
 Fill up, then, the measure of your fathers' sins!

Mark 1:1, TOU EUAGGELIOU TOU IHSOU CHRISTOU
 Literal translation as "the gospel of Jesus Christ" is ambiguous between "the gospel about Jesus Christ" or "the gospel which Jesus Christ gave." The original meaning is the former and this should be clear in English translation.

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the gospel of Jesus Christ
 the gospel of Jesus Christ
 the gospel of Jesus Christ
 the good news of Jesus Christ
 the gospel of Jesus Christ

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the gospel of Jesus Christ
 the gospel about Jesus Christ
 the good news about Jesus the Messiah
 the Good News about Jesus the Messiah
 the Good News about Jesus Christ
 the good news about Jesus Christ
 the Good News about Jesus Christ
 the Good News about Jesus Christ
 the Good News about Jesus Christ
 the gospel of Jesus Christ
 the gospel of Jesus Christ
 the gospel of Jesus Christ

Mark 1:32, PANTAS TOUS KAKWS ECHONTAS
 Literal translation as "all those having badly" would be meaningless in English and not an accurate translation of the meaning of the original. Fortunately, no versions studied translated the Greek in this woodenly literal fashion.

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all that were diseased
 all who were sick
 all who were sick
 all who were sick
 all who were sick
 all who were ill
 all the sick
 all the sick
 many sick
 all the sick
 all who were sick
 all who were sick
 everyone who was sick
 all who were sick
 all those who were sick
 all those who were sick

Mark 2:19
 A literal translation as "sons (or children) of the bridechamber" does not accurately convey the idiomatic meaning of the original.

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the children of the bridechamber
 the friends of the bridegroom
 The wedding guests
 the wedding guests
 the wedding guests

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the attendants of the bridegroom
 the guests of the bridegroom
 the guests of the bridegroom
 wedding guests
 the guests at a wedding party
 The friends of a bridegroom
 The friends of the bridegroom
 wedding guests
 The wedding guests
 The wedding guests
 1 The wedding guests

Mark 8:27, ANQRWPOI

Accurate translation of ANQRWPOI in this context is "people," not "men," since the primary meaning of "men" in current English is "adult males."

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Whom do men say that I am?
 Who do men say that I am?
 Who do men say that I am?
 Who do people say that I am?
 Who do people say that I am?
 Who do people say that I am?
 Who do people say I am?
 Who do people say I am?
 Who do people say I am?
 Who do people say I am?
 Who do people say I am?
 who do people say I am?
 What do people say about me?
 Who do people say I am?
 Who do people say I am?
 Who do people say that I am?
 Who do people say I am?
 1 Who do people say that I am?

Luke 1:27, PROS PARQENON

The Greek word, spelled as PARQENON in the accusative case here, is more accurately translated in this context as "virgin," not "young woman."

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virgin
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 virgin

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virgin
 virgin
 virgin
 virgin
 young woman (cf. translation of PAQENOS in Matt. 1:23, above)
 virgin
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 virgin
 virgin
 virgin
 1 virgin

Luke 2:26
 The literal translation of "see death" is a collocational clash in English which does not accurately and clearly convey the meaning of the original euphemism to English.

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that he should not see death
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 that he should not see death
 that he would not see death
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 that he would not see death
 that he would not die
 that he would not die
 that he would not die
 that he would not die
 that he would not die
 that he would not die
 that he wouldn't die
 that he would not die
 that he would not die
 0 that he would not see death

Luke 2:29
 Literal translations of "dismiss" or let someone "depart in peace" do not accurately and clearly convey in English the meaning of the original euphemism of letting someone die.

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lettest thou thy servant depart in peace
 You are letting Your servant depart in peace
 lettest thou thy servant depart in peace
 you are dismissing your servant in peace
 you are letting your servant depart in peace

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You are releasing Your bond-servant to depart in peace,
 you now dismiss your servant in peace
 you may now dismiss your servant in peace
 now I can die in peace
 you may let your servant go in peace
 now I can die in peace
 you can now let me ... die in peace
 you are allowing your servant to leave in peace
 permit your servant to depart in peace
 you are allowing your servant to leave in peace
 0 You can dismiss Your slave in peace

Luke 4:22, TOIS LOGOIS THS CHARITOS, attributive genitive
 Retaining the literal form of the Greek, "the words of grace,"
 would create an ambiguity, not intended in the original,
 between words about grace or words characterized by grace.

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the gracious words
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 the gracious words
 the gracious words
 the gracious words
 the gracious words
 the gracious words
 the gracious words
 the eloquent words
 the wonderful things he said
 the words of grace
 the gracious words
 the gracious words
 the gracious words
 1 the gracious words

Luke 6:22, EKBALWSIN TO ONOMA hUMWN
 It is meaningless in English to speak of casting out someone's
 name. The idiomatic meaning of the biblical phrase needs to
 be accurately translated to English which has the same
 meaning and is expressed in grammatical, natural words.

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cast out your name as evil
 cast out your name as evil
 cast out your name as evil
 defame you

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spurn your name as evil
 scorn your name as evil
 reject your name as evil
 reject your name as evil
 you who are ... cursed
 say that you are evil
 say cruel things about you
 say you are evil
 slander you
 slander you
 reject your name as evil
 slander you
 1 slander your name as evil [but "as evil" is unnatural here]

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Luke 10:6, hUIOI EIRHNS, attributive genitive
 This Greek genitive is the Semitic idiom "son of ..." which does not refer to literal or social sonship. Translating with English "son of" (or "child of") does not communicate the original meaning of the idiom to English speakers.

the son of peace
 the son of peace
 a son of peace
 anyone... who shares in peace
 a son of peace
 a man of peace
 a man of peace
 the head of the house loves peace
 those who live there are worthy
 someone who is peace-loving
 the people living there are peace-loving
 peaceful people
 a peaceful person
 a son of peace (footnote: someone who responds to the disciples' message)
 a peaceful person
 0 a son of peace (footnote: A peaceful person; one open to the message of the kingdom)

Luke 18:6, hO KRITHS THS ADIKIAS, attributive genitive
 Use of the literal form, "the judge of unrighteousness," here would create an ambiguity, not intended by the original author, between whether the job of the judge is to oversee cases having to do with unrighteousness or whether he himself is unrighteous.

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the unjust judge
the unjust judge
the unrighteous judge
the unjust judge
the unrighteous judge
the unrighteous judge
the unjust judge
the unjust judge
this evil judge
that corrupt judge
that corrupt judge
the unfair judge
the dishonest judge
the unrighteous judge
the unrighteous judge
1 the unjust judge

Luke 19:9, hUIOS ABRAAM
Translating literally as "a son of Abraham" does not accurately communicate the meaning of this Semitic idiom, that Zacchaeus was a descendant of Abraham.

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a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a son of Abraham
a descendant of Abraham
a true son of Abraham
belongs to the family of Abraham
one of Abraham's descendants
a son of Abraham
a descendant of Abraham
0 a son of Abraham

Luke 20:34, HOI HUIOI AIWNOS TOUTOU
Neither "sons" nor "children" accurately conveys the original meaning of this biblical idiom.

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The children of this world
 The sons of this age
 The sons of this age
 Those who belong to this age
 The sons of this age
 The sons of this age
 The people of this age
 The people of this age
 people here on earth
 The men and women of this age
 The people in this world
 On earth, people
 In this world people
 The people of this age
 Those who belong to this age
 0 The children of this age

K NK R NR E NA NI TN NL TE CE NC G NE I H
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Luke 20:36, THS ANASTASEWS hUIOI
 This Greek genitive is the Semitic idiom "sons of ..." which does not refer to literal or social sonship. Translating with English "sons of" (or "children of") does not communicate the original meaning of the idiom to English speakers.

the children of the resurrection
 sons of the resurrection
 sons of the resurrection
 children of the resurrection
 sons of the resurrection
 sons of the resurrection
 children of the resurrection
 children of the resurrection
 children of the resurrection
 children of God raised up to new life
 the children of God, because they have risen from death
 God's children, because they have been raised to life
 children of God, because they have been raised from the dead
 God's children who have come back to life
 sons of the resurrection
 since they share in the resurrection, are God's children
 0 children of the resurrection

Luke 24:25
 The literal translation "slow of heart" is meaningless in English and is not an accurate translation of the meaning of the original idiom.

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slow of heart to believe
slow of heart to believe
slow of heart to believe
slow of heart to believe
slow of heart to believe
slow of heart to believe
slow to believe
You find it so hard to believe
slow you are to believe
slow to believe
slow to believe
You're so slow to believe
slow of heart to believe
slow of heart to believe
1 slow you are to believe in your hearts

John 5:29a, ANASTASIN ZWHS, "resurrection of life"
Using the "of" form makes it unclear who or what is resurrected.
Theoretically, life itself might be resurrected. The meaning which
should be accurately communicated is that people will be
resurrected and then live.

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the resurrection of life
the resurrection of life
the resurrection of life
the resurrection of life
the resurrection of life
a resurrection of life
will rise to live
will rise to live
will rise to eternal life
will rise and live
will rise to life
will rise and have life forever
will come back to life and live
the resurrection resulting in life
0 the resurrection of life
0 the resurrection of life

John 5:29b, ANASTASIN KRISEWS
Using the "of" form makes it unclear who or what is resurrected.
Theoretically, judgement itself might be resurrected. The

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meaning which should be accurately communicated is that people will be resurrected and then judged.

the resurrection of damnation
 the resurrection of condemnation
 the resurrection of judgment
 the resurrection of condemnation
 the resurrection of judgment
 a resurrection of judgment
 will rise to be condemned
 will rise to be condemned
 will rise to judgment
 will rise and be condemned
 will rise and be condemned
 will rise to be judged guilty
 will come back to life and will be judged
 the resurrection resulting in condemnation
 the resurrection of condemnation
 0 the resurrection of judgment

John 9:24, DOS DOXAN TWi QEWi
 Literal translation as "Give glory to God" does not accurately convey in English that this is an idiomatic command to tell the truth.

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Give God the praise
 Give God the glory!
 Give God the praise
 Give glory to God!
 Give glory to God.
 Give glory to God
 Give glory to God (footnote: A solemn charge to tell the truth (see Josh. 7.19))
 Give glory to God
 Give glory to God by telling the truth
 Promise before God that you will tell the truth!
 Swear by God to tell the truth!
 You should give God the glory by telling the truth.
 Give glory to God.
 Promise before God to tell the truth.
 Give glory to God!
 0 Give glory to God. (footnote: "Give glory to God was a solemn charge to tell the truth")

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John 17:12, hO hUIOS THS APWLEIAS
 Translating literally as "the son of perdition" does not accurately communicate the original meaning of this Semitic idiom.

- the son of perdition
- the son of perdition
- the son of perdition
- the one destined to be lost
- the son of destruction
- the son of perdition
- the one doomed to destruction
- the one doomed to destruction
- the one headed for destruction
- the man who was bound to be lost
- the one who had to be lost
- the one worthy of destruction
- none of them, except one person, became lost
- the one destined for destruction
- the one who was destined for destruction
- 0 the son of destruction

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Acts 2:38, THN DWREAN TOU hAGIOU PNEUMATOS
 The literal translation, "the gift of the Holy Spirit," is ambiguous between whether it refers to something which the Holy Spirit gives or whether the Holy Spirit is the gift that is given.

- the gift of the Holy Ghost
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- the gift of the Holy Spirit
- God's gift, the Holy Spirit
- you will be given the Holy Spirit
- the gift of the Holy Spirit
- the Holy Spirit as a gift
- the gift of the Holy Spirit (footnote: Here the genitive ... is a genitive of apposition; the gift consists of the Holy Spirit.)
- the Holy Spirit as a gift
- 0 the gift of the Holy Spirit

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of the hope and resurrection of the dead
of the hope and resurrection of the dead
with respect to the hope and the resurrection of the dead
concerning the hope of the resurrection of the dead
with respect to the hope and the resurrection of the dead
for the hope and resurrection of the dead
because of my hope in the resurrection of the dead
because of the hope of the resurrection of the dead
because my hope is in the resurrection of the dead
because of the hope I have that the dead will rise to life
because I believe that the dead will be raised to life
because I believe that people will rise from the dead
because I expect that the dead will come back to life
concerning the hope of the resurrection of the dead
concerning the hope of the resurrection of the dead
1 because of the hope of the resurrection of the dead

Rom. 4:11, THS DIKAIOSUNHS THS PISTEWS
The literal translation, "righteousness of (the) faith," makes little, if any sense, in English. It also can communicate the idea that faith is righteous, which is not an accurate translation of the meaning of the Greek phrase here. The Greek here means that righteousness is achieved by means of faith

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the righteousness of the faith which [he had
the righteousness of the faith which [he had
the righteousness which he had by faith
the righteousness that he had by faith
the righteousness that he had by faith
the righteousness of the faith which he had
the righteousness that he had by faith
the righteousness that he had by faith
the righteousness that he had by faith
Abraham already had faith and that God had already accepted him and declared him to be righteous
because of his faith God had accepted him as righteous
he had been accepted because of his faith
he was right with God through faith
Abraham's faith was regarded as God's approval
the righteousness that he had by faith
the righteousness that he had by faith
1 the righteousness that he had by faith

Rom. 8:21, THN ELEUQERIAN THS DOXHS

Translation as "the freedom of the glory" does not make sense in English. The Greek is an attributive genitive and it can be translated accurately and meaningfully as "the glorious freedom."

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- the glorious liberty
- the glorious liberty
- the glorious liberty
- the freedom of the glory
- the freedom of the glory
- the freedom of the glory
- the glorious freedom
- the freedom and glory
- glorious freedom
- the glorious freedom
- the glorious freedom
- the freedom and glory
- the glorious freedom
- the glorious freedom
- the glorious freedom
- the glorious freedom

Rom. 8:36, PROBATA SFAGHS

Even the most formally equivalent English versions in this study do not use "of" here in translation, as in "sheep of the slaughter." All the translation teams recognized that it was necessary to use a different English form than an "of" prepositional phrase to properly translate this genitive of destination.

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- sheep for the slaughter
- sheep for the slaughter
- sheep to be slaughtered
- sheep to be slaughtered
- sheep to be slaughtered
- sheep to be slaughtered
- sheep to be slaughtered
- sheep to be slaughtered
- sheep to be slaughtered
- being slaughtered like sheep
- sheep that are going to be slaughtered
- sheep on their way to be butchered
- sheep to be killed
- sheep to be slaughtered
- sheep to be slaughtered

1 sheep to be slaughtered
 1 sheep to be slaughtered

Rom. 9:8, TA TEKNA THS SARKOS

A literal rendering, "children of the flesh," does not clearly communicate the original semantic relationship between "children" and "flesh". The literal wording is ambiguous in English and the original was not intended to be ambiguous.

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the children of the flesh
 the children of the flesh
 the children of the flesh
 the children of the flesh
 the children of the flesh
 the children of the flesh
 the natural children
 the natural children
 Abraham's physical descendants
 the children born in the usual way
 Abraham's descendants
 Abraham's descendants
 Abraham's descendants
 children born by natural descent [from Abraham]
 the children of the flesh
 the children of natural descent
 1 the children by physical descent

Rom. 10:2, ZHLON QEIOUS, objective genitive
 Literal "a zeal of God" is better expressed as "a zeal for God," i.e. that they act zealously toward God. Using English "of" can inaccurately communicate the meaning that this genitive phrase refers to zeal that God has.

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they have a zeal of God
 they have a zeal of God
 they have a zeal for God
 they have a zeal for God
 they have a zeal for God
 they have a zeal for God
 they have a zeal for God
 they are zealous for God
 they are zealous for God
 enthusiasm they have for God
 they are deeply devoted to God
 they love God
 They really try to follow God

1 they are deeply devoted to God
 1 they are zealous for God
 1 they have a zeal for God
 1 they have zeal for God

Rom. 12:1a, ADELPHOI
 An accurate translation should be clear to all current speakers of English that the appeal is made to a group of fellow believers that includes both males and females.

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brethren
 brethren
 brethren
 brothers and sisters
 brothers (footnote: Or brothers and sisters)
 brethren
 brothers
 brothers and sisters
 dear brothers and sisters
 my friends
 Dear friends,
 brothers and sisters
 Brothers and sisters
 brothers and sisters
 0 brothers
 0 brothers

Rom. 12:1b, DIA TWN OIKTIRMWN TOU QEOU
 An accurate translation should clearly convey the meaning of the dative here, that the appeal is based on how God has been merciful.

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I beseech you ... by the mercies of God
 I beseech you ... by the mercies of God
 I appeal to you ... by the mercies of God
 I appeal to you ... by the mercies of God
 I appeal to you ... by the mercies of God
 I urge you ... by the mercies of God,
 I urge you ... in view of God's mercy
 I urge you ... in view of God's mercy
 I plead with you When you think of what he has done for you, is this too much to ask?
 because of God's great mercy to us I appeal to you
 God is good. So I beg you

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since God has shown us great mercy, I beg you
because of God's compassion toward us, I encourage you
I exhort you ... by the mercies of God
I ... urge you ... in view of God's mercies
1 by the mercies of God, I urge you

1 Cor. 8:3, TIS
Accurate translation of Greek TIS is "anyone" (or some referential equivalent), not "man."

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if any man love God
if anyone loves God
if one loves God
anyone who loves God
if anyone loves God
if anyone loves God
the man who loves God
whoever loves God
the person who loves God
the person who loves God
who loves him
if any person loves God
if they love God
if someone loves God
if anyone loves God
1 if anyone loves God

1 Cor. 11:30
An accurate translation should clearly communicate the the figurative meaning of the original euphemism.

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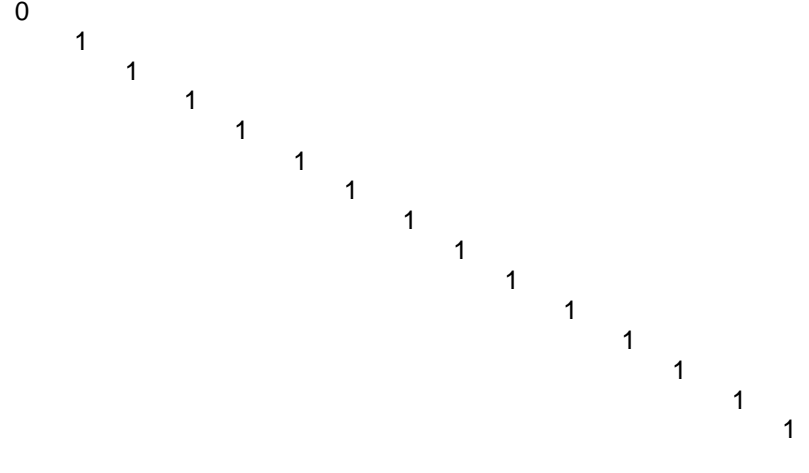
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many sleep
many sleep
some have died
some have died
some have died
a number sleep (footnote: I.e. are dead)
a number of you have fallen asleep
a number of you have fallen asleep
some have even died
several have died
a lot of others have died
many have died
quite a number [of you] have died

1 quite a few are dead
1 a considerable number are dying
0 many have fallen asleep (footnote: Have died)

2 Cor. 5:17, TIS
Accurate translation of Greek TIS is "anyone" (or some referential equivalent), not "man."

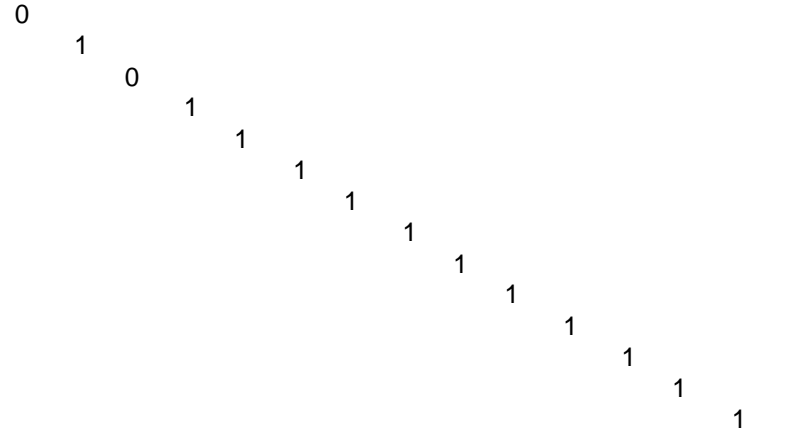
K NK R NR E NA NI TN NL TE CE NC G NE I H



- if any man [be] in Christ
- if anyone is in Christ
- if any one is in Christ
- if anyone is in Christ
- if anyone is in Christ
- if anyone is in Christ
- if anyone is in Christ
- if anyone is in Christ
- if anyone is in Christ
- those who become Christians
- Anyone who is joined to Christ
- Anyone who belongs to Christ
- If anyone belongs to Christ
- Whoever is a believer in Christ
- if anyone is in Christ
- if anyone is in Christ
- if anyone is in Christ

2 Cor. 6:11, TO STOMA hHMWN ANEWGEN PROS hUMAS
Literal translation as "our mouth is open (un)to you" does not accurately communicate the original meaning of this idiom.

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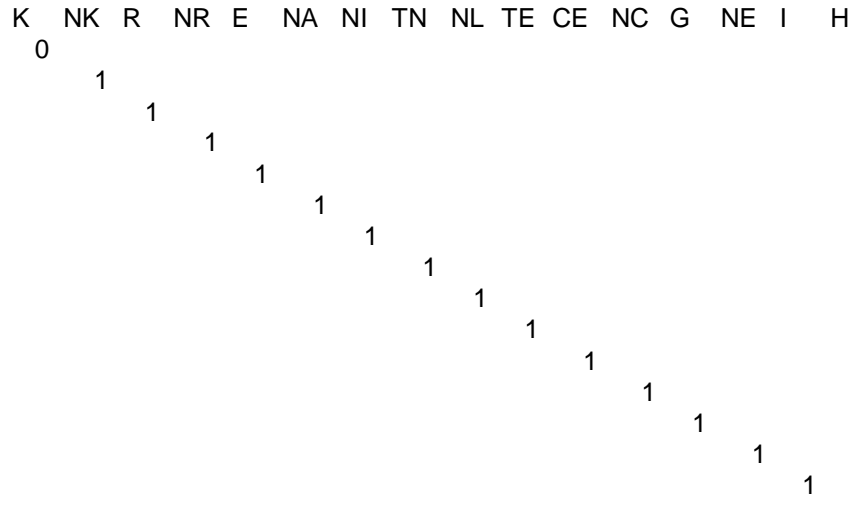


- our mouth is open unto you
- We have spoken openly to you
- Our mouth is open to you
- We have spoken frankly to you
- We have spoken freely to you
- Our mouth has spoken freely to you
- We have spoken freely to you
- We have spoken freely to you
- We have spoken honestly with you.
- We have spoken frankly to you
- we are telling the truth
- We have spoken freely to you
- We have been very open in speaking to you
- We have spoken freely to you

- 1 We have spoken frankly to you
- 1 We have spoken openly to you

Gal. 2:7, TO EUAGGELION THS AKROBUSTIAS

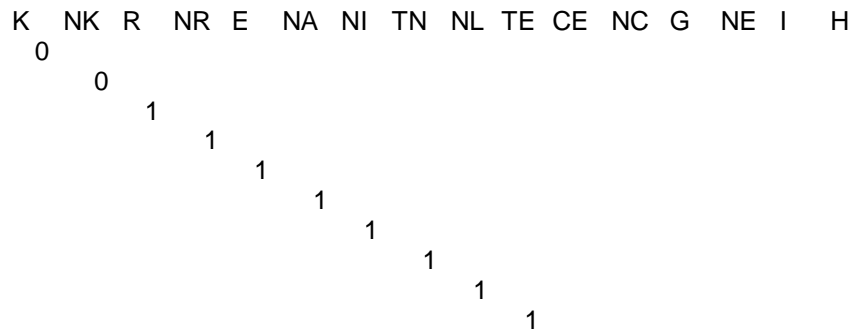
Using "of" in "the gospel of uncircumcision" would be an inappropriate translation in English, since it would sound like it refers to good news about uncircumcision. The original meaning of this genitive phrase, however, is that this is a gospel to be preached to those who are uncircumcised.



- the gospel of the uncircumcision
- the gospel for the uncircumcised
- the gospel to the uncircumcised
- the gospel for the uncircumcised
- the gospel to the uncircumcised
- the gospel to the uncircumcised
- the gospel to the Gentiles
- the gospel to the Gentiles
- the Good News to the Gentiles
- the gospel to the Gentiles
- the good news for Gentiles
- the Good News to those who are not Jewish
- the Good News to people who are not circumcised
- the gospel to the uncircumcised
- the gospel for the uncircumcised
- 1 the gospel for the uncircumcised

Gal. 3:2, AKOHS PISTEWS

The literal translation, "hearing of faith," makes no sense in English. A wording that makes sense results if the semantic relationships in this genitive phrase are accurately translated to English.



- by the hearing of faith
- by the hearing of faith
- by hearing with faith
- by believing what you heard
- by hearing with faith
- by hearing with faith
- by believing what you heard
- by believing what you heard
- after you believed the message you heard about Christ
- by hearing the gospel and believing it

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by hearing about Christ and having faith in him
because you heard the Good News and believed it
by believing what you heard
by believing what you heard
by believing what you heard
1 by hearing with faith

Gal. 6:12
A literal translation of "make a good showing in the flesh" will probably not accurately communicate the original meaning of the Greek here to speakers of standard dialects of English. It likely will communicate the idea of showing off your body, as in a bathing suit.

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As many as desire to make a fair show in the flesh
As many as desire to make a good showing in the flesh
It is those who want to make a good showing in the flesh
It is those who want to make a good showing in the flesh
It is those who want to make a good showing in the flesh
Those who desire to make a good showing in the flesh
Those who want to make a good impression outwardly
Those who want to impress others by means of the flesh
Those who are trying to force you to be circumcised are doing it for just one reason.
the ones who want to show off and boast about external matters trying to show how important they are (uncertain evaluation)
Some people are trying to force you to be circumcised so the Jews will accept them.
These people who want to make a big deal out of a physical thing
Those who want to make a good showing in external matters
0 These people who want to impress others by their flesh
0 Those who want to make a good showing in the flesh

Eph. 1:13, TWi PNEUMATI THS EPAGGELIAS TWi hAGIWI
Translation as "the Holy Spirit of promise" is unnatural English that essentially has no meaning to English hearers. An accurate, natural translation would be "the promised Holy Spirit," which reflects an attributive genitive (Strauss, p. 4).

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that holy Spirit of promise
the Holy Spirit of promise
the promised Holy Spirit
the promised Holy Spirit
the promised Holy Spirit

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the Holy Spirit of promise
 the promised Holy Spirit
 the promised Holy Spirit
 the Holy Spirit, whom he promised
 the Holy Spirit he had promised
 the promised Holy Spirit
 the Holy Spirit that he had promised
 the Holy Spirit whom he promised
 the promised Holy Spirit
 the promised Holy Spirit
 1 the promised Holy Spirit

Eph. 1:18, hH ELPIS THS KLHSEWS AUTOU
 Translation as "the hope of his calling" conveys the wrong meaning in English: It sounds like believers hope to be called (Strauss, p. 7). An accurate translation should accurately state what the hope here is actually about.

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the hope of his calling
 the hope of His calling
 the hope to which he has called you
 the hope to which he has called you
 the hope to which he has called you
 the hope of His calling
 the hope to which he has called you
 the hope to which he has called you
 the wonderful future he has promised to those he called
 the hope to which he has called you
 the hope that was given to you when God chose you
 rich and glorious are the blessings God has promised
 the confidence that he calls you to have
 the hope of his calling (footnote: "the hope to which he has called you.")
 0 the hope of his calling
 0 the hope of His calling

Eph. 2:3, TEKNA ... ORGHS
 "Children of wrath" lacks clarity in English. It could refer to various possible meanings, including children who were conceived while their parents were very angry, or children who are themselves angry much of the time. The Greek genitive here reflects a Semitic idiom which has nothing to do with literally being children.

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children of wrath
 children of wrath
 children of wrath
 children of wrath
 children of wrath
 children of wrath
 objects of wrath
 deserving of wrath
 we were under God's anger
 destined to suffer God's anger
 going to be punished like everyone else
 should have suffered God's anger because of the way we were
 deserved God's anger
 children of wrath
 deserved wrath
 0 children under wrath

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Eph. 5:21a, HUPOTASSOMENOI ALLHLOIS
 Accurate translation calls for use of the English word "submit" or
 some close synonym, not a weaker wording such as "put first."
 Submitting yourselves one to another
 submitting to one another
 Be subject to one another
 Be subject to one another
 submitting to one another
 be subject to one another
 Submit to one another
 Submit to one another
 you will submit to one another
 Submit yourselves to one another
 put others first
 Yield to obey each other
 Place yourselves under each other's authority
 submitting to one another
 you will submit yourselves to one another
 1 submitting to one another

Eph. 5:21b, EN FOBWi CHRISTOU
 The meaning that this dative phrase is the cause for submitting
 to one another needs to be accurately communicated. The literal
 translation of "in the fear of Christ" is not a natural, clear way of
 expressing this causal meaning, but it is an attempt to
 accurately account for the causality.

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Submitting yourselves one to another in the fear of God.
submitting to one another in the fear of God.
Be subject to one another out of reverence for Christ.
Be subject to one another out of reverence for Christ.
submitting to one another out of reverence for Christ.
be subject to one another in the fear of Christ
Submit to one another out of reverence for Christ.
Submit to one another out of reverence for Christ.
you will submit to one another out of reverence for Christ
Submit yourselves to one another because of your reverence for Christ.
Honor Christ and put others first.
Yield to obey each other because you respect Christ.
Place yourselves under each other's authority out of respect for Christ.
submitting to one another out of reverence for Christ
you will submit yourselves to one another out of reverence for Christ
1 submitting to one another in the fear of Christ

Phil. 4:5, GNWSQHTW

A translation is not accurate if it sounds as if they were to brag about how gentle they were.

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Let your moderation be known unto all men.
Let your moderation be known unto all men.
Let all men know your forbearance.
Let your gentleness be known to everyone.
Let your reasonableness be known to everyone.
Let your gentle spirit be known to all men.
Let your gentleness be evident to all.
Let your gentleness be evident to all.
Let everyone see that you are considerate in all you do.
Show a gentle attitude toward everyone.
Always be gentle with others.
Let everyone see that you are gentle and kind.
Let everyone know how considerate you are.
Let your gentleness be seen by all.
1 Let your forbearing spirit be known to all people.
1 Let your graciousness be known to everyone.

Col. 1:22, EN TWi SWMATI THS SARKOS AUTOU

The translation should accurately communicate the original

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meaning that reconciliation occurred by means of Christ's death, a real death that affected his physical body.

In the body of his flesh
in the body of His flesh
in his body of flesh
in his fleshly body
in his body of flesh
in His fleshly body
by Christ's physical body
by Christ's physical body
through his death ... in his own human body.
by means of the physical death
But his Son became a human and died. So God made peace
with you
through Christ's death in the body
by dying in his physical body
by his physical body
by the death of his physical body
1 by His physical body

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Col. 2:18a, QRHSKEIAi TWN AGGELWN

The literal translation, "the worship of angels," creates an ambiguity not intended by the biblical author: this English wording can refer either to when angels worship (subjective genitive) or when angels are worshipped (objective genitive). The original meaning is the latter.

worshipping of angels
worship of angels
worship of angels
worship of angels
worship of angels
the worship of the angels
the worship of angels
the worship of angels
you must worship angels
the worship of angels
worship angels
worship angels
the worship of angels
the worship of angels
the worship of angels
0 the worship of angels

Col. 2:18b, TOU NOOS THS SARKOS AUTOU

The literal translation, "the mind of his flesh," does not make sense in English. This is likely an attributive genitive and translating an attributive meaning, such as "his fleshly mind," makes better sense in English, although there are other wordings which mean the same thing and are even clearer.

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- his fleshly mind
- his fleshly mind
- his sensuous mind
- a human way of thinking
- his fleshly mind
- his fleshly mind
- his unspiritual mind
- their unspiritual minds
- their sinful minds
- their human way of thinking
- their minds
- their human way of thinking
- sinful mind
- his fleshly mind
- his carnal mind
- 1 his fleshly mind

1 Thess. 1:3, THS HUPOMONHS THS ELPIDOS

A literal translation as "steadfastness of hope" is not natural in English and does not make much sense. With this English form, the meaning could be that hope somehow is steadfast. But that is not likely the original meaning of this genitive phrase. Instead, the meaning is more likely that of an attributive genitive with an appropriate translation as "firm (or, steadfast) hope."

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- patience of hope
- patience of hope
- steadfastness of hope
- steadfastness of hope
- steadfastness of hope
- steadfastness of hope
- endurance inspired by hope
- endurance inspired by hope
- continual anticipation
- hope ... is firm

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firm hope
strong because of your hope
confidence ... is enduring
endurance of hope (footnote: endurance that stems from hope
in Christ
1 hope ... is enduring
0 endurance of hope

1 Thess. 5:5a, hUIOI FWTOS
Literal translation as "sons (or children) of light" does not
accurately convey the meaning of this Semitic idiom.

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the children of light
sons of light
sons of light
children of light
children of light
sons of light
sons of the light
children of the light
children of the light
people who belong to the light
belong to the light
people who belong to the light
belong to the day
sons of the light
children of light
0 sons of light

1 Thess. 5:5b, hUIOI hMERAS
Literal translation as "sons (or children) of the day" does not
accurately convey the meaning of this Semitic idiom.

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the children of the day
sons of the day
sons of the day
children of the day
children of the day
sons of day
sons of the day
children of the day
children ... of the day
who belong to the day
live in the day

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1 people who belong ... to the day
 1 belong to the day
 0 sons of the day
 0 children of day
 0 sons of the day

1 Thess. 5:6, MH KAQEUDWMEN
 Literal translation as "let us not sleep" does not accurately convey the meaning of the original metaphor.

let us not sleep, as [do] others
 Therefore let us not sleep, as others do
 let us not sleep, as others do
 let us not fall asleep as others do
 let us not sleep, as others do
 let us not sleep as others do
 let us not be like others, who are asleep
 let us not be like others, who are asleep
 not asleep like the others
 we should not be sleeping like the others
 Others may sleep, but we should stay awake
 we should not be like other people who are sleeping
 we must not fall asleep like other people
 we must not sleep as the rest
 0 let us not fall asleep like others do
 0 we must not sleep, like the rest

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2 Thess. 3:10
 Accurate translation of Greek TIS is "anyone" (or some referential equivalent), not "man."

if any would not work, neither should he eat.
 If anyone will not work, neither shall he eat.
 If any one will not work, let him not eat.
 Anyone unwilling to work should not eat.
 If anyone is not willing to work, let him not eat.
 if anyone is not willing to work, then he is not to eat, either.
 If a man will not work, he shall not eat.
 Anyone who will not work shall not eat.
 Whoever does not work should not eat.
 Whoever refuses to work is not allowed to eat.
 if you don't work, you don't eat
 Anyone who refuses to work should not eat.
 Whoever doesn't want to work shouldn't be allowed to eat.

1 If anyone is not willing to work, neither should he eat.
1 If anyone doesn't want to work, he shouldn't eat.
1 If anyone isn't willing to work, he should not eat.

2 Thess. 3:12
A literal translation of "eat their own bread" does not accurately communicate the meaning of the biblical idiom here.

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eat their own bread
eat their own bread
earn their own living
earn their own living
earn their own living
eat their own bread
earn the bread they eat
earn the bread they eat
Earn your own living.
earn their own living
working for a living
earn their own food
support themselves
so provide their own food to eat
earn their own living
0 eat their own bread

1 Tim. 3:16, dative of means or sphere

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justified in the Spirit
justified in the Spirit
vindicated in the Spirit
vindicated in spirit
vindicated by the Spirit
vindicated in the Spirit
vindicated by the Spirit
vindicated by the Spirit
shown to be righteous by the Spirit
shown to be right by the Spirit
The Spirit proved that he pleased God
proved right in spirit
approved by the Spirit
Vindicated by the Spirit
1 Kept righteous by the Spirit's might
0 justified in the Spirit

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1 Tim. 6:20, GNWSEWS

science
 knowledge
 knowledge
 knowledge
 "knowledge"
 "knowledge"
 knowledge
 knowledge
 knowledge
 "Knowledge"
 sounds smart
 "knowledge"
 knowledge
 "knowledge"
 knowledge
 1 "knowledge"

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2 Tim. 3:16, ELEGMON

reproof
 reproof
 reproof
 reproof
 reproof
 reproof
 rebuking
 rebuking
 make us realize what is wrong in our lives
 rebuking error
 helping people
 showing people what is wrong in their lives
 pointing out errors
 pointing out errors
 reproof
 1 rebuking

Titus 2:14, ZHLWTHN KALWN ERGWN

A literal translation "zealous of good works" does not make sense in English. A similar form-oriented translation, "zealous for good works" creates an ambiguity not intended by the biblical author: Were they zealous simply that good works be done or zealous that they themselves do good works?

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zealous of good works
zealous for good works
zealous for good deeds
zealous for good deeds
zealous for good works
zealous for good deeds
eager to do what is good
eager to do what is good
totally committed to doing what is right
eager to do good
eager to do right
always wanting to do good deeds
enthusiastic about doing good things
eager to do good
enthusiastic about good works
1 eager to do good works

Philemon 20

A literal translation of "refresh my bowels" or an adjusted translation of "refresh my heart" does not make sense in English nor accurately communicate the meaning of the original biblical idiom which refers to encouraging someone.

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refresh my bowels in the Lord
refresh my heart in the Lord
Refresh my heart in Christ.
Refresh my heart in Christ.
Refresh my heart in Christ.
refresh my heart in Christ
refresh my heart in Christ
refresh my heart in Christ
Give me this encouragement in Christ.
as a brother in Christ, cheer me up
My dear friend and follower of Christ our Lord, please cheer me up by doing this for me.
Refresh my heart in Christ.
Give me some comfort because of Christ.
Refresh my heart in Christ.
Refresh my heart in Christ!
0 refresh my heart in Christ

Heb. 1:3, TW hRHMATI THS DUNAMEWS AUTOU
Translation as "the word of his power" does not make much

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sense in English. Furthermore, it is ambiguous whereas the author did not intend an ambiguity here [the ambiguity would be between whether it is a word about his power (genitive of content) or a powerful word (attributive genitive)]. The best interpretation is the latter and a translation should state that meaning naturally and clearly.

the word of his power
 the word of His power
 his word of power
 his powerful word
 the word of his power
 the word of His power
 his powerful word
 his powerful word
 the mighty power of his command
 his powerful word
 his own mighty word
 his powerful word
 his powerful words
 his powerful word
 his powerful word
 1 His powerful word

Heb. 11:5a, METEQH
 A literal translation of this original euphemism does not accurately communicate in English what happened to Enoch.

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Enoch was translated
 Enoch was taken away
 Enoch was taken up
 Enoch was taken
 Enoch was taken up
 Enoch was taken up
 Enoch was taken up
 Enoch was taken from this life
 Enoch was taken from this life
 Enoch was taken up to heaven
 he was taken up to God
 God took him up to heaven
 Enoch was taken to heaven
 Enoch to be taken
 Enoch was taken up
 Enoch was taken away
 0 Enoch was taken away

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Heb. 12:4, MECHRIS hAIMATOS
The semantic relationship between resisting and this genitive phrase are not clear in a literal translation, "(un)to blood(shed)."
An accurate translation of the semantic relationship requires an English wording which states that relationship clearly using a natural English translation equivalent

- not yet resisted unto blood
- not yet resisted to bloodshed
- not yet resisted to the point of shedding your blood
- not yet resisted to the point of shedding your blood
- not yet resisted to the point of shedding your blood
- not yet resisted to the point of shedding blood (whose blood?)
- not yet resisted to the point of shedding your blood
- not yet resisted to the point of shedding your blood
- not yet given your lives
- not yet had to resist to the point of being killed
- yet been hurt (footnote: Or "killed".)
- not yet caused you to be killed
- haven't killed you.
- not yet resisted to the point of bloodshed
- not yet resisted to the point of shedding your blood
- not yet resisted to the point of shedding your blood

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Heb. 12:28, ECHWMEN XARIN
Most English versions accurately translate the meaning of this biblical idiom so it is clear that it refers to being thankful.
A literal translation of "let us have grace" does not accurately communicate in English the meaning of the original idiom.

- let us have grace
- let us have grace
- let us be grateful
- let us give thanks
- let us be grateful
- let us show gratitude
- let us be thankful
- let us be thankful
- let us be thankful
- Let us be grateful
- We should be grateful
- let us be thankful
- we must be thankful

1 let us give thanks
 1 let us be thankful
 0 let us hold on to grace (footnote: Or let us give thanks , or let us have grace)

Heb. 13:18, KALHN SUNEIDHSIN ECHOMEN
 The proper translation equivalent of KALHN SUNEIDHSIN is not "good conscience," but "clear conscience," which is the how fluent English speakers normally express the meaning of the Greek accusative phrase here.

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we have a good conscience
 we have a good conscience
 we are sure that we have a clear conscience
 we are sure that we have a clear conscience
 we are sure that we have a clear conscience
 we are sure that we have a good conscience
 We are sure that we have a clear conscience
 We are sure that we have a clear conscience
 our conscience is clear
 We are sure we have a clear conscience
 Our consciences are clear
 We are sure that we have a clear conscience
 We are sure that our consciences are clear
 we are sure that we have a clear conscience
 we are sure that we have a clear conscience
 1 we are convinced that we have a clear conscience

James 1:20, DIKAIOSUNH
 The issue here is how accurately the English translation conveys the meaning of this Greek word, which is glossed in lexicons as righteousness.'

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For the wrath of man worketh not the righteousness of God.
 for the wrath of man does not produce the righteousness of God
 for the anger of man does not work the righteousness of God
 for your anger does not produce God's righteousness
 for the anger of man does not produce the righteousness that God requires
 for the anger of man does not achieve the righteousness of God
 for man's anger does not bring about the righteous life that God desires
 because our anger does not produce the righteousness that God requires

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Your anger can never make things right in God's sight.
Human anger does not achieve God's righteous purpose.
If you are angry, you cannot do any of the good things that God wants done.
because anger will not help you live the right kind of life God wants
An angry person doesn't do what God approves of.
For human anger does not accomplish God's righteousness.
For human anger does not produce God's righteousness.
1 for man's anger does not accomplish God's righteousness

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James 1:25, AKROATHS EPILHSMONHS, attributive genitive
A literal translation as "a hearer of forgetfulness" would not make sense in English. It would not obey English grammatical rules which specify what forms modifiers of nouns take. All versions studied avoid the nonsensical wording.

a forgetful hearer
a forgetful hearer
hearer that forgets
hearers who forget
hearer who forgets
a forgetful hearer
forgetting what he has heard
forgetting what they have heard
forget what you heard
simply listen and then forget it
hear and forget
forget what they heard
listen and forget
a forgetful listener
a forgetful hearer
1 a forgetful hearer

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James 2:14, TIS
Greek TIS is accurately translated as "someone" or some other word semantically equivalent, in context, to this indefinite pronoun. TIS does not mean 'man' in English.
though a man say he hath faith,
if someone says he has faith
if a man says he has faith
if you say you have faith
if someone says he has faith

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if someone says he has faith
 if a man claims to have faith
 if people claim to have faith
 what's the use of saying you have faith
 to say that you have faith
 to say you have faith
 if people say they have faith
 if someone claims to have faith
 whoever obeys his word
 if someone claims to have faith
 1 if someone says he has faith

James 4:16
 An adequate translation should accurately communicate what they were boasting about.

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ye rejoice in your boastings
 you boast in your arrogance
 you boast in your arrogance
 you boast in your arrogance
 you boast in your arrogance
 you boast and brag
 you boast in your arrogant schemes
 you will be boasting about your own plans
 you are proud, and you boast
 you are stupid enough to brag
 you are proud and you brag
 you brag because you're arrogant
 you boast in your arrogance
 you boast about your proud intentions
 0 you boast in arrogance

1 Pet. 1:13a
 An accurate translation needs to include the meaning of the Greek discourse particle DIO 'therefore' which logically connects this verse to the preceding context.

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Wherefore gird up the loins of your mind
 Therefore gird up the loins of your mind
 Therefore gird up your minds
 Therefore prepare your minds for action
 Therefore, preparing your minds for action
 Therefore, prepare your minds for action

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Therefore, prepare your minds for action
 Therefore, with minds that are alert
 So think clearly
 So then, have your minds ready for action.
 Be alert and think straight.
 So prepare your minds for service
 Therefore, your minds must be clear and ready for action.
 Therefore, get your minds ready for action
 Therefore, prepare your minds for action
 1 Therefore, get your minds ready for action

1 Pet. 1:13b
 A literal translation of "gird up the loins of your mind" does not accurately communicate to most English version readers the original meaning of this biblical idiom.

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gird up the loins of your mind
 gird up the loins of your mind
 gird up your minds
 prepare your minds for action
 preparing your minds for action
 prepare your minds for action
 prepare your minds for action
 with minds that are alert
 think clearly
 have your minds ready for action
 Be alert and think straight.
 prepare your minds for service
 your minds must be clear and ready for action
 get your minds ready for action
 prepare your minds for action
 1 get your minds ready for action

1 Pet. 3:21, SARKOS APOQESIS hRUPOU, genitive of source
 Literal translation as "removal of the filth of the flesh" can communicate the wrong meaning in English, i.e. that the filth that is removed is the flesh itself (Strauss, p. 2). The correct meaning is that the filth is removed from the flesh (or body).

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the putting away of the filth of the flesh
 the removal of the filth of the flesh
 a removal of dirt from the body
 a removal of dirt from the body
 a removal of dirt from the body

1 the removal of dirt from the flesh
 1 the removal of dirt from the body
 1 the removal of dirt from the body
 1 a removal of dirt from your body
 1 the washing off of bodily dirt
 1 washing your body
 1 the washing of dirt from the body
 1 removing dirt from the body
 1 the washing off of physical dirt
 1 removing dirt from the body
 0 the removal of the filth of the flesh

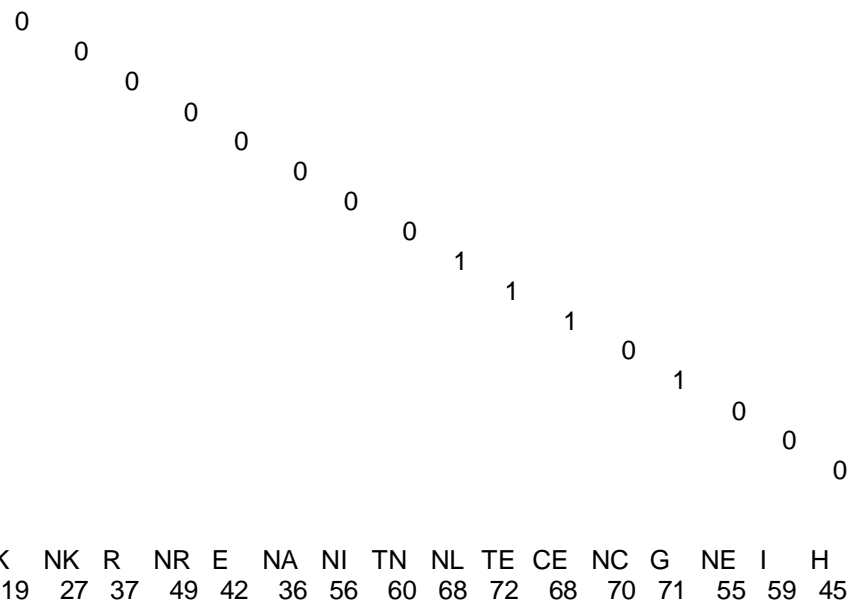
2 Pet. 2:1, hAIRESEIS APWLEIAS
 Literal translation with "of" as "heresies of destruction" makes little sense in English and has multiple ambiguities: Does it refer to heresies about destruction, destructive heresies, or heresies that result in destruction? (The NET footnote regards this either as an attributive genitive or a genitive of destination.)

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damnable heresies
 destructive heresies
 destructive heresies
 destructive opinions
 destructive heresies
 destructive heresies
 destructive heresies
 destructive heresies
 destructive heresies
 destructive heresies
 destructive, untrue doctrines
 harmful lies
 things that are wrong—teachings that will cause people to be lost
 destructive teachings
 destructive heresies
 destructive heresies
 1 destructive heresies

1 John 3:18, dative of means
 An accurate translation must adequately communicate the original meaning of this dative phrase, a metaphorical expression in Greek which has no literal word-for-word match in English that makes sense. If a translation makes no sense, it has zero value for communicative accuracy.

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let us not love ... in tongue
 let us not love ... in tongue
 let us not love in ... speech
 let us love, not in ... speech
 let us not love in ... talk
 let us not love with ... tongue
 let us not love with ... tongue
 let us not love with ... tongue
 let us stop just saying we love each other
 our love should not be just ... talk
 you show love for others ... not merely by talking about it
 we should love people not only with ... talk
 we must show love ... not through empty words
 let us not love with ... tongue
 we must stop loving in ... tongue
 0 we must not love in ... speech

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TOTAL HITS FOR EACH VERSION	
TOTAL VERSES	77
PERCENTAGE = SUM OF HITS / TOTAL VERSES	
	24.7% KJV
	35.1% NKJV
	48.1% RSV
	63.6% NRSV
	54.5% ESV
	46.8% NASB
	95
	72.7% NIV
	77.9% TNIV
	88.3% NLT
	93.5% TEV
	88.3% CEV
	90.9% NCV
	92.2% GW
	71.4% NET
	76.6% ISV
	58.4% HCSB

These percentages are not indicative of overall accuracy of these versions. They are only indicative of accuracy for translation of the specific passages evaluated in this study. We have tried to include a wide enough sampling of passages dealing with different kinds of translation issues so that every version would

be treated as fairly as possible in this study, but it is still important to keep in mind that this study is not exhaustive and it does not measure overall accuracy, nor relative accuracy among the versions. **Readers of this study are strongly encouraged to send us references of other verses which they feel are inaccurately translated in one or more versions.** Along with references, please include an explanation of each specific inaccuracy. **We expect the accuracy percentages to change as more examples of other inaccuracies are added.**

email: wleman@netzero.net

URL: http://www.geocities.com/bible_translation/studies.htm