

Accuracy charted for English versions of the Hebrew Bible
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.

Study last updated: September 6, 2002

V E R S I O N S

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Gen. 1:1, ELOHIM

This Hebrew word literally means "gods." However translating with this literal meaning does not accurately convey the correct referential (denotational) meaning in this context, that this grammatically plural word refers to a single, monotheistic God.

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Gen. 4:1

A literal translation of "know" (even if the adverb "intimately" is added) is not a standard euphemism in current English for sexual relations. Field testing can determine if speakers of standard dialects of English can accurately understand the meaning of the Hebrew euphemism from a literal translation.

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Adam knew Eve his wife
 Adam knew Eve his wife
 Adam knew Eve his wife
 the man knew his wife Eve
 Adam knew Eve his wife
 the man had relations with his wife Eve
 Adam lay with his wife Eve
 the man knew his wife Eve
 Adam slept with his wife
 Adam had intercourse with his wife
 Adam and Eve had a son.
 Adam had sexual relations with his wife Eve
 Adam made love to his wife Eve.
 the man had marital relations with his wife Eve
 n/a
 n/a

Gen. 6:8

We hypothesize that the literal translation, "found grace in the eyes of the Lord," does not accurately convey the original Hebrew meaning in standard dialects of English. According to the rules of the English lexicon, we do not "find grace." It is also not standard English to speak of doing something "in the eyes" of someone, an example of synecdoche, so it is quite

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likely that this part of the literal translation would not accurately convey the original meaning of the figurative expression, either. Field testing would allow us to determine if this entire expression accurately communicates the original biblical meaning to speakers of standard dialects of English.

But Noah found grace in the eyes of the LORD.
 But Noah found grace in the eyes of the LORD.
 But Noah found favor in the eyes of the LORD.
 But Noah found favor in the sight of the LORD.
 But Noah found favor in the eyes of the LORD.
 But Noah found favor in the eyes of the LORD.
 But Noah found favor in the eyes of the LORD.
 But Noah found favor in the eyes of the LORD.
 But Noah found favor with the LORD.
 But the LORD was pleased with Noah.
 But the LORD was pleased with Noah
 But Noah pleased the LORD.
 But the LORD was pleased with Noah.
 But Noah found favor in the sight of the Lord.
 n/a
 n/a

Gen. 15:15a
 The literal translation, "go to your fathers," does not accurately convey to most English speakers the meaning of this Hebrew euphemism.

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And thou shalt go to thy fathers in peace
 you shall go to your fathers in peace
 you shall go to your fathers in peace
 you shall go to your ancestors in peace
 you shall go to your fathers in peace
 you shall go to your fathers in peace
 You, however, will go to your fathers in peace
 You shall go to your fathers in peace
 you will die in peace
 You yourself will ... die in peace,
 you will ... die in peace
 And you ... will die in peace
 you will die in peace
 you will go to your ancestors in peace
 n/a
 n/a

n/a

Gen. 27:41

The literal translation, "said in his heart," does not accurately convey in English the meaning of this Hebrew figurative speech, which is that Esau said (or thought) something to himself. According to the rules of the English lexicon, hearts do not speak, but this is an appropriate lexical collocation in Hebrew.

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Esau said in his heart
 Esau said in his heart
 Esau said to himself
 Esau said to himself
 Esau said to himself
 Esau said to himself
 He said to himself
 Esau said to himself
 he said to himself
 He thought
 he said to himself
 He thought to himself
 Esau said to himself
 Esau privately
 n/a
 n/a

Gen. 31:3

The literal translation, "fathers," does not accurately convey to many speakers of standard English that the Hebrew term refers to one's forefathers.

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Return unto the land of thy fathers
 Return to the land of your fathers
 Return to the land of your fathers
 Return to the land of your ancestors
 Return to the land of your fathers
 Return to the land of your fathers
 Go back to the land of your fathers
 Return to the land of your fathers
 Return to the land of your father and grandfather
 Go back to the land of your fathers
 go back to your relatives in the land of your ancestors
 Go back to the land where your ancestors lived
 Go back to the land of your ancestors

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Return to the land of your fathers

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n/a

Gen. 40:13

The literal translation, "will lift up your head," does not accurately communicate the meaning of this Hebrew idiom.

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shall ... lift up thine head
will lift up your head
will lift up your head
will lift up your head
will lift up your head
will lift up your head
will lift up your head
will lift up your head
will pardon you
will take you out of prison
will release you
will pardon you
will free you
will release you
will reinstate you
n/a
n/a

Ex. 13:2

A literal translation of "open the womb" may not accurately communicate the meaning of this Hebrew idiom. In English, such a literal wording could potentially refer to individuals who "open" the womb, other than children being born, such as surgeons performing cesarean section deliveries.

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whatsoever openeth the womb among the children of Israel
whatever opens the womb among the children of Israel
whatever is the first to open the womb among the people of Israel
whatever is the first to open the womb among the Israelites
Whatever is the first to open the womb among the people of Israel
the first offspring of every womb among the sons of Israel
The first offspring of every womb among the Israelites
the first issue of every womn among the Israelites
all the firstborn sons of Israel

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every first-born male Israelite
the first-born son of every family
Every firstborn male among the Israelites
Every firstborn male offspring among the Israelites
whatever opens every womb among the Israelites
Whatever is the first to open the womb among Israelites
n/a

Deut. 15:7

The literal translation, "close your hand against your poor brother," does not accurately convey the meaning of this Hebrew figurative expression. It is also non-standard, awkward English to speak of shutting one's hand "against" someone.

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nor shut thine hand from thy poor brother
nor shut your hand from your poor brother
nor shut your hand from your poor brother
do not be ... tight-fisted toward your needy neighbor
or shut your hand from your poor brother
nor close your hand from your poor brother
do not be ... tightfisted toward your poor brother
do not ... shut your hand against your needy kinsman
do not ... tightfisted toward them
do not be selfish and refuse to help them
don't be ... selfish with your money
do not be selfish or greedy toward them
(implied with verse 8)
you must not ... keep a clenched fist toward your poor brother
n/a
n/a

Deut. 25:2

The literal translation, "son of beating," is a Hebrew idiom whose meaning is accurately translated to English as "deserving of a beating."

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if the wicked man [be] worthy to be beaten
if the wicked man deserves to be beaten
if the guilty man deserves to be beaten
If the one in the wrong deserves to be flogged
if the guilty man deserves to be beaten
if the wicked man deserves to be beaten (footnote: is a son of beating)
If the guilty man deserves to be beaten

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Saul went into a cave to relieve himself
 He ... went in to relieve himself
 Saul went into the cave to relieve himself.
 he went in to relieve himself
 Saul went into [it] to relieve himself
 Saul went into it to relieve himself.
 Saul went in to relieve himself
 n/a

1 Kings 2:10
 A literal translation as "slept with his fathers" does not accurately communicate in English the meaning of the Hebrew euphemism here.

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David slept with his fathers
 David rested with his fathers
 David slept with his fathers
 David slept with his ancestors
 David slept with his fathers
 David slept with his fathers
 David rested with his fathers
 David slept with his fathers
 David died
 David died
 he died
 David died
 David lay down in death with his ancestors
 David passed away
 n/a
 n/a

1 Kings 4:30, BENIM
 A literal translation as "sons of the east" does not accurately communicate in English the meaning of the Hebrew idiom. Here the idiomatic meaning of Hebrew BENIM is "men" or "people."

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all the children of the east country
 all the men of the East
 all the people of the east
 all the people of the east
 all the people of the east
 all the sons of the east
 all the men of the East
 all the Kedemites

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all the wise men of the East
the wise men of the East
the wisest people of the east
any wisdom of the East
all the eastern people
all the men of the east
n/a
n/a

1 Kings 11:9

A literal translation as "his nostrils enlarged" would not accurately convey the meaning of the Hebrew idiom, that God became angry.

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And the LORD was angry with Solomon
So the LORD became angry with Solomon
And the LORD was angry with Solomon
Then the LORD was angry with Solomon
And the LORD was angry with Solomon
Now the LORD was angry with Solomon
The LORD became angry with Solomon
The LORD was angry with Solomon
The LORD was very angry with Solomon
So the LORD was angry with Solomon
This made the LORD very angry
The LORD was angry with Solomon
So the LORD became angry with Solomon
The LORD was angry with Solomon
n/a
n/a

1 Kings 20:35, BENIM

A literal translation as "sons of the prophets" does not accurately communicate in English that the meaning of this Hebrew idiom is "disciples of the prophets."

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a certain man of the sons of the prophets
a certain man of the sons of the prophets
a certain man of the sons of the prophets
a certain member of a company of prophets
a certain man of the sons of the prophets
a certain man of the sons of the prophets
one of the sons of the prophets
a disciple of the prophets

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one of the group of prophets
a member of a group of prophets
a prophet
One prophet from one of the groups of prophets
A disciple of the prophets
One of the members of the prophetic guild
n/a
n/a

2 Kings 19:26

A literal translation of "small of hand " would not accurately convey the meaning of this Hebrew idiom, that they were weak.

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their inhabitants were of small power
Therefore their inhabitants had little power
while their inhabitants, shorn of strength
while their inhabitants, shorn of strength
while their inhabitants, shorn of strength
Therefore their inhabitants were short of strength
Their people, drained of power
Their inhabitants are helpless
That is why their people have so little power
The people who lived there were powerless
Their people became weak
The people in those cities were weak
Those who live in these cities are weak
Their residents are powerless
n/a
n/a

2 Chron. 25:13

A literal translation as "sons of the band" does not accurately convey the meaning of this Hebrew idiom, which is "soldiers" or "troops."

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the soldiers of the army
the soldiers of the army
the men of the army
the men of the army
the men of the army
the troops (footnote: sons of the troops)
the troops
the men of the force
the hired troops

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the Israelite soldiers
 the Israelite troops
 the Israelite troops
 The troops
 the troops
 n/a
 n/a

Neh. 12:28

A literal translation as "the sons of the singers" does not accurately convey the meaning of the original Hebrew idiom.

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And the sons of the singers gathered themselves together
 And the sons of the singers gathered together
 And the sons of the singers gathered together
 The companies of the singers gathered together
 And the sons of the singers gathered together
 So the sons of the singers were assembled
 The singers also were brought together
 The companies of singers assembled
 The singers were brought together
 The Levite families of singers gathered
 The Levite singers ... came
 They also brought together singers
 So the groups of singers came together
 The singers were also assembled
 n/a
 n/a

Job 5:7

A literal translation as "sons of the flame" does not accurately communicate in English the meaning of the Hebrew idiom. The idiom refers to sparks from a fire.

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as the sparks fly upward
 as the sparks fly upward
 as the sparks fly upward
 as sparks fly upward
 as the sparks fly upward
 As sparks fly upward
 as sparks fly upward
 as sparks fly upward
 as sparks fly upward from a fire
 sparks fly up from a fire

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Psalm 12:2

A literal translation of "double heart" does not accurately communicate that this Hebrew metaphor refers to being duplicitous.

with a double heart do they speak
 With ... a double heart they speak
 with ... a double heart they speak
 with ... a double heart they speak
 with ... a double heart they speak
 with a double heart they speak
 speak with deception
 they talk with duplicity
 speaking with ... insincere hearts
 they deceive each other
 no one is sincere
 they say one thing and mean another
 They say one thing but mean another.
 they ... deceive
 You people, how long will you malign my reputation?
 n/a

Psalm 12:3

A literal translation of "cut off all flattering lips" does not accurately communicate to most speakers of standard dialects of English that this Hebrew metaphor refers to silencing people who speak in flattering ways.

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The LORD shall cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD cut off all flattering lips
 May the LORD bring their flattery to an end
 Silence those flattering tongues
 Won't you chop off all flattering tongues
 The LORD will stop those flattering lips
 May the LORD cut off every flattering lip
 May the LORD cut off all flattering lips
 The LORD will cut off all slippery lips

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Psalm 25:1

A literal translation of "I lift up my soul (life) to you" does not accurately convey the meaning of this Hebrew idiom, which refers to expressing trust in God through prayer.

Unto thee, O LORD, do I lift up my soul.
 To You, O LORD, I lift up my soul.
 To thee, O LORD, I lift up my soul.
 To you, O LORD, I lift up my soul.
 To you, O LORD, I lift up my soul.
 To You, O LORD, I lift up my soul.
 To you, O LORD, I lift up my soul
 O LORD, I set my hope on You
 To you, O LORD, I lift up my soul.
 To you, O LORD, I offer my prayer
 I offer you my heart, LORD God
 LORD, I give myself to you
 To you, O LORD, I lift my soul.
 O Lord, I come before you in prayer.

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Psalm 27:8

A literal translation of "seek my face" does not accurately convey the meaning of this Hebrew idiom to most speakers of standard dialects of English. In this idiom, face is synecdoche for the entire person.

Seek ye my face
 Seek My face
 Seek ye my face
 seek his face
 Seek My face
 Seek his face
 Seek his face
 Seek My face
 Come and talk with me
 Come worship me
 pray
 Go, worship him
 Seek my face
 pray to you

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Psalm 80:3

A literal translation of "let your face shine" does not accurately convey the meaning of this Hebrew idiom.

- cause thy face to shine
- Cause Your face to shine
- let thy face shine
- let your face shine
- let your face shine
- cause Your face to shine upon us
- make your face shine upon us
- show Your favor
- Make your face shine down upon us.
- Show us your mercy
- Smile on us
- Show us your kindness
- smile on us
- Smile on us! (footnote: The idiom "cause your face to shine" probably refers to a smile (see Eccl 8:1), which in turn suggests favor and blessing (see Num 6:25; Pss 4:6; 31:16; 44:3; 67:1; 89:15; Dan 9:17).

n/a

n/a

Psalm 89:22

A literal translation as "son of wickedness" does not accurately convey the meaning of this Hebrew idiom to most speakers of standard dialects of English.

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- nor the son of wickedness afflict him
- Nor the son of wickedness afflict him
- the wicked shall not humble him
- the wicked shall not humble him
- the wicked shall not humble him
- Nor the son of wickedness afflict him (footnote: Or wicked man)
- no wicked man will oppress him
- no vile man afflict him
- nor will the wicked overpower him
- the wicked will not defeat him
- and he won't be defeated by any hateful people
- and wicked people will not defeat him
- No wicked person will mistreat him.

1

a violent oppressor will not be able to humiliate him

n/a

n/a

Psalm 94:9

A literal translation as "planted the ear" does not accurately communicate the meaning of this Hebrew idiom. In English one does not "plant" an ear, so what meaning can an English speaker get from the literal translation?

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He that planted the ear
 He who planted the ear
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 He who planted the ear
 He who planted the ear
 He who planted the ear
 he who implanted the ear
 He who implants the ear
 the one who made your ears
 God made our ears
 God gave us ears
 the creator of ears
 God created ears.
 the one who makes the human ear
 n/a
 n/a

Prov. 23:32

An accurate translation of the Hebraic synonymous parallelism needs to be clear that the "snake" and "adder" refer to the same animal.

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At the last it biteth like a serpent, and stingeth like an adder
 At the last it bites like a serpent, And stings like a viper.
 At the last it bites like a serpent,.
 and stings like an adder
 At the last it bites like a serpent,
 and stings like an adder.
 In the end it bites like a serpent
 and stings like an adder.
 At the last it bites like a serpent
 And stings like a viper.
 In the end it bites like a snake
 and poisons like a viper.

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In the end, it bites like a snake;
 It spits like a basilisk.
 For in the end it bites like a poisonous serpent; it stings like a viper.
 The next morning you will feel as if you had been bitten by a poisonous snake.
 but later it bites like a poisonous snake
 Later it bites like a snake with poison in its fangs.
 Later it bites like a snake and strikes like a poisonous snake.
 Afterwards it bites like a snake, and stings like a viper.
 n/a
 n/a

Prov. 24:20

Literal translation here does not accurately convey the meaning of this Hebrew euphemism for dying.

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the candle of the wicked shall be put out
 The lamp of the wicked will be put out
 the lamp of the wicked will be put out
 the lamp of the wicked will go out
 the lamp of the wicked will be put out
 The lamp of the wicked will be put out
 the lamp of the wicked will be snuffed out
 The lamp of the wicked goes out
 their light will be snuffed out
 A wicked person has ... nothing to look forward to
 They will soon be gone like the flame of a lamp that burns out.
 the wicked will die like a flame that is put out
 the lamps of wicked people will be snuffed out
 the lamp of the wicked will be put out (footnote: They will die suddenly, as the implied comparison with the lamp being snuffed out signifies.)
 n/a
 n/a

Prov. 30:5, IMRA

Accuracy calls for translation of this Hebrew word as "word," "speech," or "commandment."

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Every word of God [is] pure
Every word of God [is] pure
Every word of God proves true
Every word of God proves true
Every word of God proves true
Every word of God is tested
Every word of God is flawless
Every word of God is pure
Every word of God proves true.
God keeps every promise he makes.
Everything God says is true
Every word of God is true.
Every word of God has proven to be true.
Every word of God is purified
n/a
n/a

Song of Songs 2:17

Literal translation as "until the day breathes" does not accurately convey that this Hebrew metaphor refers to the morning.

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Until the day break, and the shadows flee away
Until the day breaks And the shadows flee away
Until the day breathes and the shadows flee
Until the day breathes and the shadows flee
Until the day breathes and the shadows flee
Until the cool of the day when the shadows flee away
Until the day breaks And the shadows flee away
Until the day blows gently And the shadows flee
Before the dawn comes and the shadows flee away
until the morning breezes blow and the darkness disappears
until daylight comes and shadows fade away
until the day dawns and the shadows disappear
When the day brings a cooling breeze and the shadows flee
Until the day breathes and the shadows flee (footnote: The phrase "until the day breathes" is figurative (personification) for the morning, that is, the time when the day begin its "life")
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Until the day breaks and the shadows flee away
n/a

Is. 60:16

Literal translation as "You shall suck the milk of nations" does not accurately convey that this Hebrew metaphor refers to

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receiving wealth as a tribute from the Gentile nations.

Thou shalt also suck the milk of the Gentiles
 You shall drink the milk of the Gentiles
 You shall suck the milk of nations
 You shall suck the milk of nations
 You shall suck the milk of nations
 You will also suck the milk of nations
 You will drink the milk of nations
 You shall suck the milk of the nations
 mighty nations will bring the best of their best of their goods to
 satisfy your every need
 Nations ...will care for you As a mother nurses her child.
 You will drain the wealth of ... foreign nations.
 You will be given what you need from the nations, like a child
 drinking milk from its mother.
 You will drink milk from other nations
 You will drink the milk of nations (footnote: The nations and
 kings
 are depicted as a mother nursing her children. Restored Zion
 will
 be nourished by them as she receives their wealth as tribute.)
 n/a
 n/a

Jer. 4:4
 Literal translation as "remove the foreskin of your heart" does
 not
 accurately convey to most speakers of standard dialects of
 English that this
 Hebrew idiom refers to dedicating themselves fully to God.

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take away the foreskins of your heart
 take away the foreskins of your hearts
 remove the foreskin of your hearts
 remove the foreskin of your hearts
 remove the foreskin of your hearts
 remove the foreskins of your heart
 circumcise your hearts
 remove the thickening about your hearts
 Cleanse your minds and hearts before the LORD
 dedicate yourselves to me
 With all your hearts, keep the agreement I made with you.
 decide to obey him

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get rid of the foreskins of your hearts
 get rid of everything that hinders your commitment to me
 remove the foreskin of your heart
 n/a

Jer. 6:10
 Literal translation as "their ear is uncircumcised" does not accurately convey to most speakers of standard dialects of English that this Hebrew idiom refers to not listening, especially not listening to God.

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their ear [is] uncircumcised
 their ear is uncircumcised
 their ears are closed
 their ears are closed
 their ears are uncircumcised
 their ears are closed
 Their ears are closed
 Their ears are blocked
 Their ears are closed
 They are stubborn and refuse to listen to your message
 refuse to listen
 The people of Israel have closed ears
 Their ears are plugged
 Their ears are so closed
 their ears are closed
 n/a

Jer. 7:12
 A literal translation that refers to a dwelling for God's name does not accurately convey the original meaning, where name is a common Hebraic synecdoche for the person who has that name.

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where I set my name at the first
 where I set My name at the first
 where I made my name dwell at first
 where I made my name dwell at first
 where I made my name dwell at first
 where I made My name dwell at the first
 where I first made a dwelling for my Name
 where I had established My name formerly
 where I once put the Tabernacle to honor my name
 the first place where I chose to be worshiped

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where my sacred tent once stood
 where I first made a place to be worshiped
 where I first made a dwelling place for my name
 where I allowed myself to be worshiped in the early days
 where I first caused my name to dwell
 n/a

Jer. 50:33, BENIM

A literal translation as "the sons of Israel" does not accurately communicate to many speakers of standard dialects of English that Hebrew BENIM here refers to all the Israelites, not just male children. And the gender-inclusive phrase "children of Israel" does not accurately communicate to many English speakers that the Hebrew refers to all the Israelites, not just children at the time when the book of Jeremiah was written.

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The children of Israel
 The children of Israel
 The people of Israel
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 The people of Israel
 The sons of Israel
 The people of Israel
 The people of Israel
 The people of Israel
 The people of Israel
 Israel
 The people of Israel
 the people of Israel
 the people of Israel
 the people of Israel
 n/a

Ezek. 3:7

Literal translation as "have a hard forehead" does not accurately convey that this Hebrew metaphor refers to being stubborn.

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all the house of Israel [are] impudent
 all the house of Israel are impudent
 all the house of Israel are of a hard forehead
 all the house of Israel have a hard forehead
 all the house of Israel have a hard forehead
 the whole house of Israel is stubborn

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the whole house of Israel is hardened
 the whole House of Israel are brazen of forehead
 For the whole lot of them are hard-hearted and stubborn.
 All of them are stubborn
 All of them are stubborn
 all the people of Israel are stubborn
 All the people of Israel are very stubborn
 the whole house of Israel is hard-headed
 n/a
 n/a

Amos 4:6

Literal translation as "cleanness of teeth" does not accurately convey that this Hebrew metaphor refers to famine and hunger.

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And I also have given you cleanness of teeth in all your cities
 Also I gave you cleanness of teeth in all your cities.
 I gave you cleanness of teeth in all your cities
 I gave you cleanness of teeth in all your cities
 I gave you cleanness of teeth in all your cities
 But I gave you also cleanness of teeth in all your cities
 I gave you empty stomachs in every city
 I, on My part, have given you Cleanness of teeth in all your towns
 I brought hunger to every city
 I was the one who brought famine to all your cities
 I, the LORD, took away the food from every town and village
 I did not give you any food in your cities
 I left you with nothing to eat in any of your cities.
 But I gave you no food to eat in any of your cities
 n/a
 n/a

Jonah 3:3

A literal translation as "a city great to God" would not accurately communicate in English that this Hebrew idiom refers to the city being very large or important.

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Nineveh was an exceeding great city
 Nineveh was an exceedingly great city
 Nineveh was an exceedingly great city
 Nineveh was an exceedingly large city
 Nineveh was an exceedingly large city
 Nineveh was an exceedingly great city

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Nineveh was a very important city
 an enormously large city
 Nineveh, a city so large
 Nineveh, that great city
 Nineveh. The city was so big
 Nineveh. It was a very large city
 Nineveh was a very large city.
 Nineveh was an enormous city
 Nineveh was a very large city
 n/a

Jonah 4:9

Literal translations as "angry unto death" or "angry enough to die" do not accurately communicate in English that this Hebrew idiom refers to being extremely angry.

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angry, [even] unto death
 angry, even to death
 angry enough to die
 angry enough to die
 angry enough to die
 angry, even to death
 angry enough to die
 so deeply [grieved] that I want to die
 angry enough to die
 angry enough to die
 angry enough to die
 so angry I could die
 so angry that I want to die
 as angry as I could possibly be
 I'm so angry I could die!
 n/a

Zech. 4:12

A literal translation as "sons of oil" would not accurately communicate in English that this Hebrew idiom refers to olive tree branches.

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What [be these] two olive branches
 What are these two olive branches
 What are these two branches of the olive trees
 What are these two branches of the olive trees
 What are these two branches of the olive trees
 What are the two olive branches

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What are these two olive branches
 What are the two tops of the olive trees
 what are the two olive branches
 what is the meaning of the two olive branches
 what is the meaning of the two branches
 What are the two olive branches
 What is the meaning of the two branches from the olive trees
 What are these two extensions of the olive trees
 n/a
 n/a

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TOTAL HITS FOR EACH VERSION

TOTAL VERSES

48

PERCENTAGE = SUM OF HITS / TOTAL VERSES

27.1% KJV
 33.3% NKJV
 39.6% RSV
 47.9% NRSV
 35.4% ESV
 37.5% NASB95
 54.2% NIV
 58.3% Tanakh
 (This Tanakh is the 1985 JPS translation.)
 87.5% NLT
 91.7% TEV
 93.8% CEV
 95.8% NCV
 75.0% GW
 81.3% NET
 60.0% ISV
 n/a 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 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