

# A Bible Version Check-List

adapted from *The Bible Version Check-list* of Al Hughes<sup>1</sup> by Clifford Besson

Mr. Al Hughes mentioned that there are over 150 various versions of the English translations of the Bible. He believes the numerous versions are because of the love of money. Some people figure they can make more money making so-called improvements of the Bible over what is already available.

One of the main problems for the confusion over what translations are more correct than another is due to the interference of Satan in the Roman Catholic Church to have it promote their versions of inferior Greek and Latin manuscripts. These were ones which were more supportive of their religious beliefs.

In 1881 their stooges, B. F. Westcott and F. J. A. Hort. published their *New Testament in the Original Greek* text from some editions of texts of the *New Testament* that differed quite differently from the Received Greek Text, from which the Authorized Version (King James Version) was based on. The press in those days and even today, promote the translations which are based mostly on that same different and inferior type of texts, which is promoted largely by the United Bible Society.

Note too that Westcott and Hort said their N. T. Was In the *Original* Greek. This is another aspect of the problem about so many translations. Obviously, the *New Testament* would not have been originally written in a foreign language to the disciples of Jesus, that of Greek rather than their mother tongue of Aramaic or of Hebrew. Almost every Aramaic manuscript is almost exactly the same as each other, whereas the translated Greek manuscripts differ quite widely and differently from each other in a number of key passages. This thus shows the difference of opinion of the different translators into Greek from the Aramaic or Hebrew *New Testament* manuscripts and errors that can easily happen through copying over hundreds of years.

The following table of comparisons of a number of key texts of the *New Testament* should help reveal the best translations and versions that uphold the real Gospel of the Saints of old and the holiness and demands of God.

**Note in the table below what happens to the words underlined in the A. V. Note too that the A. V. Is more similar to the translations from the Aramaic than most of the modern English translations.**

Some Key Passages of Scripture	Authorized or King James Version 1769	Murdock from Aramaic 1851	Etheridge from Aramaic 1849	Revised Standard Version	Today's English Version (Good News Translation)	New American Standard Version [...]= not credible (their opinion)	New International Version	Jehovah Witness Version	Victory Version of Aramaic, Greek, & Coptic Texts <sup>2</sup>
--------------------------------	---------------------------------------	---------------------------	-----------------------------	--------------------------	-------------------------------------------------	-------------------------------------------------------------------	---------------------------	-------------------------	----------------------------------------------------------------

<b>M a t t 18:11</b>	<u>For the Son of man is come to save that which was lost.</u>	For the Son of man, hath come to give life to that which was lost.	For the Son of man is come to save that which had perished.	<b>Not in the text</b>	<b>Not in the text</b>	[For the Son of Man has come to save that which was lost]	<b>Not in the Text</b>	<b>Not in the Text</b>	For the Son of <u>the mankind</u> is come to save that which had perished.
----------------------	----------------------------------------------------------------	--------------------------------------------------------------------	-------------------------------------------------------------	------------------------	------------------------	-----------------------------------------------------------	------------------------	------------------------	----------------------------------------------------------------------------

<b>M a r k 9:44</b>	<u>Where their worm dieth not, and the fire is not quenched</u>	where their worm dieth not, and their fire is not extinguished.	where their worm dieth not, and their fire is not quenched.	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	where their worm dies not, and their fire is not quenched.
---------------------	-----------------------------------------------------------------	-----------------------------------------------------------------	-------------------------------------------------------------	------------------------	------------------------	------------------------	------------------------	------------------------	------------------------------------------------------------

<b>L u k e 2:33</b>	And <u>Joseph</u> and his mother marvelled at those things which were spoken of him.	And Joseph and his mother marvelled at those things which were spoken of him.	But <u>Jauseph</u> and his mother wondered at these words which were spoken concerning him.	And his father and his mother marvelled at what was said about him.	The child's father and mother were amazed at the things Simeon said about him.	And His father and mother were amazed at the things which were being said about Him.	The child's father and mother marvelled at what was said about him.	And his father and mother continued wondering at the things being spoken about it.	But Jauseph and his mother wondered at these words which were spoken concerning him.
---------------------	--------------------------------------------------------------------------------------	-------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------	---------------------------------------------------------------------	--------------------------------------------------------------------------------	--------------------------------------------------------------------------------------	---------------------------------------------------------------------	------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------

	KJV	Murdock	Etheridge	RSV	TEV	NASV	NIV	J. W.	V. V.
<b>Luke 4:4</b>	And Jesus answered him, saying, <u>It is written, That man shall not live by bread alone, but by every word of God.</u>	Jesus replied, and said to him: It is written, Not by bread only, doth man live; but by every thing of God.	Jeshu answered and said to him, It is written, It is not by bread alone that the son of man liveth, but by every word of Aloha.	And Jesus answered, "The scripture says, 'Man cannot live on bread alone.'"	But Jesus answered, "The scripture says, 'Man cannot live on bread alone.'"	And Jesus answered him, "It is written, 'Man shall not live on bread alone.'"	Jesus answered, "It is written, 'Man does not live on bread alone.'"	But Jesus replied to him: 'It is written, 'Man must not live by bread alone.'"	<u>Jesus</u> answered and said to him, It is written, It is not by bread alone that the son of <u>the man-kind</u> lives, but by every word of <u>the Superior</u> .
<b>J o h n 3:13</b>	And no man hath ascended up to heaven, but he that came down from heaven, <u>even the Son of man which is in heaven.</u>	And no one hath ascended to heaven, but he that descended from heaven, the Son of man who is in heaven.	AND no man hath ascended into heaven, but he who descended from heaven, the Son of man, he who is in heaven.	No one has ascended into heaven but he who descended from heaven, the Son of man.	And no one has gone up to heaven except the Son of Man, who came down from heaven.	And no one has ascended into heaven but He who descended from heaven, even the Son of Man.	No one has ever gone into heaven except the one who came from heaven—the Son of Man.	Moreover, no man has ascended into heaven but he that descended from heaven, the Son of Man.	AND no man has ascended into <u>!Heaven</u> , but he who descended from <u>!Heaven</u> , the Son of the man-kind, he who is in <u>!Heaven</u> .
<b>J o h n 6:47</b>	Verily, verily, I say unto you, He that believeth <u>on me</u> hath everlasting	Verily, verily, I say to you: That, to him who believeth <u>in me</u> ,	AMEN, amen, I say to you, Whoever believeth <u>in me</u> hath	Truly, truly, I say to you, he who believeth eternal	I am telling you the truth: he who believeth eternal	Truly, truly, I say to you, he who believeth eternal	I tell you the truth, he who believeth everlasting life.	Most truly I say to you, He who believeth everlasting life.	AMEN, I say to you, "Whoever believeth in me has

life.                    there is            the life            life.                    life.                    <sup>the</sup> life  
                                          life eter-            which is  
                                          nal.                    eternal.

	KJV	Murdock's	Etheridge	RSV	TEV	NASV	NIV	J. W.	V. V.
<b>C o l . 1:14</b>	In whom we have redemption <u>through his blood</u> , even the forgiveness of sins:	by whom we have redemption and remission of sins:	in whom we have redemption and the forgiveness of sins:	In whom we have redemption, the forgiveness of sins.	By whom we are set free, that is, our sins are forgiven.	In whom we have redemption, the forgiveness of sins.	In whom we have redemption, the forgiveness of sins.	By means of whom we have our release by ransom, the forgiveness of our sins.	in whom we have redemption and the forgiveness of sins:
<b>1 Tim. 3:16</b>	And without controversy great is the mystery of godliness: <u>God</u> was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	and truly great, is this mystery of righteousness, which was revealed in the flesh, and justified in the spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory.	And truly great is this mystery of righteousness, [Kinutho.] which was revealed in the flesh, and justified by the Spirit, and seen of angels, and preached among the peoples, and believed in the world, and taken up into glory.	Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.	No one can deny how great is the secret of our religion: He appeared in human form, was shown to be right by the Spirit, and was seen by angels. He was preached among nations, was believed in throughout the world, and was taken up to heaven.	And by common confession great is the mystery of godliness: He was revealed in the flesh, was vindicated in the Spirit, and beheld by angels, proclaimed among the nations, believed on in the world, taken up in glory.	Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, [a] was seen by angels, was preached among the nations, was believed on in the world, was taken up in	Indeed, the sacred secret of this godly devotion is admittedly great: He was made manifest in flesh, + was declared righteous in spirit, + appeared to angels, + was preached about among nations, + was believed upon in	And truly great is this mystery of righteousness, [Kinutho.] which was revealed in <sup>the</sup> flesh, and justified by <sup>the</sup> Spirit, and seen of angels, and preached among <sup>the</sup> peoples, and believed in <sup>the</sup> the world, and taken up into glory.

glory. [the] world,+ was received up in glory.'

	KJV	Murdock	Etheridge	RSV	TEV	NASV	NIV	J. W.	V. V.
<b>2 Tim. 2:15</b>	<b>Study</b> to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly <u>dividing</u> the word of truth. (KJV)	And study to present thyself before God, perfectly, a laborer who is not ashamed, one who correctly announceth the word of truth.	And be careful to establish thyself perfectly Aloha, a workman without shame, preaching rightly the word of truth.	Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.	Do your best to win full approval in God's sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God's truth.	Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.	Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.	Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of truth aright.	And be careful to establish yourself perfectly before the Superior, a workman without shame, preaching rightly the declaration of truth.
<b>1 Peter 4:1</b>	Forasmuch then as Christ hath suffered <u>for us</u> in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;	If then the Messiah hath suffered <u>for you</u> in the flesh, do ye also arm yourselves with the same mind: for every one that is dead in his body, hath ceased from all sins,	If then the Meshiha hath suffered <u>for you</u> in the flesh, be you also armed in it with the same mind; for every one who dieth in his body hath ceased from all sins,	Since therefore Christ suffered in the flesh, arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin,	Since Christ suffered physically, you too must strengthen yourselves with the same way of thinking that he had; because whoever suffers physically is no longer involved with	Therefore, since Christ has [a]suffered in the flesh, arm yourselves also with the same purpose, because he who has [b]suffered in the flesh has ceased from sin,	Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because whoever suffers in the body is done with sin.	Therefore Since Christ suffered in the flesh,+ you too arm yourselves with the same mental disposition;* because the person who has suffered in the	If then <sup>the</sup> Meshiha <sup>the</sup> <del>end</del> Anointed-one hath suffered for you in <sup>the</sup> flesh, be you also armed in it with the same mind; for everyone who dies in his body has ceased from all

sin.

flesh has  
desisted  
from sins,

sins,

	KJV	Murdock	Etheridge	RSV	TEV	NASV	NIV	J.W.	V V
<b>1 John 5:7</b>	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.	[For there are three that testify in heaven, the Father, the Word, and the Holy Spirit: and these three are one.] [* This verse is wanting in most MSS., and is omitted in the edit. London, 1826.]	and the Spirit testified, because the Spirit himself is truth.	And the Spirit is witness, because the Spirit is the truth.	There are three witnesses: that testify:	For there are three that testify:	For there are three that testify:	For there are three witnesses:	and the Spirit testifies, because the Spirit himself is truth.
<b>A c t s 8:37</b>	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	[And Philip said: If thou believest with all thy heart, it is allowable. And he answered, and said: I believe that Yeshua Mshikha is the Son	[Verse 37 is wanting in the Peschito.]	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	<b>Not in the Text</b>	And Philip said, "If you believe with your whole heart, you may." And answering said, "I believe that Jesus, Anointed-one is the son of the Su-

of  
Alaha.]\*  
[\* This  
37th verse  
is not in  
any of the  
earlier  
editions,  
and is  
excluded  
from the  
text of  
the London  
editions  
of 1816  
and 1826.]

perior.  
(Probably  
was left  
out acci-  
dently by  
a copyist  
says Glen  
David  
Bauscher  
in his  
transla-  
tion from  
the Ara-  
maic)

Verses	K. J. V.	Murdock	Etheridge	RSV	TEV (GNT)	NASV	NIV	J. W.	V. V.
Matthew 17:21	<u>Howbeit this kind goeth not out but by prayer and fasting.</u>	But this kind goeth not out, except by fasting and pray-er.	But this kind goeth not forth but by fasting and by prayer.	Not in the text	Not in the text	[[j]But this kind does not go out except by prayer and fast- ing." ] (the footnote j says that early mss do not con- tain this.	Not in the text	Not in the text	But this kind goeth not forth but by fasting and by prayer.
Mark 9:29	And he said unto them, This kind can come forth by nothing, but by prayer <u>and fasting.</u>	Jeshu said to them, This kind with noth- ing can be cast out, but by <u>fasting</u> and pray-er.	Jeshu said to them, This kind with noth- ing can be cast out, but by <u>fasting</u> and pray-er.	And he said to them, "This kind cannot be driven out by any- thing but prayer."	"Only pray-er can drive this kind out," answered Jesus; "nothing else can."	And He said to them, "This kind cannot come out by anything but pray-er."	He replied, "This kind can come out only by prayer.[a]"	He said to them: "This kind can come out only by pray-er."	Jesus said to them, This kind with noth- ing can be cast out, but by <u>fasting</u> and pray-er.

Verses	KJV	Murdock	Etheridge	RSV	TEV (GNT)	NASV	NIV	J. W.	V. V.
1 Cor. 7:5	Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to <b>fasting</b> and prayer; and come together again, that Satan tempt you not for your incontinency.	Therefore, deprive not one another, except when ye both consent, at the time ye devote yourselves to <b>fasting</b> and prayer; and return again to the same disposition, that Satan tempt you not because of the concupiscence of your body.	Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by <b>fasting</b> and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.	Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control.	Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations. In this way you will be kept from giving in to Satan's temptation because of your lack of self-control.	Stop depriving one another, except by agreement so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of self-control.	Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of self-control.	Do not deprive each other except by mutual consent for an appointed time, so that you may devote time to prayer and may come together again, in order that Satan may not tempt you for your lack of self-control.	Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by <b>fasting</b> and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.

**Note** that whereas all the above, except for the V. V., have "in the name of the [Trinity phrase]" at Matt. 28:19 and 20 and that the word *name* is in the singular, which does not appear to make any sense, we will now just consider versions that are quite different than what is in the KJV and in almost every translation. See <http://amatoral23.wixsite.com/aramaicnt/grekiska-fel-greek-mistranslations>



KJV Matt 28:19,20	G. Howard Hebrew Mt tr.	<b>V. V.</b>	Clayton Raymond Bowen, 1916 <sup>3</sup>	Yirmeyahu Ben-David <sup>4</sup>	Albert J. Edmunds, 1917 <sup>5</sup>	Elijah M. Brady (Ed.), 1999 <sup>6</sup>	MM Arnold Clinton Willis, W. Con- ner, 2000 7	Jim Wheeler (Chief Ed.), 2001 <sup>8</sup>	Jorge Cardenas (Ed.) <sup>9</sup> 2001
Go ye therefore, and teach all na- tions, baptizing them <u>in the name of the Father, and of the Son, and of the Holy Ghost: 20</u> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.	Go and teach them to carry out all the things which I have com- manded you for- ever.	Go to them and teach them to carry out all the things which I have com- manded you for- ever.	\Go ye there- fore, and make dis- ciples of all the nations, baptizing them <u>in my name,</u> 20 teach- ing them to ob- serve all things what-so- ever I commanded you; and lo, I am with you always, even unto the end of the world..	Go (28. 19.1) and watch- guard over the author- ity, prestige and Realm, to notify all of these. (28.20.1) 20 which I tzwah, to the tgeitz (28.20.1) of the age. (28. 20.2)	Go ye therefore and make disciples of all the na- tions <u>IN MY NAME,</u> 20 teach- ing them to ob- serve all things whatso- ever I com-mand- ed you; and lo! I am with you al- ways, even unto the end of the age.*	Go ye there- fore, and make dis- ciples of all the nations, <u>in my name:</u> 20: teaching them to observe all things whatso- ever I commanded you; and lo, I am with you always, even unto the end of the world. Amen.	"Go ye and make disciples of all nations <u>in My Name,</u> 20 teaching them to observe all things whatso- ever I have com- manded you."	°So go make dis- ciples in all na- tions <u>in my name,</u> 20 and teach them to obey all the things that I commanded you. (Look!) I.ll be with you each day until the end of the age.	Go there- fore and make dis- ciples of all the nations, immersing them <u>in my name:†</u> 28:20 Teaching them to observe all things whatso- ever I have com- manded you: and, lo, I am with you always, even unto the end of the world. Amen. (cursive in origi- nal)

Note that besides the above nine versions of a shorter Matthew 28:19-20 there about another forty or more, thanks to the research of Grzegorz Kaszynski of Poland.

## Endnotes

1 Local Church Publishing a ministry of Bible Baptist Church, 903 DeKalb St. Port Orchard, WA USA (360)710-8751 FAX (360) 874-9856

1b *The Holy New Covenant, Victory Version* (Ethelbert, Manitoba: Truth and Light Ministries Inc.,2018)

**2 *The Gospel of Jesus Critically Reconstructed from the Earliest Sources*, Clayton Raymond Bowen, 1916**

3*The Netzarim-Reconstruction of the Hebrew Matiytyahu 2000*

4\*NOTE.—This ancient form of the text, reconstructed from the lost MSS. of Origen and Pamphilus, as used by Eusebius, omits the Trinitarian formula and the Baptismal Charge. (Conybeare: Hibbert Journal, 1902.)The translation incorporate into book: *The Oldest Resurrection Documents* Showing that Event to Have Been a Series of Apparitions

5 *The Feast of Pentecost Holy Bible: New Testament With Extensive Footnotes Containing the Law of Moses and the Prophets and the Gospel of Jesus Christ* (revision KJV),

Truth and Light Ministries Inc. (Raised by the Supreme One "to write unto you, and exhort you that ye should earnestly contend for the faith that was once delivered to the Saints [Jude 3b AV]) P. O. Box 79, Ethelbert, Manitoba, R0L 0T0 Canada Phone 204-742-3770 or truthandlight@mts.net [Http://TruthandLightMinistries.org](http://TruthandLightMinistries.org)

6 The Truth Bible: Complete Topical Study and Reference Edition. This version has a long article in the introduction, where translators declared that the text of Matthew 28:19 with triadic expression is false. They believe the text was changed in the early centuries .

7 2001 Translation: An American English Bible,

8 The Holy Apostolic New Testament Version 2000 (revision of KJV), # Quotation from Eusebian works.

Eusebius of Caesarea (263-339 C.E.) was an early church Historian who in the years 300-338 C.E. about 18 times quoted Matthew 28:19 using the phrase "in my name." (cf. Mrk 16:17, Lke 24:47, Jhn 20:31, Act 2:38, Col 3:17)

After many years of studying this issue, we are fully convinced that the Eusebian quotation is correct, for (1) it conforms to textual consistency, (2) early apostolic tradition and (3) this is a linguistic phrase frequently used by Yeshua Mashiach.

However, the traditional phrase "in the name of the Father and of the Son, and of the Holy Spirit" does not appear in any other place of the New Testament or early post-apostolic writings, for it is without a doubt a later creation.

Our conclusion is supported by many authoritative sources, such as The New Schaff-Herzog Encyclopedia of Religious Knowledge (Vol. 1, 1951, Art. "Baptism" [P. Feine], p. 1027, 1028): "Jesus, however, can not have given his disciples this Trinitarian order of baptism after his resurrection; for the New Testament knows only baptism in the name of Jesus (Acts ii, 38; viii, 16; xix, 5; Gal. iii, 27; Rom. vi, 3; I Cor. i, 13-15), which still occurs even in the second and third centuries . . . . It is unthinkable that the Apostolic Church thus disobeyed the ex-press command of the Lord . . . . Finally, the distinctly liturgical character of the formula Matt. xxviii, 19 is strange; it was not the way of Jesus to make such formulas. . . . the formal authenticity of Matt. xxviii, 19 must be disputed."

Paul Feine, Ph.D., Th.D.

Professor of New Testament Exegesis at the University of Berlin (Germany).

See "The Jesus Name Appendix" at the end of this New Testament for a fuller explanation and more

information. TEXT FROM VERSION OF 06/9/2015 <http://www.one-lord.org/THE%20APOSTOLIC>

%20GOSPEL%20OF%20MATTHEW%20 Digital%20Appendix%20A.pdf (06/3/2013) SEE also

[http://www.biblicalunitarian.com/verses/matthew-28-19.](http://www.biblicalunitarian.com/verses/matthew-28-19)

Truth and Light Ministries Inc. (Raised by the Supreme One "to write unto you, and exhort you that ye should earnestly contend for the faith that was once delivered to the Saints [Jude 3b AV]) P. O. Box 79, Ethelbert, Manitoba, R0L 0T0 Canada Phone 204-742-3770 or [truthandlight@mts.net](mailto:truthandlight@mts.net) <Http://TruthandLightMinistries.org>