

Your Check-up List for New Testament Versions

adapted from *The Bible Version Check-list* of Al Hughes¹ by Clifford Besson

A Mr. Al Hughes, in his Check-List (mentioned above) wrote 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.

We believe though that the main problems for the confusion over what translations are the most correct is due to the misunderstanding or lies from Satan that Greek was the original language of the *New Testament*.

Obviously, the *New Testament* would not have been originally written in a foreign language to the disciples of Jesus, whose mother tongue was Aramaic or Hebrew.

Almost every Aramaic manuscript of the *New Testament* is almost exactly the same as each other, whereas the translated Greek manuscripts are often quite different, especially in a number of key passages mentioned in our table below. These show differences of opinion or lack of knowledge of the Aramaic or of the Greek by the translators. Many errors also can easily happen through copying and copying over hundreds of years.

Just ask members of the Church of the East as to whether their Aramaic Peshitta *New Testament* manuscripts were ordinarily written in Greek. See the "Minority View" at https://en.wikipedia.org/wiki/Aramaic_New_Testament, <http://www.thearamaicscriptures.com/>, and <http://www.peshitta.org/initial/peshitta.html>. They should know much better than European

or American scholars thousands of miles away and centuries of time away, from when the Apostles wrote their original manuscripts.

The results of this misinformation are the many mistakes in the English translations from the Greek versions from the Aramaic or Hebrew manuscripts. They are the causes of most of the errors in doctrine and dissatisfactions in our English translations. Please see this website of <http://amatoral23.wixsite.com/aramaicnt/grekiska-fel-greek-mistranslations> for much evidence or proofs of Aramaic being the original language of the *New Testament*.

It is said of the recently discovered Eastern Peshitta Khabouris Codex (or book), it has a colophon on it, a notation by a scribe as to the date or edition of the document that he had just copied. In this case, the note said that it was originally written one hundred years since the great persecution, meaning that of Emperor Nero in 64 C. E. This therefore appears to be the closest text of the original words of Jesus and of the spoken words of the Apostles.

It should be obvious that versions that are **not similar enough** to the Authorized Version (AV or KJV), to the New King James Version (NKJV), or to the English translations from the Aramaic should not be bought or used in our Bible believing holiness churches of today.

Why? Any translators that leave

out the word *fasting* two or three times **as shown below** and too many of the other key passages, probably did a shoddy job of translating other important or key passages as well. Those kind of translators may have been only highly educated religious workers, rather than being truly spiritually minded servants of God. They should have been checking things out better, to prove what they were told was true or not for God said, "truth is fallen in the street," (Isa. 59:14).

Ga 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

1Th 5:21 Prove all things; hold fast that which is good.

Please use the following table of comparisons of some key texts to reveal the true nature of your own version. The best ones uphold the real gospel and the faith of the saints of old (see Jude 3-4) 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 like the translations from the Aramaic than most of the modern English translations from the various Greek texts.

Some Key Passages of Scripture	Authorized or King James Versions of 1769 (AV or KJV)	Murdock from Aramaic of 1851	Etheridge from Aramaic of 1849	Victory Version of Aramaic, Greek, & Coptic Texts ² (V. V.)	Today's English Version (Good News Translation or TEV)	New American Standard Version [...]= not credible (their opinion)	New International Version NIV	Jehovah Witness Version J. V.	Revised Standard Version RSV
Matt 18:11	<u>For the Son of man is come to save that which was lost.</u>	<i>For the Son of man, hath come to give life to that which was lost.</i>	<i>For the Son of man is come to save that which had perished.</i>	<i>For the Son of the mankind is come to save that which had perished.</i>	Not in the text	<i>[For the Son of Man has come to save that which was lost]</i>	Not in the Text	Not in the Text	Not in the text
Mark 9:44	<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.	where their worm dies not, and their fire is not quenched.	Not in the Text	Not in the Text	Not in the Text	Not in the Text	Not in the Text
Luke 2:33	And Joseph 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.	But Jauseph and his mother wondered at these words which were spoken concerning 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.	And his father and his mother marvelled at what was said about him.

	KJV	Murdock	Etheridge	V. V.	TEV	NASV	NIV	J. W.	RSV
Luke 4:4	And Jesus answered him, saying, It is written, That man shall not live by bread alone, <u>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.	<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> '	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.'	And Jesus answered, "The scripture says, 'Man cannot live on bread alone.'
John 3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man <u>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.	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>).	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.	No one has ascended into heaven but he who descended from heaven, the Son of man.
John 6:47	Verily, I say unto you, He that believeth <u>on me</u> hath everlasting life.	Verily, I say to you: That, to him who believeth <u>in me,</u> there is life eter-	AMEN, amen, I say to you, "Who-soever believes in me has the life which is	AMEN, amen, I say to you, "Whosoever believes in me has the life which is	I am telling you the truth: he who believes has eternal life.	Truly, I say to you, he who believes has eternal life.	I tell you the truth, he who believes has everlasting life.	Most truly I say to you, He that believes has everlasting life.	Truly, I say to you, he who believes has eternal life.

nal. eternal. eternal.

Verses	KJV	Murdock	Etheridge	V. V.	TEV	NASV	NIV	J. W.	RSV
Col. 1:14 ³	In whom we have redemption <u>through his blood</u> , ⁴ 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 and 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, the forgiveness of sins.
1 Tim. 3:16	And without controversy great is the mystery of godliness: God was manifest 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.	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.	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 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, 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, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.	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 to nations,+ was believed upon in [the] world,+ was received up in 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.
2 Tim. 2:15	<u>Study</u> to shew thyself	And study to present	And be careful to	And be careful to	Do your best to win	Be diligent to present	Do your best to	Do your utmost to	Do your best to

approved unto God, a workman that needeth not to be ashamed, rightly <u>dividing</u> the word of truth.	thysself before God, perfectly, a laborer who is not ashamed, one who correctly announ- ceth the word of truth.	establish thysself perfectly before Aloha, a workman without shame, preaching rightly the word of truth.	establish yourself perfectly before the Superior, a workman without shame, preaching rightly the declara- tion of truth.	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.	yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.	present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.	present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.	present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.
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Verses	KJV	Murdock	Etheridge	V. V.	TEV	NASV	NIV	J. W.	RSV
1 Peter 4:1	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 your- selves 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,	If then ^{the} Meshiha+ ^{the} ^{cnd} Anointed- one hath suffered for you in ^{the} flesh, be you also armed in it with the same mind; for everyone who dies in his body has ceased from all sins,	Since Christ suffered physical- ly, you too must strengthen your- selves with the same way of thinking that he had; because whoever suffers physically is no longer involved with sin.	Therefore, since Christ has [a]suffered in the flesh, arm yourselves also with the same purpose, because he who has [b]suf- fered in the flesh has ceased from sin,	Therefore, since Christ suffered in his body, arm your- selves 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 your- selves with the same mental disposi- tion;* because the person who has suffered in the flesh has desisted from 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,
1 John	For there are three	[For there are three	and the Spirit	and the Spirit	There are three wit-	For there are three	For there are three	For there are three	And the Spirit is

5:7	that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one	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 edition: London, 1826.]	testifieth, because the Spirit himself is truth.	testifies, because the Spirit himself is truth.	nesses:	that testify:	that testify:	witness bearers:	the witness, because the Spirit is the truth.
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Verses	K. J. V.	Murdock	Etheridge	V. V.	TEV (GNT)	NASV	NIV	J. W.	RSV
Acts 8:37	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 of Alaha.]* [* This 37th verse	[Verse 37 is wanting in the Peschito.]	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 Superior." (Probably was left out	Not in the Text	Not in the Text	Not in the Text	Not in the Text	Not in the Text

is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826.]

accidentally by a copyist says Glen David Bauscher in his translation from the Aramaic)

Verses	K. J. V.	Murdock	Etheridge	V. V.	TEV (GNT)	NASV	NIV	J. W.	RSV
Matt 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 prayer.	But this kind goeth not forth but by fasting and by prayer.	But this kind does not go forth but by fasting and by prayer.	Not in the text	[[j]But this kind does not go out except by prayer and fasting. "] (the footnote j says that early mss do not contain this.	Not in the text	Not in the text	Not in the text
Mark 9:29	And he said unto them, This kind can come forth by nothing, but by prayer and fasting.	Jeshu said to them, This kind with nothing can be cast out, but by fasting and prayer.	Jeshu said to them, This kind with nothing can be cast out, but by fasting and prayer.	Jesus said to them, "This kind with nothing can be cast out, but by fasting and prayer."	"Only prayer can drive this kind out," answered Jesus; "nothing else can."	And He said to them, "This kind cannot come out by anything but prayer."	He replied, "This kind can come out only by prayer.[a]"	He said to them: "This kind can come out only by prayer."	And he said to them, "This kind cannot be driven out by anything but prayer."

Verses KJV Murdock Etheridge V. V. TEV (GNT) NASV NIV J. W. RSV

1 Cor. 7:5	Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting 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 fasting 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 fasting and by prayer; and return again unto the same will, that Satana may not tempt you on account of the desire of your bodies.	Defraud not then one the other, unless you both agree for a time, that you may humble yourselves by fasting 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 deny yourselves to each other, unless you first agree to do so 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 to prayer, and [b]come together so that Satan will not tempt you because of self-control.	Do not deprive each other except perhaps by mutual consent for an appointed time, so that you may devote 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 to prayer and may come together again, in order that Satan may not keep tempting you for lack of self-control.	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.
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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 other translation. See <http://amatoral23.wixsite.com/aramaicnt/grekiska-fel-greek-mistranslations>

KJV Matt 28:19,20	G. Howard Hebrew Mt tr.	V. V.	Clayton Raymond Bowen, 1916 ⁵	Yirmeyahu Ben-David ⁶	Albert J. Edmunds, 1917 ⁷	Elijah M. Brady (Ed.), 1999 ⁸	MM Arnold Clinton Willis, W. Con- ner, 2000 ⁹	Jim Wheeler (Chief Ed.), 2001 ¹⁰	Jorge Cardenas (Ed.) ¹¹ 2001
Go ye therefore, and teach all na- tions, baptizing them <u>in</u> <u>the name</u> <u>of the</u> <u>Father,</u> <u>and of the</u> <u>Son, and</u> <u>of the</u> <u>Holy</u> <u>Holy</u> <u>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 20 and teach them to carry out all the things which I have com- manded you for- ever.	Go to 20 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</u> <u>my name,</u> 20 teach- ing them to ob- serve all things whatso- 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. things. (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</u> <u>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</u> <u>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</u> <u>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</u> <u>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</u> <u>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 orig- inal)

Note that besides the above nine versions of a shorter Matthew 28:19-20, there are about another forty or more, thanks to the research of Grzegorz Kaszynski of Poland. You can see his research at <http://t1m79.org/Mt28with62versionswiththeshorter-ending.pdf>

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

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

3 According to the Greek N. T., 4th ed. Of the United Bible Societies (UBS), the earliest mention of the reading of *through his blood* is of a manuscript of the Greek church father Gregory-Nyssa who died in 394. It is thought that someone placed the above-mentioned phrase from Ephesians 1:7. The only Syriac manuscript that mentions this same phrase is that of the Harclean manuscripts by Harklensis who died about 616 AD, but it is said that this version is from the Philoxeniana of 507/8, which is from the Syriac and Greek. So, this is why this phrase is left out of the Peshitta and Peshito versions and the UBS readings. Though this may or may not have been in the original Aramaic, it is only a small matter, because Paul knew that they were taught this Gospel already about Jesus, losing his blood through his death on the cross for their redemption. He then mentions the blood of Jesus in Colossians. 1:20.

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

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

6*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 incorporated into the book: *The Oldest Resurrection Documents*, Showing that Event to Have Been a Series of Apparitions

7 *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),

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](http://www.one-lord.org/THE%20APOSTOLIC%20GOSPEL%20OF%20MATTHEW%20Digital%20Appendix%20A.pdf)

Digital%20Appendix%20A.pdf (06/3/2013) SEE also <http://www.biblicalunitarian.com/verses/matthew-28-19>.

8 *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.9 2001 Translation: *An American English Bible*,

10 *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)

11 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.

12 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 express 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."

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