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كلية أصول الدين
الجامعة الإسلامية العالمية
إسلام آباد

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INTERPOLATION OF DIVINE REVELATION

A COMPARATIVE AND CRITICAL EXAMINATION
OF THE TYPES OF DIFFERENCES BETWEEN
THE KING JAMES VERSION (1611) AND THE NEW
INTERNATIONAL VERSION (1973-78) OF THE BIBLE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Beneficent, the most Merciful

Allah Almighty Says In His Last Revealed Book:

يا أهل الكتاب لم تلبسون الحق بالباطل وتكتمون الحق وأنتم تعلمون (آل عمران:71)

Oh ye People of the Book! Why do you clothe Truth with falsehood, and conceal the Truth while ye have knowledge?

فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت بأيديهم وويل لهم مما يكسبون (البقرة:79)

Woe to those who write the Book with their own hands, and then say: "This is from God," to traffic with it for a miserable price! Woe to them for what is written with their hands, and for the gain they make thereby.

فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا به ولا تزال تطلع على خائنة منهم إلا قليلا منهم فاعف عنهم واصفح إن الله يحب المحسنين (المائدة:13)

But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them—barring a few—ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for God loveth those who are kind.

ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظا مما ذكروا به فأغرينا بينهم العداوة والبغضاء إلى يوم القيامة وسوف ينبئهم الله بما كانوا يصنعون (المائدة:14)

From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them; so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment. And soon will he show them what it is they have done.

COMMITTEE OF EXAMINERS

1. External Examiner: Prof. ABD-UR-RAHMAN Bukhari, (Signature)
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The viva-voce of this thesis took place on December 29, 2003 C.E.

Which is same as Dhu al-Qa'adah 5, 1424 A.H.

DEDICATION

This humble work is dedicated to:

- The Chief Of Prophets and Messengers of Allah Almighty
صلى الله عليه و على آله و سلم
- My Noble And Gracious Teachers as a Sign of Obedience
- My Parents As A Token Of Love
- My Fellow Students In The Department Of Comparative
Religion As An Encouragement Towards Advancing This
Discipline Further

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It is with deep sense of gratitude to Allah Almighty my Creator and Fashioner that I admit of His uncountable and unceasing favours on me, especially of the pursuit of knowledge of other religions in the light of Islam. I ever remain thankful for all His bounties and for the success He grants me in all my life endeavours.

At the human level, I acknowledge with appreciation the opportunity bestowed upon me by the International Islamic University, Islamabad Pakistan and the Faculty of Usuluddin to study M.A. in this quite a unique institution of learning.

My gratitude also goes to all the learned teachers of the Faculty of Usuluddin past and present, especially its Dean, Dr. Dheen Muhammad and the President of the University Prof. Dr. Hassan Mahmud Abdullatif ash-Shafi'i. Both of them not only opened my heart and mind to go ahead in learning but also saturated my faculties of research more than what I expected from them. May Allah Almighty bless them with a long and successful life. Amen

But it was my noble, gifted and esteemed supervisor, Dr. Isa Muhammad Maishanu, who not only sowed the seed of research about the topic of this study but also encouraged me to march steadfastly with him from the start of this work until I finalised it in its present form and contents. I can never forget his co-operation, sincerity and love. I must acknowledge that had he not been with me in this research, I would never have been able to enter this discipline of scholarship. I discovered in him a man quite alert and ever ready to receive the seekers of his instructions and guidance. I must always pray for his long and healthy life, spiritual advancement and success of his all activities. Amen

In the end, I also admit the help, assistance and patronage of Mr. Qazi Muhammad Ghaos throughout my studies and in undertaking of this work. He indeed deserves my thanks and acknowledgements.

There are indeed many of my friends and students both junior and senior who helped me in one way or the other to make this work a success. To all of them I say

بسم الله الرحمن الرحيم

ملخص البحث

الحمد لله رب العالمين والصلوة والسلام على أشرف الرسل وخاتم النبيين والرحمة للعالمين محمد بن عبد الله وعلى آله وصحبه وأولياء أمته وعلماء ملته أجمعين إلى يوم الدين.
عنوان البحث:

"تحريف الكتاب المقدس: دراسة نقدية مقارنة

بين ترجمتي الملك جيمس ١٦١١م والدولية الجديدة ٧٨-١٩٧٣م"

إن دراسة الكتاب المقدس دراسة نقدية تحليلية، من زوايا متعددة ومناهج مختلفة تؤكد التحريف والتغيير في هذا الكتاب، وهذا الأمر من صميم الثقافة الإسلامية والتراث الإسلامي، بل لا نعدو الصواب إذا قلنا إن الأبوة الحقيقية لحقل الدراسات النقدية للكتاب المقدس تكمن في الثقافة الإسلامية وتراثها الخالد على مر السنين، على خلاف ما ذهب إليه بعض الباحثين الذين ينظرون إلى النقد التاريخي للكتاب المقدس أحد المناهج العلمية التي وضعتها الفلسفة الحديثة. ولا ريب في أنه كان لتوجيهات القرآن الكريم والسنة النبوية الشريفة أبلغ الأثر وأعمقه في نشأة هذا الفرع العلمي وفي وضع أصوله، ومناهج بحثه، وقواعد درسه. واستجابة لهذه الأمور انقذت عقول المفكرين المسلمين للتأليف والجدل والمناظرة، وقد تركوا للإنسانية تراثاً رائعاً في حقل مقارنة الأديان.

أما هذا البحث فهو يأخذ على عاتقه مهمة مواصلة ما بدأه علماء الإسلام، واضعاً في اعتباره الإفادة بقدر الطاقة مما قدمته الدراسات الغربية المعاصرة على لسان القوم أنفسهم الذين اعترفوا بوقوع التزوير والتحريف في كتبهم المقدسة.

إذا كان المنهج المقارن أحد المناهج التي تستخدم في البحوث العلمية للموضوعات المتنوعة فهذا البحث يهتم على نحو خاص بدراسة الاختلافات بين ترجمة الملك جيمس ١٦١١م وبين الترجمة الدولية الجديدة ١٩٧٣م على نحو تام وليس على نحو موجز ومختصر، ومع ذلك فالبحث يتوقف عند فحص أمثلة أو نماذج لهذه الاختلافات، و يقوم بدراسة شبيهة إحصائية للاختلافات بين هاتين الترجمتين، مع التركيز بوجه خاص على الفقرات الخاصة ببناء العقيدة وأساسيات الإيمان.

والفصل الأول هو "حفظ الوحي الإلهي وتحريفه" وفيه مبحثان. وإذا كان المبحث الأول يتناول حفظ الوحي الإلهي في اليهودية والنصرانية والإسلام فهو يشتمل على أربعة مطالب وتتكلم المطالب الثلاثة الأولى عن الوسائل والطرق التي استخدمها اليهود والنصارى والمسلمون في حفظ الوحي الإلهي أعني التوراة والإنجيل والقرآن خلال القرون الطويلة من التاريخ. والمطلب الرابع يناقش قيمة هذه الوسائل والطرق، ويقول بأن الوسائل والطرق التي اختارها علماء اليهود والنصارى لحفظ التوراة والإنجيل عن وقوع التحريف فيهما لا تكفي ولا تضمن للوصول إلى الهدف المطلوب. ولكن ليس للإسلام فضل على هاتين الديانتين السماويتين فقط؛ بل على جميع الأديان في هذا الصدد أيضا.

أما المبحث الثاني فهو: "تحريف الوحي الإلهي" وفيه ثلاثة مطالب.

فالمطلب الأول والثاني يتكلمان عن أسئلة كسؤال عن التحريف ما هو؟ وكيف يوضحه القرآن والأحاديث النبوية والعلماء المسلمون المتخصصون في مجال مقارنة الأديان؟ وما هو تصور التحريف عند الغربيين في معاجمهم وقواميسهم وموسوعاتهم؟ وكيف يساعد الكتاب المقدس نفسه هذا التصور؟ وما هي النصوص من العهدين القديم والجديد على إثبات التحريف؟ وكيف يقبل العلماء النصارى المتخصصون في نقد الكتاب المقدس وقوع التحريف في التوراة والإنجيل والزبور التي جاء بها موسى و داود وعيسى عليهم السلام.

والمطلب الثالث يعقب تعقيبا نقديا على ما نقل في المطلب الأول والثاني.

والفصل الثاني: "تعريف عن ترجمة ملك جيمس والترجمة الدولية الجديدة" وفيه

مبحثان.

فالمبحث الأول يعرف ترجمة ملك جيمس 1611م، ويأتى بنبذة تاريخية عن الكتاب المقدس باللغة

الإنجليزية وفيه ثلاثة مطالب.

المطلب الأول يذكر سبعة تراجم للكتاب المقدس السابقة على ترجمة ملك جيمس ويبين ما هي

المصادر أو المتون التي ترجم منها هذه الترجمات السبعة وما هي النقائص في المصادر المعتمدة التي ظهرت في الترجمات التالية.

المطلب الثاني يبين مصادر ترجمة ملك جيمس والمنهج المختار لها والمستوى العلمي لمترجمها.

والمطلب الثالث يأتي بملاحظات نقدية ويذكر النقائص في المتون والمنهج وغير ذلك من الأمور.

و أما المبحث الثالث، فهو عن الترجمة الدولية الجديدة وفيه ثلاثة مطالب أيضا.

المطلب الأول يذكر ثلاثة تراجم للكتاب المقدس المشهورة التي ظهرت بعد ترجمة ملك جيمس ولكن قبل الترجمة الدولية الجديدة ويركز على بيان مصادرها والمناهج التي اتبعتها مترجموها وخصائصها باختصار.

والمطلب الثاني يعرف الترجمة الدولية الجديدة ويبين حقيقة مصادرها والمنهج الذي اختاره مترجموها وأبرز خصائصها ويذكر آراء العلماء النصارى لهذه الترجمة قبولاً ورداً. والمطلب الثالث يعقب هذه الأمور بدراسة نقدية تقويمية.

والفصل الثالث: "دراسة التحريف في أسماء الأشياء المختلفة مع الأمثلة" وفيه مبحثان.

المبحث الأول يذكر التحريف في أسماء الأشياء المختلفة في التوراة والزبور والكتب الأخرى من العهد القديم تحريفاً بالحذف أو الإضافة أو التبديل وفيه ثلاثة مطالب. المطلب الأول يبين التحريف في أسماء الله والآلهة والأصنام. والمطلب الثاني يبين التحريف في أسماء الرجال والنساء والقبائل والحيوانات. والمطلب الثالث يبين التحريف في أسماء الأماكن والبلاد والمدن والأنهار وغير ذلك.

وأما المبحث الثاني فهو يذكر التحريف في أسماء الأشياء المختلفة في الأناجيل الأربعة والكتب الأخرى من العهد الجديد وفيه - أيضاً - ثلاثة مطالب.

المطلب الأول يبين التحريف في أسماء الله في العهد الجديد إما حذفاً أو إضافة أو تبديلاً. والمطلب الثاني يجمع أمثلة التحريف في خمسة أشياء أعنى الرجال والنساء والأسماء المعروفة والنكرة والألقاب وتبين هذه الأمثلة التحريف في التراجم والتمن الذي في اللغة اليونانية. والمطلب الثالث يبين التحريف في أسماء الأماكن سواء أكانت هذه الأسماء معرفة أو نكرة وغير ذلك.

والفصل الرابع: "دراسة التحريف في عبارات الآيات وبياناتها" وفيه مبحثان.

١٠٠٠، ١٠٠١، ١٠٠٢، بتحريف عبارات الآيات من التوراة والكتب الأخرى في العهد القديم، وفيه

والأقوال المنسوبة إلى سيدنا عيسى عليه السلام والأمور المتعلقة بروح القدس والرجال والنساء والجن والشياطين والأماكن والكيل والوزن والمصطلحات والألقاب وغير ذلك من الموضوعات.

والفصل الخامس والأخير هو "حذف الآيات حذفاً كلياً أو جزئياً" وفيه ثلاثة مباحث.

المبحث الأول يناقش قضية إخراج الآيات وحذفها من متن التوراة والزبور والكتب الأخرى من العهد القديم وفيه مطلبان.

فالمطلب الأول يقول إن القوم لم يحذفوا إلي الآن آية كلية من العهد القديم. وأما حذف الآيات جزئياً من العهد القديم فهو كثير جداً وهذا يذكره المطلب الثاني بعد ما يقسمه تحت ثمانية موضوعات. فهذه الآيات التي حذف نصفها الأول أو الآخر تتعلق بالله أو بالناس أو بالأماكن أو العدد والمعدود وغير ذلك.

وأما المبحث الثاني فهو يدرس قضية حذف الآيات من الأناجيل الأربعة، والكتب الأخرى من العهد الجديد وفيه مطلبان.

المطلب الأول يجمع الآيات التي يحذفها مترجمو الترجمة الدولية الجديدة من العهد الجديد حذفاً كلياً ويصل عددها إلى ستة عشر.

والمطلب الثاني يناقش قضية حذف الآيات من العهد الجديد حذفاً جزئياً بالتفصيل ولهذا قسم الموضوع إلى ستة عناوين من أهمها: الله وعيسى عليه السلام شخصيته وأقواله، الرجال والنساء والأماكن.

والمبحث الثالث يتعلق بالآيات الموضوعة بين قوسين. يقول علماء القوم بأن الآيات الموضوعة بين قوسين ليست من أصل الكتاب ولكن القضية ليست ساذجة وهي مذكورة بالتفصيل في مقامها في الرسالة.

وفي الأخير، الخاتمة وتلخص النتائج التي وصل إليها هذا البحث المتواضع- من أهمها كما يلي:

١. أن متن الترجمة الدولية الجديدة (١٩٧٣-١٩٧٨م) يخالف متن ترجمة ملك جيمس (١٦١١م) في قضية أسماء الأشياء التي توجد في ثمان مائة آية في العهد القديم ومائتين وستين آية في العهد الجديد- كما يوضحه الفصل الثالث من هذا البحث و يفصله بالأمتلة من هاتين الترجمتين-
٢. تخالف عبارات الكتاب المقدس (الترجمة الدولية الجديدة) الكتاب المقدس الآخر (ترجمة ملك جيمس) في نفس الآية في مائتي آية في العهد القديم وفي عشرة وثلاث مائة آية في العهد الجديد. و

٣. علماء النصارى الذين يتبعون الترجمة الدولية الجديدة حذفوا من العهد القديم خمسا وسبعين آية حذفًا جزئيًا وهكذا يحذفون ستا وعشرين ومائة آية حذفًا جزئيًا من العهد الجديد وهذه العبارات لا يحذفها علماء النصارى الذين يتبعون ترجمة ملك جيمس من كتابهم- وهذا يفصله الفصل الخامس فى مبحثيه.

٤. أن متن الترجمة الدولية الجديدة لا يقبل ست عشرة آية وإنما يخرجها من إنجيل متى وإنجيل مرقس وإنجيل لوقا وإنجيل يوحنا وأعمال الرسل والرسالة إلى الروميين- وهذا يقدمه المطلب الأول من المبحث الثانى للفصل الخامس-

٥. وعدد الآيات التى يشك العلماء النصارى فى وحيها وأصالتها يصل إلى ست وخمسين وثلاث مائة آية فى كلتي الترجمتين-

فمثل هذه النتائج لا تسمح لأي عاقل أن يقبل كل ما ذكر فى الكتاب المقدس هو من وحي الله تعالى. ونسال الله الكريم أن يتقبل منا هذا العمل المتواضع، وأن يجعله فى ميزان حسناتنا يوم القيامة، إنه ولي ذلك والقادر عليه وكريم على خلقه ، وصلى الله تعالى على سيدنا وحبينا محمد وعلى آله وصحبه و على جميع المسلمين إلى يوم الدين. آمين

خورشيد أحمد

ABBREVIATIONS USED IN THIS STUDY

GENERAL

ASV	American Standard Version
AV	Authorized Version, another name of the King James Version
C.E.	Christian Era
CEV	Contemporary English Version
Chron	Chronicles
ERV, RV	English Revised Version
G N B	Good News Bible
GNT	Greek New Testament
GW	God's Word Translation
Heb	Hebrew
ISBE	International Standard Bible Encyclopedia
KJV	King James Version
LXX	Septuagint
mg	margin
MS	Manuscript
MSS	Manuscripts
MT	Masoretic Text
NAB	New American Bible
NASB	New American Standard Bible
NASV	New American Standard Version
NCV	New Century Version
NEB	New English Bible
NIV	New International Version
NJB	New Jerusalem Bible
NLT	New Living Translation
NT	New Testament
OT	Old Testament

13	1 Ch	1 Chronicles	46	1 Co	1 Corinthians
14	2 Ch	2 Chronicles	47	2 Co	2 Corinthians
15	Ezr	Ezra	48	Ga	Galatians
16	Ne	Nehemiah	49	Eph	Ephesians
17	Es	Esther	50	Php	Philippians
18	Jo	Job	51	Col	Colossians
19	Ps	Psalms	52	1 Th	1 Thessalonians
20	Pro	Proverbs	53	2 Th	2 Thessalonians
21	Ecc	Ecclesiastes	54	1 Ti	1 Timothy
22	Song	Song of Songs	55	2 Ti	2 Timothy
23	Isa	Isaiah	56	Tit	Titus
24	Jer	Jeremiah	57	Phm	Philemon
25	Lam	Lamentations	58	Heb	Hebrews
26	Eze	Ezekiel	59	Jas	James
27	Da	Daniel	60	1 Pe	1 Peter
28	Ho	Hosea	61	2 Pe	2 Peter
29	Joe	Joel	62	1Jn	1 John
30	Am	Amos	63	2Jn	2 John
31	Ob	Obadiah	64	3Jn	3 John
32	Jon	Jonah	65	Jude	Jude
33	Mic	Micah	66	Rev	Revelation

TRANSLITERATION OF SOME QUR'IC AND ARABIC WORDS USED IN THIS STUDY

Ahl al-Kitab	اهل الكتاب	Al-Ahqaf	الأحاف
Al-A'raf	الأعراف	Al-Ahzab	الأحزاب
Ale-Imran	آل عمران	Al-Anam	الأنعام
Al-Fath	الفتح	Al-Ankabut	العنكبوت
Al-Hadid	الحديد	Al-Baqarah	البقرة
Al-Isra	الإسراء	Al-Bayyinah	البينة
Al-Maidah	المائدة	Al-Furqan	الفرقان
Al-Mu'minun	المؤمنون	Al-Hashr	الحشر
Al-Muddathir	المدثر	Al-Jathiyah	الجنات
Al-Qasas	القصص	Al-Jumuah	الجمعة
<i>al-qira'at ash-shadhah</i>	القرءات الشاذة	<i>Al-Qiyamah</i>	القيامة
An-Nisa	النساء	Ar-Ra'd	الرعد
Ash-Shura	الشورى	As-Saff	الصف
As-Sajdah	السجدة	As-Saffat	الصفات
<i>At-tahrif al-ma'nawi</i>	التحريف المعنوي	<i>At-tahrif al-lafzi</i>	التحريف اللفظي
At-Taubah	التوبة	Fussilat	فصلت
Fatir	فاطر	Hud	هود
Ghafir	غافر	<i>ikhfa min al-Kitab</i>	إخفاء من الكتاب
<i>Hifz fi as-Sudoor</i>	حفظ في الصدور	<i>Kitabat fi as-Sutoor</i>	كتابة في السطور
<i>Ikhfa al-Haqq</i>	إخفاء الحق	<i>labs al-Haqq bi al-Batil</i>	لبس الحق بالباطل
Injeel	إنجيل	<i>layy al-lisan</i>	لي اللسان
<i>kitman al-Haqq</i>	كتمان الحق	Maryam	مريم
<i>Shaheedah</i>	شاهدة	<i>Tabaqat al-Qurra'</i>	طبقات القراء
<i>tahrif al-kalim</i>	تحريف الكلم	Tahrif	التحريف
<i>yuharrifuna al-kalima</i>	يحرّفون الكلم	Torah	توراة
Yunus	يونس	Zaboora	زبور

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INTRODUCTION

All thanks be to Allah Almighty for creating me a human being; for creating me among the followers of His last Messenger and the Chosen Muhammad (صلى الله عليه وسلم) who left behind him Guiding Light—the Qur'an—that is still unchanged; for creating within me the unfathomable love of Islam and Islamic scholarship; for bestowing upon me a highly respected company of loving parents, erudite teachers, sincere friends and a matchless center of Islamic education—International Islamic University Islamabad; and for blessing me with persistence and determination to not only seek best dimensions of knowledge but also try to live according to His perfect and true religion—Islam.

One: PURPOSE OF THE STUDY

But from where comes this truth and guidance? How should I accept that the Qur'an is perfect and unchanged Word of God; and that the Bible does not enjoy this perfection and originality? If I, being born in a Muslim family, am accepting the perfection of the Qur'an and flaws in the Bible on the authority of my parents and teachers, this is what a person born in a Christian family does against the Qur'an and for the Bible. I, as a Muslim, am depending upon the authority of human being and he, as a Christian, is also doing the same on the authority of his parents and teachers. Depending upon the authority of a religious group, if I accept one thing as true and another thing as false, why should I not accept that true thing a false thing and that false thing a true thing on the authority of another religious group? So, how can a Christian or a Muslim decide that the true thing of the Muslims is not a false thing and the false thing of the Christians is not a true thing? For a Christian it is easier to say that since Muhammad (صلى الله عليه وسلم) is not a true Prophet of God, the Book given through him is also not the Book or Word of God. But it is impossible for a Muslim to say that Jesus Christ (عليه السلام) was a false Prophet. Secondly, as he cannot meet Jesus Christ personally to ask from him and confirm the truth claimed for the Bible, so is the case with me. Whose parents and teachers are wrong in teaching the genuineness or fabrication of the Qur'an or the Bible?

So, how do we solve this complex problem? Was it quite appropriate to know the truth of the issue for myself by comparing different versions of the Bible only to satisfy my curious mind because there are not more than one and different Qur'ans with the Muslims unlike the Christian's sacred scriptures?

It is quite appropriate to mention here that comparing different Bible translations is not like comparing different translations of the Holy Qur'an. The nature of differences of the Bible translations is quite different from that of the translations of the Qur'an. For the Bible, there is no agreed text for the whole Christendom unlike the Muslim World. The major areas of differences among Bible translations are due to additions, omissions or substitutions. There is no room for such huge problems in the case of the translation of the Qur'an.

Anyhow, such kinds of questions were the fundamental motivations that encouraged me to embark on this research work. But was it really important to reflect on this subject in the opinion of my learned teachers also? I happened to be a lucky thinker of this topic when I came to know that the respected teacher and supervisor—Dr. Abdullah ash-Sharqavi—of my erudite supervisor was interested in such type of study i.e. comparing different versions of the Bible to highlight new types of interpolation and corruption of the text, which consists of both fabricated and still True text of the revealed books.

I found the Christian scholars fighting among themselves on the question of “Which Bible is the Word of God?” For example, the issue of ‘Which Bible?’ has become a burning issue between the Fundamentalist and Liberal Christian denominations today. Therefore I thought it necessary to examine the issue from a Muslim point of view to continue the way of Ibn Hazm, Shaikh Rahmatullah al-Hindi etc. Because this kind of study will surely help a Muslim when he is engaged in Islamic Da’wah among Christians or in Religious Dialogue with them.

The importance of exploring this issue of comparing various Bibles became clearer when I saw some Muslim scholars who entered the province of the topic but their studies remained restricted to only a few examples. Ahmad Deedat talked about different Bibles in his booklet “*Is the Bible Word of God?*” and Ahmad Abdul Wahhab in book “*Ikhtilafat Taragim al-Kitab al-Muqaddas wa Tatawworat Hamah fi al-Masihiah*”. So, a third Ahmed saw it important to undertake a comparison of at least two Bibles from Genesis 1:1 to Revelation 22: 21.

Lastly, but not the least, I found the Qur'an that whenever it discusses the issue of interpolation of the Divine Revelation and corruption of various kinds in it, it does not use the past tense but the verb that implies both the present and future (فعل مضارع) which points to the

continuity of an action. This way of the Qur'an in describing the subject motivated me to see the types of interpolation in the Bibles of our times.

As far as the selection of two different versions of the Bible for this study is concerned, it was quite accidental (if I should not say that it was a kind of inspiration from Allah Almighty) that I selected the King James Version produced in 1611 but revised for the fourth time in 1769 and the New International Version produced in 1973-78. The controversy among the Christian had reached to the extent that Rev (Dr.) Timothy Tow—pastor of *Life Bible-Presbyterian Church* and the Principal of *Far Eastern Bible College*, Singapore—had to say, “The 21st century is the scene where the battle will be fought between the King James Bible and the hundred new “perversions”.”¹ It should be pondered upon that this scholar gives new bibles the title of (not of the Word of God but) perversions and this way of mentioning modern bibles reveals the gravity of the storm. The second Bible—the New International Version—was also selected by chance. During the comparison, however, it was proved that the selection of these bibles for this study was quite appropriate.

Two: METHOD OF STUDY

It was really very difficult, in the beginning at least, to carry out this work. It was, I must admit, the grace of Allah Almighty that I remained persistent in bringing the comparison to its end. The doors of co-operation from various dimensions continued to open before me throughout this humble work that enhanced my courage and perseverance.

I was keeping each and every verse of the New International Version under the verses of the King James Version to mark the words, statements and/or even verses on which both of the versions differed.

After the places of difference were marked, I collected them under various sub topics to discuss them according to Islamic concept of interpolation of Divine Revelation. These differences are concerned with God, Angels, men, women, places, countries, cities, towns, Jesus Christ, the Holy Spirit, and a lot of miscellaneous subjects. Although I was determined to collect each and every difference between the King James Version and the New International Version, it became quite clear that those countless disputed rendering need more time and place to discuss them all. So, I had to delete a lot of them from the present work.

¹ Jack Sin, *Reformation: Retrospect, Introspect and Prospect*, (Singapore: Maranatha Bible-Presbyterian Church, 1999), p. iii (Foreword)

After discussing the ways and means of preservation of the Divine Revelation adopted by the Jews, the Christians and the Muslims; and the concept of interpolation according to Judaism, Christianity and Islam in the first chapter, I described, in the first part of the second chapter, the background of the King James Version with the help of seven English Bibles that were produced during the period from 1382 to 1611. Then, in second part of the second chapter, I described in the background of the New International Version only three but very famous versions. These backgrounds shed light on quite significant and relevant issues like the selected text both for the Old and New Testament for each bible, salient features of the newly produced bible and reaction for or against every from the society.

The third chapter discusses the disputed nouns of various things. The first part deals with the differing nouns in the Old Testament while the second part describes the undecided names in the New Testament.

The fourth chapter discusses the alterations or substitutions and changes of many kinds found in the statements of the verses. The first part of this chapter consists of the discussion of such alterations in the verses of the Old Testament while the second part engages in the same issues in the New Testament.

The fifth chapter, however, has three parts. The first deals with the partly omitted verses of the Old Testament; the second includes the discussion about both kinds of verses omitted wholly or partly. The third part considers the issue of bracketed verses both in the Old and New Testaments.

In the end, the conclusion provides a critical examination of the two versions in the light of Islamic concept of interpolation of the Divine Revelation (Tahrif) and also a summary of the results arrived at.

All the merits and good qualities of this work are due to the careful observations of my learned supervisor while the mistakes, faults and errors, that are expected, are because of my lack of skills.

KHURSHEED AHMED

August 19, 2003

CHAPTER ONE

The Preservation and Interpolation of Divine Revelation

One: The Preservation of Divine Revelation

Two: The Interpolation of Divine Revelation

PART ONE

The Preservation of Divine Revelation

A) Ways And Means Of Preservation According To Judaism

B) Ways And Means Of Preservation According To Christianity

C) Ways And Means Of Preservation According To Islam

*D) Assessment Of The Ways And Means Of Preservation Of Divine
Revelation In Islam, Christianity And Judaism*

Allah Almighty, after creating human beings, did not leave them without any special process of guidance. He chose a number of men of special qualities who not only declared themselves as His Prophets or Messengers but also proved that they were sent to mankind with His Books. The teachings of those revealed Books were the code of life for the believing peoples. The Torah, the Injeel, the Zaboor and the Qur'an are the most famous of the Revealed Books mentioned by name in the Qur'an. To benefit from the injunctions given in those books, it was highly necessary to preserve their text in its original form. In the following pages we will examine the ways and means of preservation of the Divine Revelation in the form of Revealed Books sent to the Jews, the Christians and the Muslims.

A: The Ways and Means of Preservation according to Judaism

Allah Almighty blessed the Jewish people by sending down one of His famous books—the Torah. The 'Torah' has been mentioned eighteen times in seven different surahs of the Qur'an with great esteem.¹ The Qur'an calls it the 'Book of Musa'² and 'the Book'³ also though the latter title is used for the Qur'an more properly. The Torah was a Guide and Light for Israelites; and they were made responsible for its preservation and protection.⁴

But with the passage of time the Jews did not keep the Torah as an independent and separate book, it was made the main part of the Hebrew Bible.⁵ In the Bible also we can find the account of the Torah under various names as we find in the Qur'an. The names like the "Book of the Law", "Law of Moses" and the "book of the law of God" are quite frequently mentioned.⁶ For a secure study of the Bible, therefore, it is necessary to get the knowledge of

¹ See: Ale-Imran: 3, 48, 50, 65, 93; Al-Maidah: 43, 44, 46, 66, 68, 110; Al-A'raf: 157; At-Taubah: 111; Al-Fath: 29; As-Saff: 6; Al-Jumuah: 5.

² See: Surahs Hud: 17 and Al-Ahqaf: 12.

³ See: Al-Baqarah: 44, 53, 85, 87, 105, 109, 113, 121, 144-146, 174, 213; Ale-Imran: 19, 20, 23, 64, 69-72, 75, 78, 98-100, 110, 113, 187,199; An-Nisa: 44, 47, 51, 123, 131, 136, 153, 159, 171; Al-Maidah: 5, 15, 19, 48, 57, 59, 65, 77; Al-Anám: 20,91,114,154, 156; Al-A'raf: 169; At-Taubah: 29; Yunus: 94; Hud: 110; Ar-Ra'd: 36, 43; Al-Isra: 2, 4; Maryam: 12; Al-Mu'minun: 49; Al-Furqan: 35; Al-Qasas: 43, 49, 52; Al-Ankabut: 27, 46, 47; As-Sajdah: 23; Al-Ahzab: 26; Fatir: 25; As-Saffat: 117; Ghafir: 53; Fussilat: 45; Ash-Shura: 14; Al-Jathiyah: 16; Al-Hadid: 16, 26, 29; Al-Hashr: 2, 11; Al-Muddathir: 31; Al-Bayyinah: 1, 4, 6.

⁴ Al-Maidah: 44

⁵ See for example: Widengren, G., *Historia Religionum*, (Leiden: Brill, 1969), p. 231; Hastings, J., (ed.), *Dictionary of the Bible*, (USA: Hendrickson, 2001), 5th, p. 533

⁶ De 29:21; 30:10; 31:26; Jos 1:8; 8:31,34; 23:6; 24:26; 1Ki 2:3; 2Ki 14:6; 22:8,11; 23:25; 2 Ch 17:9; 23:18; 30:16; 34:14,15; Ezr 3:2; 7:6; Ne 8:1,3,18; 9:3; Da 9:11,13; Mal 4:4; Lk 2:22; 24:44; Jn 7:23; Ac 13:39; 15:5; 28:23; 1Co 9:9; Ga 3:10.

its history. Pointing to the significance of such study, Kenyon rightly remarks, “The foundation of all study of the Bible, with which the reader must acquaint himself if his study is to be securely based, is the knowledge of its history as a book.”⁷ Moreover, one can never pass judgment on its present value without sufficient acquaintance of the ways and means followed for the preservation of the text.

The ways and means followed for the preservation of Divine Message, which was in the form of the Torah and books (*sahaeef*) of other Prophets, and which were later mixed in text of the Hebrew Bible, can be discerned below variously. But there are only two periods that provide some information about the ways and means of preservation of the text. The first period is the lifetime of Moses (عليه السلام) himself, and the second is the age of Masoretes⁸ that ends around 10th century C.E. Thus the first period extends long before the advent of Islam and the second long after it. To draw a true picture of the history of the text between the centuries 10th B.C. and 10th C.E. is somewhat impossible.

The Biblicists, therefore, divide the periods and stages of the transmission of text of Torah differently. For example, one of the scholars writes, “Thus a history of the text of the Old Testament, however we may divide it for convenience of study, falls chronologically into three periods: (a) the history of the text of the original documents before the time of their definite acceptance into a canonical collection; (b) the history of the text of this canonical collection till the time of its receiving a fixed form at the hands of the Masoretes; (c) the history of the Masoretic text from the date of its fixing till the appearance of the printed editions we now use.”⁹

⁷ Kenyon, F., *Our Bible And The Ancient Manuscripts*, (New York: Harper & Brothers, 1951), 4th, p. 3

⁸ Masoretes were the editors of the Hebrew Bible who ‘did not carry out their work according to the strict canons of what we nowadays call Textual Criticism. Their business rather was to study and edit the text of the Hebrew Bible found in the copies available to them in the light of the authoritative traditions which had been handed down to them through successive generations of teachers. It is from this concern with tradition that these editors received the name by which they are generally known—Masoretes. This name is derived from the Hebrew word *māsōrah*, ‘tradition’; and the text which Masoretes established on the basis of their studies is similarly known as the ‘Masoretic’ text.’ See: Bruce F.F., *The Books and the Parchments*, (London: Pickering & Inglis, 1963), 3rd and revised, p. 117

⁹ Buttrick, G. A., (ed.), *The Interpreter’s Bible*, (New York: Abingdon, Nashville: Cokes bury Press, 1952), vol, I, p. 46

This Biblicist excludes the part of the history of the text during the lifetime of Moses (عليه السلام), in spite of the fact that he took necessary steps to guard the text from interpolation. Secondly, he ignores the history of the text before Masoretes who finished their work in 10th century C.E. Another scholar describes the history of the text still differently. He, pointing to the difficulties in the classification into periods, remarks, “We shall examine here the first stage in the history of the transmission of the Old Testament text over a period of approximately 500 years, starting with c. 300 B.C. For the preceding phases in the history of the text woefully little historical evidence is available, and none of it is contemporary. Any account of the development of the text prior to c. 300 B.C., i.e., in the Persian period, not to mention the periods of the Babylonian Exile or of the First Temple, must perforce rely upon conjecture and, at best, upon deductions and analogies derived from later literature and later manuscripts.”¹⁰

This view, like the previous one, also points to the difficulties of a researcher of the history of the text of the Hebrew Bible. Kenyon observes that in the OT we have ‘a collection of books, the material of which go back to an indefinite antiquity, and which were put together in their present form, or approximately in their present form, at various times between the ninth and the second centuries.’¹¹ He adds, “It seems tolerably certain that the three divisions of the books of the Old Testament, just mentioned, represent three stages in the process known as the formation of the Hebrew Canon of Scripture.”¹² In Kenyon here we see two things—unspecified time and unknown stages of standardization of the text. He also indicates the darkness in the history of the Hebrew Bible of which the Torah is a part.

According to the OT, Moses (عليه السلام) left after him the Divine Message written on two things. The first are the Two Tablets of stone (the Torah), which God wrote himself and gave Moses (عليه السلام).¹³ The second is the book of Moses (عليه السلام), which he wrote when God ordered him to write down.¹⁴ This book was named ‘the book of the covenant’¹⁵.

¹⁰ *The Cambridge History Of The Bible: From The Beginning To Jerome*, (Cambridge: University Press, 1970), vol. I, p. 159

¹¹ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 32.

¹² *ibid*, p. 33

¹³ See: Ex 31:18; 32:15; 34:1,4,29; De. 4:13; 5:22; 9:10-11,15,17; 10:1,3; 1Ki 8:9; 2 Ch 5:10.

¹⁴ See: Ex. 17:14; 24:4; De 31:24

¹⁵ Adam Clarke, *A commentary and Critical Notes*, (New York: The Methodist Book, nd), vol. I, p. 474.

The ways and means of its preservation and transmission during the lifetime of Moses (عليه السلام) were of various kinds according to the Pentateuch. Firstly, he transmitted the Divine message by addressing the gatherings of the Israelites.¹⁶ Secondly, he used to read the Book before the Israelites.¹⁷ Thirdly, he preserved the orders and commands of God by writing them down.¹⁸ Fourthly, the Book written by him was kept in the 'ark of the covenant of the LORD'¹⁹ to be away of the hands of the interpolators. Fifthly, he appointed the Levites to guard the ark of covenant so that they should read the Divine message at the end of every seven years before all Israel.²⁰ For this purpose he gave a special training to his brother Aaron and his sons (عليهم السلام) for special services in the tabernacle that had the books of God.²¹ Joshua the son of Nun was also selected to carry out the execution of commands of God.²²

Another way of preservation of the Divine Revelation was to forbid the people from adding in it or changing it by any way.²³ Moses (عليه السلام) is also said to have 'made one copy each for every tribe and corrected them all from the copy of Levi'.²⁴ For the kings of the Israelites he left a special order: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them."²⁵

During the time after the demise of Moses (عليه السلام) until 7th century B.C., the sources are silent to tell anything about the ways of preservation of the Divine Revelation. In the reign of king Josiah, however, we find a step taken in this regard. A historian tells, "Then in 621 B.C. during the cleaning and renovation of the temple at Jerusalem a 'book of the law'

¹⁶ Ex 19:7; Le 9:1; 21:24; 22:17,18

¹⁷ Ex 24:7

¹⁸ De 31:9,24

¹⁹ De 10:5; 31:26

²⁰ De 10:8; 31:9-12,25

²¹ Le 8:1,4,31,36; 21:16; 22:1

²² De 34:9; Jos 11:15

²³ De 4:2

²⁴ Isidore Singer (ed.), *The Jewish Encyclopedia*, (N.Y.: K T A V Publishing House, 1901), vol. III, p. 149

²⁵ De 17:18 (KJV)

was discovered, and read first by the temple authorities and then by king Josiah himself.’²⁶ From this statement we come to know how this king made efforts to preserve the Divine Revelation. Now even if we accept that this ‘book of the law’ was ‘the autograph of Moses’ (عليه السلام) as Adam Clarke believes, the grumbling of the Jews; their speaking ‘against God, and Moses’; and their carelessness towards the Book clearly prove their disengagement with it and disconnection in the transmission of Divine Revelation in the form of Torah.*

Similar to this hint was also found in the age of Ezra the Scribe. He ‘came to be called the Restorer of the Torah, second in importance only to Moses himself.’²⁷ It is said that ‘in B.C. 444, the Book of the Law was read by Ezra before the people in solemn assembly, who pledged themselves to obey it.’²⁸ After Ezra, came the *Sopherim*, who were ‘regarded by the community as in some special sense the guardians and custodians of scripture. They were by no means mere copyists, as the name scribe might seem to imply, but were “bookmen,” interested in everything that concerned the preservation and interpretation of the national and religious literature of their community.’²⁹ *Sopherim* are believed to take great care ‘to ensure the correctness of the text thus copied’.³⁰ Not only the scribes but the priests, it is wrongly supposed, also ‘played an important role in the preservation and organization of literature.’³¹

The process of preserving the Divine Revelation in Judaism was finalised by the Massorettes whose ‘text was established from the fifth to tenth centuries of the Christian Era by several generations of Jewish scholars, most of whom were called “Masorettes”.’³² It is said that the ‘division into words, books, sections, paragraphs, verses, and clauses (probably in the chronological order here enumerated); the fixing of the orthography, pronunciation, and cantillation; the introduction or final adoption of the square characters with the five final letters; some textual changes to guard against blasphemy and the like; the enumeration of

²⁶ Mellor, E. B., *The Making of The Old Testament*, (Cambridge: University Press, 1972), p. 109; See also: 2 Kings chapters 22 and 23

* See: Num. 11:33, 34; 12; 14:27, 30, 31; 16:3; 21:4-6; Ps. 106: 25

²⁷ Solomon Grayzel, *A History Of The Jews*, (Philadelphia: The Jewish Publication Society of America, 1969), 2nd, p. 32

²⁸ James Hastings (ed.), *Hastings' Dictionary of the Bible*, (USA: Hendrickson publishers, 2001), 5th, p. 253

²⁹ Buttrick, G. A., (ed), *The Interpreter's Bible*, op. cit., p. 50

³⁰ *ibid*, p. 51

³¹ Mircea Eliade (ed.), *The Encyclopaedia Of Religion*, (New York: Macmillan Publishing Company, 1987), vol.2, p.157

³² Buttrick, G. A. (ed.), *The Interpreter's Bible*, p. 46

letters, words verses, etc., and the substitution of some words for others in reading, belong to the earliest labours of the Masoretes.’³³ (Parenthesis his)

These are almost all of the means and ways of preservation of Divine Revelation in Judaism. On these bases not only the Jews but also some of the Christians held that “We have but 22 books, containing the history of all time, books that are believed to be divine. ... There is practical proof of the spirit in which we treat our Scriptures; for, although so great an interval of time has now passed, not a soul has ventured to add or to remove or to alter a syllable; and it is the instinct of every Jew, from the day of his birth, to consider these Scripture as the teaching of God, and to abide by them, and, if need be, cheerfully to lay down his life in their behalf.”³⁴

However, these steps taken to guard the text from interpolation and corruption have not proved to be sufficient measures for the accurate transmission of the text, as it will be seen later in the coming pages.

B: The Ways and Means of Preservation according to Christianity

In the previous pages we discussed the ways and means of preservation of Divine Revelation in Judaism. Many centuries after the demise of Moses (عليه السلام), Allah Almighty sent Isa (Jesus) (عليه السلام) to guide the Jewish nation³⁵ with His Book—the Injeel. In the Qur’an, we find the Injeel mentioned twelve times.³⁶ Allah Almighty not only gave Isa (عليه السلام) this Book but taught him its contents also as well as the Torah.³⁷ The fact that Isa (عليه السلام) was given a Book is also proved by the Christian writings themselves. Bardsley admits that ‘some of the apocryphal epistles said that Jesus had a book which he revealed to his disciples.’³⁸ After receiving this Book, Isa (عليه السلام) taught the believers the commands of Allah Almighty in it and left it with them when he was taken up to the heaven.

³³ Isidore Singer (ed.), *The Jewish Encyclopedia*, op. cit., p. 366

³⁴ Halley, Henry H., *Halley's Bible Handbook*, (Michigan: Zondervan, 1998), 88th, pp. 405-406

³⁵ Ale-Imran: 49; See also: Mt. 15:24

³⁶ Ale-Imran: 3,48,65; Al-Maidah: 46,47,66,68,110; Al-Araf: 157; At-Taubah: 111; Al-Fath: 29; Al-Hadid: 27.

³⁷ Ale-Imran: 48; Al-Maidah: 110.

³⁸ Bardsley, H.J., *Reconstruction of Early Christian Document*, pp. 32, 334, quoted by Geoffrey Parrinder, *Jesus in The Qur'an*, (London: Faber and Faber 1965), p. 145; See also: Maqsood, R. W., *A Muslim Study of the Origins of the Christian Church*, (Karachi: Oxford University Press, 2002), p. 152.

Although there are quite clear statements in the New Testament that there was a gospel given by Isa (عليه السلام) himself and it was present during Paul's time³⁹, Christians deny this fact saying Jesus 'left no writings'⁴⁰; and though he said to them 'If ye love me, keep my commandments'⁴¹, the Christians declare that 'there is no indication that he instructed his disciples to preserve a written record of his teaching.'⁴² In spite of the denial of any previously written record of Divine Revelation, they have a written record—the New Testament now. And because the New Testament partly resembles what is true in the light of Islamic teachings, the examination of the preservation of its text at different stages is unquestionably significant.

Since the text of the twenty-seven books, selected randomly and accepted not unanimously, in the New Testament was written neither by one writer, nor at one place or time, one can, with the help of the Christian-written sources discussing the history and forms of the text, clearly see three different stages or periods in the transmission and preservation of the text of the New Testament before it was standardized, even though that did not make it a standard for all the churches.

The earliest Christian church declared to adopt and follow 'the Septuagint as its own Book of the Old Covenant, and looked to that as its Bible'⁴³. That's why Jesus' teachings were preserved only by oral transmission. It is reported about the Christians at this stage that they 'did not need to rely on a new "holy book"; their faith was sustained by the spirit active among them, and their teaching was based, partly on the Old Testament, and partly on facts and traditions which were remembered by their elders and which could be traced back to

³⁹ For example we find in Ga 1:8-9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [9] As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (KJV), See also: Ro. 15:29. There seems to be a process to eliminate the proper noun 'gospel' from the NT. For example you will not find this beloved noun of KJV in NIV in verse like Mt. 4:23; 9:35; 11:5; Mk. 1:14,15; 16:15; Lk. 4:18; 7:22; Ac. 14:7,21; Ro. 10:15,16; 15:29; 1Co. 9:17; Php. 1:17; 1Pe. 1:25.

⁴⁰ MacGregor, G., *The Bible In The Making*, (London: John Murray, 1961), p. 35.

⁴¹ Jn 14:15 (KJV)

⁴² Briggs, R.C., *Interpreting The New Testament Today*, (New York: Abingdon Press, 1973), p. 212; See also: Patzia, Arthur G., *The Making Of the New Testament: Origin, Collection, Text & Canon*, (England: Apollos, 1995), pp. 59-60.

⁴³ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 56

Jesus or to his immediate followers.⁴⁴ Secondly, the writing material and the process of expert copying were not cheap.⁴⁵ So this period of preservation by oral transmission 'continued even into the second century. According to Papias, a Christian who lived in the first half of the second century, 'the "living voice" was preferred over the written word.'⁴⁶ Moreover, it is held that 'Jesus probably had his disciples memorize his most significant teachings and perhaps even certain narratives about what he did'.⁴⁷ But there is no weight in this doubtful belief of memorizing the text, as the following discussion will show later.

The requirements of the people in the rapidly changing affairs and new circumstances, however, altered the way of thinking of the Christians. So 'when either the converts demanded manuals for elementary information, or Lections were needed in the celebrations of the Holy Eucharist or in services of Common Worship, or when the want of authorized writings was felt in the studies of the faithful or in arguments with heretics, written records became requisite.'⁴⁸ It was Paul whose letters were mentioned to be the earliest writings of the NT, and 'were written between approximately A. D. 50 and 65'⁴⁹. After Paul was killed, the Gospel of Mark appears 'at Rome about the time of the Fall of Jerusalem in A.D. 70; Matthew at Antioch ten years later; and Luke and Acts ten years later still'⁵⁰. The Gospel of John, however, is not known until the middle of the second century.⁵¹

So, the preparation and preservation of the text, during this second phase, was by far 'more nearly "private" writings than were the classics. This was particularly true of the epistles, but to a less extent it was true of the narrative books as well.'⁵² Since there was no single office for issuing the text, 'there were various books coming into circulation besides the ones now incorporated in the New Testament. There was, of course, nothing to prevent any

⁴⁴ Harvey, A.E., *The New English Bible: Companion to the New Testament*, (Oxford: University Press, 1973), p. 5; See also: James Moffatt, *The Approach To The New Testament*, (London: Hodder & Stoughton, 1922), p. 41.

⁴⁵ See: William Barclay, *Introduction To The Bible*, (New York: Abingdon Press, 1972), p. 49.

⁴⁶ Briggs, R.C., *Interpreting The New Testament Today*, op. cit., p. 213.

⁴⁷ Blomberg, Craig L., *The Historical Reliability of the Gospels*, (USA: Inter-Varsity Press, 1987), p. 26

⁴⁸ Edward Miller, *A Guide To The Textual Criticism Of The New Testament*, (New Jersey: The Dean Burgon Society, 1886), p. 67-68; See also: Harvey, A.E., *The New English Bible: Companion to the New Testament*, p. 5

⁴⁹ MacGregor, G., *The Bible In The Making*, op. cit., p. 35

⁵⁰ *ibid*, p. 37

⁵¹ *ibid*.

⁵² Greenlee, H. J., *Introduction To New Testament Textual Criticism*, (Grand Rapids: William B. Eerdmans Publishing, 1983) re, p. 59; See also: Metzger, Bruce M., *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, (New York and Oxford: Oxford University Press, 1968), 2nd ed., pp. 12-14.

one from contributing to this growing literature'⁵³. These unofficial writings, which were growing without any control, are called autographs. An important characteristic of the autographs and their copies is that they 'were written in ancient style. There were no spaces between words, no punctuation marks, and no paragraph divisions.'⁵⁴ Another way adopted to preserve the text was to read the gospels 'at the liturgical assemblies of the Church.'⁵⁵

The uncontrolled and continual creation of new epistles and gospels resulted in problems⁵⁶ for the church, because some of these were authoritative for some churches but not for others.⁵⁷ Secondly, the 'copyists sometimes even took the liberty to add or change details in the narrative books on the basis of personal knowledge, alternative tradition, or a parallel account in another book of the Bible.'⁵⁸ The powerful of the churches, therefore, started selecting the books, making their official list and canonizing them. About the process of accepting some books and canonizing them, one of the scholars wrote, "The process through which specific books were accepted as a part of the canon continued until the middle of the fourth century. Although no date can be specified to indicate the precise conclusion of the process, the year 367 A.D. is often suggested."⁵⁹ This date is controversial, for others hold that the books of the NT were declared canonical 'by the Council of Carthage in A.D. 397'⁶⁰ i.e. nearly two centuries before the revelation of the Qur'an that declared that the previous writings consisted of the interpolated text.

Thus one can see that the mode of preservation of the text of the NT at this third phase was by canonizing the selected gospels and epistles. Apparently, it seems the end of the process of protection of alleged true text, but this was not the case because it was only canonization but not the standardization or establishment of the text. Some scholars reveal

⁵³ MacGregor, G., *The Bible In The Making*, op. cit., p. 38

⁵⁴ Black, David A., *New Testament Textual Criticism: A Concise Guide*, (Grand Rapids: Baker Books, 1994), p. 21; See also: Greenlee, H. J., *Introduction To New Testament Textual Criticism*, p. 63; Hugh Dunton, *Bible Versions: A Consumer's Guide To The Bible*, (England: Autumn House, 1998), p. 45

⁵⁵ See: Reginald H. Fuller, *A Critical Introduction To The New Testament*, (DuckWorth, nd), p. 193

⁵⁶ See: Briggs, R.C., *Interpreting The New Testament Today*, op. cit., p. 214

⁵⁷ That's why Moffatt writes, "... several of these book were not read, or not read universally, in the Church of second century, while others, like the epistle of Clemens Romanus, the Shepherd of Hermas, were." See: James Moffatt, *The Approach To The New Testament*, op. cit., p. 47.

⁵⁸ Greenlee, H. J., *Introduction To New Testament Textual Criticism*, p. 60

⁵⁹ Briggs, R.C., *Interpreting The New Testament Today*, op. cit., p. 218

⁶⁰ Patzia, A. G., *The Making Of the New Testament: Origin, Collection, Text & Canon*, op. cit., p. 88

this fact thus: “The evidence of the mss. indicates that the process of standardization of the text and consequent displacement of the older text-types continued from the fourth century until the eighth, by the end of which time the standardized or “Byzantine” text had become the accepted form of the text.”⁶¹ However, the studies carried out under the discipline of Biblical Criticism show that the standardization of the text has not been achieved yet, as the following chapters show us.

From the above discussion and illustrations, the ways and means of preservation of Divine Revelation according to Christianity can be summarized in the form of the following points.

1. The earliest responsible Christians did not remain silent but transmitted the divine message orally for lack of writing skills and required material.
2. They used to memorize the text, though partly, because the oral transmission was not possible without it.
3. Decades after the disciples passed away and the thinking of the people was changed due to the need of time, they started putting the pieces of Divine message into writings individually and privately.
4. They made copies of the text and sent it to other areas and churches, though these copies lacked the accuracy and official authentication or supervision.
5. The written text was read before the assemblies in churches and other gatherings without any authoritative stamp on them.
6. When spurious and fabricated writings started appearing frequently and freely, scholars thought it right to preserve the text by canonizing the books and epistles. The process of canonization continued until the end of fourth century when the Council of Carthage in A.D. 397 made its final declaration on that.
7. For some Christians the process of canonization and standardization of the text ended when the Byzantine form of the Greek text saw the light of the day.

But there are many drawbacks in these steps taken by Christians to preserve the Divine message. This work will elaborate it later under the heading of: the assessment of modes and means of preservation in Judaism, Christianity and Islam. Now let us turn to see what Muslims did to preserve their Divine Revelation—the Qur’an.

⁶¹ Harold G. J., *Introduction To New Testament Textual Criticism*, op. cit., p. 62

C. The Ways and Means of Preservation according to Islam

The Muslims believe that the Qur'an is the Word of Allah. Allah sent down the Qur'an to His last Prophet Muhammad (صلى الله عليه وسلم) not at once but gradually in parts or piecemeal and it took twenty-three years for its complete revelation.⁶² The means and ways adopted and followed strictly for its preservation are of two kinds that can be summarized under the following two different headings—*Hifz fi as-Sudoor* and *Kitabat fi as-Sutoor*.

Preservation of the Qur'an by *Hifz fi as-Sudoor*

The first of the ways of preservation of the Qur'an, which is called *Hifz fi as-Sudoor*, means the memorization of each and every letter and word of the Qur'an with its pronunciation. The Messenger of Allah (صلى الله عليه وسلم) was himself the first to memorize⁶³ the whole Qur'an and all of his companions emulated him in this regard actively. From his followers, we do not mean the men only but this word includes women and children also. Even the Muslim slaves—both men and women—that were with their Muslim masters in the earliest period of Islamic history also joined in the process of preservation of the Divine Revelation keenly. Thus all the believers of Islam were guarding the Word of Allah by memorizing and repeating it in their, not only daily five obligatory prayers and in the optional prayer at night, but out of these prayers also. This activity of repeating the memorized parts of the Qur'an at times reached to such an extent of reciting it in a loud voice that the Prophet (صلى الله عليه وسلم) had to advise them to low down their voices.⁶⁴

The Messenger of Allah (صلى الله عليه وسلم) himself was so prepared and careful in preserving the Qur'an by memorizing it that, in the primary stages, he did this activity at time of every revelation, but Allah (S.W.T) promised him that he did not need to be so alarmed and that it was He who will be responsible of the preservation of His Revelation.⁶⁵ Sometimes he was found to recite a quite large part of the Qur'an by his memory in his prayers at night.⁶⁶ He

⁶² محمد عبد العظيم الزرقاني، *مناهل العرفان*، (بيروت: دار احياء التراث العربي، 1419هـ-1998م) ط2 ص43

⁶³ See Surah al-Qiyamah: 16-19; Taha: 114; See also:

صبحي صالح، *مباحث في علوم القرآن*، (قم: منشورات دار الكتاب الإسلامي، ط5، 1363)، ص65

⁶⁴ انظر: محمد عبد العظيم الزرقاني، *مناهل العرفان*، ج1، ص174

⁶⁵ انظر: سورة القيامة: 16-19؛ و سورة طه: 114

⁶⁶ انظر: مسند أحمد، الكتاب: باقي مسند الأنصار، الباب: حديث السيدة عائشة برقم الحديث 23468

was repeating the whole revealed part of the Qur'an with the Angel Gabriel (عليه السلام) during every month of Ramadan and this was done twice in the last Ramadan of his life.⁶⁷

As far as the Companions of the Messenger of Allah (صلى الله عليه وسلم) are concerned, history supports quietly the facts that they were also actively following their Prophet in the preservation of the Divine Revelation by memorizing it and ever-refreshing their memorized Qur'an in prayers, out of prayers at home and in journey as well. The Messenger of Allah aroused the interest of Muslims in memorizing the Qur'an by heart. He was continuously encouraging them for this sacred act. He used to appoint the most learned of them as the head to teach and help others to carry on the job of preservation of the Qur'an.⁶⁸ Just to quote one example, history tells us that the number of those well-known Companions who had memorized the whole Qur'an and who were martyred in the battles of Ma'una and Yamama was one hundred and forty.⁶⁹

The believing women were also in the forefront with the other Companions of the Prophet of Allah (صلى الله عليه وسلم) in preserving the Divine Revelation by memorizing it. For instance, history preserves an example of a woman given the title of martyr (*Shaheedah*) by the Prophet himself who memorized the whole Qur'an. She used to recite it with her slave girl in their prayers at home. She was martyred during the reign of Omar (رضي الله عنه).⁷⁰

The Muslims did not leave their children to be out of the activity of preserving the Divine Revelation. This sacred activity crossed all kinds of restrictions and included the young ones also. Ansari, quoting from Dhahabi's *Tabaqat al-Qurra'*, writes, "When Abu Darda would finish his morning prayer, he would set his students in batches of ten. Once he counted them, and they were more than sixteen hundred."⁷¹ This process continues until this day in the Muslim's educational institutions and one can very easily find millions of Muslims who have memorized the whole Qur'an by heart. So, it can be said with surety that it will continue till this world comes to its end.

⁶⁷ انظر مثلا: الإمام جلال الدين السيوطي، الإتيان في علوم القرآن، (الرياض: مكتبة نزار مصطفى الباز مطبوعه، ١٤١٨هـ - ١٩٩٨م)، ج ١، ص

٢١٧، و محمد عبد العظيم الزرقاني، مناهل العرفان، ج ١، ص ١٧٤

⁶⁸ صبحي صالح، مباحث في علوم القرآن، ص ٦٨

⁶⁹ المرجع السابق، ص ١٤٧ - ١٧٥

⁷⁰ انظر: السيوطي، الإتيان في علوم القرآن، ج ١، ص ٢٥٤؛ محمد محمد أبو شهبه، المخلل لدراسة القرآن الكريم، (القاهرة: دار الكتب، ١٩٧٣)

ط ٢، ص ٢٦٦

⁷¹ Ansari, Muhammad Fazl-ur-Rahman, *The Qur'anic Foundations And Structure of Muslim Society*, (Karachi: World Federation Of Islamic Missions, 3rd, 1989), vol. I, p.78

Preservation of the Qur'an by *Hifz fi as-Sutoor*

In the preceding part of the ways and means of preservation of Divine Revelation this work discussed the preservation of the Qur'an by memorizing and continuously refreshing it. Now it will discuss the way termed as *Kitabat fi as-Sutoor*, which means writing down each and every word of the Qur'an. This way was adopted to preserve the Qur'an, though it is still used like *Hifz fi as-Sudoor* and will continue. It actually started in lifetime of the Messenger of Allah (صلى الله عليه وسلم) and came to an end in the reign of third Caliph 'Uthman (رضي الله عنه), passing through only three stages. So we can name these stages of the writing of the Qur'an as under:

1. The compilation of the Qur'an under the supervision of the Messenger of Allah (صلى الله عليه وسلم) himself,
2. The compilation of the Qur'an during the reign of Abu Bakr (رضي الله عنه)
3. The compilation of the Qur'an during the reign of 'Uthman (رضي الله عنه)

The Writing Of The Qur'an Under The Supervision Of The Messenger of Allah (صلى الله عليه وسلم)

Since the beginning of the first revelation of the Qur'an, the Messenger of Allah (صلى الله عليه وسلم) took special care to preserve the Qur'an by writing it⁷² till its last word was penned down before his demise. Pointing to the very this matter as-Suyuti writes that the Messenger of Allah Almighty ordered his companions and the scribes, "Do not write from anything but the Qur'an"⁷³. It was after these kinds of instructions that the Qur'an was written in 'a distinguished script' and 'a special form'.⁷⁴ Ansari points to this historical fact in these words: "Indeed, the incontrovertible truth is that the Qur'an grew up as a book from the beginning—growing in its contents with the progress in revelation, and was used as such by the Muslims even at Mecca."⁷⁵ For this great task he had appointed a satisfactory number of his companions. The scholars differ on the exact number of appointed Scribes for the writing of Qur'an in the lifetime of the Prophet (صلى الله عليه وسلم). In this regard Ansari says that the

⁷² For example we find in the *Sahih* of Imam Bukhari:

عن أبي إسحاق قال سمعتُ البراءَ رضيَ اللهُ عنه يقولُ لما نزلتْ لا يستوي القاعون من المؤمنين دعا رسولُ اللهِ صلى اللهُ عليه وسلم زيدا فجاء يكتبُ فكتبها وشكا ابنُ أم مكتوم ضلالتَهُ فنزلتْ لا يستوي القاعون من المؤمنين غيرُ أولي الضُرر. (صحيح البخاري، كتاب الجهاد والسير باب قول الله تعالى لا يستوي القاعدون من المؤمنين غير برقم الحديث ٢٦١٩)

See also: Ahmad Von Denffer, *Ulum al-Qur'an*, (Islamabad: Book Promoters, 1993), p. 38

⁷³ السيوطي، الإفتان في علوم القرآن، ج ١، ص ٢٠١

⁷⁴ المرجع السابق

⁷⁵ Ansari, *The Qur'anic Foundations And Structure of Muslim Society*, op. cit., p. 68

names of several personalities mentioned in the historical records as the Holy Prophet's Scribes, who served as such at Mecca and Medina "has gone as high as forty two", but "a critical examination of all the records places the number at twenty eight".⁷⁶ But Azami is of the view that the number of Scribes ready for the Prophet to pen the Qur'an reaches forty-eight⁷⁷ among whom *Zaid bin Thabit* was very prominent.

As far as the care observed in putting the Qur'an into words is concerned, we find that 'the Holy Prophet did not only dictate the revelation to the Scribes, but also asked them, after they had inscribed it, to recite to him what they had written, for correcting any mistake they might have committed. ... Then he gave it out to the people (for making copies for their use and for memorization by them).'⁷⁸ Thus putting the Qur'an into writing and making copies from the master originals⁷⁹ 'continued to grow in content with the progress in revelation until they were declared to be complete by the Holy Prophet, who proclaimed in clear terms: "I am leaving in your midst a thing which (in term of its importance) is such that you will never fall into error so long as you hold to it firmly; and it is the Book of God (i.e., the Qur'an)".'⁸⁰

The arrangement of the written material of the Qur'an and order of its surahs was also done by the Messenger of Allah (صلى الله عليه وسلم) himself. In this connection Ansari explains, "The question is: who gave the existing arrangement in respect of chapters. Here, again, the verdict of history is that this was done by no one else than the Holy Prophet himself."⁸¹ He is not the only scholar to hold this view, there are others also who support this opinion by saying that the order and arrangement of the surahs of the Qur'an had also become well known in his own lifetime. We have no solid argument opposite to this fact.⁸² To clear all kinds of doubts, Ansari adds to his argument: "We learn from Bukhari's *Sahih* that a rehearsal of the entire up-to-date Qur'an was done by the Holy Prophet in collaboration with angel Gibreel, every year during the month of Ramadan immediately preceding the Holy Prophet's demise. It is evident that any such thing was impossible to happen if the Qur'an had been un-arranged at any stage;

⁷⁶ *ibid*

⁷⁷ Azami, M. M., *Kuttab al-Nabi*, (Beirut: 1393/1974), quoted by Ahmad Von Denfer, *Uhum al-Qur'an*, (Islamabad: Book Promoters, 1993), p. 38

⁷⁸ Ansari, *The Qur'anic Foundations And Structure of Muslim Society*, op. cit., p. 69

⁷⁹ The originals were kept in the house of the Prophet to be collected there. See: 178 مناهل العرفان في علوم القرآن، ص

⁸⁰ See: Abu Da'ud's Sunan, vol. I, p.264); Ansari, *The Qur'anic Foundations And Structure of Muslim Society*, p. 76; Denffer, Ahmad Von, *Uhum al-Qur'an*, pp. 40-41

⁸¹ Ansari, *The Qur'anic Foundations And Structure of Muslim Society*, p. 70

⁸² صبحی صالح، مباحث في علوم القرآن، ص 71، 73

which means that even the arrangement of its chapters in their serial order was taking place under the Holy Prophet's guidance from the very beginning according to the Divine Plan."⁸³ Imam Zarkashi adds in this regard, "The Qur'an was preserved in the present arrangement during the lifetime of the Prophet (صلي الله عليه و سلم). He left it only without being bound in a single volume."⁸⁴

The measures taken by the Holy Prophet to ensure the preservation of the Divine Revelation can be summarized in the following words of Denffer:

- Revelation used to be written down even in very early days of the Prophet's call.
- In Madina, the Prophet had several persons who wrote down revelation when it was revealed.
- The Prophet himself instructed his scribes as to where the different revealed verses should be placed, and thus determined the order and arrangement.
- This order and arrangement was well known to the Muslims and strictly observed by them.
- The Angel Gabriel went through all the revelation with Muhammad each year in Ramadan and went through it twice in the year the Prophet died.⁸⁵

One can see in the above what were the safety measures of the Messenger of Allah (صلي الله عليه و سلم) put into practice for the preservation of the Divine Revelation i.e. the writing of the Qur'an, supervision for the accuracy of the text during writing, the arrangement of its ayat and order of its surahs. Now the discussion turns to the second period of the compilation of the Qur'an under the supervision of the first Caliph Abu Bakr (رضي الله تعالى عنه).

Compilation Of The Qur'an During The Reign Of Abu Bakr (رضي الله تعالى عنه)

In the preceding discussion we noted that the Qur'an was written under the direct supervision of the Holy Prophet (صلي الله عليه و سلم) who implemented strict principles to preserve its originality both in written and memorized forms. But it should be known that the Qur'an was not in a bound form, because its gradual revelation did not permit that. Secondly, it was not written on the same kind of writing material.⁸⁶ This nature of the written material

⁸³ Ansari, *The Qur'anic Foundations And Structure of Muslim Society*, op. cit., p.72

⁸⁴ انظر بدر الدين محمد بن عبدالله لزرکشي، البرهان في علوم القرآن، (القاهرة: دار التراث، بدون التاريخ)، ج ١ ص ٢٣٥

⁸⁵ Denffer, Ahmad Von, *Ulum al-Qur'an*, op. cit., p. 42

⁸⁶ انظر مثلا: السيوطي، الإتيان في علوم القرآن، ج ١، ص ٢٠٥-٢٠٦

also was one of the barriers to give it a book shape. Thirdly, the Muslims at that time trusted more on their memories than on the written volume of the Qur'an. So they preferred the preservation of the Divine Revelation by *Hifz fi as-Sudoor* to the *Hifz fi as-Sutoor*. But some events took place in the reign of the first Caliph Abu Bakr (رضي الله تعالى عنه) as the battle of Yamama that he with the advice of Companions like Omar (رضي الله تعالى عنه) thought to rewrite the whole Qur'an on the same kind of writing material i.e. paper and to give it a book shape. Because in that battle a large number of those Companions, who were expert in the art of memorization and the sciences related to the Qur'an, sacrificed their lives. That is why, the leading Companions were afraid of this great loss and agreed to compile the Qur'an with necessary measures.⁸⁷ Thus Abu Bakr (رضي الله تعالى عنه) is known to be the first who compiled the Qur'an in a book shape. He did nothing but to copy the written Qur'an from different kinds of material preserved in the house of Allah's Messenger. He only collected this material in the shape of a single volume. This was done in 12th year of Hijrah i.e. in the second year after the demise of the Holy Prophet (صلي الله عليه وسلم).⁸⁸

Committee, Its Terms of References And The Characteristics Of Compiled Qur'an

The committee appointed by Abu Bakr (رضي الله تعالى عنه) consisted of two trained and experienced Companions like Zaid bin Thabit and Omar (رضي الله تعالى عنهما). Zaid had an experience of writing the Qur'an with the Holy Prophet and his honesty was quite well known. Omar (رضي الله تعالى عنه) was the man about whom the Prophet once said that if any prophet had to come after me, it would have been Omar. Although both of them had memorized the whole Qur'an, they neither depended on their own memory, nor on what they themselves wrote before the Prophet, and nor on what they themselves learnt by hearing directly from him. They searched profoundly and extensively from other on the fixed principles. So such men of high caliber, experience and sincerity were ordered by Abu Bakr (رضي الله تعالى عنه) to sit at the gate of the mosque and accept only from those who came with the evidence of two witnesses.⁸⁹ What did the two witnesses mean? According to Ibn Hajar—a distinguished and illustrious scholar in the field of Hadith—it means the Qur'an both in written form in the presence of the Prophet and in memorized form as well.⁹⁰ Some other

⁸⁷ انظر مثلاً: للسيوطي، الإتيان في علوم القرآن، ج ١، ص ٢٠٢-٢٠٥

⁸⁸ انظر: بدر الدين محمد بن عبدالله الزركشي، البرهان في علوم القرآن، ج ١، ص ٢٣٨؛ و صبحي صالح، مباحث في علوم القرآن، ص ٧٤

⁸⁹ انظر: للسيوطي، الإتيان في علوم القرآن، ج ١، ص ٢٠٤؛ مناهل العرفان في علوم القرآن، ص ١٨١

⁹⁰ مناهل العرفان في علوم القرآن، ج ١، ص ١٨٢

noted scholars say that it means those two witnesses who saw the bearer writing the Qur'an in the presence of the Prophet (صلي الله عليه و سلم).⁹¹

The material of revelation left by the Noble Prophet was made available to this committee had the following characteristics.

- All the parts of the revelation were available both in written and memorized forms by the Companions.
- All pieces were available on loose writing material, making it easy to arrange them in the proper order.
- The order, already fixed, of the *ayat* within the *suras*, in the written form, as well as in the memory of the Companions, and of the *suras* in the memory of the Companions.⁹²

The compilation of the Qur'an by the committee in the supervision of Abu Bakr had the following characteristics:

1. It restricted itself to those parts that were not abrogated.
2. It included all the seven manners of recitation.
3. It was based on the highly refined principles of research and careful investigation including the unanimous acceptance and flawless transmission of the text i.e. without any kind of addition or omission or change in the structure of a sentence.
4. The Qur'an was for the first time in one volume of a book shape.⁹³

This first volume of the Qur'an remained first in the custody of Abu Bakr. After him, Omar became its guard than it was kept with his daughter Hafsa (رضي الله تعالى عنها)—one of the mothers of believers and wives of the Messenger of Allah.

Compilation of The Qur'an During The Reign of 'Uthman (رضي الله تعالى عنه)

After discussing the two stages of the preservation of the Divine Revelation in Islam, now we come to the third and the last stage of this process. The history of the preservation of the Qur'anic text in its final phase records two events of the same nature in the reign of the third Caliph 'Uthman (رضي الله تعالى عنه) that became a reason to take precautionary steps to guard the text of the Qur'an and keep the Muslims away from any mutual warfare.

⁹¹ المرجع السابق، ص ١٨١

⁹² Denffer, Ahmad Von, *Ulum al-Qur'an*, op. cit., p. 43

⁹³ مناهل العرفان في علوم القرآن، ص ١٨٢؛ المدخل لدراسة القرآن الكريم، ص ٢٧٢

Hudhaifa narrates the first that the people of Iraq had a dispute over the question of what was the true manner of recitation of some of the verses of Qur'an. He offered his proposal to the Caliph 'Uthman to take essential measures in fixing an undisputed manner of recitation. The second, narrated by Anas bin Malik, is about the dispute between teachers and students over the manner of recitation.⁹⁴ When these events took place and the Caliph was informed about the detail, he became determined to solve the very difficult problem quickly by appointing a committee of highly learned Companions to rewrite the script of the Qur'an with the help of the old and some new rules to finalize this process.

Committee Appointed to Compile The Qur'an And Its Terms of References

It was at the end of 24th year A.H. and the beginning of 25th year A.H. when 'Uthman appointed a committee of four Companions—Zaid bin Thabit, Abdullah bin Zubair, Saeed bin al-Aas and Abd ar-Rahman bin al-Haris bin Hisham (رضي الله تعالى عنهم)—the last three from Quraish for the task of compiling the Qur'an.⁹⁵ This committee, headed by Zaid bin Thabit, worked according to the following principles.

1. The copy of the Qur'an that was made under the supervision of Abu Bakr was to be the basis for the work of the final stage. So the committee borrowed it from Hafsa, wife of the Prophet (صلي الله عليه و سلم) and returned it after finishing their undertaking.
2. If the members of the committee differ over the recitation of any word of the Qur'an, it was to be written according to dialect of Quraish i.e. the dialect of the Messenger of Allah himself (صلي الله عليه و سلم).⁹⁶

Characteristics of the Compilation of the Caliph 'Uthman (رضي الله تعالى عنه)

The main aim of the work done by the committee under the supervision of the third Caliph 'Uthman was to collect the Muslims on one manner of recitation. Keeping in view this basic mission, the committee completed the compilation of the Qur'an with the following features.

1. It was based on unblemished and continuous lines of transmission of the text.
2. It had only one manner of recitation i.e. the dialect of the Quraish. Neither rare manner of recitation (*al-qira'at ash-shadhah*) nor abrogated recitation was included in it.
3. It had only that text, which was rehearsed in the last rehearsal of the Prophet with the Angel Gabriel.

⁹⁴ انظر: الإتيان في علوم القرآن، ص، ٢٠٧؛ مناهل العرفان في علوم القرآن، ص، ١٨٤

⁹⁵ انظر: مناهل العرفان في علوم القرآن، ص، ١٨٥؛ Denffer, Ahmad Von, *Ulum al-Qur'an*, op. cit., p. 53

⁹⁶ انظر للتصيل: مناهل العرفان في علوم القرآن، ص، ١٨٥-١٨٧؛ المنخل لدراسة القرآن الكريم، ص، ٢٧٤-٢٧٦

4. It was without any explanatory footnotes or commentary as some of the Companions wrote on their own copies for their personal studies.
5. The order of surahs in it was fixed as is found now.⁹⁷

When the committee had finished its job successfully, “Uthman sent copies of the final script and manner of recitation to the main centres of the Islamic world to replace the earlier materials that were in circulation.”⁹⁸ The older copies of Qur’an were ordered to be burnt so that any problem related to the manner of recitation may not arise again.

Here the real story of the process of preservation of Divine Revelation comes to an end. It seems appropriate to quote views of some non-Muslims scholars about the originality of the text of the Qur’an. Bosworth Smith, for example, says, “In the Koran we have, beyond all reasonable doubt, the exact words of Muhammad with out subtraction [*sic*] and without addition”.⁹⁹ In the same context, another non-Muslim scholar said, “Perhaps no scripture has ever been so influential upon its people as the Qur’an. Surely no scripture is read so much or committed to memory so often. Although Christians and Jews take their bibles seriously, they have subjected them to textual and literary criticism for centuries. Therefore all but the most orthodox believe that the current texts of the Bible mean something less than the absolute word of God. Such is not the case in Islam; the Qur’an is the word of God: it is eternal, absolute, and irrevocable. It was literally revealed to Muhammad, who acted only as a stenographer for Allah, and it has been transmitted virtually unchanged since the days of the Prophet.”¹⁰⁰

D. Assessment of the Ways and Means of Preservation of Divine Revelation According to Judaism, Christianity and Islam.

In the preceding parts of this work, we saw different ways and means adopted for the preservation of the Divine Revelation according to Judaism, Christianity and Islam. If we compare them, we come out with the following points.

⁹⁷ انظر: البرهان في علوم القرآن ص239؛ مناهل العرفان في علوم القرآن، ص187-188؛ المدخل لدراسة القرآن الكريم، ص279

⁹⁸ Denffer, Ahmad Von, *Ulum al-Qur’an*, op. cit., p. 53; See also: 240 ص1 ج1 علوم القرآن،

⁹⁹ As quoted by Ansari, *The Qur’anic Foundations And Structure of Muslim Society*, op. cit., p.79

¹⁰⁰ Hopfe, M. Lewis, *Religions of the World*, (New York: Macmillan Publishing Company, 1987), 4th, p. 396

1. The way of preserving the Divine Revelation by memorizing the whole of it and refreshing it continuously in prayers or in any kind of worship of God was followed neither by Jews nor by Christians.
2. Although we see, in the history of the Scripture prior to the Qur'an, scribes and their activities of putting the Scripture into writings, there was never a single person or a group of person of authority who supervised the scribes in doing their job. Thus they were free to write when and what they wanted without well established rules and conditions for the perfect transmission of the Divine Revelation.
3. The guardians of the Divine Revelation were deprived of any form of help from the government. It was a kind of job done on the basis of personal interests.
4. Usually, the opponents and enemies of the Prophet and his followers were so powerful as to persecute the believers and destroy the written copies of the word of God in a large scale. The history of the Bible and the *Ahle al-Kitab* record enough number of examples of this fact unlike the history of the Qur'an and Islam.
5. There are many intervals in the history of Hebrew, Aramaic and Greek languages of the Scriptures of *Ahle al-Kitab* when these were 'known only to the small class of students, headed by the rabbis and the scribes.'¹⁰¹ Thus there arose some of the scribes who interpolated the Divine Revelation on the basis of sectarian differences to the extent that 'the Hebrew text which lay before the authors of the Septuagint differed very considerably from that which the Massoretes have handed down to us.'¹⁰²
6. A particular point related to the Christians' lack of commitment to the Injeel is that they followed the Septuagint and forgot of the Injeel given by God through Jesus Christ.
7. Regarding the imperfect transmission of the text of Divine Word, scholars say, "Even though the Sopherim of this period were working on a text that was accepted as standard, the technique of perfect transmission was not attained immediately. They seem to have recognized that it was not a perfect text, and modern scholarship suggests that we can detect certain euphemistic and dogmatic revisions, conflation, eliminations of unpropitious names, correction of unfulfilled prophesies, due to their hands, as well as scribal alterations resulting from a failure to distinguish clearly the guttural letters, exchange of consonants, and perhaps some changes due to the universal scribal fondness for wordplay."¹⁰³

¹⁰¹ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 55

¹⁰² ibid, p. 79; See also: Mellor Enid B., *The Making of The Old Testament*, op. cit., p. 87

¹⁰³ Buttrick G.A. (ed), *The Interpreter's Bible*, op. cit., Vol. I, p. 52

8. Although the canon of the Old Testament, they say, was finalized by Masoretes around 100 C.E. and that of the New Testament in 397 C.E., the contents of their Scriptures never reached unanimous acceptance in the subsequent centuries. We will discuss it in detail later in the subsequent chapters of this work.

After finishing the first part of this chapter in which we discussed the ways and means employed for the preservation of Divine Revelation according to followers of Judaism, Christianity and Islam, now we move to the second part of this chapter to undertake the discussion about the concept of interpolation of the Divine Revelation as found in Islam and Christianity.

PART TWO

The Interpolation Of Divine Revelation

A. The Concept Of Interpolation In Islam

- a. The Concept Of Interpolation In The Qur'an*
- b. The Concept Of Interpolation In The Sunnah*
- c. The Concept Of Interpolation According To Muslim Scholars*

B. The Concept Of Interpolation According To Christianity

- a. Definitions Of 'Interpolation' By Western Linguists*
- b. Concept Of Interpolation As Found In The Bible*
- c. Concept Of Interpolation As Found In The Writing Of Biblical Critics*

C. The Assessment Of These Concepts Of Interpolation

A. The Concept of Interpolation According to Islam

The interpolation or corruption of the Divine Revelation prior to the Qur'an has been declared both in the Qur'an itself and in the collection of Ahadith and with exhaustive detail in the writings of Muslim scholars of Comparative Religions. So the concept of interpolation according to Islam will be discussed, in what follows, with the help of these three kinds of sources.

a. The Concept of Interpolation As Found in the Qur'an

What kind of behaviour did the Jewish and Christian scholars adopt towards the Divine Message sent to them? Allah Almighty has described it with a sufficient number of ayat, in all of its kinds and aspects. These ayat can be divided into the following ten subjects.

1. Disagreement of *Ahl al-Kitab* over the True Text

On this topic Allah Almighty says in the Qur'an:

ولقد آتينا موسى الكتاب فاختلف فيه ولولا كلمة سبقت من ربك لقضي بينهم وإنهم لفي شك منه مريب¹⁰⁴

This ayet of the Qur'an clearly points to imperfect transmission of the Divine Message. Today scholars agree that the texts of Samaritan Pentateuch, Masoretic text and that of Septuagint differ a lot.

2. Sale of Signs of God

Here the Qur'an tells us:

اشترؤا بآيات الله ثمنا قليلا فصدؤا عن سبيله إنهم ساء ما كانوا يعملون¹⁰⁵

The Qur'an discusses this topic at other places also.¹⁰⁶ Yusuf Ali comments here: "Truth—God's Message—comes to any man or nation as a matter of sacred trust. It should be broadcast and published and taught and made clear to all within reach. Privileged priesthood at once erects a barrier. But worse, when such priesthood tempers with the truth, taking what suits it and ignoring the rest, it has sold God's gift for a miserable ephemeral profit; how miserable, it will learn when Nemesis comes."¹⁰⁷

3. Books written with their own hands but stated to come from Allah

¹⁰⁴ سورة فصلت: ٤٥

¹⁰⁵ سورة التوبة: ٩

¹⁰⁶ انظر: سورة البقرة ١٧٤، ١٧٩، وال عمران ١٨٧.

¹⁰⁷ Yusuf Ali, Abdullah, *The Holy Qur'an: Translation and Commentary*, (Islamabad: Da'wah Academy, nd), p. 131, No. 494

In this regard the Qur'an says:

فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون^{١٠٨}

The controversy of the Jews and Christians; and also of the Christians among themselves over the collection of books named Apocrypha can be taken as an example for the point raised in this ayet.

4. Forgetting a good part of the Divine Message

On this aspect of the character of *Ahl al-Kitab*, Allah Almighty says:

ومن الذين قالوا إنا نصارى أخذنا ميثاقهم فنسوا حظا مما نكروا به فأغرينا بينهم العداوة والبغضاء إلى يوم القيامة وسوف ينبئهم الله بما كانوا يصنعون^{١٠٩}

The translators of the modern Bible confess the fact pointed out here. It can be verified by having a single look at the footnotes of the modern bibles—like the NIV, GNB etc.—where the translators state quite frequently that meanings of some words or sentences are uncertain or obscure.

5. Concealing the Divine Revelation

The *Ahl al-Kitab* also concealed some of the Divine Message. In this regard, the Allah says:

يا أهل الكتاب قد جاءكم رسولنا يبين لكم كثيرا مما كنتم تخفون من الكتاب ويعفو عن كثير قد جاءكم من الله نور وكتاب مبين^{١١٠}

The same subject has also been discussed in another ayet as:

وما قدروا الله حق قدره إذ قالوا ما أنزل الله على بشر من شيء قل من أنزل الكتاب الذي جاء به موسى نورا وهدى للناس تجعلونه قراطيس تبدونها وتخفون كثيرا وعلمتم ما لم تعلموا أنتم ولا آباؤكم قل الله ثم نرهم في خوضهم يلعبون^{١١١}

Commenting on the words "تجعلونه قراطيس تبدونها وتخفون كثيرا", Rasheed Rida writes that the Jewish priests and religious leaders played an insincere role whenever a person inquired about God commandments, concerning some particular matter, revealed in the Book. If there was any benefit for the priests they copied God's word on a paper from the Book and handed it over to the person but if they did not like to tell they simply concealed it because the copies of God's Book were not available to common people.¹¹² About the same aspect of the *Ahl al-*

¹⁰⁸ سورة البقرة: ٧٩

¹⁰⁹ سورة المائدة: ١٤، انظر أيضا الآية ١٣ في نفس السورة

¹¹⁰ سورة المائدة: ١٥

¹¹¹ سورة الأنعام: ٩١

¹¹² رشيد رضا، تفسير القرآن الحكيم المشهور بتفسير المنار، (بيروت: دار المعرفة، ١٣٩٢ هـ - ١٩٧٣ م)، ط٢، ص ٦١٧؛ ابن جرير الطبري، جامع

البيان في تفسير القرآن، (بيروت: دار المعرفة، ١٣٠٠ هـ - ١٩٨٠ م)، ط٤، ج ٥، ص ١٧٨

Kitab, Yusuf Ali says, “The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books (“sheets”) of various kinds.” In this way you can make a show, but there is no unity, and much of the spirit of the original is lost or concealed or overlaid. The same applies to the New Testament”.¹¹³

6. Hiding¹¹⁴ the Divine Message

This subject has been discussed in a number of ayat of the Qur’an. They are:

- أم تقولون إن إبراهيم وإسماعيل وإسحق ويعقوب والأسباط كانوا هودا أو نصرى قل ء أنتم أعلم أم الله ومن أظلم ممن كتم شهادة عنده من الله وما الله بغافل عما تعملون¹¹⁵
- الذين أتيتهم الكتب يعرفونه كما يعرفون أبناءهم وإن فريقا منهم ليكتمون الحق وهم يعلمون¹¹⁶
- إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب أولئك يلعنهم الله ويلعنهم اللاعنون¹¹⁷
- إن الذين يكتمون ما أنزل الله من الكتاب ويشترون به ثمنا قليلا أولئك ما يأكلون في بطونهم إلا النار ولا يكلمهم الله يوم القيامة ولا يزكيهم ولهم عذاب اليم¹¹⁸
- وإذ أخذ الله ميثاق الذين أتوا الكتاب لتبيننه للناس ولا تكتمونه فنبهوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون¹¹⁹

7. Mixing the Truth with Falsehood

We find, on this subject, the Qur’an says:

- ولا تلبسوا الحق بالباطل وتكتموا الحق وأنتم تعلمون¹²⁰
- يا أهل الكتاب لم تلبسون الحق بالباطل وتكتمون الحق وأنتم تعلمون¹²¹

Imam Razi, quite minutely, differentiates between the two major kinds of Tahrif mentioned in these two ayat. He says that the teachers of the Jews and the Christians had two tactics to keep the people away from the truth. First they used to create suspicions and doubts about the Truth and the words “تلبسون الحق” point to this behaviour. Secondly, if they failed to perform the first tactic, they just concealed the evidences and proofs that prove the Truth and the words of “تكتمون الحق” point to this of their methods.¹²² Yusuf Ali on this subjects

¹¹³ Yusuf Ali, Abdullah, *The Holy Qur’an: Translation and Commentary*, op. cit., p. 239, No. 911

¹¹⁴ There is a slight difference between concealing (*Ikhfa’*) and hiding (*Kitman*) that will be conversed later.

¹¹⁵ سورة البقرة: ١٤٠

¹¹⁶ سورة البقرة: ١٤٦

¹¹⁷ سورة البقرة: ١٥٩

¹¹⁸ سورة البقرة: ١٧٤

¹¹⁹ سورة آل عمران: ١٨٧

¹²⁰ سورة البقرة: ٤٢

¹²¹ سورة آل عمران: ٧١

¹²² الرزى، التفسير الكبير لومفاتيح الغيب، (بيروت: دار الكتب العلمية، ١٣١١هـ - ١٩٩٠م)، ط١ مجلد٤، جز٨، ص٨٢؛ الأوسى، روح

المعنى في تفسير القرآن العظيم والسبع المثاني، (بيروت: دار الفكر، ١٤١٧هـ - ١٩٩٧م)، المجلد١، الجزء ١، ص ٣٩٠

comments in these words: “There are many ways of preventing the access of the people to the truth. One is to tamper with it, or trick it out in colours of falsehood: half-truths are more dangerous than obvious falsehoods. Another is to conceal it altogether.”¹²³

8. Changing and Substituting

Changing the structure of the sentences of the Divine Message and substituting other words in the desired contexts not only was in the past but is even now very common in the *Ahle al-Kitab*. In this regard we see the Qur’an says:

- فبذل الذين ظلموا قولا غير الذي قيل لهم فأنزلنا على الذين ظلموا رجزا من السماء بما كانوا يفسقون¹²⁴
- سل بني إسرائيل كم أتيناهم من آية بيّنة ومن يبذل نعمة الله من بعد ما جاءته فإن الله شديد العقاب¹²⁵
- فبذل الذين ظلموا منهم قولا غير الذي قيل لهم فأرسلنا عليهم رجزا من السماء بما كانوا يظلمون¹²⁶

9. Distorting the Book with tongues

In the following ayat, the Qur’an points out a very strange behaviour of the *Ahle al-Kitab* with the Divine Revelation:

وإن منهم لفريقا يلوون ألسنتهم بالكتاب لتحسبوه من الكتاب وما هو من الكتاب ويقولون هو من عند الله وما هو من عند الله ويقولون على الله الكذب وهم يعلمون¹²⁷

Yusuf Ali says in this connection: “A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith.”¹²⁸

10. Perversion or Corruption

Under this heading we see the Qur’an points to the gravest situation adopted by the *Ahl al-Kitab* with the Divine Revelation. We find the Qur’an clearly describing the corruption and interpolation of the revealed message in these ayat.

- أفنتطمعون أن يؤمنوا لكم وقد كان فريق منهم يسمعون كلام الله ثم يحرفونه من بعد ما عقلوه وهم يعلمون¹²⁹
- من الذين هادوا يحرفون الكلم عن مواضعه ويقولون سمعنا وعصينا وأسمع غير مسمع وراعنا ليا بألسنتهم وطعنا في الدين ولو أنهم قالوا سمعنا وأطعنا وأسمع وانظرنا لكان خيرا لهم وأقوم ولكن لعنهم الله بكفرهم فلا يؤمنون إلا قليلا¹³⁰

¹²³ Yusuf Ali, Abdullah, *The Holy Qur’an: Translation and Commentary*, op. cit., p. 108, No. 405

¹²⁴ سورة البقرة: ٥٩

¹²⁵ سورة البقرة: ٢١١

¹²⁶ سورة الأعراف: ١٦٢

¹²⁷ سورة آل عمران: ٧٨

¹²⁸ Yusuf Ali, Abdullah, *The Holy Qur’an: Translation and Commentary*, op. cit., p. 148, No. 565

¹²⁹ سورة البقرة: ٧٥

¹³⁰ سورة النساء: ٤٦

- فيما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون الكلم عن مواضعه وتسوا حظا مما نكروا به ولا تزال تطلع على خائنة منهم إلا قليلا منهم فاعف عنهم واصفح إن الله يحب المحسنين¹³¹
- يا أيها الرسول لا يحزنك الذين يسارعون في الكفر من الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم ومن الذين هادوا سماعون للكذب سماعون لقوم آخرين لم يأتوك يحرفون الكلم من بعد مواضعه يقولون إن أوتيتم هذا فخذوه وإن لم تؤتوه فاحذروا ومن يرد الله فتنته فلن تملك له من الله شيئا أولئك الذين لم يرد الله أن يطهر قلوبهم لهم في الدنيا خزي ولهم في الآخرة عذاب عظيم¹³²

The central and major theme of these verses is the Tahrif of Divine Revelation prior to the Qur'an. Imam Razi explains that Tahrif means 'alterations in the form' and 'changes in the structure' of the revealed Word of God. These alterations and changes can be either in the interpretation of the Revelation or in its statements and words. According to him Tahrif also means the alterations in the commands of God i.e. to replace the prohibitions with allowed things or vice versa.¹³³

Aasi summarizes, in a brief but conclusive way, the concept of interpolation provided in all these ayat in these words, "The word *tahrif* occurs in the Qur'an four times in its verbal form. In these verses the Jews have been charged with distorting the revealed words (*yuharrifuna al-kalima*), and taking them out of their context knowingly (*an mawadiihi* or *min ba'di mawadiihi* and *min ba'di ma aqaluhu*). Such a distortion, it further maintains, is committed sometimes by forgetting a part of the original message sent by God (*nasu hazzan mimma dhukkiru bihi*), or by treating the Divine writ as mere leaves of paper, or by concealing most of verities of the revealed scriptures. Some other terms used by the Qur'an for the distortion of the revealed scriptures are: *tabdil* (substituting the revealed words with human words—exchanging it with what was not spoken—*qawlan ghayra alladhi qila lahum*), *lawa* (distorting the words of scriptures with their twisting tongues), *labs* (overlaying the truth with falsehood), and *kitman* (suppressing and hiding the truth)."¹³⁴

Although these Qur'anic ayat shed sufficient light on different kinds and aspects of interpolation, they never exclusively specify when and which part of the Divine Revelation was interpolated. One thing, however, is very clear that in these ayat, the Qur'an mostly uses

¹³¹ سورة المائدة: ١٣

¹³² سورة المائدة: ٤١

¹³³ الرازي، التفسير الكبير أو مفتاح الغيب، (بيروت: دار الكتب العلمية، ١٣١١هـ - ١٩٩٠م)، ط١، المجلد ٢، الجزء ٣، ص ١٢٣ - ١٢٤؛ المجلد ٥،

الجزء ١٠، ص ٩٥؛ المجلد ٦، الجزء ١١، ص ١٤٨؛

¹³⁴ Aasi, Ghulam Haider, *Muslim Understanding Of Other Religions*, (Islamabad: The International Institute of Islamic Thought, 1999), p. 22

the verb in present tense or in its mudari' form which, in Arabic language, points to act done both in the present and in the future. So we can conclude that the job of interpolation that started before the revelation of the Qur'an has not come to an end, rather it is continuing in the present times and will continue in future also. Probably that may be the reason why the Qur'an has not specified what was/is interpolated.

b. The Concept of Interpolation As Found in the Ahadith .

1. In the *Sahih* of Bukhari (رحمه الله), it is narrated by Abdullah ibn Abbass (رضي الله عنهما) that he, addressing to the Muslims, said:

يَا مَعْشَرَ الْمُسْلِمِينَ كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ وَكِتَابَكُمْ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَارَ الْأَخْبَارِ بِاللَّهِ تَقْرَعُونَ لَمْ يُسْتَبْ وَقَدْ حَتَّكُمْ اللَّهُ أَنْ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَغَيَّرُوا بِأَيْدِيهِمُ الْكِتَابَ فَقَالُوا هُوَ مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا...¹³⁵

2. In the Sunan of Nisai it is narrated also by Ibn Abbas:

عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَتْ مَلُوكٌ بَعْدَ عَيْسَى ابْنِ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بَدَّلُوا التَّوْرَةَ وَالْإِنْجِيلَ وَكَانَ فِيهِمْ مُؤْمِنُونَ يَقْرَعُونَ التَّوْرَةَ قِيلَ لِمَلُوكِهِمْ مَا نَجِدُ شَيْئًا أَشَدَّ مِنْ شَيْءٍ يَسْتَمُونَنَا هَؤُلَاءِ إِيَّاهُمْ يَقْرَعُونَ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَهَؤُلَاءِ الْآيَاتِ مَعَ مَا يَعْبُونَنَا فِيهِ فِي أَعْمَالِنَا فِي قِرَائَتِهِمْ فَادْعُهُمْ فليقرعوا كما نقرأ وليؤمنوا كما آمننا فدعاهم فجمعهم وعرض عليهم القتلى أو يتركوا قراءة التوراة والإنجيل إلا ما بدّلوا منها...¹³⁶

3. In the Sunan of Darmi, it is narrated by Abu Musa:

عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِي مُوسَى أَنَّ بَنِي إِسْرَائِيلَ كَتَبُوا كِتَابًا فَتَبِعُوهُ وَتَرَكَوا التَّوْرَةَ¹³⁷

4. In the Sunan of Darmi, again, it is narrated, in Letter of Ubad bin Ubad al-Khawwas as-Shami, by Abu Utbah:

" عَنْ عَبْدِ بْنِ عُبَادِ الْخَوَّاصِ الشَّامِيِّ أَبِي عُبَيْدَةَ قَالَ... عَلَيْكُمْ بِالْقُرْآنِ فَأْتُمُوا بِهِ وَأُمُوا بِهِ وَعَلَيْكُمْ بِطَلْبِ أَثَرِ الْمَاضِينَ فِيهِ وَلَوْ أَنَّ الْأَخْبَارَ وَالرُّهْبَانَ لَمْ يَتَقُوا زَوَالَ مَرَاتِبِهِمْ وَقَسَادَ مَنَازِلِهِمْ بِإِقَامَةِ الْكِتَابِ وَتَبْيَانِهِ مَا حَرَّفُوهُ وَلَا كَتَمُوهُ وَلَكِنَّهُمْ لَمَّا خَالَفُوا الْكِتَابَ بِأَعْمَالِهِمْ التَّمَسُّوا أَنْ يَخَذَعُوا قَوْمَهُمْ عَمَّا صَنَعُوا مَخَافَةَ أَنْ تَقْسُدَ مَنَازِلُهُمْ وَأَنْ يَتَّبِعَنَّ لِلنَّاسِ قَسَادَهُمْ فَحَرَّفُوا الْكِتَابَ بِالنَّفْسِيرِ وَمَا لَمْ يَسْتَطِيعُوا تَحْرِيفَهُ كَتَمُوهُ فَسَكَنُوا عَنْ صَنْيَعِ أَنْفُسِهِمْ إِقْبَاءَ عَلَى مَنَازِلِهِمْ وَسَكَنُوا عَمَّا صَنَعَ قَوْمُهُمْ مُصَانَعَةً لَهُمْ وَقَدْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أَوْثَرُوا الْكِتَابَ لثَبْتِهِ لِلنَّاسِ وَلَا تَكْتُمُونَهُ بَلْ مَالُوا عَلَيْهِ وَرَفَعُوا لَهُمْ فِيهِ..."¹³⁸

In these Ahadith again, though it is not specified which part or passage of the Revealed text was interpolated, the occurrences of interpolation of the Revealed text at the hands of Rabbis and priests is confirmed.

¹³⁵ صحيح البخاري، كتاب الشهادات، الباب: لا يسأل أهل الشرك عن الشهادة وغيرها، في الكتاب: الإعتصام بالكتاب والسنة، الباب: قول النبي لا

تسألوا أهل الكتاب عن شيء؛ وفي كتاب التوحيد، الباب: قول الله كل يوم هو في شأن

¹³⁶ سنن النسائي، الكتاب: آداب القضاء، الباب: تأويل قول الله عز وجل ومن لم يحكم بما أنزل الله

¹³⁷ سنن الدارمي، الكتاب: المقدمة، الباب: من لم ير كتابة الحديث

¹³⁸ سنن الدارمي، الكتاب: المقدمة، الباب: رسالة عباد بن عباد الخواص الشامي

c. The Concept of Interpolation According to Muslim Scholars

The concept of interpolation in Islam has been elaborated both by the commentators of the Qur'an and the scholars in the field of Comparative Religions. The study of the concept of interpolation in both kind of writings i.e. commentaries of the Qur'an and works in the field of Comparative Religions shows a kind of diversity among the Muslim scholars in their approaches to the subject. In the writings of commentators we see them trying to find out the answers to such questions as: Who did interpolate the Divine Revelation? When did the interpolation occur? What was interpolated—whether it was the Torah, the Zaboor, the Injeel or the other Scrolls (Sahaef) sent to various Prophets or it was the Qur'an and sayings of the Prophet? What kind of interpolation was done? and so on.¹³⁹ However, the Muslim scholars in the field of Comparative Religions do discuss these questions and much more. Usually, in addition to the above, they elaborate the corruption of the text of the Divine Revelation prior to the Qur'an. That is why this work will give more weight to the views of scholars of Comparative Religions explaining the concept of interpolation of Divine Revelation in Islam.

Let us start with Ibn Hazm—a well-known and Muslim scholar of Comparative Religions in the world. He firmly believes that infidels of the Israelites changed the text of Torah and the Zaboor. The Christians also did the same with the Injeel. Both of them added what they wished to add in the original text and omitted from it what was against their desires but there remains part of the Divine Revelation to be used against them.¹⁴⁰ According to Himayah—a contemporary Muslim scholar of Comparative Religions—the false statements, contradictions, inconsistencies, discrepancies and historically wrong statements present in the Jewish and Christian Scriptures led Ibn Hazm to arrive at this conclusion.¹⁴¹

Ibn Taymiah, another big name in this field, is clearer than Ibn Hazm in explaining the *tahrif* (interpolation). He divides the corruption of the Divine Revelation into two major kinds—*at-tahrif al-lafzi* and *at-tahrif al-ma'nawi*. Discussing the textual additions and omissions that can come under these two kinds, he concludes that the Jews and Christians corrupted the text of their Scriptures before its reproduction and circulation among the public on a large scale. According to him, majority of the Muslim scholars supports the truth that a significant part—both words and phrases—of the divine revelation have been changed.¹⁴²

¹³⁹ انظر مثلا : محمد شامة عيين الإسلام والمسيحية، (عابدين: مكتبة وهبة، ١٩٧٢م)، ص ٩١-٩٧

¹⁴⁰ ابن حزم، الفصل في الملل والأهواء والنحل، (دار الفكر ١٤٠٠هـ - ١٩٨٠م)، ج ١ ص ٢١٢

¹⁴¹ حماية، محمود علي، ابن حزم ومنهجه في دراسة الأديان، (القاهرة: دار المعارف، ١٩٨٢)، ص ٢٥٤

¹⁴² ابن تيمية، الجواب الصحيح لمن بدل دين المسيح، (مطبع المجد التجارية، بدون التاريخ)، الجزء ٢، ص ٥

Shaikh Rahmatullah, another distinguished Muslim scholar of Comparative Religions, also divides the *tahrif* into two kinds. The first according to him is *al-lafzi* (that which is done in the word/s and passage/s) and the second is *al-maʿnawi* (that which is done in the meanings and interpretation of the text). Then he divides *at-tahrif al-lafzi* further into three kinds: (1) Changes, (2) Additions and (3) Omissions.¹⁴³

Ibn Qayyim al-Jawziyyah goes forward and describes the textual corruption in the Divine Revelation as being of five kinds:-

1. Mixing the falsehood with the Truth (*labaṣ al-Haqq bi al-Batil*) in this way that one cannot differentiate between the two.
2. Concealing the Truth (*kitman al-Haqq*)
3. Hiding the statements of the Book (*ikhfa min al-Kitab*) and this, as I said earlier, is near to concealing the revelation.
4. Distorting the statements of the divine revelation (*tahrif al-kalim*). This is of two kinds: distortion of the words and distortion of the meaning i.e. misinterpretation of the actual sense.
5. Twisting the tongue during the recitation of divine revelation (*layy al-lisan*) to achieve the required results to make the listeners unable to differentiate between right and wrong.¹⁴⁴

Muhammad Ali al-Baar, a contemporary Egyptian Muslim scholar of the same field, divides the *tahrif*, like Ibn Taymiah and Rahmatullah, into three kinds: changes, additions, and omissions. He says that all the Qurʾanic terms in this regard point to these three kinds of the *tahrif*.¹⁴⁵ He is the only scholar, according to our limited studies, who explains the difference between concealing the Truth (*Ikhfa al-Haqq*) and hiding the divine revelation (*Kitman al-Haqq*). He says that *Kitman* concerns to some greater extent the prophethood of Muhammad (صلي الله عليه وسلم), but the word *Ikhfa* of the Qurʾan points to that issue in which there is shame for *Ahle al-Kitab*.¹⁴⁶

From the above illustration we can say that interpolation is a change, which is done in meaning, interpretation and in the words or/and in the passages of the text. Sometimes it is

¹⁴³ رحمة الله الهندي، إظهار الحق، (الرياض:الرياسة العامة لادارات البحوث العلمية والإفتاء ط. ١، ١٤١٠هـ-١٩٨٩م)، ج ٢، ص ٤٢٧

¹⁴⁴ ابن قيم الجوزية، هداية الحيارى في أجوبة اليهود والنصارى، (بيروت: دار الكتب العلمية، ط ٢، ١٤١٥هـ - ١٩٩٤م)، ص ٦٠

¹⁴⁵ محمد علي البار، المنخل لدراسة التوراة والعهد القديم، (دمشق: دار القلم؛ بيروت: الدار الشامية، ط ١، ١٤١٠هـ - ١٩٩٠م)، ص ١٢٠-١٢١

¹⁴⁶ للمرجع السابق، ص ١٢١

only in interpretation of the text; sometimes only in the words; and some other times both in the meaning and words. The alteration in contents of the text can be done by changing the structure of the sentence, by substitution of different word/s, by adding and omitting some parts of the original text. All of these kinds of corruption or interpolation are proved in its various shades, as we shall see with explicit examples in the following chapters of this work. But before that we should know what is the concept of interpolation in Christianity.

B. The Concept of Interpolation According to Christianity

To explain the concept of interpolation according to Christianity, we have three sources: (1) Dictionaries written by the western scholars of English language, (2) the Bible, and (3) the Biblicists.

(1) Dictionary Meaning Of The Word ‘Interpolation’

According to the Webster Dictionary the meaning of the word ‘interpolate’ are as follows:

- i. to give a new appearance to, alter
- ii. to alter or corrupt (as a text) by inserting new or foreign matter; *esp*: to change by inserting matter that is new or foreign to the purpose of the author.
- iii. To insert (words) into a text.¹⁴⁷

So the meaning of the word ‘interpolation’ will be as follows:

- i. introduction or insertion of something spurious or foreign
- ii. something that is introduced or inserted; insertion¹⁴⁸

Similarly, the Oxford English Dictionary renders the following meaning of ‘interpolate’:

- i. interrupted, intermitted
- ii. added surreptitiously; inserted
- iii. To alter or enlarge (a book or writing) by insertion of new matter; *esp*. to tamper with by making insertions which create false impressions as to the date or character of the work in question.
- iv. To introduce (words or passages) into a pre-existing writing; *esp*. to insert (spurious matter) in a genuine work without note or warning.¹⁴⁹

Now, this meaning of the interpolation is clearly supported and exemplified by the Bible also.

¹⁴⁷ See for detail: *Webster's Third New International Dictionary*, (Chicago et al: Encyclopaedia Britannica, 1986), vol. II, p. 1182

¹⁴⁸ *ibid*

¹⁴⁹ See for detail: *The Oxford English Dictionary*, (Oxford: At the Clarendon Press, rep. 1970), vol. V, p. 413

(2) The Concept of Interpolation as Supported and Exemplified by the Bible

There are at least seven passages in Old and New Testaments that affirm the occurrence of corruption in the Divine Revelation as clear as that of the ayat of the Qur'an. The passages that prove the interpolation of Divine Revelation, however, are not clear in some Bibles.

1. "All day long they distort my words; All their thoughts are against me for evil."¹⁵⁰

The same verse is more clearly rendered in Arabic Bibles in words:

نهارا وليلا يحرفون كلامي، وجميع أفكارهم علي للشئ^{١٥١}
يحرف أعدائي طوال اليوم كلامي. كل أفكارهم تتأمر بالشئ علي^{١٥٢}

2. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."¹⁵³
3. "'How can you say, "We are wise, for we have the law of the Lord," when actually the lying pen of the scribes has handled it falsely? [9] The wise will be put to shame; they will be dismayed and trapped. Since they have rejected the word of the Lord, what kind of wisdom do they have?"¹⁵⁴
4. "But you must not mention 'the oracle of the Lord' again, because every man's own word becomes his oracle and so you distort the words of the living God, the Lord Almighty, our God."¹⁵⁵

This verse is more clearly rendered in Arabic Bibles as follows:

أما وحي الرب فلا تذكروه من بعد، لأن لكل منكم كلاما من وحيه، فحكستم كلام الإله الحي والرب القدير^{١٥٦}
أما ادعاء وحي الرب فلا تذكروه من بعد، فإن كلمة المرء تغدو وحي قضائه، إذ قد حرقتم كلام الإله الحي والرب القدير،
إلهنا.^{١٥٧}

5. "And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them."¹⁵⁸

¹⁵⁰ NASB, Ps., 56:5

¹⁵¹ الكتاب المقدس، (لبنان: دار للكتاب المقدس في الشرق الأوسط، ط ١، ١٩٩٣)

¹⁵² الكتاب المقدس، (القاهرة: جي.بي.سي. سنتر مصر الجديدة، ط ٦، ١٩٩٥)

¹⁵³ KJV, Isa 24:5

¹⁵⁴ NIV, Jer 8:8-9

¹⁵⁵ NIV, Jer 23:36

¹⁵⁶ الكتاب المقدس، (لبنان: دار للكتاب المقدس في الشرق الأوسط، ط ١، ١٩٩٣)

¹⁵⁷ الكتاب المقدس، (القاهرة: جي.بي.سي. سنتر مصر الجديدة، ط ٦، ١٩٩٥)

6. "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts."¹⁵⁹
7. "as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction."¹⁶⁰

If one examines all these seven passages taken from different places of five books of the Old Testament and one of the New Testament in light of the definition mentioned above, it becomes explicit that the text of the Bible has been interpolated and tampered seriously. What and when was it interpolated? To answer this question, these references are silent quite in the same manner as the Qur'anic passages are.

(3) The Concept Of Interpolation According To Western Textual Critics

After noting the explanation of the concept of interpolation linguistically and biblically, let us turn to the writings of theologians and textual critics of the Bible to shed more light on this concept as found in Christianity.

"It is sometime advisable," writes a Christian scholar, "for the writers to insert in a quotation a word or more of explanation, or clarification, or correction. All such insertions (interpolations) must be enclosed in square: []." ¹⁶¹ (Parenthesis his)

If the insertion of a word or more in the original text is an interpolation, it is found in the New Testament (NT) also. In the same regard writes a textual critic, "Variants came into the N.T. at a very early stage, at which time scribes felt free to change the text, especially the Gospels, in accordance with other traditions which were in circulation or to agree with a parallel account, or to substitute synonyms, paraphrase a sentence, and to make other variations."¹⁶² But in which century all these changes occurred that resulted in the form of various interpolated types of text? "Thus by the end of the second century", answers the

¹⁵⁸ KJV, Eze 5:6

¹⁵⁹ KJV, Mal 2:8; See Also: NASB

¹⁶⁰ NASB, 2 Pe 3:16

¹⁶¹ Turabian, Kate L., *A Manual for Writers of Term Papers, Theses and Dissertations*, (Chicago and London: The University of Chicago Press, 1980), 4th ed., p. 76

¹⁶² Greenlee, J. H., *Introduction To New Testament Textual Criticism*, op. cit., p. 80

text. Although this text is very early in origin, the principles of intrinsic probability weight against it in general. It is generally longer than the preferred text. In a number of notable instances, however, it has a shorter reading, in which the Western text alone may have preserved the original while all others have incorporated additions or “interpolations” (hence, according to W-H, “Western non-interpolations”).”¹⁶³ (Parenthesis his)

Another textual critic attempts to identify the age in which the Biblical text was interpolated. In the words of a well-known and fundamentalist Christian scholar like Burgon ‘there can be no question that there was a certain school of Critics who considered themselves competent to improve the style of the HOLY GHOST throughout. [And before the members of the Church had gained a familiar acquaintance with the words of the New Testament, blunders continually crept in the text of more or less heinous importance.] All this, which was chiefly done during the second and third centuries, introduces an element of difficulty in the handling of ancient evidence which can never be safely neglected...’¹⁶⁴ (*square brackets his*)

According to Dean Burgon, a well known defender of the King James Version, all ‘the Corruption in the Sacred Text may be classed under four heads, viz. Omission, Transposition, Substitution, and Addition.’¹⁶⁵ But which of these four headings has greater number of instances under it? He answered this question in these words: “Whilst it is but too easy for scribes or those who have a love of criticism to omit words and passages under all circumstances, or even to vary the order, or to use another word or form instead of the right one, to insert anything into the sacred Text which does not proclaim too glaringly its own unfitness—in a word, to invent happily—is plainly a matter of much greater difficulty. Therefore to increase the Class of Insertions or Additions or Interpolations, so that it should exceed the Class of Omissions, is to go counter to the natural action of human forces.”¹⁶⁶ Burgon is not alone in this connection. Another critic very clearly joins with him, “The New Testament abounds in more glosses, additions, and interpolations purposely introduced than any other book.”¹⁶⁷

¹⁶³ *ibid*

¹⁶⁴ Burgon, J. W., *The Causes Of Corruption Of The Traditional Text*, (USA: The Dean Burgon Society, Collingswood, NJ, First 1896, 4th, re. 1998), vol. II, p.13

¹⁶⁵ *Ibid.* p. 164

¹⁶⁶ *ibid*, p. 166

¹⁶⁷ See: Gipp, S. C., *Understandable History of the Bible*, (Ohio: Day Star Publishing, 2nd, ed. 2000), p. 170

C. The Assessment Of These Concepts Of Interpolation

In the above illustration we noted the concept of interpolation according to Islam as found in the Qur'an, the Ahadith and in the writings of Muslim scholars of Comparative Religions. Similarly, we studied the concept of interpolation according to Christianity as found in dictionaries, the Bible and in the writings of the critics of the Bible. In this way we consulted three kinds of sources each of Islam and Christianity.

We saw that the Qur'an points to their intentional buying and selling of the Word of God in surahs Fussilat: 45; at-Tauba: 9 and al-Baqarah: 79. The same is proved by the Bible in 1 Sa 8:1-3; Ps 26: 8-10; Isa 33:15; Eze 22:12; Am 5:12 and Mic 7:3. The Qur'an in surah al-Maidah: 14-15 informs that the Jews and Christians forgot a lot of the Divine Message. This is also supported by the countless footnotes of the NIV that speak of the uncertain and obscure statements of the Hebrew Bible and Greek New Testament.

The Qur'an says that they destroyed the unity of the Divine Revelation and this announcement is proved by the various and conflicting manuscripts both of the Hebrew and Greek texts. The Qur'an says that the *Ahle Kitab* used to conceal and hide the Divine revelation from the people. Joyner, an active opponent of the King James Bible (1611), writes, "Remember, for centuries the KJV was the only Bible most people had. If God was going to bless, it had to be through the KJV. The reason for the blessings was because the Bible was put into the hands of the common people for the first time."¹⁶⁸ It means that the Christian scholars openly confess that the Bible, as a whole, was given to the people after 1611. Before this date their teachers and scribes were secretly interpolating the Divine Revelation. The Qur'an uses the term 'Tahrif' four times, which means adding, omitting and changing. It also uses the term 'Tabdil' that means 'changing' or 'substituting'. We saw all these Qur'anic terms not only used in the very same meaning but most of the times with the same words also in Ps 56:5; Isa 24:5; Jer 8:8-9; 23:36; Eze 5:6; Mal 2:8; 2Pe 3:16

The comparative examination of the concepts of interpolation as found in Islam and Christianity shows that both agree on them almost hundred percent, though there are apparent differences in the terms used by both religions. Additions, omissions and substitutions bear quite the same meaning of *Tabdeel*, *Ikhfa*, *Kitman*, and *Tahrif*. Interpolation is not but the *tahrif bi az-Ziyada*. Like the Qur'an, the Bible also has sufficient statements to illustrate this concept. The following chapters will prove the interpolation more profoundly and extensively.

¹⁶⁸ Joyner, R.A., *King James Only?*, op. cit., p.93

CHAPTER TWO

Introduction To

The King James And The New International Versions

ONE: King James Version (1611 CE)

TWO: New International Version (1973 CE)

*THREE: Results Of The Critical Comparison Of The Sources And
Methodology For The King James And The New International
Versions*

PART ONE

King James Version (1611 CE)

A. Background And Need Of The King James Version

B. Sources And Methodology Adopted In The King James Version

*C. A Critical Observation Of The Sources And Methodology
Adopted For The King James Version*

A) Background of The King James Version

Regarding the background to the inception of the King James Version (KJV) of 1611, we will estimate the progress of English Bible from its various angles. Although the efforts to render the Bible into English began in the 8th century C.E., the Christian scholarship was up to that time unable to render the entire Bible into English language. The discussion, therefore, excludes the incomplete Bibles and will concentrate on survey of the English translations of the whole Bible since 1382 C.E. The survey aims to highlight some major aspects of the English Bibles like its need, sources, methodology, and distinctive features. Since the KJV is the Bible of Protestants, the survey of its background will also exclude the contemporary Catholic Bibles as the complete English Bible, which started with that of Wycliffe in 1382 marks a different tradition from that of the Catholics as being translated into English from the Latin Vulgate unlike the Bible of Protestants.

Wycliffe's Bible (1382)

John Wycliffe¹ is said to be the first who translated the entire Bible into English language. Before him Bede and King Alfred also translated but some portions of the Bible into English.² Wycliffe, though an Oxford man knew no Greek, completed his Bible in 1382.³

Was there any need for the Wycliffe translation? "This Bible translation," answers Peterson, "he placed far the first in importance of all his attempts to reform the English Church..."⁴ This report indicates that the very first English Bible was made because of enmity towards the then rule of religious affairs and the need for reform. And this leads to the conclusion that either the sources of his Bible or its contents were different from the then published one.

Although the books of the Bible, we are told, had been written originally in Hebrew, Aramaic and Greek languages, these originals were not available even to the highly erudite Christian scholars like Wycliffe for translation because the Latin translation was the only

¹ John Wycliffe was born in Yorkshire about the year 1320. He is said to be the parish priest of Lutterworth and the renowned professor at Oxford University. Kenyon, F., *Our Bible And The Ancient Manuscripts*, (New York: Harper & Brothers, 1951), 4th ed., p. 202

² See: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, (California: Robertson publishing Company, 1943), p. 31.

³ MacGregor, G., *The Bible In The Making*, (London: John Murray, 1961), p. 79.

⁴ Paterson, J., *How we got our Bible*, (Philadelphia: The Westminster Press, 1886, 1904), p. 66

Bible circulated throughout Europe for many centuries. That was why Wycliffe translated the first entire English Bible from Latin Vulgate of St. Jerome (C.E. 347-419). Thus his Bible was not translated directly from 'the original text, but a *translation from translation.*'⁵ (Italics his)

To explain the inferiority of the base of Wycliffe's Bible, Kenyon writes, "The original Greek had been translated into Latin long centuries before; the Latin had become corrupted and had been revised and translated anew by St. Jerome; St. Jerome's version had become corrupted in its turn, and had suffered many things of editors and copyists; and from copies of this corrupted Latin the English translation of Wycliffe and Purvey had been made."⁶

If we take a cursory look of Wycliffe's translation, we find that he could not complete but about half of the Old Testament and 'the whole of the New Testament'⁷. Of the features of his Bible is that it was hand-written, as the printing press⁸ was not invented until then. He did not divide it 'into verses, as verse division were not used until a later period.'⁹ The style of his Bible 'was uneven; parts were colloquial; others exceedingly stilted, with curious Latinism.'¹⁰

The English people did not study the Bible in its original language; they read the Wycliffe's Bible for about 145 years.¹¹ But the Catholics who remained stuck to their corrupted Latin Bible were still influencing the others. Secondly, the finding of Hebrew and Greek MSS in 1488 and the printed Hebrew Old and New Testaments pushed Tyndale to start a new translation. Thirdly, on account of the changes in the English language, there was a desire for a Bible in the language of the common people. So it was only William Tyndale who came forth to meet such demands. What follows tells us about the sources used by Tyndale.

Tyndale's Bible

⁵ Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., p. 39

⁶ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 206.

⁷ Paterson, J., *How we got our Bible*, op. cit., p.70

⁸ John Gutenberg, of Mainz, Germany, invented the printing press in the year 1450.

⁹ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 33; See also: J. Paterson, *How we got our Bible*, op. cit., p.73; The verse division first appeared in the Geneva Bible of 1560.

¹⁰ MacGregor, G., *The Bible In The Making*, op. cit., p. 76

¹¹ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p.41

William Tyndale¹² (1484-1536) was the first to produce a printed English Bible. He was also the first to base his translation on the then available Greek and Hebrew manuscripts. He, however, could not produce a translation of the whole Bible.¹³ Before he was arrested for translating the Bible, his translations and publications were ‘the Pentateuch (1530), Jonah (1531), a revised Genesis and a revised New Testament (1534), and *The New Testament yet once again corrected by William Tindale* (1535).’¹⁴ (Italics his)

Source And Contribution Of Tyndale In His Translation

Tyndale, contrary to Wycliffe, translated his Bible from Greek and Hebrew texts. Other than the Greek texts that Erasmus published in 1516 and revised in 1522 and the Hebrew manuscripts of his age, he consulted Luther’s German version, the Vulgate, Wycliffe’s version and Erasmus’ own Latin version with his Greek text.¹⁵ McKenzie’s remarks about Tyndale’s knowledge are notable. He writes that ‘his knowledge of Greek was adequate for his times, but his knowledge of Hebrew is uncertain.’¹⁶ What would be the results of such kind of knowledge?

Tyndale alone did the translation. Sabiers quotes him: “I had no man to counterfeit, neither was helped with English of any that had interpreted the same before.”¹⁷ It seems that Tyndale did interfere in the texts as the following statement indicates: “He omitted a text he did not like, and his enthusiasm for Lutheranism found vigorous expression in the notes accompanying the translation.”¹⁸ The New Testament and the Pentateuch contained marginal notes, described as ‘pestilent glosses’. In them he expressed his strongly Protestant views. In his prefaces, prologues, marginal references, etc., Tyndale greatly depended on Luther.¹⁹

¹² William Tyndale is considered one of the earlier reformers. He was born one year after the birth of Martin Luther and a hundred years after the death of Wycliffe. He was educated at Oxford and Cambridge. Condemned for heresy, he was put to death in 1536.

¹³ See: Black & Rowley, H.H (eds.), *Peake’s Commentary on the Bible*, (London: Thomas Nelson and Sons, re., 1967), p .25

¹⁴ Bruce, F. F., *The Books And The Parchments*, (London: Pickering & Inglis, 1963), 3rd rev., p. 223

¹⁵ See: Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., p. 31

¹⁶ McKenzie, J. L., *Dictionary Of The Bible*, (Bangalore: Asian Trading, 1984), p. 236

¹⁷ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, pp. 57-58

¹⁸ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, (Michigan: Servant Books, 1987), P. 85.

¹⁹ Cross, F.L. (ed.), *The Oxford Dictionary Of the Christian Church*, (London: Oxford University Press, 2nd ed, 1974), p.169

How much was the impression of Tyndale's version on the subsequent translations? Buttrick, in this regard, comments: "It was the work of a man who was capable of handling seven languages—Hebrew, Greek, Latin, Italian, Spanish, English, and Dutch—with ease, whose knowledge of Greek especially is unquestioned, and whose style was so impressive that eighty percent of the KJV is Tyndale."²⁰ Moreover, the later English translations, including the Coverdale Version (1535), the Matthew's (1537), the Great (1539), the Geneva (1560), and the Bishops' (1568, revised 1572) Bibles, all were dependent on Tyndale's work.²¹

Tyndale's translation, especially his New Testament, is declared to be a model for the successive English bibles. But what kind of model was this? Bruce explains, "Tyndale's New Testament, said More [1480-1535], was the New Testament at all; it was a cunning counterfeit, so perverted in the interests of heresy "that it was not worthy to be called Christ's testament, but either Tyndale's own testament or the testament of his master Antichrist." To search for errors in it was like searching for water in the sea; it was so bad that it could not be mended, "for it is easier to make a web of new cloth than it is to sew up every hole in a net."²² If this was how Biblical scholarship was developing, did the same not continue in Miles Coverdale's Bible?

Miles Coverdale²³ (1488-1569) Bible

The history of the English Bible unveils the fact that papal authorities have been intolerable towards the other Christian sects. Tyndale's death is an example of such unsympathetic behavior. He was burnt with the copies of his translation, which was condemned and strictly forbidden for use. Afterwards, however, when the King permitted people, there arose a need for an English Bible. Coverdale fulfilled this need. He printed the entire Bible in English in 1535 and dedicated his work to Henry VIII after his permission and license for publication. Coverdale was neither a Greek nor a Hebrew scholar. Thus he was

²⁰ Buttrick, G.A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., Vol. 4, p. 762

²¹ *The New Encyclopaedia Britannica*, (Encyclopaedia Britannica, Micropaedia, 15th Ed.), vol. 2, p.195

²² Bruce, F.F., *The English Bible: A History of Translations from the earliest English versions to the New English Bible*, (London: Lutterworth Press, 1970), rev. ed., p.40

²³ Coverdale was a native of York, a graduate of Cambridge, and Augustinian friar. But he left his order and turned to Reformation. He was interested in Lutheranism and Catholic practices. (See for example: *The English Bible: A History of Translations from the earliest English versions to the New English Bible*, op. cit., p. 53

incapable of consulting the Greek and Hebrew texts; he was more of an editor and compiler than a translator.²⁴

Sources and Salient Features Of Coverdale's Version

Coverdale, as already pointed out, was not a scholar of Greek and Hebrew, depended upon Tyndale's New Testament and Pentateuch, German translation of Luther, the Swiss German Bible (1529), of Zwingli and Leo Juda, the Vulgate and the Latin version of Santes Pagninus.²⁵

Coverdale's Bible was the first complete printed English translation published in England.²⁶ Kenyon, concerning the division of books in Coverdale's Bible, remarks that one important characteristic of our English Bible makes its first appearance in Coverdale's Bible of 1535. This is segregation of the books, which we call the Apocrypha. His Old Testament is divided into five parts: (1) Pentateuch; (2) Joshua-Esther; (3) Job- Song of Songs; (4) Prophets; and (5) Apocrypha.²⁷ Coverdale restored 'many of the ecclesiastical terms which had been rejected by Tyndale as incorrect translations of the Greek text. He omitted the caustic, controversial elements in the marginal notes and introductions.'²⁸ His Psalter (Book of Common Prayer²⁹) befell an eternal part of the Anglican Prayer Book.³⁰

From here we can understand that what was not an original part of the Bible became an essential part of it. More of this interpolation can be seen in Thomas Matthew's Bible also.

²⁴ See: Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., pp. 56, 59

²⁵ See: Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 218

²⁶ See: Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., p. 58

²⁷ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 219-220

²⁸ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 762

²⁹ Mellor says, "In about 390 Jerome went to Bethlehem and, passing through Caesarea, had the opportunity of consulting Origen's *Hexapla*. From the fifth column (the Septuagint) he made a second revision of the Psalter, called the Gallican Psalter because it was early adopted by the churches of Gall. The Gallican Psalter was subsequently very highly regarded by the whole Western Churches and became the official version of the Psalms. For this reason it is the text preserved in printed editions of the Vulgate, and the text from which Coverdale made his English version in 1535." (Mellor, E.B., (ed.), *The Making Of The Old Testament*, (Cambridge: University Press, 1972), p.152)

³⁰ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p .25.

The Thomas Matthew³¹ Bible (1537)

The reasons for the production of this Bible are in all chances not clear. Tyndale printed the Pentateuch, Jonah and the New Testament only. He translated Joshua to Second book of Chronicles, but also that remained unpublished by him. Thomas Matthew (in reality John Rogers) was responsible for publishing the rest of Tyndale's work. Secondly, the situation, then, was more suitable to produce a Bible than that in the days of earlier translators of English Bibles. Let us see what were its sources and main features.

Sources and Salient Features of Matthew's Version

Matthew's Bible, published in 1537, was based on 'Tyndale's version of Genesis to Second book of Chronicles, as well as on Coverdale's for the rest of the Old Testament (including the Apocrypha), and Tyndale's New Testament according to his final edition in 1535.'³²

His version was slightly revised and enhanced with introductions, summaries of the chapters, and copious marginal notes of a somewhat contentious nature.³³ This Bible had 'the prayer of Manasseh³⁴ and 3-4 Esdras to the Old Testament'³⁵ also. It 'was apparently the first

³¹ Thomas Matthew was a pseudonym for John Rogers (1509-1555). He was an Oxford graduate of 1525, a follower of Tyndale and an ex-priest of the English House in Antwerp (now Belgium). He adopted Reformation views, and eventually under Bloody Mary "became martyr, being burnt at the stake on February 4, 1555." (See: Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 86

³² Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., pp. 219-220

³³ *ibid*, p. 221; See also: Murphy, *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 86

³⁴ There is an interesting story about the inclusion of Prayer of Manasseh in the text. Bruce relates: "The Prayer of Manasseh is a confession of sin and petition for forgiveness, judged appropriate for utterances by King Manasseh when the Assyrian had carried him captive to Babylon, as is related in 2 Chron. 33. 11-13. The Chronicler concludes his account of Manasseh by saying; 'His prayer also, and how God was intreated of him ... behold, they are written in the history of Hozai (or 'the seers')' (2 Chron. 33.19). Perhaps some reader in later days, not being able to find this document, decided to make good the deficiency by composing a prayer of repentance in terms which Manasseh would probably have used. It may have been composed in the course of the second century B.C., but its appearance in literature is a Christian work of the third century A.D., the *Didasacalia Apostolorum*. It is contained in *Codex Alexandrinus*. It was first translated into English for Matthew's Bible of 1537." (Italics his) See: F. F. Bruce, *The Books And The Parchments*, op. cit., p.170

³⁵ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 86

English Bible formally to be licensed by the King³⁶ and an official version in use until clergy created another. Some of his translations were occasions of humor rather than polemics.³⁷

The Bibles of such character created problems instead of calm and peace among the people. That is why, since then on, the authorities joined to the Bible production process, which was started by individuals for sectarian benefits. The first Bible made for the national interests seems to be the Great Bible.

The Great Bible³⁸ (1539)

Prior to the Great Bible, Bibles of Coverdale and Matthew were in circulation in England. To justify the production of a new one, some opposition against these two is voiced. After the adoption and dependence on Coverdale's Bible for few years only, the same was now declared to be defective in places that were based on the German and Latin translations. The Matthew's Bible was also objected to for it was loaded down with very controversial and anti-Catholic marginal notes. The authorities, therefore, decided to produce a Bible under their own supervision that should have the pure text of Scripture only and that can serve as a National Bible.³⁹ Coverdale, again, was appointed to revise the Matthew's Bible under the patronage of King Henry VIII and Archbishop Cranmer who also contributed a preface to it.⁴⁰

Sources and Salient Features Of The Great Bible

As far as the sources are concerned, Coverdale produced the Great Bible by revising the Matthew's Bible. He also used the Latin Bible of Sebastian Munster (1534-1535), Latin version of Erasmus (1516), Polyglot of Ximenes and the Vulgate. So the Great Bible was in the line of "the Tyndale-Coverdale-Matthew tradition."⁴¹

³⁶ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p .25.

³⁷ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 86.

He quotes, for example, Matthew's note on 1Pt 3:7. In this note Matthew suggests that if a "wyfe" be not obedient and helpful to him, the husband should endeavor "to beate the feare of God into her heade, that therby she maye be compelled to learne her dutie, and to do it." [Murphy, R. T.A.,: p.86-87]

³⁸ The book was appropriately named "The Great Bible," for it was immense in size, being about 9 by 15 inches. It is also called the "Chained Bible" because it was chained to desks in the churches. See: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 63

³⁹ See: Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., p. 61-62

⁴⁰ See: Bruce, F.F., *The Books And The Parchments*, op. cit., p. 224

⁴¹ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p .25; Mellor, E.B., (ed.), *The Making Of The Old Testament*, op. cit., p.152; Kenyon, *Our Bible And The Ancient Manuscripts*, op. cit., p. 222.

This Bible was not only circulated, but also the people were definitely urged to read it.⁴² Introductions and marginal notes 'were omitted, and in the Preface the people were enjoined to seek the counsel of 'men of higher judgment' in difficult passages.'⁴³ The chapter summaries of the Matthew Bible 'were retained with slight changes.'⁴⁴ The Great Bible 'indicated some texts as doubtful by printing them in small type, and among them was the celebrated passage 1 John v. 7,8, which the recent revisers have omitted altogether.'⁴⁵

However, Queen Mary—a staunch Catholic and the then ruler of England—banned this Bible, which had been created to support and guard the national interests. The changed situation, therefore, provided the chance for the Geneva Bible to see the light of the day.

The Geneva Bible (1560)

During the closing years of Henry VIII in England, there was a remarked reaction against the Reformers and their movement. In 1543 almost all the Bibles that bear their names were destroyed. When Queen Mary ascended to the throne in 1553, she forbade the public to use any English Bible for the years 1553-8. Bibles were removed from the churches as well. The persecution of the Reformers reached to the extent that she was titled as Bloody Mary⁴⁶.

In these circumstances Reformers took refuge in Geneva where they—John Calvin, Beza, Knox, Coverdale, Anthony Gilbey⁴⁷, Thomas Sampson, Christopher Goodman, and Richard Cox—produced the Geneva Bible.

Sources and Salient Features Of the Geneva Bible

According to Christian scholars the Geneva Bible was based on the Great Bible, Beza's Latin New Testament and commentary, the Old Testament with appeal to the Latin text of Muster, Leo Juda, and Pagninus, the French Bible of Lefever and Olivetan.⁴⁸

⁴² Sabiers, K.G., *How The Bible Came Down Through The Centuries*, p. 62

⁴³ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, p .25.

⁴⁴ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 764.

⁴⁵ Paterson Smyth, J. *How we got our Bible*, op. cit. p. 109.

⁴⁶ See: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 65.

⁴⁷ Some write this name Gilbey as does A. Wikgren. Others write it Gilby. (See for example, Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 25)

⁴⁸ See: Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 25-26; Mellor, E. B., (ed.), *The Making Of The Old Testament*, op. cit., p.160

It was the first whole Bible divided into verses.⁴⁹ Its marginal readings and notes of clarification⁵⁰ were strongly Calvinistic.⁵¹ They attacked ‘clerical celibacy, the sacrament, the Roman Catholic Church, and the Pope.’⁵² Its sectarian tendencies ‘made it unacceptable to English hierarchy of Elizabeth I for public use.’⁵³ It obtained great popularity in England in the reign of Elizabeth I though ‘it lacked the royal and ecclesiastical authorization still possessed by the Great Bible.’⁵⁴ It was the first Bible to omit the Apocrypha and name of St. Paul from the Epistle to the Hebrews; and it used italics for all words not occurring in the original.⁵⁵ Its margins draw attention to ‘variant readings found in a number of manuscripts, including *Codex Bezae*.’⁵⁶ (Italics his). This is a distinctive aspect of the Geneva Bible of which we are not informed in the previous Bibles. But why Bishops’ Bible?

The Bishops’ Bible (1568)

This Bishops’ Bible was made on sectarian basis. The Geneva Bible ‘could not properly be adopted as the universal Bible for public service.’⁵⁷ It was ‘gradually undermining the Church of England, and the Anglican Bishops were none too pleased about it.’⁵⁸ So, the Anglican Protestants wanted their own Bible against that of the Calvinists. According to them that Bible should be ‘edited in England by their own Bishops—not one which contained notes edited by outside church leaders.’⁵⁹

For the preparation of this Bible, Archbishop of Canterbury Matthew Parker selected a body of bishops⁶⁰ and assigned them the revision of the Great Bible. Due to the role of a large number of bishops in the committee of translation, this Bible was named the Bishops Bible.⁶¹

⁴⁹ See: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 66

⁵⁰ Peterson notes: “I do not know if the note on Rev. ix. 3 would be thus classed. The “locusts that came out of the bottomless pit” are explained as meaning “false teachers, heretics, and worldly subtle prelates, with Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Bachelors and Masters of Artes, which forsake Christ to maintain false doctrine.” (Paterson Smyth, J. *How we got our Bible*, op. cit. p. 112, footnotes 2.)

⁵¹ Sabiers, K.G., *How The Bible Came Down Through The Centuries*, op. cit., p. 67

⁵² Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 88.

⁵³ McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 236.

⁵⁴ Cross, F.L. (ed.), *The Oxford Dictionary Of the Christian Church*, op. cit., p.170

⁵⁵ Paterson Smyth, J. *How we got our Bible*, op. cit. p. 112-113

⁵⁶ *ibid*, p. 225

⁵⁷ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 227.

⁵⁸ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, p. 67

⁵⁹ *ibid*.

⁶⁰ Kenyon records eighteen names of Bishops and revisers of this Bible. See: Kenyon, F., *Our Bible And The Ancient Manuscripts*, p. 227

Sources and Salient Features Of The Bishops' Bible

The translators were directed to base their translation on the Great Bible produced by Coverdale in 1539 but 'the influence of Pagninus, Munster, and even the Geneva Bible is apparent.'⁶² Because 'the text was by sum negligence mutilated from the original.'⁶³ The revisers 'copied the Geneva Bible in the adoption of verse-divisions.'⁶⁴

The outstanding aspects of the Bishops' Bible are two. The first is the methodology adopted by its translators, which historians of the English Bible do not tell us in their writings about the Bibles prior to the Bishops' Bible, and the second is the results reached by the translators. What was the methodology that produced modern results? Let us see it.

i) The Method For The Revision

Archbishop Matthew Parker assigned a portion of the Bible to each translator for revision. He himself did the job of a general editor and director of final publication.⁶⁵ Pointing to the weaknesses of the method, Kenyon remarks, "The method of revision did not conduce to uniformity of results. There was apparently, no habitual consultation between the several revisers. Each carried out his own assigned portion of task, subject only to the general supervision of the Archbishop. The natural result is a considerable amount of uneasiness."⁶⁶

ii) Results And Conclusions Of The Translators

Recognized notes and comments were added to it.⁶⁷ These were mostly taken from the Geneva Bible in the New Testament, as much as two thirds of them.⁶⁸ The translation as a whole 'was too ecclesiastical, formal, and stiff to satisfy the laymen, and it was not scholarly enough to satisfy the scholarly.'⁶⁹ This Bible 'was the first text issued on episcopal authority in England.'⁷⁰ As the several revisers worked without co-ordination, 'this translation varies in

⁶¹ See: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 67; etc

⁶² See: McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 236

⁶³ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 765.

⁶⁴ Cross, F.L. (ed.), *The Oxford Dictionary Of the Christian Church*, op. cit., p. 170.

⁶⁵ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, vol. 4, p. 765; Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 227-228.

⁶⁶ Kenyon, F., *Our Bible And The Ancient Manuscripts*, p. 228.

⁶⁷ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, p. 67

⁶⁸ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, Vol. 4, p. 765

⁶⁹ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., pp. 67-68

⁷⁰ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 89.

quality from book to book.’⁷¹ The translators ‘resorted to an older version of the Lord’s Prayer’.⁷² The committee of revisers ‘treated the Apocrypha as an integral part of the Bible; it provided these books with a special title-page but no apologetic introduction.’⁷³

Summary Of Observations About The Bibles From 1382 To 1568

During the period from 1382 until 1611, there were seven major translations of the Bible, five out of which were the Bibles of Wycliffe, Tyndale, Coverdale, Matthew and the Great Bible. These were works of individual persons but the Geneva and Bishops’ Bibles were produced by two groups of scholars. So, it appears, the first four Bibles were named after their translators contrary to the rest three. All of these seven Bibles were based neither on a unanimously approved text nor developed methodologies and principles of translation. Likewise, we see that majority of the translators had little knowledge of Hebrew or Greek. Permission and license for the circulation of these Bible was sometimes given by the King or the religious authorities and sometimes not. Almost all these were produced to cater for some sects and were loaded with controversial marginal notes pointing to the doctrinal conflicts among the Christians. Similarly some translators continued to add or omit some important parts of the text as we pointed out in the case of Prayer of Manasseh, Common Prayer and the Apocrypha. The division of the text into chapters and verses is not only a latter design but controversial as well. As the translations of the Bible increased in number, not only the confusion and sectarianism but splitting up among the Christians increased also. Some translators, like Tyndale, were burnt with the copies of their translation, others were put into prisons and still others fled out of the country. These and other problems of the same kind during the long period of 1382-1608, probably, became reasons for the King James Bible.

B) The King James Version —1611: Sources and Methodology

Before we discuss the reasons that led to the production of the King James Version of the Bible, its underlying sources, the methodology adopted for its preparation and the explicit defects found in it etc., it seems quite appropriate to know what the Biblical scholars and Christian historians say in praising the KJV. What they claim about it as a translation? How they raised it to the level of said originals? How they extolled the access of KJV to the Bible readers? What impact has KJV exerted on the later English writings due to its literary beauty?

⁷¹ Cross, F.L. (ed.), *The Oxford Dictionary Of the Christian Church*, op. cit., p. 170; See also: Buttrick, G. A., (ed.), *The Interpreter’s Dictionary Of The Bible*, op. cit., vol. 4, p. 765.

⁷² Buttrick, G. A., (ed.), *The Interpreter’s Dictionary Of The Bible*, vol. 4, p. 765.

⁷³ F.F. Bruce, *The Books And The Parchments*, op. cit., p. 173-174.

Sabiers asserts that the KJV 'is the most popular and best loved translation of the Bible in the world *today*. This splendid translation with its majestic, inspiring, flowing words has won the unanimous praise of literary critics throughout the centuries since it was first issued in 1611.'⁷⁴ Regarding its nearness to the held originals, he adds, "It seems to re-create for us in English the very spirit of the originals. ... It is the glorious summary of the efforts of godly translators who diligently sought to give us exact rendering of God's Word—men who desired to us the exact truth of the Greek and Hebrew texts in the purest and simplest English possible."⁷⁵ Another scholar said that the KJV 'was the first English version to contain a genuine new translation of the original Hebrew of the Old Testament.'⁷⁶

Regarding the acceptance of the KJV by different classes of society, Bruce declares, "It is not the Bible of high church or low church, state church or free church, Episcopalian, Presbyterian or Independent, Baptist or Paedobaptist, Briton or American; it has remained The Bible par excellence wherever the English tongue is spoken for over three hundred years."⁷⁷ Sabiers adds, "It has endeared itself to millions of Americans and English speaking people the world over, having been honored and loved by rich and poor alike."⁷⁸

As far as the literary impact of the KJV on the subsequent English literature is concerned, it is believed to be a highly influential one. It has been called the noblest monument of English prose, and all can admire its simplicity, dignity, and power; its many happy turns of expression and felicities of rhythm; its musical cadences.⁷⁹ The 'quotations and allusions from the Authorized Version run through the whole body of subsequent literature.'⁸⁰

Need of King James Version

In the earlier pages we noted that there were three English Bibles—the Great Bible, the Geneva Bible and the Bishops' Bible—in use by the people before the production of the KJV. But it is natural to ask what were the reasons for undertaking such a big project of a new translation? The most important points mentioned in answering this question are as follows:

⁷⁴ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p.70.

⁷⁵ *ibid*, p. 71

⁷⁶ McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 237.

⁷⁷ Bruce, F.F., *The Books And The Parchments*, op. cit., p. 228.

⁷⁸ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, p.70; Mellor, E. B., (ed.), *The Making Of The Old Testament*, op. cit., p.161

⁷⁹ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., pp. 90-91

⁸⁰ McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 237

The Great Bible was no longer popular for it was 'too antiquated and cumbersome.'⁸¹ The Geneva Bible 'had gradually become the Bible of the Puritan party, for the Puritans highly favored the extreme Protestantism in the many Calvinistic marginal notes. The Anglican Bishops, however, strongly opposed this 'Geneva Bible', because they did not fully agree with the politics and theology of these notes which were influenced by John Calvin and other extreme Protestants.'⁸² The Bishops' Bible prepared by the Anglican did not prove to be the Bible that the people wanted. It was extremely expensive and out of the reach of the majority.'⁸³ Puritan dissatisfaction with the Bishops' Bible supported the idea of a new revision.⁸⁴ Different attempts to provide a universally satisfactory Bible had failed. The Bishops' Bible had replaced the Great Bible for use in Churches, and that was all. It had not superseded the Geneva Bible in private use; and faults and inequalities in it were visible to all scholars.⁸⁵ The English people were searching for a national and standard Bible but not a party Bible.⁸⁶ The meanings of various English words were changing. So a new translation using the more recent English vocabulary was to be greatly desired.⁸⁷ The King James 1 also had some dislike for the Geneva Bible because the teaching in its notes was clearly against the doctrine of the "Divine Right of Kings".⁸⁸ Bruce adds in this regard, "James, who was something of a scholar himself, took up with eagerness a suggestion by the Puritan leader, Dr. John Reynolds, that there might be a new translation of the Bible." This was because, 'some of the Genevan notes were characterized by James as 'very partiall, untrue, seditious, and savouring too much of dangerous and traytorous conceits''⁸⁹ and because 'those which were allowed in the raignes of Henrie the eight, and Edward the sixt, were corrupt and not aunswerable to the truth of the Originall.'⁹⁰

⁸¹ Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p.72

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 26

⁸⁵ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 230

⁸⁶ Sabiers, K.G., *How The Bible Came Down Through The Centuries*, p.72.

⁸⁷ ibid.

⁸⁸ ibid.

⁸⁹ Bruce, F. F., *The Books And The Parchments*, op. cit., p. 227.

⁹⁰ Gleenslade, S.L. (ed), *The Cambridge History of the Bible: The West From the Reformation to the Present Day*, (Cambridge: University Press, 1963), p.164

Translators, Their Methodology And The Rules For The Translation

Our studies about these three important aspects of the KJV is presented one by one as follows:

i) Number of translators and committees formed out of them

As far as the exact number of the translators is concerned, it is highly contentious among the scholars. Some held that they were “about 50 men”⁹¹; others say they were 54⁹²; still others are of the view that “the total number of revisers was from forty-eight to fifty.”⁹³ Maybe this difference is due to the death or retirement of some who were included in the beginning.

Historians say that the translators were selected from Oxford and Cambridge universities, and from Westminster. They were divided into six committees⁹⁴. According to Clarke the number of translators from Westminster was 17 and they were divided into two groups—one consisted of 10 while the other had 7 members. The scholars from both Cambridge and Oxford were 30. They were divided in a group of 8 or 7 members.⁹⁵ The most important thing for them was to get the work ‘approved by the bishops and most learned of the Church, by the Privy Council, and by the King himself’.⁹⁶

ii) Qualification and Sectarian Background of the Translators

It is quite obvious that the standard of the output depends upon the proficiency and skills; education and training related to the specific field; necessary expertise and experience etc. of the members involved in the work. So what about the translators of the KJV? We are told that they were ‘almost all the prominent scholars then.’⁹⁷ Similarly most of them were ‘the leading classical and Oriental scholars in the country.’⁹⁸ Kenyon, however, is clearer in writing that the ‘body of revisers was a strong one. It included the professors of Hebrew and Greek at both

⁹¹ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 26.

⁹² Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 74; McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 237; Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 767; Mellor, E. B., (ed.), *The Making Of The Old Testament*, op. cit., p.161.

⁹³ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 230.

⁹⁴ *ibid*; See also: Kenyon, F., *Our Bible And The Ancient Manuscripts*, p. 230

⁹⁵ Clarke, A., *A Commentary and Critical Notes*, (New York: The Methodist Book Concern, nd), pp.16-17

⁹⁶ Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 230; See also: Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 767.

⁹⁷ McKenzie, J. L., *Dictionary Of The Bible*, op. cit., p. 237.

⁹⁸ Bruce, F. F., *The Books And The Parchments*, op. cit., p. 228.

Universities, with practically all the leading scholars and divines of the day.”⁹⁹ As far as the sectarian background of the translators is concerned, they were neither secularist nor Catholics nor from any other denomination but they were chosen from among Anglican churchmen, Puritans, and laymen.¹⁰⁰

Rules And Methodology Adopted For The Translation

The rules set for the translation ‘recommended by the King to be observed scrupulously by all’ can be classified into three kinds. First set of rules related to the source and the way to render it anew form. The second set of rules describes how the six committees had to interact during the project. And the last set describes the way to consult the linguists and literary persons other than the members of the six committees. The summary of them is as under.¹⁰¹

The Bishops’ Bible was to ‘be followed, and as little altered as the original will permit.’ The names of the prophets and the writers of biblical books, and any word of ‘divers significations’, were to be retained as near as may be according to the use of ‘the most eminent fathers’ and common people. The old ecclesiastical words were to be kept. The translators had to alter the division of the chapters either not at all, or as little as may be, if necessity so requires. They were forbidden to affix marginal notes at all, but only for the explanation of the Hebrew or Greek words, which could not so briefly and fitly be expressed in the text. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another. Tyndale’s, Matthews’, Coverdale’s, and Geneva translations were to be used, when they agree better with the text than the Bishops’ Bible.

Every particular man of each company had to take the same chapter, or chapters; and having translated or amended them severally, where he thinks good, all to meet together,

⁹⁹ Kenyon, F., *Our Bible And The Ancient Manuscripts*, p. 230; See also: Clarke, A., *A Commentary and Critical Notes*, op. cit., pp. 16-17.

¹⁰⁰ Buttrick, G. A., (ed.), *The Interpreter’s Dictionary Of The Bible*, vol. 4, p. 767; See Also: Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 74.

¹⁰¹ See for detail: Clarke, A., *A Commentary and Critical Notes*, vol. I, pp. 17-18; Buttrick, G. A., (ed.), *The Interpreter’s Dictionary Of The Bible*, vol. 4, p. 767; Sabiers, K. G., *How The Bible Came Down Through The Centuries*, op. cit., p. 74; Kenyon, F., *Our Bible And The Ancient Manuscripts*, p. 230-31; McKenzie, J. L., *Dictionary Of The Bible*, p. 237; Gleenslade, S.L. (ed), *The Cambridge History of the Bible: The West From the Reformation to the Present Day*, op. cit., pp.165-166.

confer what they have done, and agree for their part what shall stand. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously. If any company, upon the review of the books so sent, shall doubt or differ upon any places to send them word thereof, note the places, and therewithal send their reasons; the places to which they consent not, were to be considered at the general meeting at the end of the work.

When any place of special obscurity is doubted of, letters were to be directed by authority, to send to any learned in the land to ask for his judgment. Letters were also to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to charge as many as, being skilful in the languages, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

Sources Used For The KJV

The Biblical scholars do not agree to what were the exact sources for the KJV. One opinion is that though the translators were directed to base the revision on the second edition of the Bishops' Bible, the use of other versions, not only in English but also in other languages, was made freely.¹⁰² According to this opinion the other consulted versions were 'the Geneva Bible, Luther, the Rheims-Douai Bible (especially NT), and the usual Latin texts. The preface also alludes to the use of French, Italian and Spanish translations.'¹⁰³ Another scholar supports this report with his words: "Internal evidence shows that the Tyndale-Coverdale versions are predominantly the sources, but great use was made of Latin versions of Pagninus, Munster, Tremellius, Junius, and Beza, and of the Greek and Hebrew texts, which were available only in limited numbers and quality. The Rheims' NT was certainly consulted on several occasions, and Luther's German version exerted some influence."¹⁰⁴ Another view is that it was 'Beza's edition of 1598 and Stephanus edition of 1550 and 1551 which were used as the primary sources.'¹⁰⁵ Still another belief is that the Old and New Testaments were translated from the then available Hebrew and Greek texts of that age.¹⁰⁶ Not

¹⁰² Mellor, E. B., (ed.), *The Making Of The Old Testament*, op. cit., p.161

¹⁰³ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 26.

¹⁰⁴ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 767.

¹⁰⁵ Gipp, S.C., *The Answer Book: A Helpbook for Christians*, (Ohio: Day Star Publishing, 2001), 6th, p.133; See also: *Gipp's Understandable History of the Bible*, (Ohio: DayStar Publishing, 2000), 2nd ed., pp. 112-113.

¹⁰⁶ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 90; Kenyon, F., *Our Bible And The Ancient Manuscripts*, op. cit., p. 234.

much importance was given to the original manuscripts because there was not any single agreed manuscript.

C) A Critical Observation Of The Methodology And Sources Used For King James Version

In the following we will examine the scope of implementation of these three sets of rules and their basic problems.

I) Drawbacks in the Methodology

The very first drawback found in the procedure is that there was no rule to select the body of translators. A historian complains: "How they were selected is not known."¹⁰⁷ To explain the defiance of the translators to the set rules, he says again, "From the Authorized Version's preface and from what the English delegates told the Synod of Dort (1618) it is plain that a somewhat different method was adopted. When each group had finished its portion of the work, twelve men (two from each committee) reviewed the whole, and Thomas Bilson and Miles Smith put the finishing touches to the version."¹⁰⁸ (*Parenthesis his*)

Another scholar, commenting on the breaking the rules of the translation, says, "We have no reliable information about how carefully the fifteen rules were applied nor how completely the committee of six edited the work."¹⁰⁹ Describing more clearly the distortion made in the translation, he adds, "The second rule was not carefully followed, so that the OT spelling of names does not agree with those in the NT. ... Again, the same Greek or Hebrew word was often unnecessarily translated by a variety of English words. Identical passages in the Synoptic gospels were often translated differently, thus distorting literary relationships. Often one English word was used to translate two entirely different Greek words in a short passage, and so real meaning was obscured."¹¹⁰

MacGregor,¹¹¹ revealing the insincerity of translators in following the rules, says, "It was intended that the result of the translator's labours should be approved by the bishops and

¹⁰⁷ Gleenslade, S.L. (ed), *The Cambridge History of the Bible: The West From the Reformation to the Present Day*, op. cit., p.164.

¹⁰⁸ *ibid*, p. 166

¹⁰⁹ Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 767.

¹¹⁰ *ibid*, p. 768

¹¹¹ He was Dean and Professor of Philosophical Theology in the University of Southern California.

other leading churchmen, by the Privy council, and—needless to say—by James himself. There is no evidence, however, that the work was ever in fact formally reviewed in this way.”¹¹²

II) Assessment of the Sources

When the KJV reached hands of the scholars just after its publication, it was highly criticized. MacGregor, for example, notes, “By some it was denounced as theologically unsound; by others it was charged with unfaithfulness to the Hebrew text and too much dependence on the Septuagintal Greek; by others again it was despised for its alleged deference to the foibles and superstitions of an earthly king. The translators were accused of blasphemy; they were called ‘damnable corruptors’ of God’s Word.”¹¹³ Broughton, a great Christian scholar declared that he wished ‘rather to be rent in pieces with wild horses, than any such translation by my consent should be urged’ upon churches.¹¹⁴

It was a general opinion of the sober scholars about the KJV. Now, if we take the translators as part of the sources, we can observe the unreliability of the sources of the KJV under the following two headings also:

a) Restrictions and Lack of Freedom in the Translations

About the controlled spirit of the translators, to render what was true according to available sources and their knowledge, a historian writes, “They were not free to write the translation exactly as they pleased. They were restricted.”¹¹⁵ He adds, “Not only was their path determined by what the originals required them to say in their English idiom; their tongues were bridled by the conservative principles dictated by the Archbishop of Canterbury.”¹¹⁶ We see Joyner¹¹⁷ also says, “It seems the great KJV translators were cowards and chose to bow to King James instead of doing what they knew was right.”¹¹⁸

¹¹² MacGregor, G., *The Bible In The Making*, (London: John Murray, 1st ed. 1961), p. 117.

¹¹³ *ibid*, p. 141

¹¹⁴ Bruce, F. F., *The Books And The Parchments*, *op. cit.*, p. 229.

¹¹⁵ MacGregor, G., *The Bible In The Making*, *op. cit.*, p. 144

¹¹⁶ *ibid*.

¹¹⁷ Dr. Joyner has earned three doctorate degrees. He is Doctor of Bible Subjects (D.B.S) from International Bible Seminary Orlando, Florida. He is Doctor of Theology (Th.D.) from Alabama Bible College and Doctor of Philosophy of Religion from Trinity Theological Seminary Newburgh, Indiana.

¹¹⁸ Joyner, R. A., *King James Only? A Guide To Bible Translations*, (USA: Joyner Publishers, 2000), 2nd, p. 68

b) Faults in the Texts

The very first rule set for translating the KJV states clearly that translators would have to make the Bishops' Bible as basis for their new Bible. In the earlier pages we noted that the Bishops' Bible was based on the Great Bible, which was in turn translated from Matthew's Bible. John Rogers, who was the translator of Matthew's Bible, made this Bible from Tyndale's Bible, who is said to produce his version from Greek and Hebrew texts aided by different other sources. We also saw that the Christian scholars themselves objected to all the Bibles from that of Tyndale to the Bishops' Bible. How can a line and group of corrupted and unreliable Bibles be the trustworthy base for a new one? William Neil, in the same reflection, adds, "When the Authorised version was produced in 1611, it was largely a revision of William Tyndale's monumental translation. He, however, had at his disposal Hebrew and Greek manuscripts, which adequate, could not be regarded as first-class authorities."¹¹⁹ About the supposed reliable Hebrew and Greek originals as the basis of the KJV, Wikgren, opines: "Of course it was still based on uncritical texts, and the study of Greek and Hebrew was in its infancy. A desire for variety and enrichment of English often led to inconsistencies, especially apparent in proper names and parallel passages in the Synoptic Gospels."¹²⁰

The inferiority of the text is confessed in these words. "The Authorized Version did the Old Testament from the Hebrew, but its New Testament derived from the Greek text published by Erasmus—on all counts an inferior text."¹²¹ In support of this position, we find another scholar writes, "The texts of the Hebrew and Greek versions which were reverently mentioned as the "originals" were not the relatively good texts we know today. Nothing better than the texts of Erasmus and Beza was available. There is too much use of terms of Latin derivation which fail to translate the original Hebrew and Greek accurately."¹²²

Here is more emphatic expression concerning the unreliability of the sources: "We are told the KJV was translated from the Textus Receptus, also called the Majority Text. We are told these are the same. However, these differ from each other in at least a thousand places. The KJV was not based exclusively on any of them."¹²³ The same writer bringing the point

¹¹⁹ Neil, W., *The Rediscovery Of The Bible*, (New York: Harper & Brothers, 1954), p. 68.

¹²⁰ Black & Rowley, H.H (eds.), *Peake's Commentary on the Bible*, op. cit., p. 26.

¹²¹ Murphy, R. T.A., *Background to the Bible: An Introduction to Scripture Study*, op. cit., p. 91.

¹²² Buttrick, G. A., (ed.), *The Interpreter's Dictionary Of The Bible*, op. cit., vol. 4, p. 768.

¹²³ Joyner, R A., *King James Only?: A Guide To Bible Translations*, op. cit., p.97.

into more light said, “There were several different Greek New Testaments used to make the KJV. All of these went through revisions before and after being used for the KJV.”¹²⁴

Although some Christian scholars praise Erasmus as the best editor of the Greek text of the New Testament and his text as a trustworthy model, we also find opposing view on this. Kenyon holds, “The NT of Erasmus, which first made the Greek text generally available in Western Europe, was based upon a small group of relatively late MSS, which happened to be within his reach at Basle. The edition of Stephanus in 1550, which practically established the ‘Received Text which has held the field till our own day, rested upon a somewhat superficial Examination of 15 MSS, mostly at Paris, of which only two were uncials, and these were but slightly used.”¹²⁵ A well-known scholar in the field of Biblical textual criticism, giving his remarks on the shortcoming of the text for NT of KJV, says, “The Authorized Version of the New Testament represents, by and large, the ‘received text’ of the Greek. The textual work of Brian Walton, John Mill, and Richard Bentley did something to reveal the inadequacy of such a basis...”¹²⁶

Some scholars prove the unreliability of the KJV on the basis of more versus less MSS of the NT. From this angle Hunter¹²⁷ comments, “As proof of the great textual advance, we need here only point to the fact that the *Textus Receptus* underlying the Authorised Version is practically the text of Erasmus, who relied for the most part on a single twelfth-century manuscript; whereas (theoretically at any rate) the materials now at the disposal of the text-maker amount to nearly three thousand manuscripts or fragments thereof.”¹²⁸ (Parenthesis his)

Before we finish our discussion about the faulty character and imperfect nature of King James Bible and its contents, we should have a look on its many editions and revisions. Some say it was revised four times between year of its production in 1611 and 1769. Others say that it was revised five times during these years. Still others announce that it was revised many times even after 1769. That is why the defenders of the KJV face questions like ‘Which King James Version?’ from their opponent Christians who reject the KJV and follow the modern Bibles. To be very brief, the KJV was known as ‘the great He edition’, ‘the great She

¹²⁴ *ibid*, p. 96

¹²⁵ Kenyon, F.C., in *Hastings' Dictionary of the Bible*, (USA: Hendrickson Publishers, 2001,), 5th, p.229

¹²⁶ Bruce, F. F., *The Books And The Parchments*, op. cit., p. 231.

¹²⁷ Hunter is a professor at Kings College Aberdeen University, UK.

¹²⁸ Hunter, A. M., *Interpreting The New Testament 1900-1950*, (London: SCM Press, 1951), p. 10.

editions', 'Wicked Bible', 'Vinegar Bible', 'Murderers Bible' and so on.¹²⁹ About the differences between the KJV of 1611 and the present one a famous Christian declare, "In II Timothy chapter two, I counted 55 changes from the 1611 KJV to the 1769 version of the KJV that we use today. If you multiply 55 by 1189, (the number of chapters in the Bible), you can see there are at least 50,000 differences between the original KJV and the one we use today. The KJV Only people scream about the differences between the KJV and the NIV but excuse the changes within the KJV."¹³⁰

All these illustrations clearly prove that neither the translators of the KJV were reliable, nor the KJV a true rendering of the word of God by means of which man seeks guidance for success here in this life or in the life after death because the Word of God in it has been interpolated.

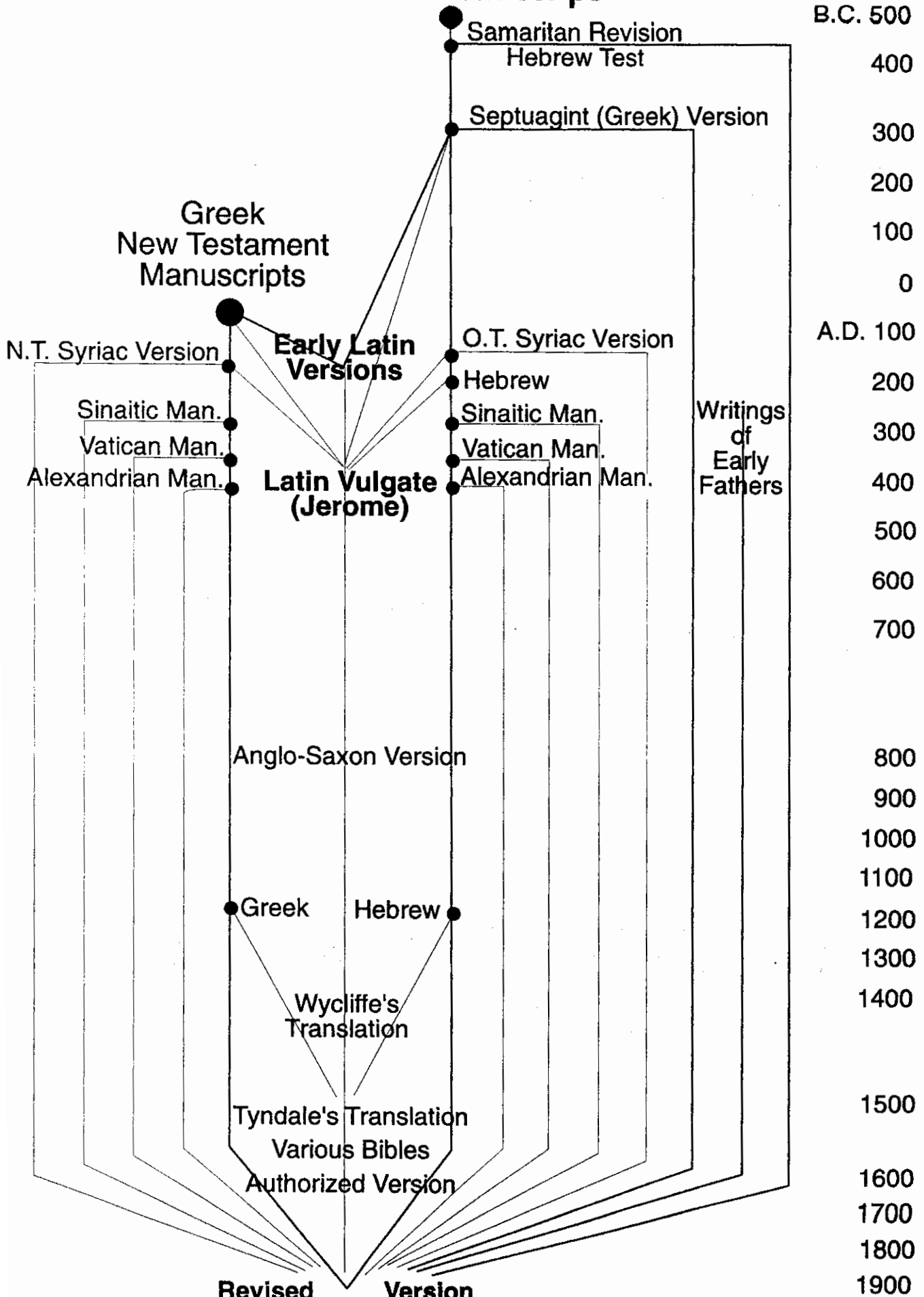
After completing the first part of this second chapter in which we discussed the background of the King James Version of the Bible produced in England, now we enter the discussion about the New International Version that was produced during 1973-1978 in America.

¹²⁹ See for detail: Bruce, F.F., *The English Bible: A history of Translations from the earliest English Versions to the New English Bible*, (New York: Oxford University Press, 1970), 108; Ewert, D., *From Ancient Tablets to Modern Translations*, (Grand Rapids, MI: Academie Books, 1983), 202

¹³⁰ Joyner, R.A., *King James Only? A Guide To the Bible Translations*, ((USA, NC: Joyner Publishers, 2000)), p. 42

THE SOURCES OF OUR ENGLISH BIBLE

Old Testament Hebrew Manuscripts



PART TWO

New International Version (1973-78)

A. Background and Need of The New International Version

B. Sources and Methodology adopted in The New International Version

C. A Critical Observation Of The Sources And Methodology Adopted In The New International Version

A) Background and Need of the New International Version

The English people are very strange. They could not remain satisfied with the King James Bible that was produced under the direct control and supervision of King James employing the services of highly educated and experienced scholars of the Bible of the age. They started making Bibles other than the KJV quite a little after its publication. The history of the English Bible indicates that Christians created a new Bible almost every year. During the period of 1900-1973 only, approximately one hundred bibles were produced¹³¹ excluding their editions and reprints and all the bibles in languages other than English as well. To illustrate the background of the New International Version we, however, will select some very famous bibles, which were produced on almost same grounds. They include the Revised Version 1881-85, the Revised Standard Version 1946-52, and the New English Bible 1961-70. Let us start with the English Revised Version.

Revised Version 1881-1885

It is quite natural to ask the question: “What, then, were the causes which led to the revision of this beloved version [KJV] after it had held its ground for nearly three hundred years?”¹³² The biblical scholars present five major reasons for the revision of the KJV. First of all, the underlying text particularly that of the New Testament was ‘based on later manuscripts’¹³³—on Byzantine type of text—and throughout the centuries copying and recopying even this text could not remain pure¹³⁴ and a number of textual errors crept in. Secondly, a large number of earlier manuscripts and versions were discovered.¹³⁵ Thirdly, the development of the science of textual criticism during 17th –19th centuries together with the fresh evidence made it plain that a revision of the existing version was necessary.¹³⁶ Fourthly, after the production of the KJV many important textual studies were done and ‘knowledge concerning the original Hebrew and Greek texts, especially the latter’ improved a lot,¹³⁷ which helped the scholars to know ‘inaccuracies and infelicities in the Authorized Version’.

¹³¹ See, for names and places of publication of more than one hundred different bibles during 1900-1982: Ewert, David, *From Ancient Tablets To Modern Translations*, (Grand Rapids, Michigan: Academie Books, 1983), pp. 250-251

¹³² Kenyon, *Our Bible and The Ancient Manuscripts*, p. 235

¹³³ Bruce, *The English Bible: A History of Translation* ..., p. 127

¹³⁴ Ibid.

¹³⁵ ibid, p. 128; Paterson Smyth, *How We Got Our Bible*, op. cit., p. 124

¹³⁶ Bruce, *The Books And The Parchment*, p. 230-31; Paterson Smyth, *How We Got Our Bible*, p. 124

¹³⁷ Kenyon, *Our Bible and The Ancient Manuscripts*, p. 235; Bruce, *The English Bible: A History of Translation* ..., p. 128; *The Books And The Parchment*, p. 230; Paterson, *How We Got Our Bible*, p. 124

Fifthly, the natural growth of the English language pointed out that many words in the Authorized Version had become obsolete, and several had completely changed their meaning during the past 300 years.¹³⁸

Translators of the RV And Their Methodology

Two committees were formed to launch the project. First committee that consisted of sixteen members ‘appointed to supervise this revision project’ and the second committee that consisted of fifty-four members was to revise the translation. The second committee formed itself into two groups, one for each Testament.¹³⁹ The translators had come both from England and America belonging to the Church of Scotland and others. Some of them were Baptists, Methodists, Congregationalists, and others.¹⁴⁰ “The Revised Version”, says Kenyon, “is, consequently, the work not of the English Church alone, nor of the British Isles alone, but of all the English speaking Churches throughout the world; only Roman Catholics taking no part in it.”¹⁴¹ The New Testament was completed in ten while the Old Testament in fourteen years.¹⁴²

Sources And Salient Features Of The RV

As far as the text of Old Testament of this version is concerned, ‘the revisers did not operate with a newly constructed text; they used as their basis the Massoretic Hebrew text which had served the 1611 revisers before them.’¹⁴³ The difference here lies in the level of understanding of the text. The translators ‘understood their Hebrew text better than their seventeenth-century predecessors had done’¹⁴⁴ because ‘Hebrew was less well known in 1611 than Greek’¹⁴⁵.

¹³⁸ Paterson, *How We Got Our Bible*, p. 124; Bruce, *The Books And The Parchment*, p. 230

¹³⁹ See: Ewert, David, *From Ancient Tablets To Modern Translations*, p. 206; Bruce, *The Books And The Parchment*, p. 231

¹⁴⁰ Ewert, David, *From Ancient Tablets To Modern Translations*, p. 206

¹⁴¹ Kenyon, *Our Bible and The Ancient Manuscripts*, p. 236-7

¹⁴² Bruce, *The Books And The Parchment*, p. 231

¹⁴³ Bruce, *The English Bible: A History of Translation* ..., p. 144; See also: Kenyon, *Our Bible and The Ancient Manuscripts*, p. 239

¹⁴⁴ *ibid.*

¹⁴⁵ Kenyon, F., *Our Bible and The Ancient Manuscripts*, p. 240

The New Testament of the Revised Version of 1881 was made from a new 'Greek text based on an exhaustive examination, extending over some two centuries'.¹⁴⁶ Two scholars Westcott and Hort had constructed this new text, which differed from that of the KJV at six thousand places.¹⁴⁷ A different methodology also enhanced the number of changes.¹⁴⁸

Although the Revised Version has been widely used in schools, colleges and universities, as well as by private students, it never began to replace the King James Bible in popular esteem. One of the marks of the King James Version is that 'it renders the same Greek word by a variety of English equivalents, depending on the context' but the ERV now rendered it consistently.¹⁴⁹ Out of the several changes made in the ERV are 'charity' and 'Hades' in place of 'love' and 'hell'. The ERV retains the verse numbers, but prints the text in sense paragraphs.¹⁵⁰

The English revisers were more conservative than American in archaic expression. So, they did them the honor of putting some three hundred of their suggestions in an appendix with an apology to them.¹⁵¹ But they, being not satisfied with this, made their own the American Standard Version in 1901 from which they made the Revised Standard Version in 1952.

Revised Standard Version (RSV) 1946-52

Although the scholars from America joined the project of Revised Version 1881-85, they were not satisfied with the making. So they produced the American Standard Version (ASV) for them in 1901. When the scholars observed tampering with the text due to unauthorized publications, during the early years of these versions, they copyrighted ASV. Acquiring this copyright, the International Council of Religious Education that consisted of forty major denominations, embarked on the preparation of RSV by revising the ASV.¹⁵²

¹⁴⁶ *ibid*, p. 238

¹⁴⁷ See: Ewert, David, *From Ancient Tablets To Modern Translations*, pp. 206,207; Kenyon, *Our Bible and The Ancient Manuscripts*, p. 239

¹⁴⁸ For detail about the methodology see: Bruce, *The English Bible: A History of Translation*, p. 137

¹⁴⁹ Bruce, *The Books And The Parchment*, p. 233

¹⁵⁰ Ewert, David, *From Ancient Tablets To Modern Translations*, p. 209

¹⁵¹ *ibid*.

¹⁵² See: *The Revised Standard Version*, (Great Britain: The Bible Societies, 1971), p. iii, (Preface); David Ewert, *From Ancient Tablets To Modern Translations*, p. 226

Translators of the RSV And Their Methodology

Two separate sections of the committee that consisted of thirty-two scholars did the revision of Old and New Testaments. Each section submitted its work to the scrutiny of the members of the other section; and the 'charter of the Committee required that all changes be agreed upon by a two-third vote of the total membership of the Committee.'¹⁵³ In addition to this committee, there was an advisory board of fifty representatives of the cooperating denominations.¹⁵⁴ The scholars made 'some changes in the text of the New Testament revision, which had originally appeared six years previously.'¹⁵⁵

Sources And Salient Features Of The RSV

The translators of the RSV did not follow the traditional Hebrew text of the Old Testament. They, confessing its defectiveness, write, "Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying had been made before the text was standardized."¹⁵⁶ So, in its defective places, they filled the gaps with the support of ancient versions¹⁵⁷ but at places, being not satisfied with help of any version, they followed 'the best judgment of competent scholars as to the most probable reconstruction of the original text. Such corrections are indicated in the footnotes by the abbreviation *Cn*, and a translation of the Mesoretic Text is added.'¹⁵⁸ Moreover, when they were quite uncertain about the meaning of a passage either because of corruption in the text or because of the inadequacy of knowledge of the language, they indicated it by a note.¹⁵⁹ Next, they also 'incorporated thirteen readings' from Isaiah Scroll of the Qumran texts.¹⁶⁰

As far as the New Testament is concerned, 'the revisers did not follow any one particular family of manuscripts and versions, but worked eclectically instead. This means that each variant reading was evaluated on its own merits'¹⁶¹

¹⁵³ *The Revised Standard Version*, p. iv, (Preface)

¹⁵⁴ David Ewert, *From Ancient Tablets To Modern Translations*, p. 227

¹⁵⁵ Bruce, *The English Bible: A History of Translation* ..., p. 186

¹⁵⁶ *The Revised Standard Version*, p. iv, (Preface)

¹⁵⁷ Bruce, *The English Bible: A History of Translation* ... , p. 192

¹⁵⁸ *The Revised Standard Version*, p. iv, (Preface)

¹⁵⁹ *ibid*, p. v, (Preface)

¹⁶⁰ Ewert, *From Ancient Tablets To Modern Translations*, p. 228

¹⁶¹ *ibid*, pp. 228-29

Scholars' Opinion About The RSV

The result was so bad that one 'American preacher was reported to have burned a copy of the R.S.V. with a blowlamp in his pulpit, remarking that it was like the devil because it was hard to burn.'¹⁶² This Bible was also given titles of '*The Bible of Antichrist, The New Blasphemous Bible*'. The revisers were said to deny some basic doctrines also.¹⁶³ Moreover, they 'were condemned for preferring readings which had already been accepted and established by R.V. and A.S.V., and the preference of these readings was ascribed to theological unsoundness.'¹⁶⁴

While such kind of discussion was going on among people, another group of Christian scholars was thinking to start a unique project to make the New English Bible.

The New English Bible (NEB) 1961-70

What was the need for a new English Bible while there were already a number of Bibles? To answer this question, Bruce writes, "From Tyndale's New Testament of 1525 down to the Revised Standard Version of 1952 we have traced a sequence of English versions of the Bible belonging to one dominant tradition. The Geneva Bible, the Bishop's Bible, the Authorized Version, the Revised Version (in its British and American recensions) and, most recently, the Revised Standard Version all represent revisions of earlier stages of this traditional sequence."¹⁶⁵ Ewert adds, "The New English Bible abandoned this four hundred and twenty-five year tradition."¹⁶⁶ The main reason behind the production of the NEB was to make a completely new translation, rather than a revision and that the translators were to employ a current 'idiom rather than reproduce the traditional 'biblical' English.'¹⁶⁷

Translators NEB And Their Methodology

The meetings for the New English Bible started in 1946 and in 1947 a joint committee was set up that included 'representatives of the chief non-Roman Churches of Great Britain and Ireland, the Oxford and Cambridge Presses, the British and Foreign Society and the

¹⁶² Bruce, *The English Bible: A History of Translation* ..., p. 196; Ewert, *From Ancient Tablets To Modern Translations*, p. 229

¹⁶³ Ewert, *From Ancient Tablets To Modern Translations*, p. 229

¹⁶⁴ Bruce, *The English Bible: A History of Translation* ..., p. 195

¹⁶⁵ *ibid*, p. 235

¹⁶⁶ David Ewert, *From Ancient Tablets To Modern Translations*, p.232

¹⁶⁷ *The New English Bible*, (Great Britain: The Bible Societies, 1978, first edition, 1972), p. iii (Preface)

National Bible Society of Scotland.’¹⁶⁸ The joint committee appointed three panels of translators—for the Old and New Testaments and for apocrypha. The joint committee also set up a fourth panel. They were ‘literary and stylistic advisors.’¹⁶⁹ The New Testament translators took ten years to complete their work in 1958.¹⁷⁰

Sources And Salient Features Of The NEB

The New English Bible is said to be ‘the first major new translation of the Bible into English since Tyndale’¹⁷¹ in which the translators presented ‘a meaning-for-meaning translation’. The translators used different texts both for the Old and New Testaments. For the Old Testament they based their work on ‘the Hebrew text printed in the 1937 edition of R. Kittel’s *Biblia Hebraica*.’¹⁷² But they also used the ‘much older Hebrew manuscripts’ discovered in 1947 at Qumran, near the Dead Sea. The recently discovered material was ‘referred to constantly in preparing the present translation.’¹⁷³ Finding Hebrew text and ancient versions obscure, they added ‘what they supposed, to the best of their judgement was originally written’ because this obscurity was ‘the result of textual corruption in the course of transmission, or it could be due to the fact that all clue to the meaning of the words used has been lost.’¹⁷⁴ This obscurity and confusion in the Hebrew text is ‘due to defective archetypes and successive copyist’s errors, confusion of letters, omissions and insertions, displacements of words and even of whole sentences or paragraphs; and copyists’ unhappy attempts to rectify mistakes have often only increased the confusion.’¹⁷⁵ They indicated them ‘in the footnotes of this edition by the abbreviation ‘Prob. rdg.’ standing for ‘Probable Reading’.¹⁷⁶

¹⁶⁸ Bruce, *The Books And The Parchment*, p. 239

¹⁶⁹ Bruce, *The Books And The Parchment*, p. 239-40; David Ewert, *From Ancient Tablets To Modern Translations*, p.232-33

¹⁷⁰ Bruce, *The Books And The Parchment*, p. 241

¹⁷¹ Bruce, *The English Bible: A History of Translation* ..., p.241-42; David Ewert, *From Ancient Tablets To Modern Translations*, p.235

¹⁷² This is said to be a “standard printed edition of the Hebrew Scriptures regularly used by scholars in all countries. It reproduces the text of a Hebrew manuscript dated A.D. 1008, now in Leningrad, which is the earliest complete dated manuscript of the Hebrew Bible extant.” See: *The New English Bible*, p. x (Introduction)

¹⁷³ *The New English Bible*, p. x (Introduction)

¹⁷⁴ Bruce, *The English Bible: A History of Translation* ..., pp.248-49

¹⁷⁵ *ibid*, p. 249

¹⁷⁶ *The New English Bible*, p. xi (Introduction); Ewert, *From Ancient Tablets To Modern Translations*, p. 233

The translators did not accept any Greek text for, 'assessed the evidence coming from three sources, (a) ancient manuscripts of the New Testament in Greek, (b) manuscripts of early translations into other languages, and (c) quotations from the New Testament by early Christian writers, and have in each passage selected for translation the reading which in their judgment seemed most likely to represent what the author wrote.'¹⁷⁷

Scholars' Opinion About The NEB

This Bible, which was translated from the text that was different from all the previous ones, faced severe criticism and strange reaction. One distinguished reviewer 'said that he would not feel that an oath sworn on the New English Bible would be so binding as one sworn on the Authorized Version.'¹⁷⁸ "A blunderbuss attack," says Bruce, "came from Northern Ireland in the shape of a pamphlet by Dr Ian Paisley: *The New English Bible—Version or Perversion?*"¹⁷⁹ (Italics his)

Summary Of Observation About The Selected Bibles From 1881 To 1970

The history of the Bible seems to enter a new era since the Revised Version 1881-85. The reasons for producing a new bible have always been developing. The text for both the Testaments is neither always the Textus Receptus nor the Masoretic. Sometimes the discovery of new and supposed earlier manuscripts like Sinaitic and Vatican codices; and the MSS called the Dead Sea Scroll, pushed the Christians to make a newer Bible. At times they abandoned the tradition of making the Bible by revising any previous one.

Similarly, there was a change in appointing the committees for a translation. Usually they appoint two committees each for the Old and New Testaments but a third committee for translating the Apocryphal books was added for modern Bibles. Even a fourth one for establishing an appreciated literary style was also added. Another aspect to distinguish the older from modern bibles is that the modern translators face no problem from any government, king or controlling authority unlike those in the past.

The center for the production also seems to shift from England to America where Christians are making Bibles so rapidly as one cannot imagine. But what is the net result of such a large number of new bibles? Gipp complains, "It is undeniable that we in America

¹⁷⁷ *ibid*; See also: Bruce, *The Books And The Parchment*, pp. 241-42

¹⁷⁸ *ibid*, p. 246

¹⁷⁹ Bruce, *The English Bible: A History of Translation* ..., p. 247

have more "bibles" in our language than any other country. No, even England has not published as many "Bibles" as America. Yet in America we have situations where a six-year-old boy can take a gun to school and shoot a six-year-old girl to death, or a man can have sex with another man and then kill him and eat him! Two teenage boys can go to their high school and shoot fourteen of their fellow students to death. A mother can strap her two infant children into a car and then drive it into a lake, killing them both. High school girls can have babies and then leave them in a dumpster to die. A man can kidnap young girls and video tape himself sexually abusing them and then killing them. This is not sin! This is perversion! Now how can a nation with so many "Bibles" in its language also be so infested with such repulsively perverted acts? Wouldn't it seem that all those "Bibles" would just have to have an overwhelming effect on the spirits that would spawn such horrible acts?¹⁸⁰

That is why a Christian scholar declares, "The 21st century is the scene where the battle will be fought between the King James Bible and the hundreds of new "perversions"."¹⁸¹ Let us move to know more about the New International Version of the Bible, in the following pages.

B. Sources and Methodology adopted in New International Version (NIV)

The governing body and the translating committee both wanted to produce a Bible without the 'archaic language of the KJV',¹⁸². Another target was to produce 'a word-for-word translation'.¹⁸³ it is said that 'concern for clear and natural English—the *New International Version* should be idiomatic but not idiosyncratic, contemporary but not dated - motivated the translators and consultants.'¹⁸⁴

Translators And Their Methodology For The NIV

A body of fifteen scholars governed the project of translation with Edwin Palmer as the chairman. The body invited one hundred scholars to participate in the translation work.¹⁸⁵ The translators were 'scholars from colleges, universities and seminaries.' These participants

¹⁸⁰ Gipp, Samuel C., *Understandable History Of The Bible*, (Ohio: Day Star Publishing, 2000), 2nd ed., p.418

¹⁸¹ Jack Sin, *Reformation:Retrospect, Introspect And Prospect*, (Singapore: Maranatha Bible- presbyterian Church, 1999), p. iii (Foreword)

¹⁸² David Ewert, *From Ancient Tablets To Modern Translations*, p.246

¹⁸³ *The New International Version*, (Colorado Springs: International Bible Society, 1984), p. ix, (Preface)

¹⁸⁴ *ibid*, p. x

¹⁸⁵ David Ewert, *From Ancient Tablets To Modern Translations*, p.247

had come 'from the United States, Great Britain, Canada, Australia and New Zealand'. They belonged to 'many denominations - including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches'.¹⁸⁶

About the methodology by which the translation was finalized, the preface of the NIV says, "The translation of each book was assigned to a team of scholars. Next, one of the Intermediate Editorial Committees revised the initial translation, with constant reference to the Hebrew, Aramaic or Greek. Their work then went on to one of the General Editorial committees, which checked it in detail and made another thorough version. This revision in turn was carefully reviewed by the Committee on Bible Translation, which made further changes and then released the final version for publication. In this way the entire Bible underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style."¹⁸⁷ Ewert adds, "The executive Committee, a permanent body of fifteen members, made the final decisions before it was sent to the printer."¹⁸⁸

Sources Of The NIV

The preface of the New International Version states that it 'is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts.'¹⁸⁹ So, on which Hebrew and Greek texts was it based?

The committee on translation says that, for the Old Testament the standard Hebrew text, the Masoretic Text as published in the latest editions of *Biblia Hebraica*, was used throughout. They also consulted the Dead Sea Scrolls, the Samaritan Pentateuch and the ancient scribal traditions relating to textual changes. Sometimes they preferred a variant Hebrew reading in the margin of the Masoretic Text. Sometimes they divided the words in the consonantal text differently from the way they appear in the Masoretic Text. They also consulted the more important early versions - the Septuagint; Aquila, Symmachus and

¹⁸⁶ See: *The New International Version*, p. ix (Preface)

¹⁸⁷ *ibid*

¹⁸⁸ David Ewert, *op. cit.*, p. 247

¹⁸⁹ *The New International Version*, p. ix (Preface)

Theodotion; the Vulgate; the Syriac Peshitta; the Targums; and for the Psalms the *Juxta Hebraica* of Jerome.¹⁹⁰

As far as the text for the New Testament is concerned, they used 'an eclectic one'. But where existing manuscripts differ, the translators made their choice of readings. Footnotes call attention to places where there was uncertainty about what the original text was. The best current printed texts of the Greek New Testaments were used.¹⁹¹ Some scholar say that the translators followed the United Bible Society's Third Edition for their New Testament work.¹⁹² Another scholar, explaining the reality behind this Third Edition, remarks, "In 1898 an editor by the name of Eberhard Nestle published his first Greek text. That text has now gone through 27 editions, each one changed from the previous one in some way. The New American Standard Version is an English translation of the 23rd edition of Nestlé's Greek Text. The New International Version is a translation of the 26th edition."¹⁹³

Salient Features Of The NIV

Pointing to the kinds of translation, Dunton says the result is 'a middle of the road version in which a high degree of formal correspondence is combined with renderings that are dynamically equivalent'.¹⁹⁴ It has 'nearly 3,350 footnotes, giving alternative readings, alternative translations, or explanations'¹⁹⁵ but the variations within the Masoretic tradition are not specified by these footnotes.¹⁹⁶ In the same focus, the preface of the NIV adds, "To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets. Also for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns, and vice versa."¹⁹⁷ As far as the format of the NIV is concerned, it 'has the text

¹⁹⁰ *The New International Version*, p. x, (Preface); See also: David Ewert, *From Ancient Tablets To Modern Translations*, p. 247

¹⁹¹ *The New International Version*, p. x (Preface); See also: Dunton, *Bible Versions: A Consumer's Guide To The Bible*, p.105

¹⁹² See for example: G.W. Anderson and D.E. Anderson, *New International Version: What today's Christian needs to know about the NIV*, (London: Trinitarian Bible Society, 1992, 1998), p.14

¹⁹³ Gipp, Samuel C., *Understandable History of the Bible*, p.107

¹⁹⁴ Hugh Dunton, *Bible Versions: A Consumer's Guide To The Bible*, p.105

¹⁹⁵ *ibid*

¹⁹⁶ *The New International Version*, op. cit., p. x, (Preface)

¹⁹⁷ *ibid*, p. xi (Preface)

in sense—rather than verse—paragraphs. It no longer uses “thou,” “thee,” and “thine” in reference to the Deity.’¹⁹⁸

About its popularity a scholar says, “In its relatively short lifetime the NIV has become the basis of commentaries, interlinears, systematic theologies, and concordances. Colleges and seminaries distribute it to their students and require it in the classroom. Churches of many denominations and doctrinal persuasions use it in pew and pulpit.”¹⁹⁹

Opinions Of Scholars About The NIV

As far as a severe criticism against the NIV is concerned, the Christian scholars say that the NIV is ‘a Bible that reads like a newspaper, complete with short, chopped sentences.’ Although warning is given against changing God’s Word in the Bible, ‘the NIV treads on very dangerous ground.’ The translators took ‘other translations, particularly the Septuagint, on an equal level with the Masoretic Text.’ They changed many readings ‘from that which has been accepted for three hundred years to a totally different one that at best is uncertain.’ They also ‘made numerous unwarranted changes strictly on the basis of the translators’ judgment.’ The most prominent are the places where the NIV ‘rearranges sentences and verses, leaves out verses and phrases, paraphrases, and introduces material which is not in the original languages.’²⁰⁰ The critic has quite rightly pointed to the proved facts about the NIV, as we will see later.

Three: Results Of The Critical Comparison Of The Sources And Methodology For The King James And The New International Versions

After comparing the sources and methodologies followed for both the King James and the New International Versions we can quite easily reach the following results.

The number of scholars appointed to translate the KJV was about fifty who belonged to Anglican and Puritan churches, while the number of translators of the NIV was one hundred who came from many denominations - including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches. The former worked under

¹⁹⁸ David Ewert, *From Ancient Tablets To Modern Translations*, p.247

¹⁹⁹ G.W. Anderson and D.E. Anderson, *New International Version: What today's Christian needs to know about the NIV*, op. cit., p. 1-2

²⁰⁰ *ibid*, p. 5-9, 27

the supervision of the King James in England while the latter was governed by a body of fifteen scholars with Edwin Palmer as the chairman. This fact points to a severe sectarianism among Christians that led to the production of a new Bible against an older one.

The translators of both the KJV and the NIV, nevertheless, violated the set rules and proposed methodologies, and translated the text much according to their own judgments and speculations. How guesswork makes Bible the preserved Word of God?

For the Old Testament the translator of the KJV followed Hebrew text produced by Jacob ben Chayim, a Jewish Christian, published by Daniel Bomberg in 1524-5²⁰¹ and for the New Testament they selected the Textus Receptus, which in turn was based on the later and corrupted MSS. The translators of the NIV, on the other hand, based their Old Testament on 'the Masoretic Text as published in the latest editions of *Biblia Hebraica*', though they were not confined to it. They consulted the Dead Sea Scroll, the Samaritan Pentateuch, and the older versions like the Septuagint also. Their New Testament was based on the eclectic Greek text. However, they mostly followed the 26th edition of Nestlé's Greek Text that was influenced by the text of Westcott and Hort. So the Greek text of the KJV differs from the text of the NIV at about six thousand places.

The biggest problem is not in the methodologies but in the texts followed. During the span of more than three thousand years, they are still searching for the original text. The following chapters collect the most striking differences between the KJV and the NIV, which are due to the controversial text.

²⁰¹ *Hebrew Old Testament*, (London: Trinitarian Bible Society, 1894, 1998), Preface

CHAPTER THREE

Examples Of Interpolation Of Different Nouns

One: Interpolation of the Names of God, Deities etc

Two: Interpolation of the Names of Men, Women, Tribes etc

Three: Interpolation of the Names of Places

PART ONE

Interpolation Of Different Nouns In The Old Testament

One: Interpolation of the Names of God, Deities etc

- A) Addition and Omission of God's Name*
- B) Alterations and Substitutions*
- C) Alterations In The Names Of Deities And Idols*

Two: Interpolation of the Names of Men, Women, Tribes etc

- A) Alterations / Substitutions In The Names of Men*
- B) Changing a Proper Noun of Men Into a Common One And Vice Versa*
- C) Substituting One Male Name For Various Names And Vice Versa*
- D) Alterations In The Names of Women*
- E) Alterations / Substitutions in Some Tribal Names*
- F) Substituting One Tribal Name For Various Names And Vice Versa*
- G) Alterations / Substitutions In The Names of Animals*

Three: Interpolation of the Names of Places

- A) Alteration/ Substitutions In The Names Of Places*
- B) Alterations / Substitutions in The Names Of Countries And Cities*
- C) Substituting Name of a Place For Various Names And Vice Versa*
- D) Alterations / Substitutions in The Names Of Rivers*
- E) Miscellaneous*

One: Interpolation Of The Names Of God In The OT

The careful comparison of the King James Version and the New International Version shows that changes related to names of God and His titles are of three kinds: Additions, Omissions and Substitutions. In the following, the first section of the first part of this chapter, we will discuss some of such changes briefly, and not all that have been collected. In this section, the discussion centers on to the Old Testament only.

A) Addition and Omission of God's Name

The NIV has added the phrase “the LORD”¹ and omitted the noun “God”² from many verses.

B) Alterations and Substitutions

The following discussion about the alterations and substitutions concerning God's name and attributes is divided into ten different aspects. At the end of these ten aspects we will slightly point to changed of ‘Allah’—the original and personal name—into God.

1. The NIV replaced the both the nouns “God”³ and “JEHOVAH”⁴ with “the LORD”. The same noun “God” has also been rendered “god”.⁵ Similarly, “god” has also been substituted for “God”.⁶
2. The “LORD JEHOVAH” has been changed into “The LORD, the LORD”.⁷
3. Although the KJV and the NIV agree on the noun “LORD God” in some places, the NIV replaced it for four different forms i.e. into “Lord, GOD”⁸, “the God”⁹, “the LORD, the God”¹⁰ and “Sovereign LORD”¹¹.

¹ Ps 146:6; Isa 27:7

² Ex 16:3; Le 10:17; Nu 11:29; 14:2; 20:3; De 28:67; Jos 7:7; Jg 9:29; 1Sa 2:32; 5:2; 10:24; 2 Sa 16:16; 18:33; 1Ki 1:25, 34,39; 2Ki 5:3; 11:12; 1Ch 16:42; 2Ch 23:11; Ne 6:9; Ps 36:7.

³ Gn 6:5; 2 Sa 12:22; Ho 1:6,9.

⁴ Ex 6:3; Ps 83:18

⁵ De 3:24; 4:34; 32:21; Jg 9:9,13; 1Sa 4:7; 5:7,8,10,11; 6:3,5; 1Ki 18:24; 20:28; 2Ki 17:26,27; 19:10; 2Ch 32:14,15,17; Ne 9:18; Job. 12: 6; Ps 77:13; Isa 37:10; 43:10; 45:14; Eze 28:2,6,9; Da 3:15,25,29; 6:7,12; 11:37, 38; Jon 1:6

⁶ Ex 7:1; Ho 13:4

⁷ Isa 12:2; 26:4

⁸ Gn 24:12, 42; 1Ki 8:23,25; 18:36; 1Sa 23:10,11; 2Ki 19:15, 19; 1Ch 29:10,18; 2Ch 6:14,16,17; 20:6; 26:5; Ezr 9:15; Ne 1:5.

⁹ 2Ch 17:4

4. The noun “GOD the Lord”, though same in some places in both of these bibles, has been replaced with “the Sovereign LORD”.¹²

Complaining about this alteration and corruption in the names of God, Anderson writes, “Beginning in Genesis 15.2, they render *Adoni YHVH*, a form of the covenant name of God usually translated 'Lord GOD', as 'Sovereign LORD'. Indeed, the idea of God's sovereignty is found in this passage and throughout Scripture. But *Adoni* means 'my Lord', and the Tetragrammaton, *YHVH*, has the idea of 'being'. Rendering the name 'Sovereign LORD' tends to emphasise God's sovereignty only, while the context could very well be dealing with His mercy or justice or some other attribute, or might well include all of His attributes by the mere fact of His being God.”¹³ If this change from ‘Lord GOD’ into ‘Sovereign LORD’ can create so big problems about God’s attributes, how grave dangers would be there when the real name in Hebrew was also translated. We will discuss the change in the real personal name of God later in the following pages.

The KJV used the word ‘host’ in various groups of words to make a special noun for God but changes can be observed in the NIV related to this famous noun “host” also. For example,

5. The “God of hosts” has been replaced, not in all places, with the “God Almighty”¹⁴.
6. The “LORD God of hosts” has been replaced with four different forms i.e. “the LORD God Almighty”¹⁵, “the Sovereign LORD Almighty”¹⁶, “The Lord, the LORD Almighty”¹⁷ and “The Lord, the Lord Almighty”¹⁸ (small letters in the second Lord)
7. The noun “Lord God, the God of hosts” has been replaced with “Lord, the Lord God Almighty”.¹⁹

¹⁰ See for example: Gn 9:26; 24:7,27,48; 28:13; Ex 3:15,16,18; 4:5; 5:1; 7:16; 9:1,13; 10:3; 32:27; 34:6; De 1:11,21; 4:1; 6:3; 12:1; 26:7; 27:3; 29:25; Jos 7:13,19,20; 8:30; 9:18,19; 10:40,42; 13:14, 33; 14:14; 18:3; 22:22,24; 24:2,23;

¹¹ See for example: Gn. 15:2,8; Ex 23:17; 34:23; De. 3:24; 9:26; Jos 7:7; Jg 6:22; 16:28; 2 Sa 7:18-20, 22, 28,29; 1Ki 2:26; 8:53; Ps 71:5,16; 73:28;

¹² Ps 68:20; 109:21; 140:7; 141:8

¹³ Anderson, D.E. & G.W., *What Today's Christian Needs To Know About The NIV*, op. cit., pp. 9-10

¹⁴ Am 5:27

¹⁵ 2 Sa 5:10; 1Ki 19:10,14; Ps 59:5; 80:4,19; 84:8; 89:8; Jer 5:14; 15:16; 35:17; 44:7; Ho 12:5; Am 5:15; 6:8

¹⁶ Jer 50:25

¹⁷ Isa 3:15; 10:23, 24; 22:5, 12, 14, 15; 28:22; Jer 2:19; 46:10; 49:5; 50:31

¹⁸ Ps 69:6; Am 9:5

¹⁹ Am 3:13

8. The noun “LORD/Lord of hosts” has been replaced with “the LORD Almighty”.²⁰
9. The noun “the Lord, The God of hosts” has been replaced with “the Lord God Almighty”.²¹

The translators of the NIV, in order to justify this corruption which they term correction, write, “Because for most readers today the phrase “the Lord of hosts” and “God of hosts” have little meaning, this version renders them “the Lord Almighty” and “God Almighty.” These renderings convey the sense of the Hebrew, namely, “he who is sovereign over all the ‘hosts’ (powers) in heaven and on earth, especially over the ‘hosts’ (armies) of Israel.”²² This claim, however, is refuted by some Christians, “But the word the NIV translates as ‘almighty’ in many places in the Old Testament does not mean ‘almighty’; it means ‘of hosts’. The phrase ‘LORD of hosts’ at least makes sincere readers pause to consider its meaning, and is no problem for those who understand who the hosts in heaven and on earth are (as in Luke 2.13, which the NIV renders “Suddenly a great company of the heavenly host appeared ... ” -- a phrase familiar to many, even non-Christians, as a part of the ‘Christmas Story’).”²³ (Parenthesis his)

Such kinds of disputes among the Christians show that they have lost the original name of God from these verses. That is why every modern group of the translators of a newer Bible renders what they think to be nearer to the lost one.

10. Some other phrases concerning God e.g. “the God of thy salvation”²⁴, “the spirit of the LORD”²⁵, “This holy LORD God”²⁶, “The house of God”²⁷ has been changed into “God your Savior”, “the Spirit of the LORD”, “the LORD, this holy God” and “Bethel”

²⁰ Ps 46:7,11; 47:8; 84:1, 3,12; Isa 1:9, 24; 2:12; 3:1; 5:7, 9, 16, 24; 6:3, 5; 8:13, 18; 9:7, 13, 19; 10:16, 26, 33; 13:4, 13; 14:22-24, 27; 17:3; 18:7; 19:4, 12, 16-18, 20, 25; 21:10; 22:14, 25; 23:9; 24:23; 25:6; 28:5, 29; 29:6; 31:4, 5; 37:16, 32; 39:5; 44:6; 45:13; 47:4; 48:2; 51:15; 54:5; Jer 6:6,9; 7:3,21; 8:3; 9:7,15,17; 10:16; 11:17,20, 22; 16:9; 19:3, 11,15; 20:12; 23:15,16,36; 25:8,27-29,32; 26:18; 27:4,18, 19,21; 28:2,14; 29:4,8,17,21,25; 30:8; 31:23,35; 32:14,15,18; 33:11,12; 35:13,18, 19; 39:16; 42:15,18; 43:10; 44:2,11,25; 46:18,25; 48:1,15; 49:7,26, 35; 50:18,33,34; 51:5,14,19,33,57,58; Na 2:13; 3:5; Mic 4:4

²¹ Am 4:13; 5:14-16; 6:8,14.

²² *The New International Version*, op. cit., p. ix (Preface)

²³ Anderson, D.E. & G.W., *What Today's Christian Needs To Know About The NIV*, op. cit., pp. 9-10

²⁴ Isa 17:10

²⁵ Isa 11:2

²⁶ 1Sa 6:20

²⁷ Jg 20:26,31

respectively. From the change in this last name we can conclude that the NIV, sometimes, prefers the original Hebrew name and does not translate them like the KJV.

Now, let us see what happened to the personal name 'Allah' and how was it changed into God. Adam Clarke, commenting the first verse of the book of Genesis, notes, "Many attempts have been made to define the term GOD: as to the word itself, it is pure Anglo-Saxon"²⁸. According to the original Hebrew word for God is Elohim (אלהים) and the root of it like other names 'in Hebrew, and its sister language, the Arabic, generally consists of three letters'²⁹. "Mr. Parkhurst", Clarke continues, "to whose pious and learned labours in Hebrew literature most Biblical students are indebted, thinks that he has found the root in אלה *alah*, *he swore, bound himself by oath*; and hence he calls the ever-blessed Trinity אלהים Elohim, *as being bound by a conditional oath to redeem man, &c., &c.* Most pious minds will revolt from such a definition, and will be glad with me to find both the *noun* and the *root* preserved in Arabic. ALLAH الله is the common name for GOD in the Arabic tongue, and often the emphatic اللهم is used."³⁰ (Italics his)

Form this clear confession of a famous commentator of the Bible and a well-known Christian scholar, though he is stuck to the famous wrongly believed concept of Trinity, it is confirmed that both the Jews and Christians have lost and left the original personal name of the Owner and Creator of this universe. This is original Arabic text and teachings of the Qur'an that helps them to find out lost things but they accept only what suits to their pre-conceived doctrines.

C) Alterations In The Names Of Various Deities And Idols

A large part of the Old Testament discusses names and acts of various gods, goddesses, idols, devils and demons, that have played roles in the history of the OT and that were worshipped both by the Israelites and non-Israelites. The study of these beings in the Old Testament of the King James Version (KJV) and that of the New International Version (NIV) reveals a lot of alterations. A restricted number of instances are as follows.

²⁸ Clarke, A., *The Holy Bible with A commentary and Critical Notes*, (New York: The Methodist Book Concern, nd), vol. 1, p. 27

²⁹ *ibid*, p. 28

³⁰ *ibid*, 29

Let us begin with the comparison of seven nouns—Merodach, Milcom, Moloch, Malcham, king, the groves, and devils—of which the first four are proper and the rest common. The NIV replaces the ‘Merodach’ with ‘Marduk’. Hastings explains this difference as: “The Babylonian name was Marduk, older form Maruduk. ... Merodach is a Hebraized form occurring only in Jer 50², but the Bel of the Apocryphal Bel and the Dragon (Is 46¹, Jer 51⁴⁴) is the same deity.”³¹ Similarly all three Milcom³², Moloch³³ and Malcham³⁴ have been replaced with one single noun ‘Molech’. The ‘Molech’ has also been substituted for the ‘king’³⁵ in three places. According to Clarke this ‘king’ points to ‘the king of Assyria, or Egypt’³⁶ while the ‘Molech’ substituted for ‘king’ is something quite different. It was a ‘deity worshipped by the Israelites, especially by the people of Judah, towards the close of the Monarchy.’³⁷ Another noun the ‘grove’ has been replaced with ‘Asherah poles’³⁸. This change is explained in these words: ‘Apart from Gn 21:33, to be presently mentioned, ‘grove’ is everywhere in Authorized Version a mistaken translation, which goes back through the Vulgate to LXX, of the name of the Canaanite goddess *Asherah*.’³⁹ She was ‘consort of El, the chief god of the Canaanite pantheon.’⁴⁰ Although the NIV replaces the ‘devils’⁴¹ with the ‘demons’, the Today’s English Version replaces it with ‘idols’ and the New American Standard Bible (NASB) with ‘gods’. All these alterations and modifications prove that the Christians have become deprived of the original written message of Allah Almighty.

If we carefully consider the illustrations provided in the above three sections, we come to know that God’s names and attributes and that of other deities and idols have been altered, in one way or the other, in almost three hundred verses of the Old Testament. In this situation, therefore, how can one honestly claim that the Divine Revelation is still perfect and unchanged?

³¹ Hastings, James, *Dictionary Of The Bible*, (USA: Hendrickson Publishers, 2001), 5th, p.606

³² 1Ki 11:5,33; 2Ki 23:13

³³ Ac 7:43

³⁴ Zep 1:5

³⁵ Isa 57:9; Jer 49:1,3

³⁶ See his commentary on Isa 57:9.

³⁷ Hastings, James, *Dictionary Of The Bible*, p.627

³⁸ Isa 17:8; 27:9; Jer 17:2; Mic 5:14

³⁹ Hastings, James, *Dictionary Of The Bible*, p. 320

⁴⁰ Kenneth Baker, (ed.), *The NIV Study Bible*, (Grand Rapids MI: Zondervan Publishing House, 1995), p. 329

⁴¹ Ps 106:37

Two: Interpolation of the Names of Men, Women, Tribes etc

This part of the discussion, which is further divided into seven sections, states the various alterations made in the names of men and women. Sometimes we find that a name is altered by simply increasing or decreasing different alphabets. Sometimes the name is fully substituted with another name. Moreover, not to speak of additions and omissions, there are several examples of replacing many names with one name or substituting numerous names for one name at different places. Similarly, some proper nouns are replaced with common nouns and contrary to this is also true, as we shall see in the following illustrations.

A) Alterations / Substitutions In The Names of Men

The following table gives a list of names of men, which are very strikingly different from what the NIV has substituted. The difference between every two names is so clear that it does not necessitate any illuminating observations.

KJV	NIV	References
Abijam	Abijah	1Ki 14:31; 15:1,7,8
Aliah	Alvah ⁴²	1Ch 1:51
Alian	Alvan	1Ch 1:40
Amram	Hemdan	1Ch 1:41
Aphses	Happizzez	1Ch 24:15
Asnappar	Ashurbanipal	Ezr 4:10
Bedan	Barak ⁴³	1Sa 12:11
Birzavith	Birzaith	1Ch 7:31
Dara	Darda	1Ch 2:6
Dodo	Dodai	2Sa 23:9; 1Ch 11:12
Elishama	Elishua	1Ch 3:6
Gashmu	Geshem	Ne 6:6
Hege	Hegai	Es 2:3
Henoch ⁴⁴	Enoch	1Ch 1:3,33
Huz	Uz	Gn 22:21

⁴² The Bibles like Contemporary English Version (CEV) and NCV are also render Alvah like the NIV; but the New Jerusalem Bible (NJB), NAB and NASB write Aliah like the KJV.

⁴³ The NIV follows 'Some Septuagint manuscripts and Syriac' but in Hebrew it is Bedan. See: The NIV margin.

⁴⁴ In 1Ch 1:33, the NIV wrote it "Hanoch".

Idumea ⁴⁵	Edom	Isa 34:5, 6; Eze 35:15; 36:5
Ithra	Jether	2 Sa 17:25
Jakan	Akan	1Ch 1:42
Jarah	Jadah	1Ch 9:42
Jashub	Job	Gn 46:13
Jehoahaz	Ahaziah	2Ch. 21:17; 25:23
Jehoash	Joash	2Ki 11:21; 12:1,2,4,6,7;18; 14:13
Jehoiada ⁴⁶	Joiada	Ne 3:6
Jehonathan	Jonathan ⁴⁷	1 Ch 27:25
Jehoram	Joram	2 Ki 1:17; 3:1,6; 9:24
Jehubbah	Hubbah	1 Ch 7:34
Jeiel ⁴⁸	Jeuel	Ezr 8:13
Jezoar	Zohar	1Ch 4:7
Jibsam	Ibsam	1Ch 7:2
Johanan	Jehohanan	2Ch 28:12; Ezr 10:6, 28 Ne 6:18
Joram	Jehoram	2Ki 8:16,21,23-25,28,29; 11:2; 1Ch 3:11
Jozachar	Jozabad	2 Ki 12:21
Jucal	Jehucal	Jer 38:1
Judah	Yaudi	2 Ki 14:28
Kir-heres	Kir Hareseth	Jer 48:31,36
Kore	Korah	1Ch 26:19
Koz	Hakkoz	Ezr 2:61 Ne 3:4,21; 7:63
Laish	Laishah	Isa 10:30
Mash	Meshech	Gn. 10:23
Oshea	Hoshea	Nu 13:8,16
Peulthai	Peullethai	1Ch 26:5
Phalti	Paltiel	1Sa 25:44

⁴⁵ Edom was 'the elder twin-brother of Jacob; hence the region (Idumea) occupied by him. (See: *Strong's Greek & Hebrew Dictionary*, 123, Edom). Idumea is "the Greek form of Edom". See: *International Standard Bible Encyclopedia*. It means the translators of the KJV preferred the Greek forms of nouns, but not that of the Hebrew. And this points out their injustice with the Word of God.

⁴⁶ The NIV adds 'Jehoiada' in 2 Ki 11:18 without giving any reason in its footnotes.

⁴⁷ The NIV omits 'Jonathan' in 1Sa 20:5,10,13

⁴⁸ The NIV adds it in 1Ch 8:29.

Phuvah	Puah	Gn 46:13
Raguel	Reuel	Nu 10:29
Ramoth	Jeremoth	Ezr 10:29
Reuel	Deuel	Nu 2:14
Salma	Salmon	1Ch 2:11,51,54
Senuah	Hassenuah	Ne. 11:9
Shiloni	Shelah	Ne 11:5
Vajezatha	Vaizatha	Es 9:9
Zabbud	Zaccur	Ezr 8:14
Zabdi	Zimri	Jos 7:1,17,18
Zina	Ziza	1Ch 23:10

Other than the names mentioned in the table above, there are some names—Ahasuerus⁴⁹, Heber⁵⁰, Heth⁵¹, Joash⁵² and Nebuchadrezzar⁵³—most frequently used in the KJV. The NIV substitutes for them—Xerxes, Eber, Hittites, Jehoash and Nebuchadnezzar respectively.

Some examples of the additions and omission of names have been mentioned in footnotes of the table above. One more example of additions is the name of ‘Ner’⁵⁴. The NIV follows here the Septuagint manuscripts rejecting what Hebrew text required.⁵⁵

B) Changing A Proper Noun of Men Into A Common One And Vice Versa

Some proper nouns of the KJV like ‘Tartan’⁵⁶, and ‘Rabshakeh’⁵⁷ and ‘Melzar’⁵⁸ have been replaced with the ‘supreme commander’, ‘field commander’ and ‘the guard’ which are not but titles. The proper noun ‘Tartan’ of the KJV has for a long time been ‘interpreted as a

⁴⁹ Ezr 4:6; Es 1:1-2, 9-10,15-17,19; 2:1,12,16,21; 3:1,6-8,12; 6:2; 7:5; 8:1,7,12; 9:2,20,30; 10:1,3; Da 9:1

⁵⁰ Gn 46:17; Nu 26:45; Jg 4:11,17; 5:24; 1Ch 4:18; 5:13; 7:31,32; 8:17,22

⁵¹ Gn 10:15 23:3,5,7,10,16,18,20 25:10 27:46 49:32 1Ch 1:13

⁵² 2Ki 13:9,12-14,25; 14:27; 2Ch 25:17,18; Ho 1:1 Am 1:1

⁵³ Jer 21:2,7; 22:25; 24:1; 25:1,9; 29:21; 32:1,28; 35:11; 37:1; 39:1,11; 43:10; 44:30; 46:2,13,26; 49:28,30; 50:17; 51:34; 52:4,12,28,29; Eze 26:7; 29:18,19; 30:10

⁵⁴ 1 Ch 8:30

⁵⁵ See the margin of the New International Version

⁵⁶ 2Ki 18:17; Isa 20:1

⁵⁷ 2Ki 18:17; Isa 36:2, 4, 11-13,22; 37:4,8

⁵⁸ Da 1:11,16

proper name, but the Assyrian inscriptions have shown it to be the title of a high official.’⁵⁹ But the name Rabshakeh is still unknown.’⁶⁰ The name ‘Melzar’ is ‘a proper name only in the KJV’. The other translations change it into a common name.⁶¹ The NIV replaces, sometimes, a common noun with a tribe name quite distorting the real sense of the context. For example, it replaced ‘the sons of Judah’ with ‘Descendants of Hodaviah’⁶². In this example one can quite clearly see that the NIV has substituted ‘Hodaviah’ for a different name ‘Judah’. Similarly, to replace ‘sons’ with ‘descendants’ is not the use of a synonym because if it had been a use of synonyms, the NIV would also have replaced three other ‘sons’ with ‘descendants’ in the same verse. These alterations are due to the varieties in the Hebrew Texts.⁶³

C) Substituting One Male Name For Various Names And Vice Versa

The NIV renders more than once different names for only one name of the KJV. Opposite to this principle can also be observed. For example, it writes ‘men’⁶⁴, ‘the man’⁶⁵ and ‘mankind’⁶⁶ for Adam. Similarly, it preferred ‘some Hebrew manuscripts, Septuagint, Vulgate and Syriac’ to ‘most Hebrew manuscripts’ and substituted ‘Ahaziah’⁶⁷ and ‘Azariahu’⁶⁸ for Azariah. According to Adam Clarke the text of the verse in which these names occur is corrupted.⁶⁹ It is, therefore the reason of disputed names. Examples of writing only one name for two names in the NIV are: ‘Adoniram’ for ‘Adoram’⁷⁰ and ‘Hadoram’⁷¹; ‘Jehoiachin’ for ‘Coniah’⁷² and ‘Jeconiah’⁷³. It also adds the name ‘Jehoiachin’.⁷⁴ Moreover, Hamath⁷⁵ and Shimea⁷⁶ have been replaced with Lebo Hamath and Shammua.

⁵⁹ See: Barker, W.P., *Everyone In The Bible*, (New Jersey: Fleming H. Revell Company, 1966), 339

⁶⁰ See: *International Standard Bible Encyclopedia*

⁶¹ Tenney, M. C., (ed.), *Zondervan Pictorial Bible Dictionary*, (Grand Rapids, MI: Zondervan, 1967), p. 524

⁶² Ezr 3:9

⁶³ See the margin of the NIV

⁶⁴ Job 31:33

⁶⁵ Gn. 2:19-21,23; 3:8,9,17; 5:2

⁶⁶ De. 32:8

⁶⁷ 2 Ch. 22:6

⁶⁸ 2 Ch. 21:2

⁶⁹ See the comments of Adam Clarke on verse 2 Ch. 21:2

⁷⁰ 2 Sa 20:24; 1Ki 12:18

⁷¹ 2 Ch 10:18

⁷² Jer 22:24,28; 37:1

⁷³ 1Ch 3:16,17; Es 2:6; Jer 24:1; 27:20; 28:4; 29:2

⁷⁴ 2 Ch 36:10

D) Alterations In The Names of Women

There are, for example, names of seven women—Bathshua, Jehoshabeath, Michal, Zebudah, Abi, Michaiiah and Phuvah—that have been changed into Bathsheba⁷⁷, Jehosheba⁷⁸, Merab⁷⁹, Zebidah⁸⁰, Abijah⁸¹, Maacah⁸² and Puah⁸³ respectively. All these alterations are due to the disputed texts. For example, when the NIV replaces ‘Michal’ with ‘Merab’, its margin says that the translators preferred ‘two Hebrew manuscripts, some Septuagint manuscripts and Syriac’ to ‘most Hebrew and Septuagint manuscripts’.⁸⁴ But why did they not prefer ‘most Hebrew and Septuagint manuscripts’ to ‘two Hebrew manuscripts, some Septuagint manuscripts and Syriac’? The answer lies in the fact that the first option helps them in removing the contradiction between 2 Sa 21:8 and 2 Sa 6:23, which is found in the KJV but not in the NIV after the alteration. Similarly, to substitute ‘Bathsheba’ for ‘Bathshua’ is due to difference between ‘One Hebrew manuscript and Vulgate’ and ‘most Hebrew manuscripts’⁸⁵ subsequent to the interpolation.

E) Alterations / Substitutions in Some Tribal Names

The names of tribes like ‘Ammonites’⁸⁶, ‘Dodanim’⁸⁷, ‘Lud’⁸⁸, ‘Nephishesim’⁸⁹, ‘Arabian’⁹⁰, ‘Kittim’⁹¹, ‘Antothite’⁹², and ‘Giblites’⁹³ have been replaced with ‘Meunites’, ‘Rodanim’, ‘Lydia’, ‘Nephussim’, ‘nomad’, ‘coastlands’, ‘from Anathoth’ and ‘Gebalites’

⁷⁵ Eze 48:1

⁷⁶ 1Ch 3:5

⁷⁷ 1Ch 3:5

⁷⁸ 2 Ch 22:11

⁷⁹ 2 Sam 21:8

⁸⁰ 2 Ki 23:36

⁸¹ 2 Ki 18:2

⁸² 2 Ch. 13:2

⁸³ Gn 46:13

⁸⁴ See also Clarke’s comments on this corrupted verses.

⁸⁵ See the margin of the NIV for concerned verses.

⁸⁶ 1 Ch 4:41; 2Ch 20:1 26:7

⁸⁷ Gn 10:4; 1Ch 1:7

⁸⁸ Eze 27:10

⁸⁹ Ne 7:52

⁹⁰ Jer 3:2

⁹¹ Da 11:30

⁹² 1Ch 11:28

⁹³ Jos 13:5

respectively. About the corruption in the last name mentioned here, the scholars say, ““According to the present text of Jos 13:5, "the land of the Gebalites" was given to Israel as part of its future territory. But it was never occupied by the Israelites. Septuagint, however, has a very different reading, indicating an early corruption of the text. Perhaps with many modern scholars it is better to read "to the borders of the Gebalites." He continues, “ In 1 Ki 5:18 the King James Version translates this word "stone-squarers," the King James Version margin gives "Giblites," and the Revised Version "Gebalites," as workmen who, with the men of Solomon and of Hiram, fashioned the stones for the temple. Here also the text is doubtful, and some by a slight change would read: "and made a border for them" (i.e. for the stones).”⁹⁴

F) Substituting One Tribal Name For Various Names And Vice Versa

The NIV replaced ‘Chaldeans’ with ‘Babylonians’⁹⁵ and ‘Astrologers’⁹⁶. Similarly, the ‘Chaldees’ has also been replaced with ‘Babylonian’⁹⁷. The noun ‘Chaldeans’ and ‘Chaldees’ are same. It is an adjective that refers to the things or a man of Chaldaea. Chaldaea was ‘the country of which Babylon was the capital.’⁹⁸ So, the NIV substitutes a city for a country and this is an example of dishonesty with the Word of God. The ‘Ethiopian’ has been replaced with the ‘Cushite’⁹⁹ and ‘Nubians’¹⁰⁰. The Hebrew word for these various nouns is ‘כּוּשִׁי’—Cushi. It is very strange that this proper Hebrew noun is also translated. The KJV translates it ‘Ethiopian’ while the NIV substitutes Nubians for it. It is not honesty with the text. Rather it is a distortion. Similarly, ‘Lubim/s’ has been replaced with ‘Libya’¹⁰¹ and ‘Libyans’¹⁰². Contrary to this, the NIV, following some Septuagint MSS, wrote ‘Libyans’ instead of ‘Pul’ of Hebrew text¹⁰³ and ‘Put’ instead of Libyans’¹⁰⁴. The ‘nations’ has been

⁹⁴ *International Standard Bible Encyclopadia* CD-ROM version

⁹⁵ Isa 23:13; 43:14; 47:1,5; 48:14,20; Jer 21:4,9; 22:25; 24:5; 25:12; 32:4,5,24,25,28,29, 43; 33:5; 35:11; 37:5,8-11,13,14; 38:2,18,19,23; 39:5,8; 40:9,10; 41:3,18; 43:3; 50:1,8,10,25,35,45; 51:4,24,35,54; 52:7,8,14,17; Eze 1:3; Da 5:30; 9:1; Hab 1:6

⁹⁶ Da 2:2,4,5,10; 3:8; 4:7; 5:7,11

⁹⁷ 2Ki 24:2, 4,5,10,13,24-26; 2Ch 36:17; Isa 13:19

⁹⁸ See: *Zondervan Pictorial Bible Dictionary*, op. cit., p. 151

⁹⁹ Isa 20:4; Jer 38:7,10,12; 39:16; 46:9; Am 9:7

¹⁰⁰ Da 11:43

¹⁰¹ Na 3:9

¹⁰² 2Ch 12:3; 16:8

¹⁰³ Isa 66:19; See: The margin of the New International Version for this verse.

¹⁰⁴ Jer 46:9

replaced with 'Goiim'¹⁰⁵, 'Goyim'¹⁰⁶ and 'Gentiles'¹⁰⁷. The 'Syrian/s, Syriack' has been replaced with 'Aramaic'¹⁰⁸, 'Aramean'¹⁰⁹ and 'Edomites'¹¹⁰. Moreover, the NIV even omits the 'Syrians' in some places.¹¹¹ In all these more than one hundred and fifty verses, the alterations are the results of interpolation that occurred in the remote past and created many contradictory manuscripts.

G) Alterations / Substitutions In The Names of Animals

Five different nouns of the KJV have been replaced with eight different nouns in the NIV. The 'dragon/s' has been changed to 'great monster'¹¹², 'serpent'¹¹³ and 'jackals'¹¹⁴. The 'jackals' has also been substituted for 'foxes'¹¹⁵. The NIV has replaced the 'whale/s' of the KJV with the 'monster of the deep'¹¹⁶, 'monster in the seas'¹¹⁷, and 'creatures of the sea'¹¹⁸. The 'eagle'¹¹⁹ has become 'a vulture' and the 'unicorns'¹²⁰ as 'the wild oxen'. The 'unicorn' and the 'dragon' of the KJV were removed from the Bibles since the Revised Version 1881-85 because these are fabulous and unknown to zoology.¹²¹ Although they are present in the Hebrew text, 'It is one thing to admit that the Hebrew text is probably corrupt here and there'.¹²² In these more than twenty verses the preference of ancient translations to the Hebrew text has made changes. This behaviour of the translators proves the interpolation of

¹⁰⁵ Gn. 10:5, 9

¹⁰⁶ Jos 12:23

¹⁰⁷ Isa. 9:1

¹⁰⁸ Da 2:4; 2Ki 18:26; Ezr 4:7; Isa 36:11

¹⁰⁹ Gn 25:20; 28:5; 31:20,24; De 26:5; 2Sa 8:5,6; 10:6,8,9,11,13-17,19; 1Ki 20:20,21,26-29; 22:11,35; 2Ki 5:2, 20; 6:9; 7:4-6,10,12,14-16; 8:28,29; 9:15; 13:5,17; 16:6; 24:2; 1Ch 18:5,6; 19:10,12-17,19; 2Ch 18:34; 22:5; 24:24; Isa 9:12; Jer 35:11; Am 9:7

¹¹⁰ 2Sa 8:13

¹¹¹ For example see: 2Sa 10:18; 1Co. 19:18

¹¹² Ps 74:13; Eze 29:3

¹¹³ Ps 91:13; Jer 51:34

¹¹⁴ Ps 44:19; Isa 13:22; 34:13; 35:7; 43:20; Jer 9:11; 10:22; 14:6; 49:33; 51:37; Mic 1:8

¹¹⁵ Eze 13:4

¹¹⁶ Job 7:12

¹¹⁷ Eze 32:2

¹¹⁸ Gn. 1:21

¹¹⁹ Hab 1:8

¹²⁰ Ps 22:21; 29:6; 92:10; Isa 34:7

¹²¹ *American Standard Version*, (New York: Thomas Nelson & Sons, 1901), Standard ed., p. 7 (Preface)

¹²² *ibid.*

Divine Revelation as we have noted the confession of translators of the American Standard Version. If the original Divine Message has been distorted, how can the various Bibles be reliable for guiding a man to succeed in this world and on the Day of Judgment?

In the above seven section the discussion was about the alterations in names of men, women, animals and tribal names. Similarly the discussion included changes in their common and proper nouns also. The number of verses in which these changes have been made reaches the figure of eight hundred. This leads to affirm that the large part of the Divine Revelation has been interpolated quite freely.

Three: Interpolation of Names of Places

In the above part we discussed the alterations in the names of men, women, animals and tribal nouns in both of their common and proper forms. Now we turn to the discussion about the interpolation of names of places—cities, towns, villages or even countries has been talked about in following five sub-sections.

A) Alterations/ Substitutions In The Names Of Places

The NIV substitutes 'Babylon'¹²³ for 'Babel'; 'Haeleph'¹²⁴ for 'Eleph' though the Hebrew word 'הַאֵלֶף' for this noun is same; 'Cyprus'¹²⁵ for 'Kittim'; 'Media'¹²⁶ for 'Medes'; 'Peniel'¹²⁷ for 'Penuel'; and 'Memphis'¹²⁸ for the Hebrew 'Noph' (נֹפֶן). The NIV substitutes five proper nouns for six common nouns of places. It substitutes 'Migdal Eder'¹²⁹ for 'tower of Edar'; the proper noun 'Arabah' for both the common nouns 'wilderness'¹³⁰ and 'plain'¹³¹; 'Bamoth Baal'¹³² for the 'high places of Baal'; 'Cush'¹³³ for 'land of Ethiopia'; and

¹²³ Gn 10:10; 11:9

¹²⁴ Jos 18:28

¹²⁵ Isa 23:1,12; Eze 27:6

¹²⁶ Jer 25:25

¹²⁷ Gn 32:31; Jg 8:8,9,17; 1Ki 12:25; The NIV did not changed it in 1Ch 4:4; 8:25, because here it is name of two men, not the name of a place.

¹²⁸ Isa 19:13; Jer 2:16; 46:14,19; Eze 30:13

¹²⁹ Gn 35:21

¹³⁰ For example, Isa 33:9; Am 6:14

¹³¹ Jer 39:4; 52:7

¹³² Nu 22:41

¹³³ Gn. 2:13; 2Ki 19:9; Es 1:1; 8:9; Job 28:19; Ps 68:31; 87:4; Isa 18:1; 20:3,5; 37:9; 43:3; 45:14; Eze 29:10; 30:4,5; 38:5; Na 3:9; Ze 3:10

‘Enaim’¹³⁴ for ‘an open place’. Similarly, it substitutes the ‘Negev’¹³⁵—the name of an area—for the ‘south’, which is not a name of some place but is the name of a direction. The interesting thing to note is that this noun i.e. the ‘Negev’ did not occur in the KJV at all.

In the examples of this ‘A’ section there are more than seventy verses in which a noun is sometimes altered; sometimes slightly changed; sometimes the Hebrew text is violated; and sometimes quite a new name either proper or common is preferred. And this quite clearly points to an unestablished text due to interpolation of the original text.

B) Alterations / Substitutions in The Names Of Countries And Cities

The following table gives a list of names of the countries, cities and towns etc., which are very clearly different from what the NIV has substituted. The difference between every two names is so clear as it does not need any explanatory comments.

KJV	NIV	References
Achmetha	Ecbatana	Ez. 6:2
Archi	Arkites	Jos. 16:2
Azzah	Gaza ¹³⁶	De 2:23; 1 Ki 4:24; Jer 25:20
Betah	Tebah ¹³⁷	2 Sa 8:8
Bizjothjah ¹³⁸	Biziothiah	Jos 15:28
Chittim	Cyprus	Isa 23:1, 12
Cuth	Cuthah	2 Ki 17:30
Eshean	Eshan ¹³⁹	Jos. 15:52

¹³⁴ Gn 38:14, 21

¹³⁵ Gn 12:9; 13:1,3; 20:1; 24:62; Nu 13:22,29; 21:1; 33:40; De 1:7; 34:3; Jos 10:40; 11:16; 12:8; 15:19; 19:8; Jg 1:9,15,16; 1Sa 27:10; 30:1,14,27; 2Sa 24:7; 2Ch 28:18; Ps 126:4; Isa 30:6; Jer 13:19; 17:26; 32:44; 33:13; Ob 1:19,20; Zec 7:7

¹³⁶ But the NIV writes “Ayyah” instead of “Gaza” of the KJV in 1 Ch 7:28.

¹³⁷ But the KJV writes it “Tibhath” in 1Ch 18:8.

¹³⁸ This noun is highly disputed because it is ‘biz-yo-thi’-a, biz-joth’-ja (bizyotheyah; Septuagint “their villages”; the King James Version Bizjothjah, “place of Jah’s olives” (Young), or “contempt of Jah” (Strong)): According to Massoretic Text, a town in the south of Judah, near Beersheba (Jos 15:28). Septuagint reads “and her daughters,” only one consonant of Massoretic Text being read differently; and so We, Hollenberg, Di and others. The Septuagint has probably preserved the original text (compare Neh 11:27).’ [ISBE]

¹³⁹ Eshan is held a ‘town of Judah in the uplands of Hebron (Jos 15:52). No satisfactory identification has yet been suggested. Some think the name may be a corruption of Beersheba.’ (ISBE)

Geba	Gibeon	2 Sa 5:25
Gibeah	Geba	1Sa 14:5
Javan	Greece	Eze 27:13
Jokneam ¹⁴⁰	Jokmeam	1Ki 4:12;
Lahmam	Lahmas	Jos 15:40
Pai	Pau	1Ch. 1:50
Pathros	Upper Egypt	Isa 11:11
Ramah ¹⁴¹	Ramoth	2Ki 8:29; 2Ch 22:6
Remmonmethoar	Rimmon	Jos. 19:13
Shahazimah	Shahazumah	Jos. 19:22
Thimnathah	Timnah	Jos 19:43
Tyrus	Tyre	Jer 25:22; 27:3; 47:4; Eze 26:2-4,7,15; 27:2,3, 8, 32; 28:2,11; 29:18; Ho 9:13; Am 1:9, 10
Zareah	Zorah	Ne 11:29

The NIV substitutes two proper nouns—Phoenicia¹⁴² and Egypt¹⁴³—for two common nouns—‘merchant city’ and ‘defense’. It adds a proper noun ‘Jerusalem’ also which is not found in the KJV in the same verses¹⁴⁴. These differences are due to the corrupted texts. For example, a scholar explaining the difference between ‘Phoenicia’ and ‘merchant city’ writes, “The text of these verses is suspected.”¹⁴⁵ How can a suspected and distrustful text be reliable for directing humanity towards the right path?

C) Substituting Name of a Place For Various Names And Vice Versa

Three different nouns of the KJV have been replaced with five different nouns in the NIV. The ‘grave’¹⁴⁶ and death¹⁴⁷ have been written for ‘hell’; ‘Aram Naharaim’¹⁴⁸ and

¹⁴⁰ The NIV adds ‘Jokneam’ in 1Ch 6:77.

¹⁴¹ The NIV omits ‘Ramah’ in 1Sa 22:6.

¹⁴² Isa 23:11

¹⁴³ Isa 19:6

¹⁴⁴ Jer 21:13; Eze 5:8

¹⁴⁵ See: International Standard Bible Encyclopedia, under entry ‘Trade’

¹⁴⁶ Jo 2:2; Ps 9:17; 16:10; 18:5; 55:15; 86:13; Pro 5:5; 7:27; 9:18; 15:24; Isa 5:14; 14:9, 15; 28:15, 18; 57:9; Eze 31:16,17; 32:21; Am 9:2; Hab 2:5

¹⁴⁷ Pro 15:11; 23:14; 27:20

¹⁴⁸ Gn 24:10; De 23:4; Jg 3:8; 1Ch 19:6

‘Aram’¹⁴⁹ for ‘Mesopotamia’; and ‘trading ships’ for ‘Tharshish’¹⁵⁰. How big a distortion is here because ‘Tarshish’, was ‘a place on the Mediterranean’.¹⁵¹ Six different nouns of the KJV have been replaced with three different nouns in the NIV. The NIV writes ‘Babylonia’ for Chaldea¹⁵² and Shinar¹⁵³; ‘Zarethan’ for Zartanah¹⁵⁴ and Zeredathah¹⁵⁵ and ‘Assyria’ for Asshur¹⁵⁶ and Assur¹⁵⁷. Unlike this, the NIV has also replaced ‘Assyria’ with ‘Asshur’¹⁵⁸.

Sometimes the NIV substitutes two different nouns for one noun. For example, it writes ‘Syria’ for ‘Aram’¹⁵⁹ and ‘Edom’¹⁶⁰ because this difference, the translators confess, is found among some ‘Hebrew manuscripts and Syriac’ and ‘most Hebrew manuscripts, Septuagint and Vulgate’.¹⁶¹ But sometimes it replaces one noun with two different nouns. For example, it writes ‘Philistia’ for ‘Philistines’¹⁶² and ‘Palestina’¹⁶³.

D) Alterations / Substitutions in The Names Of Rivers

The common noun ‘river’ has been replaced with the ‘Euphrates River’¹⁶⁴ and the ‘Nile’¹⁶⁵. The ‘Nile’ has also been substituted for ‘a flood’¹⁶⁶ and ‘the brooks’¹⁶⁷. Similarly, the ‘Euphrates’ has become ‘Perath’¹⁶⁸; the ‘Hiddekel’ has become ‘Tigris’¹⁶⁹ and the ‘stream

¹⁴⁹ Jg 3:10

¹⁵⁰ 1Ki 10:22; 22:48

¹⁵¹ See: *Strong's Greek & Hebrew Dictionary*, 8659, Tarshiysh.

¹⁵² Eze11: 24

¹⁵³ Isa 11:11; Da 1:2

¹⁵⁴ 1Ki 4:12

¹⁵⁵ 2Ch 4:17

¹⁵⁶ Gn 10:11; Eze 32:22; Ho. 14:3

¹⁵⁷ Eze 4:2; Ps 83:8

¹⁵⁸ Gn. 2:14; 25:18

¹⁵⁹ Isa 7:1, 2, 4, 5, 8; 17:3; Ho 12:12; Am 1:5

¹⁶⁰ Eze 16:57; 27:16

¹⁶¹ See: NIVm

¹⁶² Ps 83:7; Isa 11:14; Joe 3:4; Am 6:2

¹⁶³ Ex 15:14 Isa 14:29,31

¹⁶⁴ Isa 11:15; 27:112

¹⁶⁵ Gn 41:1,3,17; Isa 23:3, 10; Eze 29:3,9; 30:12

¹⁶⁶ Jer 46:7,8

¹⁶⁷ Isa 19:7, 8

¹⁶⁸ Jer 13:4-7

¹⁶⁹ Gn. 2:14; Da. 10:4

of Egypt' as 'the Wadi of Egypt'¹⁷⁰. How much is the difference between a 'stream' and 'Wadi'! This is not an honest transmission of the Word of God. Rather it seems a mischievous play with sacred text.

F) Miscellaneous

The NIV substitutes 'a messenger'¹⁷¹ for 'a watcher'; all four nouns 'Rapha/Rephaites'¹⁷², 'a warrior'¹⁷³ and 'the Nephilim'¹⁷⁴ for one noun 'Giant/s'; 'Seventy seven'¹⁷⁵ for 'Seventy weeks'; the 'large tree'¹⁷⁶ for 'Allon' which here is the name of a place in Palestine¹⁷⁷; and 'confections'¹⁷⁸ for 'Panag', even though 'the meaning of the Hebrew for this word is uncertain.'¹⁷⁹

In this first part, which was further divided into three sub-parts, of the third chapter the study noted that there are around three hundred and thirty verses in which the names of God, deities and idols have been altered, omitted or added. Similarly, in the second sub-part in which we conversed about the changes in names of men, women, animals, tribes etc., there are nearly two hundred and twenty-five verses interpolated. Likewise, in the third sub-part that discusses the alterations in the names of places, countries, cities, rivers etc., we found that there are at least two hundred and thirty verses influenced by the interpolation. It seems that there are very few verses that are still out of interpolation.

After discussing various examples of interpolation, distortions, corruptions, additions, omissions, substitution etc. made in the Old Testament, now we will turn to the same issues in the New Testament i.e. the second part of this third chapter.

¹⁷⁰ Isa 27:12

¹⁷¹ Da 4:13,17,23

¹⁷² De 2:11,20; 3:11,13; Jos 12:4; 13:12; 15:8; 17:15; 18:16; 2Sa 21:16, 18,20,22; 1Ch. 20:4,6,8

¹⁷³ Job 16:14

¹⁷⁴ Gn. 6:4; Nu 13:33

¹⁷⁵ Da 9:24

¹⁷⁶ Jos. 19:33

¹⁷⁷ See: *Strong's Greek & Hebrew Dictionary*. 438, Allowan

¹⁷⁸ Eze 27:17

¹⁷⁹ The NIV margin

PART TWO

Interpolation Of Different Nouns In The New Testament

One: Interpolation of the Names of God

A) Alterations/ Substitutions

B) Additions/ Omissions

Two: Interpolation of Human Names

A) Alterations/ Substitutions In The Names Of Men

a) Alterations/ Substitutions found in English only

b) Alterations/ Substitutions Found Both In English And Greek

B) Alterations/ Substitutions In The Names Of Women

C) Alterations/ Substitutions In Very Famous Names

D) Alterations/ Substitutions In Common Nouns

E) Alterations/ Substitutions In Epithets

Three: Interpolation of the Names of Places

A) Alterations/ Substitutions In Proper Nouns of Places

B) Alterations/ Substitutions In Common Nouns of Places

C) Substitutions And Omissions of some Important Common Nouns

D) Miscellaneous

In the first part of the this chapter we have already discussed changes in the names and attributes of God, deities, idols, men, women, tribes, places, rivers etc. in the Old Testament only. Now this second part of the chapter will talk about alterations in the same thing in the New Testament of the King James and the New International versions of the Bible.

One: Interpolation of the Names of God

A cautious comparison of the King James Version and the New International Version demonstrate that changes related to names of God and His titles are of three kinds: Additions, Omissions and Substitutions. In the following, we will discuss such changes briefly, in only a sample of the changes discovered. In this section, the discussion will be solely on the New Testament.

A) Alterations/ Substitutions

There are a number of alterations and substitutions concerning the name of God and His epithets in the NIV, which really create quite different concept of God. For example, the NIV substitutes three nouns ‘the Lord’¹, ‘Christ’² and ‘Man’³ for one noun ‘God’; ‘Sovereign Lord’⁴ for the ‘Lord God’; six different nouns—‘God’⁵, ‘Sovereign Lord’⁶, ‘the Lord Jesus’⁷, ‘Jesus Christ’⁸, ‘Jesus’⁹ and ‘the Holy One’¹⁰—for only one noun ‘the Lord’; the noun ‘the Lord, the God’¹¹ for ‘the Lord God’; and ‘the Lord Almighty’¹² for ‘the Lord of Sabaoth’.

The word ‘Sabaoth’ means ‘armies’. Here it expresses ‘a military epithet of God’¹³. To explain the meaning of it another source also says, “The passage in Roman is a quotation from Isa 1:9 through Septuagint, which does not translate, but transliterates the Hebrew. Origin and

¹ Ac 10:33; 13:44; 19:20; Ro 14:4; Col 3:22; Rev 11:4

² Ro 10:17; Col 3:15

³ Jn 9:35

⁴ Ac 4:24

⁵ Lk. 2:38; Ac 16:10; 17:27; 21:20; Col. 3:16

⁶ Lk. 2:29; 2Pe. 2:1; Rev. 6:10

⁷ Mk. 16:19

⁸ Ac 10:48

⁹ Ac 18:25

¹⁰ Rev 16:5

¹¹ Lk. 1:68; Rev. 22:6

¹² Ro 9:29; Jas 5:4

¹³ See: *Strong's Greek & Hebrew Dictionary*, 4519, Sabaoth. CD-ROM Edition

meaning are uncertain.”¹⁴ All of these modifications in the New Testament and uncertainties about the Word of God clearly prove interpolation of the Divine Revelation.

The Holy Spirit is, according to Christianity, one of the three persons of Godhead. So we can talk about the alterations and substitutions made in it by the NIV, in the context of discussion about the names of God and His epithets.

The NIV substitutes ‘the Holy Spirit’ for “the Holy Ghost” in 89 verses¹⁵; replaces the ‘Spirit’ with ‘spirit’¹⁶, ‘light’¹⁷ and ‘breath’¹⁸. The ‘spirit’ of the KJV has also been replaced with the “Spirit/ Holy Spirit”¹⁹, “ghost”²⁰, “demons, mind, attitude, prophecy and breath”²¹.

Similarly, the names of different gods and deities of the ancient peoples like ‘Moloch’ and ‘Remphan’ have also been replaced with ‘Molech’ and ‘Rephan’²² by the NIV.

So, in this section the number of verses in which alterations or substitutions concerning the name of God, Holy Spirit, and other deities have been made is about one hundred and fifty.

B) Additions/ Omissions

Like the alterations mentioned above, the NIV omits the nouns ‘God’²³ and ‘the Lord’²⁴; and adds²⁵ them in many verses. It omits ‘The Spirit’²⁶ and his adjective ‘holy’²⁷ and

¹⁴ *International Standard Bible Encyclopedia*, CD-ROM edition

¹⁵ Mt. 1:18, 20; 3:11; 12:31, 32; 28:19; Mk. 1:8; 3:29; 12:36; 13:11; Lk. 1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 12:10, 12; Jn. 1:33; 7:39; 14:26; 20:22; Ac. 1:2, 5, 8, 16; 2:4, 33, 38; 4:8, 31; 5:3, 32; 6:3, 5; 7:51, 55; 8:15, 17-19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, 6; 20:23, 28; 21:11; 28:25; Ro. 5:5; 9:1; 14:17; 15:13, 16; 1Co. 2:13; 6:19; 12:13; 2Co. 6:6; 13:14; 1Th. 1:5, 6; 2Ti. 1:14; Tit 3:5; Heb 2:4; 3:7; 6:4; 9:8; 10:15; 1Pe 1:12; 2Pe. 1:21; 1Jn. 5:7; Jude 20.

¹⁶ Jn 4:24; Ro. 8:10

¹⁷ Eph. 5:9

¹⁸ Re 11:11

¹⁹ Mt 12:18; 22:43; Lk. 10:21; Jn. 3:6; 6:63; Ac. 6:10; 20:22; Ro. 1:4; 2:29; 7:6; 1Co 2:12; 2Co 3:6, 8; Eph 1:17; Php 3:3; 1Pe 4:14; 1Jo 4:6; Re 4:2; 17:3; 21:10

²⁰ Mt. 14:26; Mk. 4:49; Lk 24:37, 39

²¹ Lk. 9:42; 2 Co. 2:13; Eph. 4:23; 2 Th 2:2, 8

²² Ac 7:43

²³ Mt. 2:12, 22; 6:33; 21:12; Lk. 12:31; Ac 10:22; Ro. 6:13; 9:4; 15:19; 1Co. 1:4, 14, 28; 4:8; 2Co. 10:4; 11:1; 1Th. 2:2; Heb. 9:6; 10:9, 27; 1Pe. 5: 3; 1 Jn 3: 16; 2 Jn 1:10,11; Rev. 20: 9,12

writes this noun in capitalized form²⁸ unlike the KJV. The KJV uses the noun 'ghost' in eight verses²⁹ of the New Testament; the NIV replaces it with 'spirit' in three verses³⁰ and omits it in the rest. There are other verses also where the NIV omits the 'spirit'.³¹

Hence, the number of verses in which additions or omission due to the change in text concerning names of God, Spirit or Ghost has occurred reaches to figure of one hundred.

Two: Human Names

This part that discusses the changed made in human names, is divided into five sections.

A) Alterations/ Substitutions In The Names Of Men

The alterations and substitutions concerning the names of men in the New Testament are not only confined to their rendering in English but these are also found in their Greek originals.

a) Alterations/ Substitutions found in English only

If we look minutely at the following list of names of men, we can see differences between the KJV and the NIV, even though original names in the Greek text published by the Trinitarian Bible Society (TBS) and the United Bible Societies (UBS) are same. Both of them, therefore, have not stuck to the text, though of their own choice, fully and honestly.

KJV	TBS	NIV	UBS	References
Abia	Αβια	Abijah	Αβια	Mt. 1:7; Lk. 1:5
Achaz	Αχαζ	Ahaz	Αχαζ	Mt. 1:9
Aser	Ασηρ	Asher	Ασηρ	Lk. 2:36; Rev. 7:6

²⁴ Lk. 9:57; Ac 7:30, 37; Ro. 6:11; 1Co. 15:47; 2 Co. 4:10; Ga. 6:17; 1 Ti. 5:21; 2 Ti. 4: 1; Tit 1: 4; Heb 10: 30; 2 Jn. 3; Rev. 19:1,3,4,6

²⁵ Lk 11:42; Ro. 5:9,16,17; 11:31; 12:19; 1Co. 10:30; 11:19; 14:16; 2 Co. 4:1; Eph. 1:22; 2:6; 3:5,12; Php. 1:14; Col. 1:9,19,21; 1Th. 2:16; 1Ti. 6:15; Heb 10:22; 11:18; Jas 4: 2; 1Pe 2:9; 2Pe 3: 15; 3 Jn. 6; Rev 4:11; 22:21

²⁶ For example see: Ro 8:1; 1 Pe1: 22

²⁷ Ac 8:18; 1Co. 2:13

²⁸ Eph. 1:13; 4:30; 1Th. 4:8

²⁹ Mt 27:50; Mk. 15:37,39; Lk. 23:46; Jn. 19:30; Ac. 5:5,10 12:23

³⁰ Mt 27:50; Lk. 23:46; Jn. 19:30

³¹ Mk. 8:12; Lk 2:40; 9:55; Ac 17:16; 18:5, 25; 19:21; 1Ti 4:12

Bosor	Βοσορ	Beor ³²	Βοσορ	2Pe. 2:15
Cephas ³³	Κηφα	Peter	Κηφα	1Co. 15:5; Ga. 2:9
Cleophas	Κλωπα	Clopas	Κλωπα	Jn. 19:25
Core	Κορε	Korah	Κορε	Jude 11
Esrom	Εσρωμ	Hezron	Εσρωμ	Mt. 1:3; Lk. 3:33
Ezekias	Εζεκιαις	Hezekiah	Εζεκιαις	Mt. 1:9, 10
Heber	Εβερ	Eber	Εβερ	Lk. 3:35
Joram	Ιωραμ	Jehoram	Ιωραμ	Mt. 1:8
Josaphat	Ιωσαφατ	Jehoshaphat	Ιωσαφατ	Mt. 1:8
Lucas	Λουκας	Luke	Λουκας	Phm. 24
Maleleel	Μαλελεηλ	Mahalalel	Μαλελεηλ	Lk. 3:37
Marcus	Μαρκος	Mark	Μαρκος	Col. 4:10; Phm. 24; 1Pe. 5:13
Nachor	Ναχωρ	Nahor	Ναχωρ	Lk. 3:34
Noe	Νωε	Noah	Νωε	Mt. 24:37,38; Lk. 3:36; 17:26,27
Osee	Ωσηε	Hosea	Ωσηε	Ro. 9:25
Phalec	Φαλεκ	Peleg	Φαλεκ	Lk. 3:35
Ragau	Ραγαν	Reu	Ραγαν	Lk. 3:35
Roboam	Ροβοαμ	Rehoboam	Ροβοαμ	Mt. 1:7
Sala	Σαλα	Shelah	Σαλα	Lk. 3:35
Saruch	Σερουχ	Serug	Σερουχ	Lk. 3:35
Silvanus	Σιλουανου	Silas	Σιλουανου	2Co 1:19; 1Th. 1:1; 2Th. 1:1; 1Pe 5:12
Urbane	Ουρβανον	Urbanus	Ουρβανον	Ro. 16:9

b) Alterations/ Substitutions Found Both In English And Greek

If we give our attention even to the smallest of points in the following table, they reveal that the alterations in names of men are not only in their English forms in the KJV and the NIV but also in their Greek originals. This difference is due to a double alphabet, or due to an additional but different letter in the middle or at the end of a word, or by dividing a noun into two parts and sometimes due to a complete additional word in the text.

³² The NIV here does not follow United Bible Societies Greek New Testament 3rd ed. Its Beor is after “Βεωρ”, which ‘is the prevailing spelling of the Septuagint.’ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, (London: UBS, 1971), p. 704

³³ The NIV did not change this name into ‘Peter’ in Jn. 1:42; 1Co 1:12; 3:22; 9:5; 15:5.

KJV	TBS	NIV	UBS	References
Amplias	Αμπλιαν	Ampliatius	Αμπλιατον	Ro. 16:8
Barsabas	Βαρσαβαν	Barsabbas	Βαρσαββαν	Ac. 1:23; 15:22
Booz	Βοοζ	Boaz	Βοες	Mt. 1:5; Lk. 3:32
Eliseus	Ελισσαιου	Elisha	Ελισαιου	Lk. 4:27
Emmor	Εμορ	Hamor	Εμμωρ	Ac. 7:16
Janna	Ιαννα	Jannai	Ιανναι	Lk 3:24
Joanna ³⁴	Ιωαννα	Joanan	Ιωαναν	Lk 3:27
Jona	Ιωνα	John	Ιωαννου	Jn 1:42
Jonan	Ιωναν	Jonam	Ιωναμ	Lk 3:30
Jose	Ιωση	Joshua	Ιησου	Lk 3:29
Joseph ³⁵	Ιωσηφ	Josech	Ιωσηχ	Lk 3:26
Joses ³⁶	Ιωση	Joseph	Ιωσητος	Mk 6:3; Ac 4:36 ³⁷
Justus	Ιουστου	Titius Justus	Τιτιου Ιουστου	Ac 18:7
Menan	Μεναμ	Menna	Μεννα	Lk 3:31
Nephtalim	Νεφθαλειμ	Naphtali	Νεφθαλιμ	Rev 7:6
Semei	Σεμει	Semein	Σεμειν	Lk 3:26
Simon Barjona	Σιμων Βαρ Ιωνα	Simon son of Jonah	Σιμων Βαριωνα	Mt 16:17

These differences between not only the KJV and the NIV but also between two Greek New Testaments used here are due to differences among the manuscripts from which the respective texts have been constructed by Erasmus and Westcott and Hort.

B) Alterations/ Substitutions In The Names Of Women

The alteration or substitutions are not only made in the names of men, these are found in the names of women also. Although the original Greek of three names, for example, is same for the KJV and the NIV, the NIV alters them, as it is clear from this table.

³⁴ The NIV did not change this name into 'Joanan' in Lu 8:3; 24:10

³⁵ This name occurs in the KJV thirty-three times (Mt 1:16,18,19,20,24; 2:13,19; 27:57,59; Mk. 15:43,45; Lk. 1:27; 2:4,16, 33,43; 3:23,24,26,30; 23:50; Jn. 1:45; 4:5; 6:42; 19:38; Ac 1:23; 7:9,13,14,18; Heb 11:21,22; Re 7:8). The NIV differs at three places. In Lk. 2:33, 43, it renders "the child's father" and "his parents" respectively. But in Lk. 3:26 it, violating its own rule, writes "Josech".

³⁶ This name occurs in the NT of KJV six times. The NIV agrees with it at only two places (Mk. 15:40, 47).

³⁷ But here the Greek is "Ιωσηφ", which is Joseph.

KJV	TBS	NIV	UBS	References
Agar	Αγαρ	Hagar	Αγαρ	Ga. 4:24, 25
Prisca	Πρισκαν	Priscilla	Πρισκαν	2Ti. 4:19
Euodias	Ευοδιαν	Euodia	Ευοδιαν	Php. 4:2

C) Alterations/ Substitutions In Very Famous Names

The KJV uses the name 'Jesus Christ' in three ways, i.e. 'Jesus Christ', 'Jesus' and 'Christ'. The NIV alters it gravely. For example, the 'Jesus Christ' form is omitted³⁸; replaced with 'Jesus'³⁹ or 'Christ'⁴⁰ only. Similarly, the NIV omits the noun 'Jesus'⁴¹; and replaces it with 'Lord'⁴², 'Joshua'⁴³ and 'he'⁴⁴. Moreover, it adds 'Jesus' also in some verses.⁴⁵ Likewise, the noun 'Christ' is omitted⁴⁶ and replaced either with 'Anointed One'⁴⁷ or 'God'⁴⁸ or 'Lord'⁴⁹ or even with the 'gospel'⁵⁰.

The NIV substitutes 'Timothy' for 'Timotheus'⁵¹; 'Elijah'⁵² for 'Elias'; and 'Jeremiah' for the both 'Jeremias'⁵³ and 'Jeremy'⁵⁴. Next, the KJV has a noun 'Barbarians'.

³⁸ Ac. 8:37; Ro. 1:3; 16:24; 1Co. 16:22; Eph 3:9, 14; 2Ti 4:9

³⁹ Ac. 15:11; 16:31; 20:21; Ro. 16:20; 1Co. 9:1; 16:23; 2Co. 11:31; 1Th. 2:9; 3:11, 13; 2Th. 1:8; 1Jn. 1:7; 4:3; Re. 1:9; 12:17; 22:21.

⁴⁰ Ro. 15:8; 16:18; 2Co. 4:6; 5:18; Col. 1:2

⁴¹ Mt. 8:29; 9:28; 16:20; Ac. 8:37; 9:29; 19:10; 1Co. 5:5; 16:22; Ga. 6:15; Col. 1:28; Phm. 1:6; 1Pe. 5:10, 14.

⁴² Lk. 7:19; 10:40

⁴³ Ac. 7:45; Heb. 4:8.

⁴⁴ Mt. 13:36; 17:20, 22; 18:2; 24:2; Mk. 5:13; 7:27; 11:14; 14:18; Lk. 7:22; Jn. 4:16, 46; 8:20; 9:1; 11:14, 39; 20:15; 21:5.

⁴⁵ For example see in Ac. 9:22.

⁴⁶ Mt 23:8; Mk 13:6; Lk. 21:8; Jn. 4:42; 6:69; Ac 2:30; 19:4; Ro 1:16; 1Co 9:18; Ga 3:17; 4:7; 6:15; Eph 3:19; Php. 4:13; 1Ti 2:7; Heb 3:1

⁴⁷ Ac. 4:26

⁴⁸ Ro. 14:10

⁴⁹ 1Co 10:9; Col 3:13; 2Th 2:2; 2Ti 2:19

⁵⁰ Php. 1:16

⁵¹ For example see Ac 16:1; 17:14, 15; 18:5; 19:22; 20:4; Ro. 16:21; 1Co. 4:17; 16:10; 2 Co. 1:19; Php. 1:1; 2:19; Col. 1:1; 1Th. 1:1; 3:2, 6; 2 Th. 1:1.

⁵² For example see: Mt. 11:14; 16:14; 17:3, 4, 10, 11, 12; 27:47, 49; Mk. 6:15; 8:28; 9:4, 5, 11-13; 15:35, 36; Lk. 1:17; 4:25, 26; 9:8, 19, 30, 33; Jn. 1:21; Ro. 11:2; Jas. 5:17

⁵³ Mt. 16:14

⁵⁴ Mt. 2:17; 27:9

The NIV replaces it with ‘non-Greeks’⁵⁵ and ‘islanders’⁵⁶ even though they agree on its Greek text ‘βαρβαροι’. Quite similar to this, the KJV uses the noun ‘Greek/s’⁵⁷, but the NIV replaces it with ‘Gentiles’, even though the Greek noun ‘Ελληνων’ is the same.

D) Alterations/ Substitutions In Common Nouns

There are differences between the KJV and the NIV related to common nouns. This table demonstrates some examples of this kind of differences. The difference about the noun, mentioned first in the table, is due to the different Greek nouns. The Greek original for the other nouns in the table is same but their meanings are not unfaltering. To replace the ‘whale’—a proper species of the animal kingdom—with ‘a huge fish’ is an example of the severe confusion about the text. Similarly, to replace the ‘wise men’ with ‘Magi’—a proper noun—is another example of changing the status of some nouns.

KJV	TBS	NIV	UBS	References
cousin	συγγενης	your relative	συγγενις	Lk. 1:36, 58
nephews	εγγονα	grandchildren	εγγονα	1Ti. 5:4
the first begotten	πρωτοτοκον	the firstborn	πρωτοτοκον	Heb. 1:6
the whale ⁵⁸	κητους	a huge fish	κητους	Mt. 12:40
wise men	μαγοι	Magi	μαγοι	Mt. 2:1,7, 16

E) Alterations/ Substitutions In Epithets

The NIV replaces the title ‘Bishop’ with ‘overseer’⁵⁹ even though the Greek “επισκοπης” is same for the both the versions. It also replaces two nouns ‘Canaanite’⁶⁰ and

⁵⁵ Ro. 1:14

⁵⁶ Ac. 28:4

⁵⁷ The KJV uses this word both in singular (12 times) and plural forms (14 times), but the NIV agrees with it for same rendering of plural at Jn. 12:20; Ac 17:4,12; 18:4,17; 19:10,17; 20:21; 21:28; Ro 1:14; 1Co 1:22,24 and of singular at Mk 7:26; Jn. 19:20; Ac 16:1,3; 21:37; Ga 2:3; 3:28; Col 3:11; Re 9:11; while it omitted the part of Lk. 23:38 that contained this word. According to *Easton’s Bible Dictionary*, “In the New Testament the Greek word Hellenes, meaning literally Greek (as in Acts 16:1, 3; 18:17; Rom. 1:14), generally denotes any non-Jewish nation”. This implies that the KJV misguides here.

⁵⁸ Although the Greek root number for “κητους” is 2785 both in *United Bible Societies (UBS) Greek Dictionary* and *Strong’s Greek Dictionary*, the meaning given in them do not agree. According to UBS Greek Dictionary it means “a large sea creature” but Strong’s Greek Dictionary, giving probable meaning, says it is a huge fish. Moreover, the article ‘the’ used by the KJV specifies the animal while the article ‘a’ in the NIV makes the noun unspecified.

‘Zelotes’⁶¹ whose Greek is καναναιος and Ζηλωτην respectively, with ‘the Zealot’. A Canaanite is a person who belongs to Canaan while Zelote was a person who belongs to the fanatical sect of the Zealot as we see in the famous Easton’s Bible Dictionary. But the change made by the translators of the NIV means that a Canaanite is same as a Zealot while historically it is not true. It replaces one noun ‘children’ with two nouns ‘Friends’⁶² and ‘guests’⁶³; it substitutes the ‘Counselor’⁶⁴ for ‘Comforter’ though the Greek word for this title is still same; it substitutes ‘devil’ with ‘demon’⁶⁵; replaces the title ‘Master’ with ‘Teacher’⁶⁶ and ‘Rabbi’⁶⁷. Similarly, the noun ‘Lord’ is replaced with ‘Rabbi’⁶⁸; it substitutes ‘God’s people’⁶⁹, ‘holy’⁷⁰, ‘holy people’⁷¹, ‘believers’⁷² and the servant of God’⁷³ for the title ‘saints’. Is the ‘saints’ a biblical title? A historian, pointing to the addition of this title in the text, says, “It was not used as a distinctive title of the apostles and evangelists and of a “spiritual nobility” till the fourth century. In that sense it is not a scriptural title.”⁷⁴ The NIV substitutes

⁵⁹ 1Ti. 3:1, 2; Tit. 1:7; 1Pe. 2:25

⁶⁰ Mt. 10:4; Mk. 3:18

⁶¹ Lk 6:15; Ac 1:13; This is a title of Simon—one of the Twelve. He is called “Zelotes” (Lk 6:15; Ac 1:13; R.V., “the Zealot”), because previous to his call to the apostleship he had been a member of the fanatical sect of the Zealots. *Easton’s Bible Dictionary*, (Oak Harbor, WA: Logos Research Systems, 1996)

⁶² For example see: Jn. 21:5

⁶³ For example see: Mt. 9:15; Mk. 2:19

⁶⁴ Jn. 14:16, 26; 15:26; 16:7

⁶⁵ Mt 4:1,5,8,11; 9:32,33; 11:18; 12:22; 13:39; 15:22; 17:18; 25:41; Mk. 5:15,16,18; 7:26,29,30; Lk. 4:2,3,5, 6, 13,33,35; 7:33; 8:12,29 9:42; 11:14; Jn. 6:70; 7:20; 8:44,48,49,52; 10:20,21; 13:2; Ac 10:38; 13:10; Eph 4:27; 6:11; 1Ti 3:6,7; 2Ti 2:26; Heb 2:14; Jas 4:7; 1Pe 5:8; 1Jo 3:8,10; Ju. 1:9; Re 2:10; 12:9,12; 20:2,10.

⁶⁶ For Example see: Mk. 4:38; 9:17, 38; 10:20, 35; 12:14, 19; 13:1; 14:14; Lk. 3:12; 6:40; 7:40; 9:38; 10:25; 11:45; 12:13; Jn. 1:38; 8:4; 11:28; 13:13, 14; 20:16

⁶⁷ For example see: Mk. 9:5; 11:21; 14:45; Jn. 4:31; 9:2; 11:8

⁶⁸ Mk. 10:51

⁶⁹ Ro. 12:13; 1Co. 16:1; 2Co. 9:12; Eph. 2:19; 3:8; 4:12; 5:3; Heb. 6:10; 13:24; Rev. 20:9

⁷⁰ 1Co. 1:2; Col. 1:2; 1Th. 3:13; Jude. 1:14

⁷¹ Mt. 27:52; 2Th. 1:10

⁷² Ac. 9:41

⁷³ Re. 15:3

⁷⁴ *Easton’s Bible Dictionary*, op. cit.

‘the man’⁷⁵ and ‘the scholar’⁷⁶ for the title ‘scribe’ in singular form. But when this title is in its plural form in the KJV, the NIV replaces it with ‘teachers of the law’⁷⁷.

The alterations, additions or omissions made in names and epithets both common and proper, which has been discussed in above five sections, are found in more than three hundred and fifty verses of the New Testament. Most of these alterations and substitutions are probably due to sectarian conflicts among the countless Christian denominations or it may be due to the liberalism of the translators.

Three: Interpolation of the Names of Places

This part that talks about the changes made in the names of places is further divided into four sections to elaborate the changes in proper, common, famous names and in the last it involves some miscellaneous name as well.

A) Alterations/ Substitutions In Proper Nouns of Places

The NIV substitutes ‘Adriatic Sea’⁷⁸ for the ‘Adria’; ‘Haran’⁷⁹ for ‘Charran’⁸⁰, though the text ‘Χαρραν’ is same; ‘Gomorraah’⁸¹ for ‘Gomorrhā’⁸² though the text ‘Γομορρων’ is same; ‘Hades’⁸³, the ‘grave’⁸⁴ and the ‘depths’⁸⁵ three for one noun ‘the hell’⁸⁶; the ‘Abyss’ for both ‘the deep’⁸⁷ and ‘the bottomless pit’⁸⁸ though the text ‘αβυσσον’ is same.

⁷⁵ Mk. 12:32

⁷⁶ 1Co. 1:20

⁷⁷ See for example: Mt. 2:4; 5:20; 7:29; 8:19; 9:3; 12:38; 13:52; 15:1; 16:21; 17:10; 20: 18; 21:15; 23:2, 13, 15, 23, 25, 27, 29, 34; 26:57; 27:41; Mk. 1:22; 2:6, 16; 3:22; 7:1, 5; 8:31; 9:11, 14; 10:33; 11:18, 27; 12:28, 35, 38; 14:1, 43, 53; 15:1, 31; Lk. 5:21, 30; 6:7; 9:22; 11:53; Jn. 8:3; Ac 4:5; 6:12; 23:9

⁷⁸ Ac 27:27

⁷⁹ Ac 7:2, 4

⁸⁰ It is called “Charran” in the LXX. *Easton's Bible Dictionary*

⁸¹ Mt. 10:15; Ro. 9:29; 2 Pe. 2:6; Jude. 1:7

⁸² The NIV omitted it in Mk. 6:11

⁸³ Mt. 16:18; Rev. 1:18; 6:8; 20:13, 14

⁸⁴ Ac 2:27, 31

⁸⁵ Mt. 11:23; Lk. 10:15

⁸⁶ No change in Mt 5:22,29,30; 10:28; 18:9; 23:15,33; Mk. 9:43,45,47; Lk 12:5; 16:23; Jas 3:6; 2Pe 2:4.

⁸⁷ Lk. 8:31

⁸⁸ Rev. 9:1, 2, 11; 11:7; 17:8; 20:1

Other nouns that we have mentioned above are listed in the following table, which shows the differences not only between the KJV and the NIV, but also between the Textus Receptus and the third edition of United Bible Societies Greek New Testament—the underlying Greek texts of these Bibles.

KJV	TBS	NIV	UBS
Achaia ⁸⁹	Αχαιας	Asia ⁹⁰	Ασιας
Bethabara ⁹¹	Βηθαβαρα	Bethany ⁹²	Βηθανια
Clauda ⁹³	Κλαυδην	Cauda	Καυδα
Gadarenes ⁹⁴	Γαδαρηνων	Gerasenes	Γερασηνων
Gergesenes ⁹⁵	Γεργεσηνων	Gadarenes	Γαδαρηνων
men of Judaea ⁹⁶	Ανδρες Ιουδαιοι	Fellow Jews	Ανδρες Ιουδαιοι
Magdala ⁹⁷	Μαγδαλα	Magadan	Μαγαδαν
Galilee ⁹⁸	Γαλιλαιας	Judea	Ιουδαιας

B) Alterations/ Substitutions In Common Nouns of Places

There are a number of alterations concerning common nouns of places. For example, in the following table, the NIV substitutes different noun for each that is adopted in the KJV though the Greek text is not different.

⁸⁹ Except in Ro. 16:5, the NIV also uses “Achaia” at the rest ten places of (Ac 18:12,27; 19:21; Ro 15:26; 1Co 16:15; 2Co 1:1; 9:2; 11:10; 1Th 1:7,8)

⁹⁰ Ro. 16:5

⁹¹ Jn. 1:28

⁹² The Revised Version in John 1:28 has this word instead of Bethabara, on the authority of the oldest manuscripts. It appears to have been the name of a place on the east of Jordan. (*Easton's Bible Dictionary*)

⁹³ Ac 27:16

⁹⁴ Mk. 5:1; Lk. 8:26, 37

⁹⁵ Mt. 8:28

⁹⁶ Ac 2:14

⁹⁷ Mt 15: 39. Magdala was “a tower, a town in Galilee, mentioned only in Matt. 15:39. In the parallel passage in Mark 8:10 this place is called Dalmanutha. It was the birthplace of Mary called the Magdalen, or Mary Magdalene. It was on the west shore of the Lake of Tiberias, and is now probably the small obscure village called el-Mejdel, about 3 miles north-west of Tiberias. In the Talmud this city is called “the city of colour,” and a particular district of it was called “the tower of dyers.”” (*Easton's Bible Dictionary*)

⁹⁸ Lk. 4:44

KJV	NIV	References
closets	the inner rooms	Lk. 12:3
the oven	the fire	Lk. 12:28
the same country	the fields nearby	Lk. 2:8
the streets	the marketplaces	Mk. 6:56
three tabernacles ⁹⁹	three shelters	Mk. 9:5; Lk. 9:33

C) Substitutions And Omissions of some Important Common Nouns

The NIV replaces the noun 'book' with 'record'¹⁰⁰ and 'scroll'¹⁰¹; 'city' with 'town'¹⁰² and 'village'¹⁰³; 'ship', though retained at places¹⁰⁴, with 'boat'¹⁰⁵ and omits¹⁰⁶ it also. Similarly, the very important noun 'the gospel', though kept in many places¹⁰⁷, has also been replaced with 'the good news'¹⁰⁸ and omitted¹⁰⁹. The noun 'wilderness' has been replaced with 'Desert'¹¹⁰, 'remote place'¹¹¹, 'desert region'¹¹², 'lonely places'¹¹³, 'solitary places'¹¹⁴ etc.

⁹⁹ Although the Greek words for tabernacles and shelters is same but the order of the Geek words for "three tabernacles and three shelters" σκηνας τρεις and τρεις σκηνας is different.

¹⁰⁰ Mt. 1:1

¹⁰¹ Lk. 4:17, 20

¹⁰² Mt. 2:23; 8:33, 34; 9:1, 35; 10:5, 11, 14, 15; 11:1; 14:13; 23:34; Mk. 1:33, 45; 5:14; 6:33, 56; Lk. 1:26, 39; 2:3, 4, 11, 39; 4:29, 31, 43; 5:12; 7:11, 12, 37; 8:1, 4; 8:27, 34; 9:5, 10; 10:1, 8, 10-12; Jn. 1:44; 4:5, 8, 28, 30, 39

¹⁰³ Jn. 11:54

¹⁰⁴ Ac 20:13,38 21:2,3,6 27:2,6,10,11,15,17,19,22,30,31,38,39,41,44 28:11

¹⁰⁵ Mt. 4:21, 22; 8:23, 24; 9:1; 13:2; 14:13, 22, 24, 29, 32, 33; 15:39; Mk 1:19,20 3:9 4:1,36,37; 5:2, 18, 21; 6:32, 45, 47, 51, 54; 8:10, 13, 14; Lk. 5:3, 7; 8:22, 37; Jn. 6:17, 19, 21; 21:3, 6, 8

¹⁰⁶ Mk. 4: 38; Ac. 27:18, 37

¹⁰⁷ Mt. 24:14; 26:13; Mk. 1:1; 13:10; 14:9; Lk. 9:6; 20:1; Ac 8:25; 15:7; 16:10; 20:24; Ro. 1:1, 9, 15, 16; 2:16; 11:28; 15:16, 19, 20; 16:25; 1Co. 1:17; 4:15; 9:12, 14, 16, 18; 15:1; 2Co. 2:12; 4:3, 4; 8:18; 9:13; 10:14, 16; 11:4, 7; Ga. 1:6, 7-9, 11; 2:2, 5, 7, 14; 3:8; 4:13; Eph. 1:13; 3:6; 6:15, 19; Php. 1:5, 7, 12, 27; 2:22; 4:3, 15; Col. 1:5, 23 1Th. 1:5; 2:2, 4, 8, 9; 3:2; 2Th. 1:8; 2:14; 1Ti. 1:11; 2Ti. 1:8, 10; 2:8; Phm. 1:13; Heb. 4:2; 1Pe. 1:12; 4:6, 17; Re. 14:6

¹⁰⁸ Mt. 4:23; 9:35; 11:5; Lk. 4:18; 7:22; Mk. 1:14, 15; 16:15; Lk. 4:18; 7:22; Ac. 14:7, 21; Ro. 10:15, 16

¹⁰⁹ Ro 15:29; 1Co 9:17; Php 1:17; 1Pe 1:25.

¹¹⁰ Mt. 3:1,3; 4:1; 11:7; Jn. 1:23; 3:14; 6:49; 11:54

¹¹¹ Mt. 15:33; Mk. 8:4

¹¹² Mk. 1:4

¹¹³ Lk. 5:16

¹¹⁴ Lk. 8:29

Replacing the noun 'book' with 'record' and 'scroll'; and 'the gospel' with 'the good news' seems a part of the never-ending attempts to divert the attention of the people that Allah Almighty did not send down the *Injeel* in a book form.

D) Miscellaneous

In the following list of miscellaneous common nouns, we observe the alterations made by the NIV though the Greek text of them is the same except one. The 'bed' 'κράββατον' and the 'mat' 'κράβαττον' both have a Greek word with different spellings. The first has double β (Beta) while the second has double τ (Tau). This may be the reason of alteration of the NIV.

KJV	NIV	Reference
beast	donkey	Lk. 10:34
bed (the)	the mat	Mk. 2:4, 9, 11, 12; 6:55; Lk. 5:18
mammon	Money	Mt. 6:24
purse	belts	Mk. 6:8
fan	winnowing fork	Lk. 3:17

All the above illustrations given in above four sections about additions, omissions, substitutions, distortions, corruption and misrepresentation of various matters, which are found in more than two hundred and sixty verses of the New Testament again prove the grave interpolation of the Divine Revelation. Some of the major changes were made when Westcott and his friend Hort revised the Greek New Testament in 1881 and made the Revised Version, which we already have talked about in the second chapter of this work.

The above illustrations were restricted to nouns only both the proper and common ones, but what follows in the subsequent chapter of this study engages with the collection of different kinds of interpolation of verses.

CHAPTER FOUR

Examples of The Changes Made In Statements of Verses

One: Alteration In Statements Concerning God

Two: Alteration In Statements Concerning Human Beings

Three: Alteration In Statements Related to Places

Four: Alteration In Statements Related to Measurements

PART ONE

Examples Of The Changes Made In Statements Of The Verses Of The Old Testament

A) Alteration Concerning God's Actions, Attributes and Other Things

B) Alteration Made About Human Beings

a) Alterations In The Prophecies

b) Alterations In The Deeds, Mutual Relations And Other Things

C) Alteration Made In Matters Concerning Places

D) Alteration Made About Measurements

E) Miscellaneous

In the previous chapter we discussed the alterations, additions and omissions made in names, titles, epithets etc. both in the common and proper nouns of God, Holy Spirit, deities, idols, men, women, tribes, places, countries, cities and many other things. In this first part of the fourth chapter we will discuss the changes occurred mostly in the statements regarding different topics and issues divided under five different sections.

A) Alteration Concerning God's Actions, Attributes and Other Things

The comparison of the KJV and the NIV reveals a lot of alteration made by the translators of the NIV associated to God's names, status, title, actions and attributes. In this section alterations made in statements of more than twenty-five verses have been presented.

The NIV substitutes 'you will be like God'¹ for 'ye shall be as gods' i.e. a singular proper noun 'God' for a plural common noun 'gods' of the KJV. Adam Clarke says that the Hebrew word that has been translated 'gods' should be translated 'God', 'for what idea could our first parents have of gods before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the singular number, and is the only one of all the versions which has hit on the true meaning.'² If only one version hits the true meaning, where has gone the Hebrew original text? Is this an obvious example of interpolation?

The NIV substitutes 'those who carry their god in their hands'³ for 'into whose hand God bringeth abundantly'. The reason for this difference is that the 'Hebrew meaning of this line [is] uncertain.'⁴ And this leads to conclude that the message of their books is now out of date.

The NIV replaces 'The manner of Beer-sheba liveth' with 'As surely as the god of Beersheba lives'.⁵ The scholars write that 'it is probable that the text should be altered slightly to read 'your honour, Beer-Sheba' or 'your god, Beer-Sheba' (a reading preserved in

¹ Gn 3:5

² Clarke, A., *A Commentary and Critical Notes*, (New York: The Methodist Book Concern, nd), vol. 1, p. 50

³ Jo 12:6

⁴ See: The margin of the Bible named "God's Word".

⁵ Am 8:14

LXX).”⁶ (Parenthesis his) The dispute among scholars over the text also points to the interpolation.

The NIV substitutes a sentence “I am about to bring punishment on Amon god of Thebes”⁷ for the sentence “I will punish the multitude of No”. The Christian Scholars say that the KJV follows the Vulgate—Jerome's Latin Bible, 390-405 A.D. and the Hebrew text.⁸ If the original text was safely transmitted, why is it needed to follow a translation?

The NIV substitutes ‘the angels’⁹ for ‘the sons of God’. A. Clarke point to the confusion that is due to the differences among the Hebrew text and versions in this regard. He says that all ‘the versions, and indeed all the critics, are puzzled with the phrase sons of God’; the Hebrew text literally means ‘sons of the God, or sons of the gods’. The Vulgate has simply ‘sons of God’; the Septuagint ‘the angels of God’; the Chaldee ‘troops of angels’; and the Syriac has ‘baney Elohim’. The Arabic ‘nearly copies the Hebrew also, (Arabic) banoa Iloheem; to which, if we give not the literal translation of the Hebrew, we may give what translation we please.’¹⁰ All these differences clearly prove the interpolation.

The NIV substitutes ‘He makes winds his messengers’¹¹ for ‘Who maketh his angels spirits’. The reason of this difference is that the KJV follows the Septuagint¹² but the NIV some other text.

The NIV substitutes ‘the heavenly beings’¹³ for ‘the sons of the mighty’. Adam Clarke writes, “Instead of, mighty ones, four of Kennicott's and Deuteronomy Rossi's MSS. have, strength, sons of strength, strong persons. Several of the Versions seem to have read, GOD, instead of, strong ones.”¹⁴

⁶ *A Bible Commentary For Today*, p. 970; See also: Peake's Commentary, op. cit., p. 625

⁷ Jer 46:25

⁸ See: ISBE. (CD-ROM Edition); and the NIV marginal note under Jer 46:25

⁹ Jo 1: 6; 2:1; 38:7

¹⁰ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 24

¹¹ Ps 104:4

¹² Kirkpatrick, A.F., (ed.), *The Book of Psalms*, (Cambridge: University Press, 1910), p. 607

¹³ Ps 89:6

¹⁴ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III,

The NIV substitutes 'The LORD Will Provide' for a place named 'Jehovahjireh'; and 'it shall be seen' for 'it will be provided'.¹⁵ This shows a serious corruption in the underlying Hebrew text. Peake's commentary, while discussing the question of the site of the offering of Isaac, marks, "Like Bethel, Lahai-roi, and probably also Penuel, Jeruel may have been an ancient sacred place whose sanctity for the Hebrews was explained by an episode in the life of Abraham. In v.2 the scene of the episode is said to be a mountain in 'the land of Moriah', and it is possible that these words and the obscure phrase in v.14 'in the Mount (i.e. the Temple Mount) where Yahweh is seen' (where the Hebrew text has evidently suffered some corruption), may have been inserted by the Priestly editor to carry back the sanctity of the Temple site to the age of Abraham."¹⁶ (Parenthesis his)

The NIV substitutes 'I will praise him'¹⁷ for 'I will prepare him an habitation' in which the pronoun 'him' is for the LORD. The sentence of the NIV 'I will praise him' follows the Septuagint; 'the Syriac, Coptic, the Targum of Jonathan, and the Jerusalem Targum, agree.' From the Targum of Onkelos the present translation [the KJV] seems to have been originally derived; he has "And I will build him a sanctuary," which not one of the other versions, the Persian excepted, acknowledges. Our own old translations are generally different from the present: Coverdale, "This my God, I will magnify him;" Matthew's, Cranmer's, and the Bishop's' Bible, render it glorify, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation."¹⁸

The NIV substitutes 'The Mighty One, God, the LORD! The Mighty One, God, the LORD'¹⁹ for 'The LORD God of gods, the LORD God of gods'. Adam Clarke points out, "The original words are exceedingly emphatic, and cannot be easily translated. El Elohim Yehovah, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, the strong God, Elohim, Jehovah, which is nearly the version of Luther".²⁰ Another commentator says, "The Lord God of gods] Rather, The Lord, the God of gods; or the three names may be taken separately, cf. Ps. L. 1. They commence in the most solemn manner by invoking God Himself to witness as to the innocence of their

¹⁵ Gn 22:14

¹⁶ Matthew Black (ed.), *Peake's Commentary On The Bible*, (London: Thomas Nelson, 1972), p. 193

¹⁷ Ex 15:2

¹⁸ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. 1, p. 374

¹⁹ Jos. 22:22

²⁰ Clarke, A., *A Commentary and Critical Notes*, vol. 2, p. 87

intentions. The form in which they do this is the most emphatic that language can express. There are three principal names of God in Hebrew,--El, Elohim, Jehovah. Here all the three are used together and repeated twice to mark the earnestness of their protestation.”²¹

The NIV substitutes ‘For hands were lifted up to the throne of the LORD’²² for ‘Because the LORD hath sworn’. Adam Clarke says the translation of the KJV is not according to Hebrew text. This phrase ‘have been variously rendered by different translators and critics; the most rational version of which is the following: Because the hand of Amalek is against the throne of God’. This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage.”²³

The NIV substitutes ‘O God of Jacob’²⁴ for ‘O Jacob’. Adam Clarke points to the corruption of this verse and the resulting differences among the Hebrew text and versions that it is most certain that ‘O God, has been lost out of the Hebrew text in most MSS., but it is preserved in two of Kennicott’s MSS., and also in the Syriac, Vulgate, Septuagint, Aethiopic, Arabic, and Anglo-Saxon.”²⁵

The NIV substitutes ‘Like an archer who wounds at random’²⁶ for ‘The great God that formed all things’. The scholars say that the Hebrew of this verse is obscure. Therefore, the ‘introduction of the word God in A.V. is without authority, and the sense given by it to the proverb is less pertinent.’²⁷

The NIV substitutes ‘And Judah is unruly against God, even against the faithful Holy One’²⁸ for ‘but Judah yet ruleth with God, and is faithful with the saints’. The scholars write, “The Septuagint, and after it the English versions, mistook the blame of the second half of this verse for praise, and hence attached the verse to chap. xi. Properly, however, it belongs to chap. xii., of which it is the first verse in the Hebrew Bible.”²⁹

²¹ Maclear, G. F., *The Book of Joshua*, (Cambridge: At the University Press, 1892), pp. 196-197

²² Ex 17:16

²³ Clarke, A., *A Commentary and Critical Notes*, p. 391

²⁴ Ps 24:6

²⁵ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 299; See also: Kirkpatrick, p. 130

²⁶ Pro 26:10

²⁷ Perowne, T.T., *The Proverbs*, (Cambridge: At the University Press, 1899), pp. 163,164

²⁸ Ho 11:12

²⁹ Cheyne, T.K., *Hosea*, (Cambridge: At the University Press, 1892), p. 112

The NIV substitutes 'When the princes in Israel take the lead'³⁰ for 'the LORD for the avenging of Israel'. The NIV follows 'the Alexandrian MS. of the LXX'; but is quite strange that 'the Vatican MS. of the LXX. has "the revelation was revealed in Israel"'.³¹

The NIV substitutes 'the Mighty One of Jacob'³² for 'the mighty God of Jacob'; 'instruments for sacred song'³³ for 'instruments of God'; 'LORD, you have assigned me my portion'³⁴ for 'The LORD is the portion of mine inheritance'; 'The mountains of Bashan are majestic mountains'³⁵ for 'The hill of God is as the hill of Bashan'; a single thing 'covenant of love' of 'the LORD thy God' for two things 'the covenant and the mercy'³⁶.

The NIV substitutes 'all its regulations and laws'³⁷ for 'all the ordinances thereof, and all the forms thereof, and all the laws thereof'. Here the NIV follows 'some Hebrew manuscripts and Septuagint', while the KJV translates from 'most Hebrew manuscripts'.³⁸

B) Alteration Made About Human Beings

This section describes the alterations made in the statements regarding human beings, which include prophetic statements also. In this connection fifty-three interpolated verses have discussed in the following.

a) Alterations In The Prophecies

The NIV altered the verses that fore tell the coming of the Holy Prophet (صلى الله عليه وسلم). A few of these are in the following.

The NIV substitutes 'myriads of holy ones from the south, from his mountain slopes'³⁹ for 'ten thousands of saints: from his right hand went a fiery law for them' in the passages of a very famous prophesy about the Prophet of Islam. A majority of the Christian translators say

³⁰ Jg 5:2

³¹ Lias, J.J., *The Book of Judges*, op. cit., p. 86

³² Gn 49:24; Ps 132:2,5

³³ 1Ch 16:42

³⁴ Ps 16:5

³⁵ Ps 68:15

³⁶ De 7:12

³⁷ Eze 43:11

³⁸ The NIV margin

³⁹ De 33:2

that the ‘meaning of the Hebrew for this phrase is uncertain.’⁴⁰ Another commentator writes, “The LXX substitutes ‘angels’ for ‘saints’, and this is probably the true reading.”⁴¹ Still another claims, “‘ten thousands of holy ones’ in 2 is corrupt for Meribah-Kadesh as a geographical parallel to the previous clause.”⁴²

The NIV substitutes ‘the ruler’s staff’ for ‘a lawgiver’; and ‘until Shiloh come’ for ‘until he comes to whom it belongs’.⁴³ A commentator writes about the corruption, “The reading and the meaning of the text phrase are still an unsolved riddle. The Revised Version renders the phrase ‘until Shiloh come’; the RSV has ‘until he comes to whom it belongs’; the LXX reads ‘until the things that are his shall come’, with variants; the Hebrew has also been rendered ‘until he come to Shiloh’.”⁴⁴

The Jews and Christian scholars show a very attitude towards concerning these verses. Sometimes they say that the meaning of such verses is uncertain. Sometimes they declared that these verses are ‘unsolved riddle’. All this is because they do not want to admit the truth about the advent of Islam.

b) Alterations In The Deeds, Mutual Relations And Other Things

A careful evaluation of the representation of the text by the KJV and the NIV reveals the alteration made in the names, deeds, and human tribes being as well as the changes in the mutual relations among them. More than forty verses are given in the following to illustrate these matters.

The NIV substitutes ‘who were pledged to marry his daughters’⁴⁵ for ‘which married his daughters’. Clarke, pointing to the faults in the KJV, writes, “these seem not to have been actually married to those daughters, but only betrothed, as is evident from what Lot says, ver. 8; for they had not known man, but were the spouses elect of those who are here called his sons-in-law.”⁴⁶

⁴⁰ See for example: The margin of the NIV, GW, CEV and NLT

⁴¹ *The New Bible Commentary*, op. cit., p. 221

⁴² Matthew Black (ed.), *Peake’s Commentary On The Bible*, op. cit., p. 283

⁴³ Gn 49:10

⁴⁴ Matthew Black (ed.), *Peake’s Commentary On The Bible*, p. 205

⁴⁵ Gn. 19:14

⁴⁶ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III,

The NIV substitutes 'He will be a wild donkey of a man' for 'he will be a wild man' and 'he will live in hostility toward all his brothers' for 'he shall dwell in the presence of all his brethren'.⁴⁷ For this difference between the two Bibles, some translators say, "Hebrew meaning uncertain."⁴⁸

The NIV substitutes 'I will enslave you to your enemies'⁴⁹ for 'I will make thee to pass with thine enemies'. The translators of the NIV follow some Hebrew manuscripts, Septuagint and Syriac against most Hebrew manuscripts.⁵⁰ Another scholar writes about this corruption that the verses of Jer. 15:13-14 'are certainly a variants of xvii 3-4 and 'textually uncertain; perhaps Rudolph is correct in regarding it as a corruption'.⁵¹ Here they have honestly confessed the corruption made in the Divine Revelation.

The NIV, following many Hebrew manuscripts and Septuagint against most Hebrew manuscripts,⁵² substitutes 'I will save them from all their sinful backsliding'⁵³ for 'I will save them out of all their dwelling places'.

The NIV substitutes 'the tendon attached to the socket of the hip, because the socket of Jacob's hip was touched near the tendon'⁵⁴ for 'the sinew⁵⁵ which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank'. A commentator clarifies that the 'verse 32 is in the nature of a footnote'.⁵⁶

The NIV substitutes 'a hand on a broken man'⁵⁷ for 'his hand to the grave'. For this a commentator says that the 'Hebrew is obscure'.⁵⁸ If the Hebrew text is obscure in many

⁴⁷ Gn. 16:12

⁴⁸ See: The GW margin

⁴⁹ Jer 15:14

⁵⁰ See: The NIV margin

⁵¹ John Bright, *Jeremiah*, op. cit., pp 109-110

⁵² See: The NIV margin

⁵³ Eze 37:23

⁵⁴ Gn. 32:32

⁵⁵ "What this sinew was neither Jew nor Christian can tell; and it can add nothing either to science, or to a true understanding of the text, to multiply conjectures. I have already supposed that the part which the angel touched or struck was the groin; and if this be right, the sinew, nerve, or muscle that shrank, must be sought for in that place." (Adam Clarke)

⁵⁶ *A Bible Commentary For Today*, p. 157

⁵⁷ Jo 30:24

places, its obscurity and uncertainty clearly means that message is out of date and so lost its meaning.

The NIV substitutes 'the sons of Hodiah's wife'⁵⁹ for 'the sons of his wife Hodiah'. Some translators say that the 'verse 19 in Hebrew is unclear.'⁶⁰

The NIV substitutes 'the son of Hagri' for 'Bani the Gadite'.⁶¹ The translators of the NIV say that some 'Septuagint manuscripts' have 'Hagri' but the Hebrew has Haggadi.⁶²

The NIV substitutes 'the men of Judah went with the Simeonites'⁶³ for 'Judah went with Simeon his brother'.

The NIV substitutes 'for people related to him by marriage'⁶⁴ for 'a chief man among his people'. Some translators say that the meaning of the Hebrew is uncertain.⁶⁵

The NIV replaces 'their spot is not the spot of his children: they are a perverse' with 'to their shame they are no longer his children, but a warped'⁶⁶. About this difference Adam Clarke writes, "This verse is variously translated and variously understood."⁶⁷ Other scholars say, "The meaning of the Hebrew is uncertain."⁶⁸

The NIV substitutes 'the heads of the enemy leaders'⁶⁹ for 'from the beginning of revenges upon the enemy'. About this corruption Adam Clarke writes, "The word, rendered revenges, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. Parkhurst has rendered the whole passage thus:- I will make my arrows

⁵⁸ *The New Bible Commentary Revised,*

⁵⁹ 1Ch 4:19

⁶⁰ See: The Today's English Version (TEV) margin

⁶¹ 2Sa 23:36

⁶² See: The NIV margin

⁶³ Jg 1: 17

⁶⁴ Le 21:4

⁶⁵ See: The New Living Translation (NLT) margin; also the Contemporary English Version (CEV) margin

⁶⁶ De 32:5

⁶⁷ Clarke, A., *A Commentary and Critical Notes*, op. cit.,

⁶⁸ See: The NLT margin and the CEV margin

⁶⁹ De 32:42

drunk with blood; And my sword shall devour flesh, With the blood of the slain and captive From the hairy head of the enemy.”⁷⁰

The NIV substitutes ‘the men of Gebal’ for ‘the stonesquarers’. About this corruption Adam Clarke says, ‘Instead of stone-squarers the margin very properly reads Giblites. It seems more natural to understand this of a people than of stone-squarers, though most of the versions have adopted this idea which we follow in the text.’⁷¹

The NIV substitutes ‘They wounded him in his chariot’⁷² for ‘And they did so’. Some translators say that some ‘ancient translations and they wounded him; Hebrew does not have these words.’⁷³

The NIV substitutes ‘The descendants of Jehoiachin the captive’⁷⁴ for ‘the sons of Jeconiah; Assir’. A scholar says about this change that Assir was a ‘son of Jeconiah, king of Judah, according to the King James Version and the Revised Version’ margin and the American Revised Version’ margin. It is a question whether the Assir of this passage is not a common adjective modifying Jeconiah. The American Standard Revised Version and the Revised Version render it “the captive.” It is to be noticed, however, that there is no definite article in the Hebrew.’⁷⁵

The NIV substitutes ‘Joel the firstborn’⁷⁶ for ‘the firstborn Vashni’. About this blunder type of corruption the scholars say, “There is a great mistake in this verse: in 1 Sam. viii. 2 we read, Now the name of his (Samuel's) first-born was Joel; and the name of his second Abiah. The word Joel is lost out of the text in this place, and vesheni, which signifies the second, and which refers to Abiah, is made here into a proper name. The Septuagint, Vulgate, and Chaldee, copy this blunder; but the Syriac and Arabic read as in 1 Sam. viii. 2. The MSS. have all copied the corrupted Hebrew in this place.”⁷⁷

⁷⁰ Clarke, A., *A Commentary and Critical Notes*, op. cit.,

⁷¹ ibid

⁷² 2Ki 9:27

⁷³ See: The TEV margin

⁷⁴ 1Ch 3:17,21,22; 4:1

⁷⁵ See: The ISBE

⁷⁶ 1Ch 6:28

⁷⁷ Clarke, A., *A Commentary and Critical Notes*; See also: the margins of the NIV, the NLT, and the TEV.

The NIV substitutes 'the prophecy of Azariah son of Oded'⁷⁸ for 'the prophecy of Oded'. About this interpolation the scholars say that the insertion of these words, "of Oded the prophet," is generally regarded as a corruption of the text. "The sole remedy is to erase them. They are, probably, the remains of a note, which crept in from the margin into the text."⁷⁹ The translators of the NIV say that the Vulgate and Syriac have 'Azariah son of' but not the Hebrew' text.⁸⁰

The NIV substitutes 'Jehoiachin's uncle, Zedekiah'⁸¹ for 'Zedekiah his brother'. The scholars say that the Hebrew text has 'brother' but some ancient translations have uncle.⁸² It can rightly be asked does the revelations not instruct to distinguish between a brother and an uncle? If one of the two is replaced with other will there be no change?

The NIV substitutes 'his associates' for 'their brethren' and 'son of Haggadolim' for 'the son of one of the great men'.⁸³ The difference of 'their' and 'his' is to due the differences between 'Most Septuagint manuscripts' and the 'Hebrew'.⁸⁴

The NIV substitutes 'I am loathsome to my own brothers'⁸⁵ for 'though I intreated for the children's sake of mine own body'. About the corruption here, Adam Clarke marks, "The Septuagint has, "I affectionately entreated the children of my concubines." But there is no ground in the Hebrew text for such a strange exceptionable rendering. Coverdale has, I am fayne to speake fayre to the children of myne own body."⁸⁶

The NIV substitutes the sentence 'whether they be green or dry--the wicked will be swept away'⁸⁷ for 'he shall take them away as with a whirlwind, both living, and in his

⁷⁸ 2Ch 15:8

⁷⁹ Jamieson, R., Fausset, A., & and Brown, D. 1997. *Commentary Critical and Explanatory on the Whole Bible* (electronic ed.), Logos Research Systems, Oak Harbor.

⁸⁰ See the NIV margin; see also: NLT margin, TEV margin.

⁸¹ 2Ch 36:10

⁸² See: The TEV margin

⁸³ Ne 11:14

⁸⁴ See: The NIV margin; Herbert Edward Ryle, *Ezra and Nehemiah*, p. 287

⁸⁵ Jo 19:17

⁸⁶ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 89

⁸⁷ Ps 58:9

wrath'. Scholars point to the corruption in this verse, "The general sense of the verse is clear, though the second line is extremely obscure and possibly corrupt."⁸⁸

The NIV substitutes 'A righteous man is cautious in friendship'⁸⁹ for 'The righteous is more excellent than his neighbour'. Adam Clarke, pointing to differences among various versions, writes, "The Syriac has it, "The righteous deviseth good to his neighbour." ... The Vulgate is rather singular: "He who neglects or sustains a loss for the sake of his friend, is a just man." The Septuagint is insufferable: "The well- instructed righteous man shall be his own friend."⁹⁰ What a great diversity! Is this revelation or what?

The NIV substitutes 'a fleeting vapor and a deadly snare'⁹¹ for 'a vanity tossed to and fro of them that seek death'. Clarke says that 'instead of "them that seek," several MSS., some ancient editions, with Symmachus, the Septuagint, Vulgate, and Arabic, have 'the snares'.'⁹²

The NIV, following the Septuagint and Vulgate, substitutes 'The Righteous One'⁹³ for both 'The righteous man' and 'God'. A scholar points to this corruption saying, "The difficulty of this proverb lies in the elliptical character of the second clause, which leaves a subject of necessity to be supplied. The Authorized Version makes man the subject of the first clause, and God of the second. ... Both LXX and Vulg., though differing from one another and from our present Heb. text, makes "the righteous" the subject of both clauses."⁹⁴

The NIV substitutes 'will bring grief'⁹⁵ for 'shall have him become his son'. Scholars write that the 'meaning of the word which occur only here is doubtful, but this is the most probable rendering of it. The Vulg. has: 'shall have him become refractory.' The LXX. gives the proverb differently: He that lives delicately from his youth shall be a servant, and shall be grieved with himself at the last.'⁹⁶

⁸⁸ Kirkpatrick, p. 329

⁸⁹ Pro 12:26

⁹⁰ Clarke, A., *A Commentary and Critical Notes*, op. cit.

⁹¹ Pro 21:6

⁹² Clarke, A., *A Commentary and Critical Notes*, vol. III, p. 760

⁹³ Pro 21:12

⁹⁴ Perowne, T.T., *The Proverbs*, op. cit., p. 137

⁹⁵ Pro 29:21

⁹⁶ Perowne, T.T., *The Proverbs*, p. 177

The NIV substitutes 'they find rest as they lie in death'⁹⁷ for 'they shall rest in their beds'. Pointing to this alteration Adam Clarke writes that this 'obscure sentence is reduced to a perfectly good sense, and easy construction by an ingenious remark of Dr. Durell. He reads, "the perfect man shall rest in his bed. " Two MSS. (one of them ancient) have singular; and so the Vulgate renders it, "he shall rest. " The verb was probably altered to make it plural, and so consistent with what follows after the mistake had been made in the following words, by uniting into one word.'⁹⁸

The NIV substitutes 'the wound of my people as though it were not serious'⁹⁹ for 'the hurt of the daughter of my people slightly'. About this interpolation Adam Clarke says, "Of the daughter is not in the text, and is here improperly added: it is, however, in some MSS."¹⁰⁰

The NIV substitutes 'O my Comforter in sorrow'¹⁰¹ for 'When I would comfort myself against sorrow'. The translators of the NIV say that 'The meaning of the Hebrew for this word is uncertain.'¹⁰²

The NIV, substitutes 'Zedekiah son of Josiah'¹⁰³ for 'Jehoiakim the son of Josiah'. The translators of the NIV followed a 'few Hebrew manuscripts and Syriac' rejecting 'most Hebrew manuscripts. They also accept that most 'Septuagint manuscripts do not have this verse.'¹⁰⁴

The NIV, following the Septuagint against Hebrew,¹⁰⁵ substitutes 'a conspiracy of her princes'¹⁰⁶ for 'a conspiracy of her prophets'; 'over lips and teeth'¹⁰⁷ for 'causing the lips of those that are asleep to speak'.

⁹⁷ Isa 57:2

⁹⁸ Clarke, A., *A Commentary and Critical Notes*, op. cit

⁹⁹ Jer 6:14; 8:11,21; 9:1,7

¹⁰⁰ Clarke, A., *A Commentary and Critical Notes*

¹⁰¹ Jer 8:18

¹⁰² See: The NIV margin

¹⁰³ Jer 27:1

¹⁰⁴ See: The NIV margin

¹⁰⁵ ibid

¹⁰⁶ Eze 22:25

¹⁰⁷ Song 7:9

The NIV elsewhere substitutes 'the pagan and the idolatrous priests'¹⁰⁸ for 'the Chemarims with the priests'. First, the term 'Chemarim (pronounced Kemarim)' is derived from an Aramaic root, meaning "to be black," but whether the priests were so named as "black-robed" or for some other reason is not certain. Secondly, The clause 'the priests' is wanting in Sept., and may be a later addition."¹⁰⁹

The NIV in another place, following some Hebrew manuscripts and Vulgate against most Hebrew manuscripts,¹¹⁰ substitutes 'he came to destroy the city'¹¹¹ for 'I came to destroy the city'.

The NIV also substitutes 'I saw a figure like that of a man'¹¹² for 'I beheld, and lo a likeness as the appearance of fire'. The scholars say the NIV follows here the LXX¹¹³ because the Hebrew original is not helpful to them.

The NIV substitutes 'I will restore the fortunes'¹¹⁴ for 'I shall bring again their captivity'. Most modern translators 'by a slight change of reading after LXX render it: and I will bring again'.¹¹⁵

The NIV substitutes 'He withholds his hand from sin'¹¹⁶ for 'That hath taken off his hand from the poor'. The NIV follows here the Septuagint not the Hebrew that has 'the poor'.¹¹⁷

The NIV substitutes 'Your mother was like a vine in your vineyard' for 'Thy mother is like a vine in thy blood'.¹¹⁸ The NIV here follows two Hebrew manuscripts not 'most Hebrew manuscripts' that have 'your blood'. The Septuagint reads 'on a pomegranate'.¹¹⁹

¹⁰⁸ Ze 1:4

¹⁰⁹ Davidson, A.B., *Nahum, Habakkuk and Zephaniah*, op. cit., p. 111

¹¹⁰ See: The NIV margin; See also (Ho 11:2) for such kind of difference.

¹¹¹ Eze 43:3

¹¹² Eze 8:2

¹¹³ See: Davidson, J.B., *Ezekiel*, op. cit., p. 53

¹¹⁴ Eze 16:53

¹¹⁵ See: Davidson, J.B., *Ezekiel*, p. 115

¹¹⁶ Eze 18:17

¹¹⁷ See: The NIV margin; See: Davidson, J.B., *Ezekiel*, p. 129

¹¹⁸ Eze 19:10

¹¹⁹ See: The NIV margin; and Davidson, J.B., *Ezekiel*, p. 136

The NIV, following the Septuagint against Hebrew,¹²⁰ substitutes 'you will not return or take your place in the land of the living'¹²¹ for 'thou be not inhabited; and I shall set glory in the land of the living'.

The NIV substitutes 'Danites and Greeks from Uzal bought your merchandise'¹²² for 'Dan also and Javan going to and fro occupied in thy fairs' because the 'text is probably in disorder.'¹²³

The NIV, following Syriac, Septuagint and Vulgate against Hebrew,¹²⁴ substitutes, 'their backs were wrenched'¹²⁵ for 'madest all their loins to be at a stand'; 'Saul's grandson'¹²⁶ for 'the son of Saul'; 'whose king was a servant'¹²⁷ for 'thy king is a child'; 'rose to be a queen'¹²⁸ for 'thou didst prosper into a kingdom'¹²⁹. Similarly, ignoring the Hebrew text due to uncertainties and corruption,¹³⁰ it substitutes 'I gave you empty stomachs'¹³¹ for 'I also have given you cleanness of teeth'; 'Their hordes advance like a desert wind'¹³² for 'their faces shall sup up as the east wind'.

In the above discussion we saw in more than fifty verses that the KJV and the NIV both sometimes follow the Hebrew and some other times the ancient translations. Such kind of their treatment with the sources for producing a new Bible clearly shows that the original text is interpolated in hundreds of places.

¹²⁰ See: The NIV margin

¹²¹ Eze 26:20

¹²² Eze 27:19

¹²³ Davidson, p. 198

¹²⁴ See: The NIV margin

¹²⁵ Eze 29:7

¹²⁶ 2Sa 19:24

¹²⁷ Ecc. 10:16

¹²⁸ Eze 16:13

¹²⁹ The words of prosper into kingdom 'are wanting in LXX.' Davidson, J.B., *Ezekiel*, p. 105

¹³⁰ See: The NIV margin

¹³¹ Am 4:6

¹³² Hab 1:9

C) *Alteration Made In Things Concerning Places*

After discussing the interpolation in the verses about human beings, their deeds, their mutual relations in the above section, now we turn to discuss the interpolation made in the sixty- five verses about places, countries, cities, towns and so on.

The NIV substitutes 'end of Nineveh; he will pursue his foes into darkness'¹³³ for 'end of the place thereof, and darkness shall pursue his enemies'. About this interpolation a commentator writes, "The text of this verse may be incomplete. The first phrase, *But with an overflowing flood*, may be completed by supplying some such sentence as 'He delivers them.' It is better to read *his adversaries*, or 'those that rise up against him', with the RSV, following the Greek text. To read 'her place', or 'the place thereof' with the AV. following the Hebrew text, is to employ an expression for which there has been no preparation. The last line may equally well be translated 'darkness shall pursue his enemies' or he will pursue his enemies into darkness. The latter translation is preferable, because it does not involve a change of subject from the previous line."¹³⁴

The NIV also replaces 'Jacob came to Shalem' with 'he arrived safely'¹³⁵. For this corruption Adam Clarke writes, "The word shalem, in the Samaritan shalom, should be translated here in peace, or in safety. ... Coverdale and Matthews translate this word as above, and with them agree the Chaldee and the Arabic: it is not likely to have been the name of a city, as it is nowhere else to be found."¹³⁶

The NIV likewise substitutes 'in the Arabah--opposite Suph'¹³⁷ for 'in the plain over against the Red sea'. Adam Clarke proves that 'the word sea is not in the text, and the word suph, which we render red, does not signify the Red Sea, unless joined with sea; here it must necessarily signify a place in or adjoining to the plains of Moab.'¹³⁸

¹³³ Na 1:8

¹³⁴ Guthrie, D, and Motyer, J.A., (eds.), *The New Bible Commentary Revised*, (London: Inter-varsity Press, 1970), 3rd, p. 764

¹³⁵ Gn. 33:18

¹³⁶ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹³⁷ De 1:1; "The five first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra." (Adam Clarke)

¹³⁸ Clarke, A., *A Commentary and Critical Notes*

The NIV substitutes 'Waheb in Suphah and the ravines, the Arnon'¹³⁹ for 'What he did in the Red sea, and in the brooks of Arnon'. A commentator admits that the 'text is difficult. The AV follows the Vulgate.'¹⁴⁰ Another acknowledges that the Waheb (LXX has Zohab or Zahab) and Suphah are unknown.'¹⁴¹ (Parenthesis his)

The NIV substitutes 'in Trans-Euphrates'¹⁴² for 'on this side the river'. About the last phrase of the verse "and at such a time", commentators write, "The A.V. regarded this word as a brief way of expressing the date of the letter. The LXX omitted it. The Vulgate rendered it as a salvation 'in pace'"¹⁴³

The NIV substitutes 'all the streams of Egypt'¹⁴⁴ for 'all the rivers of besieged places'. Pointing to ignorance of the translators of the KJV, a commentator writes, that the word translated 'rivers' is the Heb. 'Yeor' and is a proper name of the Nile. It is translated 'Nile' in R.V. Is xix. 7, three times over. Also the word rendered 'besieged places' is the Hebrew 'Mazor' another form for 'Mizraim' the common word for 'Egypt', 'Mazor' is translated 'Egypt' in R.V. both here and in Is xix. 6, and Micah vii. 12.'¹⁴⁵ It means they used to acknowledge mistake and then correct it.

The NIV substitutes 'Tirhakah, the Cushite king of Egypt'¹⁴⁶ for 'Tirhakah king of Ethiopia'. About the first phrase in this verse "and he heard, "which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is omitted in an ancient MS. The true reading instead of it is, "and he returned, which the Septuagint read in this place."¹⁴⁷

The NIV substitutes 'A Witness Between Us'¹⁴⁸ for 'Ed: for it shall be a witness between us'. About the corruption in this verse, Clarke says, "The word ED, which signifies

¹³⁹ Nu 21:14

¹⁴⁰ *The New Bible Commentary Revised*, op. cit., p 189

¹⁴¹ Peake's Commentary, op. cit., p. 264

¹⁴² Ezr 4:10,11,16,17.20; 5:3,6; 6:6,8,13; Ne 2:7,9

¹⁴³ Herbert Edward Ryle, *The Book of Ezra and Nehemiah*, (Cambridge: University Press, 1901), p. 58

¹⁴⁴ 2Ki 19:24

¹⁴⁵ Rawson Lumby, J., (ed), *Kings 1 & 2*, (Cambridge: University Press, 1903), pp. 203-204

¹⁴⁶ Isa 37:9

¹⁴⁷ Clarke, A., *A Commentary and Critical Notes*,

¹⁴⁸ Jos 22:34

witness or testimony, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the first edition of this translation it stands in the text without any note of this kind; and it is found in several of Kennicott's and Deuteronomy Rossi's MSS., and also in the Syriac and Arabic. Several also of the early printed editions of the Hebrew Bible have the word ED, either in the text or in the margin, and it must be allowed to be necessary to complete the sense.”¹⁴⁹

The NIV substitutes ‘Beth Eked of the Shepherds’¹⁵⁰ for ‘the shearing house in the way’. “Probably the place where the shepherds met for the annual sheep shearing.”¹⁵¹

The NIV substitutes ‘the finest of its forests’¹⁵² for ‘his Carmel’. The rendering of the NIV is supported by Adam Clarke but according to Strong's Greek and Hebrew Dictionary ‘Karmel’ is ‘the name of a hill and of a town in Palestine.’¹⁵³

The NIV substitutes ‘Netaim and Gederah’¹⁵⁴ for ‘plants and hedges’. The scholars, to support the rendering of the NIV, write that it ‘may be taken as correct. Gederah was in the Judean Shephelah. Here also we should seek for Netaim; but no likely identification has yet been suggested.’¹⁵⁵ But this support for ‘Gederah’ is not useful because the use of word ‘may’ points to their doubt and hesitation.

The NIV substitutes ‘from Kue--the royal merchants purchased them from Kue’¹⁵⁶ for ‘linen yarn: the king's merchants received the linen yarn at a price’. Adam Clarke writes that the versions are all puzzled with it: the Vulgate and Septuagint make it a proper name. Others ‘think it signifies a tribute’.¹⁵⁷

¹⁴⁹ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹⁵⁰ 2Ki 10:12

¹⁵¹ Clarke, A., *A Commentary and Critical Notes*.

¹⁵² 2Ki 19:23; 2:25; 4:25

¹⁵³ *Strong's Greek and Hebrew Dictionary* (3760 Karmel)

¹⁵⁴ 1Ch 4:23

¹⁵⁵ *International Standard Bible Encyclopedia*

¹⁵⁶ 2Ch 1:16

¹⁵⁷ Clarke, A., *A Commentary and Critical Notes*.

The NIV substitutes 'from Edom, from the other side of the Sea'¹⁵⁸ for 'from beyond the sea on this side Syria'. Adam Clarke says, "Instead of from Syria, I would read with one of Kennicott's MSS., from Edom, which alteration brings it to truth and does not require the change of half a letter, as it consists in the almost imperceptible difference between r resh and d daleth."¹⁵⁹

The NIV substitutes 'mountains rich with game'¹⁶⁰ for 'mountains of prey'. Pointing to the difficulty related to this verse, a commentator marks, "The LXX has, *from the eternal mountain*, a reading which is preferred by some commentators, and understood to mean the mountain of Zion, on which God has placed His throne."¹⁶¹

The NIV substitutes 'Their tombs will remain their houses forever'¹⁶² for 'Their inward thought is, that their houses shall continue for ever'. About this interpolation Adam Clarke writes, "Thus, by interpolation, we have endeavoured to patch up a sense to this clause. Instead of קירבם kirbam, their inward part, the Septuagint appear to have used a copy in which the second and third letters have been transposed קברם kibram, their sepulchers; for they translate: "For their graves are their dwellings for ever."¹⁶³ Similarly, another commentators says, "But the rendering their inward thought is questionable; and the LXX, Vulgate., Syr., and Targ., all point to a different reading, involving simply a transposition of letter (QBRM for QRBM), which gives the sense"¹⁶⁴.

The NIV substitutes 'Will it not soon be time to build houses?'¹⁶⁵ for 'It is not near; let us build houses'. A commentators marks, "This, however, hardly corresponds to the situation, which is not one of war which it is hoped will speedily pass over, but one of contemplated rebellion. LXX. Renders: "Have not the houses been recently built? it is the pot & c.; This gives a closer connexion to the two halves of the verse, but "houses" could hardly have the sense of fortification ..."¹⁶⁶

¹⁵⁸ 2Ch 20:2

¹⁵⁹ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹⁶⁰ Ps 76:4

¹⁶¹ Kirkpatrick, A.F., *The Book of Psalms*, (Cambridge: University Press, 1910), p. 454

¹⁶² Ps 49:11

¹⁶³ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 377

¹⁶⁴ Kirkpatrick, A.F., *The Book of Psalms*, p. 272

¹⁶⁵ Eze 11:3

¹⁶⁶ Davidson, A.B., *The Book of Ezekiel*, p. 71

The NIV substitutes 'as you did at Meribah' and 'you did that day at Massah' for 'as in the provocation' and 'the day of temptation'.¹⁶⁷ Pointing to the flaws in the KJV, a commentator writes, "The A.V. follows the LXX and other ancient versions in translating the words, but they should certainly be retained as proper noun."¹⁶⁸

The NIV substitutes 'Dibon goes up to its temple, to its high places to weep'¹⁶⁹ for 'He is gone up to Bajith, and to Dibon, the high places, to weep'. Skinner writes, "The sense of the clause is uncertain. Its Bayith be a proper name the best rendering would be that of R.V. marg. Bayith and Dibon are gone up to the high-places to weep. But Bayith enters so frequently into compound place-names in this region that it is hardly likely to have been used alone of a particular town."¹⁷⁰

The NIV substitutes 'the land of Ararat'¹⁷¹ for 'the land of Armenia'. "The land of Armenia] R.V. Ararat. Ararat is the Hebrew equivalent of the Assyr. Urartu, Armenia"¹⁷²

The NIV substitutes 'Let the people of Sela sing for joy'¹⁷³ for 'let the inhabitants of the rock sing'. But the 'Vulgate has "the inhabitants of Arabia Petraea."¹⁷⁴

The NIV substitutes 'in Lower and Upper Egypt'¹⁷⁵ for 'in the land of Egypt, in Pathros'. In footnote "Hebrew then adds, "and all the people living in the land of Egypt, in Pathros." This dangles, and appears not to be original; all the Jews in Egypt (including upper Egypt) scarcely were present."¹⁷⁶

The NIV substitutes 'the stronghold will be disgraced and shattered'¹⁷⁷ for 'Misgab is confounded and dismayed'. "Misgab is confounded] There is no place of this name known,

¹⁶⁷ Ps 95:8

¹⁶⁸ Kirkpatrick, A.F., *The Book of Psalms*, op. cit., 574

¹⁶⁹ Isa 15:2

¹⁷⁰ Skinner, *The Book of Isaiah*, p. 124

¹⁷¹ Isa 37:38

¹⁷² Skinner, *The Book of Isaiah*, p. 276

¹⁷³ Isa 42:11

¹⁷⁴ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹⁷⁵ Jer 44:15

¹⁷⁶ Bright, J., *Jeremiah*, (New York: Doubleday Company, 1965), p. 261

¹⁷⁷ Jer 48:1

and therefore several learned men translate, literally, The high tower, or fortress, which may apply to Kiriathaim, or any other high and well-fortified place.”¹⁷⁸

The NIV substitutes ‘from Zoar as far as Horonaim and Eglath Shelishiyah’¹⁷⁹ for ‘from Zoar even unto Horonaim, as an heifer of three years old’. A scholar honestly says that the ‘Hebrew is corrupt’¹⁸⁰

The NIV also substitutes ‘He broke down their strongholds’¹⁸¹ for ‘he knew their desolate palaces’. The NIV follows, rejecting the Hebrew text, Targum and Septuagint.¹⁸² “The NIV corrects”, writes a fundamentalist Christian, “the Masoretic Text in Ezekiel 19.5 by using instead a Targum reading.”¹⁸³ Why does the Divine Message need corrections by human beings? If it really requires to be corrected, how is its originality claimed?

The NIV substitutes ‘Heliopolis and Bubastis’¹⁸⁴ for ‘Aven and of Pi-beseth’. Adam Clarke says that the noun ‘Pibeseth’ becomes ‘Bubaste’ by a slight alteration of the letters. It is situated on the eastern branch of the Nile, towards Arabia.’¹⁸⁵ It means that the NIV made a lot of alteration in the text.

The NIV substitutes ‘the one at the front of the Most Holy Place was similar’¹⁸⁶ for ‘the face of the sanctuary; the appearance of the one as the appearance of the other’. A commentator remarks that the ‘text is very uncertain, the versions deviating from Heb. and from one another.’¹⁸⁷

The NIV substitutes ‘with a belt of the finest gold around his waist’¹⁸⁸ for ‘whose loins were girded with fine gold of Uphaz’. Driver, a famous textual scholar, writes, “No

¹⁷⁸ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹⁷⁹ Jer 48:34

¹⁸⁰ John Bright, *Jeremiah*, op. cit., p. 317

¹⁸¹ Eze 19:7

¹⁸² See: The NIV margin

¹⁸³ Anderson, D.E., *What Today's Christian Needs To Know About The NIV*, op. cit, p. 7

¹⁸⁴ Eze 30:17

¹⁸⁵ Clarke, A., *A Commentary and Critical Notes*, op. cit.

¹⁸⁶ Eze 41:21

¹⁸⁷ Davidson, *The Book of Ezekiel*, p. 314

¹⁸⁸ Da 10:5

place Uphaz is, however, known; hence the reading in Jer. Is probably corrupt, and we should read these 'from Ophir' (with Targ. Pesh., MSS of LXX., and many modern). Either the author of Daniel borrowed the expression from Jer. x. 9, after the text there had been corrupt; or we may suppose that Uphaz here is simply a scribal error for Ophir."¹⁸⁹

The NIV substitutes 'the battle by the Pass of Heres'¹⁹⁰ for 'battle before the sun was up'. A commentator points out that the 'word Heres is not usual one for sun', and here 'it may be a proper name, though the presence of the article is somewhat against this. On the whole it seems more probable that this is a proper name. The LXX., Syriac and Arabic so render it.'¹⁹¹ The NIV substitutes 'receive praise in the city'¹⁹² for 'they were forgotten in the city'. The NIV follows some 'Hebrew manuscripts and Septuagint (Aquila)' though 'most Hebrew manuscripts' have '*and are forgotten*'.¹⁹³

The NIV substitutes, following a special way to divide the Hebrew text,¹⁹⁴ 'and you will be cast out toward Harmon'¹⁹⁵ for 'every cow at that which is before her; and ye shall cast them into the palace'.

The NIV substitutes 'Like the utmost heights of Zaphon is Mount Zion'¹⁹⁶ for '*is mount Zion, on the sides of the north*'; 'the gates of death'¹⁹⁷ for 'the gates of the grave'; 'The canals will stink; and the streams of Egypt'¹⁹⁸ for 'they shall turn the rivers far away; and the brooks of defence'. The NIV, following the Septuagint, the Latin Vulgate and the ancient versions,¹⁹⁹ substitutes 'from the desert'²⁰⁰ for 'from the south'.

¹⁸⁹ Driver, S.R., *The Book of Daniel*, (Cambridge: University Press, 1900), p. 154

¹⁹⁰ Jg 8:13

¹⁹¹ Lias, J.J., *The Book of Judges*, (Cambridge: University Press, 1889), p. 121

¹⁹² Ecc. 8:10

¹⁹³ See: The NIV margin

¹⁹⁴ *ibid*

¹⁹⁵ Am 4:3

¹⁹⁶ Ps 48:2

¹⁹⁷ Isa 38:10

¹⁹⁸ Isa 19:6

¹⁹⁹ Albert Barnes, *The Book of Psalms*, (New York: 1869), vol. II, p. 275; See also: The TEV margin

²⁰⁰ Ps 75:6

The NIV, preferring some other text to the Hebrew,²⁰¹ substitutes 'of cypress wood from the coasts of Cyprus they made your deck, inlaid with ivory'²⁰² for 'the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim'; 'The men of Rhodes'²⁰³ for 'The men of Dedan'.

The NIV substitutes 'I will destroy the Daughter of Zion'²⁰⁴ for 'I have likened the daughter of Zion'; 'out from its chamber' and 'from the driving winds' for 'Out of the south' and 'out of the north'²⁰⁵; 'like a collar'²⁰⁶ for 'as it were the hole of an habergeon'. The scholars say here that the Hebrew text is uncertain.²⁰⁷

The NIV, violating the Hebrew text,²⁰⁸ substitutes 'and return them to Upper Egypt, the land of their ancestry'²⁰⁹ for 'and will cause them to return into the land of Pathros, into the land of their habitation'; 'Upper Egypt' and 'punishment on Thebes' for 'Pathros' and 'judgments in No'²¹⁰; 'Thebes, situated on the Nile'²¹¹ for 'populous No, that was situate among the rivers'; 'to include Babylonia, a land of merchants'²¹² for 'in the land of Canaan unto Chaldea'; 'on the utmost heights of the sacred mountain'²¹³ for 'in the sides of the north'; 'Phoenicia'²¹⁴ for 'the merchant city'. In the presence so great differences how can one accept that the Divine Books sent to the Jews and Christians are still unchanged and not interpolated?

The NIV substitutes 'from Scorpion Pass to Sela and beyond'²¹⁵ for 'from the going up to Akrabbim, from the rock, and upward'; 'Moses' brother-in-law' and 'the great tree in

²⁰¹ See: The NIV margin

²⁰² Eze 27:6

²⁰³ Eze 27:15

²⁰⁴ Jer 6:2

²⁰⁵ Jo 37:9

²⁰⁶ Ex 28:32

²⁰⁷ John Bright, *Jeremiah*, op. cit., p. 47; See: The GW margin; See also Adam Clarke, vol, III, p. 164

²⁰⁸ See: The NIV margin

²⁰⁹ Eze 29:14

²¹⁰ Eze 30:14

²¹¹ Na 3:8

²¹² Eze 16:29

²¹³ Isa 14:13

²¹⁴ Isa 23:11

²¹⁵ Jg 1:36

Zaananim’ for ‘the father in law of Moses’ and ‘the plain of Zaanaim’²¹⁶; ‘Put salt on Moab, for she will be laid waste’²¹⁷ for ‘Give wings unto Moab, that it may flee and get away’; ‘and the people of Leb Kamai’²¹⁸ for ‘and against them that dwell in the midst of them that rise up against me’; ‘in the thickets by the Jordan’²¹⁹ for ‘in the swelling of Jordan’; ‘the western foothills’²²⁰ for ‘from the plain’; ‘wrath on Pelusium’ and ‘cut off the hordes of Thebes’ for ‘fury upon Sin’ and ‘cut off the multitude of No’²²¹; ‘I will not come in wrath’²²² for ‘I will not enter into the city’.

After discussing the interpolation of the sixty-five verses concerning places, countries, towns etc., in the above section, now we turn to see the interpolation of the verses connected to the measurements and statistics in the following section.

D) Alterations Made About Measurements

The assessment of the KJV and the NIV shows numerous changes in numbers and statistics. For this the study presents a selected portion of such verses of the Bible.

The NIV, following Dead Sea Scrolls, Septuagint and Syriac,²²³ substitutes ‘a three-year-old bull’²²⁴ for ‘with three bullocks’. Adam Clarke sheds more light, “The Septuagint, the Syriac, and the Arabic, read, a bullock of three years old; and this is probably correct²²⁵”.

The NIV substitutes ‘your stomach will still be empty’²²⁶ for ‘thy casting down shall be in the midst of thee’. A commentator frankly admitting the corruption, writes, “The meaning of the Hebrew is very uncertain. The ‘rendering is precarious, and the text as so often, is probably corrupt.”²²⁷

²¹⁶ Jg 4:11

²¹⁷ Jer 48:9

²¹⁸ Jer 51:1

²¹⁹ Jer 12:5

²²⁰ Jer 17:26

²²¹ Ezel 30:15

²²² Ho 11:9

²²³ See: The NIV margin; See also the margins of TEV, CEV and NLT

²²⁴ 1Sa 1:24

²²⁵ Clarke, A., *A Commentary and Critical Notes*, op. cit.

²²⁶ Mic 6:14

²²⁷ Cheyne, T. K., *The Book of Micah*, (Cambridge: University press, 1893), p. 53

The NIV substitutes 'twenty-two years' and 'Athaliah, a granddaughter of Omri' for 'Forty and two years' and 'Athaliah the daughter of Omri'.²²⁸ Adam Clarke, commenting on the text of the KJV, writes, "Ahaziah might have been twenty-two years old, according to 2 Kings viii. 26, but he could not have been forty-two, as stated here, without being two years older than his own father!" To point out the differences among various versions, he adds, "The Syriac and Arabic have twenty-two, and the Septuagint, in some copies, twenty. And it is very probable that the Hebrew text read so originally; for when numbers were expressed by single letters, it was easy to mistake mem, FORTY, for caph, TWENTY. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable, as the difference between [Samaritan] caph and [Samaritan] mem is very small, and can in many instances be discerned only by an accustomed eye."²²⁹ (Square brackets his)

The NIV substitutes 'tens of thousands and thousands of thousands'²³⁰ for 'twenty thousand, even thousands of angels'. About this confusion a commentator writes, "The Hebrew is, thousands repeated, or multiplied. There is in the Hebrew no mention of angels. The Septugint and Vulgate render it, "thousands of rejoicing;" that is, thousands of the happy attendants."²³¹

The NIV substitutes 'Have I not written thirty sayings for you'²³² for 'Have not I written to thee excellent things'. A commentator points out that the 'LXX and Vulg., however, render the word literally, "thrice" or in threefold form'²³³. What a great interpolation in this verse! They still claim that the Divine Message is not interpolated.

The NIV substitutes 'as far as Eglath Shelishiyah'²³⁴ for 'an heifer of three years old'. Skinner says that the 'R.V. is better; to Eglath-Shelishiyah; i.e. probably, "the third Eglath." The locality is not known.'²³⁵

²²⁸ 2Ch 22:2

²²⁹ Clarke, A., *A Commentary and Critical Notes*; See also: The margins of the NIV, NASB, NLT, CEV, TEV.

²³⁰ Ps 68:17

²³¹ Albert Barnes, *The Book of Psalms*, (), p. 211-212

²³² Pro 22:20

²³³ Perowne, T.T., *The Book of Proverbs*, op. cit., p. 144

²³⁴ Isa 15:5

²³⁵ Skinner, *The Book of Isaiah*, p. 126

The NIV substitutes 'The width of the entrance was fourteen cubits and its projecting walls were three cubits wide on either side'²³⁶ for 'and the breadth of the gate was three cubits on this side, and three cubits on that side'.

The NIV, following Septuagint against Hebrew,²³⁷ substitutes 'twelve cubits from front to back'²³⁸ for 'the breadth eleven cubits'; 'two cubits square'²³⁹ for 'the length thereof two cubits'; 'a hundred cubits long'²⁴⁰ for 'a way of one cubit'; 'the tens of thousands'²⁴¹ for 'ten thousands of people'; 'the heads of the clans of the Israelites'²⁴² for 'heads of the thousands of Israel'; 'two rooms'²⁴³ for 'the chambers of the singers'; On the south side along the length of the wall of the outer court'²⁴⁴ for 'The chambers were in the thickness of the wall of the court toward the east'; 'five hundred cubits'²⁴⁵ for 'five hundred reeds'; '20,000 cubits wide'²⁴⁶ for 'the breadth shall be ten thousand'; 'as their possession for towns to live in'²⁴⁷ for 'for a possession for twenty chambers'; 'four thousand' and 'twelve thousand horses' for 'forty thousand' and 'twelve thousand horsemen'²⁴⁸; 'will slaughter many thousands'²⁴⁹ for 'he shall cast down many ten thousands'; 'In a few years'²⁵⁰ for 'but within few days'; 'Am I still to forget, O wicked house, your ill-gotten treasures and the short ephah'²⁵¹ for 'Are there yet the treasures of wickedness in the house of the wicked'.

²³⁶ Eze 40:48

²³⁷ See: The NIV margin; Also: Davidson, A.B., *The Book of Ezekiel*, op. cit., p. 304

²³⁸ Eze 40:49

²³⁹ Eze 41:22

²⁴⁰ Eze 42:4

²⁴¹ Ps 3:6

²⁴² Jos 22:30

²⁴³ Eze 40:44

²⁴⁴ Eze 42:10

²⁴⁵ Eze 42:17

²⁴⁶ Eze 45:1

²⁴⁷ Eze 45:5

²⁴⁸ 1Ki 4:26

²⁴⁹ Da 11:12

²⁵⁰ Da 11:20

²⁵¹ Mic 6:10

Similarly, the NIV substitutes 'until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens''²⁵² for 'unto the Messiah the Prince shall be seven weeks, and threescore and two weeks'; 'After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing' and 'War will continue until the end, and desolations have been decreed' for 'after threescore and two weeks shall Messiah be cut off, but not for himself' and 'unto the end of the war desolations are determined'.²⁵³

The NIV substitutes 'seventy of them'²⁵⁴ for 'fifty thousand and threescore and ten men'. For this big corruption, a commentator writes that the 'the additional 50,000 (cf. AV, RSV mg.) of most Hebrew MSS is difficult to account for, and a totally impossible figure.'²⁵⁵ Another remarks, "It is generally agreed that there is some mistake in the text here. (a) The anomalous order of the conjunction *and* marks corruption. ... It seems best with Josephus and some Heb. MSS. to omit 50,000 altogether."²⁵⁶

The NIV substitutes 'thirty years' and 'forty- two years' for 'one year' and 'two years'.²⁵⁷ These numbers are about Saul's age and years of his reign. On the subject of corruption in this passage, a commentator writes that the 'Hebrew cannot be thus translated. Either the numbers were wanting in the original document, or they have been accidentally lost. 30 is supplied in the first place by some MSS. of the Sept., and is a plausible conjecture. The length of Saul's reign may have been 22 or 32 years.' He adds, "The whole verse is omitted by the older copies of the Septuagint, and possibly was not in the original text."²⁵⁸ This means a quite clear case of addition to the Divine Revelation.

The NIV substitutes 'three thousand chariots'²⁵⁹ for 'thirty thousand chariots'. Concerning the corruption in this passage, a commentator writes, "This reading, though as old

²⁵² Da 9:25

²⁵³ Da 9:26

²⁵⁴ 1Sa 6:19

²⁵⁵ *The New Bible Commentary Revised*, p. 289

²⁵⁶ Kirkpatrick, A.F., *The First Book of Samuel*, (Cambridge: University press, 1899), p. 85; See also: *The Jerome Biblical Commentary*, (New Jersey: Prentice-Hall, 1968) p. 167

²⁵⁷ 1Sa 13:1

²⁵⁸ Kirkpatrick, A.F., *The First Book of Samuel*, p. 123; See also: Peake's Commentary, op. cit., p. 323; See also: *The New Bible Commentary*, p. 269; *The New Bible Commentary Revised*, p. 293

²⁵⁹ 1Sa 13:5

as the Sept., is certainly wrong.”²⁶⁰ Another adds, “‘three thousand,’ read by Lucian’s recension of the LXX, and by the Syriac, seems more credible.”²⁶¹

The NIV substitutes ‘At the end of four years’²⁶² for ‘after forty years’. Regarding the corruption in this passage a commentators writes, “In the place of forty we must read four with Josephus and some of the ancient versions.”²⁶³ Another advises, “Read with the LXX, Vulgate, Josephus, and certain versions, ‘after four years.’”²⁶⁴

The NIV substitutes ‘three years of famine’²⁶⁵ for ‘seven years of famine’. For this corruption a scholar writes, “The reading of the Sept., and Chron. is three years, and this is unquestionably to be preferred, as required by the symmetry of the statement.”²⁶⁶ The Objections raised by Rahmatullah against this verse has now ended due to this change.²⁶⁷

The NIV, rejecting the tradition of the KJV, substitutes ‘chief of the Thirty’²⁶⁸ for ‘chief of the captains’. This alteration started from the Revised Version that ‘following the C’tib, reads “chief of the thirty.”’²⁶⁹

The NIV substitutes ‘and twenty cubits high’²⁷⁰ for ‘the height was an hundred and twenty’; a commentator pointing to the corruption in this passage writes, “we must omit the hundred as an accidental corruption.”²⁷¹

The NIV substitutes ‘a vast army and three hundred chariots’²⁷² for ‘an host of a thousand thousand, and three hundred chariots’. A commentator says that the NIV ‘is supported by the LXX.’²⁷³

²⁶⁰ Kirkpatrick, A.F., *The First Book of Samuel*, p. 124

²⁶¹ *The New Bible Commentary Revised*, p. 293

²⁶² 2Sa 15:7

²⁶³ Kirkpatrick, A.F., *The Second Book of Samuel*, (Cambridge: University press, 1899), p. 150

²⁶⁴ *The New Bible Commentary*, vol. 1, p. 288

²⁶⁵ 2Sa 24:13

²⁶⁶ Kirkpatrick, A.F., *The Second Book of Samuel*, p. 228

²⁶⁷ See: Rahmatullah al-Hindi, *Izhar-ul-Haqq*, vol. 1, p. 170 (Difference No 6)

²⁶⁸ 1Ch 12:18

²⁶⁹ Barnes, William Emery, *The Book of Chronicles*, (Cambridge: University Press, 1899), p. 20

²⁷⁰ 2Ch 3:4

²⁷¹ *The New Bible Commentary*, vol. 1, p. 354

The NIV substitutes 'Jehoiachin was eighteen years old'²⁷⁴ for 'Jehoiachin was eight years old'. Although the NIV follows the Septuagint, 'the number is probably corrupt for eighteen'.²⁷⁵

In this section we discussed thirty-two interpolated verses that are about the measurements and statistics in the Old Testament. Now, in the last section of first part of the fourth chapter, we concentrate our attention to interpolation of the verses about miscellaneous matters.

E) Miscellaneous

Under this heading we will point to almost sixty verses of the Old Testament which have been altered in the NIV.

The NIV substitutes 'all their vast array'²⁷⁶ for 'the host of them'. It seems that the NIV follows the Septuagint against the Hebrew, which has the word 'host'.²⁷⁷

The NIV substitutes 'an ark of cypress wood'²⁷⁸ for 'an ark of gopher wood'. The meaning of the Hebrew for this word is uncertain.²⁷⁹

The NIV substitutes 'any wooden Asherah pole'²⁸⁰ for 'a grove of any trees'. The scholars say that the "grove" in the King James Version is 'after the Septuagint and Vulgate'.²⁸¹

The NIV substitutes 'a papyrus basket'²⁸² for 'an ark of bulrushes'; 'the vulture, the black vulture'²⁸³ for 'the ossifrage, and the ospray'; 'the lambs of your flocks'²⁸⁴ for 'the

²⁷² 2Ch 14:9

²⁷³ Barnes, William Emery, *The Book of Chronicles*, p. 193

²⁷⁴ 2Ch 36:9

²⁷⁵ Barnes, William Emery, *The Book of Chronicles*, p. 292

²⁷⁶ Gn. 2:1

²⁷⁷ Clarke, A., *A Commentary and Critical Notes*, op. cit.,

²⁷⁸ Gn. 6:14

²⁷⁹ See: The NIV margin

²⁸⁰ De 16:21

²⁸¹ See: ISBE

²⁸² Ex 2:3

²⁸³ De 14:12

flocks of thy sheep'. 'for the goat'²⁸⁵ for 'for the devils'. Are all these alterations not the result of imperfectly transmission of Divine Message?

The NIV substitutes 'the beauty of the fields'²⁸⁶ for 'the fat of lambs'. This verse has given the critics some trouble. Several of the Versions read thus: "But the enemies of the Lord, as soon as they are exalted to honour, shall vanish; like smoke they vanish."²⁸⁷

The NIV substitutes 'like sheep in a pen'²⁸⁸ for 'as the sheep of Bozrah'. About this interpolation scholars write, "These two verses interrupt 2:11 and 3:1. This fragment is out of context and is presumably a late exilic or pro-exilic interpolation. Its date, however, is uncertain."²⁸⁹

The NIV substitutes 'lambs will feed among the ruins of the rich'²⁹⁰ for 'the waste places of the fat ones shall strangers eat'. Pointing towards the difference between 'stranger and lamb', Skinner notes, "But the reading of the LXX (lambs) can be explained by a slight change in the text and is on the same grounds to be preferred."²⁹¹

The NIV substitutes 'hyenas, and wild goats'²⁹² for 'the wild beasts of the island, and the satyr'. Concerning this difference there is great controversy among the old and new translations.²⁹³

The NIV substitutes 'and all her villages will say to you'²⁹⁴ for 'with all the young lions thereof'. The NIV follows the LXX against Masoretic text, which has 'its young lions'."²⁹⁵

²⁸⁴ De 28:4,18

²⁸⁵ 2Ch 11:15

²⁸⁶ Ps 37:20

²⁸⁷ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 339

²⁸⁸ Mic 2:12

²⁸⁹ Raymond, E. Brown, Joseph, A. Fitzmyer, Roland, E. Murphy (eds.), *The Jerome Biblical Commentary*, (New Jersey: Prentice-Hall, 1968), vol. 1, p. 286

²⁹⁰ Isa 5:17

²⁹¹ Skinner, J., *The Book of The Prophet Isaiah*, (Cambridge: University Press, 1897), p. 38

²⁹² Isa 34:14

²⁹³ Skinner, J., *The Book of The Prophet Isaiah*, p. 110

²⁹⁴ Eze 38:13

The NIV substitutes 'discovered the hot springs²⁹⁶ in the desert²⁹⁷' for 'found the mules in the wilderness'. Since St. Jerome to present times different texts and their versions have different rendering. Some write 'warm springs'; others write 'name of a man'; still others 'giants, or strong or powerful men'. This confusion very clearly proves the corruption of the text on a large scale.²⁹⁸

The NIV substitutes 'dappled--all of them powerful²⁹⁹' for 'chariot grisled and bay horses'. A commentator confesses the corruption in this verse in these words: "The translation is not at all certain. Nothing of vital consequence appears at stake, however."³⁰⁰

The NIV substitutes 'a young stag on the rugged hills³⁰¹' for 'a young hart upon the mountains of Bether'. A commentators says, "rugged is a guess, connecting MT (Mesoretic Text) *bether* with a verb meaning 'to cut in pieces' ... It may be better to regard the word as a proper noun and render 'the mountain of Bether'."³⁰²

The NIV substitutes 'like a deer stepping into a noose³⁰³' for 'as a fool to the correction of the stocks'. To explain the clear corruption here, a scholar remarks, "The text in vv. 22,23 is notoriously difficult. RSV has been influenced by LXX, which is rather longer than the Hebrew."³⁰⁴ "The rendering *as a fool to the correction of the stocks* is obtained only by transposing the word order and the unwarranted assumption that the word translated stocks can bear that meaning. The LXX has an additional line: '... as an ox is led to the slaughter, and as a dog to his chain, or as a stag by an arrow is struck through the liver'."³⁰⁵ This manner of dealing with the text leads us to note that there are a lot of conjectures and human efforts in trying to present the revelation. So, it is not fully divine.

²⁹⁵ Howley, G. C. D., *A Bible Commentary For Today*, (London. Glasgow: Pickering & Inglis, 1979), p. 893.

²⁹⁶ Vulgate; Syriac *discovered water*; the meaning of the Hebrew for this word is uncertain. The NIV (margin)

²⁹⁷ Gn. 36:24

²⁹⁸ See: Adam Clarke

²⁹⁹ Zec 6:3

³⁰⁰ Guthrie, D. & Motyer, J. A., (eds.), *The New Bible Commentary Revised*, (London: Inter-Varsity press, 1970), 3rd, p. 793

³⁰¹ Song 2:17

³⁰² Peake's Commentary, op. cit., p. 471

³⁰³ Pro 7:22

³⁰⁴ Guthrie, D. & Motyer, J. A., (eds.), *The New Bible Commentary Revised*, p. 557

³⁰⁵ Davidson, F., (ed.), *The New Bible Commentary*, (London: The Inter-Varsity Fellowship, 1959), 2nd, p. 524

The NIV substitutes ‘silver pans 29’³⁰⁶ for ‘nine and twenty knives’. The meaning of the Hebrew for this word is uncertain.³⁰⁷ Another scholar also says, ‘The Hebrew text is faulty’.³⁰⁸

The NIV substitutes ‘a gold nose ring’³⁰⁹ for ‘a golden earring’. Pointing to the fault of the KJV, Adam Clarke writes, “That this could not be an ear-ring is very probable from its being in the singular number. The margin calls it a jewel for the forehead; but it most likely means a jewel for the nose, or nose-ring, which is in universal use through all parts of Arabia and Persia, particularly among young women.”³¹⁰

The NIV substitutes ‘I put a ring on your nose’³¹¹ for ‘I put a jewel on thy forehead’. Adam Clarke points out that the ‘European translators, not knowing what to make of a ring in the nose, have rendered it, a jewel on thy forehead or mouth’³¹².

The NIV substitutes ‘I choose the appointed time’³¹³ for ‘I shall receive the congregation’. A Commentator remarks, “The marginal rendering is, Take a set time. The phrase is thus rendered in most of the versions. So the Septuagint, “When I take the time”. So the Vulgate, “When I accept the time.””³¹⁴

The NIV substitutes ‘from the desert’³¹⁵ for ‘nor from the south’; ‘Blows and wounds’³¹⁶ for ‘The blueness of a wound’. The Expression of the NIV seems to be ‘taken probably from the *livor vulneris* of the Vulgate, and indicates a blow so severe as to leave a blue, livid wound or wool behind it.’³¹⁷

³⁰⁶ Ezr 1:9

³⁰⁷ See: The NIV margin; The NLT margin, the CEV margin, etc.

³⁰⁸ Guthrie, D. & Motyer, J. A., (eds.), *The New Bible Commentary Revised*, p. 399

³⁰⁹ Gn. 24:22,30

³¹⁰ Clarke, A., *A Commentary and Critical Notes*, op. cit.,

³¹¹ Eze 16:12

³¹² Clarke, A., *A Commentary and Critical Notes*, op. cit.

³¹³ Ps 75:2

³¹⁴ Albert Barne, *The Book of Psalms*, (New York: Harper & Brothers, Publishers, 1869), vol. II, pp. 273-274

³¹⁵ Ps 75:6

³¹⁶ Pro 20:30

³¹⁷ Perowne, T.T., *The Proverbs*, op. cit., p. 135

The NIV substitutes 'O morning star'³¹⁸ for 'O Lucifer'. Commentators say, "The AV term 'Lucifer' also refers to the day-star; it is inappropriate to the passage to think that Satan is meant."³¹⁹ The translation "Lucifer" (light-bearer) is quite correct, and is needlessly abandoned by Revised Version. According to some of the fathers the passage was applied to the fall of Satan; hence the current use of Lucifer as a name of the devil.³²⁰

The NIV, following Septuagint against Hebrew,³²¹ substitutes 'it was one rod deep'³²² for 'which was one reed broad; and the other threshold of the gate, which was one reed broad'. The rendering of the KJV 'is no translation of the original which syntactically is scarcely translatable. The words are probably a gloss suggested by the fact that there was a second threshold. ... The words are wanting in LXX.'³²³

The NIV substitutes 'and it concerned a great war'³²⁴ for 'but the time appointed was long'. The KJV does not follow the Hebrew text but ' a rabbinic opinion.'³²⁵ Similarly, it substitutes 'a lizard'³²⁶ for 'The spider' following the margin of the Revised Version.³²⁷

The NIV substitutes 'they' for 'the children of Reuben and the children of Gad and the half tribe of Manasseh'³²⁸. The scholars regard this verse 'as a later addition that placed the altar in the eastern bank of the Jordan, but the Hebrew need not have this meaning.'³²⁹

The NIV substitutes 'the Jackal Well and the Dung Gate'³³⁰ for 'the dragon well, and to the dung port'; 'who pierced that monster through'³³¹ for 'wounded the dragon'; 'food for

³¹⁸ Isa 14:12

³¹⁹ *A Bible Commentary For Today*, op. cit., p. 782

³²⁰ Skinner, J., *The Book of Isaiah*, op. cit., p. 114

³²¹ "Septuagint; Hebrew deep, the first threshold, one rod deep." The NIV margin

³²² Eze 40:6

³²³ Davidson, A.B., (ed.), *The Book of Ezekiel*, (Cambridge: University Press, 1896), p. 293

³²⁴ Da 10:1

³²⁵ *A Bible Commentary For Today*, op. cit., p. 921

³²⁶ Pro 30:28

³²⁷ Davidson, F., (ed.), *The New Bible Commentary*, op. cit., p. 537

³²⁸ Jos 22:11

³²⁹ *The Jerome Biblical Commentary*, (New Jersey: Prentice-Hall, 1968), vol. 1, p. 146

³³⁰ Ne 2:13

³³¹ Isa 51:9

jackals'³³² for 'a portion for foxes'; 'the desert jackals'³³³ for 'the dragons of the wilderness'; 'Even jackals offer their breasts'³³⁴ for 'Even the sea monsters draw out the breast'; 'with jackals prowling over it'³³⁵ for 'the foxes walk upon it'; 'to a mare harnessed to one of the chariots'³³⁶ for 'to a company of horses'. Similarly, it substitutes 'the wild ox'³³⁷ for 'the unicorn'. The animal in question is undoubtedly the rhinoceros, which has the latter name from the horn that grows on his nose.³³⁸

The NIV substitutes 'your threshing floor and your winepress'³³⁹ for 'thy corn and thy wine'; 'your granaries or your vats'³⁴⁰ for 'thy ripe fruits, and of thy liquors'; 'a field of melons'³⁴¹ for 'a garden of cucumbers'; 'of the last of the Rephaites'³⁴² for 'of the remnant of the giants'; 'and if the hill country of Ephraim'³⁴³ for 'and of the giants, if mount Ephraim'; 'a fleet of trading ships'³⁴⁴ for 'a navy of Tharshish'. About the last change, scholars say that the meaning are uncertain, perhaps a place-name. The Hebrew text has "ships of Tarshish," which may have been a Phoenician city in Spain. "Ships of Tarshish" probably means large, seagoing ships.³⁴⁵

The NIV substitutes 'they exchanged'³⁴⁶ 'their Glory for something disgraceful'³⁴⁷ for 'will I change their glory into shame'; The NIV substitutes 'rouse Leviathan'³⁴⁸ For 'raise up their mourning'; 'the tens of thousands'³⁴⁹ for 'ten thousands of people'; 'the heads of the

³³² Ps 63:10

³³³ Mal 3

³³⁴ Lam. 4:3

³³⁵ Lam. 5:18

³³⁶ Song 1:9

³³⁷ Jo 39:9; Isa 34:7

³³⁸ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 176

³³⁹ De 16:13

³⁴⁰ Ex 22:29

³⁴¹ Isa 1:8

³⁴² Jos 12:4; 13:12; 2Sa 21:18,20,22

³⁴³ Jos 17:15; 18:16

³⁴⁴ 1Ki 10:22; 22:48; 2 Ch 9:21; 20:36; Isa 2:16

³⁴⁵ The CEV margin

³⁴⁶ It is due to the difference between Syriac and an ancient Hebrew scribal tradition. See: The NIV margin

³⁴⁷ Ho 4:7

³⁴⁸ Jo 3:8

³⁴⁹ Ps 3:6

clans of the Israelites³⁵⁰ for 'heads of the thousands of Israel'; 'my house has been pulled down'³⁵¹ for 'Mine age is departed'; 'The bolts of your gates will be iron and bronze'³⁵² for 'Thy shoes shall be iron and brass'; 'laughed at her destruction'³⁵³ for 'did mock at her sabbaths'. In rendering "sabbath" the KJV follows the Vulg.³⁵⁴

Here the first part of the fourth chapter comes to an end. This part was divided into five sections. The first section discusses the interpolation of God's actions, His attributes and other things. We saw here that there at least twenty-six verses in which interpolation can be very clearly seen. The second section of this part was about the interpolation of fifty-three verses of the Old Testament in which names of human beings, their deeds and mutual relations have been altered and these alterations quite serious. The third section of this part was about the interpolation of sixty-five verses that describe the names of places, countries and the matters related to them. The fourth section was about the interpolation of the verses that tell us the measurements and statistics concerning various things. And under the heading of miscellaneous things we found that there are around sixty verses of the NIV that are greatly different from that of the KJV.

Now, in the following second part of this chapter, we will discuss same issues mentioned in the New Testament.

³⁵⁰ Jos 22:30

³⁵¹ Isa 38:12

³⁵² De 33:25

³⁵³ Lam. 1:7

³⁵⁴ Streane, A.W., *The Book of Jeremiah and Lamentation*, (Cambridge: University Press, 1926), p. 332

PART TWO

Examples Of Alterations Made In Statements Of The Verses Of The New Testament

- A) Alterations Made In Statements Concerning God's*
- B) Alterations Made In Statements Concerning Jesus (عليه السلام)*
- C) Alterations Made In Statements Concerning The Holy Spirit*
- D) Alterations Made In Statements Concerning Men*
- E) Alterations Made In Statements Concerning Women*
- F) Alterations Made In Statements Concerning Devils And Demons*
- G) Alterations Made In Statements Concerning Places*
- H) Alterations Made In Statements Concerning Measurements*
- I) Alterations Made In The Statements Concerning Actions And Practices*
- J) Alterations Made In Common Terms And Titles*

In the preceding part of this chapter we discussed the alterations and changes of various types made by the translators of the NIV in the Old Testament. Now in the second part of the same chapter we will examine the alterations and interpolations of the statements concerning the subjects of God, Jesus Christ, Holy Spirit, Devils, Demons, Men, Women, Places, Numbered nouns and so on.

A) Alterations Concerning God's Actions, Attributes and the like

What follows are examples of alterations of very significant value in ten passages, which include God's name, attributes, deeds and His relation to human beings.

The NIV substitutes 'There is only One who is good'¹ for 'there is none good but one, that is, God'. About this interpolation Adam Clarke gives the detail, "This important reading is found in BDL [the letters BDL stand for codices Vaticanus, Bezae and Regius respectively], three others, the Coptic, Sahidic, Armenian, Ethiopic, latter Syriac, Vulgate, Saxon, all the Itala but one, Origen, Eusebius, Cyril, Dionysius Areop. Antiochus, Novatian, Jerome, Augustin, and Juvencus. Erasmus, Grotius, Mill, and Bengel approve of this reading. This authority appears so decisive to Griesbach that he has received this reading into the text of his second edition, which in the first he had interlined. And instead of, None is good but the one God, he goes on to read, on nearly the same respectable authorities, 'There is one who is good.'"² Metzger, about the same point, writes, "Many of the witnesses ... which interpolate *αγαθε* in ver. 16 also modify ver. 17 by substituting for Matthew's distinctive account the words from the parallel accounts, *τι με λεγεις αγαθον; ουδεις ει μη εις ο θεος* ("Why do you call me good? No one is good but God alone,") Mk 10.18; Lk 18.19."³ (Parenthesis his)

The NIV also substitutes 'proclaiming the good news of God'⁴ for 'preaching the gospel of the kingdom of God'. The KJV emphasizes on the 'gospel of the kingdom of God' while the NIV, on the other hand, stress on the 'good news of God' not the kingdom of God. About this interpolation Metzger says, "The insertion of *της βασιλειας* was obviously made

¹ Mt. 19:17

² Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition), (USA: Ages Software, 2000)

³ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p.49

⁴ Mk. 1:14

by copyists in order to bring the unusual Markan phrase into conformity with the much more frequently used expression “the kingdom of God”.⁵ In the view of another scholar it is not insertion but omission from the original text.⁶

The NIV substitutes ‘full of God's grace’⁷ for ‘full of faith’. About the interpolation in this verse Adam Clarke points out that ‘Instead of πιστεως, faith, χαριτος, grace, is the reading of ABD [these letters stand for codices Alexandrinus, Vaticanus, and Bezae respectively], several others, the Syriac of Erpen, the Coptic, Armenian, Vulgate, and some of the fathers. This reading Griesbach has admitted into the text. Some MSS. join both readings.’⁸

The NIV substitutes ‘the Great Power’⁹ for ‘the great power of God’. “There is a remarkable reading here in several MSS. which should not pass unnoticed. In ABCDE [these letters stand for codices Alexandrinus, Vaticanus, Ephraemi, Bezae and Basiliensis respectively], several others, together with the AETHiopic, Armenian, later Syriac, Vulgate, Itala, Origen, and Irenaeus, the word καλουμενη is added before μεγαλη, and the passage reads thus, This person is that power of God which is CALLED the GREAT. This appears to be the true reading”¹⁰. Metzger comments on this corruption in these words: “The awkward καλουμενη is omitted by the later Byzantine text; it is replaced by λεγομενη in several minuscules.”¹¹

The NIV substitutes ‘that have been known for ages’¹² for ‘Known unto God are all his works from the beginning of the world’. The NIV omits a large part of this statement. Concerning this interpolation Adam Clarke says, “The whole of this verse is very dubious: the principal part of it is omitted by the most ancient MSS., and Griesbach has left γνωστα απ αιωνος doubtful, and has thrown εστι τω θεω παντα τα εργα αυτου out of the text. Of the former clause, Professor White, in his Crisews, says, “Probably these words

⁵ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 74

⁶ Scofield, C. I. (ed), *The Scofield Study Bible*, (New York: Oxford University Press, 1945), p. 1003

⁷ Ac 6:8

⁸ Clarke, A., *A commentary and Critical Notes*; Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, p. 339

⁹ Ac 8:10

¹⁰ Clarke, A., *A commentary and Critical Notes*

¹¹ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, p. 358

¹² Ac 15:18

should be blotted out." And of the latter clause he says, " most assuredly these should be blotted out."¹³

The NIV substitutes 'will carry out his sentence on earth with speed and finality'¹⁴ for 'will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth'. On the subject of this interpolation, Metzger says that the text of the KJV—Textus Receptus—'has filled out the quotation from the Septuagint'¹⁵.

The NIV substitutes 'is the coming kingdom'¹⁶ for 'that cometh in the name of the Lord'. The Greek text of this verse underlying the KJV has 'ο Ιησους', which is omitted in the text of the NIV.

The NIV substitutes 'being in very nature God'¹⁷ for 'being in the form of God'. There has been an unceasing argumentations and disputes among Christian scholars over this statement.¹⁸ Some hold that Jesus was a being in the very nature of God. Others believe that he was only in the form of God. Both of the sects are wrong in their respective beliefs. That is why the Qur'an forbids them from this belief in surah al-Maida: 17 and 72.

The NIV substitutes 'worship by the Spirit of God'¹⁹ for 'worship God in the spirit'. Metzger says that the text of the KJV appears to be emended.²⁰

B) Alterations Made in Statements Concerning Jesus (عليه السلام)

In the following section of the discussion the study collects around sixteen passages, which clearly show the alterations and changes of various kinds concerning Jesus Christ (عليه السلام).

The NIV substitutes 'a ruler who will be the shepherd'²¹ for 'a Governor, that shall rule'. About the alteration in this statement a commentator says, "The quotation is from Mic.

¹³ Clarke, A., *A commentary and Critical Notes*; See also: The NIV margin

¹⁴ Ro. 9:28

¹⁵ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 523

¹⁶ Mk. 11:10

¹⁷ Php. 2:6

¹⁸ Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

¹⁹ Php. 3:3

²⁰ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, p. 614

5:2 and follows neither MT nor LXX. It is an example of Mt.'s way of adapting prophetic texts in the light of their fulfillment."²²

The NIV substitutes 'God the One and Only, who is at the Father's side'²³ for 'the only begotten Son, which is in the bosom of the Father'. The texts of both the KJV and the NIV are different from one another. The Greek text of the KJV is 'ο μονογενης υιος' while that of the NIV is 'μονογενης θεος'.²⁴ Thus the NIV, though more intelligible than that of the KJV, is removing the dispute that rises on the 'begottenship' of Jesus as a God.

The NIV substitutes 'the Holy One of God'²⁵ for 'that Christ, the Son of the living God'. Regarding the corruption in this statement Adam Clarke writes, "Instead of Christ the Son of the living God, some excellent MSS., BCDL [these letters stand for codices Vaticanus, Ephraemi, Bezae and Regius respectively], and others, read ο αγιος του θεου, the holy one of God; and this reading Griesbach has received into the text, leaving out του ζωντος, the living."²⁶ Metzger is of the view that the text underlying this statement of the KJV 'was expanded in various ways by copyists'²⁷.

The NIV substitutes 'he would place one of his descendants on his throne'²⁸ for 'of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne'. In relation to the interpolation in this statement Adam Clarke comments, 'This whole clause is wanting in ACD, one of the Syriac, the Coptic, Aethiopic, Armenian, and Vulgate; and is variously entered in others. Griesbach rejects it from the text, and Professor White says of the words, 'they should doubtless be expunged'. This is a gloss, says Schoettgen that has crept into the text'²⁹. Another commentator declare that the 'direct speech of the LXX has been reproduced indirectly, with consequent awkwardness. Hence the Western text has expanded

²¹ Mt. 2:6

²² Matthew Black (ed.), *Peake's Commentary On The Bible*, (London: Thomas Nelson, 1967), p. 772

²³ Jn. 1:18

²⁴ See for detail Apparatus of *The Greek New Testament*, (United Bible Societies, 1984), 3rd, p. 322

²⁵ Jn. 6:69

²⁶ Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

²⁷ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 215

²⁸ Ac 2:30

²⁹ Clarke, A., *A commentary and Critical Notes*

the passage: 'that of the fruit of his heart' (probably a corruption of the LXX 'belly')³⁰. (Parenthesis his)

The NIV substitutes 'mystery of God, namely, Christ'³¹ for 'mystery of God, and of the Father, and of Christ'. With reference to the interpolation in this statement Adam Clarke writes that these 'words are variously written in different MSS., versions, and fathers', he adds that a 'great variety of versions leaves the strongest presumption that the words in question are glosses which have crept into the text, and are of no authority. Griesbach has left them out of the text.'³²

The NIV substitutes 'your faith in the Lord Jesus and your love for all the saints'³³ for 'thy love and faith, which thou hast toward the Lord Jesus, and toward all saints'. With reference to the distortion in this statement Adam Clarke suggests, "Several excellent MSS. and some versions put faith before love, which makes a more natural reading. There is no figure of speech which would vindicate our saying faith in the saints; so that, if we do not allow of the arrangement in the MSS. referred to, we shall be obliged to have recourse to the transposition, because faith must refer to Jesus Christ, and love to the saints."³⁴

The NIV substitutes 'Jesus is not from God'³⁵ for 'Jesus Christ is come in the flesh is not of God'. Concerning the interpolation with words 'is come in the flesh' Adam Clarke writes, "The words εν σαρκι εληλυθοτα, is come in the flesh, are wanting in AB, several others, both the Syriac, the Polyglot Arabic, Aethiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodouret, Irenaeus, and others. Griesbach has left them out of the text."³⁶ And Metzger says that the 'variety of supplements is a further indication that they are secondary modifications of the original text.'³⁷ From this statement the confession of modifying the Divine revelation is very clear. But does the Divine Revelation really need to be modified by human hands?

³⁰ Matthew Black (ed.), *Peake's Commentary On The Bible*, op. cit., p. 889

³¹ Col. 2:2

³² Clarke, A., *A commentary and Critical Notes*

³³ Phm. 5

³⁴ Clarke, A., *A commentary and Critical Notes*

³⁵ 1Jn. 4:3

³⁶ Clarke, A., *A commentary and Critical Notes*

³⁷ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 714

The NIV substitutes 'Jesus Christ our only Sovereign and Lord'³⁸ for 'the only Lord God, and our Lord Jesus Christ'. Regarding the interpolation in this statement Adam Clarke comments, "But θεον GOD, is omitted by ABC, sixteen others, with Erpen's Arabic, the Coptic, Aethiopic, Armenian, and Vulgate, and by many of the fathers. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of τον μονον δεσποτην, the only Sovereign, belonged; and thus make two persons where only one seems to be intended."³⁹ Metzger proves that the 'shorter reading without the interpolation is decisively supported'⁴⁰ by a number of manuscripts.

The NIV substitutes 'I mean that, brothers--just as surely as I glory over you in Christ Jesus our Lord'⁴¹ for 'I protest by your rejoicing which I have in Christ Jesus our Lord'. About this distortion Adam Clarke points out, "Instead of υμετερον, YOUR exultation or boasting, ημετερον, OUR exultation, is the reading of the Codex Alexandrinus, and several others, with the Aethiopic, Origen, and Theophylact."⁴²

The NIV also substitutes 'God's one and only Son'⁴³ for 'the only begotten Son of God'; 'today I have become your Father'⁴⁴ for 'to day have I begotten thee'; 'his servant Jesus'⁴⁵ for 'his Son Jesus'; 'your holy servant Jesus'⁴⁶ for 'thy holy child Jesus'; 'the Lord--a curse be on him. Come, O Lord'⁴⁷ for 'the Lord Jesus Christ, let him be Anathema Maranatha'; 'fix your thoughts on Jesus, the apostle and high priest whom we confess'⁴⁸ for 'consider the Apostle and High Priest of our profession, Christ Jesus'; and 'the gospel of the glory of Christ'⁴⁹ for 'the glorious gospel of Christ'.

³⁸ Jude 4

³⁹ Clarke, A., *A commentary and Critical Notes*

⁴⁰ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, p. 725

⁴¹ 1Co. 15:31

⁴² Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

⁴³ Jn. 3:18

⁴⁴ Ac 13:33; Heb. 1:5; 5:5

⁴⁵ Ac 3:13, 26

⁴⁶ Ac 4:27, 30

⁴⁷ 1Co. 16:22

⁴⁸ Heb. 3:1

⁴⁹ 2 Co. 4:4

In the first four examples the New International Version clearly wants to clear away from the idea of begotten child or son of God for better words like servant only. So it seems that they have near to accept the reality told by Islam.

C) Alterations Made in Statements Concerning The Holy Spirit

The NIV substitutes 'by the Holy Spirit through the mouth of your servant, our father David'⁵⁰ for 'Who by the mouth of thy servant David hast said'. The very first sentence of Metzger's long enough examination of the text of this statement is so emphatic as to prove very clear interpolation of the original text. He writes, "The text of this verse is in a very confused state."⁵¹

D) Alterations Made In Statements Concerning Men

With the help of subsequent eight passages the study gives the examples of alterations and interpolation of the original text concerning men mentioned in the New Testament.

The NIV substitutes 'Isaiah the prophet'⁵² for 'the prophets'. On the topic of distortion in this statement Adam Clarke writes, "Rather, As it is written by Isaiah the prophet. I think this reading should be adopted, instead of that in the common text. It is the reading of the Codex Bezae, Vatican, and several other MSS. of great repute. It is found also in the Syriac, Persic, Coptic, Armenian, Gothic, Vulgate, and Itala versions, and in several of the fathers. As this prophecy is found both in Isaiah and Malachi, probably the reading was changed to taiv profhtaiv, the prophets, that it might comprehend both. In one of Asseman's Syriac copies, both Isaiah and Malachi are mentioned."⁵³ Another commentator notes, "The first quotation is from Mal. (3:1; cf. Exod. 23: 20), hence some MSS emend to read 'in prophets'; whether Mk was in error or 2 is a latter insertion (it is missing here from Mt. And Lk.), 'in Isaiah the prophet' is probably original."⁵⁴

⁵⁰ Ac 4:25

⁵¹ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 321

⁵² Mk. 1:2

⁵³ Clarke, A., *A commentary and Critical Notes*; See also: Elliott, J.K., in the *New Testament. Studies*, (UK: Cambridge University Press, 2000), pp. 284,587

⁵⁴ Matthew Black (ed.), *Peake's Commentary On The Bible*, (London: Thomas Nelson, 1967), p. 800

The NIV substitutes 'The child's father and mother'⁵⁵ for 'Joseph and his mother'. Why is the interpolation in this statement in this verse? Metzger emphatically remarks that 'in order to safeguard the doctrine of the virgin birth of Jesus, ο πατηρ was replaced by Ιωσηφ in a variety of witnesses, some of them ancient'⁵⁶.

The NIV substitutes 'As Paul and Barnabas were leaving the synagogue'⁵⁷ for 'when the Jews were gone out of the synagogue'. About the interpolation in this Adam Clarke points out that on 'this verse there is a great number of various readings: instead of, when the Jews were going out of the synagogue, ABCDE, several others of great repute, with all the Syriac, the Coptic, Aethiopic, Armenian, Vulgate, and Itala, read, As they were going out'⁵⁸.

The NIV substitutes 'accompanied by Sopater son of Pyrrhus from Berea'⁵⁹ for 'accompanied him into Asia Sopater of Berea'. Pointing to the omission here Adam Clarke says, that the words 'into Asia' 'are wanting in two MSS., Erpen, the Aethiopic, Coptic, and Vulgate.'⁶⁰ And commenting on "Sopater of Berea", he writes that 'ADE, more than twenty others, with the Coptic, Armenian, later Syriac in the margin, Vulgate, Itala, Theophylact, Origen, and Bede, add πυρρου, Sopater the Son Of Pyrrhus.'⁶¹

The NIV also substitutes 'they called Zeus, and Paul they called Hermes'⁶² for 'they called Barnabas, Jupiter; and Paul, Mercurius'; 'the teachers of the law who belonged to their sect'⁶³ for 'their scribes'; 'the Emperor's decision'⁶⁴ for 'the hearing of Augustus'; and 'who belonged to the Imperial Regiment'⁶⁵ for 'a centurion of Augustus' band'.

⁵⁵ Lk. 2:33

⁵⁶ Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., p. 134

⁵⁷ Ac 13:42

⁵⁸ Clarke, A., *A commentary and Critical Notes*; See for detail: Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, pp. 416-17

⁵⁹ Ac 20:4

⁶⁰ Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

⁶¹ *ibid*; See also: Matthew Black (ed.), *Peake's Commentary On The Bible*, op. cit., p. 917

⁶² Ac 14:12

⁶³ Lk. 5:30

⁶⁴ Ac 25:21, 25

⁶⁵ Ac 27:1

All these examples show that they have no decided text of the Divine Revelation. So every body is free to render according to his personal judgment and estimate.

E) Alterations Made In Statements Concerning Women

The NIV did not leave the verses concerning women in the New Testament unaltered. This can be unmistakably seen in the following four passages.

The NIV substitutes 'and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit'⁶⁶ for 'There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit'. About the corruption in this verse Adam Clarke reveals, "On this verse there is a profusion of various readings in MSS., versions, and fathers, for which I must refer to Griesbach, as it would be impossible to introduce them here so as to make them look like sense."⁶⁷

The NIV substitutes 'By faith Abraham' for 'Through faith also Sara' while it add 'and Sarah herself was barren'⁶⁸. For this interpolation a commentator writes, "It has been argued vigorously that 'Sarah herself' is a gloss which has entered from the margin, and that the original reference was to Abraham's receiving power to become a father at an advanced age"⁶⁹.

The NIV also substitutes 'born that way'⁷⁰ for 'born from *their* mother's womb'; and 'seven years after her marriage'⁷¹ for 'seven years from her virginity'.

F) Alterations Made In Statements Concerning Devils And Demons

The NIV substitutes 'the legion of demons'⁷² for 'the devil, and had the legion'. Adam Clarke points out that 'had the legion' 'is omitted by D, and two others, AETHiopic, Persic, Vulgate, and all the Itala but one. Mill, Bengel, and Griesbach, think it should be omitted.'⁷³

⁶⁶ 1 Co. 7:34

⁶⁷ Clarke, A., *A commentary and Critical Notes*; See for detail: Metzger, Bruce M., *A Textual Commentary On The Greek New Testament*, op. cit., pp. 555-56

⁶⁸ Heb. 11:11

⁶⁹ Matthew Black (ed.), *Peake's Commentary On The Bible*, (London: Thomas Nelson, 1967), p. 1017

⁷⁰ Mt. 19:12

⁷¹ Lk. 2:36

The NIV also substitutes 'who is possessed by a spirit that has robbed him of speech'⁷⁴ for 'which hath a dumb spirit'; 'a demon, an evil spirit'⁷⁵ for 'a spirit of an unclean devil'; 'chained hand and foot and kept under guard'⁷⁶ for 'bound with chains and in fetters'; and 'is under the control of the evil one'⁷⁷ for 'lieth in wickedness'. These changes have been brought on basis of eclectic text of New Testament that means that there is no single manuscript is authoritative. So they have to be selective for reconstructing the Greek text for translations in other languages as we noted above in the second part of the second chapter of this work.

G) Alterations Made in Statements Concerning Places

The NIV substitutes 'make straight paths for him'⁷⁸ for 'make his paths straight'. Here a commentator mentions, "Lk follows Mk in applying to John the text of Isa. 40:3, repunctuation in order to suit its fulfillment and with the substitution of 'his paths' for 'the paths of our God' (LXX). Thus by implication 'the Lord' is identical with Jesus."⁷⁹ If anyone can alter anything then is this inspiration?

The NIV also substitutes 'synagogues of Judea'⁸⁰ for 'synagogues of Galilee'. About this interpolation a commentator reveals, "Judaea probably means the land of the Jews; an explanatory variant reading gives 'synagogue of Jesus'; an inferior reading is 'Galilee', following Mk. The reference to Judaea is no evidence for a ministry in the actual province of Judaea."⁸¹

The NIV likewise substitutes 'purposely staying away from Judea'⁸² for 'for he would not walk in Jewry'. Adam Clarke comments on this interpolated statement that instead of 'For he would not walk in Jewry', 'some MSS., versions, and fathers read, ουγαρ

⁷² Mk. 5:15

⁷³ Clarke, A., *A commentary and Critical Notes*

⁷⁴ Mk. 9:17

⁷⁵ Lk. 4:33

⁷⁶ Lk. 8:29

⁷⁷ 1Jn. 5:19

⁷⁸ Lk. 3:4

⁷⁹ Matthew Black (ed.), *Peake's Commentary On The Bible*, p. 826

⁸⁰ Lk. 4:44

⁸¹ Matthew Black (ed.), *Peake's Commentary On The Bible*, op. cit., p. 828

⁸² Jn. 7:1; also Lk. 23:5

ειχεν εξουσιαν, he had not authority, or liberty to walk, &c. That is, he was no longer tolerated, and could not preach publicly in Judea, but at the risk of his life.⁸³

The NIV also substitutes 'they withdrew by themselves'⁸⁴ for 'went aside privately into a desert place belonging'; 'whiter than anyone in the world'⁸⁵ for 'exceeding white as snow; so as no fuller on earth'; 'an olive grove'⁸⁶ for 'a garden'; 'the entire Roman world'⁸⁷ for 'all the world'; 'to everyone else'⁸⁸ for 'in all other places'; and 'in Aramaic'⁸⁹ for 'in Hebrew'. All these alterations were thought to be necessary in light of their new scholarship because the scholarship of the Christians before them is now considered inferior and defective.

H) Alterations Made in Statements concerning Measurements

The NIV substitutes 'make it four hundred'⁹⁰ for 'write fifty'. This difference is based on the disagreement between 'δέ ειπεν αὐτῷ, Δέξαι σου τὰ γράμματα' and 'αὐτῷ ειπεν Δέξαι σου τὸ γράμμα' from which the KJV and the NIV take their respective renderings. It also substitutes 'make it eight hundred'⁹¹ for 'write fourscore'. This dispute is also due to the difference of relative texts 'τὰ γράμματα' and 'τὸ γράμμα'. Another passage of the same category is that in which the NIV substitutes 'thousands upon thousands of his holy ones'⁹² for 'ten thousands of his saints'. This results from the difference between 'ἀγίαις μυριάσιν' and 'μυριάσιν ἀγίαις'.

The NIV also substitutes 'a single hour to his life'⁹³ for 'one cubit unto his stature'; 'seventy-seven times'⁹⁴ for 'seventy times seven'; 'eight months of a man's wages'⁹⁵ for 'two

⁸³ Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

⁸⁴ Lk. 9:10

⁸⁵ Mk. 9:3

⁸⁶ Jn. 18:1, 26

⁸⁷ Ac 11:28

⁸⁸ Php. 1:13

⁸⁹ Jn. 5:2; 19:20

⁹⁰ Lk. 16:6

⁹¹ Lk. 16:7

⁹² Jude 14

⁹³ Mt. 6:27; Lk. 12:25

⁹⁴ Mt. 18:22

⁹⁵ Mk. 6:37

hundred pennyworth of bread’; ‘a year’s wages’⁹⁶ for ‘three hundred pence’; ‘after three days he will rise’⁹⁷ for ‘the third day’; ‘outside in the street’⁹⁸ for ‘without in a place where two ways met’; ‘fifty thousand drachmas’⁹⁹ for ‘fifty thousand pieces of silver’; ‘a large amount of flour’¹⁰⁰ for ‘three measures of meal’.

1) Alterations Made in Statements Concerning Actions and Practices

The NIV substitutes ‘Be alert’¹⁰¹ for ‘watch and pray’. The Greek text of the NIV does not have ‘καὶ προσεύχεσθε’—two words found in the Greek text underlying the KJV. Similarly, it substitutes ‘they did not understand the voice’¹⁰² for ‘they heard not the voice’. The Greek text of the NIV, here again, omits the words ‘καὶ ἔμφοβοι ἐγένοντο’. This change seems probably to reconcile the conflicting accounts of Paul’s encounter with Christ.

The NIV substitutes ‘to indulge in pagan revelry’¹⁰³ for ‘to play’. This difference, it seems, is due to the difference between ‘ὡσπερ’ and ‘ὡς’—two words of the underlying Greek texts.

The NIV substitutes ‘to his people as their inheritance’¹⁰⁴ for ‘to them by lot’. This disagreement, probably, is based on the difference between ‘κατεκληρονόμησεν’ and ‘κατεκληροδότησεν αὐτοῖς’. Similarly, it substitutes ‘Put this money to work’¹⁰⁵ for ‘occupy’. This variation seems to be based on the disputed texts of ‘ἐν ὧ’ and ‘ἕως’.

The NIV also substitutes ‘he was greatly puzzled’¹⁰⁶ for ‘he did many things’; ‘fulfilled’¹⁰⁷ for ‘most surely believed’; ‘And I hope that’¹⁰⁸ for ‘and I trust ye shall

⁹⁶ Mk. 14:5

⁹⁷ Mk. 9:31; 10:34

⁹⁸ Mk. 11:4

⁹⁹ Ac 19:19

¹⁰⁰ Lk. 13:21

¹⁰¹ Mk. 13:33

¹⁰² Ac 22:9

¹⁰³ 1Co. 10:7

¹⁰⁴ Ac 13:19

¹⁰⁵ Lk. 19:13

¹⁰⁶ Mk. 6:20

¹⁰⁷ Lk. 1:1

¹⁰⁸ 2 Co. 1:13

acknowledge even to the end'; 'as he has grieved all of you, to some extent--not to put it too severely'¹⁰⁹ for 'but in part: that I may not overcharge you all'; and 'you have not embarrassed me'¹¹⁰ for 'I am not ashamed'. All these differences seem to appear after preferring the newly discovered manuscripts like Vaticanus, Sinaitic, and others.

J) Alterations Made in Common Terms and Titles

The NIV substitutes 'pitchers and kettles'¹¹¹ for 'pots, brazen vessels, and of tables'. About the words 'and of tables' Adam Clarke points out that they are 'wanting in BL, two others, and the Coptic.'¹¹²

The NIV substitutes 'what is inside the dish to the poor'¹¹³ for 'alms of such things as ye have'. "These verses are very difficult, and are variously translated and interpreted by critics and divines."¹¹⁴

The NIV substitutes 'The evening meal was being served'¹¹⁵ for 'supper being ended'. Adam Clarke commenting on the alteration of 'supper being ended', says, "Rather, εΙΠΝΟΥ ΓΕΝΟΜΕΝΟΥ, while supper was preparing. To support this new translation of the words, it may be remarked that, from ver. 26, 30, it appears that the supper was not then ended: nay, it is probable that it was not then begun... I think that John wrote, not γενομενου, but γινομενου, as in BL. Cant. and Origen, which latter reading is approved by several eminent critics, and should be translated as above."¹¹⁶

The NIV substitutes 'a wind of hurricane force, called the "northeaster'¹¹⁷ for 'tempestuous wind, called Euroclydon'. About distortion in this statement Adam Clarke writes that on the "tempestuous wind, called Euroclydon" many 'interpreters have been

¹⁰⁹ 2 Co. 2:5

¹¹⁰ 2 Co. 7:14

¹¹¹ Mk. 7:4

¹¹² Clarke, A., *A commentary and Critical Notes*, in "The Master Christian Library" (CD-ROM Edition)

¹¹³ Lk. 11:41

¹¹⁴ Clarke, A., *A commentary and Critical Notes*

¹¹⁵ Jn. 13:2

¹¹⁶ Clarke, A., *A commentary and Critical Notes*

¹¹⁷ Ac 27:14

greatly perplexed with this word; and the ancient copyists not less so, as the word is variously written in the MSS. and versions.’¹¹⁸

The NIV substitutes ‘one Lawgiver and Judge’¹¹⁹ for ‘one lawgiver’. About the interpolation in this statement Adam Clarke admits, “And judge, is added here by AB, about thirty others, with both the Syriac, Erpen's Arabic, the Coptic, Armenian, AEthiopic, Slavonic, Vulgate, two copies of the Itala, Cyril of Antioch, Euthalius, Theophylact, and Cassiodorus. On this evidence Griesbach has received it into the text.”¹²⁰

The NIV substitutes ‘as God wants you to be; not greedy for money, but eager to serve’¹²¹ for ‘not for filthy lucre, but of a ready mind’. This difference is because of the insertion of words ‘κατὰ θεόν’, which are not found in the Greek text of the KJV.

The NIV substitutes the statement ‘with a golden sash around his chest’¹²² for ‘girt about the paps with a golden girdle’. This disagreement goes back to their respective texts of ‘λυχνιῶν ὅμοιον υἶδον’ and ‘ἑπτὰ λυχνιῶν ὅμοιον ὑἷω’. Again it substitutes ‘who wash their robes’¹²³ for ‘that do his commandments’. This divergence is also due to the difference between ‘στολάς’ and ‘ἐντολάς’.

The NIV substitutes ‘the dragon stood on the shore of the sea’¹²⁴ for ‘I stood upon the sand of the sea’. First phrase ‘Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης’ of the Textus Receptus is not found the Greek text of UBS 3rd edition. This corruption probably may be the basis of difference in this verse.

The NIV also substitutes ‘the empty way of life’¹²⁵ for ‘your vain conversation’; ‘the mind controlled by the Spirit’¹²⁶ for ‘to be spiritually minded’; ‘That is why Scripture says’¹²⁷

¹¹⁸ Adam Clarke, *A commentary and Critical Notes*, in “The Master Christian Library” (CD-ROM Edition)

¹¹⁹ Jas. 4:12

¹²⁰ Clarke, A., *A commentary and Critical Notes*

¹²¹ 1 Pe. 5:2

¹²² Rev. 1:13

¹²³ Rev. 22:14

¹²⁴ Rev. 13:1

¹²⁵ 1 Pe. 1:18

¹²⁶ Ro. 8:6

¹²⁷ Jas. 4:6

for 'Wherefore he saith'; 'author of life'¹²⁸ for 'Prince of life'; 'the meeting of the Arcopagus'¹²⁹ for 'the midst of Mars' hill'; 'made silver shrines of Artemis'¹³⁰ for 'made silver shrines for Diana'; 'to men on whom his favor rests'¹³¹ for 'good will toward men'; 'the least stroke of a pen to drop out'¹³² for 'one title'; '(In saying this, Jesus declared all foods "clean.")'¹³³ for 'purging all meats'; 'in the next moment'¹³⁴ for 'lightly'; 'Am I leading a rebellion'¹³⁵ for 'as against a thief'; 'a census should be taken of the entire Roman world'¹³⁶ for 'all the world should be taxed'; and 'worth his keep'¹³⁷ for 'worthy of his meat'. All these differences show that they are not even sure of what was the real Revelation of Word of God sent to them through Jesus.

In the above ten sections of second part of the fourth chapter of this study a large number of examples that exceed more than one hundred and ten interpolated verses of the New Testament lead to conclude that the Divine Message has been distorted to the extent that it is impossible to restore it.

What follows in the last chapter of this study illustrates the interpolation of Divine Revelation by excluding verses partly or wholly both from the Old and New Testaments.

¹²⁸ Ac 3:15

¹²⁹ Ac 17:22

¹³⁰ Ac 19:24, 27, 28, 34, 35

¹³¹ Lk. 2:14

¹³² Lk. 16:17

¹³³ Mk. 7:19

¹³⁴ Mk. 9:39

¹³⁵ Mk. 14:48

¹³⁶ Lk. 2:1

¹³⁷ Mt. 10:10

CHAPTER FIVE

Exclusion Of Some Verses Wholly Or Partly

One: Exclusion Of Some Verses Wholly

Two: Verses Added Or Omitted Partly

Three: Bracketed Verses

PART ONE

Exclusion Of Some Verses Wholly Or Partly In The Old Testament

ONE: Exclusion Of Some Verses Wholly

TWO: Omissions Or Additions To Verses Partly

A. Omissions Or Additions To Verses About God

B. Indeterminate Omissions Or Additions To Verses About God

C. Omissions Or Additions To Verses About Human Beings

D. Indeterminate Omissions Or Additions To Verses About Human Beings

E. Omissions Or Additions To Verses About Places

F. Indeterminate Omissions Or Additions To Verses About Places

G. Omissions Or Additions To Verses About Numbered Nouns

*H. Indeterminate Omissions Or Additions To Verses on Miscellaneous
Things*

In the previous chapter we discussed the interpolation of statements in verses concerning different topics both in Old and New Testaments. Major of the subjects were alterations, additions and omissions of God's name, His attributes, Holy Spirit, different deities, idols, human beings, places etc. now, in this first part of the fifth chapter we will discuss the interpolation of Divine Revelation by omitting or adding the verses partly of wholly. This first part of the present chapter is further divided into two sub-parts as follows.

ONE: Exclusion Of Some Verses Wholly

The translators of the NIV did not exclude any verse wholly from the Old Testament. They, however, omitted a number of verses wholly from the New Testament. And it will be discussed at its appropriate place in the second part of this chapter.

TWO: Omissions Or Additions To The Verses Partly

There are quite a large number of verses in the Old Testament, which have been interpolated by omitting them or adding something to them. Such kinds of verses can be divided into two types. The first is the type, which has been discussed and talked about by different commentators, critics and other scholars of religions. The second type is that which has not been dealt either by translators of the Bibles or by other scholars concerned with this kind of study. We, therefore, will discuss all the verses under two topics. To evaluate the first we will take the help of various authors and commentators while for the second we will quote the text of the verses under consideration from both the KJV and the NIV only. Because 'there is no way of determining where the NIV has altered' the things accepted by the followers of the KJV 'unless one compares each word of the NIV with' that of the KJV.¹ This second sub-part is also divided into eight following sections to elaborate the discussion easily.

A. Omissions Or Additions To Verses About God

Under this topic there are three examples of omissions from or additions to the verses about God mentioned in the Old Testament.

1. And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. (KJV)

¹ Anderson, D.E & G.W., *What the today's Christian needs to know about the NIV*, op. cit., p. 6

The three words “the brother of” of (2 Sa 21:19) are not found in the NIV. A scholar points out that the ‘ Authorized Version interpolates the words “the brother of” from 1 Chr. 20:5, where this giant is called Lahmi.’²

2. Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High. (KJV)

The NIV omits four words of God’s attribute “O thou most High” from (Ps 56:2). Adam Clarke, commenting on this verse, writes, “I do not think that this word expresses any attribute of God, or indeed is at all addressed to him. ... Dr. Kennicott thinks there is a corruption here, and proposes to read: “I look upwards all the day long.””³ Here we can see how do they openly propose and then render what the revelation should be.

3. Your kingdom is an everlasting kingdom, and your dominion endures through all generations. The LORD is faithful to all his promises and loving toward all he has made. (NIV)

The NIV, following one manuscript of the Masoretic Text, Dead Sea Scrolls, Syriac and Septuagint against most manuscripts of the Masoretic Text,⁴ adds the second long sentence in (Ps 145:13). But Adam Clarke writes, “As the above verse begins with the letter m mem, the next in the order of the alphabet should begin with n nun: but that verse is totally wanting. To say it never was in, is false, because the alphabet is not complete without it; and it is an unanswerable argument to prove the careless manner in which the Jews have preserved the Divine records. Though the Syriac, Septuagint, Vulgate, AETHiopic, Arabic, and Anglo-Saxon, have a verse, not in the Hebrew text, that answers to the n nun, which is found in no printed copy of the Hebrew Bible; yet one MS., now in Trinity College, Dublin, has it thus, I suppose by correction’. He continues, “It is remarkable that the whole verse is wanting in the Vulgate, as published in the Complutenstan Polyglot, as also the Antwerp and Paris Polyglots, which were taken from it. It is wanting also in the Polyglot Psalter of Porus, because he did not find it in the Hebrew text.”⁵

² See: Easton. *Easton's Bible Dictionary*, (electronic ed.), CD-ROM Edition

³ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 397

⁴ See: The margins of the NIV, NLT and CEV

⁵ Clarke, A., *A Commentary and Critical Notes*, vol. III, pp. 678-679

B. Indeterminate Omissions Or Additions To The Verses About God

Under this section there are ten examples of indeterminate omissions from or additions to the verses concerning God mentioned in the Old Testament.

1. “And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,” (KJV)

“But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath” (NIV)

In (Gn. 14:22) the last five words of the NIV “and have taken an oath” are additional and not found in the KJV. So this is a very clear example of interpolation of Divine Revelation.

2. “And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:” (KJV)

“Then celebrate the Feast of Weeks to the Lord your God by giving a freewill offering in proportion to the blessings the Lord your God has given you.” (NIV)

A major part “of thine hand, which thou shalt give unto the LORD thy God” of (De 16:10) is omitted in the NIV.

3. “But they gave that to the workmen, and repaired therewith the house of the LORD.” (KJV)

“it was paid to the workmen, who used it to repair the temple.” (NIV)

The last three words “of the LORD” of (2 Ki 12:14) are omitted by the NIV.

4. “And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:” (KJV)

“Then they entrusted it to the men appointed to supervise the work on the Lord's temple.

These men paid the workers who repaired and restored the temple.” (NIV)

The NIV omits the seven words “wrought in the house of the LORD” from (2 Ch 34:10).

5. Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment that thou hast commanded. (KJV)

Arise, O Lord, in your anger; rise up against the rage of my enemies. Awake, my God; decree justice. (NIV)

The NIV omits the four words “that thou hast commanded” from (Ps 7:6).

6. My defence is of God, which saveth the upright in heart. (KJV)

My shield is God Most High, who saves the upright in heart. (NIV)

The NIV adds two words of God's attribute "Most High" to Ps 7:10.

7. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. (KJV)

"Because he loves me," says the LORD, "I will rescue him; I will protect him, for he acknowledges my name. (NIV)

The NIV adds three words "says the LORD" to (Ps 91:14).

8. "Two things have I required of thee; deny me them not before I die:" (KJV)

"Two things I ask of you, O Lord; do not refuse me before I die:" (NIV)

The NIV adds "O Lord" to Pro 30:7.

9. "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy." (KJV)

"Then the angel who was speaking to me said, "Proclaim this word: This is what the Lord Almighty says: 'I am very jealous for Jerusalem and Zion,'" (NIV)

The NIV omits "with a great jealousy" from Zec1: 14.

10. "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (KJV)

"Who despises the day of small things? Men will rejoice when they see the plumb line in the hand of Zerubbabel. "(These seven are the eyes of the LORD, which range throughout the earth.)" (NIV)

The NIV puts the second large part of Zec 4:10 in parenthesis to express doubts about its authenticity.

C. Omissions From Or Additions To Verses About Human Beings

Under this subject there are thirteen examples of omissions from or additions to the verses concerning human beings mentioned in the Old Testament.

1. "Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him." (NIV)

The NIV adds the sentence “Let’s go out to the field.” in (Gn 4:8). Adam Clarke provides a detailed story of this interpolation in these words: “Because our translators could not find that any thing was spoken on the occasion; and therefore they ventured to intimate that there was a conversation, indefinitely. In the most correct editions of the Hebrew Bible there is a small space left here in the text, and a circular mark which refers to a note in the margin, intimating that there is a hiatus or deficiency in the verse. Now this deficiency is supplied in the principal ancient versions, and in the Samaritan text. ... This addition is completely lost from every MS. of the Pentateuch now known; and yet it is sufficiently evident from the Samaritan text, the Samaritan version, the Syriac, Septuagint, and Vulgate, that it was in the most authentic copies of the Hebrew before and some time since the Christian era.”⁶

2. “Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.” (KJV)

The NIV omits “as I fell down at the first” from the middle of the verse De 9:25. A commentator remarks, “This narrative is not continuous with the previous one but takes up from v. 19 and amplifies the note of intercession in the form of prayer.”⁷

3. “The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram. The sons of Aram: Uz, Hul, Gether and Meshech.” (NIV)

The NIV, following one Hebrew manuscript and some Greek manuscripts against most Hebrew manuscripts⁸, adds four words “The sons of Aram” in the middle of the verse 1Ch 1:17.

4. “The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath and Meonothai.” (NIV)

The NIV, following some Septuagint manuscripts and Vulgate against any Hebrew text⁹, adds “and Meonothai” at the end of the verse 1Ch 4:13.

5. “Eliab his son, Jeroham his son, Elkanah his son and Samuel his son.” (NIV)

⁶ Clarke, A., *A Commentary and Critical Notes*, in “The Master Christian Library” CD-ROM; See also: Anderson, D.E., *What Today’s Christian Needs To Know About The NIV*, op. cit., p. 7

⁷ *The Jerome Biblical Commentary*, p. 108

⁸ See: The margins of the NIV and New Living Translation (NLT).

⁹ See: The marginal notes of the NIV, NLT, TEV and CEV.

The NIV, following some Septuagint manuscripts against the Hebrew text¹⁰, adds four words “and Samuel his son” at the end of the verse 1Ch 6:27.

6. “Ashan, Juttah and Beth Shemesh, together with their pasturelands.” (NIV)

The NIV, following Syriac and Septuagint manuscripts against the Hebrew text¹¹, adds a proper noun “Juttah” in the verse 1Ch 6:59.

7. “From the descendants of Binnui: Shimei,” (NIV)

The NIV, following the Septuagint against the Hebrew text¹², adds “From the descendants of” at the beginning of the verse Ezr 10:38.

8. “He wanders about--food for vultures; he knows the day of darkness is at hand.” (NIV)

The NIV, following the Greek version¹³, adds “food for vultures” in the middle of the Jo 15:23.

9. “Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?” (KJV)

The NIV omits two phrases “O congregation” and “O ye sons of men” from the verse Ps 58:1. Concerning the first phrase a commentator says, “This rendering of the obscure word *elem*, adopted by the scholars of the early part of the 16th century from the learned Rabbi David Kimchi (c 1160-1235), cannot be defended, and does not suit the context.”¹⁴

10. “By me princes rule, and nobles, even all the judges of the earth.” (KJV)

The NIV, following many Hebrew manuscripts and Septuagint against most Hebrew manuscripts¹⁵, omits “even all the judges” from the middle of the verse Pro 8:16.

¹⁰ See: The marginal notes of the NIV and NLT.

¹¹ *ibid*.

¹² See: The marginal notes of the NIV and NLT under this verse. The CEV margin writes “*from the family of Binnui*: One possible meaning for the difficult Hebrew text.”

¹³ See: The marginal notes of the NLT and TEV under this verse.

¹⁴ Kirkpatrick (ed.), *The Book of Psalms*, *op. cit.*, p. 326

¹⁵ See the margin of the NIV; See also: Perowne, T.T., *The Proverbs*, *op. cit.*, p. 78

11. “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” (KJV)

The NIV, following a few Hebrew manuscripts, Septuagint and Syriac against most Hebrew manuscripts¹⁶, omits a large part “yea, I said unto thee when thou wast in thy blood, Live” from the verse Eze 16:6.

12. “So that hearts may melt and the fallen be many, I have stationed the sword for slaughter at all their gates. Oh! It is made to flash like lightning, it is grasped for slaughter.” (NIV)

The NIV adds two words “for slaughter” in the middle of the verse Eze 21:15. For this addition the translators followed the Septuagint because ‘the meaning of the Hebrew for this word is uncertain.’¹⁷ There arises a question. If the meaning is uncertain then why do they change or add words of their own to the text? This is an example leads to conclude the Jews and Christian both or one of them intentionally interpolated the Divine Revelation.

13. “Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.” (KJV)

The NIV omits the clause “a portion for Dan” at the end of the verse Eze 48:1. A commentator remarks that this ‘verse as it stands has probably some confusion of text.’¹⁸

D. Indeterminate Omissions From Or Additions To Verses About Human Beings

Under this topic there are twenty-five examples of indeterminate omissions or additions concerning human beings mentioned in the Old Testament.

1. “And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.” (KJV)

“and his son Ishmael was thirteen;” (NIV)

¹⁶ See the margin of the NIV.

¹⁷ See the marginal note of this verse in the NIV.

¹⁸ Davidson, A.B., *The Book of Ezekiel*, op. cit., p. 354

The NIV omits "when he was circumcised in the flesh of his foreskin" the half of the Gn. 17:25.

2. "And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah." (KJV)

"Sarah lived to be a hundred and twenty-seven years old." (NIV)

The NIV omits the second half "these were the years of the life of Sarah" of Gn 23:1.

3. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. (KJV)

"Pharaoh said, "The LORD be with you--if I let you go, along with your women and children! Clearly you are bent on evil." (NIV)

The NIV adds "along with your women" in the middle of Ex 10:10.

4. "And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." (KJV)

"Then Pharaoh summoned Moses and said, "Go, worship the LORD. Even your women and children may go with you; only leave your flocks and herds behind."" (NIV)

The NIV adds "your women" in the middle of Ex 10:24. This addition of "women" is also noticed in Ex 12:37 of the NIV.

5. "Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him." (KJV)

"This law also applies if the bull gores a son or daughter." (NIV)

The NIV omits the second half "according to this judgment shall it be done unto him" of Ex 21:31.

6. "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." (KJV)

"If a man seduces a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price, and she shall be his wife." (NIV)

The NIV adds, "he must pay the bride-price" in the middle of the verse Ex 22:16.

7. “And it shall be Aaron’s and his sons’ by a statute for ever from the children of Israel: for it is an heave offering; and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.” (KJV)

“This is always to be the regular share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the Lord from their fellowship offerings.” (NIV)

The NIV omits “for it is an heave offering” from the middle of verse Ex 29:28.

8. “But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.” (KJV)

“Offer them only at the place the Lord will choose in one of your tribes, and there observe everything I command you.” (NIV)

The NIV omits “there thou shalt offer thy burnt offerings” from the middle of De 12:14.

9. “Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.” (KJV)

“you must present a male without defect from the cattle, sheep or goats in order that it may be accepted on your behalf.” (NIV)

The NIV adds, “in order that it may be accepted on your behalf” at the end of verse Le 22:19.

10. “Even those that were numbered of them, were eight thousand and five hundred and fourscore.” (KJV)

“numbered 8,580.” (NIV)

The NIV omits the part “Even those that were numbered of them” of the verse Nu 4:48.

11. “And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.” (KJV)

“Moses, Aaron and the whole Israelite community did with the Levites just as the Lord commanded Moses.” (NIV)

The NIV omits the last part “concerning the Levites, so did the children of Israel unto them” of the verse Nu 8:20.

12. “And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.” (KJV)

Now the people complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused. Then fire from the LORD burned among them and consumed some of the outskirts of the camp. (NIV)

The NIV adds three words "about their hardships" in the middle of the verse Nu 11:1.

13. "And what he did unto you in the wilderness, until ye came into this place; (KJV)

It was not your children who saw what he did for you in the desert until you arrived at this place," (NIV)

The NIV adds a clause "It was not your children who saw" in beginning of the verse De 11:5.

14. "But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." (KJV)

"Rather be openhanded and freely lend him whatever he needs." (NIV)

The NIV omits the clause "in that which he wanteth" at the end of the verse De 15:8.

15. "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;" (KJV)

"If cases come before your courts that are too difficult for you to judge--whether bloodshed, lawsuits or assaults--take them to the place the Lord your God will choose." (NIV)

The NIV omits a large part "stroke and stroke, being matters of controversy within thy gates" from the middle of the verse De 17:8.

16. "Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance." (KJV)

"the Lord will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses." (NIV)

The NIV omits the clause of four words "and of long continuance" at the end of the verse De 28:59.

17. "But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out." (KJV)

“and because of this the people of Asher lived among the Canaanite inhabitants of the land.” (NIV)

The NIV omits the clause of seven words “for they did not drive them out” at the end of the verse Jg 1:32.

18. “And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: (KJV)

“the elders of Gilead went to get Jephthah from the land of Tob.” (NIV)

The NIV omits the first half “And it was so, that when the children of Ammon made war against Israel” of the verse Jg 11:5.

19. “Beside the chief of Solomon’s officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.” (KJV)

“as well as thirty-three hundred foremen who supervised the project and directed the workmen.” (NIV)

The NIV omits the first half “Beside the chief of Solomon’s officers which were over the work” of the verse 1Ki 5:16.

20. “Noah, Shem, Ham, and Japheth.” (KJV)

“The sons of Noah: Shem, Ham and Japheth.” (NIV)

The NIV, following the Septuagint against the Hebrew text,¹⁹ adds three words “The sons of” at the beginning of the verse 1Ch 1:4.

21. “Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,” (KJV)

“This is what the Lord Almighty, the God of Israel, says: You sent letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah the priest, and to all the other priests. You said to Zephaniah,” (NIV)

The NIV adds a clause “You said to Zephaniah” at the end of the verse Jer 29:25.

22. “So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.” (KJV)

¹⁹ See: The margins of the NIV and NLT.

“And Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.” (NIV)

The NIV omits “and he was there when Jerusalem was taken” from the end of the verse Jer 38:28.

23. “Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.” (KJV)

“He said to me, “Do you see this, son of man? You will see things that are even more detestable than this.”” (NIV)

The NIV omits “turn thee yet again” from the middle of the verse Eze 8:15.

24. “That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.” (KJV)

“for they have committed adultery and blood is on their hands. They committed adultery with their idols; they even sacrificed their children, whom they bore to me, as food for them.” (NIV)

The NIV omits the clause “to pass for them through the fire” from the verse Eze 23:37.

25. “And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.” (KJV)

“But I will defend my house against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch.” (NIV)

The NIV omits a major clause “because of him that passeth by, and because of him that returneth” from the middle of the verse Zec 9:8.

In this section we noted that the NIV sometimes adds and sometimes omits verses partly as compared to the KJV. Although it is not easy to declare who is added to or omitted from the Word of God, we can observe the bad habit interpolating the Divine Revelation by the scholars of Jews and Christians.

E. Omissions Or Additions To Verses About Places

Under this subject there are eleven examples of omission from or addition to verses concerning places mentioned in the Old Testament.

1. “And *then* the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.” (KJV)

The NIV, following the Septuagint against the Hebrew text²⁰, omits the words “and to Judah upon” from the middle of the verse Jos 19:34. Adam Clarke provides a detail of this interpolation in these words: “It is certain that the tribe of Naphtali did not border on the east upon Judah, for there were several tribes betwixt them. Some think that as these two tribes were bounded by Jordan on the east, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but if, with the Septuagint, we omit Judah, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, “and by Judah upon Jordan.””²¹

2. “And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.” (KJV)

The NIV, following Dead Sea Scrolls and some Septuagint manuscripts against Masoretic Text²², omits a large clause “And they brought it out of the house of Abinadab which was at Gibeah” of the verse 2 Sa 6:4. A commentator gives the detail of interpolation as, “The text of this verse is corrupt. Some words have been accidentally repeated by a scribe in copying the Hebrew, and should be struck out, on the authority of the LXX. ... It is doubtful moreover whether Ahio is a proper name at all. The same consonants with different vowels would mean *his brethren*, as the Sept. renders the word here, or *his brother*, as the Vulg. renders it in 1 Chr. xii. 7.”²³

3. “And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.” (KJV)

²⁰ See the margins of the NIV, TEV and NLT.

²¹ Clarke, A., *A Commentary and Critical Notes*, “The Master Christian Library” CD-ROM Edition

²² See: The margin of the NIV.

²³ Kirkpatrick, *The Second Book of Samuel*, op. cit., p. 91

The NIV, following the Septuagint,²⁴ omits the last clause “that it be not broken down” of the verse 2Ki 11:6. Some Bibles omits this verse wholly because it is ‘a confused gloss’²⁵; others say that ‘Hebrew has an additional word, the meaning of which is unclear.’²⁶

4. “And from the tribe of Benjamin they were given Gibeon, Geba, Alemeth and Anathoth, together with their pasturelands. These towns, which were distributed among the Kohathite clans, were thirteen in all.” (NIV)

The NIV, violating the Hebrew text,²⁷ adds “they were given Gibeon” in the middle of the verse 1Ch 6:60.²⁸ Adam Clarke points about this interpolation, “But there are only eleven reckoned here, Gibeon and Juttah being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum thirteen.”²⁹

5. “The Merarites (the rest of the Levites) received the following: From the tribe of Zebulun they received Jokneam, Kartah, Rimmono and Tabor, together with their pasturelands;” (NIV)

The NIV, following the Septuagint against the Hebrew text,³⁰ adds “Jokneam, Kartah” in the verse 1Ch 6:77.

6. “I have not dwelt in a house from the day I brought Israel up out of Egypt to this day. I have moved from one tent site to another, from one dwelling place to another.” (NIV)

The NIV adds the words “out of Egypt” in the middle of the verse 1Ch 17:5. A commentator, while commenting on this verse, writes, “The Heb. text of Chron. defies translation; that of Sam. is better.”³¹

7. “And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have brought down the high tree, have exalted the low tree,

²⁴ Lumby, J.R., *The Second Book of the Kings*, (Cambridge: University Press, 1896), p. 114

²⁵ See: The marginal note in the NJB.

²⁶ See: The marginal note in the TEV

²⁷ See: The marginal note in the NIV and NLT.

²⁸ See for same addition in 2 Ch 1:5 also.

²⁹ Clarke, A., *A Commentary and Critical Notes*, “The Master Christian Library” CD-ROM Edition

³⁰ See: The marginal note in the NIV and NLT.

³¹ Bernes, W.E., *The Book of Chronicles*, (Cambridge: University Press, 1899), p. 91

have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.” (KJV)

The NIV omits a huge part “I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish” of the verse Eze 17:24. A commentator writes about this interpolation of the KJV that ‘most commentators see vv. 22-24 as a later addition because of the promise of restoration’³². Another remarks, “If the passage is not from Ezekiel’s hand, then it must be attributed to the tradition stemming from him.”³³

8. “Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.” (KJV)

The NIV, following one Hebrew manuscript and the Septuagint against most Hebrew manuscripts,³⁴ omits the last clause “which was the breadth of the tabernacle” from the verse Eze 41:1. Some translators admit that this clause is omitted because the meanings of additional words in the most Hebrew manuscripts are uncertain.³⁵

9. “On the east side the boundary will run between Hauran and Damascus, along the Jordan between Gilead and the land of Israel, to the eastern sea and as far as Tamar. This will be the east boundary.” (NIV)

The NIV, following the Septuagint and Syriac versions³⁶, adds the words “and as far as Tamar” in the middle of the verse Eze 47:18. A commentator says, “The phrase “ye shall measure” is no doubt a misspelling for “unto Tamar” (LXX. Syr., d for r), from which the southern border starts in v. 19.”³⁷

10. “From you, O Nineveh, has one come forth who plots evil against the Lord and counsels wickedness.” (NIV)

³² *The Jerome Biblical Commentary*, op. cit., p. 355

³³ Peake’s Commentary, op. cit., p. 578

³⁴ See the marginal note in the NIV.

³⁵ See the marginal note in the TEV

³⁶ See the marginal note in the NIV, NLT and TEV.

³⁷ Davidson, *The Book Of Ezekiel*, op. cit., p. 353

The NIV adds the noun “O Nineveh” in the verses Na 1:11,14; 2:1. Some commentators express their doubts about the construction and order of these verses.³⁸

11. “The land by the sea, where the Kerethites dwell, will be a place for shepherds and sheep pens.” (NIV)

The NIV adds the words “where the Kerethites dwell” in the middle of the verse Ze 2:6. A commentator reveals that the text of this verse ‘is probably in disorder’ and that the Septuagint ‘also read differently, the words *the sea coast* being wanting in their text. These words should probably be omitted as a marginal explanation of it’. He adds, “It is possible, indeed, that the word is a mere transcriptional duplicate of the preceding word”³⁹.

The alterations in these eleven examples again lead to conclude that the original text of here is uncertain. That is why the translators make the Bible speak of their judgment about the text.

F. Indeterminate Omissions Or Additions To Verses About Places

Under this topic there are four examples of indeterminate omission from or addition to the verses concerning places mentioned in the Old Testament.

1. “And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” (KJV)

“I also established my covenant with them to give them the land of Canaan, where they lived as aliens. (NIV)

The NIV omits the clause “the land of their pilgrimage” from the middle of the verse Ex 6:4.

2. “And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius, a topaz, and a carbuncle: this shall be the first row. (KJV)

“Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl;” (NIV)

The NIV omits the clause “this shall be the first row” at the end of the verse Ex 28:17.

3. “Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.” (KJV)

³⁸ See: *A Bible Commentary For Today*, op. cit., p. 1002; and also Davidson, A.B., (ed.), *Nahum, Habakkuk and Zephaniah*, (Cambridge: University Press, 1896), p. 30

³⁹ Davidson, A.B., (ed.), *Nahum, Habakkuk and Zephaniah*, p. 123

“So Saul went down to the Desert of Ziph, with his three thousand chosen men of Israel, to search there for David.” (NIV)

The NIV omits the last clause “in the wilderness of Ziph” of the verse 1Sa 26:2.

4. “In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.” (KJV)

“This is how Jerusalem was taken: In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it.” (NIV)

The NIV adds the clause “” in the beginning of the verse Jer 39:1.

G. Omissions Or Additions To Verses About Numbered Nouns

Under this topic there are seven examples of omissions from or additions to the verses concerning numbered nouns mentioned in the Old Testament.

1. “And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;” (KJV)

The NIV omits “or the third day” from the verse 1Sa 20:12. About this interpolation of the KJV scholars write that not only 20:12 but the whole section of 20:11-17 ‘seems to be an addition; it presupposes that Jonathan can give David a direct answer, whereas the rest of the chapter makes an arrangement for a sign (vv. 19ff). Moreover, Jonathan, not David, appears as a suppliant in the narrative.’⁴⁰ In the same vein Adam Clarke says, “There is, most evidently, something wanting in this verse. The Septuagint has, The Lord God of Israel doth KNOW. The Syriac and Arabic, The Lord God of Israel is WITNESS.”⁴¹ (Capitalizing his)

2. “And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.” (KJV)

The NIV omits “about these three days” from the verse 1Sa 21:5. Some commentators admit that ‘verses 5 and 6 are difficult textually’⁴².

⁴⁰ *The Jerome Biblical Commentary*, op. cit., vol. 1, p. 172

⁴¹ Clarke, A., *A Commentary and Critical Notes*, “The Master Christian Library” CD-ROM Edition

⁴² *The New Bible Commentary*, op. cit., p. 274

3. "The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire." (KJV)

The NIV, following some Hebrew manuscripts and Septuagint against most Hebrew manuscripts⁴³, omits the second clause "hail stones and coals of fire" of the verse Ps 18:13. Adam Clarke writes about this interpolation, "Some think the words hail- stone and coals of fire are entered here by some careless transcribers from the preceding verse; and it is true that they are wanting in the Septuagint and the Arabic, in the parallel place in 2 Samuel, and in five of Kennicott's and De Rossi's MSS. I should rather, with Bishop Horsley, suppose them to be an interpolation in the preceding verse: or in that to have been borrowed from this; for this most certainly is their true place."⁴⁴

4. "From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day." (KJV)

The NIV omits a large part "and it prevaieth against them" from the verse Lam. 1:13. A commentator marks that the 'text 'and he mastered me' seems hardly appropriate to the verse.'⁴⁵

5. "He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about." (KJV)

The NIV omits a large part "with the measuring reed round about" from the verse Eze 42:16. A critic says that the Septuagint 'omits the word "reed" everywhere in these verses, expressly giving "cubits" in v. 17.'⁴⁶

6. ""Now give careful thought to this from this day on--consider how things were before one stone was laid on another in the LORD's temple." (NIV)

The NIV adds the words "consider how things were" to the verse Ha 2:15. A commentator says that the 'A.V. is a little obscure.'⁴⁷

7. "Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward." (KJV)

⁴³ See: The margins of the NIV, NLT and TEV.

⁴⁴ Clarke, A., *A Commentary and Critical Notes*, op. cit., vol. III, p. 274

⁴⁵ Peake's Commentary, op. cit., p. 564

⁴⁶ Davidson, *The Book of Ezekiel*, op. cit., p. 321

⁴⁷ Perowne, T.T., *The Book of Haggai*, op. cit., p. 42

The NIV, following many Hebrew manuscripts, Septuagint, Vulgate and Syriac against most Hebrew manuscripts,⁴⁸ omits “Then measured he the porch of the gate” from the verse Eze 40:9.

H. Indeterminate Omissions Or Additions To The Verses About Miscellaneous Things

Under this subject three examples of omissions from or additions to the verses that are related to miscellaneous things in the Old Testament.

1. “A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.” (KJV)

“The gold bells and the pomegranates are to alternate around the hem of the robe.” (NIV)

The NIV omits the clause “a golden bell and a pomegranate” from the verses Ex 28:34; 39:26.

2. “I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.” (KJV)

“I have covered my bed with colored linens from Egypt.” (NIV)

The NIV omits a large part “with coverings of tapestry, with carved works” from the verse Pro 7:16.

3. “And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.” (KJV)

“I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit,” says the Lord Almighty.” (NIV)

The NIV omits a large part “he shall not destroy the fruits of your ground” of the verse Mal 3:11.

In this first part of the fifth chapter we have discussed the omissions from and additions to about seventy-five verses of the Old Testament concerning God, Human beings, Places and Numbered Nouns etc. the various issues under eight topics. In the subsequent part of this chapter the same topics will be investigated in the New Testament.

⁴⁸See the margin of the NIV.

PART TWO

Exclusion Of Some Verses Wholly Or Partly In The New Testament

ONE: Exclusion Of Verses Wholly

TWO: Omissions From Or Addition To Verses Partly

A. Omissions From Or Addition To Verses Concerning God

B. Omissions From Or Addition To Verses about Jesus (عليه السلام)

a. Omissions From Or Addition To Verses Concerning his Person

b. Omissions From Or Addition To Verses Concerning his Sayings

C. Omissions From Or Addition To Verses Concerning Men

D. Omissions From Or Addition To Verses Concerning Women

E. Omissions From Or Addition To Verses Concerning Places

F. Omissions From Or Additions To Verses about Miscellaneous Topics

In the previous part of this chapter we discussed more than seventy verses of the Old Testament that have been added or omitted partly. In the following part of the present chapter we will talk about the verses omitted or added wholly or partly in the New Testament. This part is further divided into following two sub-parts.

ONE: Exclusion Of The Verses Wholly

The NIV has totally omitted sixteen verses from six books of the NT. One of these sixteen omitted verses is Lk. 23:17 has also been bracketed. These verses deal with the doctrines of salvation, hell, prayer, fasting, forgiveness, etc., which have great importance in Christianity. The statement of each of these verses according to the KJV is as follows.

Mt. 17:21 Howbeit this kind goeth not out but by prayer and fasting.

Mt. 18:11 For the Son of man is come to save that which was lost.

Mt. 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Mk. 7:16 If any man have ears to hear, let him hear.

Mk. 9:44, 46 Where their worm dieth not, and the fire is not quenched.

Mk. 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Mk. 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Lk. 17:36 Two *men* shall be in the field; the one shall be taken, and the other left.

Lk. 23:17 (For of necessity he must release one unto them at the feast.)

Jn. 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Ac. 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.

Ac. 15:34 Notwithstanding it pleased Silas to abide there still.

Ac. 24:7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

Ac. 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Ro. 16: 24 The grace of our Lord Jesus Christ *be* with you all. Amen.

TWO: Omissions From Or Addition To Verses Partly

Under this heading we will discuss the omissions or additions concerning six different subjects i.e. God, Jesus Christ, men, women, places and some miscellaneous things. In other words we can say that this second is further divided into six sections.

A. Omissions From Or Addition To Verses Concerning God

To point out the interpolation of the verses concerning God, there are fifteen examples in the following, which very clearly prove the influence of dishonest persons on the original text.

1. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (KJV)

The NIV omits four words "the beginning and the ending" from the verse Rev. 1:8. Concerning this interpolation Adam Clarke remarks, "This clause is wanting in almost every MS. and version of importance. It appears to have been added first as an explanatory note, and in process of time crept into the text. Griesbach has left it out of the text."¹

2. "Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (KJV)

The NIV omits the first clause "Saying, I am Alpha and Omega, the first and the last: and" of the verse Rev. 1:11. Commentators say, "This whole clause is wanting in ABC, thirty-one others; some editions; the Syriac, Coptic, Aethiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas, and Primasius. Griesbach has left it out of the text."²

3. "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

The NIV omits "For thine is the kingdom, and the power, and the glory, for ever. Amen" from the verse Mt. 6:13. Regarding this interpolation a commentator reveals that the 'doxology is not supported by high MS. authority; it was doubtless an insertion from the liturgy. The Roman use omits the doxology."³ Supporting this opinion, Adam Clarke writes, "The whole

¹ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition; See also: Schaff, vol. X, p. 88, note no. 16

² Clarke, A., *A Commentary and Critical Notes*

³ Carr, A., *St Matthew*, op. cit., p. 67

of this doxology is rejected by Wetstein, Griesbach, and the most eminent critics. ... It is variously written in several MSS., and omitted by most of the fathers, both Greek and Latin.”⁴

4. “And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.” (KJV)

The NIV omits the words “and said with tears, Lord” from the verse Mk. 9:24. About this interpolation Adam Clarke reveals, “The word Lord is omitted by ABCDL, both the Syriac, both the Arabic later Persic, AETHiopic, Gothic, and three copies of the Itala. Griesbach leaves it out. The omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be expected to accost him with a title expressive of that authority which he doubted whether he possessed, unless we grant that he used the word κυριε after the Roman custom, for Sir.”⁵

5. “And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.” (KJV)

The NIV omits the last clause “but by every word of God” from the verse Lk. 4:4. Schaff, on the attitude of the scholars towards the text of this verse, writes, “Alford omits it, Tregelles brackets it. Cod. B. and Cod. Sin. Both omit it...”⁶

6. “A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him.”” (NIV)

The NIV adds the words “whom I have chosen” to the verse Lk. 9:35. About this interpolation Adam Clarke writes, “Instead of ο αγαπητωσ, the beloved one, some MSS. and versions have εκλεκτωσ, the chosen one: and the AETHiopic translator, as in several other cases, to be sure of the true reading, retains both. In whom I am well pleased, or have delighted-is added by some very ancient MSS.”⁷

7. “And there arose a great cry: and the scribes *that were* of the Pharisees’ part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.” (KJV)

⁴ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁵ ibid

⁶ Lange, John Peter, *Commentary on the Holy Scriptures: Critical, Doctrinal, and Holiletical*, Philip Schaff, (ed. and tr.), (New York: Charles Scribner’s Sons, 1900), p. 64, note no. 2

⁷ Clarke, A., *A Commentary and Critical Notes*

The NIV omits the last clause “let us not fight against God” from the verse Ac 23:9. Adam Clarke speaks, “These words are wanting in ABCE, several others, with the Coptic, AEthiopic, Armenian, later Syriac, Vulgate, and some of the fathers.”⁸ Another repeats this fact, “These words are not found in the oldest MSS, and it may be that St Luke left the sentence as an incomplete exclamation.”⁹

8. “He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” (KJV)

The NIV omits the clause “and he that regardeth not the day, to the Lord he doth not regard *it*” from the middle of the verse Ro. 14:6. A commentator remarks, “Documentary evidence appears to exclude this part of the verse. But as an explanatory gloss it is just and valuable.”¹⁰

9. “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (KJV)

The NIV omits the last clause “and in your spirit, which are God’s” from the verse 1Co. 6:20. About the changes in this verse Adam Clarke says, “There are strange discordances in MSS., versions, and fathers, on the conclusion of this verse; and the clauses και εν τω πνευματι υμων, ατινα εστι του θεου, and in your spirit, which is God’s, is wanting in ABCDEFG, some others, Coptic, AEthiopic, Vulgate, and Itala, and in several of the primitive fathers. Almost every critic of note considers them to be spurious.”¹¹

10. “But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord’s, and the fulness thereof.” (KJV)

The NIV omits the last clause “for the earth is the Lord’s, and the fulness thereof” from the verse 1Co. 10:28. Adam Clarke comments, “This whole clause, which appears also in ver. 26, is wanting here in ABCDEFGH, several others, the Syriac, Erpen, Coptic, Sahidic, AEthiopic, Armenian, Vulgate, Itala; and in several of the fathers. Griesbach has left it out of the text: and Professor White says, “it should most undoubtedly be erased.”¹²

⁸ ibid

⁹ Lumby, J. R., *The Acts of the Apostles*, op. cit., p. 315

¹⁰ Moule, H.C.G., *The Romans*, op. cit., p. 225

¹¹ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

¹² ibid

11. “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*” (KJV)

The NIV omits the last clause “from God our Father, and the Lord Jesus Christ” from the verse 1Th. 1:1. For this interpolation Faussett remarks, “Some of the oldest manuscripts support, others omit the clause following, “from God our Father and the Lord Jesus Christ.””¹³

12. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” (KJV)

The NIV omits the most important words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one” from the verse 1 Jn. 5:7. Adam Clarke admits, “But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Aethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c., in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek fathers; and in most even of the Latin.”¹⁴ This verse is of the great importance for Christians to support their doctrine of Trinity. This interpolation clearly shows that Jesus did not teach the doctrine of Trinity. Rather it was the invention of the minds of later Christians.

13. “And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” (KJV)

The NIV omits the first clause “And there are three that bear witness in earth” from the verse 1Jn. 5:8 Clarke remarks, “Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and, indeed much more so than with them.”¹⁵

¹³ Faussett, A. R., *JFB Commentary of the New Testament*, (Albany, USA: Books For The Ages, 1997), vol. 2, “CD-ROM Edition”

¹⁴ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

¹⁵ *ibid*

14. “And in their mouth was found no guile: for they are without fault before the throne of God.” (KJV)

“No lie was found in their mouths; they are blameless.” (NIV)

The NIV omits the last clause “before the throne of God” of the verse Rev. 14:5. Schaff says, “This clause is wanting in the best codices.”¹⁶

15. “And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,” (KJV)

“Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said,” (NIV)

The NIV adds the words “of his disciples” and “dedicated to God” to the verse Lk. 21:5.

B. Omissions From Or Addition To Verses about Jesus (عليه السلام)

For this subject the verses have been divided into two types—the interpolation of the verses concerning the person of Jesus Christ and the verses concerning his sayings.

a. Concerning his Person

There are six verses that prove the interpolation of information concerning Christ’s person.

1. “For this cause I bow my knees unto the Father of our Lord Jesus Christ,” (KJV)

The NIV omits the words “of our Lord Jesus Christ” from the verse Eph. 3:14. About this interpolation Adam Clarke remarks, “Some very ancient and excellent MSS. and versions omit the words του κυριου ημων ιησου χριστου, of our Lord Jesus Christ.”¹⁷

2. “To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.” (KJV)

The NIV omits the last words “and the Lord Jesus Christ” from the verse Col. 1:2. Scholars admit, “This clause is omitted by many MSS., several versions, and some of the fathers. Griesbach has left it out of the text, not, in my opinion, on sufficient evidence.”¹⁸

3. “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” (KJV)

¹⁶ Schaff, *op. cit.*, vol. x, p. 274, note no. 7

¹⁷ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

¹⁸ *ibid.*: See also: Schaff, *op. cit.*, vol. VII, p. 9, note no. 3

The NIV omits the last clause “and that ye may believe on the name of the Son of God” from the verse 1Jn. 5:13. In this regard Faussett notes that ‘the oldest manuscripts and versions’ omit this clause.¹⁹

4. “to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.” (NIV)

The NIV adds a clause “through Jesus Christ our Lord, before all ages” to the verse Jude 25. Clarke remarks, “After to the only wise God our saviour, many excellent MSS. versions, &c., add by Jesus Christ our Lord; and after dominion and power they add before all time; and both these readings Griesbach has received into the text.”²⁰ Faussett also says, “The oldest manuscripts add, “through Jesus Christ our Lord.” The transcribers, fancying that “Savior” applied to Christ alone, omitted the words.”²¹

5. “For we are members of his body, of his flesh, and of his bones.” (KJV)

The NIV omits the last clause “of his flesh, and of his bones” of the verse Eph. 5:30. About this interpolation Faussett admits, “The two oldest existing manuscripts, and *Coptic* or *Memphitic version*, omit “of His flesh and of His bones”; the words may have crept into the text through the *Margin* from Genesis 2:23, *Septuagint*. However, Irenaeus, 294, and the old *Latin* and *Vulgate versions*, with some good old manuscripts, have them.”²² (Italics his)

6. “In whom we have redemption through his blood, *even* the forgiveness of sins:” (KJV)

The NIV omits the words “through his blood” from the verse Col. 1:14. According to Adam Clarke, “The clause, *δια του αιματος αυτου*, Through his blood, is omitted by ABCDEFG, and by most others of weight and importance; by the Syriac, Arabic of Erpen, Coptic, AETHiopic, Sahidic, some copies of the Vulgate and by the Itala; and by most of the Greek fathers. Griesbach has left it out of the text. It is likely that the reading here is not genuine”.²³

The omission of ‘through his blood’ by the NIV supports to conclude that the belief of crucifixion is false and consequently the doctrine of salvation proves to be bogus.

¹⁹ See: Faussett, A.R., *JFB Commentary New Testament*, vol. 2, op. cit., CD Edition.

²⁰ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

²¹ Faussett, A.R., *JFB Commentary New Testament*, vol. 2, op. cit., CD Edition.

²² *ibid*

²³ Clarke, A., *A Commentary and Critical Notes*

b. Concerning his Sayings

Concerning Jesus' saying there are more than twenty-four verses in the following, which have been quite clearly interpolated.

1. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" (KJV)

The NIV omits "bless them that curse you, do good to them that hate you," and "despitefully use you, and" from the verse Mt. 5:44. A commentator points out that 'several editors, with high MS. Authority, omit the words "bless them that curse you, do good to them that hate you," and "despitefully use you and".'²⁴

2. "And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (KJV)

The NIV omits the second half "and whoso marrieth her which is put away doth commit adultery" of the verse Mt. 19:9. About this interpolation of the text a commentator writes that this long sentence is 'omitted in the Sinaitic MS.' He continues, "The reading "causeth her to commit adultery," instead of "committeth adultery" has high MS. authority. The Sinaitic MS. also omits 'and whoso ... adultery'."²⁵ This may be due to clear interpolation regarding the divorce.

3. "So the last shall be first, and the first last: for many be called, but few chosen." (KJV)

The NIV omits the second half "for many be called, but few chosen" of the verse Mt. 20:16. A commentator, clearly stating the interpolation of the text, writes, "This clause which occurs in a natural connection in ch. xxii. 14, but difficult to explain here, is omitted in the best MSS. the words are probably interpolated."²⁶

4. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (KJV)

The NIV omits "and to be baptized with the baptism that I am baptized with?" from the verse Mt. 20:22. Commentators admit that these 'words are omitted in the most ancient MSS. They

²⁴ Carr, A., *St Matthew*, (Cambridge: University Press, 1902), p. 63

²⁵ *ibid*, p. 148

²⁶ *ibid*, p. 154

are probably an insertion from St Mark.²⁷ Giving the detail of interpolated manuscripts and versions Adam Clarke admits, "This clause in this, and the next verse, is wanting in BDL, two others, (7 more in ver. 23,) Coptic, Sahidic, Ethiopic, Mr. Wheelock's Persic, Vulgate, Saxon, and all the Itala, except two. Grotius, Mill, and Bengel, think it should be omitted, and Griesbach has left it out of the text in both his editions. It is omitted also by Origen, Epiphanius, Hilary, Jerome, Ambrose, and Juvenus. According to the rules laid down by critics to appreciate a false or true reading, this clause cannot be considered as forming a part of the sacred text."²⁸

5. "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father." (KJV)

The NIV omits "and be baptized with the baptism that I am baptized with" from the verse Mt. 20:23. The interpolation of this verse is not restricted to this omitted sentence only, but it extends also to the last half of the verse. Many commentators, therefore, admit, "The common translation, in which the words, *it shall be given to them*; are interpolated by our translators, utterly changes and destroys the meaning of the passage. It represents Christ (in opposition to the whole Scriptures) as having nothing to do in the dispensing of rewards and punishments..."²⁹ (Parenthesis his)

6. "When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (KJV)

The NIV omits the last two words "to repentance" that are present at the end of the verse Mk. 2:17. Adam Clarke, pointing to the interpolated manuscripts and versions, writes, "This is omitted by ABDKL, twenty-seven others; both the Syriac, Persic, Coptic, Aethiopic, Armenian, Gothic, Vulgate; six copies of the Itala; Euthymius and Augustin. Griesbach has left it out of the text; Grotius, Mill, and Bengel approve of the omission."³⁰

7. "And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given." (KJV)

²⁷ *ibid*, p. 156

²⁸ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

²⁹ *ibid*; See also: Carr, A., (ed.), *St. Matthew*, p. 156

³⁰ Clarke, A. *A Commentary and Critical Notes*: See also: Schaff, Philip (ed. & tr) *Mark* on cit. p.28

The NIV omits the five words “unto you that hear shall” from the verse Mk. 4:24. About its omission in the manuscripts and versions Adam Clarke writes, “This clause is wanting in DG, Coptic, and four copies of the Itala; and in others, where it is extant, it is variously written. Griesbach has left it out of the text, and supposes it to be a gloss, Whosoever hath, to him shall be given.”³¹ The clause ‘*τοις ακουουσιν*’ (i.e. that hear) is present in the Textus Receptus but not in the text by UBS. Schaff says that is also ‘omitted in Lachmann and Tischendorf, after B., C., D., G.’³²

8. “And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.”³³

The NIV omits the second half “Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.” of the verse Mk. 6:11. Well known commentators admit, “All this clause is omitted in BCDL, two others, one Arabic, one Persic, Coptic, Armenian, Vulgate, and all the Itala but three. Mill and Beza approve of the omission, and Griesbach leaves it out of the text. It has probably been transferred here from Matt. x. 15.”³⁴

9. “For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.” (KJV)

The NIV omits the second half “as the washing of pots and cups: and many other such like things ye do.” of the verse Mk. 7:8. The commentators of the Gospels admit that this ‘whole clause is wanting in BL, five others, and the Coptic: one MS. omits this and the whole of the ninth verse.’³⁵

10. “And he said unto them, This kind can come forth by nothing, but by prayer and fasting.” (KJV)

The NIV omits the two words “and fasting” from the verse Mk. 9:29. A commentator accepts that these ‘last words *and fasting* are wanting in the Sinaitic MS. and some versions.’³⁶

³¹ Clarke, A., *A Commentary and Critical Notes*

³² Schaff, Philip, (ed. & tr), *Mark*, p. 41, note no. 11

³³ cf. the Textus Receptus by TBS and the Greek text by UBS. UBS omits this clause.

³⁴ Clarke, A., *A Commentary and Critical Notes*; See also: Schaff, Philip, (ed. & tr.), *Mark*, p. 55, note no. 2

³⁵ Clarke, A., *A Commentary and Critical Notes*; See also: Schaff, Philip, (ed. & tr), *Mark*, p. 64, note no. 3

³⁶ Maclear, G.F., *St Mark*, (Cambridge: University Press, 1895), p. 105; See also the margin of the NIV.

11. “Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.” (KJV)

The NIV omits the four words “take up the cross” from the verse Mk. 10:21. A commentator remarks that ‘some MSS. omit the words.’³⁷

12. “And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!” (KJV)

The NIV omits the six words “for them that trust in riches” from the verse Mk. 10:24. A commentator points out that some ‘important MSS. omit these words, and then the verse would run, “Children, how hard is it to enter into the kingdom of God.”’³⁸

13. “But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.” (KJV)

The NIV omits the four words “neither do ye premeditate” from the verse Mk. 13:11. Adam Clarke, again, puts, “This is wanting in BDL, five others, Coptic, Aethiopic, Vulgate, Itala. Griesbach leaves it doubtful.”³⁹

14. “But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:” (KJV)

The NIV omits the clause “spoken of by Daniel the prophet” from the verse Mk. 13:14. Schaff admits that these words are ‘wanting in B., D., L., Coptic, & c. It is easy to see how they might be interpolated from Matthew; but their omission would be difficult to explain.’⁴⁰

15. “And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (KJV)

The NIV omits the clause “and said unto him, Get thee behind me, Satan” from the middle of the verse Lk. 4:8. Schaff declares, “Apparently an interpolation from Matt iv. 10. At least it is

³⁷ *ibid*, p. 113

³⁸ *ibid*

³⁹ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁴⁰ Schaff, Philip, (ed. & tr), *Mark*, (Grand Rapids MI: Zondervan Publishing House, nd), p. 129, note no. 4

wanting in Cod. B., D., C., [Cod. Sin.], most versions and in fathers of authority, and is moreover a serious (and, at the same time, critically suspicious) obstacle to the harmony of the evangelical narrative.”⁴¹ (Square brackets and Parenthesis his)

16. Lk. 9:55-56 “But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.” 56 “For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.” (KJV)

The NIV omits a large part of these two verses. About this interpolation Adam Clarke writes, “The words, Ye know not of what spirit ye are; for the Son of man is not come to destroy men's lives, but to save them, are wanting in ABCEGHLS-V, and in many others. Griesbach leaves the latter clause out of the text.”⁴²

17. “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.” (KJV)

The NIV omits the last clause “because I go to the Father” from the verse Jn. 16:16. A commentator pronounces, “These words have probably been inserted to suit the next verse; the best MSS. omit them.”⁴³

18. Ac 9:5-6 “And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” 9:6 “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” (KJV)

The NIV omits quite a large part of the verses Ac 9:5-6. About this interpolation Adam Clarke gives a comprehensive information in these words: “The following words, making twenty in the original, and thirty in our version, are found in no Greek MS. The words are, It is hard for thee to kick against the pricks: and he trembling and astonished said, Lord, what wilt thou have me to do? and the Lord said unto him. It is not very easy to account for such a large addition, which is not only not found in any Greek MS. yet discovered, but is wanting in the Itala, Erpen's Arabic, the Syriac, Coptic, Sahidic, and most of the Slavonian. It is found in the Vulgate, one of the Arabic, the Aethiopic, and Armenian; and was probably borrowed

⁴¹ *ibid*, p. 64, note no. 4

⁴² Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁴³ Plummer, A., *St John*, (Cambridge: University Press, 1899), p. 300; See also: Schaff, *op. cit.*, vol., iii, p. 496

from chap. xxvi. 14, and some marginal notes. It is wanting also in the Complutensian edition, and in that of Bengel. Griesbach also leaves it out of the text.”⁴⁴

19. “Ye have heard that it was said by them of old time, Thou shalt not commit adultery:” (KJV)

The NIV omits five words “by them of old time” from the middle of the verse Mt. 5:27. According to Adam Clarke these words are ‘omitted by nearly a hundred MSS., and some of them of the very greatest antiquity and authority; also by the Coptic, Ethiopic, Armenian, Gothic, and Slavonian versions; by four copies of the old Itala; and by Origen, Cyril, Theophylact, Euthymius, and Hilary. On this authority Wetstein and Griesbach have left it out of the text.’⁴⁵

20. “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (KJV)

““Therefore keep watch, because you do not know the day or the hour.” (NIV)

The NIV omits “wherein the Son of man cometh” from the verse Mt. 25:13.

21. “And he saith unto the man which had the withered hand, Stand forth.” (KJV)
“Jesus said to the man with the shriveled hand, “Stand up in front of everyone.”” (NIV)

The NIV adds four words “in front of everyone” to the verse Mk. 3:3.

22. “*It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:” (KJV)

“It is like a mustard seed, which is the smallest seed you plant in the ground.” (NIV)

The NIV omits the seven words “when it is sown in the earth” from the verse Mk. 4:31.

23. “And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.” (KJV)

“Whenever you enter a house, stay there until you leave that town.” (NIV)

The NIV omits the seven words “And he said unto them, In what place” that are present at start of the verse Mk. 6:10.

⁴⁴ Clarke, A., *A Commentary and Critical Notes*; See also: Lumby, J. R., *The Acts of the Apostles*, (Cambridge: University Press, 1897), p. 111

⁴⁵ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

24. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he *ask* a fish, will he for a fish give him a serpent?" (KJV)

The NIV, following some manuscripts,⁴⁶ omits a large part "shall ask bread of any of you that is a father, will he give him a stone" of the verse Lk. 11:11.

C. Omissions From Or Addition To Verses Concerning Men

Under this topic there are examples of more than thirty-five interpolated verses in the following.

1. "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." (KJV)

The NIV omits second large part "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." of the verse Mt. 27: 35. About this interpolation commentators reveal, "The leading MSS. omit this quotation, which has probably been inserted from Mark."⁴⁷ Adam Clarke suggests, "The whole of this quotation should be omitted, as making no part originally of the genuine text of this evangelist. It is omitted by almost every MS. of worth and importance, by almost all the versions, and the most reputable of the primitive fathers, who have written or commented on the place. The words are plainly an interpolation, borrowed from John xix. 24, in which place they will be properly noticed."⁴⁸

2. "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." (KJV)

The NIV omits four words "Saying, Let us alone" from the beginning of the verse Mk. 1:24. Scholars admit that 'many MSS. omit the Greek word thus translated.'⁴⁹ Another adds, "'Let us alone'; 'εα is wanting, it true, in B., and others...'"⁵⁰

3. "And to have power to heal sicknesses, and to cast out devils:" (KJV)

⁴⁶ See the margin of the NIV.

⁴⁷ Carr, A., *St Matthew*, op. cit., p. 221

⁴⁸ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁴⁹ MacLear, G.F., *St Mark*, op. cit., p. 34

⁵⁰ Schaff, Philip. (ed. & tr). *Mark*, op. cit., p. 21, note no. 1

The NIV omits four words “to heal sicknesses, and” from the middle of the verse Mk. 3:15. Commentators admit that these words ‘are omitted in some of the best MSS.’⁵¹ For example they are ‘wanting in B., L., Δ., Copt., and others.’⁵²

4. “And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.” (KJV)

The NIV omits the second half “in themselves beyond measure, and wondered” of the verse Mk. 6:51. Schaff points out that the manuscripts and critics namely ‘B., L., Δ., Coptic, Vulgate, Tischendorf omit *και εθαυμαζον*, rejected by Griesbach, bracketed, by Lachmann, retained by Mayer.’⁵³ These words of the Textus Receptus are not found in the 3rd edition of Greek New Testament printed by the UBS.

5. “And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.” (KJV)

The NIV omits the last three words “they found fault” of the verse Mk. 7:2. Adam Clarke says that these are ‘wanting in ABEHLV, nineteen others, and several versions: Mill and Bengel approve the omission, and Griesbach rejects the word.’⁵⁴

6. “And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.” (KJV)

The NIV omits the five words “and he followeth not us” from the verse Mk. 9:38. Various manuscripts and versions and even the editors of the Greek text had played a very bad game with the original text. Adam Clarke, pointing to the omission of this clause, writes, “This first clause is omitted by BCL, three others, Syriac, Armenian, Persic, Coptic, and one of the Itala. Some of the MSS. and versions leave out the first; some the second clause: only one of them is necessary. Griesbach leaves out the first.”⁵⁵

7. “In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.” (KJV)

⁵¹ MacLear, G.F., *St Mark*, p. 48

⁵² Schaff, Philip, (ed. & tr), *Mark*, p. 36, note no. 1

⁵³ *ibid*, p. 62, note no. 4

⁵⁴ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁵⁵ *ibid*

The NIV omits the five words “when they shall rise” from the verse Mk. 12:23. About the interpolation in this verse Adam Clarke says, “This clause is wanting in BCDL, four others, Syriac, later Arabic, later Persic, Coptic, Saxon, and two of the Itala. Griesbach leaves it doubtful.”⁵⁶

8. “And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth thereto.” (KJV)

The NIV omits the last clause “and thy speech agreeth thereto” from the verse Mk. 14:70. The commentators of the Gospels make clear that ‘these last words are omitted by Lachmann, Tischendorf, and Tregelles.’⁵⁷

9. “The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” (KJV)

The NIV omits the words “to heal the brokenhearted” from the verse Lk. 4:18. Schaff admits that it is ‘an interpolation from the LXX., Is.lxi.1, rightly put it by Lachman, and rejected by De Wette and Mayer.’ It is also ‘wanting in B., D., L., and Sin.’⁵⁸

10. “Now upon the first *day* of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” (KJV)

The NIV omits the last clause “and certain others with them” from the verse Lk. 24:1. Adam Clarke clarifies that this ‘clause is wanting in BCL, two others; Coptic, Aethiopic, Vulgate, and in all the Itala except two. Dionysius Alexandrinus, and Eusebius also omit it. The omission is approved by Mill, Bengel, Wetstein, Griesbach, and others.’⁵⁹

11. “And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.” (KJV)

The NIV omits the clause “and sought to slay him” from the middle of the verse Jn. 5:16. Adam Clarke makes clear, “This clause is omitted by BCDL, some others, and several ancient

⁵⁶ ibid

⁵⁷ MacLear, G.F., *St Mark*, op.cit., p. 170; Schaff, op. cit., p. 149, note no. 4

⁵⁸ Schaff, p. 71, note no. 2

⁵⁹ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

versions. Griesbach has left it out of the text”⁶⁰. Another commentator says that these ‘words are not genuine here, but have been inserted from v. 18.’⁶¹

12. “Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.” (KJV)

The NIV omits the last clause “going through the midst of them, and so passed by” of the verse Jn. 8:59. A commentator quite clearly says, “These words are apparently an insertion, and probably an adaptation of Luke iv. 30. No English Version previous to the one of 1611 contains the passage.”⁶² Adam Clarke also adds, “These words are wanting in the Codex Bezae, and in several editions and versions. Erasmus, Grotius, Beza, Pearce, and Griesbach, think them not genuine. The latter has left them out of the test.”⁶³

13. “He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.” (KJV)

The NIV omits the last clause “he shall tell thee what thou oughtest to do” from the verse Ac 10:6. A commentator admits that these ‘words are not in the oldest MSS.’⁶⁴

14. “Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?” (KJV)

The NIV omits the clause “which were sent unto him from Cornelius” from the middle of the verse Ac 10:21. A commentator says, “The last seven words are not in the oldest Greek texts, and are clearly an addition of later date to make the text quite clear.”⁶⁵ Adam Clarke declares, “This clause is wanting in almost every MS. of worth, and in almost all the versions.”⁶⁶

15. “Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.” (KJV)

⁶⁰ *ibid*

⁶¹ Plummer, A., *St John*, op. cit., p. 126

⁶² Plummer, A., *St John*, p. 196

⁶³ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁶⁴ Lumby, J. R., *The Acts of the Apostles*, op. cit., p. 128

⁶⁵ *ibid*, p. 132

⁶⁶ Clarke, A., *A Commentary and Critical Notes*

The NIV omits the last clause "who, when he cometh, shall speak unto thee" from the verse Ac 10:32. A commentator concedes, "These words are not in the oldest MSS., though they are found in some very good authorities."⁶⁷

16. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." (KJV)

The NIV omits the last clause "Ye must be circumcised, and keep the law: to whom we gave no such commandment" from the verse Ac 15:24. A commentator agrees, "The oldest authorities omit the Greek of these words, which look somewhat like a marginal explanation that has crept into the text, especially as "to keep the law" is an expansion, though of course a correct one, of the statement made in v.1, about the teaching that was given."⁶⁸

17. "And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him." (KJV)

The NIV omits a large part "the centurion delivered the prisoners to the captain of the guard: but" of the verse Ac 28:16. About the interpolation of this verse a scholar says, "For these words there is no text in the oldest Greek MSS. which we possess. But the words are not of the same character as many of the sentences, which seem introduced into the text of the Acts by later hands. They are entirely independent of anything either in the Acts or the Epistles of St Paul, and it is not easy to understand why they should have been added to the original text. There is moreover such similarity between the ending and of the first and last words in the clause, that the eye of an early scribe may have passed over from the one to the other, and thus omitted the clause, and in this way may have originated the text of the MSS. which leave the passage out."⁶⁹

18. "*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (KJV)

The NIV omits the last clause ", who walk not after the flesh, but after the Spirit" of the verse Ro. 8:1. Commentators admit, "This last clause is wanting in the principal MSS., versions, and fathers. Griesbach has excluded it from the text; and Dr. White says, it should most

⁶⁷ Lumby, J. Rawson, *The Acts of the Apostles*, p. 135

⁶⁸ *ibid*, p. 197

⁶⁹ *ibid*, p. 374

undoubtedly be expunged.”⁷⁰ Another joins to accept the interpolation of this verse, “But it is probable that the words from “who walk” to “after the Spirit” are to be *omitted* here. Almost for certain the *last* clause, “but after the Spirit,” must be omitted. Very possibly they were inserted here by copyist, ...”⁷¹

19. “For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.” (KJV)

The NIV omits the clause “Thou shalt not bear false witness” from the middle of the verse Ro. 13:9. Adam Clarke remarks, “It is remarkable that ου ψευδομαρτυρησειω, thou shalt not bear false witness, is wanting here in ABDEFG, and several other MSS. Griesbach has left it out of the text. It is wanting also in the Syriac, and in several of the primitive fathers. The generality of the best critics think it a spurious reading.”⁷²

20. “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (KJV)

The NIV omits the last clause “that ye should not obey the truth” from the verse Ga. 3:1. About this clause Adam Clarke says that it ‘is wanting in ABDFG, some others, the Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate MS., and in the most important of the Greek and Latin fathers. Of the clause Professor White says, “It should certainly be expunged.” There are several various readings on this verse, from which it appears that the verse in the best ancient MSS. and versions was read thus: O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified hath been plainly set forth.”⁷³

21. “Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:” (KJV)

The NIV omits the clause “and didst set him over the works of thy hands” from the verse Heb. 2:7. About this interpolation Faussett remarks that this clause is ‘omitted in some of the oldest manuscripts; but read by others and by oldest versions’⁷⁴.

⁷⁰ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁷¹ Moule, H.C.G., *The Romans*, (Cambridge: University Press, 1879), p. 137

⁷² Clarke, A., *A Commentary and Critical Notes*; See Also: Moule, H.C.G., *The Romans*, p. 218

⁷³ Clarke, A., *A Commentary and Critical Notes*; See also: Schaff, op. cit., vol. VII, p. 61, note no. 2

⁷⁴ Faussett, A.R., *JFB Commentary New Testament*, vol. 2, op. cit., CD Edition.

22. “If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.” (KJV)

The NIV omits the last large clause “on their part he is evil spoken of, but on your part he is glorified” from the verse 1Pe. 4:14. Clarke says, “There is a various reading here, και δυναμεωϖ, and of power, which is found in some of the chief MSS., (the Codex Alexandrinus, and above twenty others,) the later Syriac, all the Arabic, Coptic, Aethiopic, Armenian, Vulgate, some copies of the Itala, Athanasius, Theophylact, Cyprian, and Cassiodorus; and in them the whole verse reads thus: If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, And Of Power, and of God, resteth upon you.”⁷⁵

23. “How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.” (NIV)

The NIV adds the words “And that is what we are” to the verse 1 Jn. 3:1. About the addition of these words scholars say these are ‘added by ABC, seventeen others, both the Syriac, Erpen's Arabic, Coptic, Sahidic, Aethiopic, Slavonic, and Vulgate.’⁷⁶

24. “And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.” (KJV)

“Immediately the leprosy left him and he was cured.” (NIV)

The NIV omits the seven words “And as soon as he had spoken” present at the beginning of the verse Mk. 1:42.

25. “And Simon he surnamed Peter;” (KJV)

“These are the twelve he appointed: Simon (to whom he gave the name Peter);” (NIV)

The NIV adds the clause “These are the twelve he appointed” at the start of the verse Mk. 3:16.

26. “And the chief priests accused him of many things: but he answered nothing.” (KJV)

“The chief priests accused him of many things.” (NIV)

The NIV omits the last clause “but he answered nothing” from the verse Mk. 15:3.

⁷⁵ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁷⁶ *ibid*

27. "And they that were sent, returning to the house, found the servant whole that had been sick." (KJV)

"Then the men who had been sent returned to the house and found the servant well." (NIV)

The NIV omits the last clause "that had been sick" from the verse Lk. 7:10.

28. "And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?" (KJV)

"Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." (NIV)

The NIV omits two clauses "and they that were with him" and "and sayest thou, Who touched me" from the verse Lk. 8:45.

29. "Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." (KJV)

"waiting to catch him in something he might say." (NIV)

The NIV omits the last clause "that they might accuse him" of the verse Lk. 11:54.

30. "And they shall scourge him, and put him to death: and the third day he shall rise again." (KJV)

"On the third day he will rise again." (NIV)

The NIV omits the words "And they shall scourge him, and put him to death" of the verse Lk. 18:33.

31. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John," (KJV)

"The Pharisees heard that Jesus was gaining and baptizing more disciples than John," (NIV)

The NIV omits the first part "When therefore the Lord knew how" of the verse Jn. 4:1.

32. "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." (KJV)

"and because he was a tentmaker as they were, he stayed and worked with them." (NIV)

The NIV omits the last clause "for by their occupation they were tentmakers" of the verse Ac 18:3.

33. "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." (KJV)

"You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God." (NIV)

The NIV adds "so that you can be generous on every occasion" to the verse 2 Co. 9:11 in its middle.

34. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (KJV)

"To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me." (NIV)

The NIV omits the clause "lest I should be exalted above measure" of the verse 2 Co. 12: 7.

35. "I would they were even cut off which trouble you." (KJV)

"As for those agitators, I wish they would go the whole way and emasculate themselves!" (NIV)

The NIV adds "As for those agitators" to the verse Ga. 5:12.

36. "And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled" (KJV)

"Once you were alienated from God and were enemies in your minds because of your evil behavior." (NIV)

The NIV omits the words "yet now hath he reconciled" from the verse Col. 1:21.

37. "Whom I have sent again: thou therefore receive him, that is, mine own bowels:" (KJV)

"I am sending him--who is my very heart--back to you." (NIV)

The NIV omits the clause "thou therefore receive him" from the verse Phm. 12.

C. Omissions From Or Additions To Verses Concerning Women

1. "And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed art thou among women." (KJV)

The NIV omits the last clause "blessed art thou among women" from the verse Lk. 1:28. Schaff, clearly admitting the interpolation of this verse, writes these words 'are generally

regarded as a later insertion from ver.42, and thrown out of the text by the recent critical editors. Tregelles retains the words, but in brackets. Cod. Sinait. Likewise omits them.⁷⁷

2. “And the second took her to wife, and he died childless.” (KJV)

The NIV omits the words “took her to wife, and he died childless” from the verse Lk. 20:30. The text of both the Textus Receptus and GNT by UBS in this verse is quite different. The TR says, *και ελαβεν ο δευτερος λαβων γυναικα απεθανεν ατεκνος.* while latter has only, *και ο δευτερος.* Schaff suggests that all after the figure should be omitted because this clause has ‘arisen from old glosses and from a certain impulse of completion.’⁷⁸

3. “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,” (KJV)

The NIV omits the clause “which had spent all her living upon physicians,” from the middle of the verse Lk. 8:43.

D. Omissions From Or Addition To Verses Concerning Places

In the following there are seven examples of interpolated verses concerning places in the NT.

1. “Jesus replied, “Let us go somewhere else--to the nearby villages--so I can preach there also. That is why I have come.”” (NIV)

The NIV adds the words “somewhere else” to the verse Mk. 1:38. Adam Clarke points out, “The Codex Bezae, most of the versions, and all the Itala, read, Let us go into the neighbouring villages, and into the cities.”⁷⁹ Comparison of some printed Greek texts shows that ‘*αλλαχου*’ (i.e. somewhere else) is not found in the Textus Receptus after ‘*αγωμεν*’.⁸⁰

2. “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.” (KJV)

The NIV omits the last clause “Thy will be done, as in heaven, so in earth” from the verse Lk. 11:2. Concerning this interpolation Adam Clarke says, “There are many variations in the MSS. in this prayer; but they seem to have proceeded principally from the desire of rendering this similar to that in Matthew. Attempts of this nature have given birth to multitudes of the

⁷⁷ Schaff, op. cit., p. 19, note no. 4

⁷⁸ Schaff, p. 308, note no. 1

⁷⁹ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁸⁰ cf. Mk 1:38 in the Greek text published TBS and UBS 3rd edition.

various readings in the MSS. of the New Testament. It should be remarked, also, that there is no vestige of the doxology found in Matthew, in any copy of St. Luke's Gospel."⁸¹

3. "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven." (KJV)

The NIV omits the last clause "man which is in heaven" from the verse Jn. 3:13. A commentator illuminates, "These words are omitted in the best MSS. If they are retained, the meaning is 'Whose proper home is heaven.'"⁸²

4. "But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus." (KJV)

The NIV omits a large part "I must by all means keep this feast that cometh in Jerusalem" from the middle of the verse Ac 18:21. About this interpolation Adam Clarke declares, "The whole of this clause, I must by all means keep this feast that cometh in Jerusalem, is wanting in ABE, six others; with the Coptic, AEthiopic, Armenian, and Vulgate. Griesbach leaves it in the text, with the mark of doubtfulness"⁸³. Another adds, "The oldest authorities and the best modern editors, followed by the *Revised Version*, omit a large portion of the verse, reading thus: "*but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus.*" The words thus omitted are deemed to have been an insertion suggested by xx. 16. It is not only on the authority of a small number of uncials that the words are rejected; their omission is supported by several cursives, as well as by the Vulgate and some other version."⁸⁴

5. "And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus." (KJV)

The NIV omits the words "and tarried at Trogyllium" from the verse Ac 20:15. A scholar announces, "The oldest MSS. omit these words. How they came into the text, if they be an addition, is not easy to explain."⁸⁵

⁸¹ Clarke, A., *A Commentary and Critical Notes*

⁸² Plummer, A., *St John*, op. cit., p. 97

⁸³ Clarke, A., *A Commentary and Critical Notes*,

⁸⁴ Lumby, J. Rawson, *The Acts of the Apostles*, op. cit., p. 241

⁸⁵ *ibid*, p. 273

6. “And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?” (KJV)
 “Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?’” (NIV)

The NIV omits the clause “And wheresoever he shall go in” from the verse Mk. 14:14.

7. “As he spake by the mouth of his holy prophets, which have been since the world began.” (KJV)

“(as he said through his holy prophets of long ago),” (NIV)

The NIV omits the clause “which have been since the world began” from the verse Lk. 1:70 and bracketed the remaining clause.

F. Omissions From Or Additions To Verses about Miscellaneous Topics

Under this heading there are eighteen examples of interpolated verses in the following.

1. “For every one shall be salted with fire, and every sacrifice shall be salted with salt.” (KJV)

The NIV omits the second half “and every sacrifice shall be salted with salt” of the verse Mk. 9:49. Concerning the interpolation of this verse Adam Clarke writes that ‘there is great difficulty in this verse. The Codex Bezae, and some other MSS., have omitted the first clause; and several MSS. keep the first, and omit the last clause-and every sacrifice shall be salted with salt.’⁸⁶

2. “And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, Is it I?” (KJV)

The NIV omits the last clause “and another said, Is it I?” from the verse Mk. 14:19. Clarke confesses, “This clause is wanting in BCLP, seventeen others, Syriac, Persic, Arabic, Coptic, AEthiopic, Vulgate, and four of the Itala. Griesbach leaves it doubtful: others leave it out.”⁸⁷

3. “But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.” (KJV)

⁸⁶ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁸⁷ *ibid*

The NIV omits the last clause “and the cock crew” from the verse Mk. 14:68. Schaff, again, declares that this is ‘wanting in B., L., Coptic, bracketed by Lachmann; probably interpolated from the parallel passage in Matthew.’⁸⁸

4. “But he perceived their craftiness, and said unto them, Why tempt ye me?” (KJV)

The NIV omits the last clause “Why tempt ye me” of the verse Lk. 20:23. The ending of this verse in the Textus Receptus and that of UBS 3rd ed. is not the same. The clause ‘Τι με πειραζετε; επιδειξατι μοι δηναριον.’ is not found in the text of GNT by UBS. Schaff admits that these words ‘perhaps they have crept in here from the parallel passage in Matt. xxii. 18.’⁸⁹

5. “And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?” (KJV)

The NIV omits the words “they struck him on the face” from the middle of the verse Lk. 22:64. The clause *ετυπτον αυτου το προσωπον, και* is not found in GNT by UBS. Schaff remarks that these words ‘appears to be a glossematic addition, which has gradually got the upper hand.’⁹⁰

6. “And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” (KJV)

The NIV omits the clause “in letters of Greek, and Latin, and Hebrew” from the verse Lk. 23:38. The clause “*γραμμασιν Ελληνικοις και Ρωμαικοις και Εβραικοις, Ουτος εστιν*” found in the TR is not present in GNT by UBS. To reveal the serious differences among the manuscripts and versions, Schaff writes that the clause “in letters of Greek, and Latin, and Hebrew,” is followed by ‘Tischendorf, with whom Meyer, Tregelles also agrees. Lachmann, followed by Alford, brackets it. The omission rests upon the authority of B., C., L., some versions, Cod. Sin. Has it with the rest of the Uncials, and apparently all the Cursive. Tischendorf and Meyer regard it as a very ancient interpolation from John ix. 19,20.’⁹¹

7. “In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” (KJV)

⁸⁸ Schaff, Philip, (ed. & tr), *Mark*, op. cit., p. 146, note no. 3

⁸⁹ Schaff, p. 305, note no. 4

⁹⁰ Schaff, p. 356, note no. 1

⁹¹ Schaff, p. 372, note no. 4

The NIV omits the last clause “waiting for the moving of the water” from the verse Jn. 5:3. About the interpolation of this verse Adam Clarke sheds light saying: “This clause, with the whole of the fourth verse, is wanting in some MSS. and versions; but I think there is no sufficient evidence against their authenticity. Griesbach seems to be of the same opinion; for though he has marked the whole passage with the notes of doubtfulness, yet he has left it in the text.”⁹² Another scholar, elaborating the confusion among MSS and versions, puts, “These words and the whole of v.4 are almost certainly an interpolation, though a very ancient one. They are omitted by the best MSS. Other important MSS. omit v.4 or mark it as suspicious. Moreover, those MSS. which contain the passage vary very much. The passage is one more likely to be inserted without authority than to be omitted if genuine; and very probably it represents the popular belief with regard to the intermittent bubbling of the healing water, first added as a gloss, and then inserted into the text.”⁹³

8. “What is it therefore? the multitude must needs come together: for they will hear that thou art come.” (KJV)

The NIV omits the words “the multitude must needs come together” from the verse Ac 21:22. A commentator states, “The oldest texts omit all but the word here rendered “needs,” giving only, “*they will certainly hear that thou art come,*” for the rest of the verse. Some keeping the Greek of the *Textus Receptus*, have translated “A multitude will certainly, &c.” But the reading of the oldest MSS. seem to give the most natural sense.”⁹⁴

9. “Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.” (KJV)

The NIV omits the last half “and would have judged according to our law” of the verse Ac 24:6. A scholar remarks, “These words, as well as verse 7 and verse 8 down to “to come unto thee” are omitted in nearly all the oldest MSS., and by the *Revised Version*, while the Greek Text, in those MSS. where it is found, exhibits many variations.”⁹⁵

10. “And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” (KJV)

⁹² Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁹³ Plummer, A., *St John*, op. cit., p. 123; See also: Lange, John Peter, *Commentary on the Holy Scriptures: Critical, Doctrinal, and Holiletical*, Philip Schaff, (ed. and tr.), op. cit., vol., iii, pp. 182-83

⁹⁴ Lumby, J. Rawson, *The Acts of the Apostles*, op. cit., p. 293

⁹⁵ *ibid*, p. 327

The NIV omits the second half of the verse Ro. 11:6. A scholar affirms, “There is much documentary evidence against the genuineness of this last half of the verse.”⁹⁶

11. “And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.” (KJV)

The NIV omits the last clause “*it is for your consolation and salvation*” from the verse 2 Co. 1:6. Adam Clarke comments, “There is a strange and unusual variation in the MSS. and versions in this passage. ... This transposition of the middle and last clauses is authorized by the best MSS. and versions.”⁹⁷

12. “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” (KJV)

The NIV omits the last clause “let us walk by the same rule” from the verse Php. 3:16. Adam Clarke points out, “The MSS., versions and fathers of the Alexandrian recension or edition, and which are supposed by Griesbach and others to contain the purest text, omit the words *kanoni, to auto pronein, ...* There is so much disagreement about the above words in the MSS., &c., that most critics consider them as a sort of gloss, which never made an original part of the text.”⁹⁸ Schaff writes the copyists changed ‘the text for the sake of uniformity.’⁹⁹

13. “And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.” (KJV)

The NIV omits the words “four and twenty” and “him that liveth for ever and ever” from the verse Rev. 5:14. According to Adam Clarke both set of words are ‘wanting in the most eminent MSS. and versions.’ He continues, “Griesbach has left this and the above twenty-four out of the text.”¹⁰⁰

14. “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.” (KJV)

⁹⁶ Moule, H.C.G., *The Romans*, op. cit., p. 188

⁹⁷ Clarke, A., *A Commentary and Critical Notes*, CD-ROM Edition

⁹⁸ *ibid*

⁹⁹ Schaff, op. cit., vol. Vii, p. 51, note no. 7

¹⁰⁰ Clarke, A., *A Commentary and Critical Notes*, See also: Schaff, vol. x, p. 145, note no. 58

The NIV omits the words “of them which are saved” from the verse Rev. 21:24. A scholar remarks that it is ‘a reading concocted, most probably, in explanation of the word $\epsilon\theta\nu\eta$.’¹⁰¹

15. “And they gave him a piece of a broiled fish, and of an honeycomb.” (KJV)

“They gave him a piece of broiled fish,” (NIV)

The NIV omits the last clause “and of an honeycomb” from the verse Lk. 24:42.

16. “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” (KJV)

“However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me--the task of testifying to the gospel of God's grace.”

(NIV)

The NIV omits the words “none of these things move me” from the verse Ac 20:24.

17. “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.” (KJV)

“If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.” (NIV)

The NIV adds seven words “If the part of the dough offered” to the start of the verse Ro. 11:16.

18. “Who hath also sealed us, and given the earnest of the Spirit in our hearts.” (KJV)

“set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” (NIV)

The NIV adds the five words “guaranteeing what is to come” to 2 Co. 1: 22 at its end.

In this part of the fifth chapter interpolation of one hundred and twenty-six verses of the New Testament has been described. All of these verses are concerned with the significant issues like status of God, person and sayings of Jesus Christ, the Holy Spirit, men, women, names of places etc. And this kind of situation of the text can never be dependable to base on it any doctrine of faith or deeds. What follows is the third part of this chapter, which explores the actual matter related to the bracketed verses in both the Old and New Testaments.

¹⁰¹ Schaff, vol. x, p. 379

PART THREE

The Bracketed Verses Of The KJV And The NIV

A. Number And Kinds Of Bracketed Verses

The comparison of the KJV and the NIV shows that there are three kinds of brackets or parenthesis in their respective Old Testaments. First, there are approximately ninety-one verses that are in parenthesis in the KJV but not in the NIV. Secondly, there are around two hundred and twenty-six verses that have been put in parenthesis in the NIV but they are not so in the KJV. Thirdly, there are about thirty-nine verses that are found in parenthesis in both the Bibles.

All of the verses in parenthesis can also be divided into four kinds from another view. First is the kind where verses are in parenthesis partly.¹ Second kind is of those verses that are wholly in parenthesis.² In the third kind we see parenthesis includes group of two or more verses.³ And fourthly, where the verse of the KJV is wholly in parenthesis but partly in the NIV.⁴

¹ Partly Gn. 2:12; 9:18; 10:14; 13:10; 14:2,3,7,8,17; 19:20,22; 22:21; 23:2,19; 25:30; 30:35; 35:6,18,19,27; 36:1, 8,19; 38:16; 46:8,12; 48:7; 49:24; Ex. 4:26; 9:28; 15:23; 16:36; 23:15; 29:22; 30:13,23; 32:25; Le. 24:11; Nu. 3:41,47; 5:13; 13:11,22,20; 14:13; 27:14; 28:31; 32:38; 34:2; De. 3:16,17,19; 4:31,48; 5:5,23; 6:15; 13:2,13; 14:24,29; 20:19; 21:23; Jos. 3:15,16; 8:6; 9:1; 11:10; 12:3; 13:3,27,31; 14:15; 15:8-10,13,15,25,49,54,60; 16:2; 17:11; 18:13,14,28; 19:2,8; 20:7; 21:11,13,21,27,32,34,38; 22:7,22; Jg. 1:10,11,23; 7:1, 35; 8:24; 13:16; 19:10,16; 20:3; 1Sa. 9:27; 13:6; 14:18; 22:6; 27:8; 2Sa. 9:10; 11:4; 14:26; 21:2, 12; 1Ki 2:17; 4:10,11,13,15,19; 7:42,49; 8:14,39,42,46; 9:11,20; 12:2; 13:18; 22:38; 2Ki 2:18; 7:13; 10:33; 18:4,20; 22:14; 25:4; 1Ch. 1:12,27; 2:18,21,23; 4:18,22; 5:23,26; 6:10,54,57,67; 8:12; 11:4; 12:19; 13:6; 18:10; 26:5,10; 28:5; 29:4; 2 Ch 4:13,21; 6:30,36; 8:7; 10:2; 11:21; 20:2,9; 22:9,11; 24:25; 32:9; 34:22; Eze. 1:3; Ne. 2:6; 6:1; 7:11,39,43,63; 8:5; 9:29; 13:2; Es. 1:1,7; 2:12,15; 3:7; 9:1,24,26; Ps 7:4; Ec. 8:16; Is. 2:12; 20:1; 29:10; Je. 2:11; 25:20; 26:5; 29:3; 42:2; 48:29; 52:7; Eze 2:5,6,16,36,61; 3:8-10; 4:11; 10:23; 16:23; 18:11; 20:29; 33:33; 39:16; 45:14; 47:1,16; Da 2:26; 4:8,19; 9:1; Jo 1:10; Ob 1:5

² Wholly Gn. 10:5; Ex. 11:3; Le. 18:27; Nu. 12:3; 13:16; 14:25; 26:13,29,46; 31:53; De.1: 2,11; 2:29; 3:9,11; Jos. 2:6; 17:8; 19:47; 21:10; Jg. 3:2; 14:4; 20:23; Ru. 4:7; 1Sa. 9:9; 20:39; 23:6; 2Sam 3:30; 4:4; 1Ki 1:6; 11:16,32; 2Ki 9:29; 15:37; 1Ch. 7:24; Ps 49:8; Jer 29:2; Eze. 10:8,19; 40:30; Da 7:12

³ Group Ex. 9:31-32; 38:22-23; Le. 23:37-38; Nu. 26:58-61; 31:43-46; De.2: 10-12,20-23; 3:13-14; 10:6-9; 13:6-7; 29:16-17; Jos. 12:7-8; Jg. 9:17-18; 20:27-28; 2Sa. 4:2-3; 1Ki 9:16-17; 10:11-12; 18:3-4; 21:25-26; 2Ki 9:14-15; 13:5-6; 1Ch. 5:1-2; 7:14-15; 12:1-2; 2Ch. 5:11-12; 9:10-11; Ne. 7:6-7; 11:3-4; Es. 1:13-14; Pro 7:11-12; Je. 26:20-23; Eze. 2:1-2; Da 10:21-11:1; Am 5:8-9

⁴ 2Sam 1:18

B. Verses in Parenthesis in the New Testaments of the KJV and NIV

After comparing New Testaments of both the Bibles, the bracketed verses are classified into three groups—those bracketed only in the KJV, those bracketed only in the NIV and those bracketed in the both. Moreover, these three kinds of verses are also found bracketed partly and wholly.

The number of verses bracketed only in the KJV is eighty-seven.⁵ Thirty-one of these have been bracketed wholly, the rest have been bracketed partly. The verses that are found bracketed wholly are further divided into two—the single verses that are fourteen in numbers⁶ and the collection of verses that are of five groups.⁷

The number of bracketed verses in the NIV is sixty-six.⁸ Out of these there are fifteen bracketed wholly and the rest partly. Of these fifteen there are eleven verses that are bracketed singly⁹ and the rest are in the group of two¹⁰.

The number of verses bracketed both in the KJV and NIV is thirty-one.¹¹ The number of singly bracketed verses here is four¹² and in-group is one¹³.
But what are the uses of these parenthesis or brackets?

⁵ See: Mt. 6:32; 9:6; 24:15; Mk. 2:10; 5:13; 6:14; 13:14; 14:40; 15:41; Lk. 2:4, 35; 3:23; 5:24; 8:29; 19:25; 23:17, 51; Jn. 1:14; 2:9; 4:2; 6:23; 7:39, 50; 11:2; 19:31; 21:8; Ac. 5:12-14, 17; 8:16; 10:36; 12:3; 13:9; 18:2; 22:2; Ro. 1:2; 3:8; 4:17; 5:13-17; 7:1, 18; 9:11; 11:8; 1Co. 16:15; 2Co. 5:7; 6:2, 13; 9:4, 9-10; 10:4; 11:21; 12:2, 3; Ga. 1:1; 2:6, 8; Eph. 2:5; 3:3-4; 6:2; Php. 3:18-19; Col. 2:21-22; 2Th. 1:10; 1Ti. 2:7, 10; Heb. 3:7-11; 7:21; 10:7, 23; 11:38; 12:20-21; 1Pe. 3:21; 1Jn. 1:2; Rev. 2:9.

⁶ Lk. 8:29; 19:25; Jn. 4:2; 6:23; 7:39; 11:2; Ac. 8:16; 22:2; Ro. 1:2; 9:11; 2Co. 5:7; 6:2; Ga. 2:8; Heb. 7:21.

⁷ Ac. 5:12-14; Ro. 5:13-17; 2Co. 9:9-10; Heb. 3:7-11; 12:20-21.

⁸ Mt. 10:2; 27:33; Mk. 3:16, 17; 5:41, 42; 7:3, 4, 11, 19, 34; 9:6; 10:30, 46; 11:32; 15:16, 22, 42; Lk. 1:70; 7:29-30; 8:2; 9:14, 33; Jn. 1:41, 42; 3:24; 4:9, 25, 44; 6:1, 71; 11:16; 14:22; 18:5, 10; 19:13, 17; 20:9, 16, 24; 21:2, 20; Ac. 1:18-19, 23; 2:11; 6:9; 9:36; 11:28; 13:1; 15:22; 23:8; 1Co. 1:16; 7:10, 12; 9:20; Eph. 2:11; 1Th. 2:17; 1Ti. 4:10; Heb. 7:19; 10:8; 12:8; Rev. 2:24; 19:8; 20:5.

⁹ Mk. 7:4; 9:6; 11:32; Lk. 1:70; Jn. 3:24; 4:44; 6:71; 20:9; 21:20; Ac. 23:8; 1Co. 1:16.

¹⁰ Lk. 7:29-30; Ac. 1:18-19.

¹¹ Lk. 2:2, 23; 6:14; 23:19; Jn. 1:38; 4:8; 7:22; 9:7; 21:7; Ac. 1:15; 4:36; 13:8; 17:21; 21:29; Ro. 1:13; 2:13-15; 3:5; 10:6, 7; 1Co. 8:5; 9:21; 2Co. 11:23; Eph. 4:9-10; 5:9; Col. 4:10; 1Ti. 3:5; Heb. 7:11; 2Pe. 2:8.

¹² Lk. 2:2; Jn. 4:8; Eph. 5:9; 1Ti. 3:5.

¹³ Ro. 2:13-15.

C. Verses in Parenthesis! Why?

The study of bracketed verses (or verses in parenthesis) in different writings of commentators and other scholars shows that these are used for various purposes. These purposes include the indication and warning of omission, addition, inclusion of glosses, obscurities, contradiction between the verses, controversy among different manuscripts, and carelessness of the scribes of the Bible etc. Some examples of bracketed verses to achieve such purposes are in the following.

1. The translators of a famous Bible state, “In text, brackets indicate words probably not in the original writings.”¹⁴ A writer says that ‘the New American Standard Bible puts all these verses (Mark 16:9-20) in brackets, saying that these verses **PROBABLY** were not in the original writings.’¹⁵ (Emphasis his)

2. The translators of the NIV say, “To achieve clarity the translators sometimes supplied words not in the original texts but required by the context. If there was uncertainty about such material, it is enclosed in brackets.”¹⁶

3. Sometimes the translators of the Bible place statements of a verse in parenthesis to indicate that it was later inserted. A commentator, commenting on the partly bracketed verse of De 4:31 in the KJV, remarks that ‘there is a strong case for taking 29—31 as a later exilic insertion like xxx. 1—10. Berth’s argument that 32 naturally follows v. 24 is met by the fact that it more naturally follows v. 28, and we have already seen that 25—28 are the natural continuation of v. 23. We may, therefore, take 25—28 as integral, and only 29—31 as a later exilic intrusion.’¹⁷ Another scholar, commenting on the verse Mt 24:15 that is partly bracketed in the KJV, says, “These words are almost beyond a doubt an insertion of the Evangelist, and not part of our Lord’s discourse.”¹⁸

¹⁴ *New American Standard Bible*, (California: Foundation Publications, 1960, 1995) updated ed., p. v (foreword)

¹⁵ Burton, B., *Let’s Weigh The Evidence*, (USA: Chick Publications, 1983), pp, 63, 47, 16.

¹⁶ *New International Version*, (Colorado Springs: International Bible Society, 1973, 1998), p. ix (preface)

¹⁷ George A. S., *The Book of Deuteronomy*, (Cambridge: University Press, 1918), p. 70

¹⁸ Carr, A., *St Matthew*, (Cambridge: University Press, 1902), p. 183

4. The verses are mostly bracketed to point out that the text is highly obscure and doubtful. Commenting on the partly bracketed verse of De 20:19, Adam Clarke writes, "The original is exceedingly obscure, and has been variously translated".¹⁹

5. Sometime the verses are bracketed because they have been interpolated. Adam again, commenting on the partly bracketed verse of 2 Ki. 7:13, remarks, "This is a very difficult verse, and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here, which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly repeated by Jewish transcribers, who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discovery."²⁰

6. Sometimes the brackets are used to point out that the bracketed verses are addition to the original text. The NIV has put the verses De 2:10-12. About the v. 12, Adam Clarke says, "The whole of this verse was probably added by Joshua or Ezra."²¹

7. Brackets are also used to show that these verses partly or wholly are not in the original Hebrew text. The NIV puts four verses (De 10:6-9) in brackets. About these bracketed verses Adam Clarke declares, "After this we have now four verses, (x. 6, 7,8, and 9,) which not only have no kind of connection with the verses before and after them, but also, as they stand in the present Hebrew text, directly contradict that very text; and the two first of these verses have not, in our Hebrew text, the least connection with the two last of them."²²

8. The verses are also bracketed because they were actually glosses that crept into the text. Cook writes, "Driver thinks that the present verse [Ru. 4:7] is also an explanatory gloss, because it is not needed in the narrative, and has the appearance of being a later addition".²³ Another commentator, while commenting on Isa. 29:10 which has been partly bracketed by

¹⁹ Clarke, A., *A Commentary and Critical Notes*, CD Edition; see also his comments on Exo. 9:32 where the NIV has bracketed the verses Exo. 9: 31-32

²⁰ *ibid.*

²¹ *ibid.*; see his comments on the bracketed verse De 3:11 also.

²² Clarke, A., *A Commentary and Critical Notes*; His detailed comments on these four verses to prove that they do not belong to the original text deserve attention of the scholars.

²³ Cook, G.A., *The Book of Ruth*, (Cambridge: University Press, 1918), p. 15

the NIV, writes, “The expressions *the prophets* and *the seers* are obviously glosses, based on a misconception of the meaning of the verse.”²⁴

9. The verses are also bracketed to point out that their order in the text has been changed. Commenting on bracketed verses of Da 10:21-11:1 in the NIV, a commentator says, “The words seem to connect with the end of v. 20, rather than with the first part of v. 21, which is perhaps to be regarded as parenthetical.”²⁵ He, commenting on Am 5:8-9, again points out, “The verses are introduced abruptly, and interrupt somewhat violently the connexion between v. 7 and v. 10”²⁶.

10. Some verses are bracketed to show that they are omitted from other famous manuscripts. Clarke, about the bracketed verse of Lk 19:25 in the KJV, writes, “This whole verse is omitted by the Codex Bezae, a few others, and some copies of the Itala.”²⁷

In the above discussion about the bracketed verses in the two versions of the Bible—the KJV and the NIV—we saw that there are three hundred and fifty six such verses. At the same time we also came to know that the brackets are used to indicate the omissions, additions, insertions of glosses, controversy among various manuscripts, contradiction between verses and obscurities. All this behaviour with the original text of Divine Revelation clearly leads one to believe the interpolation of the Divine Revelation by several ways.

What follows after the conversation about the bracketed verses is the last part of this study in which we will conclude all our discussion about the interpolation of Divine Revelation throughout this thesis in the light of Islamic teachings.

²⁴ Skinner, J., (ed.) *The Book of the Prophet Isaiah*, op. cit., p. 220

²⁵ Driver, S.R., *The Book of Daniel*, (Cambridge: University Press, 1936), p. 162

²⁶ Driver, S.R., (ed.), *The Books of Joel and Amos*, (Cambridge: University Press, 1907), p. 179

²⁷ Clarke, A., *A Commentary and Critical Notes*

CONCLUSION

For the critical and comparative examination of the King James and the New International versions, the research started with the discussion about the ways and means adopted in Judaism, Christianity and Islam for the preservation of Divine Revelation. By the Divine Revelation we mean the Word of God sent to the Israelites, the Christians and the Muslims through Messengers of Allah Almighty Hadhrat Mosa, Hadhrat Isa and Hadhrat Muhammad (صلوات الله تعالى وسلامه عليهم أجمعين) in the form of the Torah, the Injeel, the Qur'an and the unspecified *Sahaef* sent to other peoples through many Prophets of Allah Almighty some of which are included in the Old Testament.

The study proves the fact that both the Jews and Christians did not preserve the Divine Message as did the Muslims by memorizing it word by word, refreshing it in their compulsory and optional prayers, teaching it to their children scientifically and protecting it by writing too under the supervision of the Prophet and a trustworthy board of believers since its first Revelation. Although there are hints about the early Jews and Christians that point to their activities to preserve the Divine Revelation through writing, it alone could not prove a successful means to safeguard it from interpolation. Almost all the earliest believers of Mosa and Isa (عليهما السلام) had been poor or slaves with no sufficient learning. They had no single and central controlling office; they had no system of preservation on official level; they had very little number of teachers and scribes who easily and fearlessly used to change the consonantal text; and due to persecution they could not develop such educational institutes as to save the Divine Message satisfactorily. Their limitations, poverty, illiteracy, persecutions, ignorance and sometimes even carelessness played a fundamental role in distorting the original form and contents of the Word of God.

The study of the Word of God by the following generations was not through the original text. Rather, it was through the faulty translations like the Septuagint and the Latin Vulgate from the fourth till fourteenth century. It was another major factor that not only kept them away from the original text of the Divine Revelation but also provided many chances for the limited number of their teachers and scribes to introduce many additions and omissions to the original text. That is why the discipline of Biblical Criticism came into being that proved the corruption of the Divine Word by interpolation with all of its forms and levels. So a movement started to restore the original Devine text.

The corruption and interpolation of the Divine Revelation with which the Jews and the Christians have been charged in the Qur'an is not only explained and proved by the Muslim scholars continuously through ages but its frequent occurrences are also confirmed by the Bible itself and the modern Western critics of the Bible too.

If we examine the history of the Bible in English, we find that when Christian scholars started to translate the Bible into English from 1382 they could not find any unanimously accepted text of the heavenly Books. The other drawback seen in the productions of the Bible in English was that neither the Jewish nor the Christian scholars had a sufficient knowledge of the original languages—Hebrew, Aramaic and Greek in the medieval period. Additions to the existing texts, omissions from it and distorting it were continuously made that has not come to an end yet. We noted quite clear examples of additions or omissions in the case of Prayer of Manasseh, Common Prayer and the Apocrypha. Some famous texts of today were not known to any scholar in the past. We found that the Mesoretic text was not known before the 10th century C.E., the Textus Receptus had no existence before 15th century C.E., manuscripts like Sinaitic and Vaticanus were not in the hands of *Ahl al-Kitab* earlier than the nineteenth century. They were hidden for a long time before their discoveries. For this kind of act the Qur'an declares that their religious leaders and scholars used to conceal the Divine Revelation.¹

That is why neither the KJV nor the NIV could avail any unanimously agreed text of the Old and New Testaments. To this the Qur'an unveils while saying that the *Ahl al-Kitab* write the books with their own hands but announce about them to come from God Almighty. This is not honesty but a matchless fraud with human beings. If it had not been an unparalleled fraud, the Christian scholars would not have declared: "The 21st century is the scene where the battle will be fought between the King James Bible and the hundred new "perversions"."² "The KJV people ask," a Christian scholar says, "Why do the modern versions leave verses and words out? I think they have the question reversed. It should be, "Why does the KJV insert so many words and verses?"³

So when we turn to see the additions and omissions in the Bible by comparing the KJV and the NIV, we note that in the Old Testament there are almost three hundred verses in which God's names and attributes have been altered. There are more than twenty-five verses

¹ Surah al-Maida: 15 and Surah al-An'aam: 91

² Jack Sin, *Reformation: Retrospect, Introspect and Prospect*, op. cit., p. iii (Foreword)

³ Joyner, R. A., *King James Only? A Guide To Bible Translations*, op. cit., p. 62

in which statements concerning God's actions have been interpolated. Concerning God's actions and His relation with man thirteen verses have been partly omitted from or added to the text. As far as the New Testament is concerned, there are about one hundred verses in which God's name has been changed; ten very significant passages about God's actions have been altered; and fifteen verses regarding God's names, attributes and action have been partly omitted or added to.

Concerning the names of men, women, their mutual relations, deeds and tribal names there are, both in the Old and New Testaments, about eight hundred verses in which alterations of many kinds have been made.

With reference to names, both common and proper, of animals, places, countries, cities, and rivers, there are about six hundred verses of the Old and New Testament which have been interpolated in one way or the other.

The Bible uses many types of measuring systems quite frequently in a large number of verses. These statistics are related to many things like ages of the people and animals, distances between two or more places, number of children, saints, population, armies, days, years, etc. Regarding these subjects more than fifty verses have been altered. In other words the KJV and the NIV differ a lot over these things.

In connection with miscellaneous subjects there are more than one hundred and fifteen verses, which have been changed quite significantly both in Old and New Testaments of the KJV and the NIV.

As regards to other subjects and basic doctrines like salvation, prayer, fasting, hell, forgiveness, Trinity, etc., over fifteen verses found in the New Testament of the KJV are completely omitted from the NIV.

About all of these kinds of corruptions and interpolations the Qur'an announces in many of its surahs that either they were changing a word for another word/s, or statement/s for another statement/s, or even the large portions of the Divine Revelation.⁴

⁴ Surahs al-Baqarah: 59,75,211; an-Nisaa: 46; al-Maidah: 13,41; al-A'raf: 162

The comparison not only unveils the omissions and additions of nouns, statements, verses etc., it helps us also to know another area of doubt and uncertainty concerning the contents of the Bible. This is area of bracketed verses. We noted that there are approximately ninety-one verses that are in parenthesis in the KJV but not in the NIV; there are around two hundred and twenty-six verses that have been put in parenthesis in the NIV but they are not so in the KJV; and there are about thirty-nine verses that are found in parenthesis in both the Bibles. About this doubtful area the Qur'an rightly remarks that they are in suspicious disquieting doubt.⁵

The comparison of the KJV and the NIV also shows that they are unceasingly searching for the original but lost Word of God. So, wherever they find something new, they add it to the text for new translations of the Bible. Besides the other manuscripts, the Dead Sea Scrolls are of the example of such kind of activity. The Qur'an, probably, to this describes in its surah al-Fatehah that they are walking on the path of stray people. Similarly, the Qur'an, probably to their wavering and indecisive attitude, says that they have plunged in vain discourses and trifling job.⁶

Through the comparison of the KJV and the NIV we saw a large number of new kinds and types of corruption of the text and distortions of subject matter of the original Message. It is suggested that such kind of studies should be continued fervently and unceasingly to point out rapidly growing differences among different Bibles to guide the humanity towards the Right Path set by Allah Almighty according to the teaching of Islam. At least every Muslim student of Comparative Religions should understand the need of time to study the different Bibles deeply to play his vital role in the world. Because it is his duty to guide the people of this world towards the Divine path of Islam and lead them to the true understanding of the various man made systems of leading life in the world.

وآخر دعوانا ان الحمد لله رب العلمين والصلاة والسلام على اشرف الانبياء والمرسلين محمد وعلي آله
وأصحابه وأولياء امته و علماء ملته أجمعين

⁵ Surah Fussilat 41:45

⁶ Surah al-An'aam 6: 91

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