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# MISSIONS

IN THE

**Swahili**

UNION BIBLE

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AS COMPARED TO THE PURE 1875 and 1883 SWAHILI

**LORD  
Bwana**

**JESUS  
Yesu**

Isa  
(1875, 1883)

**GOD  
Mungu**

**JESUS CHRIST**

**Yesu Kristo**

**Bwana Yesu Kristo**

**LORD JESUS CHRIST**

Swahili Union (NIV, NASB, Critical Text)	Verse	1883 or 1875*	King James Bible & Received Text
Holy One of God <i>Mtakatifu wa Mungu</i>	John 6:69	<b>Christ, the Son of the living God</b>  <i>Masiya Mwanawe Muungu aliye hayi*</i>	<b>Christ, the Son of the living God</b>
Roho (Spirit) ( <i>Takatifu</i> or <i>Mtakatufu</i> [Holy] is missing)	John 7:39	<b>Holy</b> Ghost <i>Roho Mtakatifu*</i>	<b>Holy Ghost</b>
Omit	John 16:16	<b>because I go to the Father</b> <i>kwa sababu naenda kwa Baba*</i>	<b>because I go to the Father</b>

Swahili Union (NIV, NASB, Critical Text)	Verse	1883** or 1875*	King James Bible & Received Text
of Christ <i>la Kristo</i>	Rom. 10:17	of <b>God</b> <i>la</i> <i>Muungu</i> **	of <b>God</b> “So then faith cometh by hearing, and hearing by the word of God.”
baraka “injili” (gospel) is missing	Rom. 15:29	(waiting for 1875 Romans from Basel Switzerland library)	<b>gospel</b> of “gospel of Christ”

Swahili Union (NIV, NASB, Critical text)	Verse	King James Bible & Received Text
Omit	Rom. 1:16	<b>of Christ</b> “gospel of Christ”
Omit	Rom. 1:3	<b>Jesus Christ our Lord</b>
Omit	2 Cor. 5:18	<b>Jesus</b> “ <b>Jesus Christ</b> ”
Omit	Rev. 21:4	<b>God</b>
Omit	Acts 22:16	<b>of the Lord</b>
Omit	1 John 5:13	<b>and that ye may believe on the name of the Son of God</b>
Omit	2 John 9b	<b>of Christ</b> “doctrine of Christ”

Swahili Union (NIV, NASB, Critical text)	Verse	King James Bible & Received Text
Omit	1 Tim. 2:7	<b>in Christ</b>
Omit	Eph. 3:9	<b>by Jesus Christ</b>
Omit	Eph. 3:14	<b>of our Lord Jesus Christ</b>
Omit	Col. 1:2	<b>and the Lord Jesus Christ</b>

These charts are just a tiny sample of the pervasive Critical text readings in the Union Swahili translation which corrupt Christian doctrine.

## **Names for ‘Jesus’ in the Middle East**

Historically there have been two names used for Jesus Christ in the Middle East (excluding the Hebrews). These are Īsá and Yasū. The earliest seen in Middle Eastern scriptures, Īsá, was naturally copied into the Koran in the seventh century. Therefore references to Jesus in the Koran are to Īsá. To this day many of the languages of the Middle East still use the name Īsá for Jesus. These include modern Turkish, Persian, and Indonesian, among many. Therefore their modern and antique Bibles use the name Isa for Jesus.

Like the aforementioned Bibles, the Swahili Bible used the name Īsá in its earliest editions, such as the Southern Swahili books of the Bible, printed between 1869 and 1883 (I have the book of John from 1875 in my possession). The 1909 edition of the Central Swahili New Testament gives us a peak into past.

“A note on verso of the title explains that the names *Jesu Masihi* and *Yesu Kristo* refer to the same Person. Two years earlier a conference had been held at Lambeth Palace under the supervision of the Archbishop of Canterbury, regarding the translation of our Lord’s name in

versions current in the Dioceses of Zanzibar, Mombasa, Likoma, and Uganda. This conference was attended by representatives of the S.P.G., the C.M.S., the S.P.C.K. and the B.F.B S. It was decided in future to use **Yesu** Kristo in preference to **Isa** Masihi and similar forms. This edition, however, uses Jesu Masihi” (T.H. Darlow and H.F. Moule, *Historical Catalogue of the Printed Editions of Holy Scripture*, London: The British and Foreign Bible Society, 1903-1911, p. 1483).

There we have in print the late origin of the use of the name ‘Yesu.’ Those who have read Dr. James Sightler’s research, *A Testimony Founded Forever*, as well as my books, *New Age Bible Versions* and *Hazardous Materials* know that the state of the Church of England in the late nineteenth and early twentieth centuries (and continuing today) was fraught with spiritualism and apostasy. Decisions made by the Archbishop of Canterbury should be eyed with suspicion.

The 1883 Southern Swahili edition was still entitled, “Kitabu cha Agano Jipya la Bwana na Mwokozi wetu **Isa** Masiya” as the Darlow and Moule attest.(I have this New Testament). But

inside it admits that it was translated “partly with the help of the English R.V.,” which was the corrupt edition of Westcott and Hort’s Critical Greek text (Darlow and Moule, p. 1487). Hence, the grave omissions seen in the current Swahili Union edition had their small beginning in this 1883 edition.

In conclusion, the name *Isa* is recognized throughout the Middle Eastern world, both historically and currently, as Jesus. *Isa* and *Yesu* have both been used for Jesus, with the former being the original rendering. The recent rendering, *Yesu*, appears to come from the Latin (Catholic) form of the Greek name Ἰησοῦς (*Iēsous*) and *Kristo*, for *Christo*, which is the dative and ablative form of "*Christus*" (a borrowing from the Greek word "Χριστός" meaning "anointed") and means "to, for, by or with Christ/the anointed one".

Jesus is declined irregularly in both Latin and Greek, as follows. Observe that the name originally began with the letter ‘**I**’, hence ‘*Isa*’ in the Middle East. The name ‘*Yesu*’ mimics the Latin pronunciation of the genitive, dative, vocative, and ablative (see red), which is pronounced ‘*Yasu*’ (long *ā*, as in pray). The Hebrew *Yeshua* (ישוע) is similar.



### Latin Greek

nominative	<i>Iesus</i>	Ἰησοῦς
genitive	<i>Iēsū</i>	Ἰησοῦ
dative		
accusative	<i>Iēsum</i>	Ἰησοῦν
vocative	<i>Iēsū</i>	Ἰησοῦ
ablative		—

I have the 1875 book of John, the entire 1883 New Testament, as well as several copies of the current corrupt Union Swahili Bible. I have been working with the Swahili Bibles for over ten years and have a file of correspondence over four inches thick with regard to its renderings. I have concluded that the old Bible must be used, if only as a resource for someone who can update its tiny spelling variations. The current Swahili Version is not a pure text at all and misrepresents the deity of Christ, the Christian faith, and its doctrines *gravely*. Only those who have not done a word for word collation of the Swahili editions, as I have, would ever be the least bit satisfied with the current Swahili versions.

It is particularly imperative that the old version be restored, as it alone contains the critical wordings and verses which can combat the Islamic religion. For example, the accompanying verse comparison charts shows that the current Swahili version denies that Jesus

is God's 'Son,' in John 6:69. Instead it follows the critical text. The Muslims also deny that Jesus is God's Son. That verse is only one of hundreds which demean Christ, a doctrine so critical in combating Islam.

The name of Jesus (Isa) in the old Swahili editions, can be updated to Yesu, if necessary, along with other slight spelling variations. But the old text, which was from the Received Text, should be restored, in the main.