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Watchtower Bible and Tract Society of New York, Inc.
117 Adams St.
Brooklyn NY 11201

Dear Brothers,

While discussing the Bible with an individual recently the scholarly integrity of the New World Translation was questioned. The point referred to is what is said on page 18 of The Kingdom Interlinear Translation of the Greek Scriptures: "All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures." (These 307 occurrences are listed on pages 1148-1151 in the Appendix of the Kingdom Interlinear Translation, with the exception of Ephesians 6:8 and Colossians 3:13 which lack support from the 19 Hebrew versions). This person said that he had checked some of these 19 Hebrew versions at the New York Public Library and the American Bible Society (as indicated on pages 29 and 30 of the Kingdom Interlinear) and found the tetragrammaton in at least 2 other places not listed in the Appendix that had reference to Jesus. The versions known as J-7 and J-8 are said to contain the tetragrammaton at Hebrews 1:10. J-7, J-8, J-13, and J-14 are said to contain the tetragrammaton at 1 Peter 2:3, which according to Moulton and Geden's A Concordance to the Greek Testament (J-20) is a refernce to Psalm 34:8. I was able to obtain xerox copies of 3 of these versions from this individual, which I am enclosing with this letter. He says that the New World Bible Translation Committee covered up the fact of these occurrences in these Hebrew versions because they identify Jesus with Jehovah. Can you tell me if these xerox copies are what they purport to be? If they are, what explanation could I give for the reason the tetragrammaton is not footnoted as appearing in these Hebrew versions in the Kingdom Interlinear Translation? I would really appreciate your help in this matter.

Thank you very much,

David T. Brown

J-8

(Hebrews 1:10)

שִׂמְחָה גְּדוֹלָה וְנֶחָמָה עַל־אַהֲבָתֶךָ כִּי־רַחֲמֵי הַקְּדוֹשִׁים
בָּאוּ לְמָנוֹחָה בְּאַהֲבָתֶךָ אָחִינוּ: 8 עַל־כֵּן יֶשׁ לִי בַּמָּשִׁיחַ
בְּטָחוֹן רַב לְצַוּוֹת אוֹתְךָ מַה־נָּאוָה: 9 וּבַעֲבוּר אַהֲבָה
יוֹתֵר אֶתְחַנֵּן לְךָ לִהְיוֹתְךָ כְּמוֹנִי פַּוּלוֹס עַתִּיק יָמִים וְעַתָּה גַּם
אָסוּר יֵשׁוּעַ הַמָּשִׁיחַ: 10 מִתְחַנֵּן אֲנִי לְךָ עַל־בְּנִי אֲשֶׁר
הוֹלַדְתִּי בַּאסוּרַי עַל־אוֹנֵסִימוֹס: 11 אֲשֶׁר בָּעֵת לֹא הוֹעִיל
לְךָ וְעַתָּה גַּם לְךָ גַּם לִי סוֹעִיל מְאֹד: 12 אֲשֶׁר שִׁלַּחְתִּיו
אֵלֶיךָ וְאַתָּה אוֹתוֹ וְהוּא אֶת־רַחֲמַי תְּקַבֵּלְנוּ: 13 אֲשֶׁר
אוֹתוֹ חָפַצְתִּי לַעֲוֹב עִמִּי אֲשֶׁר תַּחְתְּךָ יְשָׁרְתֵנִי בַּאסוּרַי
הַבְּשׂוֹרָה: 14 אַךְ בִּלְתִּי עֲצָתְךָ מְאוֹמָה לֹא חָפַצְתִּי לַעֲשׂוֹת
אֲשֶׁר טוֹבָתְךָ בַּל־תְּהִי־מְסֻצָּקָה כִּי־אִם בְּרוּחַ נְדָבָה:
15 אוּלַי עַל־זֹאת בָּרַח מִמֶּךָּ לָעַד אֲשֶׁר תְּקַחֵהוּ לְעוֹלָם:
16 לֹא עוֹד כְּמוֹ עֶבֶד כִּי־אִם תַּחַת הָעֶבֶד כְּרַע כְּאָח יָדִיד לִי
בְּמַאד כַּמָּה יוֹתֵר לְךָ גַּם בַּבָּשָׂר וְגַם בַּאדֹנֵינוּ: 17 וְאִם
אֹתִי אֲנוֹשׁ בְּעֵרְכִּי קַבֵּלְנוּ כְּמוֹנִי: 18 וְאִם בְּמְאוּמָה הֶעְוָה
עָלֶיךָ אוֹ־אִם נַחְבֹּל לְךָ אוֹתָהּ לִי תַחְשֹׁבָהּ: 19 אֲנִי־פַוּלוֹס
כָּתַבְתִּי בְיָדִי אֲנִי אֲשַׁלֵּם פֶּן אֹמַר כִּי־נַפְשְׁךָ נַחְבָּלָה לִי:
20 כֵּן־אָחִי אֲנִי הַרְוִיחִי אֶת־נַפְשִׁי בַּאדֹנֵינוּ הָנִיחָה נָא
אֶת־רַחֲמַי בַּמָּשִׁיחַ אֲדֹנֵינוּ: 21 בִּבְטַחְתִּי עַל־יְקָרַתְךָ כָּתַבְתִּי
אֵלֶיךָ וְיוֹדֵעַ אֲנִי כִּי־מֵאֲשֶׁר אֹמַר אֲנִי יוֹתֵר תַּעֲשֶׂה: 22 וּבְאַחַד
תָּכִין לִי אֶת־הַמָּלוֹן כִּי שִׂבַּרְתִּי כִּי־בִתְפִלּוֹתֵיכֶם אוּתַּן לָכֶם:
23 שָׁאֲלוּ לִשְׁלוֹמְךָ אֶפַּרָא הַנִּשְׁבָּה אִתִּי בִּישׁוּעַ הַמָּשִׁיחַ:
24 וּמַרְקוֹס אֲרִיסְטַרְכוֹס דִּימָא לוּקָס עוֹזָרַי: 25 תְּחִנַּת
אֲדֹנֵינוּ יֵשׁוּעַ הַמָּשִׁיחַ עִם רוּחֲכֶם אָמֵן:

אֶל־פִּילֶמוֹן נִכְתְּבָה מֵרוֹמָה בְּיַד אוֹנֵיסִימוֹס הָעֶבֶד:

אֶגֶרֶת

אֶגֶרֶת לְפַוּלוֹס הַקָּדוֹשׁ אֶל־הָעִבְרִים:

א CAP. I.

1 פְּעָמִים רַבּוֹת וּבְרָבִים רַבִּים מֵעוֹלָם דִּבֶּר
אֱלֹהִים אֶל־אֲבוֹתֵינוּ בְּפִי הַנְּבִיאִים וּכְבָר בְּאַחֲרִית הַיָּמִים
הָאֵלֶּה דִּבֶּר אֵלֵינוּ בִּבְנוֹ: 2 אֲשֶׁר שָׂמוֹ לְיוֹרֵשׁ כֹּל אֲשֶׁר
בּוֹ בָּרָא אֶת הָעוֹלָמִים: 3 שֶׁהוּא וְהֶבֶר כְּבוֹדוֹ וּדְמוּת וְצֶלֶם
הֶקִימוֹ הַנּוֹשֵׂא אֶת־כֹּל בִּדְבַר גְּבוּרָתוֹ בְּנַפְשׁוֹ עָשָׂה טָהֳרַת
חַשָּׁאתֵינוּ יוֹשֵׁב לִימִין הַגְּדֻלָּה בַּמְּרוֹמִים: 4 בְּפַּשׁ מְאֹד
יוֹתֵר וְטוֹב נֶהְיָה מִמַּלְאָכִים כְּפִי יוֹתֵר הִנְחִיל שֵׁמוֹ עַל־

שִׁמְכֶם בְּנַהֲלָתוֹ: 5 כִּי־לְמִי־הַמַּלְאָכִים — תהל ב ז שב ז יד
בְּכָל־עֲתוּת אָמַר יְהוָה בְּנִי אַתָּה אֲנִי — Psal. ii. 7. דה א כב י
הַיּוֹם יְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה לוֹ לְאָב — 2 Sam. vii. 14. 1 Par. xxii. 10.
וְהוּא יִהְיֶה לִי לְבֵן: 6 וּבַאֲשֶׁר עוֹד הוֹבִיל — תהל צז ז Psal.
אֶת־בְּכִירוֹ אֶל־הַתֵּבֵל אָמַר וְיִשְׁתַּחֲווּ לוֹ — xcvii. 7.
כָּל־מַלְאֲכֵי אֱלֹהִים: 7 וְאֶל־מַלְאָכָיו — תהל קד ד Ps.
אָמַר עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו — civ. 4.
אֵשׁ לֹהֵט: 8 אַךְ אֶל בְּנוֹ כִּסְאֲךָ אֱלֹהִים — תהל מה ז או
עוֹלָם וָעֶד שֵׁבֶט מִישׁוֹר שֵׁבֶט מַלְכוּתֶךָ: — Psal. xlv. 6. Isa.
9 אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־ — vii. 7.
כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֶרֶיךָ:
10 וְנֶם אַתָּה לְפָנִים יְהוָה הָאָרֶץ יָסַדְתָּ — תהל קב כו כח
מַעֲשֵׂי יָדֶיךָ שָׁמָיִם: 11 הֵמָּה יֹאבֵדוּ — Ps. cii. 26. אז כו
אַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ: 12 כַּלְבוּשׁ — 25. five 26.

דְּבִשְׁאָם אֹתְכֶם וּבְאוּ עַד־הֵנָּה אֵלֵכֶם׃ בְּהַקְהֵם מַה 11
וְאֵרְוֵם אֶת הֵיָה רוּחַ הַמַּשִּׂיחַ אֲשֶׁר בָּהֶם בְּהָעֵד
מֵרֹם אֶת־הַיִּשְׁיִים אֲשֶׁר אֶל־הַמָּשִׁיחַ וְעַל הַיִּתְאָחוֹת
אֲשֶׁר אֶתֵּרוֹם׃ אֲשֶׁר נִגְזָה לָהֶם כִּי וְלֹא לְעַצְמָם 12
כִּי אִם־לָנוּ עֵרְתִי אֶת־הַדְּבָרִים הֵהֵם אֲשֶׁר עַתָּה הֻגְּדוּ
לָכֶם עַל־יְדֵי הַמְבַשְּׂרִים אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ הַשְּׁלוּחַ
מִן־הַשָּׁמַיִם אֲשֶׁר אֲלֵהֶם מַלְאָכִים נִכְסָפִים לְהַשְׁקִיף׃
לָכֵן הָגְרוּ מָתְנֵי רַיחֲכֶם וּבְשָׁקְדֵכֶם קְוּו בִּשְׁלֵמוּת 13
שֶׁל־הַחֵן הֶעָתִיד לְהִנָּבֵא אֲלֵיכֶם בְּהִתְגַּלּוֹת נֹעַם
רָמָשֵׁיתָ׃ כִּבְנֵי מִשְׁמֶעֶת בִּלְתִּי מִיַּדְּמִים בְּתַאֲוַת 14
לַתַּאֲוֹת הַקְּדֻמוֹת בְּבַעֲרוּתְכֶם׃ כִּי אִם־כְּמוֹ הַקֹּרֵא טו
אֶתְכֶם קָדוֹשׁ הוּא גַּם אַתֶּם קְדוֹשִׁים בְּכָל־
הִתְהַלְּכוּתֵיכֶם׃ יַעַן כָּתוּב וִהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ 16
אָנִי׃ וְאִם תִּקְרְאוּ לָאָב אֶת הַשֹּׁפֵט בְּבִלְתִּי מַשָּׂא 17
פָּנִים כְּפִי פָּעַל כָּל־אִישׁ דִּיהַלְכוּ בִּירְאָה כָּל־עֵת
מְגוּרֵיכֶם׃ בְּדַעְתְּכֶם כִּי לֹא בְדְבָרִים נִטְהָתִים בְּכֶסֶף 18
וּבְזָהָב נִפְדִּיתֶם מֵהַתְהַלְּכוּתְכֶם הֲרֵקָה הַמְּסוֹרָה לָכֶם
מִן־הָאֲבוֹת׃ כִּי אִם־בְּדַם הַמָּשִׁיחַ הַיָּקָר כְּדַם שֶׂה 19
בְּלִי מוּם וּבְלִי כָתֶם׃ אֲשֶׁר אָמְנָם נוֹדַע מִלִּפְנֵי כ
לִבְנֵי הָעֵדֶן הַהֶבֶל אַךְ נִגְלָה בְּאַחֲרִית הָעִתּוֹת
בַּעֲבוּרְכֶם׃ אֲשֶׁר עַל־יָדוֹ מַאֲמִינִים אַתֶּם בֵּאלֹהִים 21
הַמְקִים אֹתוֹ מֵשֶׁם הַמֵּתִים וְהַנֹּתֵן לוֹ כָּבוֹד לְמַעַן
תִּהְיֶה אֱמוּנַתְכֶם וְתִקְוַתְכֶם בֵּאלֹהִים׃ וְעַתָּה קַדְּשׁוֹתֵכֶם 22
אֶת־נַפְשׁוֹתֵיכֶם בְּמִשְׁמֶעֶת הָאֱמֶת עַל־יְדֵי הָרוּחַ לְאַהֲבַת
אַחִים בְּלִתִּי מְהֻגֶּפֶת אֱהֵבוּ בְחָזָקָה אִישׁ אֶת־רֵעֵהוּ
מִלֵּב טָהוֹר׃ בְּהִוָּלְדְכֶם נוֹלָדִים מֵחָדָשׁ לֹא מִזֶּרַע 23
נִשְׁחָת כִּי אִם־מִבִּלְתִּי נִשְׁחָת עַל־יְדֵי אִמְרַת אֱלֹהִים
אֲשֶׁר הִיא חַיָּה וְקַיֶּמֶת לְעוֹלָם׃ כִּי כָל־בָּשָׂר כְּחָצִיר 24
וְכָל־כְּבוֹד אָדָם כְּצִיץ חָצִיר יָבֵשׁ חָצִיר וְצִיצוֹ נָבֵל׃
וּדְבַר יְהוָה נָקוּם לְעוֹלָם וְזֶה הוּא הַדָּבָר הַמְבֻשָּׂר כה
לָכֶם׃

לָכֵן בְּדָחֵר מִשְׁלִיכֶם כָּל־רָעָה וְכָל־מִרְמָה וְחֲנֵפוֹת 1
וְקִנְאוֹת וְכָל־דִּבּוּרִים׃ כִּבְעוֹלִים הַיּוֹנְקִים עֵלֶה הָאֵבוּ 2
אֶת־חֲלֵב הַשֵּׂכֶל וּבְהֵתִי מִזֶּה תִּגְדְּלוּ לִישׁוּעָה כִּי חַסְדּוֹ
לִמַּדְתֶּם׃ אִם־אֲמָנָם טְעַמְתֶּם כִּי טוֹב (יְהוָה) אֲשֶׁר 3 4
אֵלָיו אַתֶּם נִגָּשִׁים אֶבֶן הַיָּה אֲבֵנִים מֵאוֹסָי מֵאֲנוֹשִׁים
אַךְ בְּחִירֵי מֵאֵת הָאֱלֹהִים וְיָקָר׃ גַּם אַתֶּם כְּאֲבָנִים 5
חַיּוֹת נִבְנִים אַתֶּם בַּיִת רוּחָנִי כְּהֻנָּה קְדוֹשָׁה לְהַעֲלוֹת
זְבָחִים רְוֻצִּים לָאֱלֹהִים עַל־יְדֵי יֵשׁוּעַ הַמָּשִׁיחַ׃
לָכֵן גַּם נִמְצָא בַּכָּתוּב הִנֵּנִי שָׂם בְּצִיּוֹן אֶבֶן רֹאשׁ 6
פִּנָּה נִבְחָרָה וְיָקָר וְהַמַּאֲמִין בָּהּ לֹא יֵבוֹשׁ׃
לָכֶם לָכֵן הַמַּאֲמִינִים הִיקָר אַךְ לַמְּרִיִם הָאֶבֶן 7
אֲשֶׁר מָאֲסוּ הַבּוֹנִים זֹאת הָיְתָה לְרֹאשׁ פִּנָּה וְאֶבֶן
נֶגֶף וְצוּר מִכְשׁוֹל׃ הַמִּתְנַגְּפִים בַּדָּבָר בְּמְרוֹתָם 8
אֲשֶׁר לָזֹאת גַּם הוּשָׂמוּ׃ אַךְ אַתֶּם מֻשָּׂגָה בְּחִירָה 9
מַמְלֶכֶת כֹּהֲנִים גּוֹי קָדוֹשׁ עַם סְגֻלָּה לְמַעַן תַּגִּידוּ
אֶת־תְּהִלּוֹת הַקֹּרֵא אֶתְכֶם מֵחֹשֶׁךְ אֶל־אוֹרוֹ הַנִּפְלָא׃
אֲשֶׁר לְפָנִים לֹא עַם אַךְ עַתָּה עַם אֱלֹהִים אַתֶּם 10
אֲשֶׁר לֹא הֻיִתֶם מְרֻחָמִים אַךְ עַתָּה מְרֻחָמִים׃
הָאֲהוּבִים אֲנִי מְיַחֵד אֶתְכֶם כְּגָרִים 11
וְתוֹשָׁבִים לְהָנִיחַ מִתַּאֲוֹת הַבָּשָׂר הַנִּלְחָמוֹת עַל־
הַנָּפֶשׁ׃ בְּהוֹת לָכֶם הִתְהַלְּכוּתְכֶם יָפָה בֵּין הַגּוֹיִם 12
לְמַעַן בַּאֲשֶׁר הֵם מְלַשְׁנִים אֶתְכֶם כְּמַעֲלֵי אָוֶן מִן
הַמַּעֲשִׂים הַטּוֹבִים בִּרְאוֹתָם אֹתָם וְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְּקֻדָּה׃ לָכֵן הִכָּנְעוּ לְכָל מַעֲרֶכֶת הָאָדָם לְמַעַן 13
אֲדֹנָי אִם לַמֶּלֶךְ כְּמוֹ אֶל־הַעֲלִיוֹן׃ אִם לַפְּקִידִים 14
כְּמוֹ וּ אֶל־הַשְּׁלוּחִים עַל־יָדָיו לְנִקְמַת פֹּעֲלֵי אָוֶן וְלִתְהִלַּת
טוֹ עֹשֵׂי טוֹב׃ כִּי כֵן רְצוֹן הָאֱלֹהִים כִּי בַּעֲשׂוֹת כֵּיב 15
תַּחְסִמוּ אֶת־בַּעֲרוֹת אֲנָשִׁים כְּסִילִים׃ כְּמוֹ 16
וְלֹא כָּאֻלָּה אֲשֶׁר יֵשׁ לָהֶם הַחָפְשׁוֹת לְכִסְכָּה רָעָה כִּי
אִם־כַּעֲבָדֵי הָאֱלֹהִים׃ אֶת כָּל־הָאָדָם כַּבֵּדוּ אֶת־הָאַהֲבָה 17
אֶהֱבוּ אֶת־הָאֱלֹהִים יְרֵאוּ אֶת־הַמֶּלֶךְ כַּבֵּדוּ׃

1 Peter 2:3 (J13)

1 Pet. 2:3 (T-13)

J-14 (1 Peter 2:3)

האגרת

הכללית הראשונה

מפטרוס השליח:

א **פטרוס** שָׁלִיחַ יֵשׁוּעַ הַמָּשִׁיחַ אֶל־הַגֵּרִים הַפְּזוּרִים
בְּפֹנְטוֹס בְּגָלַטְיָה בְּקַפּוֹדֹקְיָא אַסְיָא
וּבִיתִינְיָא: אֲשֶׁר נִבְחֲרוּ כְּפִי דַּעַת אֱלֹהִים הָאָב הַקְדִּימָה
בְּהַקְדִּישׁוֹת קְרוֹם לְמִשְׁמֶרֶת וּלְמַזַּאת דַּם יֵשׁוּעַ הַמָּשִׁיחַ
הֵן וְשָׁלוֹם וְרֹב לָכֶם: בָּרוּךְ אֱלֹהִים אֲבִי אֲדֹנֵינוּ יֵשׁוּעַ
הַמָּשִׁיחַ אֲשֶׁר כְּרֹב חַסְדּוֹ חוֹלִיד אֹתָנוּ מֻחָדָשׁ לִתְקוָה
חַיָּה בִּתְחִיַּת יֵשׁוּעַ הַמָּשִׁיחַ מִבֵּין־הַמֵּתִים: לְנַחֲלָה
אֲשֶׁר לֹא תִּפָּחֵת לֹא תִּטְמָא וְלֹא תִּבּוֹל הַצְפוּנָה לָנוּ
בַּשָּׁמָיִם: לָנוּ הַמִּשְׁמָרִים בִּגְבוּרַת אֱלֹהִים עַלִּיד אֱמוּנָה
לִתְשׁוּעָה מֻכָנַתְדָה לְהִגָּלוֹת בָּאַחֲרִית הַיָּמִים: אֲשֶׁר בָּהּ
תָּגִילוּ גַּם כִּי עַתָּה לְפִי חֻכַּסְדָּה תִּתְעַצְּבוּ מְעַט בְּמַכּוֹת
מִינִית: לְמַעַן אֲשֶׁר בְּחִינַת אֱמוּנַתְכֶם תִּמָּחֵן יוֹתֵר
מִזָּהָב הַנִּכְלֶה וְנִבְחָן בָּאֵשׁ תִּמְצָא לְתִהֳלָּה וּלְכָבוֹד
וּלְתִפְאֶרֶת בְּהִתְגַּלּוֹת יֵשׁוּעַ הַמָּשִׁיחַ: אֲשֶׁר גַּם אִם לֹא
יְדַעְתֶּם אֹתוֹ אֲהַבְתֶּם וַאֲשֶׁר גַּם אִם לֹא יְדַעְתֶּם אֹתוֹ
תַּאֲמִינוּ בּוֹ וּבֵן תָּגִילוּ בְּשִׂמְחָה הַגְּדוֹלָה מִנִּסְפָּר
וְהַמְּהֻדָּרָה: לְהַשִּׂיאָךְ אֶת־תּוֹצָאֹת אֱמוּנַתְכֶם אֶת־תְּשׁוּעַת
נַפְשׁוֹתֵיכֶם: הַתְּשׁוּעָה אֲשֶׁר חָקְרוּ וְדָרְשׁוּ עָלֶיהָ הַנְּבִיאִים
אֲשֶׁר נִבְּאוּ עַל־חֶסֶן אֲשֶׁר לָכֶם: וְנִחְקְרוּ אֶת־הֶעָתֵד
וְהָעִתּוֹת אֲשֶׁר הֵגִיד רוּחַ הַמָּשִׁיחַ בְּחָרְבָּם בְּהָעִיד מֵרֹאשׁ
עַל־הַכְּנוּיוֹת הַמָּשִׁיחַ וְהַכָּבוֹד הַבָּא אַחֲרָיו: וְנִגְלָה לָהֶם
כִּי לֹא לָהֶם הֵיוֹתָם לְנוּ עָרְכוּ אֶת־אֵלֶּה אֲשֶׁר חֻגְּדוּ לָכֶם
עַתָּה בְּיַד הַמְבַשְּׂרִים לָכֶם עַלִּידֵי רוּחַ הַקֹּדֶשׁ הַמֻּשְׁלָחַ
מִן־הַשָּׁמַיִם וַאֲשֶׁר תַּתְאֵוֶּה הַמַּלְאָכִים לְחַפֵּשׂ בָּהּ: לָכֵן

חִגְרוּ מָתְנֵי לְבַבְכֶם שְׁחֻדוּ וְתִהְיוּ בִּשְׁלֵמִים עַל־חֶסֶן אֲשֶׁר
יז יוּבָא אֲלֵיכֶם בְּהִתְגַּלּוֹת יֵשׁוּעַ הַמָּשִׁיחַ: כִּבְנֵי הַצַּיְתָנִים
יח וְאַל־תִּדָּמוּ לַתַּאֲוֹת הָרִאשֹׁנוֹת בְּבַעֲלוֹתֵיכֶם: כִּי־אִם בְּרֵישׁ
הַקּוֹרֵא לָכֶם כֵּן חְיוּ קְדוֹשִׁים גַּם אַתֶּם בְּכָל־הִתְהַלְּכוּתֵיכֶם:
יט יי כִּי־כֵן כָּתוּב. וִהְיִיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אָנִי: וְאִם־
כ אֲשֶׁר אֲלֵיכֶם הַמַּגִּשׁ אִישׁ אִישׁ כְּפָעֳלוֹ בְּלִי מַשָּׂא
כא פְּנִים הִתְהַלְּכוּ בְּיִרְאַת מְגוּרֵיכֶם: כְּדַעְתְּכֶם כִּי
לֹא בְּמֻכָּרוֹת בְּכֶסֶף וּבְזָהָב נִפְדִּיתֶם מֵהֶבֶל הִתְהַלְּכִיתֶם
כב אֲשֶׁר נָחֲלוּ לָכֶם אֲבוֹתֵיכֶם: כִּי־אִם בְּדַם הֶחָמֵר שֶׁל וְטֶה
כג חַמָּשִׁים כְּשֶׂה תָמִים וּבְלִי מוּם: הַמֻּכָּרָן מֵרֹאשׁ עִדָּן לֹא
כד הֻכְתַּר חָתָן וְנִגְלָה בְּאַחֲרִית הַיָּמִים בַּעֲבוּרְכֶם: אֲשֶׁר
כה אֲלֵיהֶם מֻאֲמָנִים אַתֶּם בֵּאלֹהִים הַמְּחַיֵּם אֹתוֹ מֵהַמֵּתִים
וְנָתַן לוֹ כָּבוֹד לְמַעַן תִּהְיֶה אֱמוּנַתְכֶם וְתִקְוַתְכֶם בֵּאלֹהִים:
כו כִּי־אִם אֶת־נַפְשׁוֹתֵיכֶם בְּשִׁמּוּעַ אֶל־הָאֱמֶת עֲלִידֵי רוּחַ
לְאַהֲבַת אַחִים בְּלִי חֶנְפָּה וְאֶהֱבוּ בְּמֵאַד אִישׁ אֶת־רֵעֵהוּ
כג מִטְּהוֹר־לֵבָב: מְיֻלָּדִים מֻחָדָשׁ לֹא מִזֶּרַע הַנִּכְלֶה. כִּי־אִם
מִזֶּרַע אֲשֶׁר לֹא יִשָּׁחֵת בֶּאֱמֶת אֱלֹהִים חַיָּה וְקַיֶּמֶת
כד לְעוֹלָם. לָכֵן כָּל־הַבָּשָׂר כֶּעֵשֶׂב וְכָל־חַסְדּוֹ כְּצִיץ הַשָּׂדֶה.
כה יָבֵשׁ חָצִיר נָבֵל צִיץ: וּדְבַר יְהוָה נָהָם לְעוֹלָם. וְזֶה
הוּא הַדָּבָר אֲשֶׁר חֻקְבַּשַּׂרְתֶּם:

ב לָכֵן הָסִירוּ מֵעֲלֵיכֶם כָּל־רָעָה וְכָל־מִרְמָה וְחֶנְפָּה וְקִנְאָה
ב וְכָל־דִּבּוּרֵי לָשׁוֹן: כְּעוֹלְלִים יְנִקָּה הִתְאַוּוּ
ג לְחָלֶב הַמִּלּוֹלִי לְמַעַן בּוֹ תִּגְדְּלוּ לִישׁוּעָה: אִם־טַעַמְתֶּם
ד כִּי־טוֹב (יְהוָה): אֲשֶׁר קָרַבְתֶּם אֵלָיו כְּאֶבֶן חַיָּה
מְאֻסָּה אֲבָל מִלִּפְנֵי אֱלֹהִים בְּחִירָה וִיקָרָה: וְאַתֶּם כְּאַבְנֵי
ה חַיִּים מִתְבַּנִּים בַּיִת רוּחָנִי לְכְהֻנַּת קֹדֶשׁ לְהַעֲלוֹת
זְבָחִים רוּחָנִיִּים רְצוּיִם לֵאלֹהִים בִּידֵי־שׁוּעַ הַמָּשִׁיחַ:
ו וְלָזֹאת נֶאֱמַר בַּכָּתוּב. הִנְנִי יָסֵד בְּצִיּוֹן אֶבֶן אַבְנָן בְּחַן
ז פִּנַּת יְקָרַת הַמַּאֲמִין בָּהּ לֹא יֵחָשׁ: וְלָכֶם הַמַּאֲמִינִים
הִיא יְקָרָה וְלַכּוֹפְרִים אֶבֶן אֲשֶׁר מָאֲסוּ הַבּוֹנִים הִיא הָיְתָה
ח לְרֹאשׁ פִּנָּה: וְאֶבֶן נֶגֶף וְצוּר מִכְשׁוֹל לְנִכְשָׁלִים דְּבָרוֹ
ט בְּלִי הָאֱמִין וְלָזֹאת חֻקְצָבוּ: וְאַתֶּם הֵנָּכֶם עַם בָּחוּר
מַמְלֶכֶת כֹּהֲנִים גּוֹי קָדוֹשׁ עַם כְּגֻלָּה לְמַעַן תַּגִּידוּ אֶת־
תְּהִלַּת הַקּוֹרֵא אֶתְכֶם מֵחֹשֶׁךְ אֶלְאוֹרוֹ הַנִּפְלָא: אֲשֶׁר
י לְפָנִים לֹא עַם הֱיִיתֶם וְעַתָּה עַם אֱלֹהִים אַתֶּם. לְפָנִים

J-20

II Ti 2 19 ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων ὄνομα Κυρίου, *ib* 20, *cf.* Is. lii. 11
22 μετὰ τ. ἐπικαλουμένων τ. Κύριον ἐκ καθαρᾶς καρδίας
24 δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι
3 11 ἐκ πάντων με ἐρύσατο ὁ Κύριος
4 8 ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τ. ἡμέρᾳ
14 ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ
17 ὁ δὲ Κύριός μοι παρέστη
18 ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ
22 ὁ Κύριος μετὰ τ. πνεύματός σου

Phm 3 [2 3] χάρις ὑμῖν κ. εἰρήνη ἀπὸ . . . Κυρίου Ἰησοῦ Χριστοῦ
5 [2] τ. πίστιν ἣν ἔχεις εἰς τ. Κύριον Ἰησοῦν πρὸς τ. Κύρ. Ἰησ., TWH mg. R
16 πόσῳ δὲ μᾶλλόν σοι κ. ἐν σαρκὶ κ. ἐν Κυρίῳ
20 ἐγώ σου ὀναίμην ἐν Κυρίῳ
25 [2 3] ἡ χάρις τ. Κυρίου Ἰησοῦ Χριστοῦ μετὰ τ. πνεύματος ὑμῶν

He 1 10 σὺ κατ' ἀρχὰς Κύριε τ. γῆν ἐθεμελίωσας
לִפְנֵי֥ם הָאָ֗רֶץ יָסַ֫דְתָּ, Ps. cii. 26
2 3 ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τ. Κυρίου
7 14 [5] ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν
21 ὤμοσεν Κύριος κ. οὐ μεταμεληθήσεται
נִשְׁבַּ֣ע יְהוָ֣ה וְלֹ֣א יִנָּחֵ֑ם, Ps. cx. 4
8 2 ἣν ἔπηξεν ὁ Κύριος οὐκ ἄνθρωπος
8 ἰδοὺ ἡμέραι ἔρχονται λέγει Κύριος
הִנֵּ֤ה יָמִים֙ בָּאִ֔ים נְאֻם־יְהוָ֑ה, Jer. xxxi. 31
9 κἀγὼ ἠμέλησα αὐτῶν λέγει Κύριος.
וְאָנֹכִ֖י בָּעַ֣לְתִּי בָהֶ֑ם נְאֻם־יְהוָ֔ה, *ib.* 32
10 ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τ. οἴκῳ Ἰσραὴλ . . . λέγει Κύριος
כִּ֣י זֹ֤את הַבְּרִית֙ אֲשֶׁ֣ר אִכְרֹ֔ת אֶת־בֵּ֖ית יִשְׂרָאֵ֑ל נְאֻם־יְהוָ֔ה . . ., *ib.* 33
11 λέγων Γνῶθι τ. Κύριον
לֵאמֹ֣ר דְּע֔וּ אֶת־יְהוָ֑ה, *ib.* 34
10 16 αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς . . . λέγει Κύριος, Jer. *l.c.*
30 κρινεῖ Κύριος τ. λαὸν αὐτοῦ
יָדִ֣ין יְהוָ֣ה עַמּ֑וֹ, Ps. cxxxv. 14
12 5 μὴ ὀλιγώρει παιδείας Κυρίου
מוּסַ֣ר יְהוָ֣ה . . . אַל־תִּמְאָ֑ס, Pr. iii. 11
6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει
כִּ֤י אֵת֙ אֲשֶׁ֣ר יֶאֱהַ֣ב יְהוָ֣ה יוֹכִ֑יחַ, *ib.* 12
14 οὗ χωρὶς οὐδεὶς ὄψεται τ. Κύριον
13 6 Κύριος ἐμοὶ βοηθός
יְהוָ֣ה לִ֭י בְּעֹזְרָ֑י, Ps. cxviii. 6
20 [2 5] τ. ποιμένα τ. προβάτων . . . τ. Κύριον ἡμῶν Ἰησοῦν

Ja 1 1 [2 3] Ἰάκωβος Θεοῦ κ. Κυρίου Ἰησοῦ Χριστοῦ δοῦλος
7 ὅτι λήμψεταί τι παρὰ τ. Κυρίου
2 1 [2 3 5] μὴ ἐν προσωπολημψίαις ἔχετε τ. πίστιν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τ. δόξης;
3 9 ἐν αὐτῇ εὐλογοῦμεν τ. Κύριον κ. πατέρα
4 10 ταπεινώθητε ἐνώπιον Κυρίου κ. ὑψώσει ὑμᾶς
15 ἐὰν ὁ Κύριος θέλῃ
5 4 [3] αἱ βοαὶ τ. θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν
7 μακροθυμήσατε οὖν . . . ἕως τ. παρουσίας τ. Κυρίου
8 ὅτι ἡ παρουσία τ. Κυρίου ἤγγικεν
10 τ. προφήτας οἱ ἐλάλησαν ἐν τ. ὀνόματι Κυρίου
11 τὸ τέλος Κύριου εἴδετε,
ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος κ. οἰκτίρμων
—ός, WH marg.
14 ἀλείψαντες ἐλαίῳ ἐν τ. ὀνόματι τ. Κυρίου τ. Κυρ., [WH]
15 ἐγερεῖ αὐτὸν ὁ Κύριος

I Pe 1 3 [2 3 5] εὐλογητὸς ὁ Θεὸς κ. πατὴρ τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τ. αἰῶνα
כִּ֣י פִ֣י יְהוָ֣ה דִּבֵּ֑ר, Is. xl. 5
2 3 εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος
טַעֲמ֣וּ וּרְא֣וּ כִֽי־טוֹב֮ יְהוָ֪ה, Ps. xxxiv. 9
13 ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τ. Κύριον
3 6 κύριον αὐτὸν καλοῦσα
12 ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους
עֵינֵ֣י יְהוָ֣ה אֶל־צַדִּיקִ֑ים, *ib.* 16
12 πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά
פְּנֵ֣י יְהוָ֣ה בְּעֹשֵׂ֣י רָ֑ע, *ib.* 17
15 [2] Κύριον δὲ Χριστὸν ἁγιάσατε ἐν τ. καρδίαις ὑμῶν
אֶת־יְהוָ֣ה צְבָא֣וֹת אֹת֣וֹ תַקְדִּישׁ֑וּ, Is. viii. 13

II Pe 1 2 [2 3] ἐν ἐπιγνώσει τ. Θεοῦ κ. Ἰησοῦ τ. Κυρίου ἡμῶν
8 [2 3 5] καθίστησιν εἰς τὴν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν
11 [2 3 5] ἡ εἴσοδος εἰς τ. αἰώνιον βασιλείαν τ. Κυρίου ἡμῶν κ. σωτῆρος Ἰησοῦ Χριστοῦ
14 [2 3 5] καθὼς κ. ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι
16 [2 3 5] ἐγνωρίσαμεν ὑμῖν τὴν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν
2 9 οἶδεν Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι
11 οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν
παρ. Κύρ., [WH]
20 [2 3] ἐν ἐπιγνώσει τ. Κυρίου κ. σωτῆρος Ἰησοῦ Χριστοῦ
3 2 τῆς τ. ἀποστόλων ὑμῶν ἐντολῆς τ. Κυρίου κ. σωτῆρος
8 μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη
9 οὐ βραδύνει Κύριος τ. ἐπαγγελίας
10 ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτης
15 [5] τὴν τ. Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε
18 [2 3 5] αὐξάνετε δὲ ἐν χάριτι . . . τ. Κυρίου ἡμῶν κ. σωτῆρος Ἰησοῦ Χριστοῦ

Ju 4 [2 3 5] τ. μόνον δεσπότην κ. Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι
5 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
Ἰησοῦς, WH mg. R mg

David T. Brown
5017 N. 23 Ave. Apt 3
Phoenix AZ 85015
September 26, 1980

Watchtower Bible and Tract Society, Inc.
117 Adams St.
Brooklyn NY 11201
Attention: EF:ESA

Dear Sir,

On July 28, 1980 you replied to a letter of mine dated May 19, 1980. My letter propounded some questions relative to the use of 19 different Hebrew versions in the footnotes of the Kingdom Interlinear Translation. (I am enclosing a copy of my first letter to you). Your reply was sent to the City Overseer of Phoenix, Arizona since as stated in your letter there was doubt I actually was one of Jehovah's Witnesses and if I was an opposer I might photocopy your reply and use it in publications of opposers. At the time I wrote you I was one of Jehovah's Witnesses, but on August 5, 1980 I wrote a letter to the local congregation voluntarily disassociating myself as a Witness. This was not as a result of your letter but because I feel the Watchtower Bible and Tract Society does not teach the truth of the Scriptures, especially on the subject of who Jesus Christ is. I would like to make some observations on your reply to my first letter. (I am also enclosing a copy of my resignation letter, with some scriptures and thoughts that show Christ is much more than the Watchtower Society teaches Him to be).

Your letter mentions the statement on page 18 of the Kingdom Interlinear: "All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures." Then you went on to say to the City Overseer: "While the phrase 'all together' would suggest that the tabulation would include all appearances of the Tetragrammaton in these nineteen versions consulted, we acknowledge that there are several occasions when these Hebrew scholars have put the Tetragrammaton into the Hebrew text of the Christian Greek Scriptures where the context shows that Jesus is meant. And, as he has indicated in his letter, there are a few instances where these scholars have put in the Tetragrammaton but actually the context does not allow for this." I don't believe that I indicated in my letter that the scholars put in the Tetragrammaton in some places where the context does not allow for this. However I do admit these scholars were not inspired in their translating and were capable of error. In any case, I feel this statement of yours is an admission that the Tetragrammaton does occur in J-7 and J-8 at Hebrews 1:10, and that it also appears in J-7, J-8, J-13 and J-14 at 1 Peter 2:3. My concern when I wrote my first letter to you was whether or not there was a lack of scholarly integrity in the New World Translation. From what is stated in the Forward and the Appendix of the Kingdom Interlinear it appears the New World Bible Translation Committee endeavors to list all the appearances of the sacred Tetragrammaton in these 19 Hebrew versions, whether they are justified or not in appearing there. You did not reply to this part of my letter:

"He says that the New World Bible Translation Committee covered up the fact of these occurrences in these Hebrew versions because they identify Jesus with Jehovah. . . What explanation could I give for the reason the tetragrammaton is not footnoted as appearing in these Hebrew versions in the Kingdom Interlinear Translation?"

If there was a lack of scholarly integrity in this matter (and I feel now that there was) that seriously questions the honesty of the Watchtower Society. The Watchtower Society claims to be the "faithful and discreet slave" of Matthew 24:45-47. Can such a faithful slave be dishonest in its scholarship? True, whoever the "slave" of Matthew 24:45-47 is, it is human and capable of error. But when it is questioned about an apparent dishonesty (and I feel my last letter was respectful in tone), and it evades the question and fails to give a forthright answer I think that casts further doubt on the claim to be the actual faithful and discreet slave of the Bible.

You spent much time in your letter explaining why the New World Translation does not use the name "Jehovah" at Hebrews 1:10 and 1 Peter 2:3. This was interesting to read, but it was not an answer to my questions on the scholastic honesty of the New World Translation. However, I have done some research on your comments on this and I would like to share some thoughts with you. You state regarding the relationship of Psalm 34:8 and 1 Peter 2:3: "But we need not conclude that Peter here is quoting from the Hebrew Scriptures. He may be alluding to the principle discussed, using the word 'taste.' In one case Jehovah is said to be good and in the other case Jesus is said to be kind." Your final statement about this is: "So there is no quotation here." In reply I would like to point out that the apostle Peter, writing in the common Greek of his day, uses the same words here at 1 Peter 2:3 that appear in the Greek Septuagint of Psalm 34:8. The word "kind" or "good" at Psalm 34:8 in the LXX is chrestos, and the same word chrestos is used by Peter at 1 Peter 2:3. Again I would like to point out that whether or not the name "Jehovah" should be used here, honesty should have compelled the New World Bible Translation Committee to footnote the appearance of the Tetragrammaton in J-7, J-8, J-13, J-14 and perhaps also to note its appearance in J-20.

Regarding Hebrews 1:10 and Psalm 102:25-27 you state: "While the psalmist is obviously speaking about Jehovah Paul applied these words also to Jesus Christ." I agree with this. You add, in part: "Coming now to the translation of Hebrews 1:10, in comparing Paul's quotation of the substance of Psalm 102:25-27 with what actually appears in Psalm 102:25-27, you will note that the name of God does not appear, not even the terms 'God' or 'Lord.' Going back to verse 24, we see the term 'God' and the name of God, 'Jehovah,' in verse 22. In view of this, the New World Bible Committee did not feel justified in showing 'Jehovah' instead of 'Lord' at Hebrews 1:10." However, it appears that the writer of Hebrews is using a copy of the Septuagint in making the quotation from the Psalms. This is reasonable since he was writing in Greek and his quotation might be checked by his Greek-speaking readers from the version they could read. In the Septuagint of Psalm 102:25-27 the term "Lord" does appear. Some of the word order is changed a little, but it is very close to what appears in the Greek text at Hebrews 1:10-12. Again I would like to point out that whether or not the name "Jehovah" should be used

here, honesty should have compelled the New World Bible Translation Committee to footnote the appearance of the Tetragrammaton in J-7 and J-8.

Why did the New World Bible Translation Committee cover up the fact of these appearances in these Hebrew versions? Was it because they identify Jesus with Jehovah? It is interesting to note some of the statements of the Watchtower Society as to whether the name "Jehovah" can be applied to Jesus Christ or not.

In 1899 Charles Russell wrote the book At-one-ment Between God and Man, which was volume 5 of the series Studies in the Scriptures. On page 66 he made this statement (speaking of the different appellations of deity in the Old Testament): "These are facts, and our quotations from the Common Version Bible will substantiate them thoroughly; and thus will demonstrate the Scriptural propriety and consistency in referring to our Lord Jesus Christ as God (elohim) and as Adon (Master, Lord) and as Adonai (my Lord), and yet never as Jehovah." In a footnote on pages 65 and 66 of this same book it was stated: "The appearance is that the Trinitarians who translated our Common Version Bible feared to render the name Jehovah as a proper name in every instance, lest the people should realize the fact which theology denies - that the title Jehovah belongs only to the great "I AM," the Father. . .The Trinitarian translators probably preferred to use the word Lord instead of Jehovah, in order that Christians accustomed to use the word Lord as a title for our Savior, Jesus, might in reading the Old Testament think that he, and not the Father, Jehovah, is usually referred to." It is true that on page 47 Russell makes this exception (under the subheading "The name Jehovah applied only to the Father of Glory"): "Our present contention is that the name Jehovah does not properly apply to any one except the Heavenly Father, although it may be applied to his special messengers while they are speaking or acting for him representatively in his name."(Emphasis mine) However on page 52 he again states: "We are confident that the Scriptures do not authorize the use of the great name Jehovah as the appellative for any other being than our Heavenly Father: we are confident that they restrict its use and forbid its application to another."

J. F. Rutherford echoed this belief of Russell. On page 106 of Rutherford's book Reconciliation it says: "The names Jehovah, Almighty God, and Most High are never in the Scriptures applied to Jesus, the Son of God."

Even as late as 1959 in the book Jehovah's Witnesses in the Divine Purpose this statement appears (along with a quotation from Zion's Watch Tower, pages 2, 3 of the August 1882 issue):

"In the issue of July, 1882, appeared the seven-page article entitled 'Hear, O Israel! Jehovah Our God Is One - Jehovah,' which article disproved the 'trinity' doctrine or teaching of 'one God in three persons.' In August of 1882 the question was asked whether the name 'Jehovah' is properly applied to the Father or to Christ. The answer was given:

> We confidently assert that the name Jehovah is never applied in Scripture to any but the Father. It is for those who claim the reverse to give a text, and show its applicability to Jesus or anyone else than the Father. Here is a way to prove the matter conclusively - the New Testament writers quote much from the Old Testament; do they ever quote a passage in which the word Jehovah occurs and apply it to Jesus? We claim that they do not.

> On the contrary, we will give one out of many similar quotations, in which it is clearly applied, not to Jesus, but to the Father. Psa. 110:1, "The Lord (Jehovah) said unto my Lord (adon - master) sit thou," etc. (Note carefully the application of this by Jesus (Luke 20:41-44), and by Peter. (Acts 2:34-36, and 33.) This one text is sufficient until answered. If any one can twist it, we have others ready.

Thus Pastor Russell acted and served as a witness of Jehovah."(page 22)

In reply to Russell's challenge I think it is only fair to point out that Trinitarians do believe that the name Jehovah applies to the Father in the New and Old Testament. But Trinitarians also believe the name Jehovah is applied to both Jesus Christ and to the Holy Spirit as well.

So, there would be a problem if it could be clearly shown that the New Testament writers quoted an Old Testament passage where the name Jehovah occurs and they applied it to Christ. It is evident, then, there was reason for the New World Bible Translation Committee to cover up the appearances of the sacred Tetragrammaton in the 19 Hebrew versions it used in producing the New World Translation that had reference to Jesus. This is especially reprehensible because the Forward and the Appendix of the 1950 edition of the New World Translation tell us it is giving us all 307 of the occurrences of the Tetragrammaton in these 19 Hebrew versions, when there are really more.

It is interesting to note that the Watchtower Society is backing down from the position taken by Russell, Rutherford and recent publications (as late as 1959) and admitting that there are passages in the Old Testament quoted by New Testament writers and they apply the name Jehovah to Jesus. One surprising example is Romans 10:13, which says in the New World Translation: "For 'everyone who calls on the name of Jehovah will be saved.'" This, of course, is a quote from Joel 2:32 where the Tetragrammaton does occur in the Hebrew text. It is clear when the context is read (Romans 10:8-13) and considering who the "him" of verse 11 is by comparison with Romans 9:33, that the One being spoken of in verses 11-13 is Jesus Christ. (Paraphrasing Paul's words in verses 11-13 might help illustrate this: 'For the Scripture says: "No one (Jew or Greek) who rests his faith on him (Jesus Christ) will be disappointed." For there is no distinction between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him. For "everyone who calls upon the name of the Lord (Greek: kyrios) will be saved."' Not only is Paul telling us about salvation by confessing Jesus as Lord and believing that He was resurrected, but Paul is telling us that salvation is open to all, Jewish or not.) For decades this thought from Romans 10:13 has been used by Jehovah's Witnesses with application not to the Son, but to the Father. For example, the statement that appears in the December 8, 1962 Awake! is typical: "In Romans 10:13 the statement is made that 'everyone who calls on the name of Jehovah will be saved.' No mention is made of Jesus in this verse, yet in John 3:16 belief in Jesus is stressed for salvation."(page 28) Even today the majority of times this verse is used in meetings of Jehovah's Witnesses the application is made to the Father. This despite the admission in the May 1, 1978 Watchtower (page 12): "There are verses in the Hebrew Scriptures about Jehovah that are quoted in the 'New Testament' in a context speaking about the Son. (Isa. 40:3 - Matt. 3:3 - John 1:23; Joel 2:32 - Rom. 10:13; Ps. 45:6, 7 - Heb. 1:8, 9)."

Considering this shift of position from the dogmatic statements of Russell and Rutherford I would like to ask the following questions. If Romans 10:13 is now admitted to be speaking about the Son, applying the name Jehovah to Him, why is the Society reluctant to admit to a similar situation with regard to Hebrews 1:10 and 1 Peter 2:3? Especially as the Greek text of Hebrews 1:10 and 1 Peter 2:3 practically matches the respective Septuagint passages, Psalm 102:25 and Psalm 34:8? (And these are not the only examples of "verses in the Hebrew Scriptures about Jehovah that are quoted in the 'New Testament' in a context speaking about the Son." Two books are recommended to prove this point. One is entitled Jesus of Nazareth - Who Is He? by Arthur Wallis, printed by Christian Literature Crusade, Fort Washington, Pennsylvania 19034. This publication is only 55 pages in length, but it contains some powerful evidences to prove Christ's Deity. The other book that I would recommend on this point is by Robert A. Morey and was only published this year. It has more evidence that Jesus is called Jehovah in the New Testament. Morey's book is entitled How to Answer a Jehovah's Witness, and is published by Bethany Fellowship of Minneapolis, Minnesota. I would particularly recommend reading the chapter "Is Jesus Christ YHWH?")

That May 1, 1978 Watchtower also acknowledged that Hebrews 1:8, 9 (quoted from Psalm 45:6, 7) falls into the same category of Old Testament passages about Jehovah applied to the Son in the New Testament. If we accept that to be true (and most Bible scholars do accept that), that makes 3 quotations in Hebrews chapter 1 alone applying Old Testament references about Jehovah to Jesus. In Hebrews 1:6 the "him" that all the angels of God must worship is Jehovah in the Old Testament sources (Psalm 97:7 - LXX; Deuteronomy 32:43 - LXX, also in the Deuteronomy Dead Sea Scroll). Hebrews 1:8, 9 is translated in many versions: "Your throne, O God, is forever." Barnes' Notes on the New Testament in commenting on this verse points out that Greek grammar would indicate the phrase in question is addressed to God. And then, of course, there is Hebrews 1:10-12. I point out these 3 passages in Hebrews chapter 1 to illustrate how without hesitation the writer of Hebrews can use Old Testament statements about Jehovah and apply them to Christ. This he did to Jewish Christians who were, no doubt, very familiar with these passages. The writer's aim was to strenghen these Jewish believers and give comfort from ridicule from Jewish non-believers. Would there be much comfort from these Old Testament passages establising Christ's supremacy over the angels if they really weren't valid quotations? Besides these 3 quotations, many Bible scholars and linguists see further evidence of the Deity of Christ in Hebrews 1:1-4, especially verse 3. Many Bible versions point out that the Son "is the radiance of God's glory", like the New International Version. (The Kingdom Interlinear Translation gives the reading "beaming forth from" for the Greek word translated "radiance" in the NIV). The book I mentioned above - Jesus of Nazareth - Who Is He? - gives a very good explanation of the significance of that on pages 45 and 46. To say that the Son is 'the exact representation of the Father's very being' like the impress made by a seal on wax and to say that he 'sustains all things by his word of power' give strong testimony to Christ's Deity.

If one takes the time to read the 2 books mentioned above and to see how the name Jehovah is applied to the Son in the New Testament some more questions arise. How could the Watchtower Society, as late as 1959, maintain the opposite? True, they seem to be changing now some,

but why did it take so long? By 1959 nearly all the New World Translation had been produced. Considering the evidence in Morey's and Wallis' books and comparing the margin references of the original large-print edition it is plain the facts could not have escaped their notice. To try to explain it by using Russell's "exception" ("although it may be applied to his special messengers while they are speaking or acting representatively in his name" - emphasis mine) would make the other statements by Russell and Rutherford meaningless.

The May 1, 1978 Watchtower explains the use of the name Jehovah for the Son this way: "This is understandable, for Jesus was the Father's foremost representative. In fact, in a similar way even an angel was spoken of as if he were Jehovah, because he was serving for Jehovah in a representative capacity. (Gen. 18:1-33)" (page 12). However, in these several verses where the New Testament writers apply Old Testament passages about Jehovah to Jesus, is there any official appearance to provide some message from God? True, Christ did become man, but these verses (like Romans 10:13, Hebrews 1:6, 8, 9, 10-12, 1 Peter 2:3) are not speaking of his appearing as the Father's representative. They are just passages about Jehovah applied to Jesus (and many of them were written and applied to Him after He ascended to heaven). Arthur Wallis and Robert A. Morey, in the books mentioned above give a good defense of orthodox Christianity's understanding of these appearances of the angel or messenger of Jehovah who is called Jehovah. Space does not permit my presenting their entire argument, but I would like to quote a small part of Wallis' explanation:(speaking of the people who testified after these appearances that they had seen God) "They testified to their conviction, and Scripture endorses but does not explain their testimony. Some believed that they would die, and were surprised that they lived. Their relief when they were spared did not remove their perplexity as to how it was they could see Him and live. If they did not truly see God why does Scripture imply that they did? If they did see God why did they not die according to Exodus 33:20? . . . Why did this angel command Moses and Joshua to take their shoes from off their feet? Why did he receive worship (Joshua 5:14), whereas, when the apostle John fell down before an angel to worship him he was told, 'See thou do it not . . . worship God'? (Revelation 19:10)

"The person of Jesus who is the Christ provides the only solution to this enigma of the seeming appearances of God in the Old Testament in the person of this mysterious angel of the covenant. He it was who, being 'in the beginning with God' (John 1:2), shared his glory before the universe existed. (John 17:5) If this angel of Jehovah (or angel of the covenant) was God's Son, then one thing is clear: the manifestation of the Son is presented in the Old Testament Scriptures as a manifestation of God, and explains why in the New Testament Jesus declared 'He that hath seen me hath seen the Father'(John 14:9). . . This would also explain such a verse as Malachi 3:1, 'The Lord, whom ye seek, shall suddenly come to his temple;' - who could this be but Jehovah? But the prophet continues, 'even the angel of the covenant, whom ye delight in'. We thus conclude that though no mortal eye has gazed or can gaze on God the Father, yet in the person of his Son, who is the very image of his substance, men have truly seen God." Jesus of Nazareth - Who Is He?, pages 12, 13. This may sound strange, but in view of the principle stated at Matthew 19:26 we need to be careful in what we say God cannot do.

I feel the evidence supports the conclusion that the Watchtower Society

was not honest in using the 19 Hebrew versions as sources to support their using the name Jehovah in the New Testament. To avoid an embarrassing situation they covered up some occurrences of the sacred Tetragrammaton in these 19 Hebrew versions, while claiming to give us all of them, so as not to contradict other statements in the Society's literature about the propriety of applying the name Jehovah to Jesus. I do not feel that I have distorted anything you said in the letter you mailed to the City Overseer in reply to my first questions. I am therefore making this letter public, along with a copy of my first letter to you (along with documentation). I do this with no malice towards you or the Watchtower Society. I bear the responsiblity for not 'making sure of all things, proving what is good.' (1 Thessalonians 5:21) To other Witnesses who may read this letter I with love pray that you may now really 'make sure of all things.'

In order to show that this is not the only incident of lack of scholarly integrity by the Watchtower Society I will give two more brief examples. One involves the translation of John 14:14, and the other involves the use of a quotation of an eminent Bible scholar.

Please look up John 14:14 in the Kingdom Interlinear. The Greek text of Wescott and Hort reads in the interlinear portion: "If ever anything you should ask me in the name of me this I shall do." The right-hand column of the New World Translation reads: "If you ask anything in my name, I will do it." Notice that the word "me" which occurs in the Wescott and Hort text is not translated in the New World Translation. Why was this done? The Society has not written anything on this subject, but one possible explanation they could give is that there is a textual problem with the word "me" at John 14:14. Greek manuscripts that lean in the direction of the Received Text omit the word "me." But many modern critical refined Greek texts of the New Testament, relying on the older manuscripts, do contain the word "me" here as, for example Wescott and Hort, and the United Bible Societies Greek Text (3 edition, 1975). But notice carefully the statement on page 9 of the Kingdom Interlinear: "The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence. But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle and that compiled by the Spanish Jesuit scholar Jose Maria Bover and that by the other Jesuit scholar A. Merk. Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support."(emphasis mine) No footnote in any edition of the New World Translation gives any indication why the New World Translation left out the word "me" at John 14:14. The only way anyone would see the omission would be by carefully comparing the interlinear translation in the Kingdom Interlinear and comparing it with what appears in the right-hand column. Would it not be embarrassing for the Watchtower Society to have to admit that we can ask Christ for things we desire and He would do it? That would be prayer to Christ. (This would not be the only example of the Scriptures authorizing us to pray to Christ. Compare carefully Acts 7:59 and 1 Corinthians 1:2 in both the Kingdom Interlinear and the 1971 large-print edition. Notice the footnote on Acts 7:59 in the 1971 edition and how the same Greek word is used for "calling upon" in

both verses). Whatever answer the Society might give on why it decided not to translate the word "me" from the Westcott and Hort text into the New World Translation it is clear they did not fulfill the statement made on page 9 of the Kingdom Interlinear providing some footnote to explain the departure from the Westcott and Hort Greek text, along with manuscript support. Is this honest scholarship?

The noted Bible scholar the Society quoted was William Barclay. This was in the May 15, 1977 Watchtower, pages 319 and 320. Please look up the quotation in this Watchtower magazine and notice the ellipses in the quotation from Many Witnesses, One Lord (which is published by Baker Book House, Grand Rapids, Michigan). If someone takes the time to check what William Barclay actually wrote, checking just before and after the quotation made and reading what is ellipsed it is very clear Barclay is quoted out of context. The meaning given by the quotation in that Watchtower is opposite to what Barclay actually wrote. (The current price for Barclay's book is $2.95, which isn't very much to spend to confirm this for yourself).

For other examples of dishonesty I would recommend the book: The Scholastic Dishonesty of the Watchtower, by Michael Van Buskirk. This can be ordered from CARIS, P. O. Box 1783, Santa Ana, Calif. 92702. (Current price $1.35).

To Witnesses who may be reading this letter again I want to state that I am not pointing out these things in a spirit of hate, or to turn you away from Jehovah. My goal is to point out the folly of trusting in men, but to put your trust in Jehovah alone. (Psalm 146:3-5, Micah 7:7). Jesus Christ, who is called Jehovah in the New Testament, is "The Truth."(John 14:6) It is to Him we should go (John 6:66-69, Matthew 11:27-30).

Sincerely,

David J. Brown

P.S. For any documentation of the above points or for a free copy of my resignation letter please feel free to write me.

I would also like to thank Mr. Rod Bias of Phoenix, Arizona for supplying me with the copies of the appearances of the Tetragrammaton in some of those Hebrew versions at Hebrews 1:10 and 1 Peter 2:3. It was Mr. Bias who took the time and effort to check out these sources in New York city.

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
et do obeisance toward him all angels
θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels
λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers
αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son
Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age
τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness
ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας
staff of the kingdom of him. You loved
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through
οὗτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,
λαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners
σου· 10 καί (Σὺ κατ' ἀρχάς,
of you; and (You according to beginnings,
ύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
ord, the earth you founded, and works of the
ειρῶν σού εἰσιν οἱ οὐρανοί· 11 αὐτοὶ
ands of you are the heavens; they
ἀπολοῦνται, σὺ δὲ
ill destroy themselves, you but
διαμένεις· καὶ πάντες ὡς
ou are remaining through; and all as
ἱμάτιον παλαιωθήσονται, 12 καὶ
ater garment will be made old, and
σεὶ περιβόλαιον ἑλίξεις αὐτούς,
s if thing thrown about you will wrap up them,
ς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
s outer garment and they will be altered; you
ὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
ut the very (one) are, and the years of you not
λείψουσιν.)
ill leave out.)

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels
εἴρηκέν ποτε Κάθου ἐκ δεξιῶν
s he said sometime Sit you out of right [parts]
ου ἕως ἂν θῶ τοὺς ἐχθρούς
me until likely I might put the enemies

let all God's angels worship him."

7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire." 8 But with reference to the Son: "God is your throne forever, and [the] scepter of your kingdom is the scepter of uprightness. 9 You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners." 10 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, 12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

τὴν Σιών, ὅτι καιρὸς τοῦ οἰκτειρῆσαι αὐτήν, ὅτι ἥκει καιρός.
14 Ὅτι εὐδόκησαν οἱ δοῦλοί σου τοὺς λίθους αὐτῆς, καὶ τὸν χοῦν
15 αὐτῆς οἰκτειρήσουσι. Καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομά
σου Κύριε, καὶ πάντες οἱ βασιλεῖς τὴν δόξαν σου.
16 Ὅτι οἰκοδομήσει Κύριος τὴν Σιών, καὶ ὀφθήσεται ἐν τῇ
17 δόξῃ αὐτοῦ. Ἐπέβλεψεν ἐπὶ τὴν προσευχὴν τῶν ταπεινῶν,
18 καὶ οὐκ ἐξουδένωσε τὴν δέησιν αὐτῶν. Γραφήτω αὕτη εἰς
19 γενεὰν ἑτέραν, καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον. Ὅτι
ἐξέκυψεν ἐξ ὕψους ἁγίου αὐτοῦ, Κύριος ἐξ οὐρανοῦ ἐπὶ τὴν
20 γῆν ἐπέβλεψε, τοῦ ἀκοῦσαι τοῦ στεναγμοῦ τῶν πεπεδημένων,
21 τοῦ λῦσαι τοὺς υἱοὺς τῶν τεθανατωμένων, τοῦ ἀναγγεῖλαι ἐν
Σιὼν τὸ ὄνομα Κυρίου, καὶ τὴν αἴνεσιν αὐτοῦ ἐν Ἰερουσαλήμ·
22 ἐν τῷ συναχθῆναι λαοὺς ἐπιτοαυτὸ, καὶ βασιλεῖς τοῦ δουλεύειν
τῷ Κυρίῳ.
23 Ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ, τὴν ὀλιγότητα τῶν
24 ἡμερῶν μου ἀνάγγειλόν μοι· μὴ ἀναγάγῃς με ἐν ἡμίσει ἡμερῶν
25 μου, ἐν γενεᾷ γενεῶν τὰ ἔτη σου. (Κατ' ἀρχὰς τὴν γῆν σὺ
Κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.
26 Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον
παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ
27 ἀλλαγήσονται. Σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-
28 ψουσιν·) Οἱ υἱοὶ τῶν δούλων σου κατασκηνώσουσι, καὶ τὸ
σπέρμα αὐτῶν εἰς τὸν αἰῶνα κατευθυνθήσεται.

102 (103) Τῷ Δαυίδ.

Εὐλόγει ἡ ψυχή μου τὸν Κύριον, καὶ πάντα τὰ ἐντός μου
2 τὸ ὄνομα τὸ ἅγιον αὐτοῦ. Εὐλόγει ἡ ψυχή μου τὸν Κύριον,
3 καὶ μὴ ἐπιλανθάνου πάσας τὰς αἰνέσεις αὐτοῦ· Τὸν εὐιλατεύ-
οντα πάσαις ταῖς ἀνομίαις σου, τὸν ἰώμενον πάσας τὰς νόσους
4 σου, τὸν λυτρούμενον ἐκ φθορᾶς τὴν ζωήν σου, τὸν στε-
5 φανοῦντά σε ἐν ἐλέει καὶ οἰκτιρμοῖς, τὸν ἐμπιπλῶντα ἐν ἀγα-
θοῖς τὴν ἐπιθυμίαν σου· ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης
σου.
6 Ποιῶν ἐλεημοσύνας ὁ Κύριος, καὶ κρίμα πᾶσι τοῖς ἀδικου-
7 μένοις. Ἐγνώρισε τὰς ὁδοὺς αὐτοῦ τῷ Μωυσῇ, τοῖς υἱοῖς
8 Ἰσραὴλ τὰ θελήματα αὐτοῦ. Οἰκτίρμων καὶ ἐλεήμων ὁ Κύ-
9 ριος, μακρόθυμος καὶ πολυέλεος. Οὐκ εἰς τέλος ὀργισθήσεται,
10 οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ. Οὐ κατὰ τὰς ἁμαρτίας ἡμῶν ἐποί-
ησεν ἡμῖν, οὐδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταπέδωκεν ἡμῖν.
11 Ὅτι κατὰ τὸ ὕψος τοῦ οὐρανοῦ ἀπὸ τῆς γῆς, ἐκραταίωσε
12 Κύριος τὸ ἔλεος αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτόν. Καθόσον
ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἐμάκρυνεν ἀφ' ἡμῶν τὰς
13 ἀνομίας ἡμῶν. Καθὼς οἰκτείρει πατὴρ υἱοὺς, ᾠκτείρησε
14 Κύριος τοὺς φοβουμένους αὐτόν. Ὅτι αὐτὸς ἔγνω τὸ πλάσμα
ἡμῶν· μνήσθητι ὅτι χοῦς ἐσμεν.
15 Ἄνθρωπος, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ, ὡσεὶ ἄνθος τοῦ
16 ἀγροῦ οὕτως ἐξανθήσει. Ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ, καὶ
17 οὐχ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. Τὸ
δὲ ἔλεος τοῦ Κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ

shalt arise, and have mercy upon Sion: for *it is* time to have mercy upon her, for the set time is come. 14 For thy servants have taken pleasure in her stones, and they shall pity her dust. 15 So the nations shall fear thy name, O Lord, and all kings thy glory.

16 For the Lord shall build up Sion, β and shall appear in his glory. 17 He has had regard to the prayer of the lowly, and has not despised their petition. 18 Let this be written for another generation; and the people that shall be created shall praise the Lord. 19 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven; 20 to hear the groaning of the fettered ones, to loosen the sons of the slain; 21 to proclaim the name of the Lord in Sion, and his praise in Jerusalem; 22 when the people are gathered together, and the kings, to serve the Lord.

23 He answered him in the way of his strength: tell me the fewness of my days. 24 Take me not away in the midst of my days: thy years *are* γ through all generations. 25 In the δ beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands. 26 They shall perish, but thou remainest; and *they all* shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. 27 But thou art the same, and thy years shall not fail. 28 The children of thy servants shall dwell *securely*, and their seed shall ζ prosper for ever.

A Psalm of David.

Bless the Lord, O my soul; and all *that is* within me, *bless* his holy name. 2 Bless the Lord, O my soul, and forget not all his praises: 3 who forgives all thy transgressions, who heals all thy diseases; 4 who redeems thy life from corruption; who crowns thee with mercy and compassion; 5 who satisfies thy desire with good things: *so that* thy youth shall be renewed like *that* of the eagle.

6 The Lord executes mercy and judgment for all that are injured. 7 He made known his ways to Moses, his will to the children of Israel. 8 The Lord is compassionate and pitiful, long-suffering, and full of mercy. 9 He will not be always angry; neither will he be wrathful for ever. 10 He has not dealt with us according to our sins, nor recompensed us according to our iniquities. 11 For as the heaven is high above the earth, the Lord has *so* increased his mercy toward them that fear him. 12 As far as the east is from the west, *so far* has he removed our transgressions from us. 13 As a father pities *his* children, the Lord pities them that fear him. 14 For he knows our frame: remember that we are dust.

15 *As for* man, his days are as grass; as a flower of the field, so shall he flourish. 16 For the wind passes over it, and it shall not be; and it shall know its place no more. 17 But the mercy of the Lord is from generation to generation upon them that fear

β Or, then shall he. γ Heb. 1. 11, 12. δ Gr. plural. ζ Or, be directed aright.

ὦμιον. Ὅτι σποδὸν ὡσει ἄρτον ἐφαγον, καὶ τὸ
μετὰ κλαυθμοῦ ἐκίρνων, ἀπὸ προσώπου τῆς ὀργῆς σου καὶ τοῦ
θυμοῦ σου, ὅτι ἐπάρας κατέῤῥαξάς με.
Αἱ ἡμέραι μου ὡσεὶ σκιὰ ἐκλίθησαν, κἀγὼ ὡσεὶ χόρτος
ἐξηράνθην. Σὺ δὲ Κύριε εἰς τὸν αἰῶνα μένεις, καὶ τὸ μνημό-
συνόν σου εἰς γενεὰν καὶ γενεάν. Σὺ ἀναστὰς οἰκτιρήσεις

mercy and judgment; the earth is full of
the mercy of the Lord. 6 By the word of
the Lord the heavens were established; and
all the host of them by the breath of his
mouth. 7 Who gathers the waters of the
sea as *in a* bottle; who lays up the deeps
in treasuries. 8 Let all the earth fear the
Lord; and let all that dwell in the world
be moved because of him. 9 For he spoke,
and they were made; he commanded, and
they were created. 10 The Lord frustrates
the counsels of the nations; he brings to
nought also the reasonings of the people,
and brings to nought the counsels of princes.
11 But the counsel of the Lord endures for
ever, the thoughts of his heart from gene-
ration to generation. 12 Blessed is the nation
whose God is the Lord; the people whom
he has chosen for his own inheritance. 13
Lord looks out of heaven; he beholds
the sons of men. 14 He looks from his
pared habitation on all the dwellers on
earth; 15 who fashioned their hearts by
who understands all their works. 16
is not saved by reason of a great host;
a giant shall not be delivered by the
ness of his strength. 17 A horse is a
safety; neither shall he be delivered
greatness of his power.

18 Behold, the eyes of the Lord
them that fear him, those that hope
mercy; 19 to deliver their souls from
and to keep them alive in famine.
soul waits on the Lord; for he is
and defender. 21 For our heart
in him, and we have hoped
name. 22 Let thy mercy, O Lord,
according as we have hoped in

A Psalm of David, when
countenance before Abi-
let him go, and he depart-

I will bless the Lord
praise shall be continua-
2 My soul shall boast
let the meek hear, and
ye the Lord with me,
name together.
4 I sought the Lord,
hearkened to me, and
my sojournings. 5 D
be enlightened: and your faces shall not *by*
any means be ashamed. 6 This poor man
cried, and the Lord hearkened to him, and
delivered him out of all his afflictions.
7 The angel of the Lord will encamp round
about them that fear him, and will deliver
them. 8 Taste and see that the Lord is
good: blessed is the man who hopes in him.
9 Fear the Lord, all ye his saints: for there
is no want to them that fear him. 10 The
rich have become poor and hungry: but
they that seek the Lord diligently shall not
want any good thing. Pause.
11 Come, ye children, hear me: I will teach
you the fear of the Lord. 12 ς What man is
there that desires life, loving to see good
days? 13 Keep thy tongue from evil, and
thy lips from speaking guile. 14 Turn away
from evil, and do good; seek peace, and pur-
sue it.

πλ
κα
Σ
ὁ

Ἀποθέμενοι οὖν πᾶσαν
Having put off therefore all
κακίαν καὶ πάντα δόλον καὶ ὑποκρίσιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιάς, 2 ὡς
envies and all speaking down on, as
ἀρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἄδολον γάλα ἐπιποθήσατε,
belonging to the word non-deceitful milk long you after,
ἵνα ἐν αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
in order that in you might grow into salvation, if you tasted
ὅτι χρηστὸς ὁ κύριος· 4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
that kind the Lord. Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living you are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ· 6 διότι περιέχει
Christ; through which it is having about
Γραφῇ Ἰδοὺ τίθημι ἐν Σιὼν λίθον
Scripture Look! I am laying in Zion a stone
ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον, καὶ
chosen top cornerstone precious, and
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not
καταισχυνθῇ. 7 ὑμῖν οὖν ἡ τιμὴ τοῖς
should be shamed down. To you therefore the preciousness to the (ones)
πιστεύουσιν· ἀπιστοῦσιν δὲ λίθον
believing; to (ones) not believing but a stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος
which disapproved the (ones) building this (one)
ἐγενήθη εἰς κεφαλὴν γωνίας 8 καὶ
became into head of corner and
λίθος προσκόμματος καὶ πέτρα σκανδάλου·
a stone of stumbling and a rock of offence;
οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ
they stumble at the word disobeying to which
καὶ ἐτέθησαν.
also they were appointed.

1 PETER 2:1—8

2 Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, 2 [and,] as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

7 It is to you, therefore, that he is ... precious, ... are ... 11προσέλθατε πρὸς αὐτὸν καὶ 5
φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ. Οὗτος 6
ὁ πτωχὸς ἐκέκραξε, καὶ ὁ Κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ
πασῶν τῶν θλίψεων αὐτοῦ ἔσωσεν αὐτόν. Παρεμβαλεῖ ἄγγελος 7
Κυρίου κύκλῳ τῶν φοβουμένων αὐτὸν, καὶ ῥύσεται αὐτούς.
Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος, μακάριος ἀνὴρ ὃς 8
ἐλπίζει ἐπ' αὐτόν. Φοβήθητε τὸν Κύριον πάντες οἱ ἅγιοι αὐτοῦ, 9
ὅτι οὐκ ἔστιν ὑστέρημα τοῖς φοβουμένοις αὐτόν. Πλούσιοι 10
ἐπτώχευσαν καὶ ἐπείνασαν, οἱ δὲ ἐκζητοῦντες τὸν Κύριον οὐκ
ἐλαττωθήσονται παντὸς ἀγαθοῦ· διάψαλμα.

Δεῦτε τέκνα, ἀκούσατέ μου, φόβον Κυρίου διδάξω ὑμᾶς. 11
Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; 12
Παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χείλη σου τοῦ μὴ 13
λαλῆσαι δόλον. Ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθὸν· 14
ζήτησον εἰρήνην, καὶ δίωξον αὐτήν.

Ψαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησι
Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ, τοῦ ἐξολο
ἐκ γῆς τὸ μνημόσυνον αὐτῶν. Ἐκέκραξαν οἱ δίκαιοι
Κύριος εἰσήκουσεν αὐτῶν, καὶ ἐκ πασῶν τῶν θλίψεω
ἐῤῥύσατο αὐτούς. Ἐγγὺς Κύριος τοῖς συντετριμμένοι
καρδίαν, καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει. Πολλ
λύσεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτοὺ
Κύριος. Φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν ο
ντριβήσεται. Θάνατος ἁμαρτωλῶν πονηρὸς, καὶ οἱ μισοῦ
σ τὸ δίκαιον πλημμελήσουσι. Λυτρώσεται Κύριος ψυχ
σύλων αὐτοῦ, καὶ οὐ μὴ πλημμελήσουσι πάντες οἱ ἐλπίζοντ
ἐπ' αὐτόν.

(35) Τῷ Δαυίδ.

Δικάσον, Κύριε, τοὺς ἀδικοῦντάς με, πολέμησον τοὺς πολ
μοῦντάς με. Ἐπίλαβοῦ ὅπλου καὶ θυρεοῦ, καὶ ἀνάστηθι ε
βοήθειάν μοι. Ἔκχεον ῥομφαίαν, καὶ σύγκλεισον ἐξεναντί
τῶν καταδιωκόντων με· εἶπον τῇ ψυχῇ μου, σωτηρία σου ἐγ
εἰμι. Αἰσχυνθείησαν καὶ ἐντραπείησαν οἱ ζητοῦντες τὴν ψυχ
μου, ἀποστραφείησαν εἰς τὰ ὀπίσω, καὶ καταισχυνθείησαν
λογιζόμενοί μοι κακά. Γενηθήτωσαν ὡσεὶ χοῦς κατὰ πρόσ
πον ἀνέμου, καὶ ἄγγελος Κυρίου ἐκθλίβων αὐτούς. Γενηθή
ἡ ὁδὸς αὐτῶν σκότος καὶ ὀλίσθημα, καὶ ἄγγελος Κυρίου κατ
διώκων αὐτούς. Ὅτι δωρεὰν ἔκρυψάν μοι διαφθορὰν παγί
αὐτῶν, μάτην ὠνείδισαν τὴν ψυχήν μου.

Ἐλθέτω αὐτοῖς παγὶς ἣν οὐ γινώσκουσι, καὶ ἡ θήρα ἣν
ρυψαν, συλλαβέτω αὐτούς, καὶ ἐν τῇ παγίδι πεσοῦνται ἐν αὐ
Ἡ δὲ ψυχή μου ἀγαλλιάσεται ἐπὶ τῷ Κυρίῳ, τερφθήσεται
τῷ σωτηρίῳ αὐτοῦ. Πάντα τὰ ὀστᾶ μου ἐροῦσι, Κύριε
ὅμοιός σοι; ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ,
πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν.

Ἀναστάντες μάρτυρες ἄδικοι, ἃ οὐκ ἐγίνωσκον, ἐπηρώτων
Ἀνταπεδίδοσάν μοι ποιηρὰ ἀντὶ καλῶν, καὶ ἀτεκνίαν τῇ ψ
Ἐγὼ δὲ ἐν τῷ αὐτοὺς παρενοχλεῖν μοι, ἐνεδυόμην σάκ
μου. καὶ ἐταπείνουν ἐν νηστείᾳ τὴν ψυχήν μου, καὶ ἡ προσευχή
εἰς κόλπον μου ἀποστραφήσεται. Ὡς πλησίον ὡς ἀδελ
ἡμέτερον οὕτως εἰηρέστουν, ὡς πενθῶν καὶ σκυθρωπάζων ο
Καὶ κατ' ἐμοῦ εὐφράνθησαν, καὶ συνήχθη
συνήχθησαν ἐπ' ἐμὲ μάστιγες καὶ οὐκ ἔγνων· διεσχίσθησαν
οὐ κατενύγησαν. Ἐπείρασάν με, ἐξεμυκτήρισάν με μυ
ρισμὸν, ἔβρυξαν ἐπ' ἐμὲ τοὺς ὀδόντας αὐτῶν.

Κύριε πότε ἐπόψῃ; ἀποκατάστησον τὴν ψυχήν μου ἀπὸ
κακουργίας αὐτῶν, ἀπὸ λεόντων τὴν μονογενῆ μου. Ἐξομ
γήσομαί σοι καὶ ἐν ἐκκλησίᾳ πολλῇ, ἐν λαῷ βαρεῖ αἰνέσω
Μὴ ἐπιχαρείησάν μοι οἱ ἐχθραίνοντές μοι ματαίως, οἱ μισοῦ
με δωρεὰν, καὶ διανεύοντες ὀφθαλμοῖς. Ὅτι ἐμοὶ μὲν εἰρ
ἐλάλουν, καὶ ἐπ' ὀργῇ δόλους διελογίζοντο. Καὶ ἐπλά

a Or, the broken in heart. b The Gr. is repeated, t

from one's labor, saying: "Look! The best thing that I myself have seen, which is pretty, is that one should eat and drink and see good for all his hard work with which he works hard under the sun for the number of the days of his life that the true God has given him, for that is his portion."—Eccl. 5:18.

Commenting on the good effect this has upon the individual, Solomon states: "Also every man to whom the true God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his hard work. This is the gift of God. For not often will he remember the days of his life, because the true God is preoccupying him with the rejoicing of his heart." —Eccl. 5:19, 20.

The man who recognizes his prosperity as a gift from God will not hoard riches but will use them to bring joy to others. Such a man has a balanced view of his possessions because of allowing himself to be guided by godly wisdom. Therefore, he gets personal enjoyment from what he has. Jehovah God has empowered him to find pleasure in food and drink in the sense that he grants the individual the wisdom to use material things properly. At the same time such an individual is not unduly concerning himself with the brevity of life and its problems and uncertainties. No, he is getting so much enjoyment from doing good in his life that the negative aspects do not dominate his thinking. He is joyful at heart.

Surely one's striving to get wholesome enjoyment in life is the wise course. It shields one from the disappointment experienced by those whose life is fully occupied by materialistic pursuits.



● In John 1:1 the term "god" is applied to both the Father and the Son, the Word. But in the Greek text the word for "god" (*theos*) is written differently in these two instances. Why? What does it mean?

To a person unfamiliar with the Greek language it might seem that there is a significance indicated by the fact that first the word is spelled *theon* and next *theos*. But the difference is simply a matter of complying with the Greek grammatical case used.

John 1:1 reads: "In [the] beginning the Word was, and the Word was with God [τὸν θεὸν, literally, the god], and the Word was a god [θεὸς]."

Greek has five cases—nominative, genitive, dative, accusative and vocative. How a word is spelled can vary depending on the case in which it is used. Take, as an example, the definite article "the." In the masculine gender "the" is respectively written in the first four of these cases: ὁ, τοῦ, τῷ, τὸν, in the singular number.

Similarly, in John 1:1 the word *theos* is spelled in accord with the particular case being employed. In the first instance ("the Word was with God") it is in the accusative case and thus is spelled θεὸν. But in the second occurrence it is in the nominative case, and so it is spelled θεὸς. The spelling of *theos* does not of itself indicate the person or position of the one designated, as 2 Corinthians 4:4, 6 illustrates. In verse four Satan is identified as θεὸς, "the god of this system of things," and in verse six the Creator is designated θεὸς. The spelling is *theos* in both verses, for the nominative case is used in each. So the fact that *theos* is spelled differently in its two occurrences in John 1:1 does not show any difference in meaning; "god" is the meaning in both instances.

What is interesting is that in John 1:1 the definite article ὁ [*ho*] is not used in front of *theos* when applied to the Son, the Word. Re-

garding this point the noted Bible translator William Barclay writes:

"Now normally, except for special reasons, Greek nouns always have the definite article in front of them, . . . When a Greek noun has not got the article in front of it, it becomes rather a description than an identification, and has the character of an adjective rather than of a noun. We can see exactly the same in English. If I say: 'James is *the* man', then I identify James with some definite man whom I have in mind; but, if I say: 'James is man', then I am simply describing James as human, and the word man has become a description and not an identification. If John had said *ho theos ēn ho logos,* using a definite article in front of both nouns, then he would definitely have identified the *logos* [the Word] with God, but because he has no definite article in front of *theos* it becomes a description, and more of an adjective than a noun. The translation then becomes, to put it rather clumsily, 'The Word was in the same class as God, belonged to the same order of being as God'. . . . John is not here identifying the Word with God. To put it very simply, he does not say that Jesus was God." —*Many Witnesses, One Lord* (1963), pages 23, 24.

Hence, in both their translations Dr. Edgar J. Goodspeed and Dr. James Moffatt render the phrase as, "the Word [or Logos] was divine." This reflects the fine distinction in wording that the apostle John used, a distinction that accords with the fact that Jesus was not equal in power and eternity with the Father but was the created Son of the Father. (1 Cor. 11:3) The *New World Translation* accurately renders the verse: "In [the] beginning the Word was, and the Word was with God, and the Word was a god."

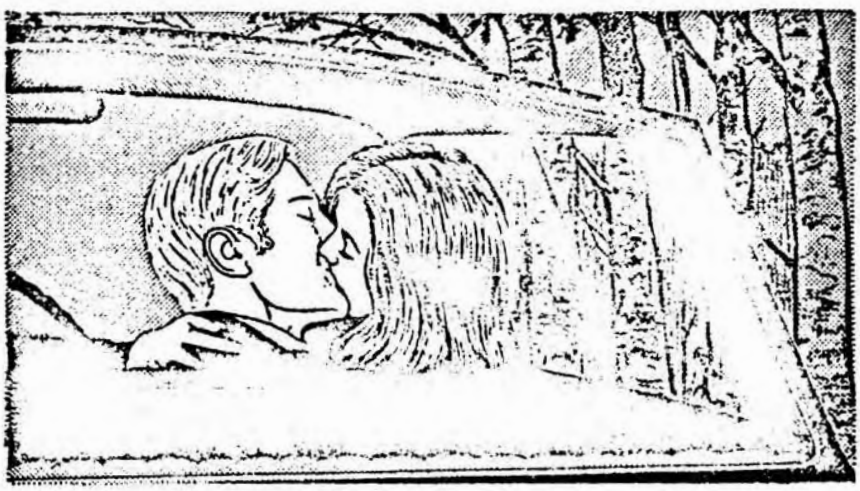
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ates within it. But they were also deeply impressed by the dependability of the universe, by the fact that this is a reliable universe with a pattern and a plan in it, in which all things follow in their appointed order and in which a cause always produces the same effect. So they asked, what keeps the stars in their courses, what makes the sun rise and set, what brings back the seasons in their appointed order, what is it that puts mind into man? Their answer was that this is the work of the *Logos*, the mind of God operating in the world. So then to call Jesus the *Logos* is to say that he is the mind of God, become a flesh and blood human creature. It is as if John said: 'For centuries you have been speaking and thinking about the *Logos*, the mind of God, and you have been tracing the *Logos* in the structure of the universe. If you want to see the mind of God full displayed, look at Jesus.'

(*d*) One final piece has to be fitted into the pattern. Almost at the same time as Jesus and Paul there lived in Alexandria a great Jewish thinker called Philo; he knew Jewish thought and he knew Greek thought as no one else has ever known both. He was the bridge between them. In his voluminous works there are no fewer than six hundred references to the *Logos*, and basically they all have the same essential thought. God is high and lifted up, utterly transcendent. He cannot himself communicate directly with sinful man. His means of communication, his liaison with the world is the *Logos*. 'The Father, who has begotten all things, granted as his choicest privilege to the chief messenger and most august *Logos* that he should stand in the midst between the created and the Creator.' So to say that Jesus is the *Logos* is to say that he is God's supreme means of communication with men.

So then all these lines converge on the one thought that the *Logos*, with its double meaning of word and reason, is the expression of the mind of God, and the power of God in action. In Jesus we see in human action the mind of God.

Let us now turn to the Prologue, the first 18 verses of the Fourth Gospel to see what John has to say about Jesus as the *Logos*. We find that he has five things to say.

1. He tells us *what Jesus personally was*. He begins with a brief statement which provides the translator with a problem not far from insoluble in the English language. 'The Word', say both the AV and the RSV, 'was God' (John 1.1). Moffatt is one of the few modern translators who dare to depart from that rendering. 'The Logos', he translates, 'was divine.' In a matter like this we cannot do other than go to the Greek, which is *theos ēn ho logos*. *Theos* is the Greek for *God*, *ēn* for *was*, *ho* for *the*, *logos* for *word*. Now normally, except for special reasons, Greek nouns always have the definite article in front of them, and we can see at once here that *theos* the noun for *God* has not got the definite article in front of it. When a Greek noun has not got the article in front of it, it becomes rather a description than an identification, and has the character of an adjective rather than of a noun. We can see exactly the same in English. If I say: 'James is *the* man', then I identify James with some definite man whom I have in mind; but, if I say: 'James is man', then I am simply describing James as human, and the word man has become a description and not an identification. If John had said *ho theos ēn ho logos*, using a definite article in front of both nouns, then he would definitely have identified the *logos* with God, but because he has no definite article in front of *theos* it becomes a description, and more of an adjective than a noun. The translation then becomes, to put it rather clumsily, 'The Word was in the same class as God, belonged to the same order of being as God'. The only modern translator who fairly and squarely faced this problem is Kenneth Wuest, who has: 'The Word was as to his essence essential deity.' But it is here that the NEB has brilliantly solved the problem with the absolutely accurate rendering: 'What God was the Word was.'

John is not here identifying the Word with God. To put

it very simply, he does not say that Jesus was God. What he does say is that no human description of Jesus can be adequate, and that Jesus, however you are going to define it, must be described in terms of God. 'I know men,' said Napoleon, 'and Jesus Christ is more than a man.'

But no sooner has John presented us with a problem in translation than he presents us with a problem in theology. 'In the beginning', he says, 'was the Word.' 'He was in the beginning with God' (John 1.1, 2). Here we come upon the doctrine which is known as the doctrine of the pre-existence of the Word, or the pre-existence of the Son. There is no more difficult doctrine to understand in all theological thinking. It quite clearly cannot mean that this flesh and blood man Jesus existed before the creation of the world. What then does it mean?

We do not say that in what follows there is anything like a full account of the meaning of the pre-existence of the Son or of the Word, but, whatever else that doctrine may or may not mean, it does mean this. Let us remind ourselves what John basically means when he called Jesus the Word: he meant that in Jesus we see perfectly displayed in human form the mind of God. To put it at its very simplest, he meant that God is like Jesus. This means that, when we see Jesus feeding the hungry and healing the sick and being the friend of outcasts and sinners, when we see Jesus dying on the Cross, we can say: 'God is like that.' Now, if we go on to speak of the pre-existence of the *Logos*, one thing at least that we must mean is that *God was always like that*. The mind of God, the attitude of God towards men, was always from all eternity to all eternity that which we see in Jesus.

To grasp this is of the most crucial importance. There are certain ways of speaking about Jesus which imply, or even come near to stating, that Jesus did something to change the attitude of God to men, that somehow Jesus changed God's wrath into love, that somehow Jesus persuaded God to hold his hand and to pacify his anger and

to withhold his judgment of condemnation, that, to put it very crudely, Jesus by his sufferings and his death bought off God. It is perfectly possible to speak in such a way as to leave an impression of an opposition and a contrast between Jesus and God. Jesus is presented as forgiving love; God is presented as awful holiness; and Jesus is depicted as winning forgiveness for men from God.

But, if we insist that the *Logos* was in the beginning and before the beginning, it means very simply that God was always like Jesus and always will be, and that Jesus did not come to change the attitude of God to men, but to show quite unmistakably what that attitude is and always was.

2. John goes on to tell us *what Jesus did*. 'All things were made by him, and without him was not anything made that was made' (John 1.3). The Word, the Son, Jesus is thus connected with the creation of the world, which for a modern mind has always been a difficult idea, and yet an idea integral to NT thought. 'By him', says Paul, 'all things were created, that are in heaven and that are in earth, visible and invisible' (Colossians 1.16). The writer to the Hebrews speaks of the Son by whom God made the worlds (Hebrews 1.2). Paul speaks of the Lord Jesus Christ by whom are all things (I Corinthians 8.6).

The connection of the Word, the Son, with creation was an idea which arose to combat a certain heresy which we shall meet again as we study other NT books. In the Graeco-Roman world there was a type of thought which goes by the general name of Gnosticism. Gnosticism sought to explain the evil in the world by means of a thorough-going dualism. It said that from all eternity there has been in the world two realities, Spirit, which is God, and matter. Spirit and matter are co-eternal. Matter is the stuff, the raw material, out of which the world is made, and from the beginning matter is essentially flawed and imperfect. This is to say that the world is made out of bad stuff. Since matter is bad the God who is pure spirit cannot touch it. He therefore put out a series of aeons or emanations, each

Theologians Stumble Over God's Name

HOW could clergymen and theological authorities have stumbled over God's name? First, a major doctrinal mistake seems to have resulted from taking God's name out of the Bible. As was pointed out in the last article, evidently "somewhere around the beginning of the second century" the divine name began to be replaced in the "New Testament" with "Lord" or "God." This caused a problem of identification: Which Lord was meant?

There are verses in the Hebrew Scriptures about Jehovah that are quoted in the "New Testament" in a context speaking about the Son. (Isa. 40:3—Matt. 3:3—John 1:23; Joel 2:32—Rom. 10:13; Ps. 45:6, 7—Heb. 1:8, 9) This is understandable, for Jesus was the Father's foremost representative. In fact, in a similar way even an angel was spoken of as if he were Jehovah, because he was serving for Jehovah in a representative capacity. (Gen. 18:1-33) What, however, may have been the effect of removing God's name?

The *Journal of Biblical Literature* says:

> **"In many passages where the persons of God and Christ were clearly distinguishable, the removal of the Tetragram must have created considerable ambiguity. . . . Once the confusion was caused by the change in the divine name in the quotations, the same confusion spread to other parts of the NT where quotations were not involved at all."**

Apparently realizing that this could have contributed to the development of the Trinity doctrine, the article asks:

> **"Did such restructuring of the text give rise to the later christological [about the nature of Christ] controversies within the church, and were the NT passages involved in these controversies identical with those which in the NT era apparently created no problems at all? . . . Are [current christological] studies based on the NT text as it appeared in the first century, or are they based on an altered text which represents a time in church history when the difference between God and Christ was confused in the text and blurred in the minds of churchmen?"**

So, removing God's name from the "New Testament" could have aided later acceptance of the Trinity doctrine, which was not taught at all in the original Bible.

For theologians, a second stumbling block has to do with pronouncing the Name. It is written in Hebrew with four consonants, usually transliterated YHWH or JHVH. In ancient Israel a person would learn the pronunciation as it came down from earlier times. But evidently at some point after 70 C.E. the exact pronunciation was lost. When later Jewish copyists put vowel markings with the consonants to aid the reader, they used signs for *Adonay* (Lord) and *Elohim* (God), leading to the form "Jehovah."

Many Hebrew scholars now favor the pronunciation "Yahweh." Yet no one today actually can say with certainty how Moses, for example, pronounced the divine name.

In *Vetus Testamentum* (Oct. 1962) Dr. E. C. B. Maclaurin stated: "It should be repeated that there is no conclusive early evidence that the name was ever pronounced Yahweh but there is plenty of early evidence for Hū', Yah, Yo-, Yau-, -yah and perhaps -yo." Dr. M. Reisel, in *The Mysterious Name of Y.H.W.H.*, said that the "vocalisation of the Tetragrammaton must originally have been Y'HūàH or YaHūàH." Still, Canon D. D. Williams of Cambridge held that the "evidence indicates, nay almost proves, that Jahweh was not the true pronunciation of the Tetragrammaton, . . . The Name itself was probably JAHÔH."—*Zeitschrift für die alttestamentische Wissenschaft*, Vol. 54.

Most languages have a customary way of spelling and pronouncing God's name, and it varies from language to language. In Italian it is Geova, in Fijian it is Jiova, and in Danish the name is Jehova. Why need anyone insist that all persons today should strive to imitate some ancient Hebrew pronunciation on which even authorities cannot agree? As the Tübingen professor Gustav Oehler said in a book after discussing various pronunciations:

> **"From this point onward I use the word Jehovah, because, as a matter of fact, this name has now become more naturalized in our vocabulary, and cannot be supplanted, any more than it would be possible for the more correct Jarden to displace the usual form Jordan."**

This is a sensible view, for it allows persons to use a widely known pronunciation that still clearly identifies the Creator and God who urges us to use his name. (Isa. 42:8; Rom. 10:13) Many theologians, though, have, instead, chosen to quibble over technicalities and fallen into the trap of shunning God's name.