

MAY 1, 1978

THE WATCHTOWER

Announcing Jehovah's Kingdom

Something New About GOD'S NAME

יהוה

What is that name?
How can you sanctify God's name?

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In his Model Prayer, Jesus said: 'Our Father in heaven, hallowed be thy name.' Yet many modern Bible translations ignore the name. This article and those that follow show that God's name rightfully belongs in both "Old" and "New Testaments." Recently discovered scrolls prove that Jesus and his disciples faithfully used the name. Even as we are interested in our own "good name," so we should be eager to use and glorify God's own matchless name.

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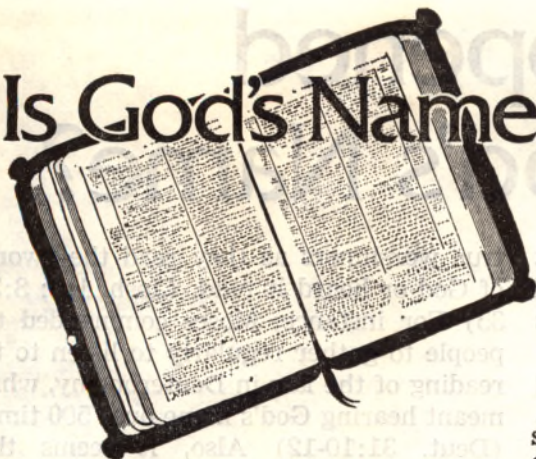
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Is God's Name in Your Bible? Should It Be?



ON Sunday morning, May 8, 1977, Jack Siebert, a minister, was busy in speaking about the Bible to families in a New York City apartment building.

One woman in her early twenties enjoyed hearing the Bible's message and said that she would like to get a Bible for herself. Mr. Siebert offered her a copy. "Is this a *real* Bible?" she asked. When assured that it was a complete modern-language Bible, she happily accepted it and contributed for it.

Later the minister and a friend returned. The woman invited them in, but said: "You deceived me last week. This is not a real Bible!" What did she mean?

She continued: "In this Bible the name Jehovah occurs over and over. It made me so angry that, as I read it, I crossed the name out in every place I found it!"

Do you think that this sincere woman had reason to be upset? Is it true that "Jehovah" is not God's name and should not be in the Bible? Is it in the Bible that you use? Should it be there? Do you use a personal name for God?

In this case, the minister brought out some information about God's name that surprised the woman. In fact, she became disturbed, saying: "Why didn't I learn that in my church? Why didn't they teach me that?"

Indeed, everyone who reads the Bible should know some of the things that Mr. Siebert pointed out. And so should every person who uses the Model Prayer, saying: "Our Father which art in heaven, Hallowed be thy name."—Matt. 6:9, *Authorized Version*.

What really is that name? Is your answer "the Lord," "God," "Jehovah," "Yahweh," or something else? In the *King James* or *Authorized Version*, "Jehovah" appears just four times,* whereas other versions use "Yahweh" or "Jehovah" many thousands of times. What is correct? And a few translations have the divine name in what is called the "New Testament." Does your Bible? Should it?

In recent times, some exciting new information has come to light on God's name! You will find it in the following articles. Look into them, for *you* personally are involved. How so?

The Bible speaks of God's taking special note of those who revere him and who speak about him. Then it adds: "A record was written before him of those who feared him and *kept his name in mind.*" (Mal. 3:16, *New English Bible*) Is that true of you? Has God made a record of *you*, because you fear him and keep *his* name in mind and use it? The material to follow will relate both to *his name* and to *yours*.

* Exodus 6:3; Psalm 83:18; Isaiah 12:2; 26:4.

What Happened to God's Name?

THE woman mentioned on the last page was used to Bibles that read "LORD" and "God" in many of the places where she now found "Jehovah."

But when the minister kindly reasoned with her that LORD is a title, not a personal name, she agreed. Then he referred to Isaiah 42:8, which in many Bibles reads: "I am the LORD, *that is my name*; and my glory will I not give to another." (*An American Translation*) She commented that LORD obviously meant the Creator, but acknowledged that it is not a name. Since this verse speaks of God's "name," what is that name?

To appreciate the answer, we need to examine briefly some facts about the Bible, which was written originally in Hebrew and Greek. Even if you are not usually concerned with these details, briefly consider the following, for it has a bearing on our later consideration of God's name and yours.

In the original Hebrew at Isaiah 42:8 you will find, instead of a word for the title "Lord," these four Hebrew letters that are God's name יהוה (modern style Hebrew). They are often called the Tetragrammaton (meaning, "four letters") and are represented in English by YHWH or JHVH. The most common English pronunciations for the Tetragrammaton are "Jehovah" and "Yahweh." (More will be said about this later.)

God's ancient Hebrew people had great regard for His name and they made use of it. It was highlighted in the Bible, occurring over 6,900 times. Can you see what that means? God's name was constantly before

true worshipers as they read the "word" of God or heard it read. (Josh. 1:8; 8:34, 35) For instance, Moses commanded the people to gather regularly to listen to the reading of the law in Deuteronomy, which meant hearing God's name over 500 times. (Deut. 31:10-12) Also, it seems that Psalms 113 to 118 were sung by each family at every Passover. In the 29 verses of Psalm 118 alone, the personal name of God would be sung 22 times.—Compare Matthew 26:30.

WHY DID THEY STOP USING HIS NAME?

The Hebrew worshipers had abundant reasons to make use of God's name. The Bible exhorted them to "call upon his name," and to 'love his name.' (Isa. 12:4; Ps. 69:36) Despite that, at some rather late point, the Jews began superstitiously to avoid pronouncing that sacred name. In reading the Bible, as they came to it, they said *Adonay* (LORD) or *Elohim* (God). But why?

Some say that this resulted from a fear of misusing the sacred name of God. It is true that the Ten Commandments said that his name was not to be taken up in a worthless way. (Ex. 20:7) That clearly ruled out any flippant or fraudulent use of the name. And Leviticus 24:16 commanded that any abuser of God's name, whether a native Hebrew or an alien resident, was to be put to death. But that meant to avoid *abusing* it, not to avoid *using* it. Thus, the evidence indicates that during much of the Biblical period ordinary Hebrews did use God's name, both

Tetragrammaton in ancient pottery-shard letter



in religious activities and respectfully in daily aspects of life.

For example, in 1961, an ancient burial cave was uncovered some 20 miles (32 kilometers) southwest of Jerusalem. The cave appears to date from the time of King Hezekiah (745-716 B.C.E.). On its walls were Hebrew inscriptions using the Tetragrammaton, such as "Jehovah is the God of the whole earth." And, in 1966, there was published a report on pottery fragments with writing on them that were found at Arad, in southern Israel. One of them, which you see, was a private letter in the Hebrew language from a subordinate to Eliashib. The letter began: "To my lord Eliashib, Yahweh may ask for thy peace. And now . . ."—*Israel Exploration Journal*, Vol. 13, No. 2, pp. 74-92; Vol. 16, No. 1, pp. 1-7.

In view of the fact that many ancient Hebrews even used the divine name in settings that were not exclusively religious,

one might wonder when the superstitious avoidance of it developed. Actually, no one today can say for sure. Some have held, on the basis of Jewish rabbinical writings, that the name was not used in the first century when Jesus was on earth. But if the superstitious avoidance of it was spreading then, it does not mean that God's personal name was *never* used. In this regard, Dr. M. Reisel wrote: "The Tetragrammaton must have been pronounced by the High Priest until the destruction of the Second Temple in 70 C.E."

You may wonder, though, about Jesus and his apostles. Would they have used God's name in writing, speech or in reading the Scriptures? For example, what about the time when Jesus stood up in the synagogue in Nazareth and read Isaiah 61:1? The Tetragrammaton appears in the Hebrew text, which begins: "The spirit of the Lord Yahweh has been given to me, . . ." (*Jerusalem Bible*) Do you think that, even if some superstitious Jews declined to pronounce the divine name, Jesus would intentionally avoid it? Remember that he said: "I have made your name manifest to the men you gave me out of the world."—John 17:6.

The account of what Jesus said when reading Isaiah 61:1 is found in Luke 4: 18, 19. If you look up these verses in any widely distributed English version other than the *New World Translation*, you will not see God's personal name. You will find, instead, that Jesus is presented as reading: "The spirit of the Lord is upon me . . ."—*An American Translation*.

Do you imagine that to be what Jesus said? Why is it that most Bibles say "the Lord" here rather than using God's personal name? The answer involves a recent investigation that has all the intriguing interest of a detective story. We invite you to follow the trail and note some of the surprising clues that have been discovered.

Surprising New Evidence Comes To Light!



THEY were literally taking their lives in their hands as they descended the sheer cliffs to what we now know as the Cave of Horrors. Little could they expect that they would find amidst skeletons an important clue involving your Bible.

For you to get the setting, picture yourself in the arid wilderness shown on page 9, the mountains west of the Dead Sea.

To the south is Masada, the isolated citadel where, in 73 C.E., the last remaining outpost of the Jewish revolt was conquered by the Romans. To the north are the ruins of Qumran. This was the center of a first-century Jewish community that hid the famous Dead Sea Scroll of Isaiah and other writings in nearby caves.

In early 1961, a team of experts set out to explore caves in the forbidding Nahal Hever. They were equipped with mine detectors, dust masks, ropes and parachute harnesses. It was a dangerous 80 meters (260 feet) down to the mouth of cave number 8, renamed the Cave of Horrors. A misstep could mean a fall of hundreds of meters to the rocks below.

The gruesome name, Cave of Horrors, stemmed from what investigators found inside—the skeletons of some 40 men, women and children. They had been followers of the Jewish fighter Bar Kokba, who led a war against Rome in 132 C.E. It is suggested that they may have been trapped inside by Romans camped on the

cliff top and died of thirst or hunger.

You may wonder, though, what all of this has to do with whether Jesus and the apostles used God's personal name, and, by extension, whether it should be in your Bible or on your lips. The link is found in nine small parchment fragments, with Greek writing on them, that were unearthed in the Cave of Horrors.

When scholars carefully studied these, they recognized the fragments as coming from an ancient leather scroll of the Twelve Prophets (Hosea through Malachi). It was a Greek text dated between 50 B.C.E. and 50 C.E. Now, the source of the scroll was known, the Cave of Horrors in the Judean desert. Though you may not at first see the importance of this, it is a major clue as to whether the divine name should appear in your Bible.

In order for this clue to have real meaning for you, we need to consider what scrolls were available to Jesus and his apostles in the first century C.E.

GOD'S WORD IN GREEK

The Bible books from Genesis through to Malachi were originally written in Hebrew, with small portions in Aramaic. However, when the Jews were dispersed throughout the ancient world they began to use the international language, Greek. So, somewhere around 280 B.C.E., the Hebrew Scriptures began to be translated

into Greek, producing what is known as the Greek *Septuagint Version* (LXX).

When Jesus began his ministry, this version was widely used by Greek-speaking Jews. We can tell from the wording of the apostles' writings that they were familiar with the *Septuagint*, and Jesus surely was also.

But did that Greek translation contain God's name? The most complete manuscripts of the *Septuagint* that have survived, which date from the fourth century C.E., reveal a startling situation. Wherever the Hebrew Bible had the Tetragrammaton, the Greek *Septuagint* substituted the words "God" (*Theos*) and "Lord" (*Kyrios*). Hence, the view of the scholarly world has been that Jesus and his apostles did *not* use God's personal name. It

has been claimed that, when they read or quoted from the Scriptures in Hebrew, they followed the custom of pronouncing instead the words for "Lord" or "God." And as for the *Septuagint* copy that they used, it did not even contain the Name.

Most theologians have held confidently to this view. But now what about the clue from the Cave of Horrors?

THE JUDEAN CLUE

Recall that the Cave of Horrors, in the Judean desert, had contained some leather fragments of the Twelve Prophets from a scroll written somewhere around the time that Jesus was born. It was in Greek, being in the form of the *Septuagint*. But what about God's name? Note the reproduction here shown.

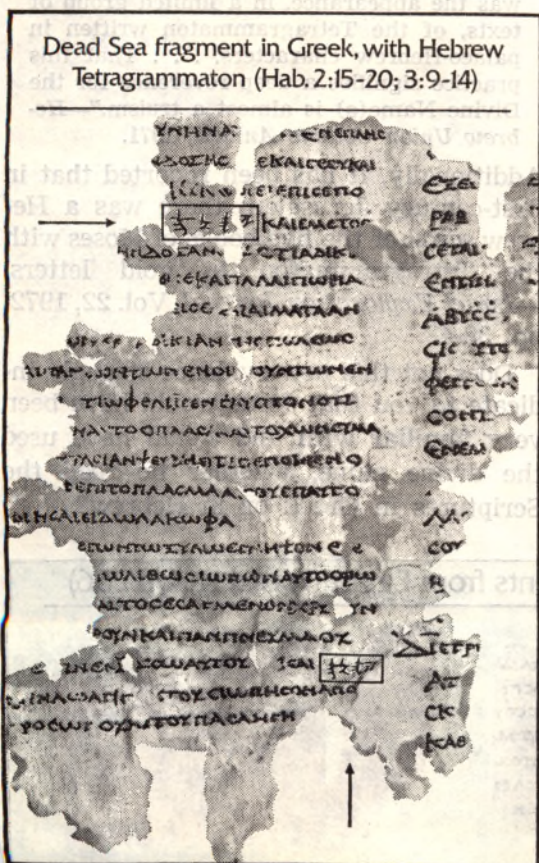
These fragments from the Judean desert contained the divine name in an old style of Hebrew! Even though the main text was in Greek, God's name in Hebrew letters was retained. The Greek title *Kyrios* was not substituted for the Tetragrammaton, as was done in *Septuagint* manuscripts in later centuries.

Then, even more recently, another important clue has received attention. It, too, has a significant bearing on whether God's name should be in your Bible, and, hence, whether you should be using that name. This clue came to light in Cairo.

THE EGYPTIAN CLUE

The clue consists of many fragments of an ancient papyrus scroll of Deuteronomy, with the museum listing Fouad Papyri Number 266. Though these fragments had been located in the 1940's, they were inaccessible to the scholarly community for study.

In 1950 the *New World Translation of the Christian Greek Scriptures* first published photographs of a number of these rare fragments. Still, throughout the 1950's and 1960's most experts did not have ac-



cess to the actual fragments, and no other scholarly publication had reproduced photographs or made an analysis of them all. Finally, the 1971 volume of *Études de Papyrologie* did so. But what was so unusual about the fragments? And how do they bear on the use of God's name?

The Fouad 266 papyri were prepared in the second or the first century B.C.E. They are not in Hebrew but in Greek. Take a look at the writing in the samples of Fouad 266 reproduced below. Do you see that, even though the main text is in Greek, the Tetragrammaton in square Hebrew letters is used? So the copyist of this papyrus scroll also did not substitute the Greek words for "Lord" (*Kyrios*) or "God." Rather, over 30 times he put—in the midst of the Greek writing—the *Tetragrammaton in Hebrew letters*!

Dr. Paul E. Kahle of Oxford explained that these fragments contain "perhaps the most perfect *Septuagint* text of Deuteronomy that has come down to us." In *Studia Patristica*, he added, "We have here in a papyrus scroll a Greek text which represents the text of the *Septuagint* in a more reliable form than Codex Vaticanus and was written more than 400 years before." And it retained God's personal name, as did the Greek fragments of the Twelve Prophets from the Judean desert. Both agreed.

In the *Journal of Biblical Literature* (Vol. 79, pp. 111-118), Dr. Kahle surveyed the accumulating evidence regarding the

use of the divine name among the Jews and concluded:

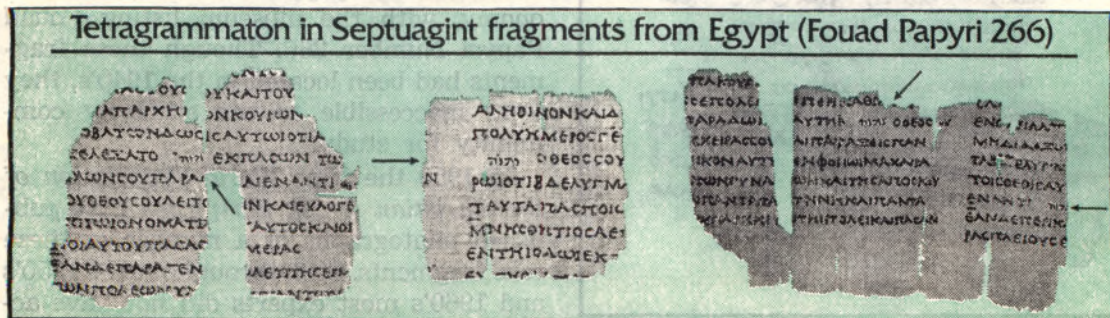
"All Greek translations of the Bible made by Jews for Jews in pre-Christian times must have used, as the name of God, the Tetragrammaton in Hebrew characters and not [*Kyrios*], or abbreviations of it, such as we find in the Christian" copies of the *Septuagint*.

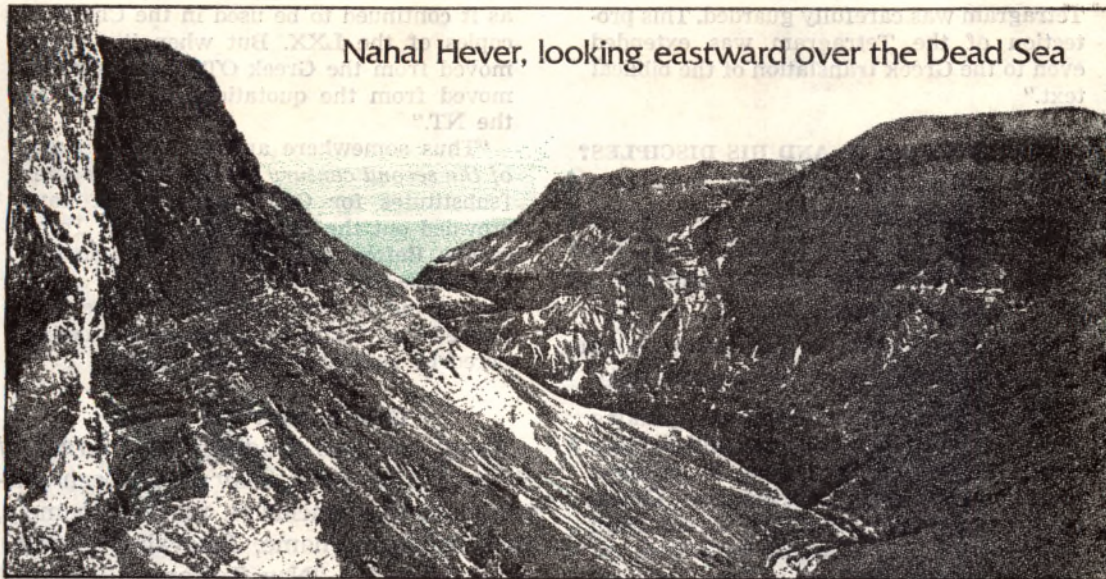
This singling out of the divine name for careful preservation was manifest even in Hebrew-language texts from around the first century. In some of the Hebrew scrolls from the caves near the Dead Sea, the Tetragrammaton was written in red ink or an easily distinguished older type of Hebrew. J. P. Siegel commented on this:

"When the Qumran manuscripts were first discovered more than twenty years ago, one of their more startling features was the appearance, in a limited group of texts, of the Tetragrammaton written in palaeo-Hebrew characters. . . . That this practice signifies a deep reverence for the Divine Name(s) is almost a truism."—*Hebrew Union College Annual*, 1971.

Additionally, it has been reported that in first-century Jerusalem there was a Hebrew scroll of the five books of Moses with the Tetragrammaton in gold letters. —*Israel Exploration Journal*, Vol. 22, 1972, pp. 39-43.

Does not this new evidence strongly indicate to you that Jesus would have been very familiar with and would have used the divine name, whether he read the Scriptures in Greek or in Hebrew?





Nahal Hever, looking eastward over the Dead Sea

Something New About God's Name?

IN THE last pages we have considered some surprising new evidence about the use of God's name in the period when Jesus and the apostles were on earth.

Do you see the conclusion to which this evidence points? What is its bearing on what you should find in the Bible and on how you personally view God's name? Consider the conclusions of a noted authority who studied the manuscript evidence:

Little more than a year ago, George Howard, associate professor of religion at the University of Georgia, came to grips with the issues involved in the *Journal of Biblical Literature*. (Vol. 96, No. 1, 1977, pp. 63-83) His article begins:

"Recent discoveries in Egypt and the Judean Desert allow us to see first hand

the use of God's name in pre-Christian times."

He then discussed the recently published Greek texts from the pre-Christian period that you have seen reproduced on preceding pages. Regarding the previously accepted view that in the *Septuagint* the Greek title *Kyrios* was always substituted for God's name, we read:

"From these findings we can now say with almost absolute certainty that the divine name, יהוה, was not rendered by [*Kyrios*] in the pre-Christian Greek Bible, as so often has been thought."

What about the general mass of Dead Sea Scrolls? Professor Howard writes:

"Perhaps the most significant observation we can draw from this pattern of variegated usage of the divine name is that the Tetragram was held to be very sacred. . . . In copying the biblical text itself the

Tetragram was carefully guarded. This protection of the Tetragram was extended even to the Greek translation of the biblical text."

BUT WHAT OF JESUS AND HIS DISCIPLES?

While all of the foregoing may be of special interest to scholars, what bearing does it have on your Bible? What view should you have concerning the use of God's personal name?

Professor Howard draws some important conclusions. First, he points out:

"We know for a fact that Greek-speaking Jews continued to write יהוה within their Greek Scriptures. Moreover, it is most unlikely that early conservative Greek-speaking Jewish Christians varied from this practice. . . . It would have been extremely unusual for them to have dismissed the Tetragram from the biblical text itself."

What did the writers of the Christian Greek Scriptures do when quoting from the books of the Hebrew Bible, whether from the original Hebrew or from a Greek translation? Did they use the Tetragrammaton when it appeared in the source from which they were quoting? Based on the evidence that is now available, Professor Howard explains:

"Since the Tetragram was still written in the copies of the Greek Bible which made up the Scriptures of the early church, it is reasonable to believe that the N[ew] T[estament] writers, when quoting from Scripture, preserved the Tetragram within the biblical text. On the analogy of pre-Christian Jewish practice we can imagine that the NT text incorporated the Tetragram into its OT quotations."

Why, then, do all extant copies of the "New Testament" lack the Tetragrammaton? Might God's name have been removed after the apostles died? That is what the evidence shows. Professor Howard goes on:

"The Tetragram in these quotations would, of course, have remained as long

as it continued to be used in the Christian copies of the LXX. But when it was removed from the Greek OT, it was also removed from the quotations of the OT in the NT."

"Thus somewhere around the *beginning of the second century* the use of surrogates [substitutes for God's name] must have crowded out the Tetragram in both Testaments. Before long the divine name was lost to the Gentile church altogether except insofar as it was reflected in the contracted surrogates or occasionally remembered by scholars." (Italics added)

THIS IS NEW! OR IS IT?

Many scholars reading the *Journal of Biblical Literature* may have been surprised at the conclusion reached, namely, that the divine name, Jehovah (Yahweh) appeared in the "New Testament" when it was originally written. It may have seemed *new*, for it is an about-face from the long-held view that Christian writers avoided using the divine name. But is it new?

Away back in 1796 Dominikus von Brentano used the divine name at places in his German translation of the "New Testament." Consider, for example, Mark 12:29, which you see here reproduced. Jesus had been asked, "Which is the foremost commandment?" Brentano's translation then reads: "The foremost commandment, answered Jesus, is this: Hear Israel! Jehovah, our God, is the only God."

29. Das allerbörnehmste Gebot, antwortete Jesus, ist dieß: Höre Israel! Jehovah, unser Gott, ist der einzige Gott *).

Did Brentano have good reason for showing Jesus as pronouncing the divine name? Yes, for Jesus was quoting Deuteronomy 6:4, which contains the Tetragrammaton. Certainly Jesus was not tradition-bound, as most Jewish religious leaders were, for Jesus 'taught as a person having authority and not as the scribes.' (Matt. 7:29) Christ publicly said that he

desired to glorify his Father's name, both his actual name and all the purposes and accomplishments associated with that name. (John 12:28) And near the end of his earthly life he said that he *had* made his Father's name known. So translator Brentano had a logical basis for presenting Jesus as using God's name when quoting a text containing it.—John 17:6, 26.

Similarly, Matthew's Gospel account alone contains more than 100 quotations from the Hebrew Scriptures. In 1950 the *New World Translation of the Christian Greek Scriptures* said about Matthew: "Where these quotations included the divine name, he would be obliged faithfully to include the tetragrammaton."

This translation in 1950 reached the same basic conclusion set forth later on in the *Journal of Biblical Literature* in 1977. In view of the evidence that the writers of the "New Testament" encountered the Tetragrammaton, whether they quoted scriptures from the Hebrew text or from

the Greek *Septuagint*, the Foreword of the *New World Translation* stated:

"The modern translator is warranted in using the divine name as an equivalent of [the Greek words for "Lord" and "God"] at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the *LXX* where the divine name occurs."

Thus, the position set out by Professor Howard in 1977 is not entirely a new one. But it brings to light fine new evidence that was not available when the *New World Translation of the Christian Greek Scriptures* in 1950 used "Jehovah" 237 times in the "New Testament."

Certainly, then, God's name does have a place in translations of the Bible. It belongs there, to be used and appreciated by all true worshipers who desire to do what Jesus did—glorify his Father's name—and who pray, "Our Father which art in heaven, Hallowed be thy name."—Matt. 6:9, *Authorized Version*.

They Criticized Too Soon!

IN 1950 the *New World Translation of the Christian Greek Scriptures* presented evidence supporting its use of the divine name. Nonetheless, certain religious writers criticized its putting "Jehovah" in the "New Testament." They thus placed themselves on record as being of a mind different from that of David, who sang: "O magnify Jehovah with me, you people, and let us exalt his name together."—Ps. 34:3; compare Psalm 74:10, 18.

A booklet published by the Roman Catholic Knights of Columbus charged—

"The early Christians who wrote the New Testament certainly did not use [Jehovah], but rather the word 'Lord,' which they also applied to Christ. Here, therefore, we have a pathetic example of pseudoscholarship attempting to defend the indefensible."

Presbyterian scholar Bruce M. Metzger also claimed it was "indefensible" and added—

"The introduction of the word 'Jehovah' into the

New Testament text, . . . is a plain piece of special pleading."

Jack P. Lewis, professor at a Church of Christ college, wrote about the use of "Jehovah"—

"While questionable enough in the Old Testament, it is entirely without justification in the New Testament."

And Baptist minister Walter R. Martin cast slurs about—

"the shallow scholarship of Jehovah's Witnesses, whose arrogant pretension that they have a sound basis for restoring the divine name (Jehovah) to the Scriptures, . . . is revealed to be a hollow scholastic fraud."

How bold, dogmatic and immodest such criticisms were! Yet, as the accompanying articles show, these criticisms were entirely groundless. Even the scholarly community is now admitting that Jesus' apostles used the divine name, in fact, included it in the "New Testament."

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'HūāH or YaHūāH." 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 JĀHŌH."—*Zeitschrift für die alt-testamentische 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.



God's Name And Yours

RIGHTLY, your name interests you and is important to you. When it is mentioned, your ears perk up. But beyond your given name—be it Otto, Nancy, Carlos or another—your “name” can also imply your reputation. From this standpoint your name involves you as a person and what you have proved to be.

Likely those close to you call you, not by your family name, but by your given or first name. And you are happiest when they view you as someone with ‘a good name.’ (Prov. 22:1) We all have reason to be concerned about our name.

If this is so with humans, it certainly is even more true regarding the Creator of the universe. To humans, he chose to reveal himself as having a personal, meaningful name that identifies him as the Fulfiller of his purposes and promises. God could therefore appropriately refer to his name Jehovah as the “memorial” of him. (Ex. 3:14, 15; Hos. 12:5; Ps. 135:13) That name is connected with all that he has done and yet purposes to do.

Hence, should we not use and appreciate God's name? Furthermore, does God know us by name—both by our personal name and by our standing as a person whom he approves?

The trend among most religious leaders, and even in many Bible translations, of ignoring or playing down God's distinctive name works to hinder persons from hav-

ing such a standing with him. Writing about the omitting of the divine name from some Bibles, Dr. Walter Lowrie wrote in the Anglican *Theological Review*:

“In human relationships it is highly important to know the proper name, the personal name, of one we love, to whom we are speaking, or even about whom we speak. Precisely so it is in man's relation to God. A man who does not know God by name does not really know him as a person, has no speaking acquaintance with him (which is what is meant by prayer), and he cannot love him, if he knows him only as an impersonal force.”

That writer had particularly in mind the fact that in a recent Bible version the divine name appears only four times. Yes, though many of the clergy have taught their flock to pray, “Hallowed be thy name,” they have not taken the lead in using that name or urging its inclusion in Bibles.—Luke 11:2, *Authorized Version*.

Consider, as an example, the *Common Bible* (1973), approved for use by Protestants and Roman Catholics alike. Its Preface says pointedly that it will not follow the example of the *American Standard Version* (1901), which used God's name thousands of times. Why abandon that name? One reason offered was the differing views as to its pronunciation. The second was: “The use of any proper name for the one and only God, as though there were other gods from whom He had to be

distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church.”—P. vii.

But, as we have seen, there is more and more evidence that both Jews around the time of Christ and the early Christians *did* employ the divine name. And if the God of heaven himself says that he wants to be known by his “memorial” name, should we not accept his decision?

HIS NAME—AND OUR NAME

Much is involved, though, in our knowing God’s name. It is not simply a matter of being aware that the Creator’s personal name is “Jehovah”—or a variant thereof. We need to know also the Person represented by the name—his purposes, activities, qualities and requirements as revealed in the Bible. (Neh. 9:10; 1 Ki. 8:41-43) Thus, when Jesus said, “I have made your name known,” he meant more than simply that he used that name. (John 17:26) Certainly Christ did that when reading aloud the Hebrew Scriptures containing God’s name. But more than that, Jesus publicized and worked to advance the purposes with which that name is linked. Those who learned from Jesus came to appreciate Jehovah better, having increased assurance that God’s “eternal purpose” will be fulfilled.—John 14:10; 6:38; Eph. 3:11.

If we come to know Jehovah in that sense, we will also come to be known by him. (John 17:3) He will recognize us with approval; we will have a good name with him. (Eccl. 7:1) So our knowing God and his name can lead to his knowing our name, recognizing us. Malachi 3:16 illustrates this:

“At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him

for those in fear of Jehovah and for those thinking upon his name.”

Surely, then, God’s name and yours should be of concern. We need to be interested in knowing, using and honoring that name. This calls on us to live in a way consistent with the purposes to which his name is attached.

For instance, Malachi mentioned that ‘persons in fear of Jehovah’ spoke with one another. Thus they chose as regular associates persons who also were interested in glorifying God’s name. We can ask ourselves, ‘In selecting my associates, do I consider whether they are individuals who know Jehovah and who are cooperating with his purposes? Does my desire to know God and to be known by him affect even such features of my daily life?’

And if in the regular course of our life—on the job, in the neighborhood, at school—we meet persons who are unacquainted with Jehovah, are we alert to use appropriate occasions to speak of Him? Above all, are we diligent to ‘make known God’s name’ by sharing to the full in the grand work that Jesus prophesied for our day when he said: “This good news of [God’s] kingdom will be preached in all the inhabited earth for a witness to all the nations”? (John 17:6, 26; Matt. 24:14) Happily doing so shows that, to us, the name Jehovah is not a mere name of letters in a book. It is a part of our life.

A following article, “Let God’s Name Be Sanctified,” deals with other fine ways in which we can manifest that we know God’s name and desire to have him know us by name.

Our having an approved relationship with Jehovah, knowing him as a real Person, and making known his name to others, will result in his holding us in mind, for our lasting good. As Malachi said, it will be as if He wrote our names down in “a book of remembrance,” with eternal life as the reward.—John 17:3.

INSIGHT ON THE NEWS

● The book "Open Marriage" became a long-lived best seller about six years ago when it suggested that extramarital affairs "may be rewarding and beneficial" for some couples. Was there any merit to this idea? Well, according to a Toronto, Ontario, premarriage counselor, "every couple we know of who went the open-marriage route busted up—without exception."

"Open Marriage" Bursts

Now the authors of the book, Nena and George O'Neill, have published another book referred to as a "new call for sexual fidelity." They admit that follow-up interviews with couples quoted in "Open Marriage" reveal that few who openly practiced adultery remained together. "I think the longest was two years," said George O'Neill. And his wife stated that "the assurance of sexual fidelity is still an important attribute of most marriages."

Thus, however much men attempt to stray away from the standards of the One who created marriage, true happiness comes only by following His advice: "Let marriage be honorable among all, and the marriage bed be without defilement."—Heb. 13:4.

● Some 4,000 brain experts, the largest number ever convened, recently met in Anaheim, California, U.S.A. Their discussion made it clear that "the human brain is much more diversified and much more of a precise controller of behavior than scientists ever envisioned," according to a New York "Times" report. The consensus among the neuroscientists was that brain function must be understood chemically. "Each neuron," notes the report, "is capable of secreting its own chemical stream of messages that tell another neuron what to do." Also, "the brain is so exquisitely sensitive that a change in only a couple of molecules can create a vast difference in behavior."

Incomparable Brain

"Perhaps the most interesting overall finding about the brain," says the "Times" report, "is that most of the early mechanical versions of how it operates have now been completely abandoned." The article observes that com-

parisons with a radio station, a telephone system, or even a computer have not "lasted very long because the brain proved to be so much more complex than the latest man-made machine. The new view is that nothing in technology can match the brain even metaphorically."

Hence, our growing knowledge of this infinitely complex marvel only makes it more certain that blind evolutionary chance could not have produced it. Wise men give credit where it obviously belongs, as did the psalmist who said: "I shall laud you [Jehovah] because in a fear-inspiring way I am wonderfully made."—Ps. 139:14.

● A person who recently underwent open-heart surgery complained to a medical advice columnist that she suffered from hepatitis after her release from the hospital. The columnist, Dr. Robert Mendelsohn, wrote that he was "not at all surprised that

Surgeons Behind on Techniques?

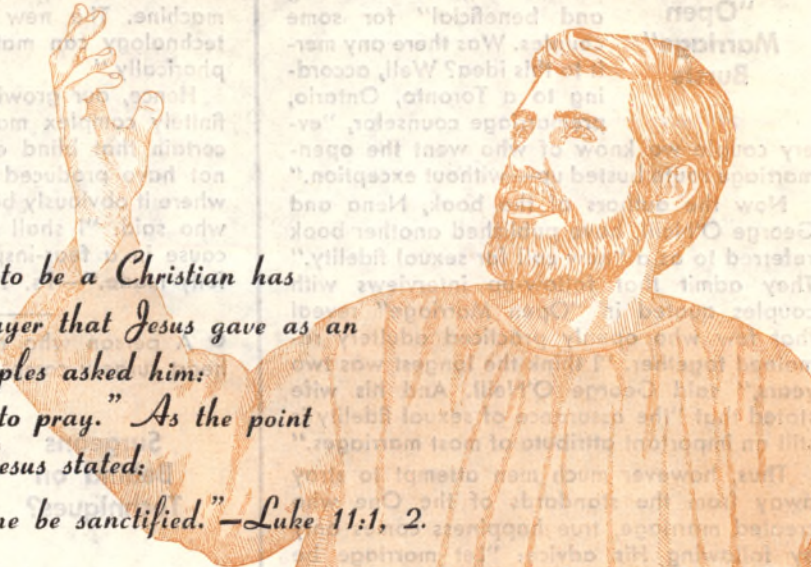
[she] contracted infectious hepatitis after open-heart surgery since the chance of developing this serious condition following blood transfusions is well known."

Dr. Mendelsohn then noted that a "rather significant number of open-heart operations using blood substitutes have been performed on Jehovah's Witness patients who reject human blood transfusions. I often have wondered why these same techniques have not been applied more widely." One reason for surgeons' failure to use such advanced techniques may be implied from Dr. Mendelsohn's suggestion that people needing surgery should ask their surgeons "if they are familiar with these scientific reports [about bloodless surgery]." Apparently many are not.

If all surgeons were up to date on this matter, then, as Dr. Mendelsohn observes, "perhaps this can give all of us the same lower incidence of post-transfusion hepatitis and other advantages now enjoyed exclusively by the Witnesses." It is as God told Joshua of old: If you "do according to all that is written" in the law of Jehovah, "then you will make your way successful and then you will act wisely."—Josh. 1:8.

*"Our Father in the heavens, let
your name be sanctified."—Matt. 6:9.*

Let GOD'S NAME Be Sanctified



*Everyone who claims to be a Christian has
read or heard the prayer that Jesus gave as an
outline when his disciples asked him:
"Lord, teach us how to pray." As the point
of first importance, Jesus stated:
"Father, let your name be sanctified."—Luke 11:1, 2.*

² Of all the names in the universe, the name of the Father, *Jehovah*, excels in brilliance, dignity and reputation. Not only is he the Creator, almighty and with limitless knowledge, executing perfect justice, but even more than that, his loving-kindness and mercy make his name deserving of the greatest honor and praise, yes, reverence. When Moses asked to see God's glory, he was directed to go into Mount Sinai, and "Jehovah proceeded to come down in the cloud and station himself with him there and declare the *name* of Jehovah. And Jehovah went passing by before his face and declaring: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgres-

sion and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation.'"
—Ex. 33:18-23; 34:4-7.

³ The love and mercy of Jehovah are here shown to be among his dominant qualities. But the Most High will not let the wrongdoer pervert his mercy as an excuse for continued wantonness. Otherwise, he could not govern the universe for the good of those who want to do what is right. One of Christ's apostles points out about certain men: "Just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unright-

1. What should we pray for, as of first importance?
2. For what things does the *name* of Jehovah stand?

3. What are God's dominant qualities, and why does he say that he will not give exemption from punishment?

teousness." (Rom. 1:28, 29) Their way of life, with its idolatries and licentiousness, naturally resulted in effects to their offspring. (Rom. 1:21-23) But even these children can receive God's mercy if they turn to him for help.—Ezek. 18:21, 22.

THE AIM OF OUR LIVES

⁴To us humans, therefore, Jehovah describes what we should make our real treasure. He says: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches. But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight."—Jer. 9:23, 24.

⁵Therefore, the name of Jehovah and all that it stands for should be uppermost in our hearts. When Jesus was on earth, the things that hurt him most were the reproaches that were brought upon God's name, particularly by God's own people, the Jews. He said: "I always do the things pleasing to [God]." (John 8:29) In his ordeal in the Garden of Gethsemane, the greatest concern to him was not that he was going to die. He came to earth, being born as a human for the very purpose of a sacrificial death, and he walked undeviatingly toward that end. But what put such a weight on him that last night before his death was the reproach that his death under the charge of blasphemy against God would bring upon Jehovah's name—he, the Son of God and God's representative, dying in this reproachful manner before the whole world. About him it

was written: "The reproaches of those who were reproaching you have fallen upon me."—Rom. 15:3.

⁶The apostle Paul uses this statement to encourage Christians to have in mind something besides the pleasing of themselves—that they should be willing to 'put themselves out' to help others. (Rom. 15:1, 2) This was what Christ was living and dying for, taking all the reproaches, so that people would have the right view of his Father, and so that they might come to know and praise God. In addressing Christians, Paul prays: "Have among yourselves the same mental attitude that Christ Jesus had, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ."—Rom. 15:5, 6.

BEFORE PERSONS CLOSE AND DISTANT

⁷How can the Christian upon whom Jehovah's name has been called be sure that he is always sanctifying God's name? Of course, he does this even in private by holding God's name as sacred in his heart and mind. He does it in his family by speaking of right things and by showing a loving concern for every member, exhibiting qualities that God shows toward his family. Toward his brothers in the Christian congregation he sanctifies God's name by helping them at every opportunity, bearing the weaknesses of those not as spiritually strong as he is. (Gal. 6:10) Because Jehovah's name is called on him, he knows that what he says and does will reflect on the divine name.

⁸How does he sanctify God's name in the eyes of people outside? By imitating God and letting others know why he does so. So he must love them even as God does. God could have looked at all humankind

6. As shown by the apostle Paul, how should the statement at Romans 15:3 affect us as Christians?

7. How can the Christian sanctify God's name (a) privately, (b) in his family, and (c) in the congregation?

8. How can a person sanctify God's name in the eyes of outsiders, and what attitude of God should he have?

4. What should we, as Jehovah's Witnesses, make our real treasure and pride?

5. How did Jesus keep the sanctifying of Jehovah's name uppermost in his heart?

as worthless, self-seeking, disgusting sinners. He could rightly have manifested only a superior feeling, looking down on their condition of filthiness and degradation, their stupidity and their foolish practices. However, God did not take this position. He saw these things that he did not like. But "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) And Christ died for us "while we were yet weak, . . . while we were yet sinners, . . . when we were enemies."—Rom. 5:6-10.

⁹ One of the most direct ways of sanctifying God's name is by telling others about God's provision for mankind through Christ. In speaking to these persons, whether they appear to be interested or not, the Christian must always keep in mind the sanctifying of Jehovah's name. This means that our conduct and speech should be that which will, if possible, encourage the person to have a more friendly viewpoint toward God. We should keep in mind that the person to whom we are speaking does not view matters in the light that we do. He more readily observes our courtesy and our kindly, helpful, sincere attitude than he does our words. If he does not see these things, he will not listen to what we say.

¹⁰ Accordingly, in calling from house to house, we do well to have a positive approach. To condemn what the householder believes or the things that he is practicing will not help him. We have to try to help him to see that what we present to him in Jehovah's name is *good*. It has to appeal to him as something better, or something that will help, not condemn him.

¹¹ Also, our attitude toward him, and

toward all persons in the world, should be the attitude displayed by the apostle Paul. Just because he was favored by having the truth, he did not consider himself any better personally as an imperfect human creature than those to whom he preached. He said: "I know that in me, that is, in my flesh, there dwells nothing good." (Rom. 7:18) He told his associate Timothy: "I am grateful to Christ Jesus our Lord, who imparted power to me, because he considered me faithful by assigning me to a ministry, although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith. But the undeserved kindness of our Lord abounded exceedingly along with faith and love that is in connection with Christ Jesus. Faithful and deserving of full acceptance is the saying that Christ Jesus came into the world to save sinners. Of these I am foremost. Nevertheless, the reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample of those who are going to rest their faith on him for everlasting life."—1 Tim. 1:12-16.

BEFORE RELATIVES

¹² A wide door that is open to most of us for sanctifying Jehovah's name is in connection with our relatives who are not Jehovah's Witnesses. We may be sincere in presenting the truth, but may not have the advisable consideration for our relatives, who do not know or perceive and accept matters concerning the Bible in the same way that we do.

¹³ For example, a wife may come to a knowledge of the truth, and may discern

9. How can the Christian sanctify God's name when talking to others who are not in the truth?

10. In talking to outsiders, what do we want to avoid and what do we want to stress?

11. (a) Should we think that because we have the truth we are better than people outside the congregation?

(b) What does the apostle Paul say as to the purpose of Christ's dealing with him when he was such a sinner?

12. What may be the situation in a family when one member becomes one of Jehovah's Witnesses?

13. What course might a wife, for example, take when she comes to a knowledge of the truth ahead of her husband and relatives?

that some of the former practices of herself, her husband and her relatives are wrong. Her husband and relatives are likely to view her as a fanatic if she tries to superimpose her ideas on them. She could come right out and tell them that all these practices, such as observing certain holidays, are wrong, and possibly turn them away from listening. What might be a better way?

¹⁴ Exercise patience, consideration and empathy! Think of the time that you spend calling on strangers at the doors, the time you take studying with them, carefully helping them to get a good foundation before trying to get them to change their ways, their associations, and so forth.

14. What is the proper attitude and action of one of Jehovah's Witnesses toward his relatives not in the truth?

So, why be overhasty and make attempts to push your viewpoint on your relatives? Before you either cut off your association with them or cause them to withdraw from you, why not look at the matter as actually one way of serving God while you are still being as friendly, kind, helpful and affable as ever? In this way you will be displaying the attributes of God and sanctifying his name so that when you do have an opportunity to bring to their attention the *good* things of God's provisions, they may be ready to give you a hearing, because they see God's qualities in you.

AVOID THINKING TOO MUCH OF SELF

¹⁵ With regard to those not in the truth, just as with our Christian brothers, we

15, 16. Into what course of un wisdom did Moses let himself go in the wilderness of Zin?

For failing to sanctify Jehovah's name, Moses lost a great favor



must always think first: Is what I am doing or about to do putting God's sanctification first? It is easy to become impatient and irritated or to become a little self-righteous, forgetting to rely wholly on Jehovah. This is a course of un wisdom. Moses made this very sad mistake once. The Israelites were very rebellious and troublesome to Moses. In the wilderness of Zin they began quarreling with Moses because there was no water. Jehovah then told Moses to speak to the mountain crag to bring out water. But Moses said to the people: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" Instead of speaking to the crag, he struck it twice after thus calling attention to himself and calling the people "rebels," and water came out.—Num. 20: 1, 2, 7-11.

¹⁶ Moses succeeded in getting water for the people. But what did Jehovah say?—"Because you did not show faith in me to sanctify me before the eyes of the sons of Israel, therefore you will not bring this congregation into the land that I shall certainly give them."—Num. 20:12.

BECOMING A SHARER OF THE GOOD NEWS

¹⁷ God, by favoring us with a knowledge

17. (a) Do we as Jehovah's Witnesses owe anything to people on the outside? (b) Analyze what the apostle Paul said at 1 Corinthians 9:19-27, and apply the principle to Jehovah's Witnesses.

of the truth, has actually put us under obligation to people on the outside, as well as to our brothers. The apostle Paul expressed the matter to the Christians in Rome in this way: "Both to Greeks and to Barbarians [foreigners], both to wise and to senseless [uneducated] ones I am a debtor: so there is eagerness on my part to declare the good news also to you there in Rome." (Rom. 1:14, 15) Paul also said: "Though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." Paul did not want to be rejected and lose out on the blessings of the "good news" after he had preached to others.—1 Cor. 9: 19-27.

¹⁸ Consequently, when we pray, "Father, let your name be sanctified," we are asking God to help us to set all other things aside so that what we do will always glorify his name and cause it to be held sacred. We will then follow up our prayer by seeking not to put anything in front of others to stumble them in their search for the truth. We will watch to be more loving and less critical. We will ever keep in mind that our objective is not to judge, but to 'become a sharer of the good news and its blessings' with others.

18. How can we follow up our prayer to 'let God's name be sanctified'?

In Coming Issues

- What Draws You to God?
- Christian "Works"—What Do They Include?
- Is Your Course of Life Death-oriented?

"Roll your works upon Jehovah himself and your plans will be firmly established."—Prov. 16:3.

"Roll Your Works Upon Jehovah"

ONE of the things that people need most in our times is *encouragement*. Everyone feels discouraged now and then because of the pressures of this world and on account of his own inadequacies. Christians are no exception. The apostle Paul described the purpose of his visit to a congregation "that there may be an *interchange of encouragement* among you, by each one through the other's faith, both yours and mine." (Rom. 1:12) When Christian men from Jerusalem traveled to other cities, they "encouraged the brothers with many a discourse and strengthened them." (Acts 15:32; 20:1) This is a fine pattern for elders and traveling overseers today.—Compare Philippians 2:1.

² Sometimes you may have a problem or a job that seems like a mountain. Or, you may encounter some very unfavorable circumstance in life. What should you do? Instead of being discouraged or giving up, you should turn to "the Father of tender mercies and the God of all comfort." (2 Cor. 1:3, 4) Yes, "roll your works upon Jehovah himself and your plans will be firmly established."—Prov. 16:3.

³ However, what does it mean to "roll

your works upon Jehovah"? It means to roll the burden off your shoulders, as it were, onto his. Of course, the plans or desires you have must be right, good, in harmony with God's Word of truth, not for selfish satisfaction, revenge, and so forth. But instead of feeling that the burden is on you, lay everything before Jehovah, fully putting the issue in his hands. Then, through prayer and by following the Bible's counsel to the best of your ability, look to him to accomplish what you ask.—Jas. 1:2, 5; Matt. 7:7, 8.

GROWTH AND PROSPERITY COME FROM GOD

⁴ This is a very serious matter. If a Christian does not do this, he may begin relying too much on himself, thinking, perhaps not even consciously, of his own importance or ability. If his plans appear to succeed, he may take the credit to himself, only to find out later that his "success" was only temporary or superficial. Such success does not bring glory to God and does not truly help others. For, "unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake."—Ps. 127:1.

⁴ Why is it essential that a Christian keep in mind 'rolling his works upon Jehovah'?

1. What did the apostles recognize to be one of the greatest needs that Christians have?

2. What does the Bible advise that we do when faced with a difficult job or a problem?

3. What does it mean to "roll your works upon Jehovah"?

⁵ This principle was emphasized by the apostle Paul when he wrote to the Christian congregation at Corinth. Many in this congregation were following or glorifying ambitious men. (2 Cor. 11:4, 5, 13) Also, some may have given undue importance to Paul and Apollos. (1 Cor. 1:12) But Paul used himself, Apollos and Cephas as illustrations, so as to show how improper it is to glorify self or to look to oneself or to *any* man or men. (1 Cor. 4:6) He said: "After all, what is Apollos? What is Paul? We are *simply God's agents* [or, servants] in bringing you to the faith. Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but *God made it grow*. Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow."—1 Cor. 3:5-7, *New English Bible*.

⁶ Paul then pointed out that they might have been working hard to build on the right foundation, which is Jesus Christ. Nonetheless, if they failed to build properly—not 'rolling their works upon Jehovah' and so not relying on him to bring success—they would find, to their shame, that they had built things of no value, things that would not endure God's test.—1 Cor. 3:10-15.

⁷ The reason why Christians have to be very watchful of themselves is that it is the human inclination to rely on oneself, to take credit to oneself and to act independently. God said, shortly after the flood of Noah's day: "The inclination of the heart of man is bad from his youth up." (Gen. 8:21) This inclination we have all inherited from Adam, who took an inde-

pendent course, to do things on his own, according to his own direction of matters. But he actually came under the dominion of the Devil.—Gen. 3:5.

EXALT GOD'S NAME, NOT OURSELVES

⁸ God's name and that of his Son must be sanctified in all that Christians do. This means that our object must be to make known and to exalt God's sovereignty, his righteousness, his mercy and his other fine qualities. (1 Pet. 3:15) If we do not do this, either we or someone else will be credited for what is done, with no good result. An instance that God has had recorded, highlighting this fact, is found in a situation that developed after Israel's settlement in the Promised Land.

⁹ At the time, Samuel the faithful prophet was judging Israel. Because the people had vacillated between the worship of Jehovah and that of other gods, they had suffered much at the hands of their enemies. But Samuel directed them in the right way. He called on them to put away the false gods that were in their midst. They obeyed and began serving Jehovah alone. Thus, 'rolling their works upon Jehovah,' they were granted a decisive victory over their bitter enemies, the Philistines.—1 Sam. 7:3, 4, 10-14.

¹⁰ Even so, after actually experiencing their own inadequacy and that they were completely dependent on Jehovah for blessings, later on, when Samuel had grown old, they demanded a king. They said: "Appoint for us a king to judge us like all the nations." When Samuel prayed to God over the matter, Jehovah's answer was: "It is not you whom they have rejected,

5. How did the apostle Paul point out the wrongness of glorifying ourselves or other men?

6. What will be the result to the Christian who does not 'roll his works upon Jehovah'?

7. Why must a Christian watch himself to see that he does not rely on himself or take credit to himself?

8. What should be the primary motivation in all things that we do?

9. How did the Israelites experience the results of 'rolling their works upon Jehovah'?

10, 11. Even after Jehovah had guided them so well, how did the Israelites fail to exalt him and trust in him?

but it is I whom they have rejected from being king over them.”—1 Sam. 8:4-7.

¹¹ Samuel then warned them of the oppression that they would suffer under the rule of a human king, but they replied: “No, but a king is what will come to be over us. And we must become, we also, like all the nations, and our king must judge us and go out before us and fight our battles.”—1 Sam. 8:10-20.

¹² The people of Israel here revealed their true heart condition, looking to men to bring success to their plans. They did not have the faith to ‘roll their works upon Jehovah.’ A little later on, God exhibited his displeasure by causing a rain on the very day that they were to harvest their wheat. (1 Sam. 12:17, 18) Thereafter, Israel suffered much under their kings, with the exception of a few faithful men, such as Kings David, Josiah and Hezekiah. This was a result of not recognizing that Jehovah was their real king.

LAY EVERYTHING IN GOD'S HANDS

¹³ From this example we can see that, in every problem confronting God's servants and in all their undertakings, Jehovah is involved. First we must have Jehovah's will and his name in mind. Then we can lay matters before him and know that the firm establishing of our plans is in his hands. If it works out, God gets the praise. If it turns out differently from what we had planned, we can still know that he is doing or permitting what is best *for us*.—Rom. 8:28.

¹⁴ In the world, a person's success is often in direct proportion to his ability and ingenuity, so that individuals take the

credit for their accomplishments to themselves. But in the service of God this is not so. Otherwise, the measure of a person's standing with God would be his ability or personality. Actually, the person who relies least on his personality or ability is the one whom God blesses. The apostle said: “We have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves.” (2 Cor. 4:7; compare 2 Corinthians 12:9.) Christians have to be alert at all times not to lapse into the natural tendency of the imperfect flesh, forgetting that they are ‘simply God's servants,’ planting and watering the seed, but that it is God who makes it grow.—1 Cor. 3:6, 7.

¹⁵ The part that God performs as we serve him can be compared with the way our bodies function. The organs God designed for us function without our being conscious of their operation. We can only partly explain how they work. Also, the food we get grows with only minor effort on our part, and in some cases none at all, yet it is filled with all the vital nourishing factors. Sun, rain, soil and seed do the major tasks. So, in reality, our life is wholly dependent on the things God supplies. He does practically all the work. Our service to God rests on the same principle. Says the apostle Peter: “If anyone ministers, let him minister as dependent on the strength that God supplies; so that in all things God may be glorified through Jesus Christ.”—1 Pet. 4:11; compare Matthew 6:25-31.

THE FINE EXAMPLE OF ABRAHAM

¹⁶ Abraham is a fine example of a man

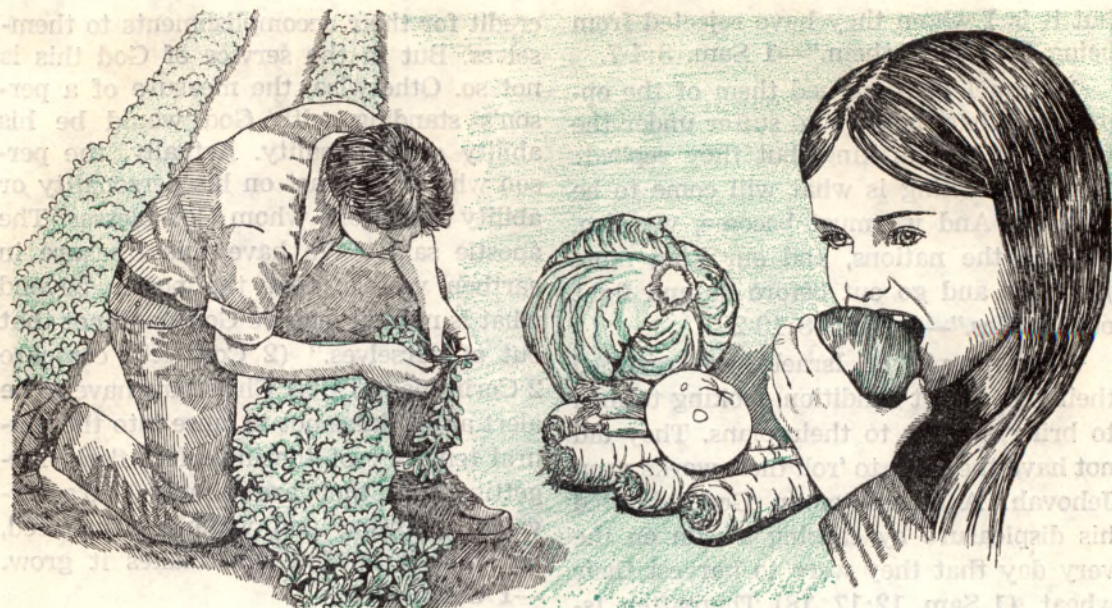
12. By not ‘rolling their works upon Jehovah,’ what results did they experience?

13. In everything that we as God's servants undertake, how should we go about it?

14. What is wrong when we as Christians credit some accomplishment to our ability or ingenuity?

15. How do accomplishments in serving God rest on the same principle as the successful functioning of our bodies?

16. How did Abraham have to ‘roll his works upon Jehovah’ in connection with the promised seed?



who unreservedly 'rolled his works upon Jehovah.' He had only Jehovah's word of promise that God would make a great nation out of him and that through him all families of the earth would be blessed. (Gen. 12:2, 3) The apostle Paul calls attention to Abraham's faith, saying:

"(He [Abraham] is the father of us all, just as it is written: 'I have appointed you a father of many nations.') This was in the sight of the One in whom he had faith, even of God, who makes the dead alive and calls the things that are not as though they were. Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: 'So your seed will be.' And, although he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory and being fully convinced that what he had promised he was also able to do. Hence 'it was counted to him as righteousness.'"—Rom. 4:16-22.

God makes our bodies to function and food to grow with little or no effort on our part

¹⁷ Abraham knew that, for a son to be brought forth from him and his wife Sarah, God would have to intervene. He knew that he was completely powerless. But this did not cause Abraham to despair. When a son was born to him, Abraham knew that it was by a miracle of Jehovah, restoring his and Sarah's reproductive powers. This further strengthened his faith. Now, he knew that through this son the seed was to come. What did he do when God asked him to sacrifice that son? This must have caused great wonderment on Abraham's part. He could have considered this request "just too much." But he gave himself absolutely into Jehovah's hands, as recounted in the Bible book of Hebrews:

"By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son, although it had been said to him: 'What

¹⁷ How did Abraham 'roll his works upon Jehovah' when God asked him to sacrifice the one through whom the seed was to come?



**So, too, it is God who
brings forth spiritual growth**

will be called "your seed" will be through Isaac.' But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way."—Heb. 11:17-19.

GOD CAN MAKE YOUR WAY SUCCESSFUL

¹⁸ After reading such an account, how can any one of us think, on any occasion, that we must rely on our own power, position or ability to accomplish something in God's service? It serves as refreshing encouragement to know that if we put implicit trust in Jehovah and obey him, just as Abraham did, we need not worry about the outcome, no matter how difficult the job or problem before us. It may be **a matter** of providing the necessities for our family. Or, a widow with young children may have her hands full trying to bring them up in "the discipline and mental-regulating of Jehovah." (Eph. 6: 4) Or, perhaps, the problem is finding time for field service. Some may feel



trepidation about going from door to door and about teaching people from the Bible. Remember that 'you can do all things through him that imparts power to you.' (Phil. 4:13) Keep in mind that Jehovah God and Jesus Christ are by your side. You can endure "as seeing the One who is invisible," just as Moses did when he was faced with the mountainous task of leading some three million Israelite slaves out of Egypt, through a desolate wilderness—a task entirely beyond human capability. (Heb. 11:27-29) Moses had to 'roll his entire burden upon Jehovah.' Then Jehovah did the work. Certainly our problems are no harder than the one Moses faced.

¹⁹ That is why the Bible advises us to "pray incessantly" and to "persevere in prayer." In this way we can 'roll our works upon Jehovah,' continuing to look to him to cause our plans to be firmly established. (1 Thess. 5:17; Rom. 12:12) As Jesus did, we will then sanctify Jehovah's name and acknowledge him as actually bringing the results, giving him the credit and praise for what is accomplished.

18, 19. Viewing these matters, why should we face difficult jobs or problems with courage and confidence?

HOW IMPORTANT IS CHRISTIAN GIVING?

FAITHFUL disciples of Jesus Christ have at all times demonstrated active concern for those in material and spiritual need. Shortly after Pentecost of 33 C.E., for example, many in Jerusalem willingly sold properties and turned over the proceeds to the apostles for distribution to needy fellow believers. Among these were persons who had come from distant places to attend the festival of Pentecost and then became Christians. Through the generosity of their brothers, these new converts were assisted to extend their stay in Jerusalem and thus to continue benefiting from the valuable teaching of the apostles.—Acts 2:41-47; 4:34, 35.

EXAMPLES WORTHY OF IMITATION

One who keenly appreciated the importance of spiritual and material giving was the apostle Paul. To fellow believers in Rome, he wrote: "Both to Greeks and to Barbarians [non-Greeks, the term being applied by Greeks to foreigners in general, especially those speaking another language], both to wise and to senseless ones I am a debtor: so there is eagerness on my part to declare the good news also to you there in Rome."—Rom. 1:14, 15.

Why did Paul view himself as a debtor to people of all kinds, as obligated to aid them spiritually? He knew that the world of mankind had been bought with the precious blood of Jesus Christ. Being the property of God and Christ, all persons should certainly be informed about what this can mean for them. It was God's time for people everywhere to repent and to come into an approved relationship with

him on the basis of his Son's sacrifice. Such an approved standing would give real meaning and purpose to their lives and lead to life eternal. (Acts 17:30; 1 Tim. 2:6; Heb. 2:9) The time to reach individuals with this vital information was limited. Why? Because the human lifespan is very short and of uncertain duration. (Jas. 4:13, 14) Hence, Paul was eager to "declare the good news" to as many as he possibly could during his own lifetime. He rightly felt that it was his duty to impart life-giving knowledge to others. He owed it to them. Since their lives would soon come to an end, Paul recognized the urgency of reaching people with the "good news" and the grand opportunities it held for them. The apostle Paul was not the only one who felt that way. This is clear from the fact that less than 30 years after the Christian congregation came into existence the apostle could write: "That good news was preached in all creation under heaven." (Col. 1:23) This means that Christians had extended their spiritual giving to the far-flung reaches of the then known world.

When it comes to spiritual giving, the apostle Paul and other devoted first-century Christians surely set a fine example for us today. Moreover, they did not confine their giving to spiritual things. They were also eager to give material aid to brothers who became impoverished. Christians in Macedonia and in Achaia, for instance, entrusted Paul with funds to be used in helping needy fellow believers in Jerusalem.

The apostle took this relief work very

seriously, asking the brothers in Rome to pray for him so that it would be successful. We read: "I am about to journey to Jerusalem to minister to the holy ones. For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy

Jesus." (Acts 21:13) Think of it, Paul regarded this matter of getting material aid to brothers in need as something so important that, in doing his part, he was willing to risk not only his freedom but even his life.

WHY SO IMPORTANT?

Christian giving is really an expression of love. Without this love, a person simply cannot stand as approved before God and Christ. Individuals who are not actively concerned about the welfare of others are guilty of self-deception if they consider themselves to be engaging in acceptable worship. God's Word says: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." (Jas. 1:27)



Spiritual and material giving

are basic to true Christianity

ones in Jerusalem. Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me, that I may be delivered from the unbelievers in Judea and that my ministry which is for Jerusalem may prove to be acceptable to the holy ones."—Rom. 15:25, 26, 30, 31.

When Paul met with fellow believers in various places on the way to Jerusalem, God's spirit, acting either directly upon Paul or upon other Christian prophets, indicated that bonds and imprisonment awaited him in that city. (Acts 20:23; 21:11) Nevertheless, the apostle did not shrink back from doing what he could for his needy brothers in Jerusalem. Courageously, he told tearful fellow believers: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord



"By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender our souls for our brothers. But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compas-

sions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:16-18.

The Lord Jesus Christ will pass a severe judgment on those who selfishly withhold help from deserving ones. This is clear from the illustration of the "sheep" and the "goats." The "sheep" whom Jesus Christ puts on his right side, or the side of favor, are persons who do positive good for the "least" or the most insignificant ones of Christ's brothers. When they see any of Christ's brothers in a needy state, lacking food, clothing or shelter, the "sheep" do what they can to help. They are also willing and eager to be of assistance when Christ's brothers suffer on account of sickness or imprisonment. Because the "goats" selfishly refuse to respond to the real needs of Christ's brothers, they will lose out on life, being sentenced to "everlasting cutting-off."—Matt. 25:34-46.

This should impress on us the importance of having the right attitude toward others. When we see persons suffering adversity from circumstances beyond their control, do we feel pity for them? Are we moved to do what we can to come to their aid? Do we keenly sense the sad spiritual plight of so many of our fellow humans? Does this stir us to be zealous in declaring the "good news"?

Individually, we should want to be wholehearted in spiritual and material giving. For such giving to have real value in God's eyes, it must be motivated by love. It cannot be done with the thought of calling attention to ourselves. Jesus Christ admonished: "When you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may

be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matt. 6:2-4.

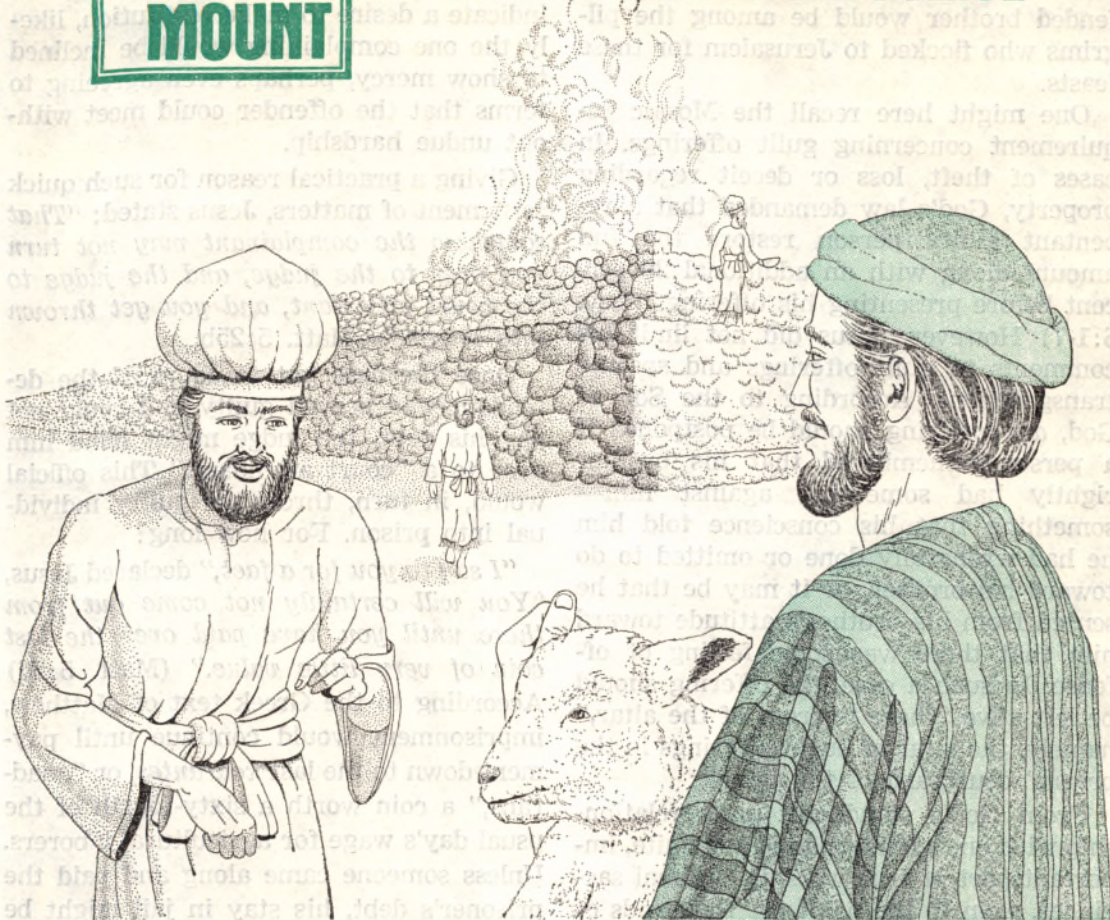
As in the first century, devoted servants of God today also undertake large-scale relief measures. Additionally, funds are used to maintain places of worship and to provide spiritual help for truth-hungry persons throughout the earth. Among Jehovah's Witnesses, the Watch Tower Society plays an important role in coordinating and directing relief measures and also efforts to help as many as possible to gain an accurate knowledge of God's Word.

At times readers of this publication wonder whether they could assist in this vital work by making monetary contributions. We are pleased to advise that donations for this purpose may be sent to the Watch Tower Society, 124 Columbia Heights, Brooklyn, New York 11201, or to one of the Society's branches in other lands. Such donations are never solicited. They are appreciated as freewill gifts to be used in carrying forward the Kingdom work and are acknowledged as such.

Truly, the rendering of material and spiritual aid to others is basic to one's being a Christian. However, such giving only counts with God when it is done willingly and cheerfully, out of love and *not* under compulsion. The Christian apostle Paul wrote: "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all." (1 Cor. 13:3) So, may our spiritual and material giving be prompted by genuine love for God and fellow humans. Our eternal welfare depends on it.

THE SERMON ON THE MOUNT

"First Make Your Peace With Your Brother"



AFTER warning his hearers about the deadliness of prolonged anger, Jesus directed their thoughts toward rooting out causes of anger. He said: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift."—Matt. 5:23, 24.

"Gift" in this case meant any sacrificial

offering that a person might present at Jehovah's temple. Animal sacrifices were of considerable importance, being commanded by God as part of true worship. But for someone who might recall 'that his brother had something against him,' there was a matter of even greater importance. "Leave your gift there in front of the altar, and go away," said Jesus. "First make your peace with your brother, and then, when you have come back, offer up your gift."

This might not have been as difficult as it seems, since the usual time for bringing such sacrifices was during the three seasonal festivals of Passover, Pentecost and Booths. (Deut. 16:16, 17) Likely the offended brother would be among the pilgrims who flocked to Jerusalem for these feasts.

One might here recall the Mosaic requirement concerning guilt offerings. In cases of theft, loss or deceit regarding property, God's law demanded that a repentant guilty person restore the full amount along with an additional 20 percent before presenting his offering. (Lev. 6:1-7) However, Jesus did not limit his comments to guilt offerings and specific transgressions. According to the Son of God, *any* offering should be postponed if a person remembered that his brother rightly had something against him—something that his conscience told him he had wrongfully done or omitted to do toward his brother, or it may be that he sensed from his brother's attitude toward him that there was some feeling of offense. In such a case, the offering should be left alive "there in front of the altar," namely, the altar of burnt offerings in the priests' courtyard of the temple.

From God's standpoint one's relationship with one's fellowman is a definite, important part of true worship. Animal sacrifices, even to the point of "thousands of rams," were meaningless to God if those offering them up did not treat their fellowman properly. (Mic. 6:6-8) "For he who does not love his brother, whom he has seen," writes the apostle John, "cannot be loving God, whom he has not seen." —1 John 4:20.

Jesus further urged his hearers to avoid delay in rectifying grievances, saying: "*Be about settling matters quickly with the one complaining against you at law, while you are with him on the way there.*" —Matt. 5:25a.

'While with the complainant on the way to court' the offender should vigorously exert himself toward settling the matter out of court. If the offending one were to admit his mistake, express sorrow and indicate a desire to make restitution, likely the one complaining would be inclined to show mercy, perhaps even agreeing to terms that the offender could meet without undue hardship.

Giving a practical reason for such quick settlement of matters, Jesus stated: "*That somehow the complainant may not turn you over to the judge, and the judge to the court attendant, and you get thrown into prison.*"—Matt. 5:25b.

Once the case got to court, if the defendant was proved guilty and could not pay his debt, the judge might hand him over to a "court attendant." This official would, in turn, throw the guilty individual into prison. For how long?

"*I say to you for a fact,*" declared Jesus, "*You will certainly not come out from there until you have paid over the last coin of very little value.*" (Matt. 5:26) According to the Greek text of Matthew, imprisonment would continue until payment down to the last *kodrantes*, or "quadrans," a coin worth a sixty-fourth of the usual day's wage for agricultural laborers. Unless someone came along and paid the prisoner's debt, his stay in jail might be for a long period.

Acceptable worship must include proper treatment of one's fellowman. The apostle Paul counsels fellow believers: "Make this your decision, not to put before a brother a stumbling block or a cause for tripping." (Rom. 14:13) If such a stumbling block should arise, the Christian must recall Jesus' words and "be about settling matters quickly." (Matt. 5:25) "For in loving-kindness I have taken delight," says Jehovah, "and not in sacrifice."—Hos. 6:6.

Gilead Graduates Dearly Loved—Why?

“WHY have you become dear to us?” the speaker asked the 64th graduating class of Gilead School. “It’s not because you are so good-looking . . . or because you are such brilliant Bible scholars,” he explained. “No, more particularly, it’s because of the spirit you show toward the Lord’s work.”

The speaker, D. Parsons, was the first of eight members of the headquarters staff of Jehovah’s Witnesses to give parting admonition and encouragement to the 24 graduates. Altogether, 1,944 persons assembled for the graduation exercises at the Long Island City Assembly Hall of Jehovah’s Witnesses in New York, on Sunday, March 5, 1978.

The program began at 10 a.m., with C. W. Barber, a member of the Governing Body of Jehovah’s Witnesses, serving as chairman. After an opening song and prayer, Barber observed that the Gilead School has been instrumental in spreading Bible truth to the ends of the earth.

In the 35 years of the School’s operation, 5,633 graduates have been sent to far-flung parts of the earth to preach. These graduates have manifested an unselfish willingness to serve, even in the face of adversities. Some in the graduating class already had spent more than 10 years in the full-time preaching work in the five countries from which they came. But, when coming to the five-month Gilead course, they volunteered to go anywhere on earth where people have a particular need of their help. Do you not also hold persons with such an unselfish Christian spirit dear?

The second speaker, T. Jaracz, noted that the graduates “are willing to leave father and mother and brothers and sisters and homes and other possessions and go into a new land, and face problems and persecutions.” But he asked: “What is the *reason* you are willing to do all of this?” Properly, he emphasized, it *should* be “for [Christ’s] sake and for the sake of the good news.” (Mark 10:29, 30) May you never forget that reason, Jaracz concluded.

Eighty-seven-year-old M. G. Friend, who was an instructor for the first 34 classes of Gilead, then made a moving appeal to the class. ‘You dear Gilead students,’ he said, ‘continue to demonstrate your joyous and har-

monious cooperation with God’s organization.’ L. K. Greenlees followed with parting admonition based on Proverbs 8:33: “Listen to discipline and *become wise*.” He posed various situations the graduates may face in missionary life in which the exercise of godly wisdom would prove vital.

Then L. Weaver spoke to the class about their grand “privilege” of attending Gilead. “The question is,” he said, “will you continue to appreciate this privilege, and continue putting the right value on it?” Weaver pointed to Mary as an example to imitate. She treasured her privilege to bear God’s Son Jesus despite the risk to her own life; for, as an engaged woman, he explained, she could mistakenly have been stoned as an adulteress.

The two Gilead instructors next offered parting words. K. A. Adams pointed out fine lessons from the account about the first missionary mentioned in the Bible, Jonah, and also from the life of the most widely traveled missionary, the apostle Paul. U. V. Glass highlighted the quality of loyalty, observing that he admired this quality in the class. He then drew attention to the priest Abiathar who, after practically a whole life of loyal service, became disloyal by supporting King David’s son Adonijah in his attempt to seize the kingship. So there is need to exercise loyalty, Glass emphasized.

The concluding speaker, F. W. Franz, discussed at length Isaiah chapter 61, showing how the Gilead graduates have the privilege to make their contribution to the Lord’s work alongside the anointed remnant. Franz pointed to verse 5, explaining how the Lord’s “other sheep,” of which all these Gilead graduates profess to be, are the “strangers” and “foreigners” who serve as helpers to the priestly anointed class. Yet he told them: “You, too, are servants of Jehovah God in a sacred sense.”

Later in the day, after a break for lunch and after a discussion of *The Watchtower*, conducted by R. Walls, the students put on a short musical program. Finally, the program concluded at about 4:45 p.m., after the students had presented two fine Bible dramas: “The Need of the Fatherless Boy—Can You Help Him?” and “What Are You Choosing?”, which highlighted the early life of Moses.

QUESTIONS from READERS

● What is the point of the proverb that says: "The ridiculer you should strike, that the inexperienced one may become shrewd; and there should be a reproof of the understanding one, that he may discern knowledge"?

This proverb is found at Proverbs 19:25, and it calls our attention to two different methods of instruction. Parents can be aware of both.

As the proverb first points out, for an inexperienced or simple person to learn the need to avoid wrongdoing, he might have to see punishment come to a ridiculing hardened wrongdoer. The forceful action serves to teach the inexperienced one. For him, it will likely be a strong deterrent. The understanding one, however, does not need such a powerful warning lesson. Often it is enough for him to hear

words of reproof; he quickly accepts the counsel and applies it.

Many parents have seen the truthfulness of these words, and others may yet do so and benefit through application of this proverb. In order to learn to avoid a wrong course, sometimes a child needs to be faced with strong discipline, such as a spanking (either seeing it come to another, or experiencing it personally). Though at first such discipline might seem unpleasant both to the child and to the parents, the outcome can prove that it is worth while. (Heb. 12:11) The child can be brought to the condition described at the end of Proverbs 19:25.

In many cases where a child consistently receives firm, molding correction from parents, he advances to the point where he is able to learn from parental words of reproof or advice. What a fine lesson for us to learn early in life!

"WATCHTOWER" STUDIES FOR THE WEEKS

June 11: Let God's Name Be Sanctified. Page 16. Songs to Be Used: 8, 59.

June 18: "Roll Your Works upon Jehovah." Page 21. Songs to Be Used: 35, 87.

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