



The apologetic in this collection has been the greatest challenge to the *NEW WORLD TRANSLATION* since the Watch Tower Society published it in 1950. The deity of Christ is at the heart of the debate. Translation of this material continues in countries where Jehovah's Witnesses work.

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**WORD RESOURCES, INC
P.O. Box 301294
Portland, OR 97294**

www.tetragrammaton.org

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ISBN 0-9703890-3-5

28.⁹⁵ USD

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Is the New World Translation a Better Bible? (for translation)

Why is God's Name Absent in Greek Scripture Manuscripts?

Personal Bible Study

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Living by Faith (for translation)

Six books in large-print format

A strategy for reaching Jehovah's Witnesses

"LORD" and "Jehovah"

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LET'S ANSWER THE BIG QUESTIONS FIRST

Why are we giving you free downloadable books?

Since the Watch Tower Society (Jehovah's Witnesses) published their *New World Translation of the Greek Scriptures* (New Testament) in 1950, their translation has never been challenged as thoroughly or as intensely as it has been by the books on the accompanying CD. The first two books in the series were released in 1998. One of the reasons this effort is becoming so successful is that the material is not copyright-protected. Consequently, the material can be found on web sites around the world. It has already been translated for both web sites and for printing in multiple languages. It randomly appears in theological material written by others. Because permission is not needed to use it, we simply don't know where else it is being used unless we happen to find it listed on a search engine. *We want you to use it too.*

Why is the Tetragrammaton subject so important?

The *New World Translation* was published as a Bible which could be used to deny the deity of Christ. Without qualification, it has been the most successful of this genre of translation ever produced. By 1998, over 100,000,000 copies of the *New World Translation* had been printed in 21 languages. When confronting Jehovah's Witnesses, evangelicals usually debate theology. But theology is subjective. A theological debate between a seminary student and a Jehovah's Witness would be recounted quite differently depending on which one is talking. The seminary student, in relating the debate to his fellow seminarians, would point out inconsistencies in the Jehovah's Witness's theology. In a Service Meeting, the Jehovah's Witness would describe the seminary student's departure from "truth."

The Tetragrammaton debate, however, is more objective. The *New World Translation* is based on the premise that the Tetragrammaton (YHWH in Hebrew letters) was used in the New Testament autographs. The *New World Translation* replaces "Lord" with "Jehovah" 237 times in their New Testament. Many of these passages would establish the deity of Christ if the word "Lord" remained in the verse. If the *Tetragrammaton*, however, was used in these verses, then a Jehovah's Witness might have a marginal argument that Jesus could be the first creation of the Father. If the Tetragrammaton was *not* used in the autographs, then John quotes Jesus as saying, "I am the Lord God...Almighty" in Revelation 1:8.

Do you see where this is going?

If we can use manuscript evidence to establish that the Tetragrammaton was *not* used in the autographs, then the deity of Christ stands. But where do we get this manuscript evidence? Conveniently, the Watch Tower Society publishes all of the information we need. A copy of their *Kingdom Interlinear Translation of the Greek Christian Scriptures (KIT)* provides a

complete Greek text which uses only *Kurios*, and never the Tetragrammaton. *KIT* also includes an exhaustive description of the apparatus the translators employed to justify the use of "Jehovah" in the New Testament. Unintentionally, however, their apparatus also shows that the earliest available evidence for the Tetragrammaton in the New Testament (apart from Matthew) is from a 1599 Hebrew version. That Hebrew translation was made from Erasmus' Greek text. It can be easily shown that Erasmus' text (the text of the King James New Testament) does not use the Tetragrammaton. (The earliest "Jehovah" references are 16 citations from a 1385 Hebrew version of Matthew.) The same *KIT* apparatus also documents that the earliest evidence for *Kurios* comes from Greek manuscripts dated between 201 and 400 A.D.

Your school library may have a copy of *KIT*. If not, ask if a Jehovah's Witness acquaintance can obtain a copy for you. You could also search in used book stores or on the web at sites such as www.powells.com. Another possibility is orchidfair@netzero.net. There are two editions of *KIT*. The 1969 edition gives more information concerning the "J" references, while the 1985 edition gives several additional "J" references. The 1969 edition is of greater value for this study.

This is not just a debate focusing on Greek New Testament manuscripts. ***This series of books introduces one of the most effective apologetics for countering the Jehovah's Witness claim that Jesus is a created being. This apologetic is ultimately about the Person of Christ and His Divine nature.***

Introducing the New World Translation

If you are unfamiliar with the *New World Translation*, the material included in the book outlines should give you sufficient information to understand its translation limitations. Section ⑥ *Is the New World Translation a Better Bible?* will give you a general introduction to the problems of this translation. Sections ① *The Tetragrammaton and the Christian Greek Scriptures* and ② *The Divine Name in the New World Translation* will give you a technical introduction to the textual problems that would arise if the presumed Tetragrammaton were imported into the New Testament text. These last two sections (① and ②) as well as Sections ③ *The Tetragrammaton in Hebrew Versions* and ④ *The New World Translation and Hebrew Versions* evaluate whether Hebrew versions could provide a credible justification for importing "Jehovah" into the New Testament.

Where do our books go?

Of course, by the time you read this, these numbers will be out of date, but we thought you might like to see some statistics:

Since 1998, we have printed over 77,000 books. In addition, 5,000 books and 10,000 tracts were printed in Ethiopia in the Amharic language. We seldom know where else the material is being used, but we know of instances where it has also been translated into French, Finnish, and

Portuguese. Portions have been used in Hungarian. We also know of other translation projects under consideration.

Between October, 1998 and April, 2003, we distributed over 66,500 books in both printed and CD formats. In addition to distribution within the U.S., books have been shipped in case lots to Canada, the United Kingdom, Australia, and English-speaking Africa. The best news is that well over half of our books have gone directly to Witnesses themselves. To date, we have direct-mailed over 23,000 books to their 4,700+ Kingdom Halls in the United States. In another mailing, we sent a CD containing all of our books to the English-speaking Kingdom Halls in Canada. Each of the 112 international Branch offices has received several mailings of books, and a CD containing all our material in downloadable format. All Governing Body members and some 60 key leaders of the Society have received copies of each book. A personal letter has been enclosed in many of these mailings. Additionally, large numbers of books have gone to organizations that are distributing them directly to Witnesses.

A comment on style

Our books were deliberately written using terminology familiar to Jehovah's Witnesses. They also cite only Watch Tower Society reference materials. Therefore, the style is different from what you may be familiar with, and citation sources you might expect to see are not used. But remember that you are "reading over their shoulder." Jehovah's Witnesses will have enough difficulty with the content. It would be counter-productive to make them struggle with terminology as well.

But there is more. Nothing would be gained by being harsh with either the Watch Tower organization or its people. We want to show respect to them even while challenging a foundation of their faith. We trust that you will recognize our love for them as we write.

What about the *Living by Faith* book?

We thought you might like to have it. Actually, that isn't the only reason. We hope you might be able to use it in your own life.

We also think that others might benefit from it. Use *Living by Faith* in any way you want. However, read it first for yourself.

SOME COMMENTS ABOUT OTHER THINGS

What you will find in the *Downloadable Research Library*

This book was compiled to give you a reference outline for the companion CD.

However, we also want to provide enough information in the outline so you don't need to search through the CD before understanding each topic. For that reason, we include brief excerpts from selected books. These excerpts were chosen so that, as a whole, they would give a simple but complete description of the subject.

We have included complete tables of contents and subject and verse indexes. We want this to be a research tool for Bible school or seminary students as well as being a technical resource for instructors and others doing research and writing.

We use page flags to identify the page location in our published books. The page flag looks like this: ••119••. Your library may have some of our published books in their stacks. If not, they are available through www.tetragrammaton.org.

We also assumed that you would see *Downloadable Research Library* first on a library shelf. If you need specific information from it, you may make photocopies. However, *Downloadable Research Library* is also on the CD. If you copy the CD, you will have the complete outlines as well as the individual books.

While we are talking about the CD

Everything is on the CD. All our books are there in both Microsoft Word and Adobe Acrobat files. Most are available in large-print format. You will also want to look at our Doctrinal Statement and the other short documents.

We included several CD label documents to enable you to photocopy or print a label. If you have compatible software, you may be able to copy-and-paste it to your label template. You can free-download Avery's software from www.avery.com.

After you burn your first CD, your dialogue box will ask if you want to make another copy. Please make several copies for others. We want to get CDs into the personal libraries of as many students and faculty members as possible.

Most of the book files on the CD are also downloadable from our web site www.tetragrammaton.org. None of the web site material is copyright-protected.

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We request that no credits be given when this material is translated or quoted for web site or publication use. We prefer that others publish it under their own name rather than under the name of our author or publisher. There is great value in making this material public domain.

What is the purpose of this strategy? We want Jehovah's Witnesses, through a work of the Holy Spirit, to realize as quickly as possible that their *New World Translation* masks the identity of Jesus. Then we want them to discover the joy of knowing the One who is **God and Savior, the Lord Jesus Christ**. But time is crucial. The more quickly this task can be accomplished, the better. If you were to visit a Sunday meeting in almost any Kingdom Hall you would realize that there are many elderly Witnesses. It will take less time for public domain material to win a hearing than it would for a single author to accomplish the same task.

If you are doing research papers that require bibliographies, identify the title of the book as coming from the *Downloadable Research Library*, citing the author as "not listed." Though we publish anonymously, you should know that we have openly identified ourselves to the Watch Tower Society's leadership. Our ministry is not a hit-and-run operation. The Governing Body, the Public Affairs Director, and many key leaders not only know the author's name, address, and phone number, but they have received a full report of each mailing along with a copy of each book. However, that report was always given *after* the mailings were received by their Kingdom Halls!

Talking about rebuttals

Greg Stafford has been one of the Watch Tower Society's most important independent apologists. (*Independent* means that he does not publish through the Watch Tower Society press. Visit www.elihubooks.com.) He reviewed our material on pages 18-36 in his book *Jehovah's Witnesses Defended*, Second Edition, 2002. His summary on page 35 is significant. In a rather convoluted statement, he concedes that there is no manuscript evidence allowing insertion of "Jehovah" in 144 of the 237 instances where it has replaced "Lord" in the *New World Translation's* New Testament. (The passages he cites as lacking textual support for "Jehovah" include critical verses in Revelation that identify Jesus as "Lord God Almighty.") However, **for other than textual reasons**, he nonetheless favors the *New World Translation's* use of "Jehovah" in the New Testament.

In closing

We are attaching an article which is included on the CD. It may be disconcerting to those of us who are life-long evangelicals, but it needs to be said. Mull it over for the next year or two.

“LORD” and “Jehovah”

It is appropriate that we challenge the Watch Tower Society's use of “Jehovah” 237 times in their *New World Translation* New Testament. “Jehovah” in these instances, was not simply an English word that a translator chose to give meaning to a Greek word. It was a deliberate attempt to alter the intended meaning of Scripture. There is no substantiated evidence that the Tetragrammaton was ever used in the New Testament writings.

However, we must be equally critical of a similar alteration in our own English Bible. In the 1500s, Tyndale initiated the practice of using “LORD” in the English text in most instances where the Hebrew text used the Tetragrammaton—the four Hebrew letters designating the name of God which are transliterated YHWH. In some ways, this is a more difficult translation problem to deal with than that of the use of “Jehovah” in the New Testament. After all, devout *Septuagint* translators used the Greek word “Lord” in their authorized Jewish Greek translation.

Fundamentally, our concern, whether it applies to the use of “LORD” in the English Old Testament or “Jehovah” in the *New World Translation* New Testament, is strikingly similar. In both cases, it is an intentional alteration of the meaning of a word, whether it be in the Hebrew or the Greek Scripture text. The greatest difference is merely in magnitude. We criticize the Watch Tower Society for replacing “Lord” with “Jehovah” 237 times. Why are we not equally disturbed that our own English tradition has replaced YHWH 8,828 times with the word “LORD?” (This is not a debate as to whether YHWH should be translated as “Yahweh,” expressed by the traditional “Jehovah,” or whether it should use another of the many forms which have been suggested. Rather, this regards the permissibility of replacing God's name with an English word which has an entirely different meaning.)

We should be alarmed whenever the translated meaning of Scripture is altered either for sectarian reasons or merely in order to protect Bible sales because the English-reading audience is familiar with the word “LORD.” Therefore, we also need to evaluate our own translation practice. We must be fair and demand no more from the Watch Tower Society than we are willing to demand from our own Bible publishers. The solution is not to ignore the Watch Tower's error in order that we can leave our own tradition intact. Rather, we must be willing to first correct our own Bible translation process and then to encourage the Watch Tower to correct theirs.

A PERSPECTIVE: We criticize the Watch Tower Society because their alteration in the *New World Translation* is specifically directed at denying the deity of Christ, whereas our replacement of YHWH with “LORD” is merely—as we would say—a matter of word choice based on a long-standing tradition.

However, our mistranslation of YHWH as "LORD" also undermines the deity of Christ.

The Jew of the First Century fully understood that *Kurios* (Lord) in his *Septuagint* Scripture stood for YHWH. He could equate Jesus with the "Lord" of the Greek *Septuagint*, recognizing that Jesus possessed the attributes of Yahweh. It was, to the Greek-speaking Jew, a powerful statement that Jesus possessed the same nature as Almighty Creator God.

Today, however, few understand Tyndale's word "LORD" to be "Yahweh." Rather than allowing the Old Testament "LORD" (Yahweh) to define the New Testament "Lord," today's Protestant reverses the process. Without conscious intent, the human Jesus ("Lord") is allowed to define the "LORD" (Yahweh) of the Old Testament. Consequently, it is not Isaiah's awesome God Who is seen in the Temple. Rather, it is a familiar God who is defined primarily by the humanity of Jesus. (We could assume that most—encouraged by contemporary art and music—understand Jesus to be the Shepherd of Psalm 23. Similarly, most references to LORD in the Old Testament would be generally understood as references to Jesus rather than to the Godhead.) Lacking the view of the grandeur of the Old Testament God, we fail to understand the identification of the human Jesus with His eternal attributes as Yahweh.

When quoting Old Testament passages, the New Testament writers intended the Old Testament "Yahweh" to define Jesus as "Lord." Today, however, by allowing the human "Lord" of the New Testament to define the "LORD" of the Old Testament, most Protestants have a greatly reduced understanding of the Deity of Christ. Disparaging the deity of Christ by using "LORD" in our Protestant Old Testament was neither intentional nor sectarian, as was the use of "Jehovah" in the *New World Translation* New Testament. But the result is similar. The deity of Christ is greatly undermined when YHWH is replaced with "LORD" in the Old Testament.

See the following page for tables.

THE PERSPECTIVE OF THE NEW TESTAMENT WRITERS AND EARLY READERS

Old Testament	Septuagint	New Testament
YHWH is Almighty, Incomprehensible, and Sovereign God.	<i>Kurios</i> is Almighty, Incomprehensible, and Sovereign God.	Jesus as "Lord" possesses the attributes of YHWH. That which is true of YHWH is also true of Jesus.

THE PERSPECTIVE OF TODAY'S ENGLISH BIBLE READER

New Testament	Old Testament	New Testament
Jesus as "Lord" is most frequently understood from the perspective of His limited human embodiment.	The "LORD" of the Old Testament is associated with the limitations of the human Jesus.	The identification of Jesus' essential nature as being equal to that of YHWH is largely lost. When it does occur, Jesus is now perceived as having limited attributes as the "LORD" of the Old Testament.

THE TETRAGRAMMATON AND THE CHRISTIAN GREEK SCRIPTURES

This book is the most comprehensive study of the Tetragrammaton (YHWH) and the New Testament (Christian Greek Scriptures) available today. Its conclusions differ sharply from the textual claims of the Watch Tower Society's *New World Translation*. The book examines early Greek manuscripts, the writings of the early Church Fathers, gives an exhaustive study of the 237 "Jehovah" references found in the Watchtower's *Kingdom Interlinear Translation*, examines the entire textual apparatus used to produce the *New World Translation* "New Testament" (including the "Hebrew Versions" issue), and includes a wealth of appendix information. Among many appendix topics, the book offers an insightful study of Origen's *Hexapla* as an answer to the Watch Tower's claim of textual change in the Second and Third Centuries.

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A Comment Regarding Terminology. This book was primarily written for Jehovah's Witness readers. Consequently, terminology common to Watch Tower publications is used rather than terminology more familiar to the evangelical reader. Specifically, the term *Christian Greek Scriptures* (or *Christian Scriptures*) is used rather than *New Testament*, and the term *Hebrew Scriptures* replaces the more familiar *Old Testament*. The divine name *Jehovah* is used rather than the more universally familiar *Yahweh*. *Inspired Christian writers* is the term used to identify the *New Testament writers*. In a more technical area, the Greek word for *Lord* is transliterated as *Kyrios* following the spelling preference of the Watch Tower Society rather than the common transliteration *Kurios*.

Reference material was limited to those publications familiar to the average Witness reader. For this reason, there are few references to books or research published by other than the Watch Tower Society.

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1. First, we concur with the authors of "*All Scripture Is Inspired of God and Beneficial*" that "The Greek Scriptures we have today are substantially the same as when they were written. ••138••"
2. The text of the *Kingdom Interlinear Translation* clearly demonstrates that *Kyrios* is the Greek word used and that the manuscripts substantiating its occurrence originated between the second, and never later than the fourth century C.E. ••139••
3. On the other hand, the "J" footnotes substantiating the use of the Tetragrammaton (translated as *Jehovah* in the *New World Translation*) are also given as evidence that the inspired Christian writers used YHWH, though this evidence is from a much later period of time. ••139••

QUANDARY #2: WHICH TEXT IS INSPIRED? ••140••

In regards to the 237 *Jehovah* references, is the most accurate reproduction of the inspired

Word of God represented in the earliest and most reliable Greek manuscripts of the *Kingdom Interlinear Translation*, or is it to be found in Hebrew translations from the 14th century and later? ••141••

QUANDARY #3: BLASPHEMY AND THE HEBREW SCRIPTURES ••142••

A third quandary is encountered in the inspired Christian writers' use of Hebrew Scripture quotations governed by laws forbidding blasphemy. ••142••

QUANDARY #4: THE SUBJECT IS IDENTIFIED WITH "GOD...THE ALMIGHTY" ••146••

A fourth quandary deals with the context of numerous passages referring to "God...the Almighty." If the inspired Christian writer used the word *Kyrios*, we are faced with the quandary wherein *Kyrios* is identified as *God Almighty*. ••146••

QUANDARY #5: CERTAIN PASSAGES ASSIGN THE SUBJECT ATTRIBUTES OF GOD HIMSELF ••149••

There is a fifth quandary dealing with *attribution* rather than *identification*. Many passages unique to the Christian Greek Scriptures give the subject equality with the Father by *attributing qualities to him which are reserved for Jehovah God*. ••149••

Resolving the quandary ••151••

Concluding the Tetragrammaton or Lord debate ••151••

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A surprising parallel ••162••

Notice the parallel between *removing* the divine name from the "Old Testament" and *adding* the divine name to the Christian Greek Scriptures of the *New World Translation*: ••162••

1. All Hebrew texts contain YHWH rather than Adona; all Greek Scripture texts contain *Kyrios* rather than YHWH. ••162••
2. The English Bible tradition substituted *LORD* for YHWH; the New World Bible Translation Committee substituted YHWH for *Kyrios*. ••162••
3. The English Bible tradition justified its substitution on a Greek version (the *Septuagint*); the

New World Bible Translation Committee justified its substitution on multiple Hebrew versions. •162•

4. The translators of the "Old Testament" gave the *Septuagint* Greek version (as well as English Bible tradition) greater weight than the inspired Hebrew text when substituting *LORD* for YHWH; the New World Bible Translation Committee gave Hebrew versions greater weight than the inspired Greek Scriptures when substituting YHWH for *Kyrios*. •162•

The foundation of Bible translation is neither tradition nor conjecture •163•

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Chapter 14: **THE INDISTINCT MEANING OF *KYRIOS* •181•**

*From the accumulative textual and historical evidences reported in the previous chapters, we conclude that the Tetragrammaton was never used in the Greek text by the inspired Christian writers. Since the Tetragrammaton was not used, we are forced to recognize that the word *Kyrios* carries indistinct meaning by design. In this chapter, we will examine the Greek Scripture writers' apparent use of *Kyrios* to refer to both Jehovah and the Lord Jesus. •181•*

Defining *indistinct meaning* ••181••

All languages use indistinct meanings to *broaden* the sense of certain words. At the same time, greater breadth may also obscure precise meaning. This characteristic of all languages wherein indistinct meaning gives *greater breadth with obscured precision* is equally true within the inspired Scriptures. However, all languages have a means of restoring precision lost in indistinct meaning. This option of either restoring or withholding precision is a useful tool in communication. At times, a writer may wish to convey a precise meaning with a word which is inherently indistinct. On the other hand, *there are times when a dual meaning serves a useful function because the broader sense is exactly that which is intended. The meaning becomes all-inclusive.* ••182••

It is precisely this intentional all-inclusive meaning of the word *Kyrios* which catches our attention in the Christian Greek Scriptures. ••184••

The meaning of *Kyrios* during apostolic times ••184••

Instances which refer to Jehovah ••186••

Instances which contextually equate Jesus with deity ••187••

A significant number of the 237 *Jehovah* passages found in the *New World Translation* fall directly into this last category wherein Jesus was contextually equated with deity. That is, the writer (or speaker) often introduces an indistinct meaning by failing to establish a clear demarcation between the *Lord* (in reference to Jesus) and *Jehovah*. This becomes a fact of great significance when the word *Kyrios* is studied in the Christian Greek Scriptures. God does not make a precise distinction between Jesus and Jehovah in terms of their eternal status. ••190••

An inescapable conclusion ••191••

We understand that the Tetragrammaton was *not* used by the original writers. Therefore, we must consider purposeful *indistinct meaning* as the writing method used by the apostolic writers in these instances. ••191••

We are faced with the inescapable conclusion that the Greek Scripture writers, under inspiration, purposely allowed Kyrios to have a broader meaning. In certain places, they used *Kyrios* to refer to Jehovah. In other instances, they used the same word to refer to a title of Jesus. Sometimes the context makes its intended meaning clear. Many times it could include either. Most often the title was applied specifically to Jesus. ••191••

Every indication is that the Christian Greek Scripture writers saw no conflict in using Kyrios to represent both the divine name and to identify Jesus. We are left with the conclusion that they did so because they understood Jesus himself to share Jehovah's eternal attributes. ••191••

This does *not* mean that the inspired Christian writers understood Jehovah and Jesus to be a single entity. It means that the inspired Christian writers could say of Jesus regarding his eternal characteristics that which they also understood to be true of Jehovah. ••192••

CHAPTER SUMMARY. The findings of previous chapters established that the Christian Greek

Scripture writers did not use the Tetragrammaton (YHWH) in their Greek writings. That finding leaves us with the reality that the word *Kyrios* was used by the Greek Scripture writers to refer to both Jesus and Jehovah. ••192••

1. In some instances, the word *Kyrios* was clearly used in reference to Jehovah. Passages such as Luke 5:17 set Jesus apart from *Kyrios*. ••192••
2. In other cases, Jesus was contextually equated with Jehovah. In Romans 14:3-9, the early and late context talks about Christ. However, in the main body of the verses, within the context of teaching about Christ, Paul used *Kyrios* and *God* as functional synonyms. In these passages, *Kyrios* was often given attributes belonging only to God. ••192••
3. In the absence of a distinctive contrast between *Kyrios* and the Tetragrammaton (YHWH), we are left with the inescapable conclusion that the inspired Christian Scripture writers, under inspiration of God, used the word *Kyrios* with a dual meaning. They allowed the word to represent either the person of *Kyrios* (Jesus) or the one identified as YHWH (God). They did not differentiate between the attributes or prerogatives of one or the other in such indistinct cases. ••192••

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God's name is not esoteric ••200••

God's name is not obscure in its meaning, nor limited to a select few. ••200••

A striking omission ••200••

Why did God choose to convey his name through a language without vowel markings? Is it possible that, to God himself, the importance of his name is not to be found in its exact spelling or pronunciation, but in the meaning and reverence which it commands? ••200••

God's name in the Christian Greek Scriptures ••201••

After a careful evaluation of the best manuscript evidence, we must now conclude that, in fact, God did *not* introduce YHWH into the Christian Greek Scriptures. Rather, just as he had done in Moses' day, he again used a common word to convey his name and his identity. He chose the everyday Greek word *Kyrios*. ••201••

God's personal name is found in the Christian Greek Scriptures. The Messianic (Christian) Jews of the first century understood *Kyrios* in the early pages of the Gospel of Matthew and Luke to be referring to Jehovah God. These same Jews read Romans, Hebrews, or the other epistles wherein the writer quoted Hebrew Scriptures and also understood *Kyrios* to be a reference to Jehovah. But by God's own design, these Jews who acknowledged Jesus to be the promised Messiah, also understood the complete identification of Jesus in the word *Kyrios*. God's name in the Christian Greek Scriptures was no longer restricted to its previous form. ••201••

Does God have a name in the Christian Scriptures? ••202••

Does God have a name in the Christian Greek Scriptures if YHWH was not used in the original Greek manuscripts? The earliest Greek manuscripts indicate to us that the original writers, under inspiration, identified him as *Kyrios* to the Gentile world. ••202••

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2

THE DIVINE NAME IN THE NEW WORLD TRANSLATION

This book is a condensation of the book *The Tetragrammaton and the Christian Greek Scriptures* with the addition of Chapter 11: “**Hallelujah**” in the Christian Scriptures. It was written both to accommodate less technically-oriented readers and to provide a source text for translation into other languages. In critical areas where the Watch Tower's position differs from a more traditional biblical viewpoint, selected sections are expanded in order to acquaint you with the Watch Tower Society's teaching. Commentary describing each chapter is also included. For the benefit of non-Jehovah's Witness readers, the terms *Hebrew Scriptures* and *Christian Greek Scriptures* have been altered to “OT” and “NT” respectively.

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Chapter 1: THE *NEW WORLD TRANSLATION* IS UNIQUE ••1••

This chapter traces a brief history of the *New World Translation*; commends its translators for using the divine name in the OT, and raises the question of faithful translation when *Jehovah* is inserted 237 times in the NT.

A first look at the *New World Translation* ••1••

The *New World Translation*'s contribution in the OT ••1••

Should God's name be "restored" in the NT? ••2••

The Translation Committee's statement ••4••

Chapter 2: **THE *SEPTUAGINT* VERSION ••6••**

This chapter describes the *Septuagint* and the distinction between it and the NT.

The *Septuagint* occupied an important place in both Jewish and Christian thought. ••7••

The OT was written in Hebrew. The *Septuagint* was a *translation* of the OT into Greek. ••7••

The *Septuagint* was not unique as a Greek translation of the OT. Three widely-used translations were done by Aquila, Theodotion, and Symmachus. ••7••

The *Septuagint* was a Greek translation of the OT widely circulated throughout the Greek-speaking world of its day. ••7••

We must make a clear distinction between the *Septuagint* and the NT. ••5••

The *Septuagint* was the Bible of the early Church. It is incorrect to treat textual variations that are found in the *Septuagint* as though they must also be present in the NT manuscripts. ••8••

Chapter 3: **A TRUSTWORTHY BIBLE TEXT ••10••**

This chapter evaluates manuscript transmission and textual criticism saying that we must be certain that the Greek text used by translators today is a faithful reproduction of the text written by the original NT authors.

Finding a trustworthy NT text ••11••

Chapter 4: **THE KINGDOM INTERLINEAR TRANSLATION ••14••**

The Watch Tower's *Kingdom Interlinear Translation of the Greek Scriptures* (known as KIT) contains the Westcott and Hort NT Greek text, an interlinear English translation, and the parallel NWT. The basic apparatus used to bring the 237 occurrences of the name *Jehovah* into the *New World Translation* NT is developed in KIT and explained in this chapter.

The Kingdom Interlinear Translation format ••15••

Figure 1: Format of the *Kingdom Interlinear Translation*. ••16••

Chapter 5: **AN EMPHASIS ON THE TETRAGRAMMATON ••17••**

The presumed use of the Tetragrammaton in the NT autographs is a central teaching of the Watch Tower Society. They teach that Jehovah's name, written in Hebrew letters, was used by the original writers of the NT, and that the present content of the Greek text (which does not use the Tetragrammaton) took form as a result of heresy and subsequent changes made by the scribes who copied the Scriptures. These scribes presumably changed the four Hebrew letters (YHWH) to the Greek word *Kyrios*.

The Watch Tower states that sometime during the second or third century scribes removed the Tetragrammaton from both the *Septuagint* and the NT and replaced it with *Kyrios*, Lord or *Theos*, God.

Chapter 6: **J²⁰ — YHWH IN THE GREEK CONCORDANCE ••19••**

The New World Bible Translation Committee proposed two translation guidelines that support the use of *Jehovah* in their NT translation. The first says that *quotations from the OT using the divine name will guide the decision to use **Jehovah** in the NT for that same quotation.* ••18••

The J²⁰ reference ••18••

A Concordance to the Greek Testament, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh, Scotland. ••19••

J²⁰ cites all 714 of the *Kyrios* references in the entire NT.

Read through the table carefully. You will see:

1. In at least 44 instances (including 1 Peter 2:3 and 3:15), YHWH appears in an OT verse that

was quoted in the NT. ••20••

2. Where the *Kingdom Interlinear Translation* always gives the Greek word *Kyrios*, the *New World Translation* usually inserts *Jehovah*. ••20••
3. This table would indicate 76 instances (discounting the two 1 Peter verses) in which a *Jehovah* reference in the *New World Translation* NT has an identifiable quotation source from the OT. ••20••
4. The table does not include the four NT references to *Jah* in Revelation 19 because J20 does not list them. ••20••
5. The table lists only 78 instances in which a NT quotation can be traced directly to an OT reference. There are probably at least 154 quotations in the NT which can be traced to the OT. J20 is a conservative source of OT quotations. ••20••
6. The remaining 83 *Jehovah* references in the *New World Translation* NT were not derived from OT quotations. ••21••

Table of 237 occurrences of "Jehovah" in the *New World Translation* NT ••21••

The divine name (YHWH) at 1 Peter 2:3 and 3:15 ••24••

According to the stated translation policy of the *New World Translation*, 1 Peter 2:3 *should* read:

...that through [the word] YOU may grow to salvation, provided YOU have tasted that Jehovah is kind. Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God. ••25••

The Translation Committee did not follow their stated translation policy at 1 Peter 3:15. 1 Peter 3:15 is a quotation of Isaiah 8:13. ••26••

According to the *New World Translation* policy, this verse *should* be translated:

But sanctify the Christ as Jehovah in YOUR hearts, always ready to make a defense before everyone that demands of YOU a reason for the hope in YOU. ••28••

Chapter 7: **HEBREW VERSIONS ••29••**

In this chapter we will evaluate the second translation guideline. ••29••

Why does the *New World Translation* use Hebrew versions? ••29••

Because many Hebrew versions used the Tetragrammaton in the NT, the *New World Translation* reinstated *Jehovah* 237 times in their NT. ••29••

What are Hebrew versions? •29•

Hebrew versions are Hebrew language translations of the Greek Scriptures for use by Hebrew-speaking readers. •29•

Are Hebrew versions ancient texts? •30•

The earliest complete Hebrew version cited by the *New World Translation* was translated from the King James Greek text in 1599. •30•

An example of a Hebrew version •31•

J¹⁸ is one of the Hebrew versions used by the New World Bible Translation Committee. •30•

The title page of J¹⁸ says:

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST Translated
out of the original Greek: and with the former translations diligently
compared and revised, by His Majesty's special command. THE
TRINITARIAN BIBLE SOCIETY, LONDON. •31•

Manuscript dates in the *Jehovah* footnotes •32•**What do these dates tell us? •34•**

The translators of the *New World Translation* use the divine name in 237 selected verses by virtue of supporting evidence from Hebrew translations of 1385 and later. The earliest evidence available for the Greek word *Kyrios* was from reliable Greek manuscripts dating as early as 300 C.E. •34•

The Hebrew versions' textual source •34•

All Hebrew versions, unless otherwise noted, were translated from Erasmus' Greek manuscripts. •34•

Figure 2: The textual source for the 237 *Jehovah* references in the *New World Translation* NT. •35•

Twenty five Hebrew translations used to verify the presence of the Tetragrammaton were themselves translated from known Greek texts *that do not contain the Tetragrammaton*. •36•

Reliance on Hebrew versions •36•

A large number of the *Jehovah* references in the NT are *not* quotations from the OT. In these instances the Translation Committee relied more on recent Hebrew translations than they did on ancient Greek manuscripts. •37•

The Translation Committee's use of Hebrew versions •37•

The New World Bible Translation Committee tells us plainly that the translation sources of these Hebrew versions are Greek texts that we can readily examine which do not use the Tetragrammaton. •37•

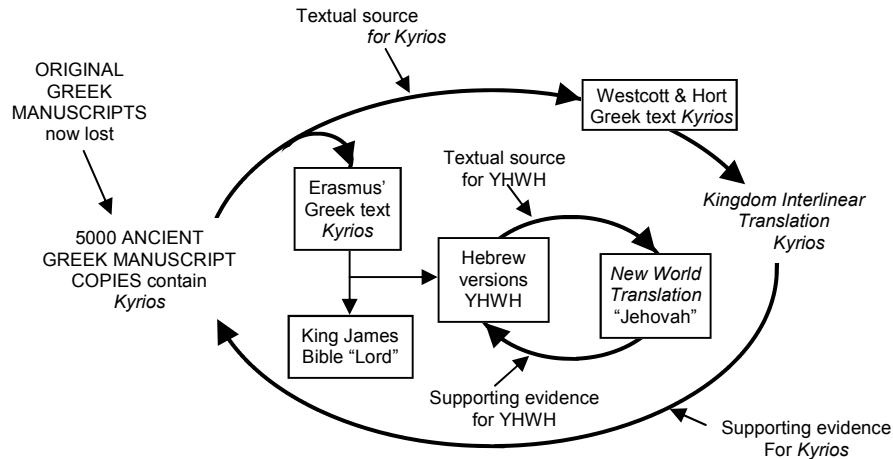


Figure 2: The textual source for the 237 *Jehovah* references in the *New World Translation* NT. ••35••

Chapter 8: **SEARCHING FOR THE TETRAGRAMMATON—Part 1** ••38••

The New World Bible Translation Committee gives a third reason that God’s name should be restored to the NT. They believe that a heresy in the second and third centuries resulted in the removal of the Tetragrammaton from the NT. ••38••

This and the following two chapters will answer two questions. The first is, “Do early NT manuscripts show evidence that the writers used the Tetragrammaton?” The second is, “Is there evidence that such a heresy arose in the second and third centuries?” ••38••

The basis of the study ••38••

Our study exploring the presence of the Tetragrammaton in the original Christian Scriptures will evaluate six topics. ••38••

1. *The majority of the earliest extant Christian Scripture manuscripts should show the Tetragrammaton or a reasonable derivative embedded in the Greek text.* ••38••

There are no extant Greek manuscripts of the NT that contain the Tetragrammaton. Neither is there evidence of Greek lettering used as a substitute for the Hebrew letters YHWH. ••39••

2. *Early and numerous extant manuscripts of the Christian Scriptures should show evidence of the Tetragrammaton's removal.* ••40••

Since no original NT manuscripts remain, all evidence comes from subsequent copies. ••40••

Regardless of the word used by the original writers, the word would be firmly established during the first 30 years of the Church era. ••40••

All manuscripts containing YHWH could not have been destroyed simultaneously. A *textual variant* rather than an abrupt change would have resulted. If YHWH was changed to *Kyrios*, we would expect to see older documents containing the original form and newer copies containing the variant. ••41••

Because the NT was primarily circulated in Gentile territory, we would expect to see Greek variants such as PIPI or IAW. ••41••

We would expect a change of the Tetragrammaton to *Kyrios* in the second and third centuries to leave identifiable manuscript evidence. ••41••

The rapidity and completeness of such a change would have been unprecedented. There is substantial evidence that the Church accepted *Kyrios* between 102 and 204 years after the NT was written. ••43••

Chapter 9: SEARCHING FOR THE TETRAGRAMMATON—Part 2 ••44••

This study exploring the existence of the Tetragrammaton in the original Christian Greek Scriptures must consider six topics. Numbers 3 and 4 are: ••44••

3. *If there was a debate over the removal of the Tetragrammaton, the writings of the early church fathers should record it.* ••44••

The importance of an issue as significant as the removal of the Tetragrammaton from the NT would have been reported. This would have been particularly true if the alteration itself had elevated Jesus to a position of one possessing the essential nature of YHWH. ••46••

Secondly, such a heresy would most certainly have been mentioned. An important early writer named Irenaeus wrote *Against Heresies*. Some of the pertinent 237 *Jehovah* passages were located in Irenaeus' *Against Heresies*. No indication was found that Irenaeus expressed concern over substitution of *Kyrios* for the Tetragrammaton. ••46••

Thus, a man writing a mere 50 years after the death of the Apostle John was content with the title *Kyrios* used of both Jesus and YHWH in the same passages which the translators of the *New World Translation* believe were altered from the Tetragrammaton by carelessness or fraud. ••48••

4. *Early non-canonical writings should include reference to the Tetragrammaton.* ••49••

Numerous early *devotional* writings are available from the first century. In the *Epistle of Clement to the Corinthians*, Clement universally used *Kyrios* as the designation for Jesus. He

frequently alluded to OT references. In no case did Clement use the Tetragrammaton in his Epistle to the Corinthians. Clement consistently used *Kyrios* rather than the Tetragrammaton when quoting the OT. ••49••

We find a similar pattern among other writers of the time. None of similar works such as the *Epistle of Barnabas* or the *Didache (Teaching of the Twelve Apostles)* used the Tetragrammaton. ••51••

If there was, indeed, a heresy which resulted in the removal of the Tetragrammaton, could *all* the writings of the church father have been altered? The enormity of that task would have made alteration of the writings of these men next to impossible. *A more formidable obstacle would have been the planning needed to orchestrate such an undertaking. The need to change the writings of the church fathers in such a way that a future generation would not know of the heresy would never have occurred to a group of copyists in the second or third century. If it had been a theological controversy, contemporaries would have been aware of it. It is totally unreasonable to think that such an effort would have been made in order to mask a controversy that was already common knowledge.* ••52••

Chapter 10: **SEARCHING FOR THE TETRAGRAMMATON—Part 3** ••53••

This study exploring the existence of the Tetragrammaton in the original Christian Greek Scriptures must consider six topics. Numbers 5 and 6 are: ••53••

5. *The Tetragrammaton should be identifiable in Christian Scriptures written in the Hebrew language during the early Church era.* ••53••

Inasmuch as the Watch Tower Society cites the presence of the Tetragrammaton in Matthew's Hebrew Gospel as evidence for the restoration of *Jehovah* in the NT, we must evaluate the 1830s Shem-Tob Matthew. ••53••

Shem-Tob's Matthew does not, in fact, use the Tetragrammaton. Rather, it uses a surrogate which means "The Name" as a circumlocution replacing the Tetragrammaton. (See *Hebrew Gospel of Matthew*, George Howard, Mercer University Press, Macon, Georgia, 1995.) ••53••

Inasmuch as Shem-Tob's Matthew is the only potential extant Hebrew language Gospel or Epistle from the church era, we must acknowledge that the Tetragrammaton is not presently identifiable in *any* first century writing in the Hebrew language. If admissible, the single extant manuscript cited uses a surrogate for a circumlocution meaning "The Name." This circumlocution has the meaning of the Tetragrammaton, but it is not, in fact, the Tetragrammaton itself. ••55••

6. *The geography in which the early church was located must be considered in the Tetragrammaton's removal.* ••55••

This topic is merely a practical matter concerning the *preservation* of Christian Scripture manuscripts. ••55••

The oldest known NT manuscripts have almost always come from places with warm, dry climates. The oldest surviving Christian Scripture manuscripts have largely come from northern Africa and the Sinai Peninsula. ••56••

The early church in Africa developed a unique character with their own leaders. They did not necessarily duplicate the ecclesiastical perceptions of the church in the Middle East, Europe, and Asia Minor. ••56••

Removal of the Tetragrammaton from the NT would imply that the early church in Africa understood the distinction between *Kyrios* and YHWH. It would require that this distinction was lost in the African church with no mention in the extant biblical and non-canonical writings. Further, it would require that this unprecedented change took place so quickly that YHWH came to Africa and was then lost less than 110 years after the Apostle John wrote. ••56••

More than anything else, however, the loss of the Tetragrammaton would require that this divisive heresy could have been planned so thoroughly that *all traces of the original teaching of the Apostles could have been eliminated by 200 C.E. from manuscripts found on three continents.* ••56••

Chapter 11: “HALLELUJAH” IN THE CHRISTIAN SCRIPTURES ••57••

A perceptive Witness reader said that the divine name does, in fact, occur in the NT. She was correct. ••57••

Revelation 19:1, 3, 4, and 6 clearly use the divine name. Allelujah was originally a Hebrew word that was transliterated into Greek. ••57••

The presence of the divine name in the NT is not the point of this book. We are concerned with whether or not the NT writers used the four Hebrew letters of the Tetragrammaton in their writing. There is often confusion between the words "divine name" and "Tetragrammaton." The meaning of the word "Tetragrammaton" is strictly limited to an identification of the four Hebrew letters YHWH. If these four letters are transliterated or otherwise represented by Greek letters, (such as IWA or PIP) it is no longer the Tetragrammaton. It then becomes a Greek transliteration, even though it certainly represents the divine name. ••58••

Revelation 19 in the *Kingdom Interlinear Translation* ••58••

Notice these verses at Revelation 19 as they appear in the *Kingdom Interlinear Translation.* ••58••

From this material you can see that John wrote a word that clearly means “Praise Jehovah”

with Greek letters. He did not use the Tetragrammaton. ••58••

The ancient Greek manuscripts ••59••

A Textual Commentary on the Greek New Testament lists all noteworthy variants from any of the 5,000 known Greek manuscripts for all NT verses. ••59••

There are only two entries in the *Textual Commentary* for the entire section at Revelation 19:1-6. ••59••

However, we note two important omissions in the discussion of verse 6 in the *Textual Commentary*. ••60••

1. There is no reference to any ancient Greek manuscript that used the Tetragrammaton. ••60••
2. We find no discussion that “Jah” was ever written in Hebrew letters in any Greek manuscripts. ••60••

Thus, there is no evidence in any of these four occurrences of “Hallelujah” that Hebrew letters were used. ••60••

Please do not misunderstand ••61••

The *New World Translation* appropriately translated the divine name *Jehovah* in the OT. A more understandable translation for the four occurrences of *hallelujah* in Revelation 19 would be “Praise Jehovah.” In no way do we want you as a reader to feel that the holy name of Jehovah should not be honored and used. ••61••

However, our concern in this book is to determine whether or not the NT writers used the Tetragrammaton in 237 instances. ••61••

Even though the Apostle John used a compound word that includes the divine name, he transliterated the Hebrew word into Greek letters. ••61••

It is also interesting to note that the divine name was *not* removed from these four verses. To anyone familiar with the language during the second and third centuries, these four occurrences of the word *hallelujah* were obviously a reference to Jehovah. Why then, if there had been a heresy aimed at removing his name, were these verses overlooked? ••61••

Chapter 12: A CONCLUSION ••62••

There is no manuscript evidence of any kind showing that the Tetragrammaton was used in the NT autographs. Secondly, Hebrew versions do not prove that the NT writers used the Tetragrammaton because these versions are merely translations from a Greek text that does *not* use the Tetragrammaton. Finally, there is no evidence from history to support the theory that a heresy in the early church resulted in the removal of the Tetragrammaton from the NT. ••62••

In this concluding chapter we must consider the implications of this information. ••62••

An irreconcilable conflict ••62••

The Watch Tower Society introduces an irreconcilable conflict in its *Kingdom Interlinear Translation* footnote material. If the Greek text published by the Watch Tower Society is truly inspired by Jehovah and therefore absolutely reliable, then the correct word in these 237 Christian Scripture “Jehovah” passages is *Kyrios*. Generally, *Kyrios* is translated as *Lord*, and would be a reference to Jesus. On the other hand, the *New World Translation* uses the divine name *Jehovah* in these same 237 instances. If *Jehovah* is indeed the word used by the inspired Christian writers, then the Greek text is in error. ••62••

This conflict is evident in three viewpoints that cannot coexist without compromise. Yet, the Watch Tower Society independently defends each of these viewpoints: ••62••

1. We possess faithful copies of the Christian Scriptures. ••63••
2. The text of the *Kingdom Interlinear Translation* is trustworthy. ••63••
3. The "J" reference sources are from a much later period of time. ••63••

Inasmuch as the evidence for the use of the Tetragrammaton is far less verifiable than that for any other word in the original Christian Scriptures, if these 237 instances of the use of *Kyrios* are doubtful, then no part of the Christian Scriptures can be regarded as reliable. ••63••

If the written word of Jehovah was so fragile and tenuous that the divine name could be lost without any trace in less than 200 years, can we continue to trust it today? If our Bible is not a trustworthy translation of reliable Greek (and Hebrew) manuscripts that can be traced directly back to the inspired writers, we cannot be certain as to the trustworthiness of our faith. ••63••

Hebrew Scripture quotations ••64••

In certain instances, NT writers used the word *Kyrios* when referring to *Jehovah*. *Since there is no historical or biblical record to indicate that they used the Tetragrammaton in the inspired writings, we know from the best ancient manuscript evidence that they used the Greek word Kyrios when referring to Jehovah.* ••64••

We must let the inspired writers speak ••66••

On the surface, it seems as though the NT writers made a mistake when they used the single word *Kyrios* to refer to both *Jehovah* and *Lord*. Yet, all the evidence shows us that that is exactly what they intended to do. ••66••

There are a large number of verses in which the NT writers appear to have purposely allowed the identities of *Jehovah* and *Jesus* to overlap. ••66••

The translator must communicate the writers' thoughts ••67••

In the first chapter we said, “The translator must choose words that communicate the same idea to the reading audience today that the inspired writer communicated to the reader of his day.” We said that a present-day Bible translator must allow the “Old Testament” writers’

words to communicate the revered name of God to the reader. An English Bible translator today must therefore identify God by name just as the OT author had. ••67••

Applying this same principle to the Christian Scripture translator is no different. Irrespective of the word used by the original Christian Scripture writers, the translator of an English Bible today must convey the same meaning to his readers that the authors did. ••67••

Inasmuch as the Tetragrammaton is *not* used in the NT, all passages translated as *Jehovah* in the *New World Translation Christian Scriptures* must rightfully be translated as *Lord* where *Kyrios* is found in the *Kingdom Interlinear Translation*. ••68••

3

This book is only available in downloadable format. The published book, *A Field Service Encounter*, includes an additional story line.

THE TETRAGRAMMATON IN HEBREW VERSIONS

The *New World Translation* cites 25 Hebrew versions to support 237 occurrences of "Jehovah" in the Christian Greek Scriptures (New Testament). This book evaluates these Hebrew versions for their suitability as reference sources for the divine name in the Christian Scriptures (New Testament).

This book is primarily based on research from the helpful *Kingdom Interlinear Translation*. A thorough explanation is also given of the *Kingdom Interlinear Translation's* textual apparatus commonly referred to as the "J Documents." The reader will gain a wealth of information regarding this important interlinear (diglot) translation.

Chapter 1: A TETRAGRAMMATON DILEMMA

We are told that Jehovah's name—written as the Tetragrammaton—was used by the inspired Christian writers of the Christian Greek Scriptures. We are also told that because of heresy and changes made by the scribes who copied the Scriptures, the four Hebrew letters were changed to the Greek word *Kyrios* which is translated into English as "Lord." The presence of the Tetragrammaton in the original Greek manuscripts is the stated reason for restoring Jehovah's name to the Christian Greek Scriptures of the *New World Translation*.

The Tetragrammaton is Important

If you are one of Jehovah's Witnesses, verification that Jehovah's name was written by the inspired Christian writers is *essential*. We will consider only two of those reasons.

1. Hebrew Scripture references depicting Jehovah must describe the same divine being when quoted in the Christian Greek Scriptures.
2. Many passages give the one addressed in a verse equality with Jehovah.

The importance of the options

Chapter 2: INSPIRATION AND THE CHRISTIAN SCRIPTURES

Jehovah would write a book which would be entirely free of error. Furthermore, because

successive generations would read it, the Author would carefully protect his book so that later generations might also read it in the most accurate form possible.

Availability of Early Greek Manuscripts

The Accuracy of the Greek Text

Chapter 3: A GREEK INTERLINEAR STUDY

The *Kingdom Interlinear Translation of the Greek Scriptures* will be the primary reference source for this study.

A brief explanation of the footnotes and reference material found in the *Kingdom Interlinear Translation* needs to be given.

In the introductory section of the *Kingdom Interlinear Translation*, each of these footnote reference texts are listed with a brief description and corresponding manuscript dates.

Figure 1. The Greek and English format of the *Kingdom Interlinear Translation*.

A Study of the 237 "Jehovah" References

The following are the headings of each column in the study.

- (1) GREEK SCRIPTURE REFERENCE
- (2) GREEK WORD USED IN *KIT*
- (3) ENGLISH TRANSLATION IN *KIT*
- (4) EARLIEST MANUSCRIPT DATE SUPPORTING "LORD" (OR "GOD")
- (5) EARLIEST VERSION DATE SUPPORTING "JEHOVAH"
- (6) NAME USED IN THE *NEW WORLD TRANSLATION*
- (7) HEBREW SCRIPTURE QUOTATION USING THE DIVINE NAME
- (8) HEBREW SCRIPTURE QUOTATION REFERRING TO THE DIVINE NAME
- (9) CROSS REFERENCE CITATION ONLY
- (10) NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES

Scripture References in the Study

An Unexpected Discovery

More than half of the "Jehovah" references in the Greek Scriptures are not quotations from the Hebrew Scriptures.

A Second Startling Discovery

Of the 237 "Jehovah" references, 232 of them can be documented with the word *Kyrios* (Lord) as early as the 4th century C.E. That means that if the Tetragrammaton had been used by the inspired Christian writers, all indications of its use had disappeared within two or three hundred years of the time the authors wrote.

Chapter 4: CONCLUDING THE GREEK INTERLINEAR STUDY

An Irreconcilable Contradiction

If the Greek text published by the Watch Tower Society is accurate as a result of Jehovah's inspiration, then the appropriate word is *Kyrios*. Generally, *Kyrios* is translated as "Lord," and would be a reference to Jesus Christ. (This is the preferred choice of the *New World Translation* in 406 cases.) On the other hand, the *New World Translation* uses the divine name "Jehovah" in 237 instances. If "Jehovah" is indeed correct, then the Greek text is in error.

This irreconcilable contradiction is built on three viewpoints which cannot coexist without compromise. Yet, each of these viewpoints is strongly defended by the Watch Tower Society:

1. **We possess faithful copies of the Christian Scriptures.**
2. **The text of the *Kingdom Interlinear Translation* is trustworthy.**
3. **The "J" reference sources are from a much later period of time.**

A Personal Dilemma

Chapter 5: A DISCOVERY CONCERNING MANUSCRIPT DATES

Five statements summarize our findings regarding each of the 237 "Jehovah" passages:

1. In most cases *Kyrios* (Lord) is the Greek word used in the oldest and most reliable Greek texts.
2. The *New World Translation* identifies the Greek word *Kyrios* (Lord) most frequently with Jesus.
3. The appropriateness of the Tetragrammaton for the 237 "Jehovah" passages is derived only from Hebrew translations dating after 1385.
4. The Watch Tower Society teaches that the Christian Greek text is trustworthy.

5. The Watch Tower Society teaches, nonetheless, that evidence from translations made after 1385 are more reliable textual confirmations of the Tetragrammaton than are the early Greek manuscripts.

Implications of this Translation Conflict

Comparing Footnote Dates

Chapter 6: A SEARCH FOR THE ORIGINAL GREEK TEXT

We want to look at examples of the Hebrew versions used by the New World Bible Translation Committee to substantiate the Tetragrammaton in the original writings of the Greek Scriptures.

Examples From a Hebrew Version

A Startling Discovery!

Look carefully at the English title page of this Hebrew version. It reads:

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST
Translated out of the original Greek: and with the former translations
diligently compared and revised, by his majesty's special command

Figure 2. The English and Hebrew title pages from the Hebrew version J¹⁸.

Figure 3. Luke 1 from the Hebrew version J¹⁸.

We know that the word "version" means translation. And yet, we seldom consider its meaning while studying the Tetragrammaton in the Christian Scriptures. We fail to ask ourselves, "Translated from which original text?" The answer is, of course, "From the Greek text."

All the textual evidence which the Kingdom Interlinear Translation is using to substantiate that the Tetragrammaton was in the original writings of the Christian Greek Scriptures was itself translated from original Greek language manuscripts.

The New World Bible Translation Committee used 25 Hebrew versions—which are themselves translations of the original Greek text which is known not to contain the Tetragrammaton—to prove that the Tetragrammaton was used in the original Greek Scriptures.

Why did the translators not ask a simple question concerning the text and its word origins? They should merely have asked, "What word does the original Greek manuscript use?"

There are only two possible answers. Either the Tetragrammaton appeared in the original Greek text and was copied by the Hebrew version translators, or the Tetragrammaton was

merely a translation of an original Greek word. In either case, it is the Greek text which gives the correct answer.

Therefore, the *Kingdom Interlinear Translation* already tells us whether or not the Greek text uses the Tetragrammaton. The best evidence available—in fact, the *only* evidence available—shows that *the original Christian Greek Scriptures used the word Kyrios* (Lord).

Chapter 7: **THE CRUCIAL DECISION**

The decision to honestly evaluate truth is one of the most crucial decisions any of us will ever make.

The Importance of the Tetragrammaton

Inspiration and Textual Evidence

Translation Evidence

Does it really matter?

Many times when one of Jehovah's Witnesses is confronted with the assertion that the Tetragrammaton was not used by the inspired Christian Scripture writers, the answer is given, "It isn't critical whether or not the original writers used the Tetragrammaton. The absence of the Tetragrammaton certainly does not change my faith!"

Yet the true answer is just the opposite. Your faith is entirely dependent on whether or not the inspired Christian writers used the Tetragrammaton in the Christian Greek Scriptures.

Try this simple test to verify your answer. For the next month as you follow the talks, Bible lessons, and discussions from the *Watchtower* and *Awake* magazines, do an evaluation in the privacy of your own mind. Each time you read or hear the word "Jehovah" read from a Christian Greek Scripture verse, substitute the word "Lord Jesus" in your mind. If the inspired Christian writers truly wrote the word *Kyrios* (Lord), what were they saying about Jesus?

Conclusion

The Crucial Decision

Appendix: **Comparison of 237 "Jehovah" References**

4

THE NEW WORLD TRANSLATION AND HEBREW VERSIONS

A study of the divine name in the Hebrew Versions J¹⁷ and J¹⁸ which are used as “J” references in the *New World Translation of the Greek Scriptures*.

J¹⁷ and J¹⁸ are frequently cited as “J” references in the *New World Translation*. According to their title pages, both of these Hebrew versions were produced by THE SOCIETY FOR DISTRIBUTING THE HOLY SCRIPTURES TO THE JEWS. J¹⁸ is further identified as being published by THE TRINITARIAN BIBLE SOCIETY.

Why did the New World Bible Translation Committee choose Hebrew versions produced by a *Trinitarian* Bible publisher as support for their *New World Translation*? What translation bias will we find in a "New Testament" published by a *Trinitarian* Bible publisher?

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Chapter 1: THE NEW WORLD TRANSLATION ••1••

The foremost feature of the *New World Translation* ••1••

The foremost feature of this translation is the restoration of the divine name to its rightful place in the English text. It has been done, using the commonly accepted English form "Jehovah" 6,973 times in the Hebrew Scriptures and 237 times in the Christian Greek Scriptures. ••1••

Hebrew versions ••1••

An important basis for reinstating *Jehovah* into the Christian Greek Scriptures is the presence of the Tetragrammaton in 25 Hebrew versions. ••1••

In Appendix 1D of the *New World Translation*, Reference Edition, pages 1564-1565, the Translation Committee states, ••1••

To know where the divine name was replaced by the Greek words *Kyrios* [Lord] and *Theos* [God], we have determined where the inspired Christian writers have quoted verses, passages and expressions from the Hebrew Scriptures and then we have referred back to the Hebrew text to ascertain whether the divine name appears there. In this way we determined the identity to give *Kyrios* [Lord] and *Theos* [God] and the personality with which to clothe them. ••1••

To avoid overstepping the bounds of a translator into the field of exegesis, we have been most cautious about rendering the divine name in the Christian Greek Scriptures, always carefully considering the Hebrew Scriptures as a background. We have looked for agreement from the Hebrew versions to confirm our rendering. ••2••

In the quotation above, note that the "agreement...which confirms our rendering," does not come from the Hebrew Scriptures, but rather from Hebrew versions (translations). ••2••

Certain of these Hebrew versions are published in cooperation with THE TRINITARIAN BIBLE SOCIETY. Why is a Jewish translator producing a "New Testament" which is published by a Trinitarian Society? We may well surmise that this Jewish translator is attempting to provide a "New Testament" which will convince his fellow Jews that Jesus is Messiah. This he would undoubtedly attempt by closely identifying Jesus with titles and characteristics attributed to Jehovah because that to many Messianic Jews is who Messiah is foretold to be. ••2••

We want to examine two Hebrew versions to see whether or not they use terminology that either *unites* Jesus with Jehovah or *differentiates* between Jesus and Jehovah. ••3••

Chapter 2: "J" REFERENCES FROM HEBREW VERSIONS ••4••

This chapter will give the reader an explanation of the footnote reference system employed in the *Kingdom Interlinear Translation* which is the Greek textual basis for the *New World Translation*. ••4••

The *Kingdom Interlinear Translation* and its footnotes ••4••

The *Kingdom Interlinear Translation* format ••6••

Footnote "J" references and Greek manuscripts ••7••

Comparative dates of supporting evidence ••9••

Chapter 3: **THE NWT'S USE OF TRINITARIAN HEBREW VERSIONS ••11••**

It is surprising to realize that the New World Bible Translation Committee used Hebrew versions published by the Trinitarian Bible Society and its apparent affiliates as "J" references. Mission agencies seeking to spread Christianity among Jews are the primary publishers of Hebrew-language versions. ••11••

Reliance on Hebrew versions to supplant the Greek text of the *Kingdom Interlinear Translation* is an acknowledgment by the New World Bible Translation Committee that these Hebrew versions carry greater authority in the 237 *Jehovah* references than do the best extant Greek manuscripts which universally use *Kyrios*. Consequently, for at least the 237 *Jehovah* references found in the *New World Translation of the Greek Scriptures*, these versions are elevated to the level of inspired Scripture. As a result, we must examine these versions to determine their *use* of the Tetragrammaton and other titles of God, and not merely the *presence* of the Tetragrammaton. It is appropriate not only to look at the references that translate *Kyrios* as *Jehovah*, but also to evaluate related verses that refer to Hebrew titles for God such as *Adonai*. ••11••

***Adonai* and *Adonenu* in appendix descriptions ••12••**

Appendix 1B (*New World Translation*, Reference Edition, page 1562) describes *Adonai* as follows, ••12••

'From time immemorial the Jewish canons decreed that the incommunicable name is to be pronounced *Adonai* as if it were written 'Adho-nai' instead of YHWH. Nothing was, therefore, more natural for the copyists than to substitute the expression which exhibited the pronunciation for the Tetragrammaton which they were forbidden to pronounce.' ••12••

***Adonai* and *Adonenu* in the Trinitarian Bible Society text ••13••**

Adonai is rendered as *Sovereign Lord* in the Hebrew Scriptures of the *New World Translation*. Appendix 1E (page 1566) of the *New World Translation*, Reference Edition, 1985, says: ••13••

The Hebrew word '*Adho.nai*' without an additional suffix always refers to Jehovah God, denoting his sovereign power. Therefore, it is appropriate to render it as "Sovereign Lord." ••13••

However, in the Hebrew version identified as J¹⁸, *Adonenu* is generally applied to Jesus. ••13••

***Adoni*, a distinctly different word ••14••**

Adoni can be used in a form of address to mean "sir." This J¹⁸ Hebrew version uses it accordingly, and with great frequency in recording people's address to Jesus. ••14••

Chapter 4: THE HEBREW VERSIONS' TRANSLATION PREFERENCE ••16••

On page 18 of the Foreword of the 1969 edition of the *Kingdom Interlinear Translation*, the translators say: ••16••

When coming upon quotations from the Hebrew Scriptures where the [divine] Name appeared, *the translators in Hebrew had no other recourse than to render ky'rios or the.os' back into its original Tetragrammaton form YHWH.* (Emphasis added.) ••16••

There are two notable exceptions. 1 Peter 2:3 quotes Psalm 34:8 which says, "Taste and see that Jehovah (YHWH) is good, O YOU people." 1 Peter 2:3 in this Hebrew version (J¹⁸) is written in both Hebrew and English as follows: ••17••

If so be ye have tasted that [our] Lord is gracious. ••17••

Thus, a Hebrew version used as a supporting *Jehovah* reference by the *New World Translation* freely translates the Greek word *Kyrios* as *Adonenu* for a Hebrew Scripture quotation known to use the divine name (YHWH). In so doing, this Hebrew version clearly identifies Jesus with "Jehovah God" of Psalm 34:8. ••17••

At 1 Peter 3:15 we again see the translation preference of this Hebrew version (J¹⁸). The initial portion of the Hebrew and English entries for this verse says,

But sanctify the [Messiah our] Lord God in your hearts: ••17••

Unmistakably, this Hebrew version uses Jesus' title *Lord* within a verse that is again quoted from a Hebrew Scripture reference employing the divine name (YHWH). Two instances are a small number. Nonetheless, the statement is false which says, ••17••

When coming upon quotations from the Hebrew Scriptures where the [divine] Name appeared, the translators in Hebrew had no other recourse than to render *ky'ri.os* or *the.os'* back into its original Tetragrammaton form YHWH. ••17••

Confirmation of the Translation Committee's statement ••18••

We find an interesting confirmation of the Translation Committee's statement in J¹⁷. In this instance, the translator of J¹⁷ realized that 1 Peter 3:15 was a true quotation of Isaiah 8:13 which used the divine name. Therefore, he translated the Greek word *Kyrios* as YHWH.

But sanctify the Christ as Lord in YOUR hearts. ••18••

The New World Bible Translation Committee did not insert *Jehovah* into the English text of this verse even though a Hebrew version used the Tetragrammaton. Even more, they failed to add *Jehovah* in spite of the fact that the *Kingdom Interlinear Translation* "J" reference footnote lists J⁷, J⁸, J¹², J¹³, J¹⁴, J¹⁶ and J¹⁷ as containing the Tetragrammaton. ••18••

haAdhon in the Trinitarian Bible Society text ••18••

Another citation from Appendix 1H of the *New World Translation* Reference Edition says:
••18••

The title 'A.dhohn', "Lord; Master," when preceded by the definite article ha, "the," gives the expression ha.'Adhohn', "the [true] Lord." The use of the definite article ha before the title 'A.dhohn' limits the application of this title exclusively to Jehovah God. **••18••**

The translators of both J¹⁷ and J¹⁸ have frequently used this title of Jehovah himself to identify the Lord Jesus. **••19••**

According to their own grammatical rule, *haAdohn* is translated as *Jehovah* at 1 Corinthians 4:19 and 1 Corinthians 7:17. However, a simple verification within the *New World Translation* of the remaining three verses indicate that the New World Bible Translation Committee did not follow their own rule at 1 Corinthians 11:23, Philippians 2:11, or Luke 24:34. From the appendix information we see that from just 1 Corinthians alone, *haAdohn* appears 19 times. Of these 19 occurrences, however, it is translated as *Lord* 16 times in the *New World Translation* and as *Jehovah* 3 times. **••19••**

HaAdohn is used frequently of Jesus in these two Hebrew versions. The New World Bible Translation Committee says that *haAdohn* means "The [true] Lord" [and that] the use of the definite article ha before the title 'A.dhohn' limits the application of this title exclusively to Jehovah God." Yet, we find a very high frequency of this term in these Hebrew versions. These Hebrew versions use *haAdohn* frequently, and apply it to Jesus. **••20••**

The New World Bible Translation Committee translated *haAdohn* as *Jehovah* in two instances verified in this study, but as *Lord* in the majority of instances when the Hebrew version's use of *haAdohn* affirms a divine nature of Jesus. **••20••**

Other insights from the appendix information ••20••

Within 1 Corinthians, the single word *Kyrios* in the *Kingdom Interlinear Translation* is translated as *Jehovah* 15 times and as *Lord* 51 times in the *New World Translation*. **••20••**

From J¹⁷ we discover that at 4:19, 10:9, 21 (twice), 22, and 11:32, the Hebrew versions do not agree regarding the translation of the Greek word *Kyrios* to YHWH. Thus, according to the "J" references at 10:9, and 11:32, there are only three versions that actually use YHWH. In three other instances, there is agreement between only four Hebrew versions. Conversely, it means that the remaining 21 versions do not contain the Tetragrammaton. The Translation Committee did not explain an important translation criteria. What strength of support was necessary in order to alter the known wording of the Greek text of the *Kingdom Interlinear Translation* from *Lord* to *Jehovah*? Did all Hebrew versions need to agree, or could only three Hebrew versions sway the Translation Committee even when all remaining versions used different vocabulary? The importance of this translation criteria is particularly obvious at 1 Corinthians 10:9. If the *New World Translation* had not used *Jehovah* at 1 Corinthians 10:9, the verse would have attributed to Jesus close identity with Jehovah of the Hebrew Scriptures. **••21••**

J¹⁷ and J¹⁸'s identification of YHWH with Lord ••21••**A summary ••22••**

From this brief examination, it appears that at least these two Hebrew versions unite the identities represented by the divine name (YHWH) and *Kyrios*. Every appearance is that the New World Bible Translation Committee's translation work favored a theological predisposition rather than the grammatical rules they established for the translation process. ••23••

Chapter 5: SAUL ON THE ROAD TO DAMASCUS ••24••

There are three accounts of the conversion of Saul on the road to Damascus at Acts 9:1-11, Acts 22:6-10, and Acts 26:13-16. ••24••

From the appendix statement of the *New World Translation*, we understand that *haAdohn* is a title limited *exclusively* to *Jehovah God*. We also know that *Adoni* refers to Jesus as *My Lord*. ••24••

Notice what the Hebrew translators of J¹⁸ intended to communicate to their readers. The passages are quoted from the *New World Translation*. The Hebrew word used in this version with the meaning as defined within the *New World Translation* is inserted in brackets. ••24••

But Saul, still breathing threat and murder against the disciples of the Lord (*haAdohn—Jehovah God*), went to the high priest and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem any whom he found who belonged to The Way...Now as he was traveling... suddenly a light from heaven flashed around him... (Acts 9:1-4) ••24••

And when we had all fallen to the ground I heard a voice say to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? But I said, 'Who are you, Lord?' And the Lord (*haAdohn—Jehovah God*) said, 'I am Jesus, whom you are persecuting. (Acts 26:14-15) (This is a significant construction in the Hebrew version. Saul as the person speaking says, "Who are you Lord?" The answer is given, "Jehovah God said 'I am Jesus.'"") ••24••

At that [Saul] said, "What shall I do, Lord (*Adoni—My Lord*)?" The Lord (*haAdohn—Jehovah God*) said to [him], "Rise, go your way into Damascus." (Acts 22:10) ••24••

There was in Damascus a certain disciple named Ananias, and the Lord (*haAdohn—Jehovah God*) said to him in a vision: "Ananias!" He said: "Here I am, Lord (*Adoni—My Lord*)." The Lord (*haAdohn—Jehovah God*) said to him:

"Rise, go to the street called Straight, and at the house of Judas look for a man named Saul. . . . But Ananias answered: "Lord (**Adoni—My Lord**), I have heard from many about this man. . . . But the Lord (**haAdohn—Jehovah God**) said to him: "Be on your way. . . . So Ananias went off and. . . laid his hands upon him and said: "Saul, brother, the Lord (**haAdohn—Jehovah God**), the Jesus that appeared to you on the road. . . has sent me forth, in order that you may recover sight and be filled with holy spirit." (Acts 9:10-17) ••25••

Hebrew versions and the inspired text ••25••

Chapter 6: A BRIEF SUMMARY ••28••

Hebrew versions are the only manuscript evidence to which the *New World Translation* can appeal for the 237 *Jehovah* references in the Christian Scriptures. The Watch Tower Society recognizes that there are no manuscripts remaining today giving evidence that the inspired Christian Scripture writers wrote the divine name in Hebrew letters. ••28••

The New World Bible Translation Committee used 25 Hebrew versions as the basis for altering the Greek text of the *Kingdom Interlinear Translation* in 237 instances. In so doing, they have elevated these versions to the level of inspired Scripture. It is therefore entirely appropriate that these Hebrew versions be subjected to the same exacting scrutiny required of any other manuscript evidence used to correct the Greek manuscript transmission process. ••28••

There is no lost Greek text containing YHWH ••30••

The reader will often assume that the textual source for these Hebrew versions is a lost Greek text that contains manuscript verification of the Tetragrammaton (YHWH) in Hebrew letters. There are two observations we can make from the study we have just completed which completely dispel any notion that there are "lost" Greek manuscripts behind these Hebrew versions. ••30••

1. The first is the statement of the New World Bible Translation Committee that there are no "lost" Greek manuscripts that contain the Tetragrammaton. We have already examined the quotation from page 18 of the Foreword of the 1969 edition of the *Kingdom Interlinear Translation* wherein the translators say: ••30••

When coming upon quotations from the Hebrew Scriptures where the [divine] Name appeared, the translators in Hebrew had no other recourse than to render *ky'rios* or *theos*' back into its original Tetragrammaton form YHWH. ••30••

The Translation Committee tells us that these translators were working with Greek manuscripts because they contained *kyrios* and *theos*, the words for *Lord* and *God*. The manuscripts they were using did not contain YHWH in a Greek text. ••30••

2. The evidence from the Hebrew versions themselves state that these translations were made from Greek texts. This comment appears on the title page of both J¹⁷ and J¹⁸. Both identically read, ••31••

TRANSLATED OUT OF THE ORIGINAL GREEK: AND WITH THE FORMER
TRANSLATIONS DILIGENTLY COMPARED AND REVISED, BY HIS MAJESTY'S
SPECIAL COMMAND. ••31••

A concluding thought ••31••

Appendix: *HaAdohn* in J¹⁷—First Corinthians ••34••

The *haAdohn* table for 1 Corinthians ••34••

The following table lists all the *Kyrios* (*Lord*) verses found in 1 Corinthians. The purpose of this study is to evaluate the number of occurrences of the Hebrew word *haAdohn* in a randomly selected Christian Scripture book. ••34••

The 1 Corinthians table ••34••

All *Kyrios* reference totals for 1 Corinthians ••40••

<i>HaAdohn</i> occurrences in J ¹⁷	19
Translated as <i>Jehovah</i> in <i>NWT</i>	3
Translated as <i>Lord</i> in <i>NWT</i>	16

Greek transliteration table ••40••

JEHOVAH IN THE NEW TESTAMENT

This book was written in response to a book published in Italy in 2000. The cover of the Italian book uses an altered photo of a leaf from the Washington Codex manuscript. *The Tetragrammaton in palaeo-Hebrew letters is clearly shown in Mark 1:3*. The quality of the art work is such that the alteration is imperceptible to the unsuspecting eye. The only reference to the cover is the photo credit which calls it a "photomontage based on the Washington MS." The implication is that the photo is of an authentic early New Testament document which uses the Tetragrammaton. (See the cover on <http://libriusati.hypermart.net/geova.htm>.)

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Chapter 1: **OUR RESPONSE ••1••**

Has new evidence finally been found showing the Tetragrammaton was used in early Christian Scripture manuscripts? **••1••**

A book recently published in Italy entitled *Geova e il Nuovo Testamento (Jehovah in the New Testament)* gives the reader that first impression. The book was written by Matteo Pierro and published by Sacchi Editore (sacchil@libero.it). **••1••**

Our book is a response to *Geova e il Nuovo Testamento*, though we will not make a comprehensive evaluation of it. **••1••**

The book is well-documented ••1••

The Table of Contents ••1••

Pierro lists eight chapters in the Table of Contents (Index). Translated into English they are: **••1••**

- Chapter I: The Importance of the Divine Name in the Bible
- Chapter II: How the Exact Pronunciation of the Divine Name has Disappeared
- Chapter III: Yahweh or Jehovah: Which is the Correct Pronunciation?
- Chapter IV: The Tetragrammaton in the Greek Translation of the Old Testament
- Chapter V: The Drafting in Hebrew of the Gospel of Matthew
- Chapter VI: Jesus and the Divine Name
- Chapter VII: The First Christians and the Tetragrammaton
- Chapter VIII: The Attitude of the Post-Apostolic Christians Toward the Divine Name

This list of subjects is familiar to anyone acquainted with the Watch Tower Society's argument for the presence of the Tetragrammaton in the Christian Scriptures. **••2••**

There is one chapter, however, that we do not see in Pierro's Table of Contents. *There is no chapter identifying Greek Christian Scripture manuscripts that use the Tetragrammaton.* As we will see, that omission is critical. **••2••**

Chapter 2: THE IMPORTANCE OF THE TETRAGRAMMATON **••3••**

The presence—or absence—of the Tetragrammaton in the Christian Greek Scriptures is not a trivial issue. **••3••**

If it could be established that the original Christian Scripture writers used the Tetragrammaton, it would require a reevaluation of the Christian Scriptures unprecedented in the 600-year history of the English Bible. A careful examination would be required to determine if the divine name was used 237 times or if it was actually used either more (for example, at 1 Peter 3:15) or fewer times. Christendom would need to reexamine its interpretation of the "deity of Christ." Verses such as Revelation 1:8 could no longer identify Jesus as the "*Lord God Almighty*." **••3••**

The most significant consequence of the Tetragrammaton's use by the inspired Christian writers would concern quotations of the Hebrew Scriptures. Christendom has long understood the significance of the identification of the *Lord* in the Christian Scriptures with *Jehovah* because truths that could only be said of *Jehovah* were applied to Jesus. **••3••**

If the Tetragrammaton was used, then Christendom would need to reevaluate almost 2000 years of Bible teaching. If the Tetragrammaton was *not* used, however, it would be the *Lord*

Jesus who was identified rather than *Jehovah*. ••4••

Resolution is simple ••4••

If reliable ancient Greek manuscripts could be located which show that the original authors used the Tetragrammaton, the issue would be settled. None of us would trust a Bible that used any authority other than the most reliable Greek texts for the Christian Scriptures. ••4••

An interesting contrast ••5••

This is exactly the standard the New World Bible Translation Committee relied on for selecting each word in the Christian Greek Scriptures. ••5••

There is, however, one exception. In 237 instances, the Translation Committee did not translate the word in the Greek text into English, but used other criteria for inserting the divine name *Jehovah* into the English text of the Christian Scriptures. ••5••

In this one instance, the New World Bible Translation Committee chose Hebrew versions as the final authority for word selection rather than the most reliable Greek manuscripts of the Christian Scriptures. ••6••

The Kingdom Interlinear Translation ••6••

There can be no debate that the Greek text of the *Kingdom Interlinear Translation* uses the Greek word *Kyrios* 714 times throughout the Christian Greek Scriptures. This includes all 223 instances (14 *Jehovah* references are from other sources) in which the *New World Translation* renders *Kyrios* as *Jehovah*. ••6••

On what basis can the divine name be *reinstated* to the Greek Scriptures of the *New World Translation*? There is only one acceptable justification for this translation choice. *Since the inspired Christian Scriptures is the written record of the original authors, there would need to be incontrovertible evidence that the apostles themselves used the Tetragrammaton in their original writings.* ••7••

Inspiration has been redefined when the best manuscript evidence for the Greek Scriptures is replaced with the wording of Hebrew translations. This is particularly true when these Hebrew versions were translated from these exact Greek texts that do *not* contain the Tetragrammaton. The inspiration of the Greek Scriptures has been denied in these 237 instances. ••7••

Chapter 3: THE MISSING CHAPTER ••8••

In Chapter 1 we said that Matteo Pierro omitted an important chapter. The missing chapter should have a title such as *Ancient Greek Scripture Manuscripts Using the Tetragrammaton*. Such a chapter should have cited numerous examples of ancient Greek manuscripts of the Christian Scriptures that show the Hebrew letters of the Tetragrammaton within the Greek text.

Why we need this chapter ••8••

If the word *Jehovah* is to be added to the Christian Greek Scriptures, we must have evidence of ancient manuscripts clearly showing that the inspired writers themselves used the Tetragrammaton. ••9••

In all of the discussion from Watch Tower publications supporting the use of *Jehovah* in the Christian Scriptures, there is never a citation of any ancient Greek manuscripts containing the Tetragrammaton. ••9••

How the chapter is replaced ••9••**Why the chapter will never be written ••10••**

A chapter citing ancient Greek manuscripts that used the Tetragrammaton in the Christian Scriptures will never be written. There simply are no known Greek manuscripts of the Christian Scriptures that use the Tetragrammaton. ••10••

Why do we want this information? ••12••

We must evaluate our purpose for studying the possible use of the Tetragrammaton in the Christian Scriptures. If we merely want to prove the Tetragrammaton's use so that we can justify a theological position, then we do not need to systematically study manuscript and historical evidence. Enough speculative information can be gathered to satisfy the reader who is already content with what he believes. ••12••

On the other hand, if our purpose is to determine what the original authors wrote because accurate wording is important for our personal faith, then we will evaluate the manuscript and historical evidence in order to reach the most accurate explanation possible. ••12••

Chapter 4: THE *DIVINE NAME* APPENDIX ••13••

Geova e il Nuovo testamento (Jehovah in the New Testament) contains an important appendix entitled *Versions of the New Testament which use the Divine Name in the Text*. ••13••

The appendix lists 135 "New Testament" versions that use either the Tetragrammaton (because they are Hebrew versions) or *Jehovah* in the translation language of the text. ••13••

We can generally divide the information given in the appendix into four categories:

1. **Hebrew versions that use the Tetragrammaton (YHWH). ••13••**
2. **Other language versions that use a translated form of *Jehovah* "throughout." ••14••**
3. **Other language versions that use a translated form of *Jehovah* "frequently." ••14••**
4. **Other language versions that use a translated form of *Jehovah* in a specified verse(s). ••14••**

The missing Hebrew citations ••14••

Pierro's appendix is masterfully done. However, it gives us much more information than the casual reader expects. The appendix is a comprehensive list of "New Testaments" which contain the divine name in either the form of the Tetragrammaton or a transliteration or translation. The more than 5,000 ancient Greek manuscripts that contain the Christian Scriptures certainly belong to the "New Testament" literature. Therefore, we would expect to be able to find numerous listings of YHWH with second to fourth or fifth century C.E. dates. ••14••

Instead, what we find are 26 entries with YHWH, but the column giving the date shows 1599, 1984 (1877/1890/1902), 1950, 1885, 1976, 1661, 1991, 1866, 1838, 1817, 1975, 1846, 1533, 1982 (1831), 1985 (1838+1864), 1982 (1668), 1982 (1805), 1573, one version as [1855, 1867, 1853 and 1858], 1385, 1551, 1555, 1986, 1798-1805, one version as [1537 and 1557], and finally 1576. ••15••

Therefore, of all known "New Testaments" which contain the Tetragrammaton we discover that the earliest use of YHWH in the "New Testament" is 1385. We now discover the explanation for the "missing chapter" referred to earlier. There can be no discussion of the Tetragrammaton in ancient Christian Scripture manuscripts because there are no ancient Greek "New Testaments" which contain it. Pierro's appendix would certainly contain this information if it were available. ••15••

Our conclusion ••15••

This appendix information shows that numerous translators have used either the Tetragrammaton (in Hebrew versions) or the divine name in some form in the "New Testament." But this information does not move us any closer to knowing whether the original inspired Christian Scripture writers used *Kyrios* or YHWH. Because all of these citations are versions, we must instead evaluate the Greek text from which they were translated in order to discover whether or not the original writers used the Tetragrammaton. ••15••

None of the Greek texts from which the versions in Pierro's appendix were translated contain the Tetragrammaton. *It is not the numerous versions that tell us whether the original inspired writers used the Tetragrammaton. It is the Greek manuscripts or texts from which the translators worked that give us our closest link to the original writings.* ••17••

Chapter 5: AN ALTERED PHOTOGRAPH ••18••

There is a convention in academic circles that allows a researcher to disagree with established conclusions no matter how strongly they are held by the majority. ••18••

Equally binding, however, is the convention that it is never allowable to alter photographic or physical evidence in order to authenticate new data. ••18••

This writer was dumbfounded when he first saw the cover of *Geova e il Nuovo Testamento* (*Jehovah in the New Testament*). The Italian publisher used a photograph of an ancient Greek manuscript of the Christian Scriptures that plainly shows the Tetragrammaton embedded in the Greek text of Mark 1:3. •18•

It was the book's cover more than any other factor that prompted the publication of this response. Presumably, there will be those who will conclude that the cover photograph is an authentic reproduction of a Greek manuscript of the Christian Scriptures containing the Tetragrammaton. •18•

It is not! The cover is an altered photographic reproduction of an otherwise authentic Greek manuscript. The authentic Greek manuscript uses the abbreviated Greek word *ku* (for *Kyrios*), which is translated into English as *Lord*. In the book cover photograph, the *ku* has been removed and the Tetragrammaton has been photographically inserted. (The book cover can be viewed on the web site <http://libriusati.hypermart.net/geova.htm>.) Careful examination of the actual printed cover reveals that the letter density (the screen dot pattern) of the Tetragrammaton insert is darker than the surrounding text. •18•

The translated description of the cover printed on the inside title page says, "Graphics project and photo composition by Marino Nicoli. On the cover [is] a photomontage based on a Greek manuscript (Washington Manuscript) of the gospel of Mark dating to the VII century." There appears to be no other explanation or reference to Mark 1:3 in the remainder of the book. •19•

The Greek manuscript •19•

The original Greek manuscript from which the book cover photograph was taken is the Washington Codex (catalog number 032W). The cover of *Geova e il Nuovo Testamento* (*Jehovah in the New Testament*) shows the first page of the Gospel of Mark where the word *Kyrios* (abbreviated as *ku*) appears toward the end of 1:3. (A second *ku* appears five lines under the inserted Tetragrammaton.) In the second instance, the verse is a quotation of Isaiah 40:5. •19•

All information in this chapter regarding 032W is taken from *The New Testament Manuscripts in the Freer Collection* by Henry A. Sanders. •20•

Who wrote *ku* at Mark 1:3? One can easily tell by looking at the facsimile copy that the penmanship of *ku* in 1:3 is identical to that of *ku* in the passage quoted from Isaiah below. •20•

A Western text •20•

The Washington Codex was copied from manuscripts of the so-called Western text family. •21•

The Western text has a variant of particular interest to us. At the end of Mark 1:3 the Western text inserted Isaiah 40:4-6. In the book cover photograph we can clearly see this variant. Five lines directly underneath the first *ku* (or the YHWH that has been added to this

cover photograph), we find the Greek letters *ku* in the phrase "the glory of the Lord (*ku*)," or, as translated at Isaiah 40:5 in the *New World Translation*, •21•

And ***the glory of Jehovah*** will certainly be revealed... •21•

The presence of the abbreviation *ku* (*Kyrios*) in a direct quotation from Isaiah 40:5 is of interest. The Washington Codex manuscript did not use the Tetragrammaton in a direct quotation of Isaiah 40:5, even though the original passage in the Hebrew language Bible used YHWH. *Had YHWH been used in the Christian Scripture portion at verse 3, it would mean that the manuscript from which the copyist was working had used ku (Lord) in the Hebrew Scripture quotation and YHWH in a Christian Scripture quotation for the same verse. That, indeed, would have been a most unusual reversal!* •21•

Aside from the misleading alteration of this manuscript that would suggest the presence of the Tetragrammaton in ancient Christian Scriptures, this particular portion of the manuscript was a very poor selection for this purpose because of the closely spaced quotation from Isaiah using *ku*. As a result, it is simply impossible to use this particular Greek manuscript to show with any credibility that the Tetragrammaton was used in the Christian Scriptures. In fact, the presence of the inserted verse from Isaiah 40:5 shows us that even the Hebrew Scripture verse itself used *ku* (*Kyrios*). •22•

The Watch Tower is not responsible •22•

The reader must understand that this objectionable book cover photograph is the responsibility of the Italian book's publisher. This book is *not* a Watch Tower Bible and Tract Society publication. •22•

Chapter 6: A LESSON FROM HISTORY •23•

Not all groups have honored Jehovah's Word •23•

The making of the Greek text •24•

The Greek text today •25•

Today we can be confident that we have an extremely close reproduction of the exact words written by the inspired authors of both the Hebrew and Christian Scriptures. •25•

When one examines the huge volume of material presently available evaluating the Greek text of the Christian Scriptures, one realizes that none of the 714 *Kyrios* passages in the entire Christian Scriptures stand out as unique. There is neither more nor less evidence of their authenticity than for any of the other words of Scripture. Some passages contain variant readings, but the variant is an identifiable word or phrase. But it is always *identifiable*, meaning that both the evidence for the word *Kyrios* and the manuscript evidence for the variant readings are known. •25•

The startling realization is simply that if the 237 Kyrios passages in the Christian Scriptures are questionable, so too is the reliability of the entire Greek text of the Christian Scriptures. ••26••

Implications for the Witness reader ••26••

Any one of Jehovah's Witnesses must understand the implications of this debate regarding the Tetragrammaton in the Christian Scriptures. Very simply, it is a debate that has no support in any other scholarly community, whether religious or secular. *There is no textual evidence of any kind to support the claim that the inspired writers used the Tetragrammaton.* ••26••

ADDENDUM ••28••

The biblical text must be the sole standard. The English Bible tradition is in error when printing "Old Testaments" with a capitalized LORD replacing God's name. *The reason we can say that the English Bible tradition is in error is that the most accurately reproduced Hebrew Scripture texts clearly use God's name.* Witnesses are absolutely correct in insisting that their Bible use the name of God in the Hebrew Scriptures. ••28••

The same standard of textual priority must be maintained for the Christian Scriptures. It is the most accurate reproduction of the text of the Christian Scriptures that must be the standard for the words chosen in any modern language translation. ••28••

Neither LORD in the "Old Testament" nor *Jehovah* in the Christian Scriptures is permitted by any available textual evidence. ••28••

IS THE NEW WORLD TRANSLATION A BETTER BIBLE?

In 1950 the *New World Translation* was published in English. Is this new translation which was produced by the Watch Tower Bible and Tract Society a better Bible?

The Bible is God's written Word. However, the Bible was not written in English, so it must be translated before we can read it today.

God used approximately 36 men over a period of almost 2,000 years to write the 66 books of the Bible. The Bible was written in two languages and is divided into two parts. The Old Testament was written first.

The second part of the Bible is about the Savior Jesus and His followers. The New Testament was written in Greek, and was completed about 40 years after Jesus lived.

Translations of the Bible have been made in many languages. Since the Bible is God's Word, the best translation must follow this simple rule:

The best Bible translation will tell us the exact thoughts of the original writers of the Hebrew and Greek portions of the Bible in a way that is easily understood.

Some basic Bible facts

The New Testament books were written almost 2,000 years ago. We believe that the original accounts were inspired by God and were written without any errors. However, the original copies have long since been lost.

Many copies of each book were made immediately after they were written. Yet these were all hand-written documents and each contained some copying mistakes. Do we know today what the original authors wrote? Surprisingly, we do. Many very old copies of the Bible survived in countries with dry climates like Egypt. After careful study of each of these manuscripts, the copying mistakes can be identified. It has resulted in a reconstruction of the original Greek text of the New Testament that is almost exactly the same as it was written by the original writers.

We know much about the history of the Bible manuscripts because of the writings of early Christians. Large numbers of ancient manuscripts written by Christian authors survived in the same way that the ancient Greek manuscripts of the Bible survived. These authors often quoted Scripture in their writings.

The Old Testament uses the Hebrew name of God over 6,800 times. The New Testament does not use God's Hebrew name. None of the more than 5,000 ancient Greek manuscripts that we have today use the Hebrew name of God written in either Hebrew or Greek letters. All

5,000 surviving Greek manuscripts use a single word that is most frequently applied to Jesus. That word is *Lord*. This single word is also used in quotations of the Old Testament where God's Hebrew name is written. The use of this single word for *Lord* is one of the most important issues concerning the accuracy of the *New World Translation*.

The New Testament frequently quotes the Old Testament. In many of these quotations, either the Hebrew name of God is in the actual Old Testament quotation, or the quotation is saying something that is true of only Jehovah. As we will see, it is very important to know if the New Testament writer actually applied these quotations containing the Hebrew name of God to Jesus, or if the writer intended them to apply only to Jehovah.

Some examples

Before we go further, we need to look at two examples that show us why the debate regarding the Hebrew name of God in the New Testament is important.

1. *Certain verses talk about God.* There are verses in the New Testament that specifically identify the one referred to as God. Revelation 11:17 is one example. It says, "We give Thee thanks, O Lord God, the Almighty." *The New World Translation* translates this same verse as, "We thank you, Jehovah God, the Almighty." It makes a great deal of difference if the one who is "God, the Almighty" is the *Lord* (Jesus) or *Jehovah*. Revelation 4:11 says "Worthy art Thou, our Lord and our God." *The New World Translation* reads, "'You are worthy, Jehovah,' even our God." There are a number of similar examples in Revelation in which the *New World Translation* uses *Jehovah* rather than *Lord*. Yet, in each of these examples, the Greek text from which the *New World Translation* was translated (the *Kingdom Interlinear Translation* published by the Watch Tower Society) always uses the Greek word for *Lord*. It does not use the Hebrew name of God because there is no ancient manuscript evidence that the New Testament writers used it.
2. *The Old Testament is quoted in the New Testament.* The New Testament frequently quotes the Old Testament. The New Testament quotation sometimes includes a verse that uses the Hebrew name of God. Matthew 3:3 is an example. It says, "The voice of one crying in the wilderness, make ready the way of the Lord, make his paths straight." Matthew quoted Isaiah 40:3 and applied it to John the Baptist who made the way ready for Jesus. Isaiah 40:3 used the Hebrew name of God. However, when Matthew quoted the verse he applied it to Jesus by using the Greek word for *Lord*. However, the *New World Translation* says, "Someone is crying out in the wilderness, 'Prepare the way of Jehovah, you people! Make his roads straight.'" Again, the Greek text from which the *New World Translation* was translated uses the Greek word for *Lord* and not the Hebrew name of God.

Sometimes, however, the Hebrew name of God is not included in the verse that is quoted from the Old Testament. In Romans 14:11, the Apostle Paul said, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." Paul quoted Isaiah 45:23 which says, "I have sworn by Myself...that to Me every knee will bow, every tongue will swear allegiance." The Hebrew name of God is not in the actual Old Testament verse that Paul

quoted, though Isaiah said that these were the words of God Himself. So Paul knew that it was God who said, "to Me every knee will bow." That worship belongs only to God. Yet in Romans 14:11, Paul says that it was the *Lord* speaking. However, the *New World Translation* says, ""'As I live.' says Jehovah, 'to me every knee will bend down, and every tongue will make open acknowledgment to God.'" (Notice that the *New World Translation* uses extra quotation marks to show that God is speaking.)

However, the Apostle Paul repeats this quotation in Philippians 2:10-11. He says, "That at the name of Jesus every knee should bow... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Paul said that the worship that belonged only to God in the Old Testament was also to be given to Jesus. The translators did not want to use the word *Jehovah* because this verse referred to Jesus. So the *New World Translation* says, "So that in the name of Jesus every knee should bend...and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." In the verse in Philippians they omit quotation marks as though it is not a verse from the Old Testament. They ignore that this worship with "every knee bowing" belongs only to God.

The translators' assumptions

The translators of the *New World Translation* believe that in the original New Testament Greek manuscripts the Hebrew name of God was written in Hebrew letters. However, then they must explain why none of the 5,000 ancient Greek manuscripts that exist today contain the Hebrew name of God. They explain this by saying that there was false teaching between 70 and 170 years after Jesus lived. They say that this false teaching opposed the use of God's Hebrew name and caused it to be changed to *Lord*.

1. There is no evidence that indicates that the Hebrew name of God was used in the New Testament. In over 5,000 ancient manuscripts, the only word that appears is *Lord*.
2. In all the writings of the early Christians, there is not a single reference to a false teaching that would have caused this change in the New Testament.

Hebrew versions

If there are no ancient Greek manuscripts of the New Testament that contain the Hebrew name of God, how did the translators of the *New World Translation* justify using the name *Jehovah* in the New Testament? The translators gathered a large number of Hebrew versions that used the Hebrew name of God as their evidence. In most cases, in verses where these Hebrew versions used the Hebrew name of God, the *New World Translation* used *Jehovah*.

A Hebrew version is a New Testament translated for Hebrew-speaking Christians. It is not a New Testament originally written in Hebrew. *Hebrew versions were translated from the same Greek texts used for all other New Testament translations. None of these Greek texts contain the Hebrew name of God.* The Hebrew versions cited by the translators of the *New World*

Translation were themselves translated between the years 1385 and 1979. Hebrew versions are not ancient manuscripts that came from the time of the first Church.

When one reads certain of these Hebrew versions, it is apparent that the Hebrew translators used the Hebrew name of God to show that Jesus was the Jewish Messiah. For example, seven of these Hebrew versions used the Hebrew name of God in 1 Peter 3:15. Had the *New World Translation* used *Jehovah* in this verse it would have read, "But sanctify the Christ as Jehovah in your hearts." In another example from a Hebrew version, when the grammatical rules used by the translators are applied, Acts 26:15 reads, "*And Jehovah God said, I am Jesus whom you are persecuting.*" These Hebrew versions really show that Jesus is Messiah and fully identified with God rather than showing that Jesus and Jehovah are distinctly different.

There is another question that would need to be answered if the original writers of the New Testament had used the Hebrew name of God. We would need to ask how many times (and in what verses) the Hebrew name of God was used. The translators of the *New World Translation* say that the Hebrew name of God was used 237 times in the New Testament. But when we read the *New World Translation*, it is obvious that the selection of these 237 verses has more to do with what the verses were saying than with what was written in ancient manuscripts. The verses that were most frequently changed from *Lord* to *Jehovah* were those verses that identify a quality that could only be true of God.

Why do Jehovah's Witnesses want *Jehovah* in the New Testament?

There is a simple reason why Jehovah's Witnesses want a Bible that uses *Jehovah* rather than *Lord* in many New Testament verses. Because they believe that Jesus is merely God's first created son, they do not want their Bible to identify Jesus as being equal to the God of the Old Testament. They want a Bible with a New Testament that makes a distinction between *Lord* and *Jehovah*. If the New Testament identifies the One on the throne as the "*Lord God Almighty*" (Revelation 11:17), this would tell us that the *Lord* Jesus is "God Almighty."

Evaluating the *New World Translation*

1. We said that a good translation tells us the exact thoughts of the original Bible writers. The Old Testament writers used God's name over 6,800 times. The *New World Translation* uses the name *Jehovah* over 6,800 times in the Old Testament. In this area, the *New World Translation* has correctly told us the meaning intended by the original writers.
2. The translators of the *New World Translation* have used the name *Jehovah* 237 times in the New Testament. There is no New Testament Greek manuscript evidence that shows that the Hebrew name of God was ever used. The translators of the *New World Translation* mislead their readers. With no Greek manuscript or historical evidence, they changed the word *Lord* that was written by the inspired New Testament writers to *Jehovah* in 237 verses.
3. We also find serious inconsistency in the translators' use of *Jehovah* in the New Testament.

They say that they will insert *Jehovah* when an Old Testament verse using the Hebrew name of God is quoted. In almost all cases they follow their rule. However, when 1 Peter 3:15 quotes an Old Testament verse using the Hebrew name of God, it is omitted in the *New World Translation* because it would identify Jesus as God. When Philippians 2:10-11 gives qualities to Jesus that can only be true of God, they do not acknowledge that the verse is an Old Testament quotation.

4. The translators are also inconsistent in their use of Hebrew versions. In most instances, when a Hebrew version uses the Hebrew name of God, they insert *Jehovah* into the New Testament verse. On the other hand, even though seven Hebrew versions use the Hebrew name of God in 1 Peter 3:15, they still do not insert *Jehovah* as noted above. If the translators had inserted *Jehovah* in this verse, it would have identified Jesus with Jehovah. Many Hebrew versions have used the Hebrew name of God to identify Jesus with Jehovah. However, the translators of the *New World Translation* have avoided making that identification in their own translation.
5. In certain passages, words have actually been inserted to change the meaning of the Bible. When talking about Jesus, Colossians 1:16 says, "For in Him all things were created, both in the heavens and on earth." However, the *New World Translation* says, "By means of him all [other] things were created in the heavens and upon the earth." Because Jehovah's Witnesses believe that Jesus was created as the first son of the Father, they have added the word "other" to this verse. The word "other" has been inserted four times in this chapter so that they can teach that Jesus was created. In verses 16 and 17 the *New World Translation* says, "All [other] things have been created through him and for him. Also, he is before all [other] things and by means of him all [other] things were made to exist."
6. Sometimes the translators of the *New World Translation* give the same word from the original Greek language two different meanings so that they do not identify Jesus with Jehovah. Their own Greek New Testament uses a single word to mean "worship." However, when the *New World Translation* uses this word about the Lord Jesus, they translate it as "obeisance. When they translate the same word about *Jehovah*, they translate it as "worship."
7. When reading the Jehovah's Witnesses' *New World Translation* it is obvious that they have published a Bible for the purpose of teaching their own doctrine. They have done this by changing the meaning of the most authentic ancient Greek manuscripts of the New Testament.

The *New World Translation* has failed the test that says that the best English Bible translation will tell us the exact thoughts of the original writers of the Hebrew and Greek portions of the Bible in a way that is easily understood. The *New World Translation* does not accurately translate what the New Testament writers said about Jesus.

7

LIVING BY FAITH ...Pleasing God

This book answers the question, "How do I acquire faith?"

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OVERVIEW

Must you wait until your first meeting with Jesus before you can know if He was satisfied with your faith?

This book attempts to define faith. Most of all, this book tries to answer the question, “How does a believer acquire faith?”

Living by faith is costly.

Chapter 1 What is Acting Faith? •1•

Can the average Christian today live by faith in the same way that the believers did in the book of Acts? Yes, Jesus died and rose again so that we might have that kind of faith in our daily lives. •1•

Faith found in the New Testament •1•

The New Testament uses the word *faith* as both an *action* (with the meaning of the verb *to trust*) and as an object—something a believer possesses (having the sense of a noun). •1•

Does a *verb* or a *noun* best represent your faith? •2•

Faith in action •2•

True faith involves risk •3•

Faith defined •4•

1. Faith is trusting God (Jesus) rather than relying on conventional means for something you need. •4•
2. Faith is trusting God (Jesus) for an outcome even when that trust incurs personal risk which could otherwise be avoided. •6•

3. Faith is trusting God (Jesus) for an outcome which is impossible through human effort irrespective of the willingness to incur risk. ••7••

Jonathan on the hill ••8••

Risk and faith; a practical application ••9••

Chapter 2 **What is Resting Faith? ••12••**

The vine and the branches ••12••

Abiding faith ••14••

What does the abiding presents of Jesus do for our faith? ••15••

Jesus' abiding presence produces *rest*. *This rest is a perfect confidence in God's ability to care for every eventuality.* ••15••

Resting faith ••16••

Faith does not negate our understanding of the seriousness of real or potential adversity. It removes anxiety, however, when we acknowledge that the responsibility for the outcome belongs to a sovereign God. ••16••

An update to a previous example ••19••

Addendum:

We used the term *Resting Faith* because it emphasizes a particular result of faith. Regrettably, we did not include a brief statement in the published book saying that the Biblical term for resting faith is *peace*. Peace is the result in a believer's life when he or she trusts God (Jesus) with every eventuality. Peace is not a distinct entity. It is a by-product of faith. We cannot seek peace apart from a willingness to exercise faith.

Chapter 3 **Is Faith Necessary? ••20••**

Is living by faith mandatory for *every* believer, or is it an option to be exercised by only a few? ••20••

Faith and salvation ••21••

Faith and growth after salvation ••22••

Both conversion and continued growth are dependent on faith. ••22••

Pleasing God ••23••

Hebrew 11:6 states that pleasing God is impossible unless there is faith. Living by faith was mandatory in the time of the Old Testament saints. *Living by faith is also mandatory for us today.* ••23••

Jesus' displeasure with faulty faith ••23••

The problem with idolatry ••24••

Why was God so concerned with idolatry in the Old Testament? Israel placed her faith in idols rather than in her own true God. ••24••

Faith is mandatory, not optional ••25••

Scripture as a whole emphasizes the place of faith in the believer's life. Faith is not an option that only a few spiritually gifted believers may exercise. ••25••

Consequently, learning how to grow in faith is necessary for every believer. ••25••

The cost of faith ••25••

Chapter 4 How Does Faith Grow? ••27••

What growing faith *looks* like is important because you can't measure growth if you don't know what you are measuring. Graphics are used to depict faith as a visual way of showing how faith grows. These plots have no statistical relevance. ••27••

A popular misconception ••27••

Figure 1 depicts a popular misconception concerning faith growth. It is based on the false notion that faith growth is a natural outcome of the length of time a person has been a believer. ••27••

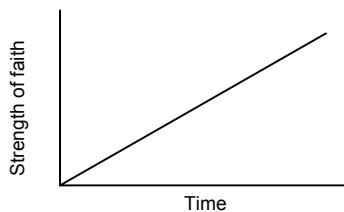


Figure 1 A popular misconception of faith growing as a function of time.

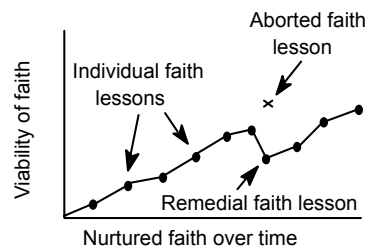


Figure 2 Faith grows as it is nurtured from lesson to lesson.

Growing from faith to faith ••28••

In Figure 2, a believer will encounter an individual faith lesson that he or she must live through. This will require some degree of trust in God (Jesus). There will be a weighing of personal risk when trusting God versus the seemingly more secure way of depending on conventional means. ••28••

Nurtured faith ••29••

The horizontal axis is identified as *Nurtured faith over time* rather than merely *time*. Notice how the result of an *Aborted faith lesson* was illustrated. ••29••

A more complete picture ••30••

Your growth in faith is never as simple as a series of single crises that you can trust God to resolve. Nor do these crises always have the appearance of moving incrementally from simple to difficult. Figure 3 illustrates more of this complexity. ••30••

The gift of faith ••30••

Figure 4 illustrates the gift of faith. All believers should be progressing in faith growth by way of *nurtured* faith. Nonetheless, there will be occasions when God grants special faith for specific tasks. This is the *gift* of faith. ••30••

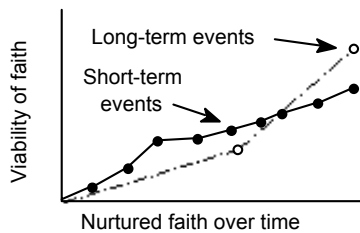


Figure 3 In reality, faith grows as a composite of both short-term and long-term lessons.

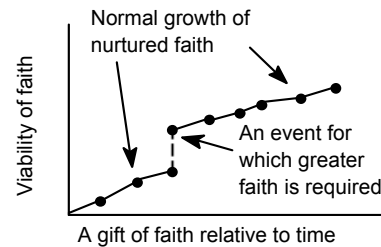


Figure 4 God may give a special gift of faith for a specific task.

Often, when an individual exhibits genuine and abundant faith, he or she is credited with having the gift of faith. That may not necessarily be true. A believer who has spent a lifetime pursuing faith will develop a substantial faith without special gifting. ••32••

Faith and discerning God's will ••33••

As shown in Figure 5, we will not necessarily find it increasingly easy to discern God's will when we grow in faith. ••33••

Monitoring faith growth •34•

You can monitor your growth in faith by evaluating your responses to faith lessons. Trusting God with the outcome can be viewed as growth. Relying on your own resources should be considered failure. •35•

Making mistakes •36•

You will make mistakes as you attempt to grow in faith. •36•

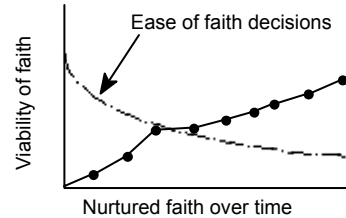


Figure 5 As the believer grows in faith, discerning God's will often becomes more difficult.

Chapter 5 How Do I Get Faith? •38•

A fact of church life •38•

There are four steps involved in developing nurtured faith. The first three are essential. The last is a practical step to keep faith growth active. •38•

1. IDENTIFY THE SOURCE OF FAITH •38•

Faith comes from God. •39•

Our absolute inadequacy •39•

Principle #1: Jesus is both the source of our faith and the One who will bring that faith to completion. Faith growth is *never* a product of self-effort. •40•

2. ASK FOR FAITH •40•

Prayer is a vital part of the process leading to faith growth. Ask God intently and incessantly for faith. •42•

Principle #2: Pray specifically for faith. Your personal need for faith, your complete dependence on Jesus to produce that faith in you, and your willingness to face the cost of faith growth should occupy the highest level of concern and intensity in your prayer life. •42•

3. SEEK FAITH OPPORTUNITIES •42•

Faith cannot grow outside of some context of trusting God. To grow in faith, it is necessary to seek opportunities to trust God. We must *practice* faith. •42•

Practice acting faith •43•

Practice resting faith •44•

Cost and the exercise of faith •45•

Why has there been so much emphasis on the cost of faith growth? It is only when you have a great deal at stake personally that your trust in God has meaning. ••45••

Principle #3: Faith grows through exercise. Both acting faith and resting faith grow from continued practice. With God's leading, we need to seek opportunities to apply faith in increasingly difficult situations. ••46••

4. EVALUATE SUCCESSES AND FAILURES (Supplemental) ••46••

Principle #4: There is value in reviewing God's faithfulness in past faith experiences. You can learn much by evaluating both the past successes and failures in your responses. Faith is a relationship of trust in a personal God—it must never degenerate into a program of planned activities. ••47••

Summary: How do you get faith? ••47••

A closing thought ••47••

Chapter 6 Why Should I Want Faith? ••49••

Why should I *want* to live by faith? What purpose is served by waiting for things to happen which are improbable and doing it all in such a manner that only God knows about it? ••49••

Emperor Constantine's legacy ••49••

Faith is viewed as commendable but it is no longer perceived as necessary for survival in today's American Church. ••50••

With this legacy culminating in today's institutional Church, we are asking ourselves if we really need to live by faith. However, *if we would go back to the roots of our Christian experience and rediscover Jesus as the focus of our life, we would find that trusting Him in faith is the bond that gives strength and purpose in a world as hostile to the Gospel as it was before Constantine. ••50••*

I want to live by faith because I love Jesus ••51••

Because I passionately love Jesus, it is unthinkable that I would not want to trust Him. ••52••

I want to live by faith because I am a free moral agent ••52••

In creation, God gave us the highest level of moral responsibility. He gave us the ability—with its inherent responsibility and consequences—to choose. ••52••

I want to live by faith so I can trust a Person ••53••

Living by faith often takes us through difficult times because it is the perils of life that cause the greatest growth and deepest bonding. ••53••

I want to live by faith so I can prepare for eternity ••54••

I want to have faith today because I want to please Jesus. I also want to have great faith today so that Jesus can give me the most difficult assignments possible in Heaven. ••56••

Why do I want to live by faith? ••56••

Learning to trust Jesus is the fundamental reason that the believer should desire faith. In this simple act of learning to rely more on God and less on oneself, the believer will most completely glorify God, and in turn, will be a channel through whom God can work. ••57••

Chapter 7 What Should I Do Now? ••58••

Living by faith is a personal and unique experience ••58••

Living by faith will be your *personal* response to God. ••58••

1. If you are not certain of your love for Jesus, start there. Relentlessly pursue loving Jesus. ••58••
2. When you are ready—it may be concurrently or some time later—pursue faith with the same intensity. ••58••

The intensity of faith is unique for each believer ••59••

The intensity of faith will vary in your own life ••60••

Trusting Jesus ••61••

Faith is an exercise of your own choice ••61••

Living by faith is *not* a matter of following prescribed religious dictates. The decision to aggressively pursue living by faith must be your own. You must become less dependent on others in structuring your Christian life. ••61••

Solitude ••62••

Pursuing faith will require that you spend considerable time with Jesus in prayer, and that you learn to discern His unique and personal leading. This will require some degree of solitude. ••62••

We all begin faith at the same starting point ••62••

Every believer, with—or without—a formal Bible education, must start at the same place when pursuing faith. You have neither advantage nor disadvantage when compared with any other believer. ••63••

Godly living ••63••

You cannot live by faith while you are simultaneously compromising God's standards of holiness in your life. *Godly living is a mandatory part of the decision to pursue faith.* ••63••

How long will it take? ••63••

Living by faith is always uncertain ••64••

A life of faith will never eliminate uncertainty. Living by faith requires that I will always be uncertain about what lies ahead. ••64••

If your church background is non-charismatic ••64••

There is an interesting difference in the way charismatic and non-charismatic Christians expect God to work. *We non-charismatic believers need to expect more from God.* ••64••

If your church background is charismatic ••65••

If you come from a charismatic church background, your expectations of God may be much higher. *As a charismatic Christian, you may need to learn to trust God more as a Person without depending on special manifestations.* ••66••

Expectations after faith growth begins ••66••

Can I revel in growing faith? ••67••

The days are still routine ••67••

Chapter 8 **Knowing Jesus ••69••**

Modern evangelical Christianity has devised a God who cannot logically exist. Some would acquiesce to the statement that the Father existed before Jesus. Most are comfortable thinking that the Father is preeminent, while Jesus—and the Spirit—have a hierarchical rank lower than the Father. Most see the Father as the One in ultimate control, giving direction to Jesus and the Spirit. ••73••

A fundamental truth throughout Scripture is the *Absolute* nature of God. Therefore, if Jesus is God, then Jesus must be Absolute. If Jesus is not Absolute, then Jesus cannot be God. *The attribute of Absolute cannot have rank. Two beings cannot both be Absolute with one having authority over the other.* ••74••

Either Jesus is God and is thus *Absolute* in all of His attributes, or He is other than God, in which case He is not Absolute but was created by the Father. The same is also true of the Spirit. ••74••

If Jesus is Absolute, then the New Testament introduces a dilemma. If Jesus *was* Absolute in eternity past, we must reconcile His statements of dependency on the Father in the Gospels. The answer will require a deeper understanding of the cost of Salvation. ••74••

In order to live by faith, we must understand the God we are trusting. Understanding the interrelationship of the Father, Jesus, and the Spirit will have a bearing on the effectiveness of our life of faith. ••77••

Chapter 9 **The Sovereignty of God** ••78••

The Old Testament writers portrayed Yahweh as a Sovereign God. *God's sovereignty means that nothing can happen outside of His control.* Are we willing to recognize His sovereignty when there is great upheaval? ••78••

There will always be high cost when you live by faith. Great comfort will come when you acknowledge the absolute sovereignty of God. He is *always* in control, no matter how desperate the situation seems to be at the time. An integral part of living by faith will be your reliance on this truth. ••81••

Chapter 10 **Faith and Holiness** ••83••

If you want to live by faith, you must be in direct communication with Almighty God Himself, and then pattern your life after *His* holiness. You can no longer measure your life according to the standards held by your Christian peers. You must take personal responsibility for establishing your own standard of holy living. ••83••

Ephesians 1:4 states God's earliest purpose for our being. Before God began creating the cosmos, He determined that He would choose people who possessed His absolute holiness.

A pursuit of holiness will include the following: ••84••

1. A high standard of obedience toward God. ••84••
2. Holiness as a frequent and intense subject of prayer. ••84••
3. A disciplined life that avoids sin. ••85••

Godliness is not a burden the believer must bear. Our redemption will result in a life that is satisfying in every respect. ••88••

The issue of holiness will be the deciding factor in the success or failure of the decision of many readers to live by faith. ••88••

Chapter 11 Faith and Adversity ••90••

Understanding why we encounter adversity will help us as we learn to live by faith. ••90••

Adversity is normal ••90••

Adversity produces growth ••90••

Chapter 12 Matthew 6:19-34 for Today ••92••

These verses deal with accumulating wealth and caring for our physical needs. Yet there is something even more basic; Jesus is asking us to review our *priorities*. ••92••

There are two issues at stake. The first considers our resources of time and energy, and the second considers our perception of need. ••92••

When the highest priorities of our life are kingdom interests, we are completely safe in the care of our loving Father. ••95••

Chapter 13 Using Faith in Prayer ••96••

Prayer is a verbal expression of faith. Faith is specific reliance on God to *do* something, or to *be* something in our need. Prayer is a means of defining our expectation of what God will *do* or *be*. ••96••

Living by faith will involve a well-developed prayer life. ••96••

The Most Holy Place of prayer ••96••

The Spirit's help in prayer ••98••

Our approach in prayer ••100••

Time and prayer ••102••

Chapter 14 Using Faith in Everyday Life ••103••

Living by faith is an all-encompassing way of life. You will not be able to compartmentalize ministry as something requiring faith, while personal finances and similar areas are done without faith. If you are intent on pursuing faith, it will touch every area of your life. ••103••

Chapter 15 Using Faith in Ministry ••104••

When you begin pursuing faith, God will most likely lead you into ministries which will require faith. As your faith grows, God can entrust you with more strategic ministries. ••104••

Ministry is not limited to public activity. You may find that the more you are able to live by faith, the more God removes you from public ministry. ••106••

You must avoid unrealistic expectations regarding faith in ministry. Undertaking a ministry in faith does not presume that you will see immediate results or even its eventual completion. We must never attempt to measure our faith by the success of a ministry. ••108••

We must die to ourselves if we want to bear fruit. Two practical questions come from this observation: ••108••

1. Can personal suffering promote ministry? ••108••
 2. Does suffering begin only after I express my willingness to submit to adversity if God so chooses? ••108••
-

Chapter 16 Cursing Fig Trees, Moving Mountains ••110••

Matthew 21:18-21 tells of Jesus cursing a fig tree because it had no fruit. Are miracles required as a validation of faith? ••110••

Nothing in Scripture leads me to believe that faith is confirmed by the ability to perform a miracle. However, this does not say that God cannot choose to heal or perform some other miracle in response to a believer's faith. ••110••

*The most appropriate way to learn faith is by facing high **personal** risk. Most miracles or healings require little personal risk. Relying on God to produce faith in your own life is of greater value in living by faith than seeking faith in order to perform miracles. ••111••*

Do not evaluate your growth in faith on your ability to perform miracles. Measure your growth in faith by your increasing willingness to let God lead you in the difficult events of daily living and ministry. ••111••

Chapter 17 **The Tension of Faith** ••112••

Living by faith introduces a tension foreign to the normal flow of human life. God created humanity with a natural inclination to find the simplest, the most understandable, the most predictable, the least costly, and the safest way to accomplish routine tasks in life. Living by faith often forces the believer into nonconformity with this normal human tendency. ••112••

If you are intent on learning to live by faith, a tension will be introduced into your life that is contrary to normal human expectation. Because that process in your life of faith will be very personal, you will often receive little guidance from either your secular or Christian peers. ••112••

Chapter 18 **Issues in Society That Hinder Faith** ••114••

This chapter is not saying that certain social institutions are inherently corrupt. The assertion is that *any social institution that a believer uses to replace his or her dependence on God becomes a functional substitute for God.* ••114••

Four areas requiring the greatest caution are medicine, insurance, financial investments (including pensions), and legal/government institutions. None of these are inherently wrong. Yet, the believer who wants to depend more on God must carefully scrutinize *all* of these institutions for potential abuse. ••114••

Chapter 19 **Issues in Church Life That Hinder Faith** ••119••

The evangelical Church may also inadvertently hinder your life of faith. ••119••

An important hindrance to faith comes because the evangelical Church lacks awareness of our secular world's use of functional substitutes for God. This is an important reason why a believer wanting to live by faith will encounter apathy from Christian peers. ••119••

In all probability, the evangelical Church hinders a believer's life of faith most because it does not provide role models who live by faith. ••120••

Theological training does not produce faith. Only a life of trusting God will produce a faith that can be modeled for others. ••120••

You may often feel alone as you learn to live by faith. You may even find that your desire to trust God will become a cause of alienation. ••121••

FOR PASTORS ONLY ••121••

May I be candid without being judgmental? I believe I see pastors frequently trying to encourage people to grow in Christ without themselves having a clear idea of what that growth should be. A pastor cannot lead his people into a walk with Jesus that he himself has not experienced. ••122••

Does your faith please God? Is it a faith you can *model* for believers in your own congregation? ••123••

Chapter 20 Pitfalls in Living by Faith ••124••

As you learn to live by faith, you will need to identify and avoid a number of hazards. ••124••

You will discover very early that living by faith does not necessarily result in quick answers to prayer. ••124••

You must learn to distinguish between *faith* and *unwise expectations*. ••124••

Always remember that *learning to trust God is the purpose of your life of faith*. ••124••

We must be careful to allow God to act in our lives without self-deception. Nothing is gained by wanting so much for faith to work that we unconsciously fabricate an outcome. ••124••

The awareness of personal growth in faith never allows for arrogance or pride. ••125••

As you learn to live by faith, you must be careful that you do not presume to know everything about faith. ••125••

You must avoid complacency in faith. God will continue to force you to trust *Him* rather than relying on the skills you have acquired from the past. ••125••

Just as you were completely dependent on God to give you faith, you will continue to be dependent on God to provide ongoing faith. ••125••

Chapter 21 Spiritual Warfare ••126••

Satan fears the believer who is living by faith because faith is the avenue through which God works. ••126••

Anything Satan would do to convince you that you cannot live by faith is his classic technique of deception. Because Jesus empowers your faith, nothing but your *unwillingness* to let Jesus produce faith in you will prevent you from living by faith. ••127••

Satan wants to defeat you, but he knows that if the battle *looks* like spiritual warfare, you will be more dependent on God. His solution may be to disguise spiritual warfare as *temporal* concerns. If he can defeat you through financial, health, family, or professional concerns, he can still keep you from an effective life of faith. But he will be able to do so without arousing your awareness that you need God to deliver you. ••128••

Chapter 22 Avoiding Self-Immolation ••129••

Self-immolation means an intentional act of self-destruction. Under normal circumstances, there is no need for the believer to seek adversity. However, suffering is a part of living by faith. This does not mean that all Christians will suffer equally, or that suffering will be in the form of physical persecution. But it means that any *may* suffer if they are unwilling to compromise their faith. ••129••

Unless God leads otherwise, there is no need to make life any more difficult than necessary by seeking adversity. Nothing in this book should be understood to mean that you must attempt to suffer in order to live by faith. ••130••

Chapter 23 Course Correction ••131••

What can you do if you have spent a lifetime in church and religious activities, but you now realize that you have never truly lived by faith? You can *still* pursue faith, regardless of your age. ••131••

As you begin to pursue faith, ask God for two things. First, ask God to give you a deep love for Jesus. Then ask Him to give you faith. In your own strength, you can neither love Jesus nor trust Him. You must ask Him to give you the capacity to do both. ••132••

You must also seriously consider the cost of faith. *You will need to give Jesus permission to do anything in your life He chooses that will cause you to trust Him more.* ••132••

Appendix: **The Person of God ••134••**

Living by faith is not a human-centered religious experience. One living by faith is trusting God (Jesus) for every eventuality in personal life and ministry. Who we understand God to be will directly determine the degree of trust we are willing to place in Him. ••134••

It comes as a surprise to most Christians today that identification of the *Father* was strictly a New Testament concept. Jesus introduced the concept of the *Father* being a Person. ••134••

Graphic representations of God ••135••

The purpose of this appendix is to show graphic representations of God without lengthy explanations. Each graphic depiction will be flawed or incomplete. ••135••

The God of the Old Testament ••135•• Figure 1

The New Testament concept of God ••135•• Figure 2

Other views of the Godhead ••138••

God is greater than the three Persons ••138•• Figure 3

A polytheistic God ••138•• Figure 4

A Modalistic God ••139•• Figure 5

One Supreme God ••139•• Figures 6a and 6b

A Gnostic God ••14•• Figure 7

A single God with a created son ••140•• Figure 8

“God” and “Father” ••141••

We create complexity when we interchange *God (Yahweh)* and *Father*. Unless the context specifies otherwise, we must understand that the term *God* or *Yahweh (LORD in the Old Testament)* means the corporate Godhead. ••141••

Read the passages (in either the published book or the CD) using graphic depictions of the Godhead and see if you can better visualize what Scripture is trying to communicate. ••141••



MORE RESEARCH IS NEEDED

Our job is not done

Over the past 50 years, more than 100,000,000 copies of the *New World Translation* have been printed in over 21 languages. This Bible translation deliberately attempts to mask Christ's identity in the New Testament as God Incarnate. Textual and historical studies are needed now more than ever to inform those who are being misled by this translation.

If you are an author, classroom instructor, or student, consider the topics below for class papers, research assignments, or even thesis projects and publication. Most of these areas of study merit significantly greater development than that which was given in our books. This is especially true in studies regarding the Hebrew versions used by the Watch Tower Society as "J references." We trust that the following suggestions will aid both students and instructors.

Many Jehovah's Witnesses privately log on to web sites. We would encourage those who are interested in research and writing to either host a web site or offer their studies for publication on others' web sites. Biblical and textual studies similar to the ones suggested below could be posted. However, numerous web sites already exist with "anti-Jehovah's Witness" themes. We see no merit in sites designed to malign the Watch Tower Society. We suggest that only well-researched material be presented in a non-threatening format.

Key: ❶ *The Tetragrammaton and the Christian Greek Scriptures*, ❷ *The Divine Name in the New World Translation*, ❸ *The New World Translation and Hebrew Versions*, (ch:) = chapter, (ax:) = appendix, (•• ••) = page number, Greg Stafford, *Jehovah's Witnessed Defended*, 2nd Ed., Elihu Books, Chapter 1 *et al.* ⑤

SUGGESTED TOPICS FOR FURTHER WRITING:

A better evaluation of Hebrew versions

Because the *New World Translation* places high importance on Hebrew versions, an evaluation of the Hebrew vocabulary used in these versions should be done. Each version could be characterized by the translator's selection of Old Testament Hebrew vocabulary used when referring to Jesus. The study could evaluate the translator's apparent *uniting* (implying equality) or *distancing* (implying subordination) of Jesus from Old Testament vocabulary used of God. Words such as *Adona*, *Adoni*, *Adonenu*, *haAdhon*, *Messiah* and others could be studied. ❸, ❹ (ax)

Origen's insights into the presumed alteration of YHWH to *Kurios*

If the Tetragrammaton of the New Testament autographs was replaced with *Kurios* in the Second and Third Centuries, Origen would be a likely source of confirmation. His voluminous writings should indicate that this alteration took place. What does his own use of the Tetragrammaton and *Kurios* in his *Hexapla* suggest? ❶ (ax:J)

The importance of YHWH in the Old Testament

Because evangelicals of the past 75 years have used God's name so infrequently, we have lost sight of the prominent place it occupies in the Old Testament. (Thankfully, we are beginning to use His name again in our music, public prayer and—most importantly—in Scripture reading.) If an evangelical does not understand the importance of God's name in the Old Testament, neither will he or she grasp the significance of its absence from the New Testament. Even more so, the significance of the single word *Kurios* being used of both Yahweh and Jesus as *Lord* in the New Testament will be overlooked. As a foundation to the following topics, do a careful study of the prominence of God's name in the Old Testament. ❶ (ax:B)

Why the Divine name was *not* used in the New Testament

This is a question which Jehovah's Witnesses appropriately and frequently ask. Evangelicals have, by-and-large, overlooked the question rather than examining it carefully. If we conclude from both manuscript and historical evidence that the Tetragrammaton (or a Greek transliteration of it) was not used in the New Testament autographs, then we must acknowledge the significance of that apparent change of focus. Why, after giving His name such prominence in the Old Testament, would God not continue to use it in the New Testament? It is not a matter of *either* the deity of Christ *or* the use of the divine name in the New Testament. Numerous verses in the New Testament refer exclusively to Yahweh of the Old Testament. Why, in at least those instances, was a Greek transliteration of YHWH not used? What conclusions can you draw from the absence of the divine name in the New Testament? ❶ (ch:13), ❶ (••201••)

How the Divine name was used in non-biblical Greek literature

The Divine name is used in some Greek manuscripts found among the Dead Sea Scrolls. What is its form? What is the significance considering that these manuscripts came from the Essene community? What other examples of the Divine name are found in Greek literature of the late pre-Christian and early post-Christian eras? Are there examples of the Tetragrammaton in Greek or other language texts? ⑤

***HaAdohn* in the OT and Hebrew NT versions**

As a translation rule, the translators of the *New World Translation* use *haAdohn* in the Old Testament as an exclusive title for "the True Lord" or "Jehovah." Most Hebrew Bible scholars do not hold that opinion. How does this opinion of the *New World Translation* translators influence their wording in the *New World Translation* Old Testament? Should this rule be applied to New Testament Hebrew versions as we have suggested in our book? What would a Hebrew-speaking Jew understand these passages to mean when he reads *haAdohn* in a Hebrew version? ④ (**18**), ④ (ax)

The NT writers' quotation source; Hebrew OT texts or the LXX

Studies have been published showing the Old Testament text sources of New Testament quotations. In most instances, it can be substantiated that the Old Testament verse was quoted from the LXX. Much less frequently, the New Testament writer apparently translated it directly from a Hebrew text while writing. However, that information should be evaluated and expanded in light of the Watch Tower Society's frequent claim that the New Testament writers always consulted a Hebrew text which used YHWH when the Old Testament was quoted. In each citation, the probability that the LXX was the true source text needs to be evaluated by comparing the Greek New Testament and LXX wording. Additionally, the likelihood of the source text using either the Tetragrammaton or *Kurios* must also be evaluated.

Historic evidence substantiating the Watch Tower Society's claim of heresy

The Watch Tower Society adamantly charges that a heresy in the Second and Third Centuries resulted in the removal of the Tetragrammaton from the New Testament manuscripts. Our books have dealt with that subject frequently, particularly as it pertains to the writings of the Church Fathers. However, our presentation has dealt primarily with the *absence* of supportive evidence, thus using an argument-of-silence. Is there evidence which might establish more conclusively that there was *not* such a heresy? ① (ch:10), ⑤

Pre-Christian Greek manuscripts which use the Tetragrammaton

Are there extant LXX manuscripts from the pre-Christian era which clearly show either the Hebrew Tetragrammaton or the Greek word *Kurios* used of YHWH? (Regrettably, P458 in the John Rylands Library in Manchester is missing a portion of the text which would answer our question.) Are there non-biblical pre-Christian Greek manuscripts which use an embedded Tetragrammaton? Are there examples of pre-Christian documents in which *Kyrios* clearly refers to YHWH? ⑤

The earliest extant LXX using the Tetragrammaton

What is the date of the earliest extant LXX manuscript which uses the Tetragrammaton? Does its date correspond to the Watch Tower Society's claim that Christians were responsible for the alteration?

The alteration date of the Tetragrammaton to *Kurios*

The Watch Tower Society frequently says that Christians changed the Tetragrammaton to *Kurios* in the Second and Third Centuries. The known alterations to what is categorically called the "*Septuagint*" are then cited as examples. What is not said, however, is that three important Old Testament Greek translations (or LXX revisions) from which these examples are taken were made in the post-Christian era by Aquila, Symmachus, and Theodotion. These three translations were a Jewish back-lash to the Christians' earlier use of the LXX. Thus, the primary examples of alteration are in post-Christian translations, not in the LXX itself. This raises an important question which demands a response. Was the change now seen in extant LXX manuscripts a result of the removal of a pre-Christian embedded Tetragrammaton from the LXX? Or, did a Jewish controversy with Christians result in a post-Christian change from an all-Greek LXX text to a Greek text with an embedded Tetragrammaton? ❶ (ax:J), ⑤

YAH used in the NT

It is significant that an abbreviated form of YHWH appears four times in the book of Revelation (19:1, 3, 4, and 6). It is equally noteworthy that *A Textual Commentary on the Greek New Testament* by Bruce Metzger lists no variant indicating a Tetragrammaton progenitor. This suggests that neither the Tetragrammaton nor a Greek transliteration were used in the autograph. As suggested in our book, had the Tetragrammaton in the New Testament been so fiercely opposed, these four "Yah" references would most certainly have been expunged. These four references deserve more study exploring why they were *not* removed and why no variants show a Greek transliteration of the Hebrew letters. ❷ (ch:11).

An underlying theme of textual criticism

We have regularly appealed to the science (and art) of textual criticism in our books. Textual criticism is the foundation on which this entire apologetic is built. The use of the Tetragrammaton in the New Testament autographs would have great significance, particularly if had been used rather than *Kurios* in passages which today ascribe attributes of deity to Jesus. However, the answer to the presumed use of the Tetragrammaton in the New Testament is not found in theology, but rather in a study of the best extant manuscripts. Textual criticism is a fascinating subject. Even more, it becomes a practical tool for explaining the deity of Christ to a Jehovah's Witness reader. Evaluate the role textual criticism plays in your personal understanding of Biblical truth.

More on textual criticism

The author of this series of books was talking with a Roman-Catholic-become-Charismatic-become-agnostic. At this point in his life, he wanted to deny that the Bible contained absolute truth. The conversation eventually focused on foundational truth. The author then made this statement, "There is a single foundation on which my Christian faith stands or falls. If you can destroy the credibility of that one foundational truth, my entire faith becomes invalid. What is that foundation on which my entire faith rests?" Because of his prior Bible knowledge, the agnostic named the deity of Christ, the resurrection, and several other subjects. The author assured him that all of those topics were essential, but not what he had in mind. Eventually, the author needed to complete his statement and said, "Unless I have a New Testament which is based on a Greek text substantially identical to that written by the original authors, my faith is invalid. Anything that I know about the topics you suggested is wholly dependent on these written accounts. If what the original authors wrote has been altered, the entire foundation of my faith is destroyed because I cannot distinguish between that which is an accurate report and that which is corrupted." (This discussion dealt with the teaching of Jesus. However, the reliability of the Old Testament is no less important.) What do *you* think? Evaluate the author's statement.

The place of textual criticism today

We seldom give the subject of textual criticism much prominence. It is usually just a course we must take in Bible College or Seminary. In reality, what contribution has textual criticism made to your personal faith?

Church Fathers comment on the Tetragrammaton

What comments are made by the Church Fathers relative to the Tetragrammaton in either Old Testament or New Testament literature? Are any comments made about its removal from New Testament literature? Are any comments made indicating that *Kurios* is inappropriately applied to YHWH in either LXX or New Testament literature?

An evaluation of the *KIT* apparatus

The *KIT* apparatus is the tool which allowed the *New World Translation* translators to bring "Jehovah" into the New Testament 237 times. This apparatus requires that: 1) Quotations from the Old Testament using the divine name would guide the decision to use "Jehovah" in the New Testament for that same quotation. 2) "Jehovah" should be restored when it is found in a Hebrew version in a given verse. 3) "Jehovah" should be restored because a heresy in the early Church resulted in the removal of the Divine name from the New Testament. *A Concordance to the Greek Testament* by Moulton and Geden is an important component of 1) above. What is your evaluation of this apparatus used by the translators of the *New World Translation*?

① (ax:G), ② (ch:1), ③ (**4**), ④ (**18**), ⑤

An evaluation of the J²⁰ "Jehovah" references

A Concordance to the Greek Testament by Moulton and Geden was used by the *New World Translation* translators to locate verses in the Old Testament which used YHWH and which were then quoted in the New Testament. These verses were considered prime "Jehovah" references in the *New World Translation* New Testament. It is interesting to compare all Old Testament and New Testament verses in this light, and particularly to note the exception to this rule made in I Peter 2:3 and 3:15 by the *New World Translation* translators. ❶ (ax:G).

A verification of the deity of Christ from J²⁰

Use the *Kurios* entry in *A Concordance to the Greek Testament* by Moulton and Geden as the basis for a study of the deity of Christ. Compare all New Testament references with their Old Testament counterpart. What conclusion do you reach about the New Testament writers' identification of Jesus with the attributes of YHWH? ❶ (ax:G).

The fingerprint of a progenitor Tetragrammaton

Textual criticism can be used to trace the outcome of textual alterations. Our books maintain that the removal of the Tetragrammaton would not have been instantaneous and would have left multiple variants. Evaluate our statement from the perspective of current understanding in textual criticism. What would you expect to see in today's extant Greek manuscripts if the Tetragrammaton had been expunged 237 times from the text of the Second and Third Century New Testament manuscripts? ❶ (**122-125**)

A reliable use of versions in translation

There is a long history of the use of versions as the source text for New Testament translations. This was probably most frequently done with the Latin Vulgate. Of even greater significance, the LXX was frequently cited in the actual writing of the New Testament. The New Testament authors seldom made direct translations from the original Hebrew text as they wrote. Are there principles you can suggest when versions are used as the source text for new language translations? Apply your principles cautiously because they must accommodate the New Testament's use of the LXX and the spread of the Gospel which resulted while using translations made from the Latin Vulgate. Your principles must also allow for missionary translations. Finally, was it proper to use Hebrew versions while translating the *New World Translation*? Is the issue primarily the *use* of Hebrew versions, or is it the *way* in which these Hebrew versions were used?

An evaluation of the NWT's use of Hebrew versions in 1 Corinthians

Within 1 Corinthians, the single word *Kyrios* in the *Kingdom Interlinear Translation* is translated as *Jehovah* 15 times and as *Lord* 51 times in the *New World Translation*. From J¹⁷

we discover that in 4:19, 10:9, 21 (twice), 22, and 11:32, the Hebrew versions do not agree regarding the translation of the Greek word *Kyrios* to YHWH. Thus, according to the "J" references in 10:9, and 11:32, there are only three versions that actually use YHWH. In three other instances, there is agreement between only four Hebrew versions. Conversely, it means that the remaining 21 versions do not contain the Tetragrammaton. The New World Bible Translation Committee did not explain an important translation criteria. What strength of support was necessary in order to alter the known wording of the Greek text of the *Kingdom Interlinear Translation* from *Lord* to *Jehovah*? Did all Hebrew versions need to agree, or could only three Hebrew versions sway the Translation Committee even when all remaining versions used different vocabulary? The importance of the translation criteria is particularly obvious in 1 Corinthians 10:9. If the *New World Translation* had not used *Jehovah* in this verse, it would have attributed to Jesus close identity with Jehovah of the Old Testament.

④ (•• 20••)

"My examination of [*The Tetragrammaton and the Christian Greek Scriptures*] shows at once the care and painstaking detail of your work in collecting and discussing the facts of surviving evidence. I hope that those who read your work will come to see the truth of what you present, and will also appreciate the gentle way in which you present your argument."

Bruce M. Metzger, Princeton Theological Seminary

"[The author of *The Tetragrammaton and the Christian Greek Scriptures*] does a great job of exposing the fraud behind the insertion of the name 'Jehovah' into the Christian Greek Scriptures. It is the most comprehensive work of its kind.

The *Tetragrammaton in Hebrew Versions* [gives a] wealth of information regarding [*The Kingdom Interlinear Translation*]."

Randall Watters, from the Free Minds Journal

"[*The Tetragrammaton and the Christian Greek Scriptures*] is carefully written, flawlessly researched...and thoroughly engaging. The attention to detail reflected in your appendices and notes leaves me groping for superlatives. You've not only done credit to yourself for your diligence but provided a spiritual service to any Witness [who will] read your book."

*Former Jehovah's Witness, Author**

"Thank you for sending me a copy of...*The Tetragrammaton and the Christian Greek Scriptures*. I appreciate the research you put into the work. I believe it is the first book I've seen that does justice to the subject while being kind to the Jehovah's Witnesses. I am already recommending it to those who write to me about this material."

*Professor, Author**

"I just got your copy of *The Tetragrammaton and the Christian Greek Scriptures* and I can't thank you enough. It is an incredible study. I only hope that it will help many Jehovah's Witnesses ...come to a knowledge of Jesus Christ."

*Apologetics Ministry**

"Thank you for the copy of *The Tetragrammaton and the Christian Greek Scriptures*. It is very significant for...dialogue with Jehovah's Witnesses—and much more. We will catalog it promptly."

*Theological Seminary Librarian**

"I have just read your book, *The Tetragrammaton and the Christian Greek Scriptures*, and feel that you have made an irrefutable case for using *Kyrios* rather than *Jehovah* in the Christian Greek Scripture. [I have] been an active Jehovah's Witness for all of my adult life."

*Response from a Jehovah's Witness**

*From correspondence

ISBN 097038903-5



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