

THE TRINITY DOCTRINE
EXAMINED IN THE LIGHT
OF HISTORY AND THE BIBLE

To Which Are Added Several Appendices

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INTRODUCTION

For some seventeen hundred years the ‘battle’ has raged over the question: ‘Is God three in one, one in three or is He just one?’ Those who are desirous of ‘knowing the truth that will make one free’ of error, and those wanting to “worship the Father in spirit and truth”, should want to investigate all doctrines to determine if they are from God or not. (John 8:32; 4:23-24) Thus, with study, prayer and God’s help, we can come to a correct understanding of God’s Word and be on our way to being true Christians. To that end, this study has been prepared on the subject of the Trinity doctrine.

One fact that is most important when studying the Bible, is, some verses can only be understood in one way; we shall call them ‘absolutes’. Then, we find some verses that might be understood in more than one way; we shall call them ‘non-absolutes’. The ‘non-absolutes’ must be understood in the light of the ‘absolutes’ or else we would find ourselves in a hopeless quagmire of confusion and never come to the light of the truth of Jehovah, the Creator of the universe and the Source of all divine knowledge. Of course, we should want to “make sure of all things.”—1 Thessalonians 5:12.

When quoting from various Bible translations/versions, and other reference sources, we are not trying to give the impression that these are the only viewpoints expressed by scholars. Nor do we wish to give the impression that only non-trinitarian perceptions on various points exist or are in the majority. The works of non-trinitarian scholars are more and more, found with a great deal of searching (those of George Benedict Winer, for example) and are found in specialized libraries. However, the trinitarian viewpoints are more easily accessible. Let it be observed, that most of the scholars quoted in this treatise are those of the trinitarian school of thought.

EXPLANATIONS AND ABBREVIATIONS

When quoting from various works, which contain Hebrew and/or Greek words, those words have been spelled and translated into English and a phonetic pronunciation guide has been provided. This, it is hoped, will aid those not too familiar with the Hebrew and/or Greek.

From time to time, scholarly works are reprinted. What in the first printing may have several volumes, can become combined into one volume. During reprinting, at times, page numbers may have been changed for the above and other reasons. To always give the volume and page numbers of the original printing, when such changes have taken place can be very exasperating for one attempting to do further research. To minimize this cause of frustration, the abbreviation “in loc. cit.” for “in loco citato,” (in the place cited), has been used. Thus when reference to a comment is made and ‘in loc. cit.’ is found, one need only find where the commentator treats the scripture for further information. “Ibid.”, for “ibidem”, (in the same place), meaning “in the same book most recently quoted or cited”, is used to avoid unnecessary repetition.

The symbol “e.a.”, stands for “emphasis added”; it will be used to indicate that underscored or *this reviewer has added italicized portions*.

SECTION I

HISTORICAL

THE DOCTRINE STATED

WHAT IS the doctrine of the Trinity? There are so many variations on the subject, we need to define the doctrine before we can investigate it. We will quote from the standard reference works of the churches which hold to the doctrine. Then we will be able to see what they have to tell concerning their beliefs.

In this divine and infinite being there is the Father, the Word and the Holy Spirit, each having the whole divine essence, yet the essence undivided; all infinite without any beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar [unique] properties. In these terms our fathers described the great Jehovah, one God in three persons...Jesus is...the eternal Jehovah...The Holy Spirit is Jehovah...The Son and Spirit are placed on an exact equality with the Father. If he is Jehovah so are they...as the same infallible authority [reference to the Bible] places Father, Son and Spirit as equals in authority in all other divine attributes and in saving power, that one God must exist in three persons. —*The Baptist Encyclopedia*, 1883, pp. 1167-9.

The truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: “the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.”—*The Catholic Encyclopedia*, 1912, Vol. XV, p. 47.

But the Godhead of the Father, of the Son and of the Holy Ghost is all one the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father Eternal, the Son Eternal, the Holy Ghost Eternal and yet are not Three Eternals but one Eternal....So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet there are not Three Almighties but one Almighty....And in this Trinity none is afore or after other; none is greater or less than another. But the whole Three Persons are coeternal together and coequal. —“The Athanasian Creed”, as quoted in the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, McClintock and Strong, Vol. ii, pp. 560–1.

So, the claim is made that there are three distinct persons equal in all things, eternity, power, glory and majesty. None greater than another, none with beginning. Yet, according to these churches, there are not three Gods, only one God, and not three Almighties only one Almighty.

THE IMPORTANT QUESTION

The question now comes to the fore: ‘Does the Bible teach this doctrine?’ Do we find in Holy Scripture such a thought about the Almighty Jehovah? Once again we go to the writings of

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the churches which proclaim this teaching. Do they show that the Trinity doctrine can be found in the written Word of God? Do they show that the original Christian congregation adhered to this unqualified (unlimited) Trinitarianism? Please note:

When one does speak of unqualified [unlimited] Trinitarianism, one has moved from the period of Christian origins to, say the last quadrant of the 4th century ... Herein lies the difficulty. On the one hand, it was the dogmatic formula “one God in Three Persons” that would henceforth for more than 15 centuries structure and guide the Trinitarian essence of the Christian message...On the other hand, the *formula itself does not reflect the immediate consciousness of the period of origins*; it was the product of 3 centuries of doctrinal development. (e.a.)—*New Catholic Encyclopedia*, 1967, Vol. XIV, p. 295.

Trinity. The trinity of God is defined by the [Roman Catholic] Church as the belief that in God are three persons who subsist in one nature. The belief as so defined was reached only in the 4th and 5th centuries AD and hence is *not explicitly and formally a biblical belief*. The trinity of persons within the unity of nature is defined in terms of “person” and “nature” which are G[ree]k philosophical terms; actually the terms so not appear in the Bible. In the N[ew]T[estament] the Father is “the God” (G[ree]k – ho theos), and Jesus is “the Son of God” (ho hyios tou theou). The Spirit is “the spirit of the God” or “the holy spirit,” in this context a synonymous term. Deity [in the Bible] is conceived not in the G[ree]k [philosophical term] of nature but rather as a level of being...What is less clear about the Spirit [in the Bible] is His personal reality: often He is mentioned in language in which His personal reality is not explicit....The O[ld] T[estament], does not contain suggestions or foreshadowing of the trinity of persons. (e.a.)—*Dictionary of the Bible*, John McKenzie, S.J., 1965, pp. 899–900.

This does not mean however, that we consider the traditional Scripture proof text method as mandatory or even possible. In the sense of a definition the doctrine of the Trinity is stated nowhere in Scripture.—*The Encyclopedia of the Lutheran Church*, 1965, Vol. III, p. 2414.

“Does not reflect the immediate consciousness of the period of origins,” “is not explicitly and formally a biblical belief,” “the doctrine of the Trinity is stated nowhere in Scripture.” From these admissions, would one be justified in concluding there is serious reason to question the Biblical validity of the doctrine? At the least, they would give one reason to ponder the matter.

WHAT DO THE CHURCH “FATHERS” TELL US?

Can one find in the writings left us by the Patristics (“Fathers”), especially the period before the Council of Nicea (325 C.E.), the teaching of “three persons in one God?” Let us investigate.

Justin Martyr, 110-160 C.E.:

And the first power *after* God the Father and Lord of all is the Word who is also the

Son; (e.a.)— *The First Apology of Justin*, chapter XXXIII (33); In *The Ante-Nicene Fathers Translations The Writings of the Fathers down to A.D. 325*, (hereinafter simply “ANF”), Grand Rapids, Wm. B. Eerdmans Publishing Company, reprinting of November, 1981, Vol. I, p. 173.

I say, that there is...another God and Lord [the Son] subject to the Maker of all things [the Father]; who is also called Angel, because He [the Son] announces to men whatsoever the Maker of all things-above whom there is no other God

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—wishes to announce to them...He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things, numerically, I mean, not [distinct] in will. For I affirm that He has never at any time done any thing which He who made the world — above whom there is no other God — has not wished Him both to do and to engage himself with.—*Dialogue With Trypho*, chapter LVI (56); ANF Vol. I., pp. 223-4.

An accurate account of the teachings of Justin is related by Demetrius Christ Trakatellis, of Athens, Greece, in the words:

But if the biblical texts proclaim the divinity of the Son they also emphasize, according to Justin, that the Son is not God the way the Father is. The son was begotten by the Father and so the Father is the cause not only of the existence of the Son but of his divinity as well (Dial[ogue]. [With Trypho] 129, 1). The difference in divinity is further emphasized by Justin, as we will see, by the notion of transcendence.—“The Pre-Existence Of Christ In the Writings Of Justin Martyr,” *Harvard Theological Review*; Scholars Press, University of Montana, Missoula; 1976, p. 52.

Hippolytus, 170-236 C.E.:

The first and only (one God), both Creator and Lord of all had nothing coeval [co-age] with Himself...But He was One, alone in Himself. By an exercise of His will He created things that are not, which antecedently had no existence...Therefore this solitary and supreme Deity, by an exercise of reflection, brought forth the Logos [the Word, the Son] **first**...He [the Son] is this Progeneitor’s first-born ...And so it was when the Father ordered the world to come into existence, the Logos one by one completed each object of creation, thus, pleasing God. (e.a.)—*The Refutation Of All Heresies*, Book X (10), chapters XXVIII (28) and XXIX (29); ANF, Vol. V (5), p. 67, reprinting of December 1981.

Titian, ?-180 C.E.:

And by His [the Father’s] simple will the Logos springs forth; and the Logos not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world.—*Address to the Greeks*, chapter V; ANF, Vol. V, p. 67, reprinting of April, 1982.

Origen, 185-254(?) C.E.:

For the Son of God, “the First-born of all creation,” although He seemed recently to have become incarnate, is not by any means on that account recent. For the holy Scriptures know Him to be the most ancient of all the works of creation; for it was to

Him that God said regarding the creation of man, “Let us make man in Our image, after Our likeness.—*Against Celsus*, Book V, chapter XXVI (26); *ANF*, Vol. IV (4), p. 560, reprinting of April, 1982.

And the Apostle Paul says in the Epistle to the Hebrews [1:1-2] At the end of the days He [God] spoke to us in His Son, whom He made the heir of all things ‘through whom’ He made the ages”, showing us that God made the ages through His Son, the “through whom” belonging, when the ages were being made, to the Only-begotten. Thus, if all things were made, as in this passage [John 1:3] also, through the Logos, they were not made by the Logos, but by a stronger and greater than He. And who

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else could this be but the Father? We consider therefore, that there are three hypostases, [three entities, not necessarily three persons] the Father and the Son and the Holy Spirit; [keep in mind that capitalization is according to the judgment of the translator] and at the same time **we believe nothing to be uncreated but the Father.** (e.a).—*Origen’s Commentary On John*, Book II, chapter VI (6); *ANF*, fifth edition, reprinting of August, 1980, Vol. X (10).

Clement of Rome, 30-100 C.E.:

Let all the nations know that Thou art God alone and Jesus Christ [is] Thy Son,—*First Epistle To The Corinthians*, chapter LIX (59); *ANF*, *ibid.*, p. 247.

Tertullian, 160(?)–230(?) C.E.:

For He [God] could not have been Father previous to the Son nor a Judge previous to sin. There was, however, a time when neither sin existed with Him, nor the Son.—*Against Hermogenes*, chapter III; *ANF*, reprinting of August, 1980, Vol. III, p. 478.

Let Hermogenes then confess that the very Wisdom of God [whom Tertullian acknowledges is the Son, see page 113] is declared to be born and created, for the especial reason that we should not suppose that there is any other being than God alone who is unbegotten and uncreated.—*ibid.*, chapter XVIII (18); *ANF*, *ibid.*, p. 487.

I am led to other arguments derived from God’s own dispensation, in which He existed before the creation of the world, up to the generation of the Son. For before all things God was alone.—*Against Praxeas*, chapter V; *ANF*, *ibid.*, p. 600.

Latantius, 230-340 C.E.:

God, therefore, the contriver and founder of all things, as we have said in the second book, before He commenced this excellent work, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first begotten, however was the only one whom He considered worthy of being called by the divine name [of Son] ... For we especially testify that He was twice born, first in the spirit, and afterwards in the flesh....For though He was the Son of God from the beginning, ***He was born again a second time according to the flesh.*** (e.a).—*The Divine Institutes*, Book IV (4), chapters VI (6) and VIII (8); *ANF*, reprinting of October, 1982, Vol. VII (7), pp. 105-6.

“Subject to the Maker”, “brought forth the Logos first”, “the first and only...Creator had nothing coeval with Himself”, “nothing to be uncreated but the Father”. Do these statements

impress one with a picture that the Patristics held to a doctrine of God as a Trinity?

Second Century Orthodoxy by J.A. Buckley furnishes these quotations from the writings of Irenaeus of Lyon, 102-202 C.E., about those who had caused others to leave the Christian faith he said that they had:

[L]ed captive from the Truth all such as maintain not firmly their faith in One God the Father Almighty, and One Lord Jesus Christ, the Son of God.—p. 86, *Irenaeus Against Heresies*, Book 1, chapter 3, paragraph 6; *ANF*, Vol. 1, p. 320.

It is well, to begin from the First and Cheifest head, from God the Artificer and Maker of Heaven and Earth, and of all things that are therein...He being the only Lord

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and only God and the only Creator and the only Father and alone upholding all things, and Himself giving to all things there existence.—p. 89, *ibid.*, Book II, chapter 1.1; *ANF*, Vol. I, p. 359 (translation is somewhat different).

As to the exact way in which the Son was produced by the Father, Jehovah, Irenaeus goes on to relate:

Should anyone then say to us, How then was the Son produced of the Father? We tell him, that this production, or generation or utterance, or manifestation, or by what name so-ever one may denote His generation, which cannot be declared – no man knoweth –...but the Father only who begat, and the Son who, was born...the Only-Begotten Word of God;— *ibid.*, p. 91, chapter 28.5-7; *ANF*, *ibid.*, p. 401 (translation is somewhat different).

Irenaeus identified whom he meant by the word “God”, with this declaration:

But the one only God is our Creator...He is the Father of our Lord Jesus Christ, His Word, Who is His Son:— *ibid.*, p. 92, chapter 30.9; *ANF*; *ibid.*, p. 419, (translation is somewhat different).

We have this prayer of Irenaeus:

And I therefore call on Thee, O Lord God of Abraham, Isaac and Jacob, Who art the Father of our Lord Jesus Christ...Who art Lord of all, who art the Only and True God, [John 17:3] over Whom there is no other God...Grant to everyone who reads this writing, to acknowledge Thee, that Thou art the only God.— *ibid.*, p. 95, Book 3, chapter 6.4; *ANF*, *ibid.*, p. 419 (translation is somewhat different).

We find in these quotations no equality of three persons. What we do find, would make equality of the Lord Jehovah with two other persons an impossibility! One cannot be “the Only True God,” and at the same time have two others that are “God” to the same degree as He.

Origen, in his *Commentary on John*, disclosed about God and His Son:

[W]e have to say that God on the one hand is Very God (Autotheos, [God of Himself]); and so the Saviour says in His prayer to the Father, “That they may know Thee the only true God;” but all beyond the Very God is made God by participation in His divinity, and is not to be called simply God (with the article [“the”]), but rather God (without the article). And thus the first-born of all creation, who is the

first to be with God, and to attract to Himself divinity, is a being of more exalted rank than these other gods [the holy angles] beside Him, of whom God is the God, as it is written “The God of gods, the Lord, hath spoken and called the earth...The true God, then is “The God”, and those who are formed after Him are gods, as it were images of Him the prototype. But the archetypal image [the Son] again, of all these images is the Word of God, who was in the beginning, and who by being with God is at all times God, not possessing that of Himself, but by His being with the Father, and not continuing to be God, if we should think of this, except by remaining always in the uninterrupted contemplation of the depths of the Father.—Book II, chapter 2; *ANF*, fifth edition, reprinting of August 1980, p. 323.

The Son of God, and others, derive their godship from the Father, Jehovah, “The God.” They were formed after the Father. The Father Jehovah, “The God” has godship from none except Himself.

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The New Catholic Encyclopedia relates:

The formulation “one God in three Persons” was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century...Among the Apostolic Fathers [Clement of Rome, Mathetes, Ignatius of Antioch, Polycarp, Papias, Barnabas(?)] there had been ***nothing even remotely approaching such a mentality or perspective*** [of a Trinity doctrine].— (e.a.), Vol. XIV (14), p. 299.

Why did it take more than 300 years to reach “such a mentality”? Why for over 300 years had the Christian Church taught just the opposite of “such a mentality” (of a Trinity doctrine)?

J.N.D. Kelly, in his *Early Christian Doctrines*, makes this observation:

There can be no doubt that the Apologists’ thought was highly confused; they were very far from having worked the threefold pattern of the Church’s faith into a coherent scheme....As regards the relation of the Three, there is little to be gleaned from Justin beyond his statement⁶ that Christians venerate Christ and the Spirit in the second and third ranks respectively....⁶*First Apology*, chapter 13.3;—New York, Evanston and London, Harper & Row Publishers, second edition, 1960, p. 103; *ANF*, Vol. I, p. 167.

On this, one might ask: ‘The Apologists lived some 100 years after the Apostles, Koine Greek was their native tongue, they had close to the original Bible; and the claim is made that they were confused?’ It would seem that they were in a better position to know the Christian congregation’s view on God and His Son, rather than those who tried to foster the viewpoint which came into vogue, with some, 200 years later!

From time to time in translations of the Partistical writings we find the word “god” and even “God,” used in connection with the Lord Jesus Christ. This should never be understood as equating Jesus to the position of “The God.” This usage is patterned after the language of Scripture in which men and angels, who are the representatives of “The God” are called “gods” or “God”. As John Calvin in his *Commentary on the Gospel According to John*, has written:

Scripture gives the name of *gods* to those on whom God has conferred an honorable office. He [the Son] who God has separated to be distinguished above all others is far more worthy of this honorable title...The passage which Christ quotes [at

John 10:34, from Psalm 82:6] You are gods, and all of you are children of the Most High; where God expostulates with the kings earth, who tyrannically abuse their authority and power for their own sinful passions, for oppressing the poor, and for every evil action....Christ applies this to the case in hand, that they receive the name of gods, because they are God's ministers for governing the world. For the same reason Scripture calls angels gods, because by them the glory of God beams forth on the world.—Grand Rapids, Wm. Eerdman's Publishing, Vol. First, p. 419.

In *The Formation of Christian Dogma*, Professor Martin Werner, reports:

The pre-Arian discussion of the Angel-Christology did not turn simply on the question whether Christ was an angel, but on another issue, namely, in what sense

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could he, as an angel, rank as God. This explanation which was offered by the supporters of the Angel-Christology, was that Christ, according to his nature, was a high angel, but that he was named 'God'; for the designation 'God' was ambiguous. The word 'God' did mean, in the first place, the absolute divine omnipotence but it was also used for the beings who served this *deus verus* [Latin, "god true" = "true God"] That these were designated 'gods' implies reverence and recognition of Him who sent them and whom they thus represented. Consequently in the Scriptures (Exod. xxii.28), not only angels, but even men could be called 'gods' [Compare Ps. 8:5; Heb. 2.7, 9; Ps. 82.6, 7; John 10:34, 35.] without according them the status [of "The God"] in the strict sense. Even Lactantius, [260-330 C.E.] had still taught in this way²...² Lactantius, *inst. Epitome*, 37.—London, Adam & Charles Black, German original 1941, English translation 1957, p. 140.

The Patristics spoke of faithful Christians becoming "gods" or "God" in this relative or representative sense, explaining:

[O]r we cast blame on Him, because we have not been made gods from the beginning, but at first merely men, then at length gods.—Irenaeus, *Against Heresies*, Book IV, chapter XXXVIII (38); *ANF*, Vol. I, page 522.

And thou shalt be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and never again wasted by disease. For thou hast become God ... For the Deity (by condescension,) does not diminish aught from the dignity of His divine perfection; having made thee even God unto His glory!—Hippolytus, *The Refutation Of All Heresies*, chapter XXX; *ANF*, Vol. V, p. 153.

If, therefore, man has become immortal, he will also be God. And if he is made God by water and the Holy Spirit after the regeneration of the laver ["washing," "cleansing"] he is found to be also joint-heir with Christ after the resurrection of the dead.—Hippolytus, *Discourse On The Holy Theophany*, section 8; *ANF*, Vol. V, p. 237.

The Watchtower Bible & Tract Society publication, *Insight On The Scriptures*, observes:

On various occasions when individuals were visited or addressed by an angelic messenger of Jehovah, the individuals or at times the Bible writer setting out the account, responded to or spoke that angel as though he were Jehovah God. (Compare Ge 16:7-11; 18:1-5; 22-33; 32:24-30; Jd 6:11-15; 13:20-22.) This was because the angelic messenger was acting for Jehovah as his representative, speaking in his name, perhaps using the first person pronoun ["I"], and even saying,

“I am the true God.” [When the angelic messenger was speaking for Jehovah; the actual true God.] (Gen 31:11-13; Jg 2:1-5).-Vol. 2, pp. 55, 6.

Judges 13:21, 22, is illustrative of this usage: “And the angel appeared no more to Manoe and his wife: then Manoe knew that this was an angel of the Lord. And Manoe said to his wife, We shall surely die, because we have seen God.” (*Septuagint Version*, hereinafter simply “LXX”). Of course, in the light of the context and keeping in mind John 1:18: “No man has seen God at any time.”, we know that Manoah and his wife did not see Jehovah God. They saw only His angelic representative; and yet it was said that they had “seen God.”

So, when the Son of God is referred to as:

[A]nother God and Lord subject to the maker” and “is called by Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord

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and Logos”, and when we are instructed: “The Creator did not wish to make him [mankind] a god, and failed in His aim; nor an angel — be not deceived — but a man. For if He had willed to make thee a god, He would have done so. Thou hast the example of the Logos [the Word, the pre-human Jesus].—Justin Martyr, *Dialogue With Trypho* chapters LVI (56), LXI (61); Hippolytus, *The Refutation Of All Heresies*, Book X, chapter XXIX (29); *ANF*, Vol. I, pp. 223, 7; Vol. V, p. 151, reprintings of November, 1981 and December, 1981, respectively.

The Logos (Greek, λόγος, logos, LAH.gahs, “word”) is not put into the class of “The God,” his Father, Jehovah. The Logos, the Word, the Son of God, is included with those who are “images” of Him [the Father] the prototype”, who “are formed after Him [the Father],” as Origin put it.

Yes, the Logos was among the class of these “gods” which includes the angels, serving the Most High Jehovah. (Compare Ps. 8:5; 97:7; Hebrews 2:7, 9.) This is not polytheism, which would be many more-or-less independent “gods” ruling various areas of earth and beyond, or various aspects of life or nature; i.e., Neptune, ‘the god of the sea,’ Mercury, ‘the god of commerce, travel, manual skill, eloquence,’ Ares, ‘the god of war,’ Apollo, ‘the god of the sun’, etc.

It is the way the Bible speaks of the servants of the Great God Jehovah (gods); who are under His loving control and do His will. None of these are on a par with “The God” whom they serve, nor do they act in an independent manner.

History of the Christian Church by Philip Schaff, has this to say on the Patristical view of Christ and his relationship to his Father:

Justin Martyr developed the first Christology, though not as a novelty, but in consciousness of its being generally held by Christians...The act of procession of the Logos from God...took place before the creation of the world...This begotten, ante-mundane (although it would seem not strictly eternal) Logos he conceives as a hypostatical being, a person numerically distinct from the Father...he at one time asserts the moral unity of the two divine persons, and at another decidedly subordinates the Son to the Father;—Grand Rapids, Wm. Eerdmans Publishing Company, fifth edition, 1889, printing of June 1976, Vol. 2, “Ante-Nicene Christianity”, pp. 449-50.

Origen...distinguishes the essence of the Son from that of the Father; speaks of a difference of substance; and makes the Son decidedly inferior to the Father, calling him with reference to John i.1, merely θεός [theos, theh-AHS, “god”] without the article [“the”] that is, God in a relative or secondary sense (Deus De Deo), [“God of (from) God”] δευτερος θεός [deuteros theos, DU.teh.rahs theh.AHS, “second” or “secondary god”] but the Father God in the absolute sense, [ὁ θεός ho theos, hah theh.AHS, “the God”] (Deus per se), or αὐτοθεός [autotheos, ou.TAH.theh.ahs, (ou = ou as in “ounce”) “God of Himself” or “self-God”] also the fountain and root of divinity.—ibid. pp. 551-2.

Of Irenaeus we read:

Expressions like, “My Father is greater than I,” which apply only to the Christ of history [in Schaff’s opinion] he refers also, like Justin and Origen to the eternal Word.—ibid. p. 554.

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A History of Christianity by Kenneth Scott Latourette, informs us that:

Origen seemed to say that Christ is a creature, and that as the image of the Father he is secondary to the latter and subordinate to Him...a pupil of Origen, Dionysius head of the catechetical school in Alexandria and bishop of that city...stressed the distinctness of the Son as a person and in doing so used language which appeared to imply that the Father had created the Son, and that there had been a time when the Son was not, and that the Son was subordinate to the Father.—New York, Hagerstown, San Francisco, London, Harper & Row Publishers, 1953, Vol. I, p. 152.

In *Early Christian Doctrines*, J.N.D. Kelly writes concerning *The Shepherd of Hermas*, of the 2nd or 3rd century:

In a number of passages we read of an angel who is superior to the six angels forming God’s inner council, and who is regularly described as ‘most venerable’, ‘holy’ and ‘glorious’. This angel is given the name of Michael, and the conclusion is difficult to escape that Hermas saw in him the Son of God and equated him with the archangel Michael...Christ’s pre-existence, was generally taken for granted, as was His role creation as well as redemption. This theme, which could point to Pauline and Johannine parallels, chimed in very easily with creative functions assigned to Wisdom in later Judaism...There is evidence also...of attempts to interpret Christ as a sort of supreme angel ... Of a doctrine of the Trinity in the strict sense there is of course no sign, although the Church’s triadic formula left its mark everywhere.—pp. 94-5.

Of the holy spirit, we find such reports as:

The majority of N[ew]T[estament] texts reveal God’s spirit as something, not someone; this is especially seen in the parallelism between the spirit and the power of God. When a quasi-personal activity is ascribed to God’s spirit, e.g., speaking, hindering, desiring, dwelling (Acts 8.29; 16.7; Rom 8.9) one is not justified in concluding immediately that in these passages God’s spirit is regarded as a Person; the same expressions are used also in regard to rhetorically personified things or abstract ideas (see Rom 8.6; 7.17). Thus, the context of the phrase ‘blasphemy against the spirit’ (Mt 11.31; Lk 11.20, shows that reference is being made to the power of God...The Apologists spoke too haltingly of the Spirit; with a measure of anticipation, [of the Trinity doctrine to be introduced later] one might say too impersonally.—*New Catholic Encyclopedia*, Vol. XIII, p. 575; Vol. XIV, p. 296.

The idea of the Holy Spirit, of the Spirit of God, was derived from Judaism, and it was generally believed among the early Christians that the Spirit was especially active in the Christian church. They did not speculate about the nature of the Spirit or about its relation to God and Christ. They commonly thought of it not as an individual being or person but simply as the divine power working in the world and particularly in the church....Apparently he was usually thought of in the early days as a mere divine power or influence. Often the term was employed simply to express the presence of God among his people. As time passed the tendency grew to think of him in personal terms, as the Father and Son were thought of...by the fourth century the idea of the Spirit as a separate person was practically universal. This did not mean that the impersonal use of the term, to signify the divine presence and activity, was abandoned. Indeed it has never been abandoned, with the result that the word is beset with ambiguity. Even after it had come to be generally taken for granted that the Spirit was a special person or hypostasis, his nature and the relation to the Father and Son remained in doubt. By

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some he was thought of as an angel, by others as a divine being inferior only to the Father and the Son, by still others as of equal rank and of one nature with them.—Arthur Chusman McGiffert, *A History of Christian Thought*, London, New York, Charles Scribner's Sons, 1954, pp. 111, 127.

In a sermon preached in 380 Gregory of Nazianzus gives an illuminating picture of the wide variety of views which still held the field. Some, he reports, consider the Holy Spirit to be a force (ἐνέργεια) [energeia, en-ERG-ay-ah, (ay = ay as in “hay”) “energy” or “operation”], others a creature, others God. Others, making the vagueness of Scripture their excuse, decline to commit themselves. Of those who acknowledge His deity, some keep it as a pious opinion to themselves, others seem to postulate three Persons possessing deity in different degrees—J.N.D. Kelly, *Early Christian Doctrines*, p. 259.

πνεῦμα is still never used of the Spirit...Nowhere in the New Testament is there to be found a text with πνεῦμα which has unquestionably to be referred to the Trinitarian God as a whole existing in three Persons....In addition, πνεῦμα is never used in the New Testament to speak of the pneu'ma a}gion [pneuma, peh-NEW-mah, “spirit”; hagian, HAHG-eh-ahn, “holy” or “sacred”].—Karl Rahner, S.J., *Theological Investigations*, Baltimore, Helicon Press, 1975, pp. 138, 43.

By the 4th century, the original impersonal “it” with reference to the holy spirit became a “him” to some. Others, however, retained the original Christian Biblical comprehension of the non-personality of the holy spirit of God, and do so to this day.

COMMENTS ON THE ORTHODOXY OF THE HISTORICAL—PATRISTICAL AGE

THE ENCYCLOPEDIA BRITANNICA:

Even after the elimination of Gnosticism...the Trinitarians and the Unitarians continued to confront each other, the latter [the Unitarians] at the beginning of the 3rd century *still forming the large majority*. (e.a.)—11th edition, 1910-11, Vol. XXXIII (33), p. 963; and *ibid.*, 1892, Vol. XXI (21), p. 127.

It was mainly the opposition to the Homoeousios [the doctrine of the equality of the Father and the Son as to the type of nature supposedly shared by them], as a formula open to heretical misinterpretation, and *not borne out by Holy Writ*, which kept together the large party known as Semiarians, who carried on the strife against the Nicenes and especially Athanasius. (e.a.)—ibid., Fourteenth Edition, 1929, Vol. 2, p.359.

Why could it be said that circa the year 200 the “Unitarians [those believing God to be one person] were still forming the large majority”? Because they had the original Christian understanding of God as a monad; a single individual. The new idea (to “Christianity”) of God as more than one person, a doctrine of a minority deviating from the Bible teaching, found relatively few adherents. Historical confirmation of this accurate account of the situation is included in the following statements:

THE ENCYCLOPEDIA AMERICANA:

Unitarianism as a theological movement...antedated Trinitarianism by many decades. Christianity derived from Judaism and Judaism was strictly Unitarian. The road which led from Jerusalem [the location of the first Christian congregation] to Nicea was scarcely a

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straight one. Fourth century Trinitarianism did not reflect accurately early Christian teaching regarding God; it [Trinitarianism] was, on the contrary, *a deviation from this [early Christian] teaching*. It [Trinitarianism] therefore developed against constant Unitarian or at least anti-Trinitarian opposition, and it was never wholly victorious...Earl Morse Wilbur, in the introduction to his *History of Unitarianism* enumerates a number of anti-Trinitarian groups which deserve attention in this connection; *among others* he refers to the Ebionites, the Sabellians, the Samosatarians, and the Arians...it must be reemphasized that the concept God, understood as a single, undivided personality, precedes the Nicene notion of a Deity defined as three persons sharing one essence. *Unitarianism is the early norm, Trinitarianism a latter deviation* from this norm. It is therefore more proper to speak of Trinitarianism as an anti-Unitarian movement than of Unitarianism as an anti-Trinitarian mode of theological speculation. (e.a.)—1956, Vol. 27, p. 294L.

Arius denied that Christ was an unoriginated being, but was created out of nothing and therefore in essence must be different from the Father. He also affirmed that though Christ were the Son of God ... were he in the truest sense a son, he must have come after the Father, therefore the time obviously was when he was not, and hence [the Son was] a finite being. These doctrines...contained *nothing essentially new or original in thought and had been more or less prevalent in the Church for three or four generations*. (e.a.)—ibid., Vol. 2, p. 250.

“Three or four generations” takes us back to the “period of origins” of the Christian congregation.

The book *The Formation of Christian Dogma*, by Martin Werner, D.D., professor of systematic theology, history of doctrine and history of philosophy, at the University of Bern, supplies the following:

Eusebius of Caesarea has written as one who originally stood close to Arianism...Christians [to him “Arians”] seek, so he maintains, to support monotheism...they have knowledge of a heavenly realm of ‘divine powers’ (*dynameis*), archangels, angels, and incorporeal pure spirits, with which God surrounds himself. The Logos-Christ was the oldest of these beings, God had set him at the head of the whole creation as the supreme ‘director’. In that the Logos-Christ belongs to these divine powers, which stand subordinate to God the Father, the

Scriptures (Wisdom of Solomon and Hebrews) ascribe to him 'divinity'. In his function as the supreme director of the creation he was, as any other angelic-being, fundamentally an 'organ of the divine activity'. The view of Eusebius here simply revolved about the combination of Angel-Christology and Logos-doctrine which was found in the West from Justin to Lactantius.

With the Angel-Christology Arianism was also given certain other theses against which the Church in its new and antagonistic theology [the equality of the Father and the Son] sharply contended. These theses in previous expositions of doctrinal history have been set forth in a completely unjustified manner exclusively as the doctrine of Arius. These theses concerned here are, namely that the Logos was a creature (*ktisma*) and God alone was to be reckoned as *agennetos*; ["ungenerated", "unoriginated"] that he, [the Logos-Christ] *ex ouk onton*, ["from not being"] was created before Time, and that it can thus be said: *en ptoe, hote ouk en, kai ouk en prin genetai*; ["at sometime, he was not, and he did not exist before he came to be"] that the Son-Logos is, accordingly, in relation to the being of God, to be defined as *allotrios* ["alien to"] and *anomois* ["unlike"]. Col. i, 15 was naturally taken as scriptural evidence for the creatureliness of Christ, but the crucial Old Testament passage of Pro. viii, 22 ff., which was so highly

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valued by tradition, was also utilized. According to this old Post-Apostolic tradition, the two concepts of 'create' and 'beget', which were used here in juxtaposition, were understood as synonyms in the sense of 'create'....Phil. ii, 5-11 constituted for the Arians an important instance of scriptural evidence, which caused Athanasius considerable embarrassment....Arius... secured a whole series of proof-texts against the thesis of the substantial identity of the Son with the Father, which was maintained by the Athanasian [Trinitarian] neo ["new"]-orthodoxy.

The Arians, ***truly conscious of their unity with the old tradition of the Church did not fail in establishing the unscriptural nature of the new Nicene formula of the homoousia ['same substance' or 'nature'] of the Son and his 'generation' from the ousia ['substance' or 'nature'] of the Father.*** And they also laid claim to the tradition of the Church on their own behalf and even charged Alexander the bishop of Alexandria, in the first stage of the conflict, with having expounded himself to them the doctrine, for which he was now condemning them ...The fact alone that previous to the rise of Arius, the old Angel-Christology was still a living force in many circles, explains the ready and widespread sympathy which showed itself for Arian doctrine. If this doctrine, according to the complaint of Hilary and Epiphanius, could infect the communities of almost entire provinces of the Empire, and is the Neletians of Egypt, as well as the Donatists, thought 'arianly', this was all due, not to the Arian missionary activity, but for the most part to a simple process of sympathetic response. It meant that all were now being counted as Arians who hitherto had *always* thought in terms of the Angel-Christology. (e.a.)

Irenaeus [in the second century] could still interpret Mk. xiii, 32 in the following manner: the Son confessed not to know that which only the Father knew; hence 'we learn from himself that the Father is over all', as he who is greater also than the Son. But the Nicene theologians had now suddenly to deny that Jesus could have said such a thing about the Son. In the long-recognized scriptural testimony for the Logos-doctrine provided by Prov. viii, 22 ff. The exegetes of the second and third centuries had found the creation of the pre-existent Logos-Christ set forth without dispute and equivocation. But now, when the Arians also interpreted the passage in this way, the interpretation was suddenly reckoned as false....A theologian such as Tertullian by virtue of his Subordinationist manner of thinking, could confidently on occasion maintain that, before all creation, God the Father had been originally

‘alone’, and thus there was a time when ‘the Son was not’. *When he did so, within the Church of his day such a statement did not inevitably provoke a controversy, and indeed there was none about it. But now, when Arius said the same thing in almost the same words, he raised thereby in the Church a mighty uproar, and such a view was condemned as heresy in the anathemas of Nicaea.*” (e.a.)—pp. 155-8.

We can see, that, the views of Arius were closer to the understanding of the relationship of the Father and the Son to those of the first century Christians than the views of Athanasius and his followers.

Christianity and the Roman Empire, by noted Roman Catholic scholar William Edward Addis, gives us an insight into the religious turmoil caused by the attempt to introduce the notion that God was more than one person.

The bulk of Christians, had they been let alone, would have been satisfied with the *old belief* in *one God the Father*, and would have distrusted ‘the dispensation,’ as it was called, by which the *sole deity of the Father* expanded itself into the deity of the Father and the Son....Tertullian...‘All simple people,’ he writes, not to call them ignorant and uneducated, (and these always form the greater part of believers)

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since the rule (of faith) itself transfers them from the many gods of the world to the only true God, take fright at the dispensation....They will have it that we are proclaiming two or three Gods. We, say they, hold to the rule of One....It became, however, more and more clear that the *old belief* in the *sole godhead of the Father* was no longer tenable in the church. (e.a.)—London, The Sunday School Association, 1893, p. 174.

On this one might well ask: ‘Why was “the old belief in the sole godhead of the Father” no longer tenable in the church? This was the original Christian belief: Why now change it?’ The “old belief in the sole godhead of the Father” was that which had led new believers out of the pagan false teachings into the light of Christianity. The “old belief in the sole godhead of the Father” was, and still is, the Biblical belief!

We have looked back to the Patristics and have seen a pronounced understanding that the Father, Jehovah God was the Highest, no one was His ‘equal in all things’.

The following authors have given an accurate account of the early Christian teaching concerning the Father and the Son. A review of their findings will reinforce the truth that the Trinity doctrine never was, and cannot be, a part of true Christianity.

John Martin Creed in *The Divinity of Jesus Christ*, wrote:

When the writers of the New Testament speak of God they mean the God and Father of Our Lord Jesus Christ. When they speak of Jesus Christ, they do not speak of him, nor think of him as God. He is God’s Christ, God’s Son, God’s Wisdom, God’s Word. Even the Prologue to St. John [John 1:1-18] which comes nearest to the Nicene Doctrine, must be read in the light of the pronounced subordinationism of the Gospel as a whole; and the Prologue is less explicit in Greek with the anarthros theos [the word “god” at John 1:1c without the article] than it appears in English...The adoring exclamation of St. Thomas “my Lord and my God” (Joh. xx.

28) is still not quite the same as an address to Christ as being without qualification [limitation] God, and it must be balanced by the words of the risen Christ himself to Mary Magdalene (v[erse]. 17): “Go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God.” Jesus Christ is frequently spoken of in the Ignation Epistles as “our God”, “my God”, but probably never as “God” without qualification.

Arthur Weigall has written in *The Paganism in Our Christianity*:

The early Christian mind stopped short before the revolutionary doctrine that Jesus was God...Throughout the First Century, indeed nobody would have dreamed of regarding Jesus as God...for all the Christians of the First Century and most of those of the Second Century would have regarded it [the Nicene-Athanasian Creed] **as sheer blasphemy**. (e.a.)—New York and London, G.P. Putnam’s Sons, 1928, pp. 181, 186, 189, 190.

Historian Philip Schaff recounted:

The victory of the council of Nicea over the **views of the majority of the bishops** was a victory only in appearance...An intermediate period of great excitement ensued, during which council was held against council, creed was set forth against creed, and anathema against anathema was hurled. (e.a.)—*History Of The Christian Church*, Grand Rapids, Wm. Eerdmans Publishing Company, original of 1910, re- printing of 1979, Vol. III, p. 6.

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Richard Patrick Crosland Hanson, who, at the time of publication (1981) of his *The Continuity of Christian Doctrine*, was Assistant (later full) Church of England Bishop of Manchester, and Professor of Historical and Contemporary Theology at the University of Manchester, reported:

Further, by the beginning of the Arian controversy there already existed a number of different and sometimes diverse theological traditions concerning the Christian doctrine of God which contributed to make the controversy more lasting and more stubborn. Before we look at the example of doctrinal development which this century [the Fourth] displays, I must say something about the Arian controversy in whose bosom this development took place. It is now nearly seventy years since the last book in English devoted solely to the subject of the Arian controversy was published. This is a testimony at once to the immense complexity of the subject, to the lack of interest in it to be observed among English-speaking students of theology, and also to the extraordinary unwillingness of English scholars to write books...The consequence is that most students of theology whose only language is English have gained a quite unrealistic and indeed obsolete idea of the causes and nature of the controversy. The account of the controversy that is widely prevalent runs something like this: Early in the fourth century a wicked heretic called Arius started some highly un-orthodox doctrine about the divinity of Christ. This dangerous heresy was soon answered, at the Council of Nicaea in the year 325, when the correct reply was given by the orthodox bishops, a reply which had always been available and which had for long been well known by all responsible theologians. But a small band of unorthodox, Arian bishops gained the ear of the emperor who succeeded Constantine and these were by their machinations able to overthrow the plans of the orthodox, prevent the obvious truth being openly acknowledged and prolong the controversy for another forty or fifty years, at the end of which period the villainous heretics were deposed, the suffering and virtuous orthodox reinstated and Catholic truth gloriously vindicated in the new version of the Nicene Creed.

This is a *travesty of truth*. The only reason this quite unrealistic picture has so long prevailed is because the last author to write books in English upon the subject — Gwatkin — unfortunately gave currency to this misrepresentation. Gwatkin branded Arianism as a thinly disguised form of pagan polytheism produced for the benefit of the pagans who were flooding into the Church, once it had been recognized and given approval by the Emperor Constantine. Gwatkin, who whatever his defects as a theologian was a good ecclesiastical historian, should have paused to consider chronology. (ea).

In this controversy there came to a head a vitally important question which had been waiting for a satisfactory answer for a long time and had never received one...The Council of Nicaea in 325 was of course an attempt to answer it, but it must be recognized that in this respect it failed. The wording of its formulas was ambiguous and open to misunderstanding. The Eastern [Greek speaking] bishops were entirely justified in regarding at least one of its statements as liable to lead to rank heresy, if not actually designed to lead there. It was in fact, ignored by all contestants in the controversy for more than twenty years after it had met.

The first point to observe is that the development of the doctrine of the Trinity in the fourth century involved at least one direct contradiction of *traditional*, not to say Catholic [“universal”] doctrine, and one reversal or reduction of a lively tradition of theological thought which had been entertained *widely in the Church since the second century*. The contradiction constituted the abandonment of an economic

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concept of the Trinity [The doctrine of the Father using His Son and His holy spirit to accomplish His purposes; not a concept of three equal persons. Compare, Gen. 1:2; 2 Pet. 2:21]. There can be no doubt at all that the vast majority of the theologians of the Church before the time of Origen, and many after his time, had taught and believed that the Son was *produced* by the Father for the purpose of creating the world, revealing the Father and redeeming mankind in that created world. *Some* of them held that the Son had always been immanent in the Father from eternity and for the purpose of creation was caused to become a distinct though not independent entity from the Father. *But they would all have said that there was time, or possibly a situation, when the Son or Word was not that which he was when as the Father’s agent he created the world.* This applies not just to Justin and the other Apologists, but to Irenaeus, Tertullian, Hippolytus, Novation, Lactantius, Aronbius and Victorinus of Pettau. (e.a.).

Now, the champions of the Nicene standpoint during the Arian controversy entirely denied an economic Trinity. This point is clear enough in Athanasius’ frequent attacks upon the Arian doctrine (*which had indeed plenty of support in the teaching of earlier ages*) that “there was a time when he [the Son] did not exist.” It becomes crystal clear in the theology of the Cappadocian Fathers, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa. So frequently do these fathers deny that there is the least interval, and particularly the least interval of time, between the Father and the Son, that it is not worth giving specific references. Here is something which we must honestly call *a direct contradiction between widely received earlier teaching that in its day ranked as orthodoxy and later orthodox dogma*. [i.e., the new “orthodoxy”, the Trinity doctrine] (e.a.).

The Cappadocian Fathers...either reject or throw cold water upon the models and figures which earlier writers such as Justin and Tertullian had used to express the relation of the Son to the Father, as tending to subordinationism such as that of the of ray from the sun, branch from the root.. It is worthwhile emphasizing these two points, first that fourth-century developments of the doctrine of the Trinity meant a contradiction of much traditional, indeed time-hollowed, doctrine, and second that in one respect it represented a reduction, perhaps even a reformation, of existing tradition...the defenders of the Nicene faith...all formally subscribed to the philosophical axiom of the impassibility of God, which is certainly not an axiom honored in either the Old Testament or the New. Their attempt to meet the Arian argument that as Jesus Christ was manifestly vulnerable to suffering so the Son must have been vulnerable — doing so by taking refuge in a theory of two natures of which only the human one [“the human nature”] suffered — was unconvincing and was to make plenty of trouble for later Christological thought. (e.a.).

They [the Cappadocians] were also maintaining a different argument, that is, the co-divinity and unity of all three Persons of the Trinity rather than the divinity of the Son alone, which was the main preoccupation of Athanasius. They have been accused of a philosophical confusion so drastic as to render their account of God as one *ousia* [“substance”, “nature”] and the three *hypostases* [“persons”]¹ virtually worthless.

¹“HUPOSTASIS (ὑποστάσις)...Heb. 1:3...The A.V. [= Authorized (King James) Version] “person” is an anachronism; the word was not so rendered till the 4th cen[tury]. Most of the earlier Eng. Versions have “substance,” (b) in Heb 11:1 it has the meaning of confidence, “assurance” ([English] R[evised].V[ersion, 1881-85].), marg., “the giving substance to,” A.V., “substance,” something that could not equally be expressed by *elpis*, hope.”—*Vine’s Expository Dictionary of New Testament Words*, p. 1111. See also: *Thayer’s’ Lexicon pp. 644-5.*

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And they were reduced to “affirming a coequal Trinity, whose members stand to one another in relation of cause and effect.” We must certainly acknowledge that in the thought of the Cappadocian fathers we can see a ***clash between philosophical assumptions and fidelity to the Biblical witness.*** (e.a.)—New York, The Seabury Press, 1981, pp. 51, 2, 4-9, 60.

We find in the foregoing no support for the notion of “one God in three persons.” We do find the teaching of the Son of God being “the most ancient of all the works of creation” and that “we believe nothing to be uncreated but the Father.” These latter declarations are in harmony with the Biblical witness, showing the Son to be a creature and that the Father is the only One without beginning.

SECTION II BIBLICAL

WE HAVE now reached the most important part of our investigation of the doctrine of the Trinity, the Biblical. We may research what men have said about the matter over and over again; however, the Word of God must be, and is, the final authority on the issue.

SCRIPTURES USED IN DEFENSE OF THE DOCTRINE

GENESIS 1:1

Here we read: “In the beginning God created the heavens and the earth.” The Word for “God” at this verse in the Hebrew is **myhla** (el.oh.HEEM) literally “gods.” This is the plural form of **la** (el, “god”). The fact that “God” in the plural form, is *sometimes* used in reference to the Creator, has caused some to conclude that Jehovah must be more than one person. If one considers the matter carefully though, rather than concluding that Jehovah is described as more than one person here and at the other scriptures in which He is referred to as “elohim”, if “elohim” is taken here as a numerical plural, we are not faced with not only more than one person but also with **more than one God!** Will anyone admit to such a situation? No one has been found to say they believe that the God of the Bible is “Gods.” Yet, if we take “elohim” used in connection with Jehovah, as a numerical plural, we are left with no other option; Jehovah must be “Gods!” If He is one, why in Hebrew, is He referred to in the plural sometimes, and sometimes, in the singular?

The Hebrew language has as a feature that which is called “the plural of excellency, majesty or eminence.” When a single person or object was considered very important or outstanding, he or it was sometimes referred to with the use of the plural form, even though he or it was singular. This usage can be seen in Genesis 42:30 where Joseph of Egypt is called **ynda** (ah.doh.NOI) literally “lords”. At Isaiah 19:4 Nebuchadnezzar is called “a cruel **mynda**” (ah.doh.NEEM) another form of “lords”. First Samuel 19:13, 16 uses the word **myprt** (tear.ah.FEEM) “images” plural of **hpt** (rah.FAH) “image” with reference to one image. How many Josephs, Nebchadnezzars or images were there? Only one! However, because of their importance or excellency, they were spoken of in the plural of excellency. The same is true when Jehovah is spoken of in the plural. He is most excellent, most majestic most eminent;

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but He is only one person; one God. The fact that Jehovah is referred to in the singular over and over in the Scriptures shows this. (Compare Gen. 35:1; 46:3; Ps. 31:5; 94:1; 95:3; Hos. 1:10, in the Hebrew text.)

This usage can be studied using the listing of “God” in *Strong’s...Concordance*, tracing the occurrences of word number 410 in his “Hebrew And Chaldee Dictionary,” toward the latter portion of his volume, and *Gesenius’ Hebrew Grammar*, edition of 1910, Fifteenth impression 1980, pp. 394–5, 8–9.

The Greek language has a numerical plural; it does not use a “plural of majesty.” Had the Jewish translators of the Greek Septuagint (the translation of the Hebrew Bible into Koine (“Common”) Greek understood “elohim” when applied to Jehovah, to be a numerical plurality, they would have used the plural form of the word for “God” in their translation. They did not! They used the word **qeov** (theos, theh-AHS, “God”) in the singular. They did not use the word **qeovi** (theh-OI, OI as oi in “oil”, “Gods”) for the God of the universe. In the Greek, Jehovah is **oJ** (ho, pronounced, hah, “the”) **qeov** (“God”). He is not **oiJ** (hoi, the definite article, “the” in the plural number, which English does not have) **qeovi** (“Gods”). In the Greek, Jehovah is called ‘the God’, *not* ‘the Gods.’

GENESIS 18:1, 3, 27

At this scripture (according to the understanding of some) it seems that Abraham is speaking

to Jehovah. The passage notes that three “men” had come to Abraham. It has been said that this indicates that Jehovah is three. As we have noted above, Jehovah’s agents were sometimes spoken of as though they were God, Jehovah Himself. Keeping in mind the words of John 1:18: “No man has seen God at any time”, and those of 1 John 4:12: “No one has beheld God at any time”, we know that these “men” were the agents of the Great Jehovah.

Hebrews 13:3 states: “Do not neglect hospitality to strangers for by this some have entertained angels without knowing it.”—*New American Standard Version, “NASV”*. The marginal references in many translations show these angels to be those of Genesis chapters 18 and 19. One who could be described as ‘less than in agreement with Jehovah’s Witnesses’, Walter R. Martin, (See: *The Watchtower*, May 1, 1978, p. 11) agrees with this latter thought. He wrote: “Even angels have to take human form to be seen (Genesis 19:1, 2.)”—*The Kingdom Of The Cults*, 1965, p. 72, footnote.

Yes, Abraham entertained angels, not Jehovah God! Exodus 33:20 quotes Jehovah speaking to Moses with the words: “You cannot see My face, for no man can see Me and live!” Did Abraham die at that time? No! Why? He had not seen the Almighty Jehovah.

GENESIS 19:24

Do the words of this scripture indicate Jehovah is more than one person? The passage reads: “Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven.”—*American Standard Version, “ASV”*; *Baptist Improved Edition, “BIE”*; *Darby translation, “DAR”*; *New World Translation, “NWT”*. Amos 4:11 reads: “I have overthrown cities among you, as when God overthrew Sodom and Gomorrah.” Some have stated that this usage of proper nouns, indicates two persons are sharing the name or title, i.e., “Jehovah”,

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“God.” They claim that there are two persons called Jehovah and God. With this thought they try to fortify their teaching of a trinity. First let it be noted, even if this were so, the thought that two persons are on the same level of being, is not the same as three beings sharing the same title nor name nor being on the same level.

However, that this usage does not indicate what some trinitarians would have it indicate, is made clear by the correct understanding of such a pattern of speech. Note the following: “And

Jonathan said unto David, Jehovah, the God of Israel, be witness: when I have sounded my father about this time tomorrow, or the third day, behold if there be good toward David shall I not then send and disclose it unto thee.” Jehovah do to Jonathan, and more also, should it please my father to do thee evil,” (1 Sam. 20:12, 13, *ASV*) “Now David has said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath returned me evil for good. God do so unto the enemies of David.”—1 Sam. 25:21, 22, *ASV*.

At John 17:3, in prayer to his Father, we are told about Christ: “These things spake Jesus... And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. (*ASV*) How many Johathans, Davids and Jesus Christs were indicated at these scriptures? Only One! This pattern of speech is used in the Bible to refer to

the same person in an emphatic manner; not to denote more than one person with the same name nor title.

DEUTERONOMY 6:4

Here it is written: “Hear O Israel, Jehovah our God, Jehovah is one;”—*BIE*; see also *ASV*, *Dar.*, *NWT*. at first reading many will think it stage that anyone should attempt to use this verse to prove that Jehovah is more than one; since it says He is one. It is said by various trinitarians: ‘The word “one” (Hebrew, *dha*, *echad*, *ekh*.HAHD) has the meaning of several unified into one.’ In an endeavor to demonstrate this avowed meaning, Genesis 2:24: “and they shall be one [*echad*] flesh”, and Numbers 13:23: “a branch with one [*echad*] cluster of grapes”, are attempted to be utilized to show that *echad* means more than a single entity. Those using these scriptures to promote their view of the word “one” have said. ‘See how the word “one” has a composite sense?’

It is true, in *those* scriptures *echad* has such a sense. But Deuteronomy 6:4 does not say, ‘Jehovah or God, they are one.’; nor, ‘Jehovah our God is one cluster.’ When “one” is used with plural modifiers it can have a composite meaning. However, we do not find such modifiers at Deuteronomy 6:4. The proffered examples have no bearing on the matter. “One”, used without plural or composite modifiers has the significance of, “single”, “individual”, and “only”. We will illustrate:

- 1) About Lot it was said at Genesis 19:9: “This one [*echad*] fellow came in to sojourn.” Lot was only one person.
- 2) At Genesis 22:2, Jehovah told Abraham to offer Isaac on one [*echad*] of the mountains of the land of Moriah; not on several of them.
- 3) The disturbed Esau comes to his father and says: “Hast thou but one [*echad*] my father?” Why was Esau worried? If “one” meant a group, why was Isaac could have drawn from the ‘group’ of blessings and given one to Esau. But, the “one” [*echad*] blessing for the first-born had already been given!

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- 4) Second Samuel 1:15 informs us: “and David called one [*echad*] of the young men and he [not ‘they’] struck him down.”
- 5) At 1 Kings 4:19 we find: “he was the only [*echad*] officer that was in the land”. ‘Echad’ at this location is translated “only” in the *Authorized Version* (*King James Version*, “*KJV*”), *NASV*, *New International Version* (“*NIV*”), *New King James Version* (“*NKJV*”), *ASV*. (See: Is. 51:2; Gen. 40:5; 41:38; 42:11, 13; Ex. 29:3, 15, 23, 39 (*KJV*, *NKJV*) De. 21:15; Ex. 21:19; 34:23.)

How clear it is, that ‘echad,’ used as it is at Deuteronomy 6:4 without plural modifiers, has the meaning of a single individual. As to this correct understanding of “echad” we find well recognized commentaries reporting on Deuteronomy 6:4:

He is unique...He is not many, but one....Yahweh is a single unified person...one Lord is also opposite to diffuse...His is single...God’s person and his will are single...Israel is called to concentrate its undivided attention in Yahweh himself. He alone is worthy of full devotion and he is one-single and unique.—*The Broadman Bible Commentary*, in loc. cit.

“Yahweh, our God, Yahweh one.”...The object of Israel’s exclusive attention, affection, and worship...is not diffuse but single....Israel’s attention is undivided: it is confined to one definite being whose name is Yahweh.”—*The Interpreter’s Bible*, in loc. cit.

In the LXX, the word the Jewish scholars used to translate ‘echad’ into Greek was *ei|s* (heis, hayce). ‘Heis’ has the meaning of ‘one’, the same as ‘echad’. When Jesus quoted Deuteronomy 6:4 at Mark 12:29, the word Mark used to translate the Aramaic word Jesus used, into Greek, was ‘heis’. We find no plurals employed to denote the oneness of God at Deuteronomy 6:4, nor any quotations of it. Jehovah is never called ‘they,’ ‘those,’ nor ‘them.’

Some may point to Acts 4:32 as an example of ‘heis’ having a composite meaning, the scripture reads: “And the multitude of them that believed were of one heart and soul: not one of them said that ought of the things which he possessed was his own.” This occurrence of “one” is from the Greek *miVa* (mia, MEE.ah, the nominative singular feminine form of heis), and has reference to the “multitude.” Here it does have a composite connotation. The second occurrence of “one” has reference to what each one was ‘saying’ in their individual hearts; a singular connotation. So, one must consider the person or thing to which ‘one’ and its modifiers apply in a sentence. Only then can we determine if ‘one’ has a singular or composite meaning.

Before leaving Deuteronomy 6:4, there is a vital matter we should consider carefully, that is the Hebrew word from which “our God” is taken. The word is *Wnyhla* (elohenu, el. oh.HEH.nu). It has been defined, in some publications, and verbally, as “our Gods”. This is a misconception.(See *The New International Version Interlinear Hebrew-English Old Testament*, John R. Kohlenberger III, editor; at Deuteronomy 6:4.) Jehovah was God to the people, not Gods to them. Today He is the God of Christians, not their Gods.

ISAIAH 9:6

At this scripture the future Messiah is called, among other titles, “Mighty God”; and “Eternal Father”. Does this mean he is the Almighty Jehovah and a father that never had a beginning?

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Jehovah is called “the mighty God” at Isaiah 10:21. (*NASV*) Because of this, some have concluded that the Father and the Son are of equal rank; both being called “the mighty God”. However, others are referred to by the same title. Does this make them equal to the Father in rank? This occurrence is found at Ezekiel 32:21. On this occurrence *The New Century Bible, New Series*, has this comment: “[M]ighty chiefs is the plural of the Messianic title, “Mighty God” given the child in Isa 9:6 (M[asoretic (Jewish scribal)] T[ext] v[erse]5) and could be rendered ‘mighty gods’ just as correctly.”

If the original Hebrew text could call these human warriors ‘mighty gods’ without elevating them to the position of Jehovah, the Son could be called the same without such elevation. Additionally let it be observed, that the holy spirit is never called “Mighty God” in Scripture. In order for the doctrine of a “Holy Trinity” to have supporting evidence, three “persons” would have to shown to have equality.

The Hebrew for “Mighty God” is *la* (el, “god”) *r]]gbg* (gibbor, “might” or “mighty”) and has a broad range of meanings. We see this in the Brown, Driver and Briggs *A Hebrew and English Lexicon of the Old Testament*, page 42 on *la*: “applied to men of might and

rank...mighty heroes Ez 32:²¹...mighty hero (as above) or divine hero (as respecting the divine majesty Is 9⁵ [using Jewish numbering sequence]...angels...Y [Ps.] 29¹ 89⁷). In various translation this phrase is rendered as “a divine hero,” (*Moffatt*, “*MO*”); “God Hero,” (*New American Bible*, *NAB*”); “in battle God-like,” (*New English Bible*, “*NEB*”); and “Divine Champion,” (*Byington*, “*BY*”).

Only the Father, Jehovah, is ever called “God Almighty” as a holy designation, which, of course, is above “Mighty God”. Neither the Son nor the holy spirit are ever called “God Almighty.” The Father, Jehovah, is supreme and unique.

Now we take up a consideration of the words “Eternal” or “Everlasting Father.” There are those who proclaim that this phrase teaches that the Son never began and that he is eternal in the absolute sense. It has been claimed that the Hebrew word for “eternal” or “everlasting” here *du* (had, ha^hd, rhymes with “odd”), has the thought of ‘unlimited existence both in the past and the future.’

The Brown, Driver and Briggs lexicon, page 723, provides this information on (h)ad: “perpetuity...ancient mountains...of continuous relations between God and his people”. Are these things of unequivocal eternity? We will examine other scriptures in which ‘had’ is used in order to determine a scripturally harmonious answer. (All quotations will be taken from the *NASV*, the emphasizing of a word will identify it as being taken from ‘had.’)

- 1) Psalms 37:11: “The righteous will inherit the land, and dwell in it *forever*.”
- 2) Psalms 61:8: “So I will sing praise to Thy name *forever*,”
- 3) Proverbs 1:11: “Truthful lips will be established *forever*,”
- 4) Amos 1:11: “His [Edom’s] anger tore *continually*, and he maintained his fury forever.”
- 5) Micah 7:18: “He [God] does not retain His anger *forever*.”
- 6) Habakkuk 3:6: “Yes, the *perpetual* mountains were shattered.”

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The ‘inheriting of the land,’ ‘the singing of praises to Jehovah,’ ‘his anger’ and ‘the perpetual mountains,’ all had a beginning. So then, the word ‘had’, need not signify and have a meaning of that which is without exception — eternal to the nth — the absolute— degree.

The Son of God became the “Eternal Father” to all those exercising faith in his ransom sacrifice. His being “Eternal Father” to them had a beginning. The use of ‘had’ in reference to the Son, does not necessarily indicate that he personally did not have a beginning.

ISAIAH 44:6

According to the *KJV* this verse reads: “Thus saith the LORD [Jehovah] the King of Israel, and his [Israel’s] redeemer the LORD [Jehovah] of hosts.” Are two persons being identified here? Do we have an individual named Jehovah who is the “King of Israel”? Is this “redeemer” a second person named Jehovah? These are the thoughts put forth to “prove” the Trinity doctrine by some. We must not lose sight of the fact, that should this be the correct understanding of the scripture, yet, we would have only two persons not three.

Could this passage of Scripture be telling us, ‘Jehovah is the King of Israel and the redeemer of Israel’? More recent translations help us to have a clear picture. (It should be kept in mind that “LORD” in the Hebrew Scriptures portions of Bible translations, indicate that in the Hebrew manuscripts and printed copies at these locations, the word *hwwhy* (JHVH or, YHWH), the Name of God, is found, not *nda* (adon) a word for “lord”. In such locations the word “the” has been added and “LORD” used as a substitute for the actual Name of God. Happily, we report, not all translations follow this procedure. Jehovah had His Name originally written in those locations. His manifest will is to have His Name at those places in His written Word.

- 1) “Thus says the LORD, the King of Israel, His Redeemer, the LORD of Hosts”—*America Translation*, Smith and Goodspeed, (“AT”).
- 2) “Thus says the LORD Israel’s King and redeemer, the LORD of hosts,”—*NAB*.
- 3) “Thus says the LORD, Israel’s King, the LORD of Hosts, his ransom” —*NEB*.
- 4) “This is what the LORD says - Israel’s King and Redeemer, the LORD Almighty”—*NIV*.”

One person having two titles is being described at this verse. Jehovah is the King and the Redeemer of Israel. (For “the first and last” *KJV*, etc., see page 94.)

ISAIAH 44:24

Here we are informed: “Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I am Jehovah, that maketh all things; that stretcheth forth the heavens alone that spreadeth abroad the earth (who is with me?)”—marginal reading *ASV*, “by myself”.

Our attention is drawn to the words “alone” and “by myself.” Various persons say: ‘This shows Jehovah was alone when creation took place; no one was with Him, He was by Himself.’ ‘We know from such scriptures as Hebrews 1:2, it was the Son by which God made the worlds; therefore, the Son must be Jehovah also.’ Is this the proper understanding to be

derived from “alone” and “by myself”? We know from the Bible that the holy spirit had to do with creation from such passages as Genesis 1:2 and Psalm 104:30. Is then the holy spirit also Jehovah? Is this Jehovah who was alone, three persons?

Turning to the Brown, Driver and Briggs lexicon, page 94, we see “alone” comes from the Hebrew *ddb* (badd, bahd, the prime root—rhymes with “hod”, short “o”). To what is badd put in the Bible? This lexicon brings out: “be separate, isolated...act independent...Is 44²⁴”. Was Jehovah all-alone at the creation of the heavens and the earth? Or, did He act in an independent manner? In *The Exposition of Isaiah*, by H.C. Leupold we find: “There was no one needed to be of assistance.” Independent action then, not isolation. Jehovah needed no assistance. He loving provided for His Son, the Word, as the Father’s agent of creation, the authority, power, substances and wisdom to make “the systems of things”.—Heb. 1:2, *NWT*.

We know that the Father, Jehovah, was not in a state of isolation at the time of the creative works relative to the material universe because of such scriptures as Job 38:43: “When I laid the foundation of the earth...all the sons of God shouted for joy.” The angels shouted for joy when Jehovah, through His Son, “laid the foundations of the earth.” He was not in the state of isolation. He was neither the only One in the universe nor existing in three persons.

The use of the terms, “alone,” “who was with me” and “by myself” to denote independent action, that is, not having to ask anyone for permission to proceed, to act on one’s own authority, reminds us of such scriptures as Daniel 4:30 and Isaiah 63:3. Daniel 4:30 has been translated in the following ways:

- 1) “The king reflected and said, ‘Is this not Babylon the great, which I myself have built.’ ” —*NASV*.
- 2) “The king was saying, ‘Great Babylon! Imperial palace! Did I not build it alone.’ ” —*Jerusalem Bible (“JB”)*.
- 3) “The king spake and said, Is this not Babylon the great, — which I myself have built,” — J.B. Rotherham (“*RO*”).
- 4) “The king was answering and saying: “Is this not Babylon the Great, that I myself have built”.—*NWT*.

Can we see, in our mind’s eye, Nebuchadnezzar being the only person in Babylon, with construction tools in his hand, building the whole city by himself? Or, was the construction during his time, accomplished by his authority, his word and no other’s?

Isaiah 63:3 proclaims: “I [Jehovah] have trodden the wine press alone [Hebrew, *ddb*, *badd*] of the peoples there was no man with me.” (*ASV*) Did Jehovah personally punish the peoples and nations that had offended Him? Who was it that actually destroyed 185,000 men in Sennacherib’s army? Was it Jehovah personally or His angel? It was His angel acting on the word of Jehovah. (2 Kings 19:35, 36) Did Jehovah personally chastise the Babylonians or did He use the Medes and Perians to accomplish His will? (Daniel 5:26-28, 30-31) All these acts were done by Jehovah’s permission; and by His alone.—Ezekiel. 36:33, 36.

DANIEL 3:17–18; 7:14

These verses read, in the *Revised Standard Version (“RSV”)*: “If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of your hand, O king. But if not, be it known to you, O king that we will not serve your gods or worship the golden image which you have set up.” “I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, [the Son of God] and he came to the Ancient of Days [Jehovah God] and was presented before him. And to him [the Son] was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him”. It is claimed by some: ‘Serve is applied to both God, Jehovah, “The Ancient of Days,” and “one like a son of man,” the prehuman Jesus Christ. There, both of them are put on a par, both receive the same service.’ Is this an accurate analysis?

We find the same Hebrew word being used in reference to Jehovah and Jesus. The word is *hlp* (pelach, pehl.AHKH). Does pelach only have the meaning of supreme religious service or worship? The ways in which the Jewish translators of the *LXX* rendered the word gives an insight into the shades of meaning of “pelach”.

At Daniel 3:17, 18, the translators of the *LXX* rendered the Hebrew “pelach” into a form of the Greek *latreuvw* (latreuo, laht.RUE.oh). It is used to denote the highest degree of service or worship; which is to be given to the Most High God, Jehovah, only! (See the Greek text at Matthew 4:10 where a form of “latreuo” is translated as “serve” or “sacred service.” According to the quotation used by Jesus here, “latreuo” is to be rendered only to his “God and Father.”—Ro. 15:6.

When we arrive at Daniel 7:14 in the *LXX*, we find that “pelach” has been rendered into a form of the Greek *douleuvw* (douleuo, dool.YOO.oh “to be a slave or servant, to be in slavery or subjection.”, ‘Thayer’s’ lexicon pp. 157, 8. See also: the “Greek Dictionary Of The New Testament” in *Strong’s Concordance*, p. 24 under *douleuvw* and *dou'lo* (doulos, DOO.lahs, “a slave... subjection”; words 1398 and 1401 respectively). The usage in the third chapter of Daniel would seem to have a more religious sense; while the usage in the seventh chapter a more secular one. The difference being, the service given to God or to “gods”; and the subjection given to a king. What the Father and the Son receive are not the same.

MICAH 5:2

We find in the *KJV*, and other versions this scripture reads: “But thou, Bethlehem...out of thee shall he come forth to me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

The *RSV*, and others are worded in this fashion: “But you O Bethlehem...from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.” Why the differences? Why “origin” instead of “goings forth.” Why “ancient days” instead of “everlasting?” Is this scripture teaching that the Son of God’s activities had no beginning; or, that his life had a start at some time in the remote past?

We have here, an example of the increase in the knowledge of Hebrew in the *RSV* and similar translations/versions. A common understanding of the Hebrew word */yhxam matsaothin*,

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mat.sah.OTH.een, feminine plural of “matsaoth”) was “goings forth,” that is, “activity,” “action”. “Matsaoth” is only used twice in the Bible, here and at 2 Kings 10:27. Of *.-x*, (*olam*, oh.LAHM), the thought was—among *some* scholars—that *olam* had the meaning of “everlasting,” “never starting,” “never ending”: was this correct?

First, let us consider what Hebrew lexicons have to report on these words; on “matsaoth”:

1) Edward Robinson, from Gesenius, 1850: “origin, springing Mic. 5:1,” (using the Hebrew Bible numbering sequence). p. 548.

2) Samuel Prideaux Tregelles, from Gesenius, 1895: “origin, springing Mic. 5:1,” p. 448

(CCCCXLVIII).

- 3) Alexander Harkavy, *Students' Hebrew and Chaldee Dictionary*, 1914: “prop[erly]. going forth, hence: origin descent... his origins from former times from days of old. Micah 1:5,” (using verse number first, then chapter number), p. 360.
- 4) Brown, Driver and Briggs, from Gesenius, 1907, printing of 1978: “a. Mi 5:1...of the future ruler out of Bethlehem), his origin.”, p. 426.
- 5) Ludwig Koehler and Walter Baumgartner, *Lexicon In Veteris Testamenti Libros* (“Lexicon of Old Testament Books”), Grand Rapids, Wm. B. Eerdmans Publishing 1951: “origin Mi 5, 1”, p. 505.

On “olam”, from the same lexicons respectively:

- 1) “hidden time, i.e. obscure and long, of which the beginning or end is uncertain indefinite...the days of old, ancient times,” p. 578.
- 2) “[H]idden time, long: the beginning or end of which is either uncertain or not defined; eternity, perpetuity ... of time long past, antiquity,” p.612 (DCXII).
- 3) “[P]rop[erly]. something hidden, hence: 1) time immemorial antiquity...from ancient times,” pp. 508, 9.
- 4) “[O]f past time”, A. ancient time: days of old Mi 5:1,” p. 761.
- 5) “[F]ar, earlier...the distant...time...long time.”, p. 668.

In the light of this information, what do we learn about the life of the Son of God from Micah 5:2? Says Theodore Laetsch, in his *Bible Commentary on the Minor Prophets*:

The word [olam] tells that the Ruler would issue from Bethlehem, not from the royal city Jerusalem. The context, however, very clearly defines this going forth as the bringing forth by she “which travaileth” (v.3), as the birth of a human child by a human mother,...Scripture speaks of another birth of this Child, born at Bethlehem of a human mother. God Himself, speaking to His Anointed, the Messiah, tells Him Ps. 2:7 [“You are my son, today I have become your father.”] Wisdom the Son of God speaks of His birth before all times (Pro. 8:22-31)...It is to this birth in the timeless eons of eternity that Micah refers here.—pp. 271-2.

‘Olam,’ as used in Scripture in reference to the life of the Son of God, could not refer to his life as a human. One can trace the start of his life as a human from the Scriptural accounts of

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his birth in Bethlehem. If one traces his human ancestry back as far as Adam then to Shem, Abraham, Isaac, Jacob, Judah, David and Mary, there is nothing ‘hidden’ nor ‘obscure’ about that line; it is well attested to in the Bible. It must refer to the time when he was created by his Father Jehovah in ‘time immemorial.’ A date not given in the written Word of God for the commencement of his life; although the *event* is described at this and other scriptures which will be treated as we proceed in our study.

The commentary by Carl Friedreich Keil and Franz Delitzsch relates this:

Coming forth out of Bethlehem involves the idea of descent. Consequently we must

not restrict *nytaJd{m* (his goings forth) to the appearance of the predicted future Ruler in the olden time, or to the revelation of the Messiah as the Angel of Jehovah even in the patriarchal age, but must so interpret it that it at least affirms His origin as well...the words affirm both the origin of the Messiah before all worlds and His appearances in the olden time...*nytaJd{m* can only affirm the going forth from God at the creation of the world, and in the revelations of the olden and primeval times.
—*Biblical Commentary of the Old Testament, The Twelve Minor Prophets*, Vol. II, pp. 480-1.

How have translators observed this information? In addition to the *RSV* already quoted, we see the following:

- 1) “[O]rigin is from olden times, from most ancient days”—Isaac Lesser.
- 2) “[O]rigin is of old, of long descent.”—*MO*.
- 3) “[O]rigin is of old from ancient times.”—*NAB*.
- 4) “[O]rigin goes back to the distant past, to the days of old.”—*JB*.
- 5) “[O]rigin is from ancient age, from the days of old.”—George R. Noyes, (“*NO*”).
- 6) “Origin is from early times, from the days of time indefinite.”—*NWT*.
- 7) “Whence comes he? From the first beginning, from ages untold!”—Ronald Knox, (“*KN*”).
- 8) “[O]rigins are from of old, From ancient days.”—*AT*.
- 9) “[O]rigins being from of old, from ancient days.”—*BY*.
- 10) “[O]rigins are from of old, from ancient times.”—*NIV*.
- 11) “One whose origins are far back in the past, in ancient times.”—*The Revised English Bible*, (“*REB*”), 1989.
- 12) “[O]rigins stretch far back to days of yore.”—Leslie C. Allen in, *The New International Commentary of the Old Testament*.
- 13) “[C]omings forth [defined as “origin” in the footnote] have been from of old from the days of age-past time.”—*RO*.
- 14) “[C]omings forth are of old, From the days of antiquity.”—Robert Young, (“*YO*”). In his *Concise Critical Bible Commentary*, Young defines ‘*olam*’ as “hidden time”.

Instead of Micah 5:2 teaching that the Son of God had life and activities which had no beginning, it teaches just the opposite! The life of the Son of God had a start in the ‘indefinite ancient days.’ After that beginning of life, Jehovah his Father, used His Logos as His master worker and spokesman.—Proverbs 8:22–31; Revelation 19:13.

Yes, the Son of God had an origin. “Origin” is defined by *Webster’s New Twentieth Century Dictionary* as: “a coming into existence or use; beginning”. *The Oxford Universal Dictionary*

on Historical Principles informs: “The act or fact of arising from something; derivation, rise, beginning of existence in ref[erence]. to its source or cause.” The Son himself testified to this fact at John 6:57; with the declaration: “I live because of the Father.” In this, the Logos, the Word of God, is not equal to the Father, Jehovah. Jehovah had no origin; He had no beginning, no start of life; the Son did. The Son has as his source or cause of his life—his Father.

ZECHARIAH 11:12–13

The *JB* renders these verses: “I [Zechariah] said to them, ‘If you think it right give me my wages; if not, never mind. And they weighed out my wages: thirty shekels of silver. But Yahweh told me, ‘Throw it into the treasury, this princely sum at which they have valued me.’” At Matthew 27:9, this passage is applied to Jesus Christ. Is Jesus Christ the Jehovah that was valued at thirty pieces of silver, the price of a slave?

In the Zechariahian original, it is Zechariah and the message he gave from Jehovah that were valued at such a low level. Jehovah Himself, was not directly speaking to the men of Israel. He was doing so through His prophet. The application of this passage to the Lord Jesus Christ in Matthew has the same import. The agent and the message from Jehovah, were held to be of little, or no, worth by the majority of the men who heard it. We are reminded of Jesus’ words at Matthew 25:40: “To the extent that you did it to one of these least of these my brothers, you did it to me.”

His “brothers” were not Jesus. The ones directly valued at thirty pieces of silver were not Jehovah. As the low esteem toward Jehovah was reflected by the treatment of His prophet Zechariah, so it was reflected by the treatment of His greatest prophet, His Son. However, Zechariah was not Jehovah; neither was the Lord Jesus Christ, Jehovah.

ZECHARIAH 12:10

This reads in the *NASV* and other translations/versions: “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication, so that they will look on Me whom they have pierced.” Will humans see Jehovah? Did humans see Jehovah as a pierced one in the first century of the common era? Some will answer: ‘Yes!’ Do we find the same wording in all translations/versions? We will examine the works of various scholars:

- 1) “[T]hey will look at the one they stabbed to death”—*BY*.
- 2) “[T]hey will look at him whom they have pierced”—*BIE*.
- 3) “[T]hey will look on him [whom] they pierced”—*Living Bible* (“*LB*”).
- 4) “[T]hey will certainly look to the One whom they pierced”—*NWT*.

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- 5) “[T]hey will look at the one whom they stabbed to death”—*Today’s English Version*, also known as *The Good News Bible*, (“*TEV–GN*”).
- 6) “They will look at the one whom they have pierced”—*JB*.
- 7) “[T]hey shall look on whom they have thrust through,”—*NAB*.
- 8) “[T]hey shall look on him whom they stabbed”—*MO*.

- 9) “[T]hey shall look at him whom they have stabbed”—*AT*.
- 10) “[T]hey shall look upon Him who they have pierced”—*Modern Language Bible*, (“*ML*”).
- 11) “[W]hen they look on whom they pierced”—*RSV*.
- 12) “[T]heir eyes will be turned to the one who was wounded”—*The Bible in Basic English*, (“*BBE*”).

On this, the *Gesenius’ Hebrew Grammar*, second English edition, fifteenth impression, 1980, has to say:

138. The Relative Pronoun. ... (2) Not depending on a governing substantive, but itself expressing a substantival idea. Clauses introduced in this way may be called *independent relative clauses*. This use of *rca* [asher, ah.SHARE] is generally rendered in English by *he who*, *he whom*, (according to the context), or *that which* &c., or sometimes *of such of a kind as (qualis)* [Latin, “*of what sort, what kind of*”—*Cassell’s Latin Dictionary*, 1978]...In Zc 12¹⁰ also, instead of the unintelligible *r?a ta yla* [elai eth asher, “to me whom”], we should probably read *rva-la* [el asher, “to him whom”], and refer the passage to this class [of “independent relative clauses”].—pp. 444–6 and footnote.

The pronoun “asher”, referring to the one on whom people will look, can be someone other than the “I” near the beginning of the verse *The Companion Bible* comments on this verse: “Western codices read “Me”; but Eastern read “Him”, with one early printed edition.”

When Zechariah 12:10 is quoted in the Christian Greek Scriptures at John 19:37, we find the words “him”, “the One” or, “the man”. “Me” is not used in the 50 translations/versions consulted. We observe that Moffatt rendered John 19:37: “They shall look on him whom they impaled.” The one that was “pierced,” “thrust through” and “impaled,” was not Jehovah. “No man has seen God at any time”. (John 1:18) As A.E. Kirkpartick has stated: “[I]t is Jehovah who has been thrust through in the Person of His representative.”—*The Doctrine of the Prophets*, p. 472.

MATTHEW 16:27

“For the Son of man is destined to come in the glory of his Father with his angels.” The claim is made, ‘Since God will not give His glory to another (Isaiah 42:8), the Son must also be Jehovah.’ If this is true, men saw Jehovah. The Bible informs us that men have not seen Jehovah. (Jo. 1:18; 1 Jo. 4:12) Men saw Jehovah’s Son. (Compare John 1:14, 18.)

We should consider scriptures, which speak of others receiving the glory of Jehovah, to see if the above conclusion is in harmony with the Word of God. “Live lives worthy of God, who

calls you to his kingdom and glory” (1 Thess. 2:12, *NIV*) “And the God of all grace, who called you to his eternal glory in Christ...will himself restore you and make you strong”. (1 Pet. 5:10, *NIV*) These ‘called ones’, receive the glory that comes from God. Does that fact make them Jehovah or equal to Him?: Of course not! (See also: Rev. 21:11.)

The glory the ‘called ones’ and Jesus Christ are given, comes from Jehovah God; it has its source in Him. However, the glory is not Jehovah’s personal glory; He retains that. He gives

to those ‘called ones’ including His Son, a holy glory, which marks them as approved by Him, but does not make them His equal.

MATTHEW 28:19

Does the ‘Great Commission’ tell us of three persons in one God? The words of Christ are: “Go therefore [now, and because of the fact that I have been given my power and authority from the Father, Jehovah, of course—Dan. 7:13, 14] and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit.” Are we told of any equality of nature or position of three persons in this passage? No information of that type is to be found there. Nothing is said about all three ‘names’ being ‘names’ of “the God”.

A common usage of such an expression in English is: “Open the door in the name of the law!” “The law” is not a person; it is the authority by which an officer of the law can act. We know the name of the Father, “Jehovah”. We know the name of the Son, “Jesus”. The holy spirit is given no proper (actual, personal) name in the Scriptures. Here “the name of”, means the authority that the name “holy spirit” represents, ‘the power and authority of God’, Who is the source of holy spirit. At Revelation 14:1, we read: “And I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand having His name and the name of His Father written on their foreheads.” (*NASV*) Here we are informed of the fact that the Son (the Lamb) and the Father, each have a name; not a common name shared by them. Also no actual, personal, name of the holy spirit is ever mentioned in Scripture.

As A.T. Robertson has written:

The use of name (onoma) here is a common one in the Septuagint and the papyri for power or authority.—*Word Pictures in the New Testament*, Vol. I, p. 245.

This verse does not show that the holy spirit is a person, nor that God is made up of three persons on the same level.

With the type of “logic” employed by *some* trinitarians, one could argue for the parity of faith, hope and love from the words of 1 Corinthians 13:13: “And now these three remain: faith, hope and love”. Of course since the rest of the scripture reads: “But the greatest of these is love”, one would have to conclude, that they are not on a parity, equality. This reminds us of John 14:28: “the Father is greater than I.”

MARK 10:17–18

The question of the man to Jesus was: “Good Teacher, what must I do to inherit everlasting life?” Jesus said to him: “Why do you call me good? Nobody is good, except one, God.” (*NWT*) This has caused some to claim that Jesus was applying the description “good” to himself, claiming to be God. In reality, Jesus was disclaiming any application of the designation of “good” in the underived sense and absolute degree, to himself.

Jesus was pointing out that only God, his Father, had original goodness; a goodness which was not derived from anyone else. If the man had thought to assign to Christ the ascription “good”, to the level of Jehovah’s goodness and Jesus understood his words in that way and accepted them, the response of Jesus was not the way in which such was done in those days.

He would have responded as he did at John 18:37: “You say I am a king”, and at Luke 22:70: “You say I am [God’s Son]”. His reply to the man did not take such a course, and shows Jesus rejecting the thought.

JOHN 1:1

This scripture is used extensively in an attempt to “prove” the doctrine of God being a Trinity; or rather, to show that the Son is God as much as the Father is. Before we proceed, let it be observed that this verse speaks of only two persons, not three. It can in no way be used to imply that three individuals share Godship to the same, nor any, degree.

What is the correct translation of the scripture? A great deal of debate surrounds the verse as to its correct wording in English and other languages, and as to its proper meaning, especially the last clause.

In most English renderings of the passage we find: “In the beginning was the Word, and the Word was with God, and the Word was God.” In several translations we read: “In the beginning was the Word, and the Word was with God, and the Word was a god.” or, “a God.”

Why are not all translations the same at the last clause? Is the Word, the Son of God, (the one who later became Jesus Christ) “God” (definite) the Supreme God, the One who has the rank, title and position of “The Most High God”; “a god” (indefinite), i.e. one of the gods; or, “a **god**” (qualitative) i.e. one who has the qualities of a godly, godlike, sacred, holy, divine, individual?

The word “god” is a noun. A noun is a word which denotes a person, place, thing or a quality. (*Webster’s New Twentieth Century Dictionary*, 1975). The words ‘rock,’ ‘orange,’ ‘fish,’ ‘home,’ ‘love’ and ‘kindness’ are all nouns; the latter two being called ‘abstract nouns’. They tell us something about the subject of the sentence or clause.

The word **θεος** (theos, theh.AHS, “a god”) is defined in the ‘Thayer’ lexicon as: “*a god, a goddess; 1. a general appellation* [not specific nor definite] of *deities or divinities*.”(e.a.)—p. 287.

The word ‘the’ in our study of John 1:1 (in “the Word”), is in Greek οἱ (ho, “hah”, short “o” as in “lot”). This is the Greek definite article in the masculine gender, singular number and the nominative case. The Koine Greek definite article can be spelled in at least 18 other ways and has at least 23 other meanings or identifying functions. We should keep in mind that the dual number of the Attic (or, Classical) Greek were no longer in use in Koine by the time of the writing of the books of *Matthew* through *Revelation*, and so, are not included in the list.

A definite article identifies a particular person or thing, as: “the city,” “the man,” “the Word.” The words “a” and “an” are indefinite articles. They can tell to what group something or someone belongs: “a sheep,” i.e. “one of the sheep,” “a carpenter.” i.e. “one of the carpenters.” Indefinite articles can also participate in the description of someone; how he or she is, the qualities possessed by the person, i.e., “she is an angel” = ‘she is a kind considerate person,’ “the place is a **mad house**” = ‘a place of turmoil and confusion,’ (not in this usage, a place of confinement and treatment of the mentally ill, that would be ‘a mad house,’ The Greek has no

has to insert them at the proper places in order to transfer the correct thought inherent in the Greek, into the language into which the translation is being made. Every time one finds “a” or “an” in an English translation from the Greek, these words have been inserted by the translator(s).

The noun found at John 1:1c (theos,) is called a predicate nominative. In Greek a predicate nominative can have one of two constructions (syntax) as far as the use of the article is concerned. The article may precede the noun (articular construction); or, the article may not be used with the noun (anarthrous construction). Depending on construction or word order (syntax) such a Greek noun can be definite, indefinite or qualitative. That is, when used with reference to a person, the noun can tell who or what, of what group, or class, or of what state, condition or, how, the subject is.

If the noun follows the verb, the indefinite status of the noun is being highlighted; the subject is shown to be one of a group or category. If such a noun precedes the verb the quality of the subject is being emphasized. To say it another way, the noun, by syntax (and keeping the context in mind), can show the position or office the subject person occupies, e.g., “the king,” “the owner”; or to what class the subject belongs, e.g., “a teacher”, “a singer”, or the qualities a person has, “a man” (one who is manly, determined, courageous; “a prophet” (one who is determined to declare the word of God despite the consequences from those not accepting the message, e.g., John the Baptist, one truly sent by God, Mark 13:32) one who is prophet-like.

The word for “god” in Greek is θεός (theos, theh.AHS). In John 1:1 the last occurrence of θεός is called as, stated above, “a predicate nominative” or “a predicate noun.” Such a noun, if used with a verb of existence to tell something about or describe the subject of the sentence, instead of telling what the subject is doing. This occurrence of θεός has reference to the subject, the Word, and does not have the article preceding it; it is anarthrous. This indicates that it is not definite. That is to say, it does not tell what position nor office nor rank the subject (in this case, the Word) occupies. Then, ἦν (ayn, ay as in “hay”; “was”) follows the predicate noun θεός. This is another factor in identifying θεός here as qualitative. This discloses the quality or character of the Word.

Grammatical researchers into this type of construction at John 1:1c, have reported the following:

There is no basis for regarding the predicate theos as definite...In John 1:1 I think that the qualitative force of the predicate [noun] is so prominent that the noun cannot be regarded as definite.—Philip Harner, *Journal of Biblical Literature*, Vol. 92:1, 1973, pp. 85, 7.

We must, then take Theos, without the article, in the indefinite [“qualitative” would have been a better word choice] sense of a divine nature or a divine being, as distinguished from the definite absolute God [the Father], ho Theos, the authotheos [selfgod] of Origen. Thus the Theos of John [1:1c] answers to “the image of God” of Paul, Col. 1:15.—G. Lucke, “Dissertation on the Logos”, quoted by John Wilson in, *Unitarian Principles Confirmed by Trinitarian Testimonies*, p. 428.

There is a distinction in the Greek here between ‘with God’ and ‘God’. In the first instance the article is used and this makes the reference specific. In the second instance there is no article and it is difficult to believe that the omission is not significant. In effect it gives an adjectival quality to the second use of Theos so the phrase means ‘The Word was *divine*’.—*The Translator’s New Testament*, p. 451.

We reach a more difficult issue in the Gospel of John. Here, in the Prologue, the Word is said to be God, but, as often observed, in contrast with the clause, 'the Word was with God', the definite article is not used (in the final clause.) For this reason it is generally translated 'and the Word was divine' (Moffatt) or is not regarded as God in the Absolute sense of the name...In a second passage in the Prologue (I 18) the textual evidence attests 'only-begotten God' more strongly than 'only begotten Son', but the latter is preferred by many commentators as being more in harmony with Johannine usage and with the succeeding clause, 'who is in the bosom of the Father'. In neither passage is Jesus unequivocally called God, while again and again in the Gospel He is named 'the Son of God.—Vincent Taylor, *The Expository Times*, January 1962. p. 117.

As mentioned in the Note on 1c, the Prologue's "The Word was God" offers a difficulty because there is no article before theos. Does this imply that "god" means less when predicated of the Word than it does when used as a name for the Father? Once again the reader must divest himself of a post-Nicene understanding of the vocabulary involved.—Raymond E. Brown, *The Anchor Bible*, p. 25.

The late Dr. William Temple in His *Readings in St. John's Gospel* (1939), 4, obviously accepts Moffatt's translation, for he says, "The term "God" is fully substantival [shows identity, who, or what, 'the God', the Father, is] in the first clause *pros ton then* ["with the God", both "the" (ton) and "God" (Theon) being spelled with accusative case endings] it is predicative and not far from being adjectival in the second - *kai theos en ho logos* ["and (a) **god** was the Word"]—R.H. Strachan, *The Forth Gospel* (3rd ed., 1941).

The closing words of v[erse]. 1 should be translated, "the Word was divine." Here the word Theos has no article, thus giving it the significance of an adjective"...Taken by itself, the sentence *kai theos en ho logos* [and (a) god was the Word] could admittedly bear either of two meanings: 1) 'and the Word was (the) God' or 2) 'and the Word was (a) God'...E.F. Scott's statement about the Philonic doctrine (*The Fourth Gospel: Its Purpose and Theology*, Edinburg, 1908, p.151): "The Logos appears sometimes as only an aspect of the activity of God, at other times as a "second God" an independent and it might seem a personal being." We have seen that 'and the Word was (a) God' is a possible, if unlikely, translation of *kai theos en ho logos*. This is apparently accepted by E.F. Scott—J. Gwyn Griffiths, *The Expository Times*, July 1951, pp. 314-316.

It would be impossible to speak about Jesus without considering the words of John's Gospel: "The Word was God". The Greek of that phrase is *Theos en ho logos*. This does not mean Word was God. In Greek *ho* is the definite article. [there are eighteen other ways to spell the 'definite' article in the Koine Greek of the first century of the common era] In Greek, if two things are identified [shown to be the same entity] the definite article is used with both. If this phrase meant the Word was God it would be *Ho theos en ho logos*. There is nothing strange about this. We do the very same in English. When in English, or in Greek, a noun does not have the definite article, it becomes the equivalent of an adjective. [a description rather than an identification, how the subject is rather than what or who the subject is] If in English I say: "John is the man," then I identify John with a definite and particular specimen of the human race; but if I omit the definite article and say "John is man," then I do not identify him, I classify him. I say "John is human" he belongs to the sphere of man." So then, what the Greek really says [means] is not "The Word was God," but "The word is in the same sphere as God; it belongs to the same kind of life [spiritual life] and is one with God [cp. "John 17:20-23", page 124 on "one" (hen)]. (Notations in brackets

added by this reviewer.)—William Barclay, *Who Is Jesus*, Tidings, Nashville, Tennessee, U.S.A., 1975, pp. 35-6.

Jn 1:1 should rigorously be translated “the word was with the God (= the Father), and the word was a divine being.—John L. McKenzie, S.J., *Dictionary of the Bible*, p. 317.

Here “God” is used predicatively, without the article: the Word, whom he has just distinguished from the Person of God, is nevertheless a divine being in his own right.—Bruce Vawter, C.M., *The Four Gospels an Introduction*, p. 38.

The rule holds wherever the subject has the article and the predicate [noun] does not. The subject is then definite and distributed, the predicate indefinite and undistributed.—A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, fourth edition, 1934, p. 767.

Robertson goes on to show that “theos” at John 1:1c is an example of this rule. We can conclude then, that theos with reference to the Word is indefinite and undistributed (i.e., not definite and not put into a category or class). Combining these two aspects of theos here, we see the meaning of the noun is a qualitative one; not definite.

God — divine in nature...God (in kind)”, [footnote to John 1:1c]—*The Cross Reference Bible, American Standard Version*, Harold E. Monser, Editor-In-Chief; Associate Editors, C.R. Scotville, I.M. Price, A.T. Robertson, M.S. Terry, Jr., R. Sampey, J.W. Monser, G.C. Eiselen, R.A. Torrey, A.C. Zenor, 1959 edition.

Not that he [John] identified him [the Word] with the Godhead (ho Theos); on the contrary, he clearly distinguishes the Son and the Father and makes him inferior in dignity (“the Father is greater than I”), but he declares that the Son is “God” (Theos), that is, of divine essence or nature.—Philip Schaff, *History of the Christian Church*, edition of 1910, Vol. I, p. 690.

Therefore, Christians who spoke of Jesus as the Word were saying that he held the highest place in the order of things, second only to God himself...the Word shared all the attributes and powers of God.—J.C. Fenton, *The Gospel According to John in the Revised Standard Version*, p. 32.

Questions on the last statement of Fenton: Did this sharing, go to extent of the Word having the attributes and powers of God to the same level that the Father had them? Does the expression “kai theos en ho logos,” show that “ho logos” had these attributes and powers as much as the Person, “the God,” with whom he is said to be? These questions will be addressed later in our study.

[W]as God i.e. not separable from God himself. There must be no suggestion of ditheism [dualism, two supreme Gods]. It is un-likely that the expression means ‘was divine’ though a Greek might so understand it.—Barnabas Lindars, *New Century Bible, The Gospel of John*. (This is how the scripture is understood by the more than 27,000 Jehovah’s Witnesses in Greece and Greek-speaking Witnesses and other monotheists using Greek and other languages in other locations. Some of whom are former Greek Orthodox priests and theologians.

(For one example see *1994 Yearbook Of Jehovah's Witnesses*, p. 92.) To the readers of what language was John writing?: Greek!)

To translate it literally 'a god was the Word' is entirely misleading.—W.E.Vine, *An Expository Dictionary of New Testament Words*, under "God...(d)". If John was inspired by the holy spirit of God to write something other than the equivalent of 'a god was the Word', why do we find in the Greek text that which literally means "a god was the word"? As it is, Vine lets it be known that "a god was the Word," is the literal translation!.

The predicate [noun] commonly refers not to an individual or individuals as such, but to the class to which the subject belongs, to the nature or quality predicated of the subject; e.g. Jo I, 1 [kai theos en ho logos], which attributes to the Word the divine nature,—Maximilian Zerwich, S.J., *Biblical Greek*, Rome, Scriptura Pontificii Instituti Biblici (Pontifical Biblical Scripture Institute), p. 55.

In John 1:1...Theos en ("was deity");...The qualitative force is obvious and most important,—Alfred M. Perry, "Translating The Greek Article" in *Journal of Biblical Literature*, 1949, Vol. 168, p. 331.

Careful translators recognize that...a singular anarthrous predicate noun preceding the verb [a verb which is a form of, as we would say in English, 'to be.' Or, as Greek grammarians would say, a form of *ειμι* (eimi ay.MEE: the first person singular of the infinitive *ειναι* (einai, I.nigh), "to be," or other verbs of existence] points to a quality about someone...In the Greek text there are many cases of a singular anarthrous predicate noun preceding the verb, such as in Mr. 6:49; 11:31; Joh 4:19; 6:70; 8:44; 9:17; 10:1, 13, 33; 12:6. In these places translators insert the indefinite article "a" before the predicate noun in order to bring out the quality or characteristic of the subject—*New World Translation of the Holy Scriptures With References*, (large print edition), 1984, "Appendix 6A," p. 1579. See also: *Kingdom Interlinear Translation*, 1985, "Appendix 2A," p. 1139. The 1950, 1951 and 1971 editions of the *NWT*, identify the type of noun under consideration as "the predicate noun" (bis), not nouns of other cases. pp. 776, 1363 respectively.

Accordingly, from the point of view of grammar alone, [theos en ho logos] could be rendered "the word was a god." [The author rejects such a translation. He feels that "the Word was a god" would mean that a second god is being described. Such is not the case in the *NWT*. In the *NWT*, the Word is being described as a godly, holy individual.] This leads me to affirm that one may not infer (as is often done) from [E.C. Cowell's] rule 2b [*Journal of Biblical Literature*, "A Definite Rule for the Use of the Article in the Greek New Testament", 1933, Vol. 53, pp. 17-21] that anarthrous predicate nouns which precede the verb are usually definite. Indeed, such nouns will usually be qualitative in emphasis.—Murray J. Harris, *Jesus as God*, Grand Rapids, Baker Book House, 1992, pp. 60, 312.

How have other scholars reflected the above understanding of Greek grammar? Please note:

- 1) "And the Word was a god"—Het Nieuwe Testament van onze Herr Jezus Christus, uit hit Grieksch vertaald dorr Reijnier Rooleeuw, M.D. (Dutch: = The New Testament of Our Lord Jesus Christ, translated from Greek by Reijnier Rooleeuw, M.D.), 1694.
- 2) "[A]nd the Word was a god"—*The New Testament in an Improved Version*, 1808.

3) “The Word was a God”—*The New Testament In Greek an English*, Abner Kneeland, 1822.

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- 4) “[A]s a god the Command was”—*A Literal Translation Of The New Testament*, Herman Heinfetter, 1863.
- 5) “[A]nd a god was the word”, (interlinear translation): “GOD” (for the Father, Jehovah,) “God” (for the Son) in the regular English translation.—*The Emphatic Diaglott*, Benjamin Wilson, 1863 and 1864.
- 6) “[A]nd a God (i.e. a Divine Being) was the Word”—*Concise Commentary On The Holy Bible*, Robert Young, c. 1885.
- 7) “The Word was with THE DEITY, and THE WORD WAS DEISTIC”; [=The Word was with THE GOD and THE WORD WAS GODLY]—*The Gospel of History*, Charles A.L. Totten, 1900.
- 8) “[A]nd was a god”—*Zeitschrift fur die Newtestamenteutlich Wissencraft*, (German Biblical-studies periodical, with articles in various languages), J.N. Jannaris, 1901.
- 9) “[T]he Word was itself of divine being”—*The New Testament*, (in German), Curt Stage, 1907.
- 10) “[A]nd (a) God was the word”—*The Coptic Version of the New Testament*, George William Horner, 1911.
- 11) “[A]nd God of a sort the Word was”—*The New Testament*, (in German), Ludwig Thimme, 1919.
- 12) “[A]nd the Word was of divine nature.”—Ernest Findlay Scott, *The Literature Of The New Testament*, New York, Columbia University Press, 1932, Nineteenth printing, 1959, p. 253.
- 13) “[T]he Logos was divine”—*Bible A New Translation*, James Moffatt, 1935.
- 14) “[T]he Word was divine”—*An American Translation*, Smith & Goodspeed, 1939.
- 15) “[A]nd the word was god”, (note lower case “g”)—*The Four Gospels*, C. Torrey. Second Edition, 1947.
- 16) “[A]nd was of divine weightiness”—*The New Testament*, (in German), Fredrich Pfaefflin, 1949.
- 17) “[T]he Word was divine”—*The Authentic New Testament*, Hugh J. Schonfield, 1956.
- 18) “[T]he Word was a God”—*The New Testament of Our Lord and Savior Jesus Anointed*, James L. Tomanec, 1958.
- 19) “The nature of the Word was the same as the nature of God”—*The New Testament*,

William Barclay, 1968.

- 20) “[T]he Word was with God and shared his nature” or, “the Word was divine”—*Translator’s New Testament*, 1973.

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- 21) “[T]he Word had the same nature as God”—*Journal of Biblical Literature*, in the article, “Qualitative Anarthrous Predicate Nouns: Mark 15:39 And John 1:1”, Philip Harner, Vol. 92, 1974.

- 22) “[T]he Word was divine”—*A Grammatical Analysis of the New Testament*, Maximilian Zerwich, S.J., and Mary Grosvenor, 1974.

- 23) “[A]nd a god (or, of a divine kind) was the Word”—*Das Evangelium nach Johannes*, (German), Siegfried Schulz, 1975.

- 24) “[A]nd godlike sort was the Logos”—*Das Evangelium nach Johannes*, (German), Johannes Scheider, 1979.

- 25) “[A]nd a god was the Logos”—*Das Evangelium nach Johannes*, (German), Jurgen Becker, 1979.

- 26) “The Message was deity”, (note lower case “d” to highlight quality)—*The Simple English Bible*, 1981.

- 27) “ὁ θεὸς πατήρ and ὁ υἱός θεοῦ were not the same in this period...in fact for the Evangelist, [John] only the Father was ‘God’ (ὁ υἱός θεοῦ) cf. [John]17:3—*John 1*, (German) Ernst Haenchen, translated by R.W. Funk, 1984.

- 28) “[T]he Word was divine”—*The Original New Testament*, Hough J. Schonfield, 1984.

- 29) “The logos was divine[,] not the divine Being himself”, a hand-written marginal note written by Joseph Henry Thayer in his personal copy of *Griesbachii Novum Testamentum*, [Griesbach’s New Testament, (Greek Text)], in the library of Harvard University, code, AGW7567 LI812 - HOLLIS CATALOGING H711.

- 30) “[A]nd the Logos was a god.”—John Samuel Thompson, *The Monotessaron; or, The Gospel History According to the Four Evangelists*, Baltimore; published by the translator, 1828, 1829.

- 31) “And the Logos was a god.”—Leicester Ambrose, *The Final Theology*, Volume I, New York; M.B. Sawyer and Company, 1879.

- 32) “[A] Divine Person.”—Samuel Clarke, M.A., D.D., rector of St James, Westminster, *A Paraphrase on the Gospel of St. John*, London; at the Crown in St. Paul’s Church yard, 1703. The same rendering is found in other of Clark’s works, such as *The Scripture-Doctrine of the Trinity*...London; Printed by W. Wilkins, for James Knapton, at the Crown in St. Paul’s Church-yard, 1719, p. 73.

- 33) “The Logos was with God, and the Logos was divine (a *divine* being).” (e.a.)—Robert Harvey, D.D., Professor of New Testament Language and Literature, Westminster College, Cambridge, *The Historic Jesus in the New Testament*, London; Student Movement Christian Press, 1931, p.129.

34) “[And the Word was] divine,”—William Temple, Archbishop of York, *Readings in St. John’s Gospel*; London, Macmillan & Co., 1933, p. 3.

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35) “[A]nd the Word was Divine.”—Ervin Edward Stringfellow, A.M. Professor of New Testament Language and Literature in Drake University, Des Moines, Iowa, *The Gospels, A Translation, Harmony and Annotations*, St. Louis, John S. Swift Co., Inc., 1943. Professor Stringfellow adds this footnote: “In the Greek this word is the same words translated ‘God’ in verse 1, except the definite article is lacking. In this manner the Word is not identified with God.”, p. 5.

36) “[T]he Word of Speech was a God”—John Crellius (Latin form of the German, Krell) *The Two Books of John Crellius Fancus, Touching One God the Father, Wherein things also concerning the Nature of the Son of God, and the Holy Spirit are discoursed of*, 1631.

37)

في البدء كان الكلمة

From the beginning [there] was the word,

والكلمة كان عند الله

and the word was with Allah [God],

والها كان الكلمة

and the word was a god.^a

(a. tentative translation)

From a Greek Orthodox calendar book of prayers, incorporating portions of a translation of the four Gospels into Arabic (the Arabic reads from right to left, the interlinear English is presented from left to right.) Beirut, Greek Orthodox Patriarchy of Beirut, May, 1983.

The above from the Arabic, is not without precedent. A similar translation was mentioned in the *1980 Yearbook Of Jehovah’s Witnesses*:

Back in 1921, Michael Aboud, one of these successful Lebanese people, returned home with something far more valuable than material riches. During his stay in the United States of America, he had become one of the Bible Students, as Jehovah’s Witnesses were then known. Aboud was very anxious to share his new Bible knowledge with sincere Lebanese people.

Returning to his native Tripoli in north Lebanon, Michael Aboud rented a house next to a doctor’s clinic. Dr. Hanna Shammass, who practiced dentistry in that clinic, had also been to the United States and had returned to Lebanon....He also was a religious man who often entertained bishops and other prominent clergymen in his home.

Brother Aboud quickly became acquainted with Dr. Shammass, having conversations with him almost daily when passing his clinic. A notable topic of conversation was the Trinity doctrine. On day, the doctor celled in a Protestant clergyman, who sought

to prove the Trinity to be true by using John 1:1, stressing the words “the Word was God.” Brother Aboud explained that according the original Greek text, this should read “the word was a *god*. [Note the emphasis on the word “*god*” in italics as in the *Yearbook*, the word “a” is not stressed; the word “god” is stressed.] He pointed out that this is also how the text reads in the Orthodox translation of the Bible in Arabic.

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The clergyman would not believe this and, though the discussion had continued until about 10:30 p.m. it was suggested that they go to the residence of the bishop of the Orthodox Church and get a look at this Orthodox translation of John 1:1. The Protestant clergyman did not want to do this, but Dr. Shammas insisted. He had his horses hitched to his carriage and away they went in the middle of the night. The bishop was very surprised that such prominent people should be knocking at his door at that hour. He was no less surprised to find out that they wanted to see what his Bible said at John 1:1. Of course, the point made by Brother Aboud was proved and the Protestant clergyman was silenced.

Dr. Shammas was elated to have this point clarified. From then on he made rapid progress in his study of the Scriptures, and by 1922 he had joined Brother Aboud in the true faith.”—pp. 163-6.

- 38) “More accurately, as the definite article is absent from the Greek, the last phrase should read “and the Word was divine.”—Ernest William Barnes, Bishop of Birmingham, *The Rise Of Christianity*, London, Logmans, Green And Co., 1948, p. 94.
- 39) A very interesting note in the revised edition of *The New American Bible* (1986) on John 1:1 states: “*Was God*: lack of a definite article with “God” in Greek signifies predication rather than identification.” (Yet, the translation reads: “And the Word was God.” Such a translation is not predication (description, how the subject is) but identification (who or what the subject is!) Since the translators of this Bible knew the correct significance of the Greek, why did they render it, in the main text, in such a way so as to give the impression that the significance is one of identification?)²

COLWELL’S “RULE”

There are persons who endeavor to defend the rendering “the Word was God”, by appealing to what is called “Colwell’s Rule”. In his article, “A Definite Rule for the Use of the Article in the Greek New Testament,” in the *Journal of Biblical Literature*, Vol. 52, 1933, on page 20, Colwell concluded:

The following rules may be *tentatively* formulated...Definite predicate nouns which precede the verb *usually* lack the article. (e.a.).

“Usually”, he wrote; he even found 15 exceptions to what he adjudged to be the meaning of this syntax. His “rule” was presented “tentatively.” Many have taken his words to mean: ‘Every anarthrous predicate noun which precedes the verb is definite.’ That is not what he said!

Some have referred to Colwell, and have claimed that:

Cowell’s rule clearly states that a definite predicate nominative (*Theos* - God) *never* takes an article when it precedes the verb (*was*) as in John 1:1.—Walter Martin *The Kingdom of the Cults*, Grand Rapids, Zondervan Publishing, 1965, p. 75, footnote 31.

Such a claim is an out-and-out misrepresentation of what Cowell wrote.

Grammarians Nigel Turner, has gone on record as saying:

² Other Roman Catholic scholars acknowledge this syntax to be one of description rather than one of identification. See pages 40 and 43 of this work for the quotations of John McKenzie, S.J., Bruce Vawter, C.M. and Maximilian Zerwick, S.J. respectively.

So that while the canon [rule] may reflect a general tendency it is not absolute by any means; after all, it takes no account of relative clauses of proper nouns like that in [ho Theos agape estin, ["the God love is"]] 1 John 4:8. Moreover, he is the first to admit the lack of objectivity in his method of counting: he professes to include only definite nouns among his anarthrous predicates, and the degree of definiteness is extremely difficult to assess.—*A Grammar of New Testament Greek*, James Hope Moulton, Nigel Turner, Vol. III, *Syntax*, 1963, p. 1.

We will now examine other anarthrous predicate nominatives preceding the verb, to illustrate their qualitative status. (Instances taken from Harner's article, page 82, footnote "19"). Please keep in mind, the data above and following have to do with the syntax under consideration, viz. anarthrous predicate nominatives preceding the verb, (in the Greek text) and the verb being "I am", *eijmiv* or any of its forms, such as *h[n* "was", the third person singular imperfect or aorist of *eijmiv*. This would apply to other verbs of existence also. (Cf. J. Gresham Machen, *New Testament Greek For Beginners*, p. 50, § 99; and A.T. Robertson, *A Grammar Of The Greek New Testament In the Light Of Historical Research*, p. 883.) Nouns in other grammatical cases such as *qeovn* (theon, the.AHN, accusative case), *qeou'* (theou, the.UU, genitive case *qew'/* (theo, the.OH, with subscript iota below the omega *_w/*, dative case), and *qeev* (thee, theh.EH, vocative case), are outside the scope of the study of predicate nouns (which are always in the nominative case) as *qeov* is at John 1:1c. The predicate nominatives in the following scriptural and other examples will be emphasized.

III Kings 18:27, LXX; (=1 Kings 18:27):

"And it was noon, and Eliu [Elijah] the Teshbite mocked them, and said, Call with a loud voice, for he is a *god*,". Elijah was chiding the priests of Baal, mocking them. He told them to call on Baal with louder voices to awaken him; for he was a *god* (they believed); he was a divine one (they thought). Here we have the same syntax as at John 1:1c; the word "god" is an anarthrous predicate nominative and it occurs before the verb "estin" ("is") a form of "I am".

Mark 11:32:

"They feared the people, for everyone held that John was a *prophet*." (NIV). John the Baptist was considered a true servant of Jehovah; one who really taught the people God's word with complete devotion. The RSV highlights this point by adding the word "real" to this phrase. Yes, John had the qualities of a prophet of God; courage, determination and integrity.

John 6:70:

"Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a *devil*!" (NIV). In what way was Judas "a devil"? Was he as evil as Satan? No, no human could be that evil. Was he one of the demons? No, he was flesh and blood; not a spirit. He was a "devil" or "an accuser" (NWT), in that he was going to betray the Son of God. In that respect, Judas was like Satan. He was diabolical, like the Devil. He had the qualities of Satan. On this B.F. Westcott comments: "Judas...partook of that which is essential to the devil's nature." (*The Gospel According to St John*, p. 253) Judas thought as the Devil; and acted as the Devil. He was not *the* Devil (definite); he was not *a* devil (indefinite), he was a *devil* (qualitative). He was one

who had the mental disposition, the nature, of the Devil, Satan. If a definite meaning were desired the word order would be, 'is the devil'; if an indefinite meaning were desired the word order would be, 'is devil'. Since the word order is, 'devil is', and a form of "I am" comes after the noun, the meaning is qualitative, as it is in these examples including John 1:1c.

John 8:44:

"You are of your father the devil, and you want to do the desires of your father. He was a ***murderer*** from the beginning, and does not stand in the truth, because there is no truth in him.

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Whenever he speaks a lie, he speaks from his own nature; for he is a ***liar***, and the father of lies." (NASV). Was he "from the beginning" (the time of his revolt against his Creator Jehovah), one of the murderers or liars? That could not be, since he was the only murderer and liar in existence at that time! We are being told of the wicked mental disposition of Satan. We are not being told that he belonged to a group of murderers and liars (indefinite). We are being informed of his nature (mental disposition). He did not care that Adam and Eve would die if they followed him. He was a ***murderer***. He did not mind telling lies if such would bring about his goals. He was a ***liar***. Thus the qualities of Satan are disclosed at this verse. Neither his office nor position are being described (which would be a definite connotation if such were described).

That Adam and Eve would die if they followed him, was of no concern to Satan; he did not care, he was a ***murderer***. He hoped such would bring about his goals. He was a ***liar***. Thus, the qualities of Satan are disclosed at this verse, not his office nor his position, which would be a definite identification.

JOHN 10:22:

"But he who enters by the door is a ***shepherd*** of the sheep." (NASV) he has to do with the concern, the love, for the sheep that would be in the mind and heart of the person who really is a ***shepherd***; a loving leader of the sheep. Jesus identified himself as this type of person at John 10:11: "I am the good shepherd; the good shepherd lays down His life for the sheep." (NASV) This type of individual really cares for the sheep, he has love for the sheep. As contrasted by Jesus at John 10:13 when he described one who flees (in times of danger) because he is a hireling, and is not concerned about the sheep. The hireling did not have the quality of love for the sheep; but Jesus did, he was truly a ***shepherd!***

JOHN 12:6:

"He [Judas] said this, not out of any care for the poor, but because he was a ***thief*** he used to pilfer the money put into the common purse, which was in his charge." (NEB) The information is given that Judas sought ways in which to gain money in a dishonest manner, (verse) 5). He was not merely a thief, one who stole; he was a ***thief***. He wanted to steal, he planned to steal, his nature was to steal; stealing was in his heart. He was a ***thief!***

PATRISTICAL—LETTER (OR, EPISTLE) TO DIOGNETUS:

"Dg.10:6 defines the ancient perspective: o} a} paraV tou' qeou' lavbwn e[cei tau'ta toi''' ejpideomevnoi" corhgw'n, qeoV" [anarthrous predicate nominative] givnetai [verb of existence] tw'n lambanavtwn *one who ministers to the needy what one has received from God* [,] *proves to be a god* ["a god"^{3, 3a, 3b, 3c}; "a God"^{3d}] *to the recipients*... Such understanding led to the extension of the m[ea]n[in]g of q[*eoV*] to ***per[son]s who elicit special reverence***" (e.a.)—BDAG, Third Edition of BAG, revised and edited by Fredrick William Danker, 2000, p. 450.

In these examples, which have the same syntax as John 1:1c, an anarthrous predicate nominative preceding a verb of existence, we have seen that the prominent meaning is, a description of the nature and disposition of the subject, not the subject's rank nor position nor title. In other words not who or what the subject was, but **how** the subject was or was perceived, a qualitative sense.

³ *ANF*, Vol. I, Original 1863, reprinting of November 1981, p. 29. ^{3a} *Early Christian Fathers*, Cyril C. Richardson, Th.D., D.D., Union Theological Seminary, New York; New York; Collier Books, Macmillan Publishing Company; 1970, p. 221. ^{3b} *The Apostolic Fathers*, J.B. Lightfoot, Bishop of Durham and J.R. Harmer, Bishop of Rochester, England, Edited and Revised by Michael W. Holmes, associate professor of Biblical studies and early Christianity, Bethel College; Grand Rapids, Michigan, Baker Book House; (with Greek and English texts;) 1992, pp. 240-241. ^{3c} *The Encyclopædia Britannica, Fourteenth Edition*; 1929, Vol. 7, p. 395. ^{3d} *The Apostolic Fathers*, J.B. Lightfoot and J.R. Harmer; Grand Rapids, Michigan, Baker Book House; Original 1893, Ninth Printing, June 1976, p. 257. (Scholars date the composition of the letter from 130 C.E. to the early third century C.E.)

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USES IN ENGLISH OF THIS TYPE OF EXPRESSION

Use of this type of expression in our everyday speech is common. "He's a brain" = 'he is intelligent'; "she's an angel" = 'she is sweet, considerate'; "he's a Spartan" = 'he is brave, highly disciplined, hardy', in this instance, not one of the citizens of Sparta.

To draw an example from English literature, we can focus our attention on the play *Julius Caesar* by William Shakespeare, act 5, scene 5. Marc Antony says of the dead Brutus: "His life was gentle, and the elements So mix'd in him that Nature might stand up And say to all the world 'This was a man!' " "This was a man!", the gender of Brutus was not here being identified. There was never a question: 'Is Brutus a man or a woman?' What is denoted is the fact that Brutus acted in a manly way; he had courage, strength of purpose. Brutus was, in Antony's opinion, a man!

In English, the same word can be used either in with an indefinite or a qualitative significance. However, emphasis (word stress) shows the difference between indefinite and qualitative usage. In Greek, this is accomplished by word order; the verb (if a form of 'I am', or another verb of existence) after an anarthrous predicate nominative, as a rule, renders the predicate nominative primarily qualitative, before the anarthrous predicate nominative, primarily indefinite.

In the light of this information, it is clear what is meant by: "the Word was a god." The word was godlike, divine, holy, and virtuous. The Word was not the God; not **a** god (that is, not one of the gods), the Word was a god, a divine individual.

In *Qualitative Nouns in the Pauline Epistles and Their Translation in the Revised [American Standard, 1901] Version*, Arthur Wakefield Slaten explained the use and meaning of such nouns in the Christian Greek Scriptures in this way:

On page 23 of his *Notes on New Testament Grammar* (Chicago, 1904)...Professor Ernest D. Burton says: "a) The article is in general either (1) Restrictive (demonstrative) or (2) Generic. b) Nouns without the article are (1) Indefinite or (2) Qualitative (adjectival).

James Hope Moulton, in the work above referred to, [*A Grammar of New Testament Greek*, (3d ed.; Edinburgh, 1908), Vol. I, *Prolegmena*] page 82, has a few lines on the topic "Qualitative Force in Anarthrous Nouns," merely remarking that "the lists of words which specially affect the dropped article will, of course, need careful examination for the individual cases. Thus, when [G.B.] Winer included [pater, "father"] in his list, and quotes John 1:14 and Heb. 12:7, we must feel the qualitative force is very apparent—'what son is there whom his father, *as a father*, does not

chasten?

It should be observed, however, that the prefixing of the indefinite article in English does not always result in making the noun indefinite. That qualitative character which is in Greek denoted by the absence of the article is in English frequently expressed by the employment of the indefinite article. In many instances English requires its presence, an anarthrous rendering being inadequate or awkward. Thus in the sentence “A man’s a man for a[ll]’ that,” though the form of the nouns is identical the first is indefinite, the second is qualitative. On the other hand the prefixing of *a* or *an* is not always necessary. For example, in the sentence “This can never happen while God is God and man is man, the second “God” and “man” are each qualitative, although both are anarthrous.

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This principle may best be precisely summarized in the form of a definition. A qualitative noun is a noun (in Greek always anarthrous) whose function in the sentence is not primarily or solely to designate by assignment to a class but to describe by the attribution; of quality, i.e., of the quality or qualities that are the marks of the class designated by the noun. The effect is to ascribe to that which is modified [described] the characteristics or qualities of a class and not merely to ascribe to it membership in that class. It is the connotive rather than the denotive sense that emerges. In the sentence, “Frederick is a prince” the word “prince” is either designative, making Frederick as a member of a class, a son of a monarch or qualitative, describing Frederick as the possessor of the superior character presumed to distinguish the son of a king.

In most instances this is precisely the design of the qualitative usage, viz., to direct the attention of the hearer or reader to the qualities or characteristics that properly belong to that which the noun designates....[Theos] also as commonly used in the New Testament has a distinct reference to the one God, and when it is used qualitatively it does not thereby cease to be definite. [Of course, the use of theos at John 1:1c is not a common one; it is most rare; perhaps even unique! (this reviewer)] Chicago, The University Of Chicago Press, 1918, pp. 1, 2, 5, 6–9.

“IN THE BEGINNING”?—“WAS”?

The opening verse of John in most English translations is: “In the beginning was the Word”. What ‘beginning’ is that? Also, what is meant by “was”? “The beginning:” has often been identified with the same phrase in Genesis 1:1. Is “the beginning” of the book of John the very start of Jehovah’s creative works? Are we bound by grammar to come to this conclusion?: Or, is doing so a matter of interpretative opinion? It should be pointed out that the word “the” is neither in the Hebrew nor the Greek texts of these scriptures.

The Greek for “in beginning” is, *ejn ajrch'* (en arche, en are.KAY). Here, “arche” is with (in) the dative case, designating a point in time. We feel this is the same beginning, or starting point in time, as described in Genesis 1:1; Proverbs 8:22-31; Colossians 1:15 and Revelation 3:14. The first and second of these cited scriptures show the first “beginning” to be the time when the Son of God was created by his Father, Jehovah God. Before that, Jehovah had existed from all eternity alone. The creation of the Son, the first one of the “heavens” mentioned at Genesis 1:1, was the first time a living being had a beginning.

According to the *Concordance To The Greek New Testament*, by W.F. Moulton, A.S. Geden and H.K. Moulton, Edinburgh, T & T Clark, fifth edition, 1978, page 100, *ejn ajrch'* (with the dative) occurs only two times in the Christian Greek Scriptures in addition to John 1:1, Acts 11:15 and Philippians 4:15. Both of these scriptures speak of events which had a beginning; not of events which were without a starting point and were continuing from past

eternity. Please note:

When I [Peter] began to speak to them [Cornelius with relatives and intimate friends], the holy Spirit fell upon them just as it did upon us at the beginning [ejn ajrch/, that is at Pentecost, 33 C.E.]—*AT*.

And you at Philip know as well as I do, that in the early days [ejn ajrch/] of the good news, after I left Macedonia, no church but yours went into partnership and opened an account with me.—*AT*.

The outpouring of the holy spirit and the preaching of the good news of the Kingdom of God, described in these verses, had a beginning; they were not events from the eternal past which

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were still in continuance. So we can see that the significance of ejn arch/ in the Christian Greek Scriptures is ‘that which has had a starting point in the past’.

Some have claimed that the Son was in existence before “the beginning” of Genesis 1:1 and John 1:1. They say that the word h\h (en, ain, “was”) at John 1:1, indicates that the Son was alive before the commencement of creation. One can even find this in printed commentaries on the subject. Please note:

[W]hen referring to the Word he [John] uses the imperfect tense, signifying continuous existence without reference to beginning or end: the Word has the timelessness of God himself.—Bruce Vater, *The Four Gospels An Introduction*, p. 38.

However, A.T. Robertson has pointed out:

Hence we need not insist that h\h (Jo. 1:1) is strictly durative always (imperfect). It may be aorist also.—*A Grammar Of The Greek New Testament In The Light Of Historical Research*, p. 883.

What is the aorist tense? *A Manual Grammar of the New Testament*, by Dana and Mantey, page 193, and *Webster’s New Twentieth Century Dictionary*, inform respectively:

The fundamental significance of the aorist is to denote action simply as occurring...It states the fact of the action; or event without regard to its duration.

A past tense of Greek verbs, denoting an action without indicating whether completed, continued or repeated.

For the grammatical reasons already considered and to be in harmony with Proverbs 8:22 ff.; Micah 5:2; John 6:57; 10:17 and Revelation 3:14, we can see that “was” at John 1:1, is in the aorist tense and shows the life of the Son of God began at the “beginning” mentioned there.

Another type of claim made in an effort to reinforce the doctrine of God being a trinity, runs along this line:

In verse I, “God had the Word abiding with him” is literally “the Word was to God”; but wherever this preposition [“to”, Greek, proV, pros, prAHS, also meaning ‘with’, ‘toward’, by extension, ‘among’] is used after a verb of rest in the New Testament, the emphasis is on *continued* residence, e.g. Matthew 13:56, “Are not his sisters in and out among [proV] us all the time?”—Ronald Knox, *A Commentary On The Gospels*, New York, Stead & Ward, 1954, p. 200.

Are we to understand that Jesus' half-sisters never had a start of life? Were they from the eternal past? Were their lives as humans merely a continuance from eternity? This shows that a meaning of **proV**" is, of lives continuing *after* a beginning! So it is with the life of the Son of God.

Common comments on the fact that the article is not used with the predicate "theos" are as follow:

The absence of the article indicated the Word is God, but is not the only being of whom this is true; if ho theos had been written it would have implied that no divine being existed outside the second person of the Trinity.—C.K. Barrett, *The Gospel According to St. John*, p. 130.

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[N]or was the *word* all of God, as it would mean if the article were also used with theos. As it stands, the other persons of the Trinity are implied in theos.—Dana and Mantey, *A Manual Grammar of the New Testament*, 1928, p. 149.

Had the article been employed with the predicate [noun] in the above cases [John 17:17; 1:1c]...the sentences would have read thus...Thy word is the Truth, and nothing else can be so described; the Word was the entire Godhead.—Samuel Green, *Handbook to the Grammar of the Greek Testament*, p. 178.

The article **was** employed in reference to the Father. He **is** identified as "toVn qeovn" (ton theon, "the God"; both "the" and "God" being spelled with the accusative case (direct object) endings. If the use of article in connection with the Son **would** have meant he was being identified as "the entire Godhead." The use of the article in reference to the Father, Jehovah, shows He **is** being identified as "the entire Godhead". No one else is "the God." No one else exists having the same degree of divineness as He. This has seemed to escape the notice of many scholars and commentators!

There another factor which functions against the "was God" translation; is that of contextual declarations. Verse 14 of this chapter tells us: "The Word became flesh and dwelt among us." At verse 18 we find, "No man has seen God at any time." (Compare 1 John 4:12) Did people see the Word made flesh? Yes! If, then, the Word were God, God was seen by humans. The sacred Word of God tells us such a thing never took place. Therefore, the one seen by humans could not have been "God". This being so, the Word could not be identified as of the same rank and office equal to the One identified as "the God".

JOHN 1:3 (See on COLOSSIANS 1:15-18, page 104.)

JOHN 1:23

At this verse, John the Baptizer said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord [Jehovah] as said by Isaiah the prophet." The question is asked: 'Since John prepared the way for Jesus Christ, does this not show Jesus to be Jehovah?'

John quoted from the 40th chapter of Isaiah verse three: "Hark! one calls, In the wilderness prepare ye the way of Jehovah. Make level in the desert a highway for our God.; This is part of the message Isaiah was inspired to declare about the return of God's people from

Babylonian captivity. Verses one, two, four and five state: “Comfort ye, comfort ye my people says your God. Speak ye comfortably to Jerusalem, and proclaim to her that her service is accomplished [the 70 year service in Babylon] that her iniquity is pardoned. That she has received from Jehovah’s hand double for all her sins ... Let every valley be raised, and every mountain and hill be brought low: And let the uneven ground be made level, and the rough places plain: And the glory of Jehovah will be revealed, and all flesh see it together. For the mouth of Jehovah has spoken it.”—*BIE*. See also: *ASV*, *DAR*, *NWT*.

Was a road literally prepared in the wilderness? In the time of the return in 539 B.C.E.? Yes! In the time of Jesus? No! What “road” did John the Baptizer build? He was to “turn the hearts of fathers back toward sons, and the hearts of men back toward fathers”. He was to prepare the hearts and minds of the people of Judea (the Israelites) to receive the Prophet of Jehovah, Jesus Christ, by building a spiritual “road”, a condition of heart and mind.

INSTANCES IN THE BOOKS OF JOHN AND MARK WHERE VARIOUS TRANSLATORS HAVE RENDERED SINGULAR^A PREDICATE NOUNS OCCURRING BEFORE THE VERB WITH AN ADDED INDEFINITE ARTICLE TO INDICATE THE QUALITATIVE STATUS OF THE NOUN^B

Scripture	Word For Word Rendering		King James Version		Barclay		Goodspeed		Moffatt	New American Bible	New American Standard Version	New English Bible	New World Translation	Revised Standard Version	Today's English Version
Mark															
6:49 apparition is	a ghost	a ghost	a ghost	a ghost	a ghost	a ghost	a ghost	an apparition	a ghost	a ghost					
11:17 house called	a house	a house	a house	a house	a house	a house	a house	a house	a house	a house					
:32 prophet was	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a real prophet	a prophet				
12:35 son was		a son													
14:70 Galilean are	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean	a Galilean					
15:39 son was		a son	a son	a son											
John															
1:1 god was							a god								
:14 flesh became	a human person							a man							
:4 man to be generated ^c	a man														
:6 flesh is		a physical creature													
:6 spirit is		a spiritual creature													
4:9 Samaritan being ^d	a woman	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan				
:19 prophet are	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet				
6:70 devil is	a devil	a devil	an informer	a devil	a devil	a devil	a devil	a slanderer	a devil	a devil					
7:12 good is		a good man	a good man	a good man				a good man							
8:34 slave is		a slave	a slave												
:44 man-killer was	a murderer	a murderer	a murderer	a slayer	a murderer	a murderer	a murderer	a murderer	a murderer	a murderer	a murderer				
:44 liar is	a liar	a liar	a liar	a liar	a liar	a liar	a liar	a liar	a liar						
:48 Samaritan are	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan			
9:5 light I am		a light													
:8 beggar was			a beggar												
:17 prophet he is	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet	a prophet				
:24 sinner is	a sinful man	a bad man	a sinner	a sinner	a sinful man	a sinner	a sinner	a sinner	a sinner	a sinner	a sinner				
:25 sinner is	a sinner	a bad man	a sinful man	a sinner	a sinful man	a sinner	a sinner	a sinner	a sinner	a sinner	a sinner	:28 disciple are	a disciple		
10:1 thief is	a thief	a thief	a thief	a thief	a thief	a thief	a thief	a thief	a thief						
:2 shepherd is		a shepherd				a shepherd									
:13 hireling is	an hired man		a hired man	a hired man	a hireling	a hireling	a hired man	a hireling	a hireling	a hireling	a hired man				
:33 man being	a man	a man	a mere man	a mere man	a man	a man	a mere man	a man	a man	a man	a man				
2:6 thief was	a thief	a thief	a thief	a thief	a thief	a thief	a thief	a thief	a thief	a thief					
18:26 relative being	a relative	a relative	a kinsman	a relative	a relative	a relative	a relative	a relative	a relative	a kinsman	a relative				
:35 Jew am	a Jew	a Jew	a Jew	a Jew		a Jew	a Jew	a Jew	a Jew	a Jew					
:37 king are	a king	a king	a king	a king	a king	a king	a king	a king	a king						
:37 king I am	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>	<u>a king</u>					
Totals			20		26		28	26	19	22	24	27	23		23
Gand Total 238															

^A There are 11 additional occurrences, however, they are plural in number so do not come under the scope of this study since they would not be translated with the English indefinite articles in “a” or “an” the singular.

^B An indefinite article is not always required to show the qualitative status of a noun. First John 4:16: “God is love”, is an example of this fact. We have here, in the Greek, an anarthrous predicate noun preceding the verb which is a form of eimi. However we would not say in English: ‘God is a love.’ “God is love” shows the quality—among others—which the Creator possesses. John 1:14 is properly rendered in English: “So the Word became flesh”; not ‘So the Word became a flesh.’ ‘Flesh’ being used alone to describe the type of life (human, with all its strengths and weaknesses) which the Word became. In the same vein we do not say: ‘She is a kindness itself.’ We say: “She is kindness itself.” This expression shows the particular quality the subject, “she”, has.

^C In the Greek, “to be generated” is one word: “gennhqh'ai (gennethenai, ge.nigh.THAY.ey), a verb of existence.

^D Used in a derogatory sense. The woman at the well was denoting the opinion of Jews toward Samaritans. She was very shocked that Jesus would even speak to her.

Did Jehovah personally travel on the “road” in the 6th century before the common era?: No! He traveled the “road” by His representatives, the people of Israel. In the 1st century of the common era, Jehovah traveled the “road” by His Son, His representative at that time. (Malachi 4:5; Matthew 17:11-13) As in our consideration of Genesis 18:2, 27, Jehovah’s agents were spoken to as *if* they were the Most High God. We must remember the words of John 1:18 and 1 John 4:12: “No one has ever seen God.”—*NIV*. (See *Awake!* December 22, 1962, p. 28.)

JOHN 2:19–22

In answer Jesus said to them: “Break down this temple, and in three days I will raise it up.” Therefore the Jews said: “This temple was built in forty-six years, and will you raise it up in three days?” But he was talking about the temple of his body. When though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said.” A connection of this section of Scripture has been attempted to be made with Acts 3:32: “This Jesus did God raise up”. Also, a similar connection is attempted with the words of Galatians 1:1: “Paul, an apostle...through Jesus Christ, and God the Father, who raised him from the dead.” Does the Bible teach that Jesus raised himself, and that he is God the Father?

John 2:19-22 can be understood in the light of the teaching of the Word of God as found at:

Hebrews 11:7: “By faith...Noah...condemned the World”.

Jeremiah 1:10: “I [Jehovah] have this day set thee [Jeremiah] over the nations...to pluck up and to break down and to destroy and to overthrow”.

Ezekiel 43:3: “[W]hen I [Ezekiel] came to destroy the city”—*KJV*, *ASV*, Darby, Samuel Sharpe, Lesser, Margolis *NWT*; “TO DESTROY”), that is, to foretell or announce it, as often elsewhere.”—*Young’s Concise Critical Bible Commentary*, p. 582, (first sequence).

Matt. 12:41– “The men of Nineveh shall stand up in the judgement with this generation, and
42 shall condemn it...the queen of the south shall rise up in the judgment with
this generation and shall condemn it.”

Did these persons do as described, will they in the future? No! The Father, Jehovah is the one who in actuality allowed Jerusalem and Judah to be destroyed; and that by the hands of the Babylonians. He is the one who condemned the evil world of Noah’s day. (Gen. 6:7; Lam. 2:2, 17) Jesus Christ is the one who will judge the human race, including the generation of his visit to this earth.—John 5:22.

Are we to conclude from the above that Noah, Jeremiah and Ezekiel were Jehovah or His equal? Are we to understand that the ‘men of Nineveh’ and the queen of the south are Jesus Christ or his equal? Of course not! How then, could it be said of the persons named that they would accomplish these actions, when, we are informed in Scripture that they did not and would not do so?

We can understand these expressions in this way; the warnings given, the examples of faithfulness by the prophets and Noah, the change of mind of the Ninevites and the queen

the south, showed that the wicked could alter their life course. Those who would not, after being given warning from God, could be put to death justly. The record of proper actions and warnings of faithful ones, condemned those who would not conform their lives to the requirements of the Almighty.

In the same way it could be said of the Son of God that he ‘raised himself.’ By his complete faithfulness to his Father, Jesus provided the legal and moral grounds for Jehovah to raise him from the dead. (Hebrews 5:8; John 17:4, 5; Luke 8:43–48) Did the woman’s faith make her well, as recounted the Lucan citation last made? Or, was it God’s power, exercised through the Christ, poured upon her because she had faith? Does one save his soul (life) himself? Or, is the saving done by God through Christ, because of one’s faithfulness? (Compare Luke 9:24.)

The Scriptures are quite clear that it was the “God and Father or our Lord Jesus Christ” who raised His Son from the grasp of death. (Ro. 15:6; Acts 6:30–31; Gal. 1:1) As we find at Hebrews 5:7: “For during His human life He offered up prayers and entreaties, crying aloud with tears to Him who was always able to save Him out of death.” (C.B. Williams, *The New Testament in the Language of the People*; see also, *JB, DAR, RO., Concordant Literal*; Helen Barrett Montgomery, *The New Testament in Modern Speech*, 1924, ‘54; Green, *NWT*).

To whom, and for what, did Jesus pray? To himself?: No! He prayed to his heavenly Father, Jehovah God. (On the translation “out of” (i.e. the condition in which one is and out of which one is to be delivered), see under “□□”—Bauer, Arndt, Gingrich lexicon page 233, “c.”; ‘Thayer’s’ lexicon page 189, “5”; Young’s commentary, in loc. cit.)

Recognized authorities of “Christendom” understand it was the Father that gave the Son life after his death on earth. We see the following:

For by the N.T. writers God the Father is *always* designated as the Agent of Christ’s Resurrection (Acts 2:24, 3:1, 5, 4:10, 10:40, 13:30, Rom. 4:14, 8:11, 10:19, 1 Cor. 6:14, Gal. 1:1, Eph. 1:20, 1 Thes. 1:10, Heb. 13:20, 1 Pet. 1:12). Jesus is not represented as raising Himself.—J.H. Bernard, *The International Critical Commentary A Critical and Exegetical Commentary on the Gospel According to St John*, Vol. II, p. 95.

Recall [*John*] 2:19 where Jesus said: “And in three days I will raise it up.” He did not mean that he will raise himself from the dead independently of the Father as the active agent (Rom. 8:11).—A.T. Robertson, *Word Picture in the New Testament*, Vol. V, p. 183.

JOHN 5:18

“On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God.” Some trinitarians avow this is an instance of Jesus really implying he was equal to God. Is this the case? Or, was John reporting what charges the people were making toward Christ in their hearts and minds? Was Jesus breaking the Sabbath? Was he making himself equal to God? Scholars have written on this:

His language was, in their ears, blasphemous, “making Himself God,” *as they said*. Cf. 5:18 and 19:7 below, where the *charge* against Him was more accurately

formulated.” (e.a., note “charge” and “as they said” [thought?])—J.H. Bernard, *The International Critical Commentary A Critical and Exegetical Commentary on the Gospel According to St. John*, Vol. II, p. 188.

In 5:18 *they* [the Jews] stated *the charge* more accurately: “He called God his own Father, making himself equal with God.” That is, he made himself the Son of God. (e.a., note: “charge”)—A.T. Robertson, *Word Pictures in the New Testament*, Vol.V, p. 188.

This shows that, *in the view of the Jews*, the name Son of God, or that calling God his Father, implied equality with God. (e.a., note: “in the view of the Jews”)—Albert Barnes, *Notes on the New Testament*, p. 220.

[A]bolish the Sabbath **J** 5:18 (in John Jesus is *accused* not of breaking the Sabbath, but of doing away with it.), (e.a., note: “accused”)—Bauer, Arndt, Gingrich lexicon, p. 485.

The meaning is clear; the Jews misunderstood the words of the Lord Jesus. He was not breaking nor abolishing the Sabbath; nor was he making himself equal with God. Later, at John 19:7, the Jews stated their misunderstanding of the matter more correctly: “We have a law, and according to the law He ought to die, because he made himself God’s son.” They were no longer accusing Jesus of claiming to equal to God. John, by the power of the holy spirit sent from God, wrote down what the Jewish people were thinking Jesus meant by his words, they were incorrect.

The above clarifies the matter. Also, it does away with the erroneous and irresponsible changes made against Jehovah’s Witnesses, such as:

The Greek term “equal” (*ison*) cannot be debated; nor is it contextually or grammatically allowable that John here is recording *what the Jews said about Jesus*, as Jehovah’s Witnesses lamely argue. The sentence structure clearly shows that *John said it* under inspiration of the Holy Spirit, and *not* the Jews!...No serious commentator has ever questioned it [the view that these were John’s views]. In the Jewish mind, for Jesus to claim to be God’s Son was a claim to equality with God, a fact Jehovah’s Witnesses might profitably consider!—Walter R. Martin, *THE KINGDOM OF THE CULTS*, 1963, P. 85.

Did the late Mr. Martin not consider Bernard, Robertson, Bauer, Arndt Gingrich and Barnes to be ‘serious scholars or commentators’? They surely had the same view on this scripture as Jehovah’s Witnesses. Of course ‘John said it,’ he was disclosing what the Jews thought. As Martin said, this thought was ‘in the Jewish mind.’ This was not what was the mind of neither Jesus nor John!

JOHN 5:22–23

“For the Father judges no one at all, but has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does

not honor the Father who sent him.” Are Christians being instructed to honor the Son *as much as*, to the *same level* as they honor the Father? Or, are the instructions given here to honor the Son and the Father in *the same manner*, the *same way*? (It should be kept in mind, that neither here nor in any other scripture, is instruction to honor the holy spirit given!) The Greek for “as” or “just as” is **καqwV** (kathos, kah.THOHS). The ‘Thayer’ lexicon defines kathos as:

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[A]ccording as, just as, even as: in the first member of comparison...Jn....v.23... According as i.e. in proportion as, in the degree that” (No reference to John 5:23 for this latter usage.), pp. 314, 5.

καqwV “...as, in the manner that...how, in what manner...according as...inasmuch as [because, since] Jno. 17. 2—Analytical Greek Lexicon, p. 208.

Kathos as used at John 5:23, according to Grimm, a Lutheran, from whose work in Greek and Latin, Thayer translated and added; (Thayer’s additions, which are relatively few, are set off by brackets) has the import of, ‘in the same way,’ not, ‘to the same degree.’

Besides, Jesus said ‘honor’ not ‘worship,’ nor ‘render sacred service’ to the Son. Since the holy spirit is not mentioned here, this scripture cannot be used in an attempt to prove the doctrine of a Trinity. How can Christians honor the Son of God in the same way they honor the Father, Jehovah? By loving, obeying and respecting him with heartfelt appreciation for what he has done for them, because of his faithfulness to his Father and love for the human family. The reading, “honor the Son as you honor the Father,” is clear enough. Even more clear, to some is, “in the same way” found in the following translations, William Barclay, *Today’s English (Good News Bible)* and *The Cotton Patch Version*.

Examples in Scripture showing something can be done in the same way, but not the same degree are:

[B]earing with one another, and forgiving each other, whoever has a compliant against any one; just as [**καqwV**] the Lord forgave you.—Col. 3:13, *NASV*. Can we forgive to the same perfect degree that God can?: No! However, we must do so to the utmost of our ability.

[T]he one who says he abides in Him ought himself to walk in the same manner [**καqwV**] as He walked.”—1 John 2:6, *NASV*. (Are we able to walk in the same manner [**καqwV**] of holiness to the same degree as Christ walked?: Not yet! We must strive to come as close as we can with God’s help. See also: 1 John 3:3; Luke 6:36.)

Saul for his part has slain his thousands, and David his tens of thousands.”—1 Samuel 18:7. (The women of Israel were honoring Saul and David in the same way, the same manner, but not to the same degree, not to the same level; which angered Saul, vs. 8.)

JOHN 8:58

What was Jesus teaching at this verse? That he was someone with the title of “I Am”? A common rendering of this passage: “Before Abraham was I am.”(*KJV*), has caused many to think so. Or, was he testifying to the fact of his living before Abraham lived, as in: “The absolute truth is that I was in existence before Abraham was ever born.” (*Living Bible*) We will study both meanings.

If “I Am” is a title which Jehovah used to identify Himself when speaking to Moses as at Exodus 3:14, and if Jesus wished to apply it to himself, he would have had to say: ‘I am the I

am' or 'I was the I am'. Did he say such a thing? The answer is: No! Yet we encounter statements in religious writings to the effect that: "Jesus claimed Jehovahistic identity (John 8:58) when He announced Himself to the unbelieving Jews as the "I Am" of Exodus 3:14"⁴, and: "Jesus literally said to them, "I am Jehovah".⁵ Try as one may, one cannot find such a statement coming from the lips of the Lord Jesus Christ at this, nor any other verse of

⁴ Walter R. Martin, *THE KINGDOM OF THE CULTS*, 1965, pp. 60, 77.

Scripture. Jesus merely said, translating literally from the Greek: “before Abraham to become I am.” He did not apply any title or identification to himself. He only disclosed when he was alive; when his life started, and from when his life continued, sometime before Abraham. Not *who*, but *when* he was!

In trying to connect John 8:58 with Exodus 3:14, the claim has been made: “Jesus quoted the exact words and tense in Exodus 3:14.”⁵ This would seem to be a very strong point for the side of the trinitarians; (if in addition, a scripture were found in which the holy spirit might be called “I Am”), except for one fact; ***it is not true!***

The words in the Greek text of the *LXX* are not *ejgwv eijmi oJ ejgwv eijmi* (eh.GOH A.mee hah eh.GOH A.mee, “I am the I am”,) but, *ejgwv eijmi oJ #Wn* (eh.GOH A.mee hah own, “I am the Being”, or, “I am the Existing (one)”). Jehovah described Himself, according to the Greek of the *LXX*, not as ‘the I am,’ but as “the Being,” or, “the Existing (one).” This is far different from what Jesus said at John 8:58; *prin AbraaVm genevsqai ejgwV eijmiv* (prin, iv as ee in “meet,” ah.bra.AHM gen.ES.thigh (gen as in “Gennesaret”, rhymes with “ten”) eh.GOH A.mee, (“before Abraham to become I am.”.) Jesus did not use the expression “the Being” nor “the Existing (one)” at this nor any other verse with reference to himself.

As to tense, the two verses are not the same. Exodus 3:14 can be diagrammed thus: ego (I) is the subject; eimi (am) is the copula (the connector, a form of “to be”); ho (the, the article) ohn (Being) the predicate complement. This is an instance of each verb being in the present tense. John 8:58 can be diagrammed thus: prin (before) Abraam (Abraham) genesthai (to become) is an adverbial expression referring to past time, ego (I) is the subject; eimi (am) is the predicate, “am” is in the present tense. It is seen that in Exodus 3:14 the verb (“am”) which is used in connection with Jehovah, is in the present tense. At John 8:58 the description of the life of the Son of God is a combination of the past (aorist) and present tenses. The two verses are not the same as to tense.

Of what import are the above facts with regard to the correct translation and understanding of the statement of Jesus? What do grammars have to tell us on this? Please note:

Sometimes the progressive present is retroactive in its application, denoting that which has begun in the past and a continues into the present. For want of a better name, we may call it the present of *duration*. This use is generally associated with an adverb of time, and may best be ***rendered*** by the English perfect.(e.a.)—H.E. Dana and ***Julius R. Mantey***, *A Manuel Grammar of the Greek New Testament*, 1928, p. 183.

The present [tense] with palai [long ago] or *any other expression of past time* denotes an action ***begun*** in the past and continued in the present, and is translated by the perfect [past tense] e.g. *kei'non ijcneuvw paVlai* [KAY.nohn ik.NEÜ.oh PAH.lie; literally, ‘I am tracking him a long time’] *I have been tracking him a long time.*, (e.a.)—William Watson Goodwin, revised by Charles Burton Gulick, *Greek Grammar*, p. 268, section 1258.

A literal translation of the above would be ignoring the function of the Greek present tense serving as a perfect when accompanied by an adverbial expression of past time, as well as English idiom. We continue:

The Present of Past Action still in Progress. The Present Indicative, accompanied by an adverbial expression denoting duration and referring to past time, is sometimes used in Greek,...to describe an action which, ***beginning*** in past time, is still in progress at the

⁵ Julius R. Mantey, in a letter to this reviewer dated January 24, 1979.

time of speaking. English idiom **requires** the use of the Perfect in such cases.” (e.a.)—Ernest De Witt Burton, *Syntax of the Moods And Tenses in New Testament Greek*, p. 10, section 17. (This describes the syntax (construction) of John 8:58.)

Present Tense...It often stands with adverbial expressions denoting past time, such as palai ‘long since,’ arti or artios ‘just (now),’ where in English the progressive present [another term for a tense which shows an action begun and still in progress, used by some scholars, terminology varies from time to time and from country to country even in countries where the same language is used] seem to be required (I have long been looking)—A.N. Jannaris, *An Historical Greek Grammar*, p. 434, §1833. 2.

To describe a state continuing up to the present Greek uses the present tense (echei) [he is having] where English uses the perfect; cf. viii, 58; xiv, 9,—J.N. Sanders, *A Commentary of the Gospel According to St. John*, p. 158, footnote 4.

Sometimes the Present includes also a past tense...when the verb expresses a state which commenced at an earlier period but still continues - a state in its duration; as, Jn. xv.27...viii.58,—George Benedict Winer, *A Grammar of the Idiom of the New Testament*, (Luneman translation), 1893, p. 267.

According to Greek grammar, “eimi” (“am”, in the present tense) at John 8:58, because of its being accompanied by and expression of past time, (prin Abraam genesthai) “before Abraham to become”,) should be rendered, in English, in the perfect tense. See: James Strong’s “Greek Dictionary...” in his *Exhaustive Concordance Of The Bible*, word 1510. The word is eijmiv some of the definitions of it are: “have been...was.”

It has been said: ‘The word “am” at John 8:58 expresses no predicate [action] but is a title.’ What do the lexicons have to tell on this? Please observe:

[E]imi, with various uses and significations, like the English verb to be...I. As substantive verb. 1 Of persons and things, to be, exist...John 8:58—George Abbot Smith, *Manual Greek Lexicon of the New Testament*, p. 132.

[A]s predicate to be 1. be, exist ... Of Christ prin Abraam genesthai, ego eimi before Abraham was born, I am [John] 8:58—Bauer, Arndt and Gingrich, p. 222.

The verb eimi...Sometimes it does express existence as a predicate like any other verb, as in ego eimi (Jo. 8:58)—A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 394.

At Isaiah 41:4 and 46:4, in the LXX, the words ego eimi are applied to Jehovah. Jesus at John 8:24, applied ego eimi to himself. The man cured from blindness from birth, as recorded at John 9:9, applied ego eimi to himself. In none of these citations is ego eimi used as a title. The use at Isaiah 41:4, is in answer to Jehovah’s questions: “Who raised up righteousness? (vs. 2) “Who has wrought and done these things?” (vs. 4) Jehovah responds to His own inquiry, “ego eimi” (I am, with ‘the one who has,’ being understood). The context of Isaiah 46:4 relates the promise of Jehovah to continue to be the one who would bear up and deliver His people. He showed He would be “the same” to future generations as He had been to those in the past.

Jesus’ use of ego eimi in the eighth chapter of John (excepting the 58th verse), had to do with what he had claimed about himself earlier in that chapter. Such as: “I am the light of the world” and that he was “from the realms above”. Then he added: “if you do not believe that I

am he, you will die in your sins.” Yes, if they did not believe that he was “the light of the world” and “from the realms above,” they would die in their sins.

In John 9:9, some of the people were denying that the man born blind was the one who could now see. He responded to them saying “ego eimi;” with the words “he,” “the one” or “the man” added in some translations to complete the sense. (*NWT, NASV, NIV, NEB, RSV*) The above usages of “ego eimi” are not of the same syntax as that of John 8:58. They are examples of what is called a predicate absolute. They are not examples of the present of past action still in progress.

A word such as “eimi” is said to be a predicate absolute when it is used without an object being stated. In the above quotations, the expression “I am” is not followed by a noun or pronoun telling who the subject is; the subject is understood. “Eimi” at John 8:58, is not used as a predicate absolute; it does not tell who Jesus was, it is used, at this verse, to show that the Son of God was alive before Abraham.

Using “eimi” as a predicate absolute at John 8:58 would not be appropriate to the context. The people asked Jesus, after he had told of the joys of Abraham contemplating the blessings which would be brought about of the work of the Messiah: ‘How could have seen Abraham, and known his thoughts, you are too young!’ The questions had to do with the age of the Son of God; not his identity. The answer Jesus gave them let them know that he was in existence and was looking down on the earth at a time before, and during, the time of Abraham, so could know what Abraham felt about the blessings from the work of the promised Messiah. (Compare vss. 56–57.)

We see, then, while “ego eimi” in the *LXX* at Isaiah 41:4; 44:4; John 8:24 and 9:9 are predicates absolute and answer the question “who” without the use of a stated object. Exodus 3:15 and John 8:58 are not examples of a predicate absolute. Exodus 3:14 in the *LXX* shows identity by use of a title “the Being” or, “the Existing (one)”. John 8:58 tells of existence, not identity.

Shifting our attention from the Greek to the Hebrew, this question comes to mind: ‘Does the Hebrew lend any support to the claim of some, that: “I Am” as found in many English translations of Exodus chapter three, has the same meaning as “I Am” in various English translations of John 8:58 ?

The following comments on the Hebrew expression **hyha dva hyha** (ehyeh asher ehyeh) which Jehovah used to make a declaration about Himself to Moses at Exodus 3:14, will be illuminating:

Such a translation [in English] as “I am what I am” appears to be ruled out completely by the fact that the verbs [in Hebrew] here are imperfects. “I am” is the normal translation of the Hebrew perfect, not an imperfect...The translation offered here relates this explanation of the name to covenants with the patriarchs. As such it was a basis of assurance concerning Yahweh’s presence and support. This thought is made explicit in the verse that follows, and the proper name Yahweh, the memorial name, is made synonymous with the description “I shall continue to be what I have always been.” This makes the description a restatement of Yahweh’s faithfulness an

assurance that he will fulfill the covenants with Abraham, Isaac and Jacob.—J. Wash

Watt, Professor of Old Testament, New Orleans Baptist Theological Seminary, 1930-1968, *A Distinctive Translation of Exodus With An Interpretative Outline*, 1977, pp. 140-1.

The translation *I am* [in English] is doubly false: the tense is wrong, being present; and the idea is wrong, because *am* [in such an incorrect translation] is used in the sense of essential existence. All those interpretations which proceed upon the supposition that the word is a name of God as the self-existent, the absolute, of which the Septuagint's *ho ohn* is the most conspicuous illustration, must be set aside...the nature of the verb [in Hebrew] and the tense peremptorily forbid them.—A.B. Davidson, “The Theology of the Old Testament,” in *The International Theological Library*, 1920, p. 55.

Most moderns follow Rashe [Shelomoh Ben Yishaq, 1040(?)—1105; see: *Encyclopedia Americana*, 1956, Volume 23, page 220] in rendering ‘I will be what I will be’ i.e. no words can sum up all that He will be to His people, but His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel. The answer, which Moses receives in these words, is thus equivalent to, ‘I shall save in the way that I shall save.’ It is to assure the Israelites of the *fact* of deliverance, but does not disclose the *manner*.—J.H. Hertz, *The Pentateuch and Hoftorahs*, 1950, footnote to Exodus 3:14.

This meant that this Almighty One could adapt himself to the circumstances of his people, and that, whatever he needed to become or prove to be for the sake of his people and in line with his purpose, he could and would meet any situation successfully. So, by this Hebrew expression, He was not talking about his self-existence, his being eternal.—*The Watchtower*, December 1, 1974, pp. 728-9.

How translations reflect this knowledge:

- 1) “I-will-be-what-I-will-be.”—*MO*.
- 2) “I Will Become Whatsoever I please”—Rotherham added this footnote to Exodus 3:14 in his translation: “*Hayah* [“to be” root of “*ehyeh*”] does not mean ‘to be essentially or ontologically [i.e. what He is basically or that He exists], but phenomenally [i.e., what He will do]....it seems that in the view of the writer ‘*ehyeh* and *yahweh* are the same: that God is ‘*ehyeh* ‘I will be’ when speaking of Himself, and *yahweh*’ when spoken of by others. What he will be is left unexpressed — He will be with them, helper, strengthener, deliverer.”—Professor A.B. Davidson, in *Hastings Bible Dictionary*, Vol. II, [p.] 199.”
- 3) “I will be what I will be.”—*BY*.
- 4) “I will be that I will be.”—Leeser.
- 5) “I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE.”—*NWT*.
- 6) “I shall continue to be what I have always been.”—J. Wash Watts.

7) “I will be what I will be.”—*NEB*.

8) “The meaning of the divine name (v. 12) is repeated and expanded, God’s freedom from

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and control of history are denoted by the phrase, “I will be what will be.”—*Oxford Study Edition The New English Bible*, footnote.

9) “I WILL BE WHAT I WILL BE.”—*RSV*, margin.

10) “I will be what I will be.”—*NIV*, margin.

11) “I will be what I will be.”—*LB*, margin.

12) “I will be what I will be (or become).”—*The Companion Bible*, margin.

13) “I will be what I will be.”—I.M. Ruben, 1928.

14) “I will be what I will be.”—Simon Glazer, 1935.

15) “I will be what I will be.”—*English Revised Version*, 1881–1885, margin.

16) “I WILL BE WHAT I WILL BE.”—*ASV*, margin.

17) “Or, I WILL BE THAT I WILL BE.”—M.B. Glazebrook, D.D., Canon of Ely; *THE LAYMAN’S OLD TESTAMENT*, Oxford University Press, 1913, margin.

18) “I will be what I will be.”—*Revised English Bible*, 1989, margin.

The above brings even more strongly into question the correctness of trying of to link Exodus 3:14 with John 8:58.

How do scholars regularly render “the present of past action still in progress” when translating from the writings of the apostles and disciples of Christ? In the following chart the literal translation of the Greek will be taken from the *Interlinear Greek-English New Testament*, by Alfred Marshall. The usual English rendering will be from the *Revised Standard Version*.

LITERAL TRANSLATION OF GREEK EXPRESSION DENOTING DURATION AND REFERRING TO PAST TIME	GREEK PRESENT	USUAL RENDERING OF GREEK PRESENT INTO ENGLISH PERFECT [PAST] TENSE
Luke 13:7 (it is) since	I come	I have come
Luke 15:29 so many years	I serve	I have served
John 5:6 much already time	he has	he had had
John 14:9 so long time	I am	have I been
John 15:27 from beginning	ye are	you have been
Acts 15:21 from generations	has	has had
2 Cor. 12:19 already	ye think	have you been thinking
2 Tim. 3:15 from a babe	thou knowest	you have been acquainted

2 Peter 3:4 from (the) days
1 John 3:8 from beginning

so remains
devil sins

have continued
has sinned

One can see from the above and from consulting the other translations meant for general reading, the grammatical principle has been followed. The Greek present has been rendered

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into the English perfect when the Greek construction noted above is found in the sentence. Yet, when reviewing the renderings of most translations/versions, we find the grammatical principle has not been observed at John 8:58. Most translations/versions have rendered the Greek present into the English present even though it is accompanied by an expression in the Greek perfect or aorist denoting duration and referring to past time. Why? What has caused many scholars to ignore the government of grammar at John 8:58 when they have done so at other occurrences of the “present of past action still in progress”?

We are happy to report that we do find some translations, ancient and modern, which have adhered to the grammar reflected in the construction of the Greek in John 8:58 by the wording in their works. The following list runs the theological gamut from Protestant to Unitarian to Jehovah’s Witnesses. Also we find some interesting use of the English present to represent past action, in the works of Roman Catholics, Orthodox and those of other persuasions. They use wording which show Jesus was speaking of a state or condition beginning in past time, his life, which was still continuing at the moment of his speaking. Please note the following:

- 1) “[F]rom before Abraham was, I have been.”—*The New Testament*, George R. Noyes, D.D., “Professor Of Hebrew And Other Oriental Languages And Dexter Lecturer On Biblical Literature In Harvard University,” 1869.
- 2) “[B]efore Abraham was, I have been.”—Syriac-Edition: *A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest*, Agnes Smith Lewis, 1886, from a 4th/5th century manuscript. (Syriac and Aramaic are forms of the same language.)
- 3) “[B]efore Abraham existed, I was.”—Syriac Peshita-Edition: *The Syriac New Testament into English from the Peshitto Version*, seventh edition, James Murdock, 1896, from 5th century manuscripts.
- 4) “[B]efore Abraham to be, I was.”—Curetoian Syriac-Edition: *The Curetonian Version of the Four Gospels*, F. Crawford Burkitt, 1904, from 5th century manuscripts.
- 5) “[B]efore Abraham came to be, I was.”—Georgian-Edition: “The Old Georgian Version of the Gospel” of John, P. Blake, M. Briere, in *Patrologia Orientalis*, Vol. XXVI, fascicle 4, Paris, 1950, from 5th century manuscripts.
- 6) “[B]efore Abraham was born, I was.”—Ethiopic-Edition: *Novum Testamentum Æthiopicum*, T.P. Platt, revised by F. Praetorius, Leipzig, 1899.
- 7) “I was before Abraham was born.”—*The New Testament Or Rather The New Covenant*, Samuel Sharpe, 1881.

8) “[B]efore Abraham existed I was already what I am.”—*The Twentieth Century New Testament*, 1904.

9) “[B]efore Abraham came to be, I was.”—*The New Testament* (in German), Curt Stage, 1907.

10) “[B]efore Abraham became, I, I, am being.”—*The Coptic Version of the New Testament in the Southern Dialect*, George William Horner, 1911.

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11) “[B]efore Abraham came into being, I have existed.”—*The Documents Of The New Testament*, G.W. Wade 1934.

12) “I have existed before Abraham was born.”—*The Bible A New Translation*, James Moffatt, 1935.

13) “Before Abraham was, I have been.”—*The New Testament in Hebrew*, Franz Delitzsch, 1937 edition.

14) “I existed before Abraham was born.”—*An American Translation*, Smith and Goodspeed, 1939.

15) “Before Abraham was born, I was.”— *The New Testament According To The Eastern Text*, George Lamsa, 1940.

16) “I have been when there had as yet been no Abraham.”—Isaac Salkinson and David Ginsberg, *The New Testament in Hebrew*, 1941 edition.

17) “I existed before Abraham was born.”—*The New Testament of Our Lord and Savior Jesus Christ*, George Swan, 1947.

18) “Before there was an Abraham, I was already there.”—*The New Testament* (in German), Friedreich Pfafflin, 1949.

19) “I am here - and I was before Abraham.”—*The New Testament*, James A. Klist, S.J., and Joseph L. Lilly, C.M., 1954. Footnote in same: “Christ here states (1) that he “was” already “in existence” before Abraham “came into being”; and (2) that, since then he has always been, and “still is,” in existence. The two statements, fused into one grammatical expression, stress the idea of continuity from before Abraham’s time down to the present moment and intimate his eternity. The statement in Exod. 3:14 is different: “I am he whose essence it is to be.” [Christ is disclosing his being before Abraham; but to say that ‘he intimated his eternity’, is reading more into the statement than is there. ed.]

20) “I existed before Abraham was born.”—*The Authentic New Testament*, Hugh J. Schonfield, 1958.

21) “Before Abraham existed I was existing.”—*Biblia Sagrada (Sacred Bible*, in Portuguese), Roman Catholic, second edition, 1960.

- 22) “[O]r, I have been,” (margin)—*New American Standard Version*, editions of 1960-1973. (Later removed!)
- 23) “I existed before Abraham was born.”—*The New Testament Of Our Lord And Savior Jesus Christ, Translated Into English From The Approved Greek Text Of The Church Of Constantinople And the Church Of Greece*, by Metropolitan Archbishop Fan S. Noli, 1961.
- 24) “I existed before Abraham was born.”—*The New Testament In The Language Of The People*, Charles B. Williams, 1963, (“honored preceptor” of H.E. Dana and

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- Julius R. Mantey. (See: *A Manual Grammar of the Greek New Testament*, H.E Dana and Julius R. Mantey, 1927-57; p. x.) Mantey, in a review of his former teacher’s translation, said: “Williams’ translation, considering all the factors, is the most accurate and illuminating translation in the English language.”—“Introduction” to Williams’ translation; Moody Press. Yet Mantey condemns the New World Translation’s rendering of John 8:58, which has the same meaning as Williams’ rendering!)
- 25) “I tell you in truth,” Jesus told them, “I was before Abraham.”—*The New Testament In The Language Of Today*, William G. Beck, 1973.
- 26) “The absolute truth is that I was in existence before Abraham was born.”—*The Living Bible*, Kenneth Taylor, 1971.
- 27) “Truly I tell you, I existed even before Abraham was born.”—*The Concise Gospel and The Acts*, Christopher J. Christianson, 1973.
- 28) “I am from before Abraham was.”—*The Four Gospels And The Revelation*, Richmond Lattermore, 1979.
- 29) “[T]o make sense, one must say “Before Abraham existed, I existed” or “...I have existed.”—*A Translator’s Handbook on the Gospel of John*, Barclay M. Newman and Eugene A. Nida. 1980.
- 30) “I was alive before Abraham was born.”—*The Simple English Bible*, 1981.
- 31) “I tell you for a positive fact, I existed before Abraham was born.”—*The Original New Testament*, Hugh J. Schonfield, 1985.
- 32) “I existed before there was an Abraham.”—*The Complete Gospels Annotated Scholars Version*, Robert J. Miller editor, 1994.

33) **“4.2.4. Extension from past.** When used with an expression of either past time or extent of time with past implications...the present tense signals an activity **begun in the past** (e.a.) and continuing to present time; Lu 13:7...Lu 15: 29...Jn 14:9...Ac 27: 33...Jn 8:58...*I have been in existence since before Abraham was born.*”—K.L. McKay, *A New Syntax of the Verb in New Testament Greek*, Peter Lang, New York, 1994, pp. 41-2.

34) “The verb ‘to be’ is used...in what is presumably its basic meaning of ‘be in existence’, in John 8:58: *prin Abraam genesthai ego eimi*...which would be most naturally translated ‘I have been in existence since before Abraham was born’...if it were not for the obsession with the simple words ‘I am.’ If we take the Greek words in their natural meaning, as we surely should, the claim to have been in existence for so long is in itself a staggering one, quite enough to provoke the crowd’s violent reaction.”—K.L. McKay, *THE EXPOSITORY TIMES*, “I am in John’s Gospel”, July 1996, Vol. 17, Number 10, p. 302. In the *LXX* at Genesis 31:38, *ejgwV ejjmi* is rendered as “have I been”.

**OTHER EXAMPLES OF THE GREEK PRESENT RENDERED
INTO THE ENGLISH PERFECT**

	Tau'tav mou ejjÈkosi ejvth ejgwV ejjmi metaV sou·	These twenty years have I been
	These mine twenty years I am with you	serving thee.
been	Tau'tav mou ej[kosi ejvth ejgwV ejjmi ejn th' oiJkiva/ sou·	These twenty years have I
	These mine twenty years I am in the house yours	in thy house.
God	a[gio" Qeou' ejgwV ejjmi ajpoV koiliva" mhtrov" mou·	I have been a holy one of
	holy (one) of God I am from womb (of) mother mine from my mother's womb.	

Facsimile of portions from Genesis 31:38, 41 and Judges 16:17, *LXX*. English translation by Sir Lancelot E.I. Brenton; Grand Rapids, Zondervan Publishing, Sixth Printing, 1974. Interlinear translation supplied by this reviewer. Examples of a “present indicative, accompanied by an adverbial expression denoting duration and referring to past time, to describe an action which, beginning in past time is still in progress at the time of speaking.” Where the Greek present tense (“I am”) is rendered in the English perfect (past) tense (“have I been”, or “I have been”). Similar syntax as at John 8:58 to describe the life of the Son of God beginning before the time of Abraham and still in progress at the time of Jesus’ speaking.

The *NWT* renders John 8:58: “Before Abraham came into existence, I have been.” A footnote in the 1950 and 1951 editions states: “I have been = *ejgwV ejjmiv* (*e.go' ei.mi*) after the a’orist infinitive clause *prìVn AbraaVm genevsqi* [preen Ahb.rah.AHM gehn.ES.thai] and hence properly rendered in the perfect indefinite tense.”

Objections to the above footnote have been raised, such as: (1) “At least in Greek there is no such case.”; (it is believed “tense” was meant, not “case”). (2) “The term “perfect indefinite tense” is an invention of the author of the note.” (3) “It is difficult to know the author of the note...means, since he does not use standard grammatical terminology, nor is his argument documented from standard grammars.

Replies to the above:

(1) The expression “properly rendered in,” has to do with the English translation not the Greek original. “Render...to express in other words, as in another language; to translate.”—*Webster’s New Twentieth Century Dictionary*, 1975. The term ‘perfect indefinite tense’ is not used to imply that there is a such a tense in Greek, but that the English translation is in the ‘perfect indefinite tense.’

(2) As to the claim that: “the term perfect indefinite tense is an invention of the author of the

note” and “he does not use standard terminology nor is his argument documented from standard grammars.” We have seen from the information found in standard grammars of Greek that the translation of the Greek present into an English perfect is in accord with the rules and idioms of Greek and English.

- (3) We will quote from English reference sources which were in use during the “school days” of some (if not all) members of the New World Translation Committee, corroborating the fact that a tense called the perfect indefinite was known in English. The tense is identified on page 105 of, *A New English Grammar Logical and Historical* by Henry Sweet, M.A., Ph.D.; Oxford, Clarendon Press, in at least 13 impressions (unchanged reproductions) according to the OCLC computer network from 1891-1963 and its final printing by Meicho-Fukyu-Kai, Tokyo, 1983. It is also found on page 178 of *Crowell’s Dictionary of English Grammar and Handbook of American Usage* by Maurice Wessen, associate

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professor of English in the University of Nebraska; New York, Thomas Y. Crowell and Company, 1928, fifth printing 1939. In addition, *The Oxford English Dictionary* says:

Indefinite...3. Grammar...b. Applied to those tenses or inflections of verbs which merely denote an action taking place at some time (past, present, or future), without specifying whether it is continuous or complete...e.g. the Greek aorist and the English simple past...in modern French *past* or *preterite indefinite* is applied to the compound tense corresponding to that called *perfect* in English.”—*The Oxford English Dictionary*, Edition of 1971.

The Oxford English Dictionary is considered the standard dictionary of the English speaking world. (Photocopies of the above—and other—references will be found on pages 275 through 298 below.)

It was not a matter of ‘not using standard terminology,’ but of the critic of the *NWT* not being aware the perfect indefinite tense in English. Whether one calls this statement by Jesus, the “perfect,” “perfect indefinite tense” or “perfect tense indicative,” all mean **basically** the same, an event of past time. The terms “perfect” and “perfect tense indicative” are more common today than “perfect indefinite tense” and have been used in more recent editions of the *NWT* for the sake of using a more common term, not a more correct one.

We note from the above translations, that the correct thought, inherent in the Greek text, has been conveyed into the English etc. Jesus was teaching he had lived before Abraham, he was not applying a title of “ego eimi” to himself. If he had, we would be confronted with an incomplete sentence. If the words “I am” had been used as a title, there would be no predicate to the group of words at John 8:58. But as it is, “I” is the subject and “am” is the predicate.

As commented on by Barnabas Lindars in *L’Evangile de Jean* (The Evangel of John) M. de Jonge, Leuven University Press, p. 120, footnote 46:

The suggestion that ego eimi in this verse is intended to allude to the tetragrammaton YHWH [Yehowah or, Jehovah⁶] is impossible grammatically, and gives the wrong sense.

The Son of God had lived before he came to earth; his life began prior to Abraham’s. It can be seen from the other examples of “the present of past action still in progress” from Luke through 1 John, that one fact is common to them all; all these events had a beginning. John 8:58 is no exception. The Son of God, having a start of life, cannot be the Eternal Jehovah.

JOHN 10:30

“I and the Father are one.”(*NIV*) It has been written about this verse: ‘Here Jesus shows, He and the Father are equal.’ Had Jesus meant to say that, he would have used the proper word which is **ἰσος** (isos, EE.sahs) “equal, like...on an equality” (*The Analytical Greek Lexicon*, p. 203) but he did not. He said “one”. The Greek **ἐν** (en, with rough breathing (ῥ) = hen) was used to convey the thought Jesus expressed, and not the word **εἰς** (“eis”, hayce) as found at Mark 12:29 meaning ‘one person.’ “Hen” is also found at John 17:21-22: “that they all may be one, Father, just as you are in me and I am in you...that they [the apostles and all who would become believers through the word of the apostles,] may be one as we are one”. ‘Thayer’s’ lexicon defines “hen” as: “in opp[osition]. to a division into parts...to be united most closely (in will spirit), Jn x.30; xvii.11, 21-23”, p. 186. (Compare 1 Corinthians 3:6-8.)

⁶ See George Wesley Buchanan, “The Tetragrammaton How God’s Name Was Pronounced,” *Biblical Archaeology Review* March/April, 1995, pp. 30-1, 100.

Jesus was declaring the unity of he and the Father; a unity of being united most closely in will and spirit. He prayed for the apostles and all who believe through the apostles (which would include true Christians today) to have the same ‘oneness’ that he and the Father had. Jesus was not declaring that he and the Father were equal; nor that he and the Father were the same person. Of course, this scripture speaks of only two persons; not three. It could not, by any stretch of the imagination, be correctly used to ‘prove’ the doctrine of a Trinity. One commentator wrote:

A unity of fellowship, of will, and of purpose between the Father and the Son is a frequent theme in the Fourth Gospel...and it is tersely and powerfully expressed here [John 10:30] but to press the words so as to make them indicate identity of ousia [substance or, essence] is to introduce thoughts which were not present to the theologians of the first century.—J.H. Bernard, *A Critical and Exegetical Commentary of the Gospel According to St. John*, in loc. cit.

JOHN 10:33

“The Jews answered Him, “For a good work we do not stone You, but for blasphemy: and because You being a man, make Yourself out to be God.” (*NASV*) It was the charge by the Jews, which claimed Jesus was making himself out to be God, as the *NASV* puts it. Here we find the same type of situation as at John 5:18; we have the words of Jesus’ enemies. Are we to let them dictate the truth to us, or shall we let Jesus do so? Jesus’ own response will show us the way in which he wanted his words to be understood.

Jesus quoted from Psalm 82:6: “I [Jehovah] said “You are gods.” (*NASV*) If men, in this case the corrupt judges of Israel, could be properly be called “gods” by Jehovah Himself, it would have been proper for the Son of God to call himself the same. He was a spokesman and prophet for the Father. He had been faithful in both offices. *If* he had applied the title ‘god’ to himself, it would not be claiming to be on the same level as Jehovah. Men and angels had that title conferred on them by the Creator without the thought of sharing it on an equal level with Him, the Father. (cf. Ps. 82:5; 97:7) Jesus was teaching he could have been called the same as these men. Instead, as he said, all he proclaimed about himself was, he was the Son of God. Jesus impressed this truth on the minds of the people. By the time of the speaking against him to Pilate, they stopped charging “He made himself God” (or, “a God”); they now said, ‘He claims to be the Son of God.’—John 19:7.

On the use of the title “god” for men and angels we note what John Calvin has written:

I said, You are gods. Scripture gives the name of *gods* to those on whom God had conferred an honourable office. He whom God has separated, to be distinguished above all others, [His Son] is far more worthy of this honourable title....Christ’s quote is in Psalm lxxxii, 6, I have said, You are gods, and all of you are children of the Most High; where God expostulates with the kings and judges of the earth, who tyrannically abuse the authority and power for their own sinful passions, for oppressing the poor, and for every evil action....Christ applies this to the case in hand, that they receive the name of gods, because they are God’s ministers for governing the world. For the same reason Scripture calls the angels gods, because by them the glory of God beams forth on the world....In short, let us know that magistrates are called *gods*, because God has given them authority.” (Exodus 22:6, 9)—*Commentary on the Gospel According to John*, Vol. First, pp. 419-20.

The Son was one, the preeminent one, on whom God, his Father, had ‘conferred an honourable office,’ he could have claimed the title of ‘god’, yet he did not do so. As to the proper translation of John 10:33 as “God”, “a God” or “a god”, let us note the following:

qeov "...a god, a goddess; 1. a general appellation of *deities* or *divinities*...qeovn [theon, “god” with the accusative case], Jn x.33—‘Thayer’s’ lexicon, p. 287. (“A general appellation”, not a specific one.)

The Jews objected to Jesus putting himself (they thought) into the general class of these ‘gods’. The following translations bring out the correct thought of what they were thinking:

- 1) “Makest thyself a god.”—John Bowes, 1870.
- 2) “[M]akest thyself a god.”—Samuel Sharpe, 1881.
- 3) “Make Yourself out to be a god.”—Feraar Fenton, 1909.
- 4) “Make yourself god.”—Charles Cutler Torrey, 1933.
- 5) “Make yourself a god.”—*NWT*, 1950-1984.
- 6) “Are deifying yourself.”—Kenneth Wuest, 1956.
- 7) “Claim to be a god.”—*NEB*, 1961, 1970, 1976. There is no 1971 edition of the *NEB*, with the words “a god” deleted, as has been claimed.
- 8) “[M]akest thyself ‘a god’ not ‘God’ as in C[ommon].V[ersion], *KJV*., otherwise the definite article would not have been omitted, as it is here, and in the next two verses,—‘gods..[] gods,’ where the title is applied to magistrates, and others, because in a certain sense they are God’s representatives. Compare also Acts 28. 6; 2 Cor. 2. 4.”—Robert Young, *Concise Commentary*, in loc. cit.
- 9) “[F]or making a mortal like yourself into a god.”—Andy Gaus, *The Unvarnished New Testament*, 1991.

JOHN 17:5

There are those who claim that when Jesus said in prayer to his God and Father (Romans 15:6) at John 17:5: “And now, glorify Thou Me together with Thyself, Father, with the glory which I ever had with Thee before the world was.” (*NASV*), that the word “with” shows Son of God had the same glory as the Father did and so his is the equal of the Father.

The Greek for ‘with’ is **parav** (para, pa.RAH). Claims as to the meaning of para are sometimes found to be similar to the following:

The Greek word PARA (with) is used in the dative case in John 17:5 and is never translated “through” [Who ever said it should be translated “through”?] (Greek, DIA) but is correctly rendered according to Thayer’s Lexicon as “with,” and Thayer quotes John 17:5, the very verse in question, as his example of how PARA

(with) should be translated....Never let it be said that PARA in this context indicated anything less than [should be “than”] possessive equality—“the glory which I had *with* thee before the world was.” The Lord Jesus Christ clearly meant that He as God the Son was the possessor of Divine glory along with the Father and the Holy Spirit [?] before the world was even formed.”—Walter R. Martin, *THE KINGDOM OF THE CULTS*, Grand Rapids, Zondervan Publishing House, 1965, p. 83; Walter R. Martin and Norman H. Klann, *Jehovah of the Watchtower*, Chicago, Moody Press, Fourth Printing, 1977, p. 65.

Now let us see what the lexicons say about para as used at John 17:5 and other scriptures. We begin with what is called “Thayer’s Lexicon”:

parav...II. With the DATIVE, **parav** indicates that something is or is done either in the immediate vicinity of some one, or (metaph[orically] in his mind, *near by*, *beside*, *in the power of*, *in the presence of*, *with*,...i.e. *in one’s town; in one’s society*;...**parav tw’/ qew’** [with the God]dwelling with God, Jn. viii. 38; I[dem]. Q[uod]. [“the same as”] in heaven Jn. xvii. 5:”—pp. 476-7.

Parav...II. W[ith] the dat[ive]....it denotes nearness in space *at* or *by* (*the side of*), *beside*, *near*, *with*,...*he had him* (i.e. the child) *stand by his side* Lk 9: 47...*with* (of spatial proximity) *the Father*...J 8: 38...cf. 17: 5.—Bauer, Arndt, Gingrich *Lexi- con*, pp. 614-5.

Parav...with a dative, *with*, *by*, *nigh to*, *in*, *among*,...*at*, *by*, *near*, *by the side of*,—*The Analytical Greek Lexicon*, Grand Rapids, Zondervan Publishing House, p. 300.

In none of these references do we find that para is rendered or defined as having a meaning of “possessive equality”. It has the meaning of “near”, “alongside”, “in one’s company”. Yes the Son of God had a glory when he was in the company of his Father before he came to earth; he prayed to have that glory restored to him.

As for the claim that the ‘Son had a glory alongside the Holy Spirit’; the holy spirit is not even mentioned at John 17:5. John 17:1—which is the beginning of the prayer of the Lord Jesus Christ—starts with the words: “Father, the hour has come; glorify Thy Son, that the Son may glorify Thee.”—*NASV*.

JOHN 20:28

The exclamation of Thomas to Christ: “My Lord and my God” has caused many to conclude this puts Jesus on the same level as the Father, Jehovah, as to godship. This has been made even stronger in the minds of some because of the inclusion of the definite article “the” in the Greek before both “Lord” and “God”. Are such conclusions justified? On the usage and grammar of the Greek here, please note:

The article in Jn 20:28 is explained by the mou (mou, moo, “of me”) which normally requires the article before it; by its use with the vocative [case]...and by its presence in the established formula ‘the lord and the god’...It should be further noted that ‘the god of me’, whether it is taken as vocative [direct address] or nominative, [identification] is predicative in sense and so cannot be used as evidence either way to show whether the god in New Testament usage ever appears as subject of a statement referring to Christ.”—Karl Rahner, S.J., *Theological Investigations*, Vol. i, p. 136.

The adoring exclamation of St. Thomas “my Lord and my God”: (John xx.28) is still not quite the same as an address to Christ as being without qualification God.—John Martin Creed, *The Divinity of Jesus Christ*, p. 123.

It can be observed from Colossians how the use of the article with a nominative spelling used as a vocative (case of direct address,) need not put the one or ones (the subject) in a special category apart from the general. Colossians 3:18, **AiJ guvai'ke**" (hai gunaikes, hi gūn.I.kies; :19, “the women” (wives **JOi a[ndre**" (hoi andres, hoy AHN.drehss “the men”, (husbands); :20, **Tav teVkna** (ta tekna, TAH TEK.nah, “the children”) :21, **JOi patVre**" (hoi pateres, hoy pa-TEHR.rehs, “the fathers”); :22, **JOi dou'loi** (hoi douloi, hoy DOU.loy, “the slaves”). The members of those classes of persons were directly addressed, the article was used, this usage does not exclude them from being in the general class.

So the use of the article by Thomas in speaking to Jesus does not automatically remove Jesus from the general class of ‘god’ to the position of “the God” of unqualified significance, the God of all persons the unique and supreme God.

This understanding is further strengthened by the fact that this was a qualified statement by Thomas; “the Lord of me and the God of me” (literal translation). The “of me” qualifies (limits) the way in which Jesus is called “the God and the Lord.” Jesus is being shown to be God and Lord in relation to Thomas; one who is above Thomas, not above everyone. If Thomas had said: ‘the Lord and the God’, without the “of me” it would have been quite another matter. Jesus would have been called ‘God’ in an unlimited way; however, that was not done.

Thomas was disclosing that Jesus was superior to him. (See also: *Insight On The Scriptures*, Watch Tower Bible And Tract Society, 1988, Vol. 2, pp. 55-6, under, “What did Thomas mean when he said to Jesus, “My Lord and my God”? Note at 2 Corinthians 4:4, where Satan is called “god” with the article before “god”, however, his “godship” is limited by the phrase “of this world”: Is Satan ‘god of all’?

The apostle John summarized the book he was inspired by God’s holy spirit to write, by saying: “Those here written have been recorded in order that you may hold the faith that Jesus is the Christ, the Son of God, and that believing you may have life in his name.” Jesus is the “Son of God,” John tells us, not, ‘God the Son’.—John 20:30.

ACTS 20:28

The Greek text reads: “Overseers to be shepherding the ecclesia [”congregation”, “assembly”] of the God, which he reserved for self through the blood of the own.” This has been rendered as “with his own blood” by some, *KJV*, *Douay*, *NASV*, *NIV*. Others have worded it as: “the church of the Lord which he purchased with his own blood.”, *MO*, *ASV*. Other translations read:

- 1) “[W]ith the blood of his own Son.”—*RSV*, second edition 1971.
- 2) “[W]hich he hath acquired through means of the blood of his own.”—*RO*.
- 3) “Which he has bought for himself at the price of the blood of his own One.”—Barclay.

- 4) "The church of the Lord which he won for himself by his own blood."—*NEB*.
- 5) "[W]hich he has purchased with the blood of his own."—Darby, footnote: "I am fully satisfied that this is the right translation of verse 28. To make it a question of the divinity of Christ (which I hold to be the foundation of Christianity) is absurd. It has been questioned whether 'of his own' can be used thus absolutely in the singular. But we have it in John 15:19, and in the neuter singular for material things, Acts 4:32. The torturing of the passage by copyists arose, I believe, from not seeing the real sense of it: a touching expression of the love of God."
- 6) "[T]hrough the blood of His Own."—*Concordant Literal*.
- 7) "[W]hich He has purchased with the blood of His own Son."—Ferrar Fenton, 1903, reprint of 1946.
- 8) "Possibly 'the blood that was His own' as being that of His Son. But if the original text was 'the blood of His own Son,' in the Greek the last two syllables of 'own' are all but identical with the following two syllables of 'son,' and these latter may be a familiar source of corruption, have been accidentally omitted."—Richard Francis Weymouth, *The New Testament in Modern Speech*, 1902, fifth edition 1943, fourth printing 1946.

The blood that was poured out for the purchasing of God's congregation was that of His Son, not God's own blood.

ROMANS 9:5

Is Christ called God in this passage of Scripture? The literal rendering of the Greek text reads: "Of whom the fathers, and out of whom the Christ according to the flesh, the being upon all, God blessed into the ages; amen."

In the *KJV* and other versions/translations we find: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." This would seem to be calling Christ God. Is this the correct rendering? Note the following:

- 1) "Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed forever." (margin, "or sprang the Messiah supreme above all. Blessed be God forever.")—*NEB*.
- 2) "They are descended from the patriarchs, and Christ, as a human being belongs to their race. May God, who rules over all be praised forever!"—*TEV-GN*.
- 3) "The patriarchs are theirs, and theirs too (as far as natural descent goes) is the Christ. (Blessed forevermore be the God who is over all!) Amen."—*MO*.
- 4) "To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever."—*RSV*.
- 5) "Theirs are the fathers, and in human descent it is from them that the Messiah comes. God who is over all be blessed forever and ever!"—Barclay.

- 6) "Theirs were the patriarchs, and from them came the Messiah (I speak of his human origins) Blessed forever be God who is over all."—*NAB*.
- 7) "The early fathers were theirs. Christ in His flesh was of their race. May God Who is over all be blessed forever! Amen!"—Frank C. Laubach, *Inspired Letters of the New Testament*, 1956.
- 8) "[W]hose are the fathers and from whom by physical descent the Christ came. God who is over all be blessed through the ages!"—William C. Ballantine, *The Riverside New Testament*, 1934.
- 9) "Great men of God were your fathers and Christ himself was one of you, a Jew so far as his human nature is concerned, he who now rules over all things. Praise God forever!"—*LB*.
- 10) "The early preachers come from this family. Christ Himself was born of flesh from this family and He is over all things. May God be honored and thanked forever!"—Gleason H. Ledyard, *The New Life Testament*, 1969.
- 11) "To whom the forefathers belong and from whom Christ (sprang) according to the flesh: God, who is over all, (be) blessed forever."—*NWT*.
- 12) "[T]he Patriarchs are theirs; and from them, as far as his physical descent is concerned came the Messiah, who is over all. Praised be *Adonai* for ever! [footnote] *A.do.nai*—the LORD, Jehovah".—David H. Stern, *Jewish New Testament*, July, 1990.
- 13) "[F]rom whom the patriarchs came, even Christ being one of them physically, God blessed who is above all things forever, amen."—Andy Gaus, *The Unvarnished New Testament*, 1991.

The New International Dictionary of New Testament Theology, makes this observation:

Rom. 9:5 is disputed...It would be easy, and linguistically perfectly possible to refer the expression to Christ. The verse would then read, lit. "who is over all God blessed for ever. Amen." Even so, Christ would not be equated absolutely with God, but only described as a being of divine nature, for the word *theos* has no article. But this ascription of majesty does not occur anywhere else in Paul. The much more probable explanation is that the statement is a doxology directed to God.—Vol. II, p. 80.

For all the Father, Jehovah, has done, all His people should bless Him for all time.

PHILIPPIANS 2:6

With reference to the Son of God before his coming to earth, we read in the *KJV* and the *DOUAY*: "Who, being in the form of God, thought it not robbery to equal to God." Trinitarians by-and-large, maintain this scripture teaches, (1) "form" Greek, *morfhē* (*morphe*, *mar.FAY*) has to do with the rank or essence of being God, Godhead and (2) "not robbery" shows the Son had equality with the Father before he became a human. Will a close investigation uphold these views?

“Form” [morphe] of God”, how is the word used here? What is its meaning in other scriptures? Examples:

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- 1) “I arose and perceived it not: I looked, and there was no form [morphe] before my eyes: but I only heard a breath and a voice.”—Job 4:16, *LXX*.
- 2) “The artificer having chosen a piece of wood, marks it out with a rule, and with glue, and makes it as the form [morphen, morphe with the accusative case] of a man.”—Isaiah 44:13, *LXX*.
- 3) “Then the king’s countenance [morphe] was changed...And king Baltasar was troubled, and his countenance [morphe] changed upon him...O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance [morphe] be changed....As for me Daniel, my thoughts greatly troubled me, and my countenance [morphe] was changed.”—Daniel 5:6, 9, 10; 7:28, *LXX*.
- 4) “Accordingly six days later Jesus took Peter and James and John along, and brought them up into a lofty mountain to themselves alone, and he was transfigured [metemorphothe, from metamorphoo, “to change the external form”—*The Analytical Greek Lexicon* (“*AGL*”), p. 266; morphote from morphoo, from which comes morphe] before them.”—Mark 9:2, *NWT*; “his appearance underwent a change”—*AT*; “His appearance was changed”—*RO*; *Barclay*.

“Morphe” is defined in various lexicons as:

morfhv... *form* Mar. 16. 22; Phil. 2. 6-7...morrovw [morphoo, mar.FAH.oh]...*to give shape, to mold, fashion*, Gal. 4. 19—*ALG*, p. 273.

morfhv...*form, outward appearance, shape* gener[ally]. of bodily form...Of the preexistent Christ...*although he was in the form of God*—Bauer, Arndt and Gingrich *Lexicon* (“*BAG*”), p. 530.

Morphe has to do with the outward appearance or, how the outward appearance reflects the inward feelings, as disclosed by the visage of the face. (“They will keep up the outward appearance [morphosin, derived from morphe] of religion)—2 Timothy 3:5, *JB*.

John Calvin made this observation:

Form means figure or appearance, as they commonly say. This too, I readily grant; but will there be found, apart from God, such a form, that is neither false nor forged?
—*Calvin’s Commentaries The Epistles of Paul the Apostle*, p. 248.

The answer is: Yes! The angels and the Son of God have the same ‘figure’ or ‘appearance’ as God. Their glory is not the to the same degree as the Father, Jehovah, yet they have the same type of life as He, spiritual life. Academic sources relate:

But Jesus Christ does not usurp the place of God. His oneness with the Father does not mean absolute identity of being. Although the Son of God in his preexistent being was in — the form of God, he resisted the temptation to be equal with God.—*The New International Dictionary of New Testament Theology* Vol. II, p. 80.

When he [Paul] says that Christ existed in the form of God, he implies that Christ was of the same nature as God, [yes a spirit] that the principle of his being was essentially divine. Since he had this affinity with God, he might have aspired to “equality” with him; he might have claimed an equal share in all the powers which

God exercises and in all the honors which are rendered to him by his creatures. Standing so near to God, he might have resented his *inferior* place and thrown off his

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obedience. (d) Yet he never attempted the robbery which might have raised him higher....But in Greek, as in English, the word “robbery” involved the idea of *violent seizure*, and what Christ resisted was not merely the prize but the means of obtaining it. He refused to seize for his own the glory which belongs to God....Paul...set the obedience of Christ over against that old conception of a heavenly being [Satan] who had sought by violence to make himself equal to God. (e.a.)—*The Interpreter’s Bible*, in loc cit.

This part of the scripture is clear; the Logos was a glorious spirit, but he gave up that glory to become a human servant of his Father. Only by becoming a perfect human could he offer the sacrifice to God which would buy back perfect life for the human family. Before coming to earth he did not even think to seek a level of existence which would make him equal to his Father, Jehovah; even though he was ‘in the form of God’.

“NOT ROBBERY”?

Did the Logos possess equality with Jehovah, so that he would not think it robbery to have and retain such? Taking the thoughts found at Philippians 2:5-6 will help us to answer these questions. Reading in the *New King James Version*, 1982, we see: “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God.”

According to this admonition, it would be proper for Christians to think that the being equal to God would not be robbery! Such a thought is out of the question and improper in the extreme; in fact, it would be blasphemy! Such a translation cannot be correct. Let us review other renditions of this text:

- 1) “[H]ave this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped.”—*ASV*.
- 2) “Have this attitude in yourselves which was also in Christ Jesus, who although He existed in the form of God, counted it not a prize to be on an equality with God.”—*NASV*.
- 3) “Have this mind in you, which was also in Christ Jesus: who being in form of God, counted it not a prize to be on an equality with God.” [margin, “Greek ‘a thing to be grasped.’ ”]—*English Revised Version*, 1881.
- 4) “Take to heart among yourselves what you find in Christ Jesus: ‘He was in the form of God; yet he laid no claim to equality with God.’”—*The Revised English Bible*, 1989.
- 5) “Let your attitude toward one another be governed by your being in union with Messiah Yesua: Though he was in the form of God, he did not regard equality with God something to be possessed by force.”—*Jewish New Testament*.

According to these renderings, Christians should *not* attempt to gain equality with God; just as the Son refrained from attempting such.

Does the Greek word from which ‘grasped’ has been taken carry with it the thought of ‘holding on to what one already has?’ Are we being informed that the Son did not: ‘Think

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he should retain an equality with the Father?’ To ascertain the truth on the matter, we will engage in a study of the word from which ‘robbery’ and ‘grasped’ have been derived. The Greek root word is **αJrpaaVzw** (harpazo, har.PAH.zoh, from which the forms **αJrpagmoV"** (harpagmos, har.pag.MAHS and **αJrpagmoVn** (harpagmon, har.pag.MAHN), the latter being the form used in Philippians 2:6.

These words are defined as:

[T]o seize,...take away by force, snatch away...rapine, robbery, eager seizure; in N.T., a thing retained with eager grasp, or eagerly claimed and conspicuously exercised, Phil 2:5.—AGL.

αJrpagmov"...1. *the act of seizing, robbery...anything seized or to be seized, booty... αJrpagmov"*...seize, carry off by force...to snatch out or away.—*Greek-English Lexicon Of The New Testament*, ("GWT"), "G" for Karl Ludwig Wilibald Grimm (1807-1891); "W" for Christian Gottlob Wilke (1786-1854); *Grimm's Wilke's Clavis Novi Testamenti* ("Key [to the] New Testament", or, "New Testament Key"), in Greek and Latin. "T" for Joseph Henry Thayer (1828-1901) who revised, translated the Latin into English and somewhat enlarged the work; his additions are set off by brackets, p. 75.

The form ‘harpagmon’, from ‘harpazo’, occurs only once in the Christian Greek Scriptures, this being at Philippians 2:6. We see from the above definitions it means to size or attempt to size what one does not have, not to retain what one already has, nor, no attempt is made because one already possesses the object or goal in question. Other uses of ‘harpazo’ in the Scriptures show this to be the correct understanding of the word. In the following list the words from ‘harpazo’ will be emphasized.

- 1) “And from the days of John the Baptist until now the kingdom of heaven suffers violence and violent men take it by **force**, [margin, “**seize** it for themselves”,] Matthew 11:12, *NASV*, “[I]s the goal toward which men **press**”—*NWT*.
- 2) “When any one hears the word of the kingdom, and does not understand it, the evil one comes and **snatches away** what has been sown in his heart.”—Matthew 13:19, *NASV*.
- 3) “But no one can enter the strong man’s house **plunder** his property, unless he first binds the strong man, and then he will **plunder** his house.”—Mark 3:27, *NASV*.
- 4) “Jesus therefore perceiving that they were intending to come and take Him by **force**, withdrew again to the mountain by Himself alone.”—John 6:15, *NASV*.
- 5) “He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep and flees, and the wolf **snatches** them and scatters them.”—John 10:12, *NASV*.
- 6) “[A]nd I give eternal life to them, and theh shall never perish; and no one is able to

snatch them out my hand.”— John 10:28, *NASV*.

- 7) “My Father, who has given them to Me, is greater than all; and no one is able to *snatch* them out of the Father’s hand.”—John 10:29, *NASV*.

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- 8) “And when they came up out of the water, the Spirit of the Lord *snatched* Philip away; and the eunuch saw him no more.”—Acts 8:39, *NASV*.
- 9) “And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and *take* him away from them by force and bring him into the barracks.”—Acts 23:10, *NASV*.
- 10) “I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know,— God knows —such a man was *caught up* to the third heaven.”—2 Corinthians 12:2, *NASV*.
- 11) “Then we who are alive and remain shall be *caught up* together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.”—1 Thessalonians 4:17, *NASV*.
- 12) “[S]ave others, *snatching* them out of the fire; and on some have mercy with fear and hating even the garment polluted by the flesh.”—Jude 23, *NASV*.
- 13) “And she gave birth to a son, a male child, who is to rule the nations with a rod of iron; and her child was *caught up* to God and to His throne.”—Revelation 12:5, *NASV*.

These are all the occurrences of *harpazo* and its forms from Matthew through Revelation according to the listing in the *Concordance to the Greek Testament* by Moulton, Geden and Moulton, fifth edition, 1978, pp. 107-8.

All these occurrences have one common element; *harpazo* is used to denote not a retaining of something, but a change, or an attempted change, of some kind. We do not find any description of non-action because that which is desired is already in the possession of the subject.

Is the use of a form of *harpazo* at Philippians 2:6 of a different significance?

The *Expositor’s Greek Testament* makes this comment relative to the question:

We cannot find any passage where *αἵρῃναι* or any of its derivatives has the sense of ‘holding in possession’, ‘retaining’. It seems invariably to mean ‘seize,’ ‘snatch violently’. **Thus it is not permissible to glide from the true sense ‘grasp at’ into one which is totally different, ‘hold fast’.** (e.a.)—in loc. cit.

Translations, which hold to this discernment, are:

- 1) “Your attitude must be that of Christ: Though he was in the form of God, he did not deem equality with God something to be grasped at.”—*NAB*, 1970; “to be grasped”, 1986.
- 2) “The same thing esteem in yourselves which also in Christ Jesus ye esteem Who in form of God subsisting Not a thing to be seized accounted the being equal to God.”—*RO*.
- 3) “Have the same attitude that Christ Jesus had. Though he possessed the nature of God, he

did not grasp at equality with God.”—*AT*.

- 4) “Let the very spirit which was in Christ Jesus be in you also. From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp.”—*Weymouth*.

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- 5) “The attitude you should have is the one that Christ Jesus had: He always had the very nature of God. Yet He did not think that by force he should try to become equal with God.”—*TEV-GN*.
- 6) “Let the same MIND be in you which was in Christ Jesus, who, though being in the image and likeness of GOD, did not contemplate trying to usurp the prerogative of GOD.”—Arthur E. Overbury, *The People’s New Testament*.
- 7) “Let this disposition be in you, which was also in Christ Jesus, who, though being in God’s Form, did not meditate a Usurpation to BE like God.”—*Emphatic Diaglott*.
- 8) “Keep this mental attitude in YOU that was also in Christ Jesus, who although he was existing in God’s form, gave no thought to a seizure, namely, that he should be equal to God.”—*NWT*.
- 9) “Take to heart among yourselves what you find in Christ Jesus: ‘He was in the form of God; yet he laid no claim to equality with God,’ ”—*The Revised English Bible*, 1989.

The Word of God, His Son, before coming to earth, was existing in “the form of God;” he was a glorious spirit as was his Father. Yet, he did not even entertain the idea of trying to be equal to his Father, Jehovah. Paul, by inspiration of the holy spirit, was encouraging Christians to have the same attitude of humility as the Son had toward God. They should not be like that other Son of God, the one who later became Satan, who *did* try to make himself equal to God.—Isaiah 14:12-14.

Philippians 2:7 goes on to say: “but emptied Himself, taking the form of a bondservant. [“took a slave’s form”—*NWT*] and being made in the likeness of men.” (*NASV*) The Logos came to earth; gone was the glory he had when he was a magnificent spirit with his Father in heaven. (Jo. 17:5) Now he was in ‘a slave’s form,’ a mere human servant of the One who had sent him here on a mission. His appearance and type of life had changed. He was no longer in the morphe of God.

DOES THE PRESENT PARTICIPLE, “BEING, EXISTING OR SUBSISTING IN THE FORM OR GOD” AT PHILLIPIANS 2:6, INDICATE ETERNAL EXISTENCE?

Some would answer: ‘Yes, the Son is shown to have eternal existence here.’ They would state that the present participle shows life without beginning. Will the grammar of Greek along with the teaching of Scripture support such a claim?

The present participle in question is the Greek word *υὑπαVραcw* (huparcho, huë.PAR.koh). Various academic sources define it as:

υὑποVραkw...to come into existence: to exist; to be; subsist; Ac 19:40; 28:18—*The Analytical Greek Lexicon*, p. 414.

υὑp-aVrcw...1. Prop[erly]. To begin below, to make a beginning; univ[ersally]. to be...to be in the form of God...Phil. ii.6—*‘Thayer’ Lexicon*, 638.

uJpaVrxww...1. *Exist (really), be present, be at one's disposal...*2. As a widely used substitute in H[ellenistic]Gr[reek] ei\nai [einai, A.nigh, "to be"]...with a prep[osi- tion]...Phil. 2:6—Bauer, Arndt, Gingrich, *Lexicon*, 845-6.

6. Being in the form of God (ejn morph'/n Qeou' uJpavrcwn). *Being*. Not the simple ejjnai *to be*, but stronger, denoting being which is from [not before] the Beginning. See on Jas, ii. 15. It has a backward look into an antecedent condition, which has been protracted into the present. Here appropriate to the preincarnate being of Christ, to which the sentence refers. In itself it does not imply *eternal*, but only *prior existence*.—Marvin R. Vincent, D.D., *WORD STUDIES IN THE NEW TESTAMENT*, "Volume III THE EXISTLES OF PAUL", p. 430.

PHILIPPIANS 2:9–11

"Therefore God has highly exalted him and bestowed on him the name which is above every name ["every other name", *NAB*; *NWT* "any other name," *TEV–GN*] that in the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (*RSV*) From this, some have concluded that: (1) Jesus has been given the name "Jehovah"; (2) that this is a quotation from Isaiah 45:23, identifying Jesus with Jehovah and (3) "Jesus is Lord" is the same as saying 'Jesus is Jehovah.' We shall study each "conclusion" individually.

(1) "Therefore" equals "because of" or "since". Because of his faithfulness as a man, his Father gave these things to him. These rewards were the result of his course on this planet; and were bestowed on Christ after he was resurrected. If, at that time he were given the name "Jehovah", there would have been a time before that when he did not have it. Could it be possible that Jehovah would not have His own name when someone else did have it. No one would need to, nor could, give God the name of Jehovah. It is His for all time. (See: Exodus 3:15, *NEB*; *NWT*.)

The name "Jehovah" is reserved for the Father only. (Ps. 83:18) This is further shown by Psalm 110:1: "Jehovah saith to my Lord, [the future Christ] sit at my right hand, until I make thine enemies thy footstool."

It is *not* written: 'Jehovah A said to said to Jehovah B'; nor: 'Jehovah the Father said to Jehovah the Son', etc. Jehovah is speaking to the Son. We do not have the situation where one Jehovah is speaking to another Jehovah. Nor are we confronted with a 'Trinity' called Jehovah speaking to the Son; if so, we would have four persons involved.

On this subject, A.T. Robertson had this to say:

What name is that? Apparently and naturally the name Jesus, which is given in verse 10. Some think it is 'Jesus Christ', some the ineffable name Jehovah, some merely dignity and honour.—*Word Pictures in the New Testament*.

The name 'Jesus' took on a new glory; when used with reference to the Christ.

(2) Isaiah 45:23, in the *ASV*, reads: "By myself Have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue

shall swear.” We can see that the wording is not the same at both places; and could hardly be a quotation. The message is not the same. Nothing is said in Isaiah about ‘confessing that Jehovah is Lord;’ nor do we find in Philippians anything about ‘swearing that in Jesus is righteousness and strength.’ (See Isaiah 45:24 and *The Watchtower*, May 15, 1960, pp. 318-20.)

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The two are not identical. What is the same is, that now, because of his integrity, Jesus can have all knees bow to him. Just as it was proper for all the people to “worship Jehovah and the king [David]” (1 Chronicles 29:20, *ASV*; *BIE*; “homage”, Darby) This does not make the Father, Jehovah, and the Son, Jesus, equal any more than the events of 1 Chronicles 29:20 made king David equal to Jehovah. The holy spirit is not recorded as having knees bowed to it; another evidence of non-equality.

(3) Does the title ‘Lord’ stand for ‘Jehovah’ at this verse? As seen from the above, what was given Jesus, is the title and/or position of ‘Lord’. He becomes lord or owner over those whom he has bought with the sacrifice of his life; the outpouring of his blood. The fact that he was faithful to his Father, and because of that Jehovah could resurrect the Son and make him ‘Lord’, brings glory to Jehovah. (Acts 2:36) If the Son were ‘the Most High God,’ would it be possible for anyone to make him Jehovah?: No! He would have been ‘Jehovah’ for all time, no one could bestow that name on him!

COLOSSIANS 2:9

About Jesus at this verse in the *KJV* we read: “For in him dwelleth all the fullness of the Godhead [“Deity”—*NASV*; *NIV*] bodily.” Based on this type of translation, the claim has been made: “Colossians 2:9 is literally: “In his innermost being is dwelling all fullness of the state of being God in the flesh.” Is this correct? We need to determine the meaning of the Greek word from which ‘Godhead’ and ‘Deity’ have been taken. We also need to consider the context of the scripture to see if a statement of ‘states’ or ‘positions’ is being made.

The word in the Greek text is *qeovth* (theotes, theh.AH. tace), it has been defined as:

qeovth "...deity i.e. he state of being God, Godhead...Col. ii. 9...[SYN[ONYM], *qeovth*", *qeiovth* [theiotes, thay.AH.tace] *qeovt[h]*. deity differs from *qeiovt[h]* divinity, as essence differs from quality or attribute; c[on]f[er]. Trench [*Synonyms of the New Testament*, Ninth edition, improved, London, 1880.] § ii; Bp. Lightfoot. or [Heinrich August Wilhelm] Mey[er]. on Col 1.c....] —‘Thayer’ lexicon, p. 288.

It should be remembered, as stated above, that what is called ‘Thayer’s Lexicon’, is mostly the work of Wilke and Grimm (both Lutherans) in Greek and Latin. The combined works were translated into English by Joseph Henry Thayer (a Congregationalist). Thayer’s additions in the lexicon are set off in brackets. In the above quotation from the lexicon, after “Col. ii. 9”, Thayer has made an addition to show the meaning of ‘theotes’ according to the understanding of Trench, Lightfoot and Meyer, all staunch trinitarians. (On Thayer being a Congregationalist and not an Unitarian (as is often asserted), see: George Huntston Williams, *The Harvard Divinity School*, Boston, The Beacon Press, 1954, p. 147 and *The Encyclopedia Americana*, 1956, Vol. 26, p. 490.)

What have other scholars discovered about the meaning of ‘theotes’? Does it mean only ‘deity’? Does it bear the sense of ‘divinity’ and/or ‘divine nature’? Edward Robinson in his

Greek and English Lexicon of the New Testament, page 334, reports: “divinity, divine nature.” Liddell and Scott’s *A Greek–English Lexicon*, page 792, says: “divinity, divine nature.” E.A. Sophocles in his *Greek Lexicon of the Roman and Byzantine Periods*, page 578, discloses: “divinity , deity, godhead”. Clinton Morrison, as found in *An Analytical Concordance to the Revised Standard Version of the New Testament*, page 139, relates: “deity, divinity”. *The New*

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International Dictionary of New Testament Theology, Volume 2, page 66, states: “deity, divinity.” *The Abington Bible Commentary*, offers: “The totality of divine attributes is present as a whole in one ‘Body’ or concrete individual personality”, page 1257. The Bauer, Arndt and Gingrich lexicon, on page 359, defines it as: “deity, divinity, used as abstract noun for theos...the fullness of a deity Col.2:9.” [abstract noun, a quality or attribute].

One of the meanings of ‘divinity’ as found in various dictionaries is: “the quality of being divine.” This ‘divine quality’ is found in the Lord Jesus Christ in full number. But is it found in the Son, to the same degree as in the Father? Is it original with him or given to him?

Why are these divine qualities to be found in Christ Jesus? Is it because he is God and they have always been part of his essence? Colossians 1:19 gives the answer: “For it pleased the Father that in him [the Son] should all fullness dwell.”—*KJV*. “For it was the Father’s good pleasure for all the fullness to dwell in Him.”—*NASV*. “For it was the Father’s gracious will that the whole of the divine perfection should dwell in Him.”—Weymouth. “For by God’s own decision God in all his completeness made his home in him.”—Barclay.

What is meant by ‘pleased’, ‘gracious will’ and ‘own decision’? Here we find a form of the Greek word *eu*dokevw* (eudokeo, u.dah.KEH.oh) Turning to ‘Thayer’s’ lexicon, we note on page 258: “1....it seems good to one, is one’s good pleasure; to think it good, choose, decide:...Col. i. 19.” (e.a.)

God the Father, Jehovah, decided that all these qualities should dwell in the Son. If the Son of God were God, no decision needed to have been made; those qualities would have been in the Son intrinsically. He would have had them without them being derived from anyone else. However they were derived from someone else, the Son’s God and Creator.

The NEB Oxford Study Edition, in a footnote to Colossians 1:19, has this information: “The complete being of God; lit. the entire fullness. This has been interpreted by some scholars as a rebuttal of the notion that God’s attributes were distributed among many angelic beings who mediate between God and man. Others doubt that that concept was current so early as to have called forth a rebuttal from Paul.” This is a way of saying that only to the Son had Jehovah distributed the attributes which were His to give. Before this distribution the Son did not have these attributes.

The New Oxford Annotated RSV on Colossians 2:19 states: “In him, the exalted Christ. The whole fullness of deity, not merely the attributes but the divine nature, dwells eternally.”

Yes, the attributes and the divine nature. Does having ‘divine nature’ make one equal to God? If so, then, according to 2 Peter 1:4 many will be equal to Him. The scripture reads: “that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature.”—*RSV*.

Translations, which reflect this thought, are as follow:

- 1) “[F]ullness of God’s nature.”—*AT*.
- 2) “[F]ullness of God’s nature.”—Weymouth.
- 3) “Fullness of divinity.”—*JB*.

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- 4) “[T]he entire fullness of the divine nature.”—Charles Foster Kent, *The Shorter Bible*, 1921.
- 5) “For we believe that Christ is the embodiment of divine perfection.”—Metropolitan Fan S. Noli, *The New Testament*.
- 6) “All the attributes of GOD.”—Arthur E. Overbuy.
- 7) “For the full content of divine nature lives in Christ in his humanity.”—*TEV–GN*.
- 8) “[I]t is in him that all the fullness of the divine quality dwells.”—*NWT*.

Does the context of Colossians the second chapter show Paul was considering the position of Christ, or the attributes he possessed? Verse eight begins: “Take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ.” (*AT*) Paul is not contrasting the position of these false teachers with the position of Christ. He is showing that these false teachers do not have worth-while ‘fruits’; such ‘fruits’ being a product of the type of persons they are, the kind of attributes they possess. Christ, says Paul, is the one to follow. In him we can see the qualities that God would have His followers display in their lives. Then he goes on to declare: “For it is in him that all the fullness of God’s nature lives embodied, and in union with him you too are filled with it.”—*AT*.

TITUS 2:13; 2 PETER 1:1: SHARP’S ‘RULE I’

About the year 1803, one, Granville Sharp, promulgated what he considered to be six rules of Greek grammar; that which is known as his ‘RULE I’, he stated it in this way; (additions by this reviewer in **bold brackets**, i.e. “[]”):

When the copulative *kai* [Sharp did not include the grave accent mark in *kai* which was a common ‘omission’ at that time] connects two nouns of the same case, viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion [connection], and attributes, properties, or qualities, good or ill,) if the article *οι*, or any of its cases, precedes the first of the said nouns or participle and is not repeated before the second noun or participle, the latter ***always*** relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes a farther [further] description of the first-named person”. (e.a.)—Granville Sharp, *REMARKS ON THE USES OF THE DEFINITIVE ARTICLE IN THE GREEK TEXT OF THE NEW TESTAMENT*, Philadelphia: B.B. Hopkins And Co., Third Edition, 1807, p. 3. (On pages 19, 22, Sharp used 2 Peter 1:1 and Titus 3:13 as examples of the syntax under consideration and application of his ‘rule’. By using “always,” Sharp stated his “rule” as a law!)

In other words—according to Sharp—‘When two nouns of the same grammatical case are joined by the Greek word for ‘and’ (**kaiV**, kai), if only the first noun has the article, both nouns **always** refer to the same subject.’

Both Titus 2:13: “**tou' megavlou qeou' kaiV swth'ro**" hJmw'n Cristou' *Ihsou', (theou kai so- teros hemon Christou Iesou, too megahlu thehu kai sohtarahs haymohn christu ehaysu) of the great God and Saviour of us, Christ Jesus) and 2 Peter 1:1: “**tou' qeou' hJuw'n kaiV swth'ro**"

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*Ihsou' Cristou'”, (tou theou hemon kai sohtarahs Iesou Christou, too theoo kai haymoun sohtarahs ehaysu christu) of the God of us and savior of us Jesus Christ), are seen to fit the syntax described by Sharp; the words for God, Christ and Jesus are with (in) the genitive case and only “God” has the article, which is **tou'**, the genitive case form of **oJ**.

Do scholars agree that Sharp’s Rule can be applied to these verses? Is Jesus called “the Great God” and “God” in these verses? Note the following:

[I]n Tit[us]. 2:13 manifestation of the glory of the great god and of saviour of us Jesus Christ [in Greek], for reasons which lie in the doctrinal system of Paul, I do not regard of savior as a second predicate by the side of god, as if Christ were first styled the great god and then savior.—George Benedict Winer, *A Grammar of the Idiom of the New Testament*, (Luneman translation) 1893, p. 130.

In any case, the conception of the Second Coming as an occasion of manifestation of two glories, that of the Father and the Son, is familiar from Luke 9:26...On the whole, then, we decide in favor of the E.R.V. [*English Revised Version*, 1881-85, margin] in rendering of the passage, appearing of the glory of the great God and our Saviour Jesus Christ. The grammatical argument —“the identity of reference of two substantives when under the vinculum [binding, joining, i.e. **kaiV**] of a common article”—is too slender to bear much weight especially when we take into consideration not only the general neglect of the article in these epistles but [also] the omission of it before [savior] in 1 Tim. 1:1, 4, 10.—*The Expositor’s Greek Testament*, Vol. IV, p. 195.

Nothing could be more unfortunate than the application here of the figure of heniadys in the E.V.(see below) of the great God (the Father: see below) and of our Saviour Jesus Christ in His own glory, and that of His Father (John xvii.5; 1 Thes. iii.13)...It is plain then that the usage of the words ‘God our Saviour’ does not make it probable that the whole expression here is to be applied to the Lord Jesus Christ. —Henry Alford, revised by Everett F. Harrison, *The Greek Testament*, Vol. III, pp. 419, 20.

Undoubtedly, as in Titus II. 13, in strict grammatical propriety, both theou [“god”, with (in) The genitive case] and soterios [“savior”, in the genitive case] would be predicated of Iesou Christou [Jesus Christ, with (in) the genitive case] But here [2 Peter 1:1] as there, [Titus 2:13] considerations interpose, which seem to remove the strict grammatical rendering out of the range of probable meaning. I have fully discussed the question in the note on that passage [Titus 2:13] to which I would render as my justification for interpreting here, as there, tou theou hemon [of the god of us] of the Father, and soterios Iesou Christou [of savior Jesus Christ] of the Son. Here, there is the additional consideration in favour of this view, that the Two are distinguished most plainly in the next verse:—ibid. Vol. 4 (IV), p. 390.

The longest and best discussion of “Granville Sharp’s Rule” I can find is in A.T. Robertson’s large Grammar, pp. 785 and 786, though Sharp’s name is not mentioned, his work is mentioned in Robertson’s bibliography; it [Sharp’s rule] was published in 1803. From this discussion it would seem that Sharp’s rule, like a great many other grammatical rules, is useful, but not necessarily iron-clad.—F. Wilbur Gingrich (of the Bauer, Arndt and Gingrich lexicon), from a private letter to one of Jehovah’s Witnesses, April 2, 1976.

As the first advent of Christ was an appearing or visible manifestation of the grace of God, who sent him, so his second advent will be an appearing of the glory of God, as

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well as of Christ. To sum up: the reasons which makes ‘the great God’ a designation of Christ, are seen, when examined, to have little or no weight; on the other hand, the construction adopted in the common English version [*King James Version*] and preferred by the American Revisers [*American Standard Version*] is favored, if not required, by the context (comparing ver. 13 with ver. 11) it perfectly suits the references to the second advent in other parts of the N.T.; and it is imperatively demanded by a regard to Paul’s use of language, unless we arbitrarily assume here a single exception to a usage of which we have more than 500 examples.—Ezra Abbot, *Journal of Biblical Literature and Exegesis*, “On The Construction of Titus II. 13”, first number, 1882, pp. 11, 12.

Translation review: first, Titus 2:13; followed by 2 Peter 1:1:

- 1) “[O]f the great God, and of our Saviour Jesus Christ.”—*Improved Version*, 1808.
- 2) “Justification of our God, and of our Saviour Jesus Christ.”—*ibid*.
- 3) “[O]f the great God and of our Saviour Jesus Christ.”—George R. Noyes, 1869.
- 4) “[T]he righteousness of our God, and the Saviour Jesus Christ.”—*ibid*.
- 5) “[O]f the great God and of our saviour Jesus Christ.”—Samuel Sharpe, 1881.
- 6) “[T]he righteousness of our God and of our saviour, Jesus Christ.”—*ibid*.
- 7) “[O]f the great Gold and of Jesus Christ our savior.”—J.B. Phillips, *The New Testament in Modern English*, 1969
- 8) “[T]he righteousness of our God, and Savior Jesus Christ.”—*ibid*.
- 9) “[O]f our great God and the One Who saves from the penalty of sin, Christ Jesus.”—Gleason H. Ledyard, *The New Life Testament*, 1969.
- 10) “This faith comes from our God and Jesus Christ.”—*ibid*.
- 11) “[O]f our great God and the appearing of our Deliverer, Yeshua the Messiah.”—David H. Stern, *Jewish New Testament*, 1990.
- 12) “[T]he righteousness of our God and of our Deliverer Yeshua the Messiah.”—*ibid*.

Titus 2:13 reminds us of Malachi 3:1: “Behold I [Jehovah] send my messenger, and he shall prepare the way before me; and the Lord who ye seek, will suddenly come to his temple; and the messenger [’or, angel”, margin] of the covenant, [Jesus Christ] whom ye desire, behold, he cometh, saith Jehovah of hosts.” (*ASV*) Also, Revelation 22:7 comes to mind: “And look I [Jehovah] am coming quickly.’ ” (*NWT*) Revelation 22:20, has a similar message: “He that bears witness [Jesus Christ] of these things says, ‘Yes; I am coming quickly.’ ” At the manifestation of the great God and of the Savior of us, Jesus Christ”, the universe will witness the victory over evil and the glory of both the Father, Jehovah God, and the Son, Jesus.

ON THE AGREEMENT OR NON-AGREEMENT OF THE APPLICATION OF “SHARP'S RULE” BY SCHOLARS AS SHOWN IN 36 TRANSLATIONS/VERSIONS

The “rule” epitomized: ‘When two nouns of the same case are joined by *kai*V (“and”) if only the first noun is preceded by the article, both nouns always refer to the same subject.’ In using the world “always”, Sharp was making his “rule” a law! Explanation of symbols: “A”, two persons indicated; “B”, one person indicated; “+”, main text indicates one per- son, margin two; “- ” main text two persons indicated, margin, one person.

Translation/version	Ephesians. 5:5	2 Thessaloians. 1:12	Titus 2:13	2 Peter 1:1
King James	of Christ and God A	God and the Lord Jesus Christ A	God and our Saviour Jesus Christ A	God and our Saviour Jesus Christ A
American Standard	of Christ and God A	God and the Lord Jesus Christ A	A- God and our Savior Jesus Christ A	God and our Savior Jesus Christ A-
William Barclay	Christ's and God's A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
James Moffatt	of Christ and God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Edgar J. Goodspeed	of Christ and God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
New American Bible	of Christ and God A	God and of the Lord Jesus Christ A	God and of our Savior Jesus Christ A	God and Savior Jesus Christ B
New American Standard	of Christ and God A	God and the Lord Jesus Christ A	A- God and Savior Jesus Christ B+	God and Savior Jesus Christ B
New English Bible	of Christ and of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B+	God and Savior Jesus Christ B+
New World Translation	of Christ and of God A	God and of the Lord Jesus Christ A	God & the Savior of us Jesus Christ A	God and the Savior Jesus Christ A
Revised Standard	of Christ and of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B+	God and Savior Jesus Christ B
Today's English Version	of Christ and of God A	God and of the Lord Jesus Christ A	A- God and Savior Jesus Christ B	God and Savior Jesus Christ B
Twentieth Century N. T.	of Christ and God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
J.B. Phillips	of Christ and of God A	God and the Lord Jesus Christ A	God and of Jesus Christ A	God and Savior Jesus Christ B
Jerusalem Bible	the Kingdom of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B+	God and Savior Jesus Christ B
New International	of God and of Christ A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Amplified Bible	of Christ and of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Concordant Literal	of Christ and of God A	God and the Lord Jesus Christ A	God and our Savior Jesus Christ A	God, and the Savior Jesus Christ A
J.B. Rotherham	of the Christ and God A	God and our Savior Jesus Christ A	God and our Savior Jesus Christ A	God and Savior Jesus Christ B
Riverside N. T.	of Christ and God A	God and the Lord Jesus Christ A	God and of our Savior Jesus Christ A	God and Savior Jesus Christ B
A.S. Worell	of Christ and God A	God and Lord Jesus Christ B	God and our Savior Jesus Christ A	God and Savior Jesus Christ B
Hough Schonfield (1954)	of Christ and of God A	God and the Lord Jesus Christ A	God and our Deliverer Jesus A	God & of our Savior Jesus Christ A
Translator's N. T.	of Christ and God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B+	God and Savior Jesus Christ B
A.S. Way	of Messiah and of God A	God and of our Lord Jesus A	God almighty and our Savior Jesus A	(not included, Paul's letters only)
F.F. Bruce	Christ's and God's A	God and our Lord Jesus Christ A	God and Savior Jesus Christ B	(not included, Paul's letters only)
Letchworth Version	of Christ and of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Klist and Lilly	of Christ and of God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
John Nelson Darby	of the Christ and God A	God, and of the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Helen B. Montgomery	of Christ and of God A	God and or Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Emphatic Diaglott	the Anointed & of God A	God, and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
William F. Beck	of Christ and God A	our God and Lord Jesus Christ B	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Charles B. Williams	of Christ and God A	God and the Lord Jesus Christ A	God and Savior Jesus Christ B	God and Savior Jesus Christ B
Delitzch	(not available)	(not available)	(not available)	God and of our Savior Jesus A
Salkinson and Ginsberg	of Christ and of God A	God and the Lord Jesus Christ A	God and our Lord Jesus Christ A	God and Savior Jesus Christ B
Ferrar Fenton	of Christ and God A	God, and the Lord Jesus Christ A	God and our Savior Jesus Christ A	God and Savior Jesus Christ B
Jewish New Testament	the Messiah & of God A	God and the Lord Yeshua A	God and...our Deliverer, Yeshua A	God and of our Deliverer Yeshua A

Analysis: Total number of renderings examined, 139; total number of renderings indicating two persons, 88; total number of renderings indicating one person, 51; total number of renderings indicating two persons in main text and one margin, 4; total number of renderings indicating one person in main text and two in margin, 8. We can see from the above that the Sharp “Rule” is not grammatically binding.

HEBREWS 1:6

Are all God's angels instructed to give supreme worship to the Son of God at this passage of Scripture? 'Worship' in many translations/versions translates a form of the Greek *proskunevw* (*proskuneo*, *prahs.kue.NEH.oh*). What have lexical researches to tell us relative to this word?

([F]all down and) worship, do obeisance to, prostrate oneself before, do reverence to, welcome respectfully...to human beings who, however, are to be recognized by this act as belong to a supernatural realm...2 Km[ingdoms, *LXX*, = 2 Samuel] 18:28; 24:20; 3 Km[ingdoms, *LXX*, = 1 Kings] 1:16, 53...Mt 18:26...Ac 10:25...v 3:9—Bauer, Arndt and Gingrich lexicon, pp. 723-4.

([T]o prostrate one's self)...to kiss the hand to (towards) one, in token of reverence...hence in the N.T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication. —'Thayer's' lexicon, p. 548.

Jesus said unto him, Thou hast both seen him and he it is that speaketh with thee, And he [the cured man] worshipped him [Jesus].—John 9:37-38, *ASV*; margin: "[T]he Greek word denotes an act of reverence whether paid to a creature (as here) or to the Creator (see ch. 4:20)."

We see a wide range of meanings for 'proskuneo,' all the way from respect, to worship in the absolute. Even the English word 'worship' has a wide range of meanings. As noted by one authority, it carries the thought of either: "to adore or pay divine honors as to a deity; to reverence with supreme respect and veneration; as, to God. 2. to respect; honor; to treat with civil deference."—*Webster's New Twentieth Century Dictionary*, 1975.

Abraham is said to have given *proskuneo* to the "sons of Chet" [the Hittites] at Genesis 23:7, *LXX*. Does this mean Abraham considered the Hittites, God, or His equal? At 4 Kings 2:15, *LXX* (2 Kings in the Hebrew text), we read: "And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu [Elijah] has settled upon Elisaie [Elisha]. And they came to meet him and did obeisance [*proskuneo*] to him to the ground." Is the correct thought from this account that Elisha was Jehovah?

Did the giving of *proskuneo* to Saul by David indicate that Saul was the Most High God? At 1 Kings 24:9, *LXX*, (1 Samuel in the Hebrew text) we find: "And David rose up and went after him out of the cave: and David cried after Saul saying, My lord, O King! and Saul looked behind him, and David did obeisance: [*proskuneo*] to him." As has been noted previously, 1 Chronicles 29:20 reads:

And David said to all the congregation, Bless now Jehovah your God. And all the congregation blessed Jehovah the God of their fathers, and bowed down their heads, and did homage [*proskuneo*, Greek, *LXX*; Hebrew, <(> (shachah, shaw.KHAW) to Jehovah and the king [David].—*NWT*. ("worshipped", Darby, *ASV*, *BIE*, *KJV*; see also: Matt. 20:20, where *proskuneo* is rendered "bow", "kneel", *AT*; *NASV*).

Shachah has been defined as:

[T]o depress. i.e. prostrate (espec[ially]. reflex. in homage to royalty or God):—bow (self) down, crouch, fall down (flat), humbly beseech do (make) obeisance, do reverence, make to stoop, worship."—*Strong's Concordance*, "Hebrew And Chaldee Dictionary," word 7812.

Of course, the degrees to which the people were rendering proskuneo or shachah to Jehovah and David were not the same. Humans can receive a degree of ‘worship’ without the thought of elevating them to the position or level of Jehovah! This is true when Jesus is given ‘worship’. (See *Reasoning from the Scriptures*, Brooklyn, New York, WATCH TOWER BIBLE AND TRACT SOCIETY, p. 214, paragraph 6.)

To show that proskuneo as commanded to be given the Son at Hebrews 1:6 need not necessarily indicate that he is God, nor equal to the Father, some scholars have rendered the verse as follows:

- 1) “Let all the angels of God pay him homage.”—*NEB*.
- 2) “All the angels of God will bow before him.”—*Noli*.
- 3) “Let all the angels of God bow before him.”—*Twentieth Century New Testament*.
- 4) “And let all the angels of God bow down to him.”—*The Riverside New Testament*.
- 7 5) “And let them bow before him - all messenger of God.”—Robert Young, *Literal Translation of the Bible*.
- 6) “And let all God’s angels bow before him.”—*AT*.
- 8 7) “NOW LET ALL THE MESSENGERS OF GOD HONOUR HIM.”—Ferrar Fenton, *The Holy Bible in Modern English*, 1903, printing of 1946.
- 8) “And let all God’s angels do obeisance to him.”—*NWT*, 1971, ‘84, margin, “Or let ... worship.” Gr., pro.sky.ne.sa’to.san; Lat[in]., a. do’-rent. See 2 Ki 2:15 and f[oot]-n[ote].” (As referenced above, at 2 Kings 2:15, Elisha is said to be given proskuneo, ‘worship’.) 1950, ‘51, ‘61.
- 9) “Let all God’s angels pay him homage.”—*The Revised English Bible*, 1989.
- 10) “Before him shall bow all messengers of God.”—*The Unvarnished New Testament*, 1991.

Jesus Christ can be bowed to, given homage, receive obeisance and even ‘worshipped’ in the sense of ‘honor’ and ‘respect’. He can receive such because of his high position and because he is Jehovah’s representative. Receiving such does not put him on the same position or level as Jehovah, his Father. Also, David, Saul and the Hittites received such; this did not make them God. Nor does the fact that Jesus makes the Jews of Philadelphia render proskuneo to the true Christians, force anyone to believe those Christians to be God or His equal.—Revelation 3:9; compare Isaiah 60:14.

What about Matthew 4:10, where Jesus responds to Satan’s unsuccessful attempt at temptation to have Jesus render prsokuneo to him? It has been claimed: ‘Jesus said you must give worship only to God.’

Therefore, when it is said at Hebrews 1:6 for the angels to give worship to the Son, he is identified as God.’ First of all, just how does the scripture read? In the *NASV*, we find:

“Then Jesus said to him, “Begone, Satan! For it is written, YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’ ” What is to be given the Lord your God? Two things are to be given Him; (1) ‘worship’ (proskuneo) and (2) ‘service’, (Greek, *latrevw*, *latreuo*, *laht-RUE.oh*). What is to be given Jehovah *only*, is *latreuo*, not *proskuneo*! The angels are instructed to accord Jesus *proskuneo* at Hebrews 1:6; not *latreuo*!

John Nelson Darby in a footnote in his translation on Matthew 4:10, informs us: “*Proskuneo*: an act of personal reverence and homage. What in modern language is called ‘worship’ is *Latreuo*, as ‘serve’ ver 10.”

Nowhere in Scripture, is anyone put under obligation to give *latreuo* to Christ or to the holy spirit. *Latreuo* is to be offered to Jehovah only. This puts the Father, Jehovah, in a special and unique class as to what must be given Him and to no one else; not to the Son, nor to the holy spirit.

HEBREWS 1:8

Is the Lord Jesus called ‘God’ at Hebrews 1:8? Many will respond: ‘Yes he is!’ Are they correct? This verse has been translated in various ways. In the *King James Version* we find: “Thy throne, O God, is forever and ever,” yet, in the Moffatt translation we see: “God is thy throne for ever and ever.” Why the variation? Which is the proper rendering? It should be kept in mind that this is a quotation from Psalm 45:6. Finding the correct underrating of the Psalm will help us to understand what the message of Hebrews 1:8 is.

Psalm 45 is identified by various reference sources as a wedding psalm. Says the *Oxford Annotated Bible RSV*:

Ps 45: An ode for a royal wedding. 1: Introduction, The author identified himself as a professional writer (a ready scribe), presumably a court poet. 2-9: He addresses the king in faltering language.

That the message of Psalm 45 does not apply only to a human king of Judah is made clear by Paul’s referring it to God’s Son in *Hebrews*. Is the human king called ‘God’? If he is, he cannot be considered the equal of Jehovah. He might have been addressed as ‘God’ in the same sense as the angels and the judges of Judah were. Being called such did not make them Jehovah; nor elevate them to a position equal to Jehovah. The same is true of the Son. And, of course, the holy spirit is never spoken of as ‘God’.

How have translators shown the correct wording of the Psalm? Please note:

- 1) “Thy throne, given of God”—Lesser.
- 2) “Thy throne, given of God.”—Margolis.
- 3) “Your divine throne”—*RSV*.
- 4) “God is your throne”—*BY*.
- 5) “Your throne shall stand for evermore”—*MO*.

6) “Your throne is the throne of God”—*NEB*.

7) “Your throne is the throne of God”—R.J. Moulton, *Modern Reader’s Bible*.

8) “Thy kingdom that God has given you will last for ever and ever”—*TEV–GN*.

9) “Thy throne, which is of God, shall stand for ever and ever”—Alexander Harkavy, *The Holy Scriptures*, 1936, reprint of 1951.

10) “God has enthroned you for all eternity”—*The Revised English Bible*.

11) “God is your throne to time indefinite, even forever”—*NWT*.

Comments on the verse:

Your throne, O god: the Hebrew king was called Elohim, ‘God’ not in the polytheistic sense common among the ancient pagans, but as meaning ‘god-like,’ or, ‘taking the place of God.’ Cf Pss 58, 2; 82, 1, 6. Of Christ alone can this passage be understood in its full literal sense. Some, however, amend the text to read, “Your throne is the throne of God.” Cf 1 Chr 29, 23, where Solomon’s throne is referred to as ‘the throne of the Lord,’—*NAB*, footnote.

When Solomon, who was God’s Son (II Sam 7:14), ruled over the Lord’s kingdom (1 Chron 29:23; see also Enoch 51:3; 55:4; 61:2-3, 5; 69:26-27, 29). That did not mean that Solomon was God. It means that Solomon ruled over God’s kingdom when he ruled over Palestine, and he sat on God’s throne when he ruled from Jerusalem. Therefore, it is just as proper to speak of the eternity of God’s throne with reference to the Son Jesus who was to sit on it as it was to speak of God’s throne when Solomon, the son, sat on it.—George Wesley Buchanan, *The Anchor Bible, To The Hebrews*, 1972, p. 20.

Renderings of Hebrews 1:8:

1) “God is thy throne forever and ever”—*The Twentieth Century New Testament*

2) “God is your throne forever and ever!”—*AT*.

3) “God is thy throne for ever and ever”—*MO*.

4) “God is your throne forever and ever”—*By*.

5) “You shall sit on the throne of God for ever”—*Lubach*.

6) “God is thy throne for ever and ever”—(offered as an alternative in the *RSV*, *NEB* and *By*. See “Notes on Passages” in the *By*.

7) “Your throne, O Lord, is forever and ever”—*Noli*.

8) “God is thy throne for ever and ever”—*Improved Version*, 1808.

- 9) “Your throne is God for an age of ages,”—*The Unvarnished New Testament*.
- 10) “O GOD.] This is a clear instance where Christ is called ‘God,’ but as v. 9 speaks God as his ‘God,’ we cannot lay stress upon it here as proving the supreme divinity of the Saviour, besides it may be justly rendered. ‘God is thy throne—to ages of the ages’ in either case it is applicable to the mediatorial throne only.”—Robert Young, *Young’s Concise Critical Bible Commentary*.
- 11) “God is your throne forever”—*NWT*.

Comments on the verse:

God is Thy throne forever and ever...The words in the Psalm are not addressed directly to the Son, though they point to Him...The LXX admits of two renderings: ho theos can be taken as a vocative in both cases (Thy throne, O God...Therefore O God, Thy God...or it can be taken as the subject (of the predicate) in the first case (God is Thy throne, or Thy throne is God...It is scarcely possible that elohim in the original [Ps. 45] can be addressed to the king. The presumption therefore is against the belief that ho theos is a vocative in the LXX. Thus on the whole it seems best to adopt in the first clause the rendering: God is Thy throne (or, Thy throne is God). that is ‘Thy kingdom is founded upon God, the immovable Rock’; and to take ho theos as an apposition in the second clause. Brooke Foss Westcott, *The Epistle to the Hebrews*, 1889, reprint of 1920, pp. 24-26.

This quotation (the fifth) is from Psa. 45:7f. A Hebrew nuptial ode (epithalamium) for a king treated here as Messianic. It is not certain whether ho theos is here the vocative (address with the nominative form as in John 20:28 with the Messiah termed theos as is possible, John 1:18) or ho theos is nominative subject or predicate with estin [is] understood: “God is thy throne” or “Thy throne is God.” Either makes good sense.—A.T. Robertson, *Word Pictures in the New Testament*, Vol. VI, p. 339.

We are not bound by grammar to understand that the Son is being called ‘the Most High God’ at this verse. We are bound by the context of the original (Ps. 45:7f) and the quotation in Hebrews, to understand that the source of the throne (authority and power) of the Son is his God and Father.

In the very next verse, the Father speaks about the Son saying: “You loved righteousness, and you hated lawlessness. That is who God, your God, anointed you with the oil of exultation more than your partners.” The Christ has someone who is God to him. He himself could not be the Most High God. For, the Most High God, could not have one above him; no one could be spoken of as the God of God, the God of Jehovah.

Instead of this passage teaching that the Son of God is the Almighty, we are shown his throne and his anointing come from his God and Father, Jehovah.

HEBREWS 1:10

Some have quoted the words: “In the beginning, O lord, you laid the foundations of the earth.” (*NIV*) a quotation from Psalm 102:25. These persons say that this verse identifies Jesus as

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Jehovah. Such an attempt fails to take into account what the Bible has just said in the preceding two verses. Although the 102nd Psalm was originally addressed to Jehovah, it is another example of ‘the principle of representation’ as we found in the treatment of John 1:23.

Here, as well as in the other examples, one individual is the subject of the message in the first application, while in the final application, is applied to another person. An additional use of this type of representational figure of speech is found at Ezekiel 28:13-19; where the king of Tyre is the original subject, but Satan is the final and real subject or referent. In Psalm 102:25, the original referent was Jehovah; in the final application of the words, the referent is the Son. This does not make the Son, Jehovah, anymore than speaking to the king of Tyre in the original application in Ezekiel 28 makes him Satan.

1 JOHN 1:1–2

“That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked at and our hands have touched — this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it and we proclaim to you the eternal life, which was with the Father and has appeared to us.” Do we have here a reference to Jesus Christ as eternal life itself. Some trinitarians maintain that this is the case; others of the same general theological school of thought deny it with such comments as:

In 1 John too, though the ‘word’ has the somewhat different sense of ‘revelation,’ it is through it that life is opened to men, the eternal life which was with the Father. The word eternal (aioion) means first of all unending, not timeless, but takes on qualitative overtones from its Christian use in connection with the new age to come. It is in the events narrated in the gospel that this life is manifested and the idea of love is therefore implicit in the term.—*The Interpreter’s Bible*, Vol. 12, p. 220.

The writer and his circle could bear their witness about the word of life, because the life had been *manifested* to men and under conditions which made it possible for men to apprehend its nature. The reference is in quite general terms. “He zoe” [the life] is never used to express the being of the (personal) Logos, or pre-existent Christ.—A.E. Brooke, *International Critical Commentary*, p. 6, in. loc. cit.

In our present passage it is not the Logos, but the Life that existed with the Father and was disclosed to us.—C.H. Dodd, *The Moffatt New Testament Commentary*, p. 2, in. loc. cit.

An observation from another theological school of thought in Christological study:

Jehovah, the Fountain of life, has revealed the way of life through his Word of truth. The Lord Jesus Christ “shed light upon life and incorruption through the good news.” (2 Ti 1:10)...The apostle John called Jesus “the word of life,” and said: “By means of him was life.—1 Jo 1:1, 2; Joh 1: 4.—*INSIGHT ON THE SCRIPTURES*, Brooklyn, New York, WATCHTOWER BIBLE AND TRACT SOCIETY, Vol. 2, p. 249.

The “eternal life that was with the Father” was the type or quality of life with Him; not a person called ‘eternal life’. This life was the possession of the Father, Jehovah, and through His Son, Jesus Christ, He made known the way by which others might obtain it. This He did by sending His Son to earth to transmit the message to humans and die a sacrificial death that the door to eternal life might be opened to faithful humans.—John 3:16.

1 JOHN 5:20

“And we know that the Son of God has come, and has given us understanding, that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” (*NASV*) Do we have here an instance of Christ being called “the true God”? Many take this scripture to mean that the Son is given such a title. If they were correct, we would have at this verse, a contradiction of John 17:3 where Jesus says to his Father in prayer: “that they may know you the only true God and the one whom you sent forth, Jesus Christ.” What is the import of 1 John 5:20? Note scholars of “Christendom” have reported:

[T]he Son of God has come. We dwell in him and in God whom he revealed. God is described by one of the Johannine church’s central terms, *alethinos*, ‘true’. It is also one of its strongest terms: it signifies that which is real and genuine, as against that which is secondary and false (cf. p. 66, and for the expression here, cf. G[ospel of]J[ohn] xvii. 3).—J. L. Houlden, Principal Of Cuddersdon Theological College, *A Commentary On The Johannine Epistles*, New York, etc.; Harper & Row, p. 138.

We know that it is God’s Son who gives us the understanding of life so that we may know him who is true; that is, that we may know God.”—Julian Price Love, *The Layman’s Bible Commentary...Volume 25 The First, Second, and Third Letters of John The Letter of Jude The Revelation to John*, Atlanta, Georgia, John Knox Press, p. 26.

[T]he Son of God has come...he has given us understanding, to know him who is true (vs. 20). The idea is that by his coming and continuing presence the Son of God has given to the children of God insight that enables them to know God who is the true One (contrasted with the idols and false gods). *And we are in him who is true* is a declaration of the unity existing between God and the children of God...John assures his readers that they are also *in his Son Jesus Christ*, which is quite in keeping with the prayer of Jesus: “that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us” (John 17:21). This is the true God and eternal life refers to him who is true.—*The Broadman Bible Commentary*, 1972, Volume 12, in loc. cit.

As far as the grammatical construction of the sentence is concerned the pronoun [houtos, ‘this one’] may refer to ‘Him that is true’ or to ‘Jesus Christ’. The most natural reference however is to the subject not locally nearest but dominant in the mind of the apostle (comp[are].) c[hapter]. ii.22; 2 John 7; Acts iv.1; vii.19). This is obviously ‘He that is true’ further described by the addition of ‘His Son.’ Thus the pronoun gathers up the revelation indicated in the words which precede...This being — the One who is true who is revealed through and in His Son, with whom we are united by His Son — is the true God and life eternal.—Brooke Foss Westcott, *The Epistles Of St. John: The Greek Text With Notes And Essays*, London, Macmillan And Co., 1883, p. 187.

This, he adds, is the real God. In strict grammar, the word ‘this’ should refer to the last person named. Some commentators accordingly take the sentence to mean, ‘This Person, namely Jesus Christ, is the real God.’ It is more likely that the word ‘this’ has a wider and vaguer reference. The writer is gathering together in his mind all that he has been saying about God—how He is light, and love, how He is revealed as the Father through His Son Jesus Christ; how He is faithful and just to forgive our

sins; how He remains in us—and this, he adds is the real God, the one eternal Reality of which the mystics talk, though they do not know Him as He is known through Christ.—C.H. Dodd, “The Johannine Epistles”, in *The Moffatt New Testament Commentary*, p. 140.

If to alethino [“the true (one)”] be taken as referring to Christ, these words must also refer to Him. And in earlier times they were usually so interpreted. But it is hardly true to say that this interpretation is logically an absolute necessity (Weiss). It might, no doubt, be mere tautology to say of the alethinos [“true one”] “that He is ho alethinos theos” [“the true God”]. But houtos [“this one”] in the Gospel and Epistles is not used merely to avoid the repetition of a name. It seems often to refer to the previous subject as previously described. Here God has been described as truly made known in Jesus Christ. The God who completely fulfills the highest conception of Godhead [Compare John 17:3.] is the God who has been revealed in Jesus Christ as contrasted with all false conceptions of God, against which the readers are warned in the next verse....Holtzmann aptly quotes 2 Jn 7 as proof that in the Johannine writings houtos [“this one”] may refer to the subject of the preceding sentence rather than to the name which has immediately preceded.—A.E. Brooke, *The International Critical Commentary A Critical And Exegetical Commentary on the Johannine Epistles*, pp. 152-3.

The KJV by adding here the word even, implies that him that is true now refers to Christ. This leads to the view that the following words, this is the true God, refer also to Christ. This gives one of the most explicit statements in the N.T. of the deity of Christ. Theological controversy has long raged about this passage. But the natural sense of the passage and the characteristic thought of the epistle and the Gospel preclude this interpretation. It is through Christ that we are in God. This God so known is the true God. The thought centers in God from Vs. 18 on, and the contrast with idols in the last verse confirms it. This God so known also means eternal life.” (Italics added)—*The Interpreter’s Bible*, Vol. XII, p. 301.

Him that is true (ton alethinon) [“the true (one)”]. That is God, Cf. 1:8. In him that is true (en toi alethinoi) [“in the true (one)”], is God in contrast with the world “in en toi huioi autou Iesou Christoi) [“in the son of him Jesus Christ”]. Hence this clause is not in apposition with the preceding, but an explanation as to how we are ‘in the True one’ by being ‘in his Son Jesus Christ.’ This (‘houtos’) [“this (one)”]. Grammatically houtos may refer to Jesus Christ or to ‘the True One.’ This (‘houtos’) [“this (one)”]. Grammatically houtos may refer to Jesus Christ or to ‘the True One.’ It is a bit tautological to refer it of God, but that is probably correct, God in Christ, at any rate, God is eternal life (John 5:26) and he gives it to us through Christ.—A.T. Robertson, *Word Pictures in the New Testament*, Vol. VI, p. 245.

We know that the Son of God has come, and he has given us insight to know Him who is the Real God; and we are in Him who is Real, even in His Son Jesus Christ” (Moffatt)....All other gods so-called are figments of the human imagination; cf. 1 Cor. 8:4-6. The God and Father of our Lord Jesus Christ is the only Real God (Jn. 17:3), and to be in Him is to be in the realm of life, the life that is unfading and unwithering.—Alexander Ross, *The New International Commentary on the New Testament*, “The Epistles of James and John”, 1954, pp. 224, 25.

That we may know God, as truly real, as a truly real being, ‘the Real One’, apart

from whom all things and persons are shadowy and unreal; that is in the first

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instance, the purpose for which his Son Jesus Christ is come,...Jesus Christ...coming forth from the True One in whose bosom he dwells reveals the True One to us....It is a great thing to know God as he is here named—the True One—to know him as true and real; no imagination or mere idea, but true and real.—Robert Candlish, *The First Epistle of John*, Grand Rapids, Zondervan Publishing, p. 554.

The ‘true God’ is the God and Father of our Lord Jesus Christ; the One alone who has the name Jehovah! (Ps. 83:18) The Son is not called ‘God’ at this, nor any other verse of Scripture. We are in the true God by being in the Son of the true God, Jesus Christ. The true God referred to at 1 John 5:20 (and other scriptures,) then, must be someone other than the Son of the true God.

REVELATION 1:8; 21:6; 22:13: “THE ALPHA AND THE OMEGA”

How many persons share in the title “the Alpha and the Omega”? Is it one, two or three? In order for this title to be an evidence of the Trinity doctrine, three would have to share it. What do the Scriptures tell on this matter?

Some trinitarians point to Revelation 1:11 in the *KJV* and a few other versions, where Jesus is reported as saying of himself: “I am the Alpha and the Omega.” This reading can only be found in the *KJV* and some versions related to it. It is not included in the vast majority of modern translations/ versions. Why is this so? Such a reading is based on late manuscripts which have been found to be faulty here and have been rejected by most scholars at this point.

What of the actual occurrences of ‘Alpha and the Omega’? Revelation 1:8: “I am the Alpha and the Omega,” says the Lord God, “who is, and who was and who is to come, the Almighty”. The only one called ‘Almighty’ in the Bible is Jehovah God. (Ex. 6:3-*KJV*, *ASV*, *Dar.*, *NEB*, *BIE*, *ERV*, *By.*, *Harkavy*, etc.)

As we have seen from our study of Deuteronomy 6:4, Jehovah is only one person. The title ‘Almighty’ applies to the Father only. At Revelation 21:6: “I am the Alpha and the Omega, the Beginning and the End,” we have the words of God Himself, quoted. The one spoken of as God Almighty in Revelation is other than Jesus the Son. “The revelation of Jesus Christ which God gave him.”; “Salvation belongs to our God, who sits on the throne, and to the Lamb”; “I [Jesus] have not found your deeds complete in the sight of my God.” (Rev. 1:2; 7:10; 3:2; *NIV*) God is someone other than Jesus the Son and the Lamb of God. Revelation 22:13 finds an angel speaking for Jehovah, giving the last use of ‘the Alpha and the Omega’. Jesus begins to speak at verse 16, which is referenced, back to chapter one verse one. (See *NASV*, Rev. 22:16, marginal note “a”; also, Alford’s *Greek Testament* on this verse and William Barclay’s translation, Vol. II, p. 279.

Jehovah applies to Himself along with the term ‘the Alpha and the Omega’, the descriptions ‘the first and the last’ and ‘the beginning and the end’. Only to the Father, Jehovah, are all these designations given.

Christ is described as ‘the first and the last’; however, he is never called ‘the Alpha and the

Omega' nor 'the beginning and the end.' The holy spirit never receives any of these designations.

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Jehovah is 'the first and the last' and 'the beginning and the end' in that He is the Originator and Finisher of all good things. While the Son is the first and the last of Jehovah's direct creations; 'the only begotten Son.' That would make the Son also the beginning—the starting point—of God's works. (See on "Revelation 3:14 — Proverbs 8:22", pp. 108-120 below.) The Son is also "the first and last" of those resurrected by the Father.

Sometimes a connection is attempted between 'first and the last' (Rev. 1:17) as applied to Jesus and "I am the first and the last" and as applied to Jehovah at Isaiah 44:6. (*KJV, ASV, NASV, NWT*) In the *LXX* at Isaiah 44:6, we see the words *prw'o* (protos, PRAH.tahs, 'first') *μετ'α* (meta, meh.TAH, "with") and *tau'ta* (tauta, TAU.tah) translated as 'hereafter'. In Revelation 1:17 and 2:8 we find, reference to Christ, *prw'to* and *ε[σ]χατος* (eschatos, ES.kah.tahs, "last"). What does *ε[σ]χατος* mean? According to the Bauer, Arndt and Gingrich lexicon, the meaning of *ε[σ]χατος* as used in our subject scriptures is: "**b.** w[ith]. ref[erence]. to a situation in which there is nothing to follow... As a self-designation of the risen Lord *ο J prw'to kai ο J ε[σ]cato*" 1. The first and the last Rv 1: 17; 2: 8; 22: 13.", pp. 313-4. No one follows the Son in being the 'only begotten' and in being the only one to be raised by Jehovah Himself, never to die again. Jehovah was and is the first God and He is the last Most High. There are differences in the Greek words in Isaiah and in Revelation and there are differences in their meanings.

Some may share a description or title in certain ways and degrees. A general and a private in an army may both share the title 'soldier,' but are they equal? At Hebrews 3:1, the titles 'apostle,' and 'high priest' are applied to Jesus. In other scriptures he is called 'Lord' and 'Christ'. These titles are also applied to others in the Bible. At least 15 other men are called 'apostle' in Scripture. (Mt. 10:2; Acts 1:26; 14:14) We know of many referred to as 'high priest;' Aaron, Hilkiah, Elisahib, Josedech, Jeshua, Caiaphas, Abiathar, Annas and Ananias. (2 Ki. 22:4; Neh. 3:1; Hag. 1:1; Zec. 3:1; Mt. 26:57; Mar. 2:26; Acts 4:6; 23:3) In fact, all the men who functioned as the priest of the highest rank in Israel, were to be know as 'high priest.' (Lev. 22:10; Nu. 35:25).

Various ones were spoken of as 'lord' or 'Lord;' Abraham, King David, Elijah, the owners of the colt, angels, etc. (Gen. 18:12; 1 Sam. 25:31; 1 Ki. 18:7; Lu. 19:33; *κυριοι* (kurioi, KÜR.reh.oi, 'owners,' 'masters,' 'lords,' Acts 10:3, 4; Rev. 7:14)

To other men also the applications of *hyvm* (mashiyach, maw.SHEE.akh, "messiah," "anointed"), in the Hebrew text, and *cristov* (christos, khris.TAHS, "christ," "anointed") were made. Those called by those words include, Saul, David and even a pagan, Cyrus. These were spoken of as the 'messiah' or 'christ' of Jehovah. Will anyone claim that this makes them equal to Jesus *the* Christ? (1 Sam. 12:1-3; (=1 Ki. 12:1-3, *LXX*); 2 Sam. 19:21 (=2 Ki. 19:21, *LXX*); Is. 45:1) All these shared, to a degree or in some way, the same titles as the Son of God and Jehovah Himself. Does that fact put these men so designated on the same level as the Son of God and his God and Father?

At Isaiah 43:11, Jehovah is called 'savior;' Jesus is also called 'savior.' Are the two equals because of this? (Titus 2:13; 3:6; 1 John 4:14) Others have had the same title applied to them.

Judges 3:15 says: “But when the children of Israel cried unto Jehovah, Jehovah raised them a saviour, Ehud, the son of Gera.” (*ASV*) Second Kings 13:5 relates: “And Jehovah raised them a saviour, [Jehoash] so that they went out from under the hand of the Syrians”. (*ASV*) Were

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these men Jehovah? Were these ‘saviors’ equal to Jehovah? (See also: Judges 3:9; Nehemiah 9:27; *KJV, ASV, Dar., JB, NWT.*) Some translations render the Hebrew word for ‘savior’, (yasha, in *Strong’s Concordance*, “Hebrew And Chaldee Dictionary”, word number 3467), when used in reference to men, by the English ‘deliverer’. Are they attempting to disguise the fact that Jehovah and men are identified by the same designation?

If Jehovah, the primary savior, had not provided these men as saviors, what would have happened to His people? In any case, just because these men were called ‘saviors’ does not mean they were Jehovah nor had the same position or rank as Jehovah. In addition, it must be observed that none of the above designations are applied to the holy spirit.

Just as men and angels share, to some extent or to some degree, or in some way, the titles also given to the Son of God, they are not on a par with him. The same is true in the situation of the Father and the Son, in various ways and in differing degrees share such!

At this point, a statement by Grimm as found in what has come to be known as *Thayer’s Lexicon* is most apropos to our study:

Whether Christ is called God must be determined from Jn. 1:1; 20:28; 1 Jn. 5:20; Tit. 2:13; Heb. 1:8 s[ubse]q[uent]. etc.; the matter is still in dispute among theologians.—p. 287.

That was true when Grimm wrote those words in 1862. It was true when Thayer translated the words into English in 1885. It is still true today in 1982 (and 2001). The dispute continues. Have we not noticed however, more and more, scholars, many of whom are trinitarian theologians, tend to draw away from the hard-and-fast trinitarian applications and translations of the past and reflect, at least, a more moderate tendency in the other direction? The advance in the knowledge of the ancient languages, and the finding of more and older manuscripts of the Bible, has caused them to make these corrections. The most notable, perhaps, is the rejection of the phrase: “bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,” as found in the *KJV, Douay* and some other older English versions/ translations of 1 John 5:7. On this famous (or should we say ‘infamous’ addition to the Word of God by some scribe), we review these reports from scholarly sources:

5:7 This verse has not been found in Greek in any manuscript in or out of the New Testament earlier than the thirteenth century. It does not appear in any Greek manuscript of 1 John before the fifteenth century, when one cursive has it; one from the sixteenth also contains the reading. These are the only Greek manuscripts of the New Testament in which it has ever been found. But it occurs in no ancient Greek manuscript of Greek Christian writers or any of the oriental versions. Its chief support is in two Old Latin manuscripts of the sixth and eighth centuries and in some manuscripts of the Latin Vulgate, but not the oldest ones. Erasmus did not include it in his first edition to the New Testament in Greek (1516) nor in his second (1519). When criticized for the omission, he rashly said that if anyone could show him a

Greek manuscript containing the passage he would insert it, and the sixteenth century Codex Mantifortianus containing it was brought to his attention. He felt obliged to include the reading in his third edition (1525). From Tyndale the verse found its way into the King James Version. It is universally discredited by Greek scholars and editors of the Greek text of the New Testament.—Edgar J. Goodspeed, *The Goodspeed Parallel New Testament*, p. 557.

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The disputed words have been widely used in support of the Trinity, but, in view of such over-whelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the *Vulgate, A Catholic Commem-tary on Holy Scripture* freely admits regarding these words: “It is now generally held that this passage, called the *Comma Johanneum*, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek only in the 15th and 16th centuries.”—*The Seventh-day Adventist Bible Commentary*, Vol. 7, p. 675.

These scholars, no doubt, had the more trinitarian renderings in heart and mind, and would have been inclined to retain the “traditional” wordings. However, the weight of academic evidence has led them to make the necessary adjustments and corrections. One who, seemingly, has made a complete turn around in his personal beliefs concerning God and His Son, is the Presbyterian minister and scholar William Barclay. In his *Spiritual Autobiography*, he wrote:

So then for me the supreme truth of Christianity is that in Jesus I see God. When I see Jesus feeding the hungry, comforting the sorrowing, befriending men and women with whom no one else would have had anything to do, I can say: “This is God.”

It is not that Jesus is God. Time and time again in the Fourth Gospel speaks of God sending Jesus into the world. Time and time again we see Jesus unhesitatingly and unquestioningly and unconditionally accepting the will of God for himself. Nowhere does the New Testament *identify* Jesus and God. Jesus did not say: “He who has seen me has seen God.” He said: “He who has seen me has seen *the Father*.” There are attributes of God I do not see in Jesus. I do not see God’s omniscience in Jesus, for there are things which Jesus could not do. I do not see God’s omnipresence in Jesus, for in his days on earth Jesus could only be in one place at any given time. But in Jesus I see perfectly and completely and finally, and once and for all revealed and demonstrated, the attitude of God to men, the attitude of God to me. In Jesus there is the full revelation of the mind and the heart of God. And what a difference it means to know that God is like that!—edition of 1977, pp. 56-7.

This thought reminds us of John 1:18: “No man has seen God at any time; the only begotten god who is in the bosom (position) with the Father is the one that has explained him.” As Jesus said at John 5:19-20: “Therefore, in answer, Jesus went on to say to them: “Most truly I say to YOU, the Son cannot do a single thing of his own initiative, but only what he beholds the Father doing For whatever things that One [the Father] does, these things the Son also does in like manner. For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these, in order that YOU may marvel.” In his prayer to his Father at John 17:4, Christ stated: “I have glorified you on the earth, having finished the work you have given me to do.” Yes, in the works and words of Jesus, in his treatment of people we can see both the power of his Father and the loving-

kindness of his Father.

THE HOLY SPIRIT

In treatments of the Trinity doctrine the most neglected subject is that of the holy spirit. In most cases, trinitarians tend to try to prove that Jesus Christ is God equal to the Father, Jehovah. They seem to relegate any consideration of the holy spirit to a less important position than a consideration of the Son's position. We shall not do so in our study. The doctrine of the Trinity rests on the purported equality of three 'persons,' not only two.

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ACTS 5:3–4

"But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God."—*NASV*.

The "reasoning" employed on this section of Scripture is: 'It is said that Ananias lied to the Holy Spirit, and that he had not lied to men but to God; therefore the Holy Spirit must be God.' Will a deep study support this conclusion? With this type of 'reasoning' one might come to the opinion that the apostles were God. Why? It was at that the feet of the apostles the money was laid. The 'lie' was first perpetrated toward the apostles. Shall we judge then, that the apostles were not men, that they were the holy spirit, and God?

We would say such "reasoning" would be unsound. It would be the same as trying to claim that Jonah was Jehovah from Jonah 3:4, 5: "Then Jonah began to go through the city one day's walk and he cried out and said, "Yet forty days an Nineveh will be overthrown." Then the people of Nineveh believed in God:" ("believed God", *NIV*) and they called a fast and put on sackcloth from the greatest to the least of them."—*NASV*.

Jonah declared the message; and according to the *NASV* the *NIV* and other translations/versions, the people of the city 'believed God' or 'believed in God'. Jonah had not said: 'I speak in the name of God.' He just proclaimed the message. One could say then, 'Jonah was God; since it is said that the people 'believed God', it must be have been God speaking.' This also would be unsound reasoning.

Does the Bible teach that Jeremiah was Jehovah? At Jeremiah 1:10 we read: "See, I [Jehovah] have commissioned you this day to be over the nations and over the kingdoms in order to uproot and to pull down and to destroy and to tear down, to build and to plant."

After this message, if one reads Lamentations 2:2, "Jehovah has swallowed up, he has shown no compassion upon any abiding places of Jacob. In his fury he has torn down the fortified places of the daughter of Judah." Are we to surmise from this that Jeremiah was Jehovah?

How do we know that the apostles, Jonah and Jeremiah were not Jehovah? Other scriptures instruct us otherwise. Mark 13:32 discloses: "Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father." *If* the holy spirit were God, how could the Father have knowledge that the holy spirit did not? This would be inequality not equality. At John 17:3 in prayer to his Father, the Lord Jesus prayed: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth,

Jesus Christ.” According to these words of the Son of God, *only* the Father is the true God; not the Son nor the holy spirit.

The instruction by Christ at Matthew 11:27 lets us know: “All things have been delivered to me by my Father, and no one fully knows the Son but the Father, neither does any one fully know the Father but the Son and anyone to whom the Son is willing to reveal him.” Then, the holy spirit does not fully know either the Father nor the Son, unless the Son taught the holy spirit! Why would anyone have to teach the holy spirit anything if the holy spirit were God; if the Trinity doctrine were true? If the Trinity doctrine were true, there could not be anything known to the Father and the Son which the holy spirit would not know!

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Matthew 12:31 helps us learn by showing: “On this account I say to you, every sort of sin and blasphemy will be forgiven men, but blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in this system of things nor in that to come.” *If* all three ‘persons’ were God, according to this saying of Jesus the holy spirit would be, in some way, above the Son; since sin against the Son could be forgiven but sin against the holy spirit could not be forgiven. In actuality, if the holy spirit were a person and God, this would destroy the Trinity doctrine of three equal persons, and make the holy spirit as “God” higher than the Son and the Father, since ‘every sort of blasphemy’ would include that against the Father Himself.

Some may ask referring to Acts 5:3, 4: ‘How can a person ‘lie to’ or ‘play false’ to something that is not a person?’ This is a reasonable question; it deserves a Biblical answer. Do we find in Scripture any instances in which something impersonal is spoken of as receiving action as though it were personal? Yes, we do! Mark 4:39 relates: “With that [Jesus] roused himself and rebuked the wind and said to the sea: “Hush! Be quiet!” And the wind abated, and a great calm set in.” Luke 4:39 reports: “He [Jesus] stood over her [Peter’s mother-in-law] and rebuked the fever, and it left her. Instantly she rose and began ministering to them.” Luke 15:18 tells us of the prodigal son’s rehearsing his apology to his father: “I will rise and journey to my father and say to him: “Father, I have sinned against heaven and against you.” In all these accounts, the ‘wind’, the ‘sea’, the ‘fever’ and ‘heaven’ were spoken of as receiving action as though they were living entities. Will anyone say that they were persons because of this less than literal language of Scripture? We feel no one would answer ‘Yes’?

The *Modern Language Bible* at James 3:14 provides another example of this type of less than literal language: “But if you cherish bitter jealousy and rivalry in your hearts, do not pride yourselves in this and play false to the truth.” The ‘truth’ is not a person. At this scripture and at Acts 5:3-4 “play false to” or “lie to” translates a form of the Greek *yuvdomai* (*pseudomai*, PSU.dah.my). In the ‘Thayer’ lexicon we find this definition of the word on page 675: “To deceive, cheat ... to show one’s self deceitful, play false ... to lie, to speak deliberate falsehoods”. “Playing false to” the holy spirit at Acts 5:3, 4, does not make the holy spirit a person any more than playing “false to the truth” at James 3:14 makes “the truth” a person. (See also: J.W.C. Wand, *The New Testament Letters* at James 3:14: “traitors to the truth”.)

ACTS 13:2

“As they were publicly ministering to Jehovah and fasting, the holy spirit said: “Of all persons set Barnabas and Saul apart for me for the work to which I have called them.” Some

ask: ‘How could the Holy Spirit speak if not a person?’ Do we have in Scripture cases in which impersonal things are described as performing an action? Please note, Galatians 3:8: “Now the Scripture, seeing in advance” [“seeing before the event”, *BBE*; “anticipated”, *MO.*; “saw in advance”, *NAB*; “in anticipation”, *MLB*; “foresaw”, “foreseeing”, (in most other translations/versions)] ... declared the good news before-hand to Abraham, namely: “By means of you all the nations will be blessed.” The scripture is said to be ‘seeing’, being in the state of anticipation, seeing in advance; and then the words of the scripture are quoted. Is the ‘Scripture’ a person? Also the words quoted from Genesis 12:3 are the words of Jehovah; is the ‘Scripture’ Jehovah? Could we give a firm ‘No’ to that question? We would have to say it is just a figure of speech, not literal language.

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Let us consider Genesis 4:7: “If you turn to doing good, will there not be an exultation? But if you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving; and will you, for your part, get the mastery over it?” According to this scripture, “sin is crouching” and “craving”; is “sin” a person? It is felt you will join in responding, ‘No!’. Proverbs 20:1 announces: “wine is a radicular, intoxicating liquor is boisterous” are we to understand that “wine” and “liquor” are persons? The use of non-literal language is plain for all to see. Hebrews 7:28 declares: “the Law appoints men high priests”. Who is the “Law”? The “Law” is no one. It “appoints” by containing the requirements for one to be a high priest.

When some Pharisees told the Lord Jesus to ‘rebuke his disciples’ because they had said: “Blessed is the One coming as the King in Jehovah’s name!” Jesus replied: “If these remained silent, the stones would cry out.” (Luke 19: 39-40) If the stones had cried out would have that meant that they were persons? At Revelation 10:3-4 the seven thunders are said to speak. John was about to write what the seven thunders ‘said’, but was forbidden to do so. At Revelation 16:7 the altar is said to have spoken: Is the altar a person?

How did the holy spirit ‘speak’ to the Christians at Acts 5:3-4? The holy spirit was used as the means of communication. The Christians perhaps, heard the message as we today hear a radio or television message. Another possibility is, the message was impressed on the minds of the ones gathered there. In any event, the message was delivered to the ones for whom it was intended. Common similar expressions today are: ‘Today the White House said ...’ ‘It was announced by the Pentagon that...’ These are buildings not persons, yet they are said to speak. Was Balaam’s ass a person because it ‘spoke’ and used the personal pronoun ‘I’? (Numbers 21:26-30; 2 Peter 2:15-16) Was the “pay” a person because at James 5:5 (*NASV*) puts it: “The pay ... cries out”? (See also Ps. 85:10; Titus 2:1.)

ROMANS 8:26

[I]n the same way the Spirit helps us in our weakness, for we do not know how to pray as we should, but the Spirit itself [The word “itself” also in *KJV*, *Ro.*, *Concordant Literal*, *NWT*; “itself” is proper since the word for ‘spirit’ in Greek, *pneu'ma* (pneuma, peh.NEW.mah) is in the neuter gender; therefore any pronouns referring to the spirit should also be in the neuter gender. The same can be said for John 14:17. At John 16:7, 13, the pronouns “he,” “him” or “that one,” refer to the Greek *paravklhto* (parakletos, pah.RAH.klay.tahs), which is in the masculine gender; therefore it is proper, grammatically, to use masculine gender pronouns as above; such usage does not necessarily indicate, in Greek usage, that the subject is a person] pleads for us with inexpressible yearnings, and he who searches our hearts [God] knows what the Spirit means (Greek, *frovnhma* (phronema, FRAHN.ay.mah⁷)— *AT*.

In what sense does the spirit plead for Christians, and what is the significance of “what the Spirit means”? The Watchtower Society publication *Holy Spirit—The Force Behind the Coming New Order* comments:

In our helplessness and perplexity ‘we ourselves groan within ourselves.’ (Romans 8:23) We just do not know how to petition or supplicate God with properly formed

⁷ “*frovhma*.. what one has in mind, the thoughts and purposes, [A.V. mind]: Ro. viii. 6 s[ubse]q[ue]ntly. 27....in various senses also fr[om] Aeschyl[us, 525-456 B.C.E.] down.” ‘Thayer’s’ lexicon, p. 658. Romans 2:6: “The tendency of the flesh is toward death but that of the spirit toward life and peace.”—*NAB*. “For the minding of the flesh means death, but the minding of the spirit means life and peace;”—*NWT*. “The flesh” and “the spirit” are not persons. Jehovah knows why—He knows His purpose, what He had in mind when—He sent His spirit to have what is written in Scripture recorded

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sentences or what utterance to make to our heavenly Helper. However, God understands our situation and perceives exactly what we would sincerely like to have. If we ourselves cannot formulate prayers, well, prayers have already been formed for us. Where? In the prophetic Holy Scriptures that were inspired by God’s holy spirit.

God is fully acquainted with the prayers recorded in his Word. He knows the “meaning” of them. He knows the ones that befit us who want to pray aright. So God considers such appropriate recorded prayers as if they were being offered by the groaning Christians themselves. Such prayers were not uttered by the needy Christians themselves, but God hears as if the holy spirit were pleading with him according to the spirit-inspired prayers in the Bible. —pp. 135-6.

ROMANS 15:13

“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.” (*NASV*) In view of this verse, some have raised the question, ‘How can the Holy Spirit have power or be said to be a power unless the Holy Spirit is a person?’

How is the word ‘power’ Greek *duvnami* (dunamis, DUE.nah.mis) used in other scriptures? Second Timothy 3:5 uses it in this way: “hold to a form of godliness, although they have denied its power.” Is ‘godliness’ a person? Hebrews 7:16 employs the word in this manner: “who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life.” Is “industriable life” a person?

The “power of the holy spirit” is the type or kind of power that is sent to God’s people from Jehovah. Did Jesus blow a person called “holy spirit” on them, the power which is the spirit which is holy, because it comes through him from his God and Father? (Rom. 15:6).

1 CORINTHIANS 2:10–11

“For to us God revealed them through the Spirit; for the Spirit searches all things, even the depth of God.” How can the spirit search if it is just the power, the active force of God, and not a person? The next verse gives the answer to that question: “For who among men knows the thought of a man except the spirit of the man, which is in him? Even so the thought of God no one knows except the Spirit of God.” (*NASV*) Is ‘the spirit of the man’ a person? Or is it his innermost thoughts and mental attitude? Of course it is the latter. So it is with ‘the

Spirit of God'; He alone knows His own thoughts. He reflects on them with His spirit. *If* the holy spirit were a person, the holy spirit alone would know the thoughts of God; the Father would not know even His own thoughts. Another 'member of the Trinity' would know, and thus cause an inequality. (Note: capitalization of letters is at the discretion of translators; not a reflection of the oldest texts in which all letters were capitals, or we could say that there was no difference between lower case and upper case letters, all were of the same case.)

2 CORINTHIANS 13:14

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." (*NASV*) Does this show equality of the Father, Son and the holy spirit? Does it indicate that the holy spirit has personality? No mention is made of equality among three individuals. 'Fellowship' is brought about by a common bond of some sort in many groups, the love of music, love of good books, philanthropic endeavors, cultural activities, etc.

Philippians 3:10 uses a form of the word for 'fellowship', Greek, *koinwneww* (*koinoneo*,

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koi.noh.NEH.oh) to describe, "the power of His resurrection and the fellowship ["participation in", margin] of His sufferings." (*NASV*) Are 'His sufferings' a person? No! However, Christ's sufferings do bind Christians together. 1 Corinthians 14:11 tells: "Does not nature itself teach YOU that if a man has long hair, it is a dishonor to him?"

Christians need the favor of Christ, and the love that comes from God; also they need the bond of fellowship that is sent to them, that power, that inspiration from God, the holy spirit.

EPHESIANS 4:30

"And grieve not the holy spirit of God." Many are heard to say: 'Ephesians 4:30 tells us not to grieve the Holy Spirit.' Is that what the scripture says? No! The wording is: "grieve not the holy spirit of God." What is not to be grieved is the holy spirit of God; the spirit that is a part of Him, the spirit which belongs to Him. This reminds us of Proverbs 27:11: "Be wise my son, and make my heart glad."—*NASV* ("bring joy to my heart", *NIV*; "make my heart rejoice", *NWT*).

Are we to understand from this that God's "heart" is a person? Or is His "heart" His innermost feelings? Yes, we are to bring joy to our Father's 'heart'. We are not informed here that God's 'heart' is the name of someone. Just as 'the spirit of man' is not someone's name nor personal identification.—2 Cor. 13:14.

As to the rest of Ephesians 4:30, many translations read: "in whom" or "by whom"; leading some to believe this makes the holy spirit personal. 'Ho' (*hoh*) in the Greek, (the letter omega, *w* or *W*, with a rough breathing mark &= the sound of 'h', circumflex accent mark (~ or ') and an iota, *i*, underneath ('subscript iota') is either masculine or neuter in gender and is with (in) the dative case.) This does not bind anyone to understand 'ho' to be indicating that the holy spirit is a living entity, an individual living personage.

So we find such readings of this portion of Scripture as: "whereby ye are sealed", *KJV*; "with which you have been marked", *AT*; "with which ye have been sealed", *DAR.*; "in which ye

were sealed, *Young*.; “by which you are sealed”, *Con. Lit.*; “whereby you are sealed”, *Lamsa*; “with which YOU have been sealed”, *NWT*. Christians would never want to make Jehovah’s holy spirit, His innermost sensitivities, ‘grieve’; but always endeavor to make His ‘heart’ rejoice.

The holy spirit is never prayed to in Scripture! The holy spirit is never even spoken to in Scripture! In visions of the Father and the Son in heaven, the holy spirit is not seen. (Compare: Acts 7:55, 56; Rev. 7:10; 22:1, 3.) We know the name of the Father, ‘Jehovah’; we know the name of the Son, ‘Jesus’. However, the holy spirit is never given a name in Scripture; never given a *personal* name. At 2 Corinthians 3:18 the holy spirit is not called “Jehovah the spirit”. This verse simply is saying that Jehovah is *the* spirit; He is the most important of all the spirits. (Compare verse 17.)

With sound and keen observation, Karl Rahner, S.J., wrote:

Nowhere in the New Testament is there to be found a text with οὗτος θεός [the god] which has unquestionably to be referred to the Trinitarian God as a whole existing in three Persons....Theos [God] is still never used of the Spirit...“Ὁ θεός [the god] is never used in the New Testament to speak of the πνεῦμα ἁγίον [spirit holy]...
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of Alexandria reserved the name ‘God’ to the Father—*Theological Investigations*, Vol. I, pp. 138, 143, 147.

What is the holy spirit? It is identified at Luke 1:35 in this manner: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; for that reason the holy offspring shall be called the Son of God.” (*NASV*) “The power of the most High” was the holy spirit; it was the engendering force which caused the conception of the Son of God in Mary. If the holy spirit were a person, we should expect to find Jesus identified as the ‘Son of the holy spirit’ in the Bible. He is never called such; he is the Son of his Father, Jehovah.

Acts 2:33 tells us: “Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which YOU see and hear.” After he was resurrected and returned to haven, Jesus was exalted to be on the right hand of the Father, Jehovah. At that time he “received the promised holy spirit from the Father.”

This fact brings important questions to one’s mind. Such as: ‘If the holy spirit were a person how could Jesus “receive,” i.e. *be given* a person?’ Also: ‘After Jesus received the holy spirit, how could he direct that “person” which supposed to be God and equal to the Son of God and equal to God the Father Himself?’

In addition: Why did Jesus receive the holy spirit from the Father; as ‘God the Son’ (sic) would not Jesus have use of ‘God the Holy Spirit’ (sic), without any one giving the holy spirit to him? (See: *AT*; *NIV*; *Mo.*; *NEB*; *Kliest and Lilly*; *Wey.*; *Phillips*; *TEV*, *GN*; *C.B. Williams*; *BIE*; *Twentieth Century New Testament*.) This scripture shows (1) the holy spirit is not a person, and (2) the holy spirit is a power, a gift which was *given* by the Father, first to the Son and through the Son, to the faithful on earth. How could this happen to the ‘third person of a Trinity’?

THE SON OF GOD—HIS POSITION RELATIVE TO HIS FATHER—HIS NATURE

MATTHEW 20:20–23

“Then the mother of the sons of Zebedee approached him with her sons, doing obeisance [a form of *proskunevw* (*proskuneo*, *prahs.kue.NEH.oh*; “bowing down”, *NASV*; “kneeling down”, *NIV*; “kneeling before”, *RSV*; “to do homage”, *NAB*; “bowed low”, *NEB* and *JB*; “bowing low”, *ATJ*] and asking for something from him. He said to her: “What do you want?” She said to him: “Give the word that these my two sons may sit down, one at your right hand and one at your left, in your kingdom.” Jesus said in answer: “YOU men do not know what YOU are asking for. Can YOU drink the cup that I am about to drink?” They said to him: “We can.” He said to them: “YOU will indeed drink my cup, but this sitting down at my right and at my left is not mine to give, but it belongs to those for whom it has been prepared by Father.”

Strange indeed, this scene and the sayings of Jesus, *if* the Son were God. ‘God the Son’ (sic) could not say who would fill positions in His kingdom when He would be enthroned! It would be the choice of another person as to those who would occupy kingdom positions!

Is it the case that the Son was speaking according to his (so-called) ‘human nature’, as some claim? What is the teaching of the Trinity doctrine? Is Christ supposed to be ‘God or man’ or, ‘God and man?’ The answer we receive from trinitarians is: ‘He was fully God *and* man.’ As

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‘God’ Jesus would be able to say who would sit where in his kingdom, would he not? Yet, he said: “this sitting down at my right hand and at my left is not mine to give.” We note no equality here; and we reminded of John 14:16: “and I will request the Father and he will give YOU another helper to be with YOU forever.” Jesus back in heaven would “request the Father” to send the holy spirit. This is a case of *dependence* on the Father on the part of the Son.

JOHN 10:17–18

“This is why the Father loves me, because I lay down my life — to receive it again. No one took it from me, but I lay it down myself. I have authority to lay it down, and I have authority to receive it again. This is the command which I received from my Father. (*Twentieth Century New Testament*; “to receive it back again,” *NEB*; “again I may receive it,” *Ro.*; “receive it back again,” *Wey.*; “That again I may receive it,” *Young’s Concise Critical Bible Commentary*; “receive it again,” *Improved Version*; receive it again,” Nathaniel S. Folsom, *The Four Gospels*; “receive it again,” *NWT*). Do we full realize the implication of Jesus’ words? In saying: “receive it again,” he is showing that his life had been given to him at sometime in the past, and at his resurrection it would be given to him again, one more! The life of the Son of God had a start! Does the Greek justify this translation and conclusion?

We need to determine the meanings of the words *lambaVnw* (*lambano*, *lam.BAH.noh*, ‘receive’) and *pavlin* (*palin*, *PAH.lin*, ‘again’). On *lambano*: “receive (what is given); to gain, get, obtain ... to receive, get back,...Jn. x:18; (‘Thayer’s’ lexicon, p. 371) On *palin*: “originally meaning of ‘again’, repetition of a previous action.” (Moulton and Milligan, *The Vocabulary of the Greek New Testament*, p. 475) What action would be repeated? The bestowing of life on the Son of God which had happened as described at Micah 5:2, in “ancient days” (*RSV*), long before he came to this earth.

Foss Brooke Wescott wrote on this:

He [Jesus] had the power to revivify all that was dissolved by death, ‘taking’ in the sense that which was given by the Father.—*The Gospel According to John*, pp. 61–2.

A.W. Meyer in his commentary had this to report:

[T]he *taking* again of His life, for which the divine-human Christ has received authorization, implies the *giving* again of the life, to wit, the re-awakening activity of the Father. This giving again on the part of God, by [which] Christ becomes ‘zoopoietheis pneumati’ [made alive in the spirit] see 1 Pet iii. 19 [verse 18 in English translations]...and that exousia [authority] which Christ receives from God, are the two factors of the resurrection.—*The Gospel of John*, p. 97.

“Giving again”, “reawakening activity of the Father” shows the Father had given life to the Son at some former time, and gave it to him again at his resurrection. Because of his faithful course, the Son knew he could lay down his soul—his life—and that he would receive it once more when the time came for the Father to bestow life to the Son *again*, as He had previously done at the time described at Psalm 2:7, Proverbs 8:22 and Micah 5:2.

There are those who will say the form of ‘lambano’ used by Jesus at John 10:18, ‘labein’ is always in the active voice. That is, it is used to denote action on the part of the subject, in this

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instance, Jesus. So, being active, they claim, Jesus was saying he was going to **take** his life again not **receive** it again. *The Analytical Greek Lexicon* on page 245 gives the function as to voice of ‘labein’ only as active. However, close study of the use of the word will show ‘labein’ is used in both active and passive applications in the Bible. Passive is the case (situation) of the subject receiving the action of another. Note such usages in the following passages:

- 1) “Also, if YOU lend (without interest) to those from whom YOU hope to receive [labein]”—Luke 6:34, *NWT*; “to receive” also, *KJV*; *ASV*; *RSV*; *NASV*.
- 2) “[T]he spirit of the truth which the world cannot receive [labein].”—John 14:17, *NWT*; “receive,” also, *JKV*; *ASV*; *RSV*; *NASV*.
- 3) “When he caught sight of Peter and John, about to go into the temple he began requesting to get [labein] gifts of mercy.”—Acts 3:3, *NWT*; “to receive,” *ASV*; *NASV*; *RO*; “to give him,” *C.B. Williams*.
- 10 4) “So he fixed his attention upon them, expecting to get [labein] something from them.”—Acts 3:5, *NWT*; “to get something,” also, *NIV*; *Beck*; *C.B. Williams*; “to receive,” *KJV*; *ASV*; *RSV*; *NASV*.
- 5) “[T]o open their eyes, to turn them from darkness to light and from the authority of Satan to God, in order for them to receive [labein] forgiveness of sins”.—Acts 26:18 *NWT*; “receive,” *JKV*; *ASV*; *NASV*; *NIV*; “to have their sins forgiven,” *C.B. Williams*; *Beck*.
- 6) “For if we practice sin willfully after having received [labein] the accurate knowledge of the truth”—Hebrews 10:26, *NWT*; “receive,” also, *KJV*; *ASV*; *NIV*; “receiving,” *NASV*.

Passive uses of ‘labein’ will also be found at Revelation 4:11; 5:12; 6:4. All uses of ‘labein’ can found by consulting *A Concordance to the Greek Testament*, Moulton, Geden and

Moulton, fifth edition, pp. 578-80, under “LAMBANW” (LAMBANO).

COLOSSIANS 1:15–18

“He [Christ] is the image of the invisible God, the firstborn of all creation; because by means of him all (other) things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. 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, and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things.” (*NWT*) What does the phrase: “the firstborn of all creation” mean? Is the addition of “other” four times in the *NWT* in these verses proper?

The claim is made by some, that: ‘The phrase “the firstborn of all creation” teaches that Christ is over all creation; the ruler of all creation, and that he is apart from the class of created things.’ We will study what the **Bible** shows on this subject.

The phrase: “the firstborn of” occurs 36 times according to *Strong’s Exhaustive Concordance Of The Bible*. They are found at: Genesis 25:13; Exodus 6:4; 11:15 (thrice); 12:29 (thrice); 13:13, 15 (thrice); 22:29; 34:20; Numbers 3:13, 40, 46, 50; 8:16, 17; 18:15; Joshua 17:1; 1 Chronicles 1:29; 2:3, 13, 25, 27, 50; 4:4; 5:1; 9:31; Nehemiah 10:36; Job 18:13; Psalms 135:8; Isaiah 14:30 and Colossians 1:15. Always we find common meanings; the one called “the firstborn of” is a part of the group mentioned (this is called a partitive genitive); and **had a beginning of existence!**

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In the first 35 occurrences of the phrase we find the same significance, i.e., one of the named group or class and the oldest and/or the most important one of that class. In Exodus 11:5 we find: “the first-born of Pharaoh” is one of Pharaoh’s family. “The first-born of the slave girl,” is a child of the slave girl. “The first-born of the cattle,” is one of the cattle. (To the claim that “firstborn of” means ‘the ruler of,’ we ask: When did the cattle get together and elect one of the cattle “King” over the other cattle? Who was the “ruler” over Pharaoh, that died that night?) The same is true in the other instances of this syntax (grammatical construction). Then, when we come across the same syntax at Colossians 1:15, “the firstborn of”, and then “all creation” is identified as the class or group to which the Son of God belongs. We can come to the same conclusion, the Son of God is part of creation; the first of it in time and importance.

Scholars have stated on this subject:

The first-born of every creature — He was begotten; first-born before the creation of all things. The pro, in prototokos, first-born, governs the genitive ktiseos, creature. Time is an accident of the creature. Therefore the origin of the Son of God precedes all time. — John Albert Bengal, *New Testament Word Studies*, Vol. 2, p. 454.

Christ...is the first-born of every creature, that is, born before every creature — having come to personal existence, entered upon subsistent being, ere [before] anything created was extant.... The genitive ktiseos [of all creation] moreover, is not the partitive genitive (although de Wette still [also], with Usteri, Reuss, and Baur, holds this to be indubitable) [that “first-born of”, is a partitive genitive]...‘ the first-born in comparison with every creature’...that is, born earlier than every creature.—Heinrich August Wilhelm Meyer, *Critical and Exegetical Hand-Book to the Epistles to the Philippians and Colossians, and to Philemon*, pp. 224-5.

Both Bengal and Meyer show that the Son of God ‘was begotten’ had ‘origin’ and ‘came into personal existence.’ While Meyer did not think Colossians 1:15 contains an example of the

partitive genitive, yet he notes that the scholars, de Wette, Usteri, Ruess and Baur did. Added to this, Grimm, in 'Thayer's' lexicon, says: "firstborn of all creation" at Colossians 1:15 is a partitive genitive and that the Son was one "who came into being prior to the entire universe of created things." Grimm also comments that Clement of Alexandria and Origen used the word 'creature' in reference to the Logos.—'Thayer', pp. 555-6.

On the word 'prototokos' ("firstborn") lexicons and translations inform:

"[T]he first-born whether of man or of beast"—Grimm—Thayer, p. 555.

"[F]irstborn...Mt. 1:25; Lu. 2:7; He. 11:28"—Bauer, Arndt, Gingrich, p. 734.

"[P]rior in generation Col. 1:15"—*Analytical Greek Lexicon*, p. 355.

The Cross-Reference Bible American Standard Version, translates Colossians 1:15: "who is the image of the invisible God, firstborn of all creation: and adds a marginal note making reference to Exodus 13:1 as an example of 'firstborn' it reads: "And Jehovah spake unto Moses, saying, Sanctify unto me all the first-born whatsoever openeth the womb among the children of Israel, both of man and of beast: It is mine." Luke 2:7: "And she [Mary] gave birth to her first-born son," is an example of "whatsoever openeth the womb among the children of Israel." Did Mary have any children before Jesus? No! He was her firstborn; the one born first. The firstborn was the one born first. Of course, the one born first came to have a special place of honor and privilege. Because of being the oldest and most important of Jehovah's family of sons, *the* Son of God has a special place of honor and authority.

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Other translations read:

- 1) "He is the likeness of the unseen God, born first, before all the creation."—*MO*.
- 2) "Christ was born before anything was created.—Frank C. Lubach.
- 3) "He is the image of the invisible God, born before and above everything created."—William F. Beck.
- 4) "Who is the image of the unseen God coming into existence before all living things."—*BBE*. (Of course, the use of the phrase 'all other living things' would make this statement accurate, unless the meaning that the Son of God came into existence before the Father and the Son himself was intended!)

All the foregoing share one thought in common; the Son of God was 'born', 'came into existence.' Anyone who was 'born' or 'came into existence', no matter how long ago, millions or billions of years ago, is neither Jehovah, nor His equal in eternity.

Some have appealed to 1 Chronicles 26:10: "Also Hosah, *one* of the sons of Merari has: Shimri the first (although he was not the first-born, his father made him first,)—*NASV*. (Made him the chief"—*KJV*; *ASV*; "head", *NWT*. This has been done to counter the thought that "firstborn" does not show the subject to the oldest of the group of living beings mentioned.

1 Chronicles 26:10 does not state that Shimri was made the 'firstborn.' It merely informs that

he was made “first”, “the chief”, the head”—the most important, not the first in time—of the sons of Merari. The actual firstborn was still the oldest. In addition, the actual firstborn and Shimri both had a beginning of life.

Now to the question: Is the addition of “other” proper at Colossians 1:15-18? It is not an uncommon characteristic of the Koine (“Biblical”) Greek that when one of a class or group is mentioned and then others of the same class or group are mentioned, neither the words ‘other’, ‘rest’ nor ‘else’ are always used, they are understood.

Examples:

- 1) “Luke 21:29: ‘Ye see the fig-tree and all the trees’”— Marshal Interlinear. (One might wonder if the ‘fig-trees’ somehow were not in the class of ‘all the trees.’) The *NEB* and other translations add ‘other’.
- 2) 1 Corinthians 15:24: “whenever he [Christ] abolishes all rule and all authority and power”, Marshal Interlinear. If it were left at that, we would come to the misconception, that Christ will abolish or destroy all rule, authority, and all power. How could that be? Will he destroy the Kingdom of God? We can see why various translations have added “other”. see *MO.*; *Phillips*; *Wey.*; *AT*; *Twentieth Century N.T.*; C.B. Williams; Wm F. Beck; Kleist and Lilly.
- 3) Hebrews 13:32: “And what more may I say? will fail me for recounting the time concerning Gedeon, Barak, Sampson, Jephthae, David both and Samuel and the prophets”, Marshall. Were not David and Samuel prophets? It would seem from this

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passage, as written that they were separated from being such. It is an aid to clarity to have in the *NWT*: “David Samuel and the (other) prophets.” (see also: Matthew 13:31, 32; Luke 13:2, 4; Ro. 8:32; 1 Corinthians 6:18 for other examples of the same ‘omission’ of ‘other’ in the Greek text.

These are instances of what Robert Young, in the section found in some editions of his *Analytical Concordance* entitled “Hints and Helps to Bible Interpretation”, calls: “The WHOLE is frequently put for a PART” (item 29).

If, we take ‘all things’ as absolute, then, the Son created his Father and himself. For even God Himself, is identified as one of the ‘things’ in the universe. At 1 Corinthians 15:27 we read: “Scripture says. He has put all things in subjection under his [Christ’s] feet’. But in saying ‘all things’, it clearly means to exclude God who subordinates them.” (*NEB*) God, then, is one of the category of ‘things’. If He were not, Paul would have not explained that He is excluded from the “all things” which will be subordinated to the Christ. What is a ‘thing’? Some have said: ‘A thing is a creature.’ Well, all creatures are things; but all things are not necessarily creatures. A dictionary definition of ‘thing’ is: “that which is conceived, spoken of, or referred to as existing as an individual, distinguishable entity; specifically, any single entity distinguished from all others: as, [each thing in the universe].”— *Webster’s New World Dictionary*, 1955.

Surely, Jehovah God is “referred to as existing as an individual”. He is a “distinguishable entity”. (See *Awake*, April 8, 1979, p. 29.) Jehovah is the one ‘thing’ which will not be subordinated, be in subjection to, the Son.

Other examples of ‘all things’ not being absolute are, Colossians 1:20, surely Satan will not be reconciled to the Christ. Ecclesiastes 1:2 says ‘all’ (*LXX*, ‘ta panta’ [the all] as in Col. 1:15) ‘is vanity.’ if ‘all is vanity,’ worthless, of no use, why would Solomon have been inspired to write: ‘Fear God, and keep his commandments.’ (Ecc.12:13) Solomon, of course, had reference to the vain endeavors of mankind apart from those sanctioned by the Almighty.

We find in Scripture instances of negative ‘all inclusive statements which allow for exceptions’. Such as at Romans 3:10-12: As it is written: “There is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.” (*NIV*) We know that Jesus Christ is an exception to that sweeping statement. The same can be said of John 1:3: “Through him [the Word] all things were made; without him nothing was made that has been made.” (*NIV*) Since we know from scriptures such as Micah 5:2 and Proverbs 8:22 (which we shall treat later), the Son is one of the things made, John 1:3 has at least one exception to it. William Barclay, added the word ‘else’ once to John 1:3 and twice to Colossians 1:17. The *NAB* (1970) added ‘else’ once to Colossians 1:17; “else” deleted in 1986 edition.

Before ending our consideration of Colossians 1:15-18, we need to explore another question. The question is: How could Jesus be “the firstborn from among the dead” (*NIV*), since he was not the first, in time, to be resurrected? Acts 26:23 aids us in our quest for the answer. The scripture reads in the *NIV*: “[T]hat the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.” Why is it said that Christ was the “first to rise from the dead” ? Because, he was the first to be resurrected as a spirit person. (I Cor. 15:45; 1 Peter 3:18) and the first to be resurrected that would not have to die again, as Lazarus and others had.

THE SON HAS ONE THAT IS GOD TO HIM

If Christ were part of a Trinity of co-equal persons it could not be said that someone would be his God. In stating that a person has one called his God, it is understood the one called God, is higher than the one to whom he is God. Yet, over and over, in the Word of God, we note such being the case with the Son of God; someone is spoken of as his God. Observe these cases:

- 1) “That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.”—Romans 15:6, *ASV*.
- 2) “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort”—2 Corinthians 1:3, *NIV*.
- 3) “The God and Father of the Lord Jesus, he who is praised for ever.”—2 Corinthians 11:31, *NIV*.
- 4) “[T]he God of our Lord Jesus Christ.”—Ephesians 1:17, *NASV*.
- 5) “Blessed be the God and Father of our Lord Jesus Christ”.—1 Peter 1:3, *NASV*.
- 6) “[A]nd he [Jesus Christ] made us *to be* a kingdom, *to be* priests unto his God and Father.”—Revelation 1:6, *ASV*.

7) “I [Jesus] have found no works of thine perfected before my God....He that overcometh, I [Jesus] will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.”—Revelation 3:2, 12.

All the above were written after the Lord Jesus was resurrected and was back in heaven. He was at his highest position; yet, someone was over him, his God and Father, Jehovah. Never do we find in the Bible, the Father speaking of the Son as ‘my God;’ nor do we have any instance of the Father speaking of the holy spirit as ‘my God’, nor the holy spirit speaking of anyone as ‘my God!’

REVELATION 3:14—PROVERBS 8:22

At Revelation 3:14, the Son of God is called: “the beginning of the creation” (he arche tes ktiseos). We find here, the ‘beginning’ (arche) used with the genitive ‘of the’ (tes). Some have claimed that this means the Son of God is the ‘beginner’ of the creation. Others state that he is the first in time of the creations which God has caused, the starting point of the creation. Which view will the Bible support at this scripture and the usage of ‘beginning’ with the genitive case? Tracing such usage through the Bible, what do we find as to the meaning?

FROM THE SEPTUAGINT:

Genesis 10:10: “[B]eginning of the kingdom of him” (arche tes basileias autou).

Genesis 49:3: “[F]irst of the children of me” (arche teknon mou).

Deuteronomy 21:17: “[F]irst of the children of him” (arche teknon autou).

Hosea (Osee) 1:2 “[B]eginning of the word of Lord” (arche logou Kuriou)

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Proverbs 8:22 “[B]eginning of works of him” (archen hodon autou)

FROM THE CHRISTIAN GREEK SCRIPTURES:

Matthew 24:8 “[B]eginnings of pangs of birth” (arche odinon)

Mark 1:1 “[B]eginning of the good news” (arche tou euggeliou)

John 2:11 “[B]eginning of the signs” (archen ton semeion)

Philippians 4:15 “[A]t the start of declaring of the good news” (arche tou enaggeliou)

These are the same as Revelation 3:14, “beginning” (arche) used with the genitive case. It will not do to compare the word “arche” only. If we wish to determine the meaning of a particular phrase, we must study similar phrases or constructions, not dissimilar ones. All the above show the one, or ones and the events spoken of as a “beginning of the” or “first of,” are the results of the actions of someone else (passive); not the cause of the action or results. They are the first in time of the action of another’s particular activity. The Biblical meaning

of the phrase is seen to be at Revelation 3:14, “the start of,” “the first of,” not, the “cause of,” nor “originator of.”

What do scholars say on the subject? Please observe:

The word [arche] properly refers to the commencement of a thing, not its authorship, and denotes properly primacy in time, and primacy in rank, not primacy in the sense of causing anything to exist ... If it were demonstrated from other sources the Christ was in fact a created being, and the first that God had made, it cannot be denied that this language would appropriately express that fact.—Albert Barnes, *Notes On The New Testament*, one volume edition, p. 1569

We feel that John 6:57, Micah 5:2 and John 10:17, do show the Son to be a created being. So the language of Revelation 3:14 *does* appropriately express the fact of the Son being the first and foremost of his Fathers’s creations. Other lexical sources report:

Rv 3:14, but the m[ea]in[g] beginning - first created is linguistically pos[sible]”.—Bauer, Arndt and Gingrich lexicon, page 112. [In all candor, we must take note of the fact that the Bauer, Arndt and Gingrich gives “the first cause” as the first meaning of “arche” at Revelation 3:14. However, it uses non-Biblical references as examples for such. In the third edition, “linguistically *possible*,” was changed to “linguistically *probable*.”(e.a.)—page 138.]

The mere word arche would admit the meaning that Christ is the first created being; see Gen [49].3; Deut. [21].17; and Prov. [8].22. And so the Arians here take it, and some who have followed them: e.g. Castalio...Ewald and Zullig...But every consideration of the requirements of the context, and of the Person of Christ as set forth to us in this book [Revelation], is against any such view...There can be little doubt that arche is to be taken in that pregnant sense in which we have it. e.g. in Wisd[om] (12.6 ... and in the Gospel of Nicodemus p. 11 in chapter [7].”—*Alford’s Greek Testament*, in loc. cit

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The *Alford’s* admits that according to the grammar of Greek, as observed in the Bible, the word arche can have the meaning of, ‘the first created being’. It attempts to counter this fact with a personal interpretation and an appeal to non-Biblical sources, ignoring the use and meaning of such phrases and the use of the word arche with the genitive in the Word of God as the decisive factor.

The Apocalypse him styles him [the Son] the arche tes ktiseos tou Theou [the beginning of the creation of the God] [3].14. Although as the beginning of creation, he is only the first created, this expression seems clearly to contain the expression of preexistence ... the name of the Messiah is called a new name, and that the pre-existence of the Messiah is not declared in plain words anywhere else in the whole book, we shall think it probable that this title is no dogmatic definition, but a mere name of an enhanced expression of the idea that the Messiah is the highest creature, who was an object of attention even from the beginning, at the creation.—Ferdinand Christian Baur, *The Church History of The First Three Centuries*, third edition, 1879, page 73.

[H]e arche tes ktiseos, the beginning of the creation: grammatically these words can mean the first of created existences cf. arche teknon [first of children] Gen. 49:3, Dt.

23:7. But that interpretation, adopted by many, is at variance with the Christology of our author [John] which makes Christ eternal (1 18, 28), and distinguishes him from every created thing as the object of worship paid to him in common with the Father (5 38), while the worship of an angelic being is forbidden (19 10). The words mean rather the one from which creation took its beginning, i.e. through whom it came into being; not the creator as the primary source, for that is God in our book (4 11, 10 6), as elsewhere in the Scriptures, but the creative agent of God, as in Jn. 1 3, Col 3 16, Heb 1 2.—Isbon T. Beckwith, *The Apocalypse of John*, pp. 488-9.

Commenting on this last thought Origen stated:

For wisdom says in Solomon: “God created me in the beginning of His ways, for His works...” “Thou my Son, this day have I [the Father, Jehovah] begotten Thee, [the Word, the Son] Ps. 2:7 this is spoken to Him [the Son] by God, with whom all time is to-day...The day is to-day with Him in which the Son was begotten, and thus the beginning of His birth is not found, as neither is the day of it...We must not, however, pass over in silence that He is of right the Wisdom of God, and hence is called by that name...” “God created me the beginning of His ways, for His works.” By this creating act [the birth of the Son in ages past, Micah 5:2] the whole creation was enabled to exist.—*Commentary on the Book of John*, chapters 21, 32, 39; *ANF*, Volume X, pp. 307, 314, 317.

Beckwith shows, the grammar and usage of this phrase will allow for the meaning ‘the first of created existences’. He then claims other considerations disallow it. Is this disallowal supported by the scriptures he cites? He says Revelation 1:18 and 2:8 identify the Son as eternal. Let us see if this is so. Revelation 1:18 in the *NIV* states: “I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.” This tells us, since his resurrection, Christ will live forever; it does not teach that he never had a

start of life. Revelation 2:8 reads: “To the angel of the church in Smyrna write “These are the words of him who is the First and the Last, who died and came to life again.” Nothing here about living in the eternal past! Beckwith seems to be reading *too much* into these scriptures.

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What about Revelation 5:13, where we find: “Then I heard every creature in heaven and on earth and under the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever”! Is this equal ‘Worship’ of the Father and the Son? No more so that our previously referenced scripture, 1 Chronicles 29:20: “And all the assembly blessed Jehovah, the God of their fathers, and bowed down their heads, and worshipped Jehovah, and the king.” Most assuredly, Jehovah and King David were not being given the equal amount or degree of honor, praise glory etc.

That the Father, Jehovah, does receive more of this type of ‘worship’ than the Son, we need only study Revelation 4:10, 11: “the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever; they cast their crowns before the throne, singing, “Worthy are thou, our Lord and God, to receive glory and honor and power, for thou didst create all things, and by thy will they existed and were created.” (*RSV*) The casting of the crowns shows whatever authority and position the twenty-four elders have, as its origin with the Father, the One (not three) seated on the throne. This casting of the crowns is a unique form of honor reserved for the God of gods, the Father, Jehovah.

At Revelation 22:3 only one person is given 'sacred service' (latreuo) as shown by the use of the word "him" not 'them': "No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him." (see A. T. Robertson, *Word Pictures in the New Testament*, in loc. cit.) God (the Father) and the Lamb are clearly distinguished from each other and God is given the 'sacred service' (latreuo) the highest form of worship. 'Proskuneo' is not used at Revelation 5:13. The thought of a lesser degree of 'worship' being given anyone at that verse is not present.

What of Revelation 19:10? What is forbidden at this passage is, giving of proskuneo to the heavenly messenger speaking to John. The angel could know that John might be rendering too much proskuneo to him, and so stopped John to give that degree of 'worship' to God alone.

Given these considerations, we can see that Beckwith's disallowals are not allowable. This leaves us only with the grammatical and regular usage of the phrase, 'the beginning of the'. As Beckwith himself has shown, this is the 'interpretation adopted by many', i.e. the Son of God is in fact, 'the first of created existences'. Among those who have accepted this understanding are scholars Castalio, Ewald and Zullig. With the other instances of this type of phrase having the import of, 'that which is the first of a series,' we are led to no other conclusion than the Son of God was the first creative work of his Father.

In technical treatments of our subject scripture, a connection has been made between it and Proverbs 8:22. *The New Testament in the Original Greek*, by Westcott and Hort, the *Novum Testamentum Graece*, by Eberhard Nestle, *The Greek New Testament*, United Bible Societies, third edition, 1975, "Christ as the APXH [ARCHE, "beginning"] of Creation", by C. F. Burney in *The Journal of Theological Studies* Vol. xxvii, 1926, all make this connection. Various translations, versions and Greek text editions do the same. (see: Bover, Merk, *Twentieth Century New Testament*, TEV, GN, W. F. Beck, ASV, RSV, RO., JB, NWT).

The Harper Study Bible RSV says in a footnote to Proverbs 8:22:

[T]he New Testament writers looked upon Christ as the Incarnate Wisdom (cf. Jn 8:51 with Prov. 8:35, 36; Rom. 1:24-30).

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In the *New American Bible* we find:

Here that plurality of divine Persons is foreshadowed which was afterward to be fully revealed when Wisdom in the Person of Jesus Christ became incarnate.

The Jerusalem Bible informs us:

The doctrine of wisdom, thus outlined in the O.T. will be resumed in the N.T. which will give it new and decisive completion by applying it to the person of Christ. Jesus is referred to as Wisdom itself, the Wisdom of God, Mt. 11:19, Lk. 11:49, cf. Mt 23:34-36: like Wisdom, he participates in the creation of the world, Col 1:16-17, and the protection of Israel, I Co. 10:4, cf. Ws 10:17. Finally St. John in his prologue attributes the characteristics of creative Wisdom to the Word, and his gospel throughout represents Christ as the Wisdom of God, cf. Jn. 6:35. Hence, Christian tradition from St. Justin onwards sees in the Wisdom of the O[ld].T[estament]. the person of Christ himself.

The New Jerusalem Bible reads here: “Yahweh created me, first-fruits of his fashioning,^f before the oldest of his works.” and then supplies this data:

f. The Hebrew verb (*qanani*) is translated ‘has created me’ by G[ree]k. Syr[ia]c[us], Targ[um]s[us], c[on]f[er] Si[rach], or, Ben Sira; also called Ecclesiasticus, one of the books of the Apocrypha] 1:4,9; 24:8,9. The translation ‘acquired me’ or ‘possessed me’ (Aquila, Sy[mmach]us[us], Theod[otion]). [three Greek translations produced after the *LXX*] was adopted by Jerome ([Latin] Vulg[ate]), probably with an eye to the heretic [sic] Arius who maintained that the Word (= Wisdom) was a created being. The expression ‘first-fruits of his fashioning’ (lit. ‘first-fruits of his way’ or ‘of his ways’, according to the versions) is linked to the title ‘first born of every creature’ given to Christ by Paul, Col 1:15, and to the title ‘principle of God’s creation’, Rv 3:14.”

(With the translation that the *NJB* gives, and with the remarks in its footnote, it would seem that these Roman Catholic scholars have adopted the understanding of the “heretic” Arius, that the Word—the Son of God—“(= Wisdom)” was indeed a created being.)

In the Keil and Delitzsch commentary on Proverbs page 183, we find this important information relative to Proverbs 8:22 and the Son of God. First noting the *LXX* reading of the said verse: “Lord made me beginning of works of him” which they translated as: “Jahve brought me forth as the beginning of His way”, it says about the participants at the Council of Nicea in 325 C.E. (common era):

The Arians used the *e[ktise me]*⁸ [of the *LXX*] as a proof of their doctrine of the *filius non genitus, sed factus*, [“son (was) not generated, was made”] i.e. of His existence before the world began indeed, but not from eternity, but originating in time; while, the orthodox preferred the translation *e[kthVsato]* [sic, this is not a translation, but an

⁸ *ektise me* (EK.theh.seh meh, “made me”, pronounced as if they were one word because *me* is not accented) *e[ktise]* from *ktivzw* (ktizo, keh.TEE.zoh): “a framing, founding...creation the act of creating... created thing, a creature ...the human creation ...a spiritual creation...an institution, ordinance”; *The Analytical Greek Lexicon*, pp. 128, 242.

“interpretation”] and understood it of the co-eternal existence of the Son with the Father, and agreed with the *e[ktise me]* of the *LXX*, by referring it not to the actual existence, but the position, place of the Son.” [However, the word “*e[ktise]*” was used in the *LXX*, not *ejkthVsato*⁹! Even *if* the latter “interpretation” were correct, the subservience of the Son to the Father, Jehovah, would still be obvious. Jehovah would be assigning the position of service to the Son.]

Both parties agreed that Proverbs 8:22 referred to the Son of God. Modern scholarship, as well as the way in which “made me” was used in the time of the translation of the *LXX*, along with the other scriptures which show the Son to be the Wisdom of God and a creation of Jehovah, shows that both parties were correct in their identification of Wisdom as the Son of God. However, the “orthodox” party erred in their “interpretation” of the scripture.

Wrote John Calvin in his *Institutes of Religion*, Book II, chapter 15, when speaking of the sonship of the future Christ, “the eternal generation [sic] of Wisdom of which Solomon

speaks”; and then citation was made of Proverbs 8:22. Other testimonies include:

Justin Martyr:

The Word of Wisdom, who is Himself this God begotten [John 1:18 *NWT*; *NEB*] of the Father of all things, and Word, and Wisdom, and Power, and the glory, of the Begetter, will evidence to me, when he speaks by Solomon the following...The Lord made me the beginning of His ways for His works. From everlasting He established me in the beginning, before He had made the earth, and before He made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills He begets me.—*Dialogue With Trypho*, chapter LXI, *ANF*, Volume I, pp. 227-8.

Tertullian:

But in proof that the Greek word [ajrchv] means nothing else than beginning, and that *beginning* admits of no other sense than the *initial* [first] one, we have that (Being) even acknowledging such a beginning, who says: “The Lord possessed¹² me, the beginning of His ways for the creation of His works....¹² Condit: “created”—*Against Hermogenes*, chapter XX (20), *ANF*, Volume III, p 488.

The Son likewise acknowledges the Father, speaking in His own person under the name of Wisdom: “The Lord formed Me as the beginning of His ways, with a view to His own works; before all the hills, did He beget me.”—*Against Praxeas*, chapter VII, *ibid.* Volume III, p. 602.

Cyprian:

That Christ is the Firstborn, and that He is the Wisdom of God by whom all things were made. In Solomon, in the Proverbs: “Lord established me in the beginning of His ways, into His works: before the world He founded me. In the beginning, before He made the earth...the Lord Begot me...” Also Paul to Colossians: “Who Is the image of the invisible God, and the first-born of every creature...” That He also is both the wisdom and the power of God, Paul proves in his first Epistle to the Corinthians...Christ the power of God and the wisdom of God. [1 Cor. 1:24]—*The Treatises of Cyprian*, Second Book, first testimony, § one; *ibid.*, Volume V, pages 515-6.

⁹ ektesato (EK.TAY.sah.tah, from ktavomai, ktaomai, keh.TAH.ahm.eye); “to get, procure, provide...to purchase...to be the cause or occasion of purchasing...to get under control, to be winning the mastery over ...to possess”, *The Analytical Greek Lexicon*, pp. 128, 242.

Lactantius:

Assuredly, He is the very Son of God, who by that most wise King Solomon, full of divine inspiration, spake these things which we have added: “God founded me in the of His ways, in His works before the ages...He laid the strong foundations of the earth, I was with Him arranging all things...He is endowed by God the Father with such wisdom and strength that God employed both His wisdom and hands in the creation of the world.—*The Divine Institutes*, chapter VI, *ibid.* Volume VII, p. 105.

Origin:

And therefore we have first to ascertain what the first begotten Son of God is, seeing He is called by many different names, according to the circumstances and views of individuals. For He is termed Wisdom, according to the expression of Solomon: ‘The Lord created me—the beginning of His ways, and among His works, before He made *any other thing* He formed me before the ages. In the beginning, before He

formed the earth, before He brought forth the fountains of water...He brought me forth....He is styled First-born, as the apostle has declared: “is the first-born of every creature.” The first-born, however, is not by nature a different person from the Wisdom, but one and the same. Finally, the Apostle Paul says, that “Christ (is) the power of God and the wisdom of God.” (e.a.)—*De Principiis*, Book I, chapter II, section I; *ibid.*, Volume IV, p. 246.

This we have treated of elsewhere, especially in dealing with the question of the greater than the demiurge; [the agent used by God to make the worlds Heb. 1:2] Christ we have taken [understood] to be the demiurge, and the Father the greater than He.—*Commentary on John*, Book I, chapter 10; *ANF*, Volume X, p. 318.

[T]here are certain creatures rational and divine, which are called powers; and of these [creatures] Christ was the highest and best and is called not only, the wisdom of God but also His power.—*ibid.*, chapter 42; *ANF*, *ibid.*, pp. 321-2.

For there are some things know to the Word alone; for the beings which come into existence after Him have a poorer nature than His, and none of them is able to behold all that He apprehends.—*ibid.*, Book II, chapter I; *ANF*, *ibid.*, p. 327.

Now, there was a beginning, in which the Word was,—and we saw from Proverbs that that beginning was wisdom,— and the Word was in existence, and in the Word life was made.—*ibid.*, chapter 30; *ANF*, *ibid.*, p. 344.

[J]ust as the Word was not made through any one which was in the beginning with the Father;—and as wisdom God created the beginning of His ways was not made through any one.—*ibid.*, Book 6, chapter 3; *ANF*, *ibid.*, p. 353.¹⁰(Wisdom was the direct creation of the Father, Jehovah. He was not created by anyone acting as an agent for the Father.)

¹⁰ “Again, there are three great theological authors of the Ante-nicene centuries, Tertullian, Origen, and, we may add, Eusebius [of Caesarea], though he [Eusebius] lived some way into the fourth [century]. Tertullian is *heterodox* on the doctrine of our Lord’s divinity,...and, indeed, ultimately fell altogether into heresy or schism; Origen is, at the very least, suspected, and must be defended and explained rather than cited as a witness of orthodoxy; and Eusebius was a Semi-Arian.” (e.a.)—John Henry Newmam, D.D. (Roman Catholic cardinal, 1801-1890) *AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE. NEW EDITION*. London: BASIL MONTAGU PICKERING, 196 PICCADILLY: 1878, “INTRODUCTION,” p. 17. An amazing admission from this Roman Catholic cardinal! Where is the support for the Trinity doctrine from these writers? As we have seen from the above, these, and other, writers of that era, show the teaching of the supremacy of the Father to be that which was understood! What these writers have left us is in opposition to a doctrine a co-equal Trinity.

Then, and most important, we have the words of the Lord Jesus Christ himself on the question. At Luke 11:19 he said: “For this reason also the wisdom of God has said, ‘I will send to them prophets and apostles, and some of them they, will kill and some they will persecute.’” (*NASV*) According to Jesus, as recorded at Mt. 23:34, he is identified as the Wisdom that performed the action spoken of at Luke 11:19, note: “Therefore, behold, I am sending you prophets and wise men and scribes some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city.” (*NASV*) Marginal references in the *NASV* at Luke 11:49 point to 1 Corinthians 1:24, 30 and Colossians 2:3, where Christ is additionally associated with the wisdom that comes from God.

With all of this evidence, ancient and more recent, it is plain for all to see we have the Son of God speaking to us at Proverbs 8:22-31, or at least, he is being spoken of in a representative fashion. But described at this passage of Scripture he is!

In spite of all this testimony, we note a growing tendency among some to deny the fact of the future Christ being the subject of this passage. Why do they do so? What 'reasons' do they advance in an effort to combat the perception demonstrated from the pages of history and the Bible? The two 'reasons' which have been noticed for the most part, are (1) 'the word for wisdom in Hebrew 'chokmah,' is in the feminine gender,' and (2) 'Christ is not mentioned by name in Proverbs.' We will treat each 'objection' as an individual item.

As to the gender of words, must the person or thing referred to be of the same gender as the word used with reference to that person or thing? Perhaps it would be best, at this point, to study grammatical gender of words. It is a feature of language with which many persons are not too familiar. It has been defined as: "in grammar a. the classification by which nouns and pronouns (and often accompanying modifiers) are grouped and inflected, or changed in form, in relation to sex or their lack of it."

From this, one might conclude that the gender ending of a word would always show of what sex the subject is. As in English, the words 'actor,' 'host,' 'aviator,' and 'murderer' are spelled in the masculine gender and refer to males. While the related words 'actress,' 'aviatrix' (or, 'aveatrix,') 'hostess' and 'murderess' are spelled in the feminine gender, (as noted by gender endings), and refer to females. Such is not always the case in Hebrew nor Greek. Words in one gender need not refer to persons or things of the same gender as the spelling of the word in these languages.

In Hebrew 'congregator' or 'preacher' is 'qoheleth', 'spirit' is 'ruach'. Both of these words are spelled in the feminine gender. Will anyone teach, that Solomon and the holy spirit are females because these words are applied to them? (Ecclesiastes 1:2; Genesis 1:2) As to the Greek, the word for 'beginning', is 'arche', and 'rock mass', is 'petra' are in the feminine gender. Would it be true that the Son of God is female because these words are used in description of him? (Revelation 3:14; Matthew 16:18)

As Alfred Marshall has written in his *The Revised Standard Version Interlinear Greek-English New Testament*:

In Greek, gender belongs to the word and not necessarily to what is indicated by the word; whereas of course in English we keep the ideas of masculine, feminine, and neuter to men, women, and inanimate things respectively. (English, by the way is the only great modern language to do so).—p. xi.

'The gender belongs to the word and not necessarily to what is indicated by the word' can also be said of Hebrew. "Objection" number one then, has no merit to it, and shows a less-than-adequate knowledge of Hebrew.

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As to "objection" number two, we can observe these facts. At various times in Scripture, the subject person is not named. However, it is known of whom the scripture is speaking because of fulfillment of prophecy or further explanation in the Word of God. In some cases someone else is named; but another person is meant. Examples: Genesis 3:15; 49:10; Psalms 22:6-7, 13; 72:1-17; 89:4, 19; 110:1-7; Ezekiel 37:24-25; Malachi 4:5-6.

Now we come to the question: 'What is the correct translation of Proverbs 8:22, 30?' This question has caused much controversy over the ages. We need to find the answer.

In some translations we find: "The LORD [Jehovah] possessed me in the beginning of his way, before his works of old (vs. 22): Then I was by him, as one brought up with him." (vs. 30)—*KJV*.

Other translations read more along these lines: “Yahweh created me when his purpose first unfolded, before the oldest of his works...I was by his side, a master craftsman, delighting him day after day.”—(*JB*) Why the differences, which is correct? We will study the meaning of the Hebrew words ‘qanah’ (“created”) and ‘amon’ (“master worker”).

‘Qanah’ is defined by the Brown, Driver and Briggs Hebrew lexicon as “get, acquire...of God as originating, creating,...Gn 14:19, 22, Dt 32:6 (Isr.), Ps 139:13...Pr 8:22.” (pp. 888-9) It will aid us to see how the word is used in the scriptures cited by the lexicon as well as in other occurrences in the Bible.

Genesis 4:1:

“And the man knew Eve his wife; and she conceived, and bare Cain, and said, “I have gotten [qanah] a man with the help of Jehovah.”—*ASV*.

Genesis 14:19:

“[A]nd he [Melchizedek] blessed Abram, saying, “Blessed be Abram by God Most High, Creator [qanah, margin,” Or, Possessor”] of heaven and earth.”—*NIV*.

Genesis 14:22:

“But Abram said to the king of Sodom, ‘I have raised my hand to the LORD [Jehovah] God Most High, Creator [qanah] of heaven and earth.”—*NIV*.

Deuteronomy 32:6:

“Is this the way you repay the LORD [Jehovah] foolish and unwise people? Is he not your Father, your Creator [qanah; “he-created-you”—Kohlenberger, *The NIV Interlinear Hebrew—English Old Testament*] “who made and formed you.”—*NIV*.

Joshua 24:32:

“And Joseph’s bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought [qanah] for a hundred pieces silver.” —*NIV*.

2 Samuel 12:3:

“[B]ut the poor man had nothing except one little ewe lamb he had bought” [qanah]—*NIV*.

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One common thought runs through these usages of qanah; the person or thing acquired came to be a possession of the owner by being, born, created or bought. Previous to these events the person or thing did not belong to parent, creator or buyer.

C.F. Burney, in his article, “Christ As the APXH [ARCHE, are.KAY] Of Creation (Proverbs viii 22, Col. i 15-18, Rev. iii 14)”, in the *Journal of Theological Studies*, Vol. XXVII, 1926, pages 160-77, had this to report after his investigation of the 88 occurrences of qanah:

[T]he verb kana [his spelling of qanah] always seems to possess the sense ‘get, acquire’ never the sense ‘possess, own’ simply, apart from the idea of possessing something which has been acquired in one way or another...In face of this evidence we must surely conclude that the ground-meaning of kana is that of acquiring something not previously possessed, which may be done by buying or making it, in the case of a child by begetting it, in the case of wisdom [the personal mental attribute, not the

person called ‘Wisdom’] by accumulating it through mental application....The idea of creation is closely connected with the idea of acquisition as being one form of it; whereas the idea of possession without acquisition stands sharply apart, and cannot, as we have seen, be substantiated for a single occurrence of the verb. We are justified, therefore, in concluding that kana cannot rightly be rendered ‘possessed me’, but must have the meaning ‘gat me’ in some sense still to be determined....We arrive, then at the following rendering for the verse as a whole: — The Lord begat me as the beginning of His way, the antecedent of His works, of old.” (pp. 160, 162, 164-165, 168).

With the increased understanding of the Hebrew, translators have rendered the passage as follows:

- 1) “The Eternal formed me first of his creation, first of all his works in days of old.”— *MO*.
 - 2) “The LORD [Jehovah] formed me as the first of his work the beginning of his deeds of old.”— *AT*.
 - 3) “The LORD begot me, the first of his ways, the forerunner of his prodigies of long ago.”— *NAB*.
 - 4) “The LORD created me at the beginning of his work, the first of his acts of old.”— *RSV*.
 - 5) “The LORD created me first of all, the first of his works, long ago.”— *TEV–GN*.
 - 6) “The Lord formed me in the beginning, before he created anything else.” (e.a.)— *LB*.
 - 7) “Yahweh had constituted me the beginning of his way, Before his woks at the commencement that time.”— *RO*.
 - 8) “The Lord formed me as the his first creation, The earliest of his works of old.— *The Shorter Bible Old Testament*, Charles Foster Kent, New York, Charles Scribner’s Sons, 1921.
 - 9) “Jehovah framed me first in line, foremost of his works in the past.”— *By*.
 - 10) “The Lord formed and brought me (Wisdom) forth at the beginning of His way before His acts of old.”— *Amplified Bible*.
 - 11) “The LORD made me in the beginning of His way, before His works of old.” (margin, ‘His way of creation’)— *MLB*.
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- 12) “The Lord made me as the start of his way, the first of his works in the past.”— *BBE*.
 - 13) “The LORD created me the beginning of his works, before all else that he made, long ago.” (e.a.)— *NEB*.
 - 14) “The LORD made me as the beginning of his works, the first of his works of old.”— *Jewish Publication Society*, 1917, ‘Margolis’.
 - 15) “The Lord created me as the beginning of his way, the first of his works from the commencement.”— Isaac Leeser.
 - 16) “The LORD made me as the beginning of His way, The first of His works of old.”— *Jewish Publication Society*, 1955.

- 17) "The Lord made me the beginning of his ways for his works."—*LXX*, Brenton.
- 18) "Jehovah created me first of his ways, before his works from long ago" (translating; the Latin: "Jova me creavit primitias viae suae, ante opera sua inde a longo tempore") Origen, *Hexapla*, Fredrick Field, *Origenis Hexaplorum*, 1964.
- 19) "The LORD brought me forth as the ***first of his works***". (e.a.)—*NIV*, 1984, printing of April 1986. Significant change from its first rendering, 1978: "The LORD possessed me at the beginning of his work".
- 20) "Jehovah himself produced me as the beginning of his way, the earliest of his achievements of long ago."—*NWT*.
- 21) "Yahweh created me, first-fruits of his fashioning, before the oldest of his works."—*The New Jerusalem Bible*, 1985.
- 22) The LORD created me the ***first of his works*** long ago, ***before all else that he made***. (e.a.)—*The Revised English Bible*, 1989.

Yes, the Son of God was God's first creation. The Son is identified as such at Proverbs 8:22. Since the sense of Proverbs 8:22 is passive, the result of the action of another, in this case the Father Jehovah, Revelation 3:14 can be seen to be passive also with reference to the Son. The Son is the beginning, the first of, the works accomplished by the Father.

Then when all the subsequent creation was taking place, that of the Son being the first act of creation, what was the Logos, God's Word, doing? What description does he give of his own actions? Verse thirty of our subject chapter gives us the answer. At this verse we find the word 'amon' (master worker) used in connection with the Logos. He says: "Then I was beside Him, as a master worker; and I was daily His delight." (*NASV*) 'Master worker' indicates the Son was doing the will of the Father. 'Amon' is defined in the Brown, Driver and Briggs lexicon as: "artificer, architect, master-workman...I was at his side architect, master-workman... Proverbs 8:30."—p. 54.

The faithful Son of Jehovah was working under the direction and authority of his God and Father. What was done by the Son was 'a delight' to his God and Father.—Revelation 1:6.

Wisdom" is described as the "master workman" of God in the *ERV*; *BBE*; *By.*; *ASV* and as previously noted the *NASV*. Variations of this description are to be found in *TEV-GN*, "architect;" *RO.*, "a firm and sure worker;" *New King James Version, (NKJV)*; "a master craftsman", *LB*; "master

builder"; *Young*, "a workman"; *JB*, "a master craftsman"; *NIV*, "the craftsman at his side" and *NAB*, "his craftsman." (Although 'Wisdom' is 'a master worker' beside God, the activity of the creation is described as being that of God; while 'Wisdom' is His agent.) "When as yet he [Jehovah] had not made the earth...When he prepared the heavens...when he decreed a circle upon the face of the watery deep...when he set for the sea his decree...when he decreed the foundations of the earth, then I came to be beside him as a master worker." (vss. 26-30, *NWT*)

The Father purposed, decreed, set, the Son did; carried out the aims of his God. The same thought is echoed at Hebrews 1:2: "his Son...through whom he made the universe." (*TEV-GN*) Yes—Jehovah was the original Creator and His Son was the one who saw to it that His desires

were brought to fruition after he himself had been begotten ‘in the countless eons of time.’

That the same person is being spoken of both in Proverbs 8:22 and Revelation 3:14 is, in the face of all the preceding evidence, beyond any reasonable Biblical doubt.

As Proverbs 8:22 shows ‘Wisdom’ to be passive i.e. the result of God’s action. So Revelation 3:14 discloses the Son to be ‘the first of the creation which has been produced by God;’ “God’s creative Original.” (*Con. Lit.*) As such the Logos has an unequaled position of priority over the rest of creation. Richard Francis Weymouth in his footnote to Revelation 3:14 wrote:

The Beginning, Cf. Col. i. 15, ‘the first-born of all creation.’ The phrase does not mean merely that Christ was the first to be created-but that He was the Lord of creation.”
[Yes, he is both!]

This is a perceptive insight into the import of the phrase. The Son, by virtue of being ‘the firstborn of all creation’ and ‘the beginning of the creation of God’ and because of his faithfulness, “God made him both Lord and Christ.”—Acts 2:36

Just as in ancient Israel, as well as in most cultures, then and now, the ‘first-born son’ was given special honor, blessing and authority. However, one thing is necessary before these can be given him; he must come into existence in order to be the ‘first-born’ and lord in relation to others. So it was and is with the one who became ‘the Lord Jesus Christ’; God’s ‘only-begotten Son’ (John 3:16, 18). His being the first-born and being faithful, made him the oldest and the most important of God’s sons.

Some have called into question the correctness of the word “by” used at Revelation 3:14 in the *NWT*, “the beginning of the creation **by** God.” The claim is made that the Greek word ‘hupo’ would be necessary in order to have ‘by’ as a correct rendering. Other translations in which the word ‘by’ is used and hypo is not found in the Greek text are as follows:

- 1) Matthew 11:19: “Wisdom is justified by her deeds.” (*RSV*, *By.*) translates the Greek ‘apo’ not ‘hupo’; ‘by’ is also found in the *NASV*, C.B. Williams, *MO.*, *AT*, *NEB*, Norton, *ASV*, *Twentieth Century New Testament*, Wey., *NIV* and the *JB*. In older translations we see the word ‘of’ instead of ‘by’, since that was more the style of English during the time of their production.
- 2) Matthew 25:34: “Come, you who are blessed by my Father” (*NIV*). At this verse ‘by’ is from the Greek ‘tou’ not ‘hupo’. ‘By’ will also be seen in the *Norton*; *Twentieth Century New Testament*; C.B. Williams; W.F. Beck; *TEV-GN*; *NWT*.

We see in Revelation 3:14 a use of the subjective genitive in the Greek. The subjective genitive is: “when the noun in the genitive produces the action”. (Dana and Mantey, p. 78) At our subject

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scripture, the noun, ‘God’ (Theou), is in the genitive case; this satisfies the grammatical requirement for having the phrase read: “of the creation of the God.” The creation is produced by God, it is the work of His mind, His “hand.” His Son is a part of that creation. Other ex- amples of the use of the subjective genitive will be found at:

- 1) Romans 16:25: “The preaching of Jesus Christ” (to kerugma Iesou Christou ‘Iesou’ (Jesus) and ‘Christou’(Christ), both being in the genitive case), shows the preaching was done by Jesus Christ.
- 2) Romans 8:35: “[T]he love of Christ” (tes agapes tou Christou), as above ‘Christou’

(Christ) is in the genitive, which indicates the love was produced by, or, came from, Christ.

- 3) Acts 2:11: “the magnificent things of God’ (ta megal eia tou Theou), ‘Theou’ (God) is with (in) the genitive (case). These ‘magnificent things’ are those made or done by God. “The great things God has done”—*NEB*; (“the great things that God has done”—*TEV-GN*; “the great things that God has accomplished” *NAB*; “what great things God has done”—Helen Barrett Montgomery, *The New Testament in Modern English, Centenary Translation*, The American Baptist Publication Society, Philadelphia, The Judson Press, 1924, printing of 1954).

The foregoing then, shows that grammatically and according to Biblical usage, the translation of Revelation 3:14 as: “the beginning of the creation by God,” i.e. ‘the first one of the creation which God has made’, is correct.¹¹ Thus we are led to no other understanding than, the Son of God had a beginning, he was the offspring of his Father and is not equal to his Father, Jehovah, in eternity.

Genesis 40:13 in the *LXX* has been used by various ones in an attempt to show that arche with the genitive *ajrch*"" shows the subject to be the chief or ruler of the category referenced. So they claim that Revelation 3:14 teaches that the Son of God is designated the ruler of creation. That would make the genitive at Genesis 40:13 a subjective genitive: Is it? Or, is it a genitive of apposition?

A genitive of apposition is defined in the Dana and Mantey grammar as:

A noun which designates an object in an individual or particular sense[,] may be used in the genitive with another noun which designated the same thing in a general sense. In this construction a thing is denoted as a representative of a class is more specifically defined by attributing to it in the genitive a particular designation.—p.79.

At Genesis 40:13 in the *LXX*, the subject is designated as occupying the “office, of chief cupbearer.” He was the chief cupbearer (“butler,” *KJV*). Did he create the office of cupbearer? Was he the ultimate in the creation of offices? Or was he one of the cupbearers? Was he one who was given his office by another?: In this case by the Pharaoh? He was one of the category of the cupbearers; albeit the chief. Still he was one of the category mentioned and was appointed such by one above him. The general sense is ‘office holder,’ the particular sense is ‘chief cupbearer.’

At Revelation 3:14 we find a different use of the genitive, as we have said above, a subjective genitive. The Son is shown to be the product of the Father’s first life-giving action.

¹¹ “[T]he very first Being, that the Deity called into existence”—Edward Harwood translation, 1768.

THE FATHER SUPERIOR IN SEVERAL OTHER RESPECTS

Remembering the definition of the doctrine of the Trinity, ‘three persons equal in all things,’ we investigate the Scriptures further to see how the Father is unequaled, is unique. Of course, *if* the doctrine were true none of the ‘three’ could be superior to any of the other ‘two’ in any way. No one can be higher than “the Most High God.” God cannot be lower in any way to anyone in anything and still be “the Most High God”.

MARK 13:32

The words of the Lord Jesus at this portion of Scripture read: “As to the exact day or hour, no one knows it, neither the angels in heaven nor even the Son, but only the Father.”—*NAB*. Here the Father is shown to have unique knowledge; that which is shared by no one else. If the Trinity teaching were a Biblical one, never would such a statement be found in Holy Writ. All ‘three’ would have the same knowledge of the future. God cannot have less knowledge of the future than someone else.

Providing a historical background on the use and reaction to this passage, Martin Werner in his *The Formation of Christian Dogma*, supplies this:

Homoousians [same “substancers”— teachers that the Father and the Son had the ‘same substance’] were completely helpless when confronted with the passage of Mk. xiii, 32, which was a favourite weapon of the Arians, for therein the ‘Son’ is equated with the angels in knowing no more than they the day and the hour of the End, which the Father alone determined. It is not a ‘human nature’ of Jesus, but just the ‘Son’ who is expressly described here as being ignorant—an absurdity, if the ‘Son’ is interpreted in terms of the homoousia theory, as being in a relationship of substantial identity of the ‘Father’. Consequently, there was only left to Nicene neo-orthodoxy a resort to literary violence, namely, to deny flatly the ascription of ignorance to the Son in Mk. xiii, 32.— p. 156-7.

How did the leading homoousian spokesman, Athanasius, commit this ‘literary violence’? We quote from the words of Athanasius himself:

Our Lord said He was ignorant of the Day, by reason of His human nature. If the Holy Spirit knows the Day, therefore the Son knows; if the Son knows the Father, therefore He knows the Day; if He has all that is the Father’s He knows the Day in the Father; if He created and upholds all things, He knows when they will cease to be. He knows not as Man, argued from Matt. xxiv. 42. As He asked about Lazarus grave, & c., yet knew [?], so He knows; as S. Paul says ‘whether in the body I know not’, yet knew, so He knows...And the very context of the lection [reading] shews that the Son of God knows that hour and that day, though the Arians fall headlong in their ignorance. For after saying, ‘nor the Son’, He related to the disciples what precedes the day, saying, ‘This and that shall be, and then the end’. But He who speaks of what precedes the day, knows certainly the day also, which shall be manifested subsequently to the things foretold. But if He had not known the hour, He had not signified the events before it, as not knowing when it should be...so the Lord saying what precedes that day and that hour, knows exactly, nor is ignorant, when the hour and the day are at hand.— *Discourse Against the Arians*, chapter XXVIII, section 42, *Nicene and PostNicene Fathers*, Vol. IV, p. 416.

To professor Werner’s charge against Athanasius, the chief promoter of the Nicene neo-orthodox notion of the ‘equality of the Father and the Son’, (the doctrine of the Trinity per se, was to come later) of ‘literary violence,’ could be added the charge of ‘literary irrationality’ against the clear

statement of Jesus that he did not know. Athanasius states: “if the Holy Spirit knows the Day, therefore the Son knows.” Where did Athanasius get the notion that the holy spirit knew? Jesus said, ‘no one but the Father knew’, leaving out the holy spirit knowing. This shows, as does Acts 1:7, the Father, Jehovah, has knowledge and authority over times and dates that no one else has.

Athanasius writes Paul that knew if the sights and sounds he ‘saw and heard’ at 2 Corinthians 12:2-4, were seen and heard in the body or out of the body. Paul said he did not know.

Athanasius seems to claim more knowledge than Paul on the matter! Athanasius argues that Christ knew what was to happen before the Day, and therefore, must have known the ‘day and the hour’. Knowing *what* was going to happen, does not mean he knew *when* it was going to happen! Athanasius’ comments are seen to be a collection of irrelevancies, nonsequiturs and specious sophistries.

When faced with the statement of Jesus at Matthew 24:36 and Mark 13:32, that *only* the Father knew the day and hour of the final judgement on this world, some have attempted to utilize 1 Corinthians 2:10-11 to counteract the correct thought that in addition to the Son not knowing, the holy spirit did not know.

This passage reads: “To us God has revealed it by his Spirit. For the Spirit searches out all things, even the deep things of God. For who among men knows the thoughts of a man except the spirit of a man within him? Just so [,] no one understands the thoughts of God; only the Spirit of God understands them.”¹²

Is “the spirit of a man” a person? No! What, then, is “the spirit of a man”? It is his thoughts and cognitive abilities. So, the “spirit of God” is His thoughts and cognitive abilities. If the spirit of God were a person, then only the spirit would know “the deep things of God;” God Himself would know His own “deep things.” Such a situation would be both nonsensical and anti-Biblical.—Hebrews 4:13; 6:13.

As *The Jerome Biblical Commentary* says on the parallel scripture Matthew 24:36:

The words mean that Jesus did not know the time, and he did not add “in my human nature” or “with my experiential knowledge.”...perhaps the only remark that can be made is that there is much we do not know about the relations of Jesus and the Father on the question.

It is simple and straightforward from the Scriptures; the Father knows more than the Son. According to the Bible they are not ‘equal in knowledge’.

Professor Werner says about the ‘two-nature’ type of arguments:

Consequently, all the neo-orthodox Homousians were constrained to relate all Gospel statements about the historical Jesus, not to a single subject, but to one or the other of the two substances or natures, which were posited by the new scheme. Such an attribution was wholly in contradiction to the Biblical texts.—*The Formation...*, p. 156.

¹² *The New Testament A New Translation in Plain English*, Charles Kingsley Williams, London, S.P.C.K. and Longmans, Green And Co. 1952, revised edition 1963, reprinted 1964.

JOHN 14:28

Jesus’ own pronouncement at this scripture shows the true relationship between he and his Father: “If you loved Me, you would have rejoiced, because I go to the Father; for the Father

is greater than I.” (*NASV*) No one could be greater than God. Jesus told that there was one greater than he. Jesus is not the ‘God Most High’.

The claim has been made: ‘This being greater is because at that time the Son was on the Earth, his Father was in heaven, so in the matter of position the Father was greater’. Does the word ‘greater’ have reference only to position? Does it have reference to other aspects of one’s relationship to another? “Greater” here, translates the Greek *μεῖνζων* (*meizon*, MY.zohn, “greater”) a form of *μεγας* (*megas*, MEH.gahs, “great”).

The ‘Thayer’ lexicon has this information:

meivzwn is used of those who surpass others-either in nature and power, as God: Jn x. 29...xiv. 28...or in excellence, worth authority, etc. Mt.xi.11”.—p. 395. Note: “nature **and** power as God”, not ‘nature **or** power as God’.

The Father surpasses the Son in both of those *qualities*.

According to this authority, the word “greater” has this meaning: “those who surpass others-either in nature and power, as God’, and cite John 14:28 as one example of this usage in Scripture pages 394-5. (This definition was given by the Lutheran, Grimm, not the Congregationalist, Thayer.) The Father surpassing Jesus in ‘nature and power’, could not be possible, **if** the doctrine of the Trinity were true. Those who hold to the doctrine proclaim: ‘The Son was God and man’, not ‘The Son was God or man’.

The Bauer, Arndt and Gingrich lexicon says about “megas” and “meizon”: “of rank and dignity...greater of God...[ohn] 14:28”—p. 499.

Can anyone be of higher rank and have more dignity than God? Jesus, by the word he used, as reported by John in Greek, showed that his Father was of higher rank and had more dignity than he.

What is the meaning of the English word “greater” translators have found fit to use to translate “meizon”? *Webster’s Twentieth Century Dictionary*, 1975, offers this:

2. much higher in some **quality** or degree; much above the ordinary or average; especially, (a) existing in a high degree, intense; as, a great light, great pain; (b) very much of a; acting much as (something specified): as a great reader; eminent; illustrious, superior (see: under, “great”).(e.a.)

Using ‘greater’ as Jesus did, we would understand him to say: ‘My Father is above me; more important and more eminent than I’. The above does away with the argument offered by some, that ‘meizon’ is used as a:

[Q]uantitative term descriptive of *position*, and in no sense of the context (of John 14:28) could it be construed as a comparison of nature or quality.”—Walter Martin, *The Kingdom Of The Cults*, Grand Rapids, Zondervan Publishing House, 1965, p. 104.

JOHN 17:3

Jesus, in prayer to his Father, as recorded at this verse, said: “This means everlasting life,

their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.” The Father is the only true God, no one else is, not the holy spirit, not the Son, the Father **only**. This scripture, by itself, shows the Trinity doctrine to be not only non-Biblical but **anti-Biblical!**

Yet, in an effort to defend the doctrine of God being a Trinity, some have made the statement: ‘If the Father is the only *true* God, and we find the Son being called “the mighty God” at Isaiah 9:6 and “the only begotten God” at John 1:18, the Son must be a false God.’

What is the sense of the word ‘true’ used in the Greek with reference to the word “God”? Is the only contrast to it ‘false’? Notice what scholars have to say on the word translated “true” (αληθινον", alethinos, ah.lay.theh.NAHS):

alhqinov"...that which has not only the name and semblance, but the real nature corresponding to the name in every respect corresponding to the idea signified by the name, real and genuine a. opp[osed]. to what is fictitious, counterfeit, imaginary,... Jn xvii. 3 it contrasts realities with their semblances Heb viii. 2; the sanctuary, Heb. ix. 24.— ‘Thayer’ lexicon,. p. 27.

We find the same thought at Isaiah 43:10: “Before me there was no God formed, and after me there continued to be none.” There is no God equal to Jehovah. There was none before Him. There will never be an ‘after Jehovah time,’ He will never die and some other ‘God’ take His place! Jehovah is the only God in the fullest sense of the word!

Those who are called by the title of ‘God’ or ‘god,’ and are other than the Father, are only a semblance of Him. They have only a portion of His authority, power and the glory which is original to Him. Thus, the judges of Israel, the angels and the Son could and are called by that title. As long as they are faithful in their assignments as ‘gods,’ they are not false gods. —(See Psalm 8:5-6; Hebrews 2:6, 9.)

At John 6:48, Jesus said: “Your forefathers ate the manna in the wilderness and yet died;” and then at verse 55: “for my flesh is true food, and my blood true drink.” Was the manna false food? No! It was only a semblance, a picture of the true, the real bread from God for everlasting life that was to come when The Seed would come to the earth and die as a sacrifice for the forgiveness of sins.

Hebrews 8:2 and 9:24, contrast the semblance with that of which it was only a copy or representation, heaven itself. We read: “a public servant of the holy place and of the true [form of “alethinos”] tent, which Jehovah put up, and not man.’ and “For Christ entered, not into a holy place made with hands, which is a copy of the reality (form of “alethinos”) but into heaven itself, now to appear before the person [not, ‘persons’] of God for us.”

The tabernacle in the wilderness and the holy of holies at the temple were not false, they were, however, only a picture of the true ‘tent’ of God, the place of His residence, heaven. There is some position or state between the ‘true’ of anything and the ‘false’ of it. This ‘between’ state of being ‘God’ or ‘god’ is occupied by, among others, Jesus Christ. He is vastly superior to these other “gods”; yet he is below “The God,” Jehovah, of whom he is only a semblance.

God's glory and is the exact likeness of God's own being, sustaining the universe with his powerful word. After achieving forgiveness for the sins of faithful mankind, he sat down in heaven at the right side of God, the Supreme Power. The Son was made greater than the angels, just as the name that God gave him is greater than theirs." (*TEV-GN*) The Son is the reflection of God's brightness, but only the **reflection**, not the original source of that brightness. He is God's image (Colossians 1:15). Man is an 'image and glory of God' (1 Corinthians 11:7); but that does not make him God's equal. Man is not the equal of the one of whom he is **only the image**, the reality, Jehovah. So it is with the Son of God.

The Father, Jehovah, remains the one who uniquely is, "that which has not only the name but in every respect corresponds to the idea signified by the name," the God in every sense and in the superlative degree signified by the title "God."

1 CORINTHIANS 8:5-6

"For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord Jesus Christ, through whom all things are, and we through him." Here we are taught that the 'only God to us', to the Christians, is the Father. Paul mentions no one else as the God of Christians. If, the doctrine of the Trinity were true, we would expect to find written, 'one God, Father, Son and the Holy Spirit;' we find no such writing here nor anywhere else in the Bible. The Father alone is God.

How is Paul, under inspiration of God's holy spirit, using the word "lords"? Who are these "lords many"? A look into the religions of the pagan world, out of which many Corinthians, and other Christians, had come, will aid us in our quest for the truth on this matter. Researchers into the facts related to the expressions, "gods many" and "lords many" have found the following:

Paul, affirms, in harmony with the [the rest of the book to the] Corinthians, that what ever may be the multiplicity of gods worshipped by the heathen, the Christian recognized only one God, Him whose character he here defines, and but one Lord, the Mediator between God and men. "The imagination of the Greeks, says Bert, filled with divinities the visible and invisible heavens, and on earth, mountains, forests, and rivers....As God, the Father, is contrasted with the principal heathen deities, *Christ, the Lord*, is so [contrasted] with the secondary deities who served as mediators between the great gods and the world. What Paul means is, that as the world is *from* God, and the Church for God; so the world is *by* Christ, and the Church *by* Him.—F.L. Godet, *Commentary on the First Epistle of St. Paul to the Corinthians*, *Classic Commentary*, printing of 1957, pages 412, 416.

Even the pagans believe that there are many gods and many lords. The word 'gods' refers to idols, 'lords' refers to heroes and demi-gods as we know them from Hellenistic mythology. But not so the Christians, they have but one God, the Father of Christ and in Him our Father. He is the origin of all things, for they are of Him....We Christians, thus the [book of] Corinthians continue, have only one Lord and He is Jesus Christ, names which call to mind

everything Christ has done and still does as the Savior. But the Mediator also was active at the Creation. Through Him are all things and we through Him, i.e., by His mediation.—F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, pp. 192-3.

But Paul meant much more than the affirmation of heontheism, the restriction of worship to the God of the Christian. faith. In his eyes only one is really God, the Father of all, who is the creator and consummation of all things. So likewise Jesus Christ was not one Lord among many. He is the only true Lord, one who shares his place with no other because he is the one mediator of creation. Paul chose his prepositions carefully in order to distinguish between God the Father, who is the ultimate source of creation, and Christ, the Lord, **through whom** this activity took place. (e.a.)—*The Interpreters Bible*, Vol. X, p. 93.

[I]t means that Jesus Christ, in His premundane existence, is the Son of God...was He through whom God brought about the creation of the world... Christ in the physical creation, is the *causa medians*. [an intermediate cause] Just as we Christians have but one God, the true Creator, whose designs we serve; so, to, we have but one Lord, the true Mediator, to whom all things owe their being, and we our Christian existence, that which we are as Christians.—Heinrich August Wilhelm Meyer, *Critical and Exegetical Handbook to the Epistles to the Corinthians*, 1894, p. 242, (in some editions pp. 187-8).

Awareness of demonic powers that attract the devotion of men leads Paul to reassert his conviction that there is one God, the Father. He is the creator of all things and has made us for himself. The origin of the world is found in him who calls men to salvation. There are not many lords but only one Lord, Jesus Christ, through whom everything was created and through whom men may know redemption...The existence of the Christian is possible because his redemption has come through the one Lord, Jesus Christ. therefore, the cosmic mediation of Christ is placed at the beginning in creation and at the end redemption.—*The Broadman Bible Commentary*, Vol. 10, p. 338.

That God, not Zeus, is the Father (1.3), the creator of the universe and the End for his people, that the world was made by him and we for him, is correlated with the truth, which distinguished the Christian revelation from its predecessor, Jewish monotheism, that this divine purpose from beginning to end works through the one Lord, Jesus Christ....God had been hailed as God of gods and Lord of lords in the Greek Bible (Dan. ii.47, Ps. cxxxvi. 2, 3, Deut. x. 17); Christ is thus Lord of the so-called *lords* in the pagan supernatural universe, and yet-this is significant-**neither here nor elsewhere is he called God outright**. The words *by whom we exist* voice the apostle's deep sense of Christians owing their existence to the Lord Jesus, but this never puts God into the background. Christianity for him is not a Jesus-cult (see on xv:28). His faith in *the* Lord is opposed not to God, but to the 'lords' worshipped in the Hellenistic cults....Jesus as Lord, as the risen and reigning Son of God, mediates fellowship with God in all its power and prospects, as nothing else can do...What is implied is, that faith in the *one* God, which Jews confessed in the Shema [Deuteronomy 6:4] and which pagan converts hailed as an intense relief from

polytheism...was explicit in the belief that the Lord Jesus was living with God, his

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Head and Father. (e.a.)—James Moffatt, “The First Epistle of Paul to the Corinthians” in, *The Moffatt New Testament Commentary*, pp. 107-8.

Yes, all created things are from the one God, the Father, and through the one Lord, His Son, the Word. This reminds one of Hebrews 1:2: “[God] has at the end of these days spoken to us by means of a Son whom he appointed heir of all things, and through whom he made the systems of things.” As explained by Theophilus: “And first, they [the prophets] taught us with one consent that God made all things out of nothing; for nothing was coeval with God: but He being His own place, and wanting nothing, and existing before the ages...having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in the things that were created by Him, and by Him He made all things.”—*Theophilus to Autolycus*, Book II, chapter X; *ANF*, Vol. II, pages 97-8.

“THROUGH” OR “BY” ?, GREEK, **diaV** or, **DiaV** (dia, deh.AH):

We have seen that the Son is said to be the one “through whom” or “by whom” various things were accomplished.

At times the same word, **diaV** is used of the activity of God Himself as the direct cause.¹³ (Ro. 11:36; Heb. 2:10, etc.) This has caused some to wonder: ‘Does this not equate the creative activity of the Son to that of the Father, putting them on the same level as the direct cause?’

It must be kept in mind that the same is said of the prophets and the angels. (Mt. 1:22; 2:5, 15, 17, 23; Acts 3:21; Gal. 3:19; Heb. 2:2; Rev. 1:1) Does this mean that the prophets and the angels are the equal of the Father, Jehovah God?: That they are the first, the original, cause of that which they are said to have done? What have the scholars related on this?

DiaV...III. of means, instrument, agency: *by means of, through, with*...2. w[ith the] gen[itive case]. Of the pers[ons].—**a.** denoting the personal agent or intermediary *through (the agency of) ...by human agency* Gal 3: 19; 15: 12...*through Moses*... H[e]b 3: 16...*by means of angels ...sent and said through his disciples* Mt 11: 2f... Christ as intermediary in the creation of the world J[ohn] 1: 3, 10; 1 Cor 8: 6; Col 1: 16...*thank God through Jesus Christ* Ro. 1: 8; 7: 25; Col 3: 17.—*BAG*, pages 178-9.

DiaV... **A.** with the GENITIVE: *through*...in passages relating to the Logos...Jn. i. 3; 1 Co. viii. 6 (where he is expressly distinguished [differentiated] from the first cause [the Father, Jehovah] ...Col. i. 16...The instrumental cause and the principle [cause] are distinguished in 1 Co. xi. 12...Gal. i. 1”.—‘Thayer’, pages 132-3.

Although **diaV** is occasionally used to express agency, it does not approximate the full strength of **upov** [sic, should be, **uJpoV**, hü.PAH, “by”]. This distinction throws light on Jesus’ relation to the creation, implying that Jesus was not the absolute, independent creator, but rather, the intermediate agent in creation...Jn 1:3...Heb. 1:2...Mt. 1:22...(Cf. Mr.1:22; Lk. 2:18; Jn. 1:10)...(2) *The Passive With Intermediate Agent*. When the agent is the medium through which the original cause

¹³ On occasion, we find δι' used in the Greek text. This is the elided (shortened) form of δια. Such does not change the meaning of δια in any way. It is simply done to avoid making the same sound in succession in the case of a word ending with the same sound as the beginning of the next word, or before a word beginning with a vowel.

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has effected the action expressed by the passive verb. The regular construction is δια with the genitive. Pavnta di' aujtou' ejgevneto. *All things were made through him.* Here God the Father is thought of as the original cause of creation, and the lovgo" as the intermediate agent.) See also: Mt. 1:22; Gal. 3:18.—Dana and Mantey, *A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT*, pages 102, 162.

g) THE AGENT WITH THE PASSIVE VOICE...the direct agent is most commonly expressed by uJpov (Mt.4:1), the intermediate by δια (Mt. 1:22). The agent (see chapter on Prepositions) is also expressed by ajpov [huo, hūe.PAH](2 Cor. 3:18) ejk (Gal. 4:4), παρ (Jo. 17:7)—A.T. Robertson, *A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH*, 1934, p. 820.

(d) CONDENSATION BY VARIATION. Once more, the variation of the preposition is a skillful way of condensing thought, each preposition adding a new idea. [“by”, “through”, “out”, “with” and other words which show direction, location or function are prepositions] Paul is especially fond of this idiom. Thus in Ro. 3:22...Cf. verses 25...Ro. 11: 36...Cf. also Col.1:16...In Gal.1:1 Paul covers source and agency in his denial of man's control of his apostleship by the use of uJpov and δια See Winer-Thayer, p. 418f. Cf. also uJpov Kurivon δια tou' profhvtou [by Lord (=Jehovah) through the prophet] (Mt. 1:22) for mediate¹⁴ [Jehovah] and intermediate agent [the prophet].—ibid., p. 567 (This is part of the “chapter on Prepositions” referenced by Robertson in the previous quotation.)

When one person is noted as accomplishing an action or bringing about a condition, these are from that person; he is identified as the first (or, principle) cause.

We see then, the Father, Jehovah, is disclosed as being the first cause—the Originator—and His Son, the prophets, Moses, etc., the intermediate cause(s). When they are identified as such, they are not spoken of as being the equal of the Originator.

In addition to the Son being the ‘mediator’ from God in connection with creation, he is the ‘mediator’ from God in connection with salvation. First Timothy 2:15 tells us: “For there is one God, and one mediator between God and men, a man Christ Jesus.” First John 4:14 states it in this manner: “In addition, we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world.” There is no other ‘Lord’ to Christians in the sense of ‘mediator’ than the Lord Jesus Christ. There is no other God to Christians but the one God, the Father, Jehovah. The Father is the original source of creation and salvation; the Son is the means by which the Father saw fit to bring about both. The Son mediates the acquiring the gift of kingship for those of mankind who are in the ‘covenant for a kingdom’ and so will receive heavenly life.— Revelation 5:10; 20:6; Luke 22:29.

1 CORINTHIANS 11:3

“But I want YOU to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God.”—*NWT*.

The Greek from which ‘head’ is rendered is κεφαλήν (kephale, keh.fah.LAY, first ‘e’ short as in ‘let’). What is the idea conveyed by ‘kephale’? We have this from various scholarly

sources:

¹⁴ “me.di.ate...acting by, or connected through some intervening agency;”—*WEBSTER’S NEW WORLD DICTIONARY OF THE AMERICAN LANGUAGE*, Prentice Hall Press, 1984.

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[I]n the case of living beings, to denote superior rank...I Cor. 11:3b.—*BAG*, p. 431.

[A]nything supreme...master...1 Cor xi:3.— ‘Thayer’s’ lexicon, p. 345.

[T]he head, superior, chief, principal, one to whom others are subordinate, I Co. II. 3.—*The Analytical Greek Lexicon*, (*AGL*), p. 229.

[H]ead denoting one of superior rank 1 Cor 11: 3.—G. Wilbur Gingrich, *Shorter Lexicon of the Greek New Testament*, p. 115.

As Christ is superior in rank over men and men are superior in rank over women, God the Father, is superior in rank over Christ. If Christ were “God” equal to the Father, no one could be ‘superior in rank,’ ‘supreme’ over him: Someone is! He is not equal to the Father! It is just that simple, according to the written Word of God.

Some have made the statement: ‘This scripture may teach that the Father and the Son are not the same in rank. But it does not teach that they are not the same in nature; just as men and women are of the same nature but not of the same rank.’ It does not address the subject of ‘nature.’ God and Christ are both spirit; just as men and women are both human. However, no one could be of higher rank than ‘the Almighty God.’ Jehovah is the only One called “Almighty God” in Scripture. (Exodus 6:3) This scripture shows there is a person, God, that is higher than Christ. Therefore, Christ cannot be “the Most High God.” The Father alone is the “Supreme One,” “The Most High,” “the Supreme God.”—Daniel 7:18, *NWT*; *RSV*; *TEV-GN*.

1 CORINTHIANS 15:28

“When all things have been subjected to him, then the Son to will be subjected to him who subjected all things to him, for the final purpose is that God should be all in all.’ (Barclay) Or, as the *TEV-GN* puts it: “But when all things have been placed under Christ’s rule, then he himself, the Son, will place himself under God, who placed all things under him; and God will rule completely over all.” The verse tells: (1) “God” and “Christ” are two different individuals; (unless one would hold that Christ is going to be in subjection to the Trinity) (2) that Christ is subjected to God. How could “God” be subjected to anyone and still be God? Such a situation would be a clear contradiction; ‘the Most High’ would be lower than someone else!

The word for “subjected” is “hupotasso” and its forms. They occur three times in this verse. Learning their meanings will aid us in our understanding. Scholars have these facts to offer:

HUPOTASSO primarily a military term, to rank under denotes (a) to put in subjection, to subject I Cor. 15:27 (thrice), 28 (3rd clause).—W.E. Vine, *Vine’s Expository Dictionary of New Testament Words*, also known as: *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, p. 1109.

[S]ubject, subordinate...bring someone to subjection...I Cor 15:27c, 28c.—*BAG*, p. 855.

The import of the words ‘subject’ (used as a verb) and ‘subjected’ will be of value to us at this point. “Subject” is defined as:

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I. trans[itive] To make (persons, a nation or country) subject to a conquering or sovereign power; to bring into subjection to a superior; to subjugate”—*The Oxford Universal Dictionary on Historical Principles*, third edition, 1955.

Of “subjected”, we find:

I. Placed or set underneath; underlying, subjacent...2. Reduced to a state of subjection; under the dominion or authority of another.”— *ibid.*

The Son is then, “ranked under,” “subjected to a sovereign power,” is in “subjection to a superior” and in “a state of subjection; under the dominion or authority of another.” God cannot be in any of those conditions.

What can be said of Luke 2:51: “And he [Jesus] went down with them [Joseph and Mary] and came to Nazareth, and he continued subject [form of ‘hupotasso’] to them.” This was a temporary situation, Jesus was under the Law of Moses and had to be in subjection to his foster father Joseph and his mother Mary, the ones considered to be his ‘parents’ at that time. This situation has nothing to do with the events in the spiritual realm which endure for all eternity. At that time “God will rule completely over all.” He, the Father, Jehovah, will be the focal point of praise and honor and Sovereign of all others in the universe.

CONCLUSION — INVITATION

We have seen from history and from the Holy Scriptures that the doctrine of God being a Trinity is not that which was believed by the early Christian congregation, nor can it be found in the pages of the Word of God. As Jesus said at John 4:23, 24: “Nevertheless, the hour is coming, and it is now, when the true worshippers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshipping him must worship with spirit and truth.” Christians must worship the Father with, ‘their heartfelt devotion and with a perception of Him free from error.’—John 4:23.

Those who adhere to the doctrine of the Trinity are not doing the latter! Can they then, hope to be acceptable to the Father, Jehovah?

When all the controversy is a thing of the past, when all men know the God of creation as He really is, one, unique, not a plural God. Then will obtain the ideal condition as foretold in Zechariah 14:9: “And Jehovah will be King over all the earth: on that day Jehovah will be one, and his name one.” (*ASV*) All will know Jehovah is one person and that His is name one and will acknowledge the truth of Psalms 83:18 (*JKV*): “That men may know that thou, [singular] whose name alone is JEHOVAH, art the most high over all the earth.”

May all readers of this study, be there, in God's "new heavens and a new earth" (2 Peter 3:13), to worship and render sacred service to Him, through Jesus Christ our Lord, to their eternal blessing and to the eternal glory of the Great God, He whose name alone is Jehovah. Then for all eternity, to have the wonderful privilege to:

With one voice glorify the God and Father of our Lord Jesus Christ.—Romans 15:6, *NAB*.

APPENDIX 1

ON: THE SON OF GOD BEING MICHAEL THE ARCHANGEL

The following are taken from various sources:

The two passages in the New Testament, in which Michael is mentioned, serve to confirm the result already arrived at. That the Michael referred to in Rev. xii. 7 is no other than the Logos, has already been proved in my commentary upon that passage. Hofmann (*Schriftbeweis* i., p. 296) objects to this explanation, and says, 'in this case it is impossible to imagine why the Archangel should be mentioned as fighting with the dragon, and not the child that was caught up to the throne of God.' But we have already replied to this in the commentary, where we said, 'if Michael be Christ, the question arises why Michael is mentioned here instead of Christ'. The answer to this is, that the name Michael [Who is like God?, that is, 'Who dares to claim that they are like God?'] contains in itself an intimation that the work referred to here, the decisive victory over Satan, belongs to Christ, not as human, but rather as divine [compare 1 John iii. 8]. Moreover, this name forms a connecting link between the Old Testament and the New. Even in the Old Testament, Michael is represented as the great prince, who fights on behalf of the Church (Dan. xii. 1).' The conflict there alluded to was a prediction and prelude of the one mentioned here. The further objections offered by Hofmann rest upon his very remarkable interpretation of chap. xii., which is not likely to be adopted by any who are capable of examining for themselves."—Ernst Wilhelm Hengstenberg, *Christology of the Old Testament and a Commentary on the Messianic Predictions*, 1836-9, Vol. IV, pp. 304-5 (in the T. & T. Clark publication; p. 269 in the Kregel publication).

Paul says, 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God' and the dead in Christ will rise first.' I Thes. iv. 16. From this text it appears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger; therefore the Lord must be that head Messenger. This text says the dead shall rise at the voice of the Archangel; and Christ affirms that the dead shall be raised by his voice. He says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son

of God, and they that hear shall live. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” John v. 26, 28, 29.

I am not alone in this opinion; most of the principal writers of the Trinitarian school have advocated the same doctrine. Brown’s dictionary of the Bible on the words Michael, and Angel says, that both these words do sometimes refer to Christ; and also affirms that Christ is the Archangel. Wood’s Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown’s does. The former was a Calvinist, the latter a Methodist. Buck in his

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Theological Dictionary says, under the article Angel, d) that Christ is in scripture frequently called an Angel.^[1] Butterworth, Cruden, and Taylor in their concordances, assert that Michael and Angel are both names of Christ. Doctor Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes of that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152^[nd] page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord appeared to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes the pilgrim ascribe his deliverance from Apollyon to Michael. He says, “Blessed Michael helped me.” Pilgrim’s Progress, Cincinnati edition, page 54. Guyse in his Paraphrase on the New Testament, on Rev. xii. 7, acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his [G]lories of Christ, page[s] 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodridge and some others have called this Angel of the covenant, or Angel of God’s presence Christ’s human soul, whom they think was the first Being that God ever created. I agree with them that Christ is the first Being that God created, but I cannot see the propriety of calling the pre-existent Christ a human soul, seeing he did not descend from humans but existed before the human family was created.

Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hagar when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ: and also asserts that Michael the Archangel is Jesus Christ. See Gen. xvi. 9, 10. Chap. xviii throughout. Exod. iii. 2-7. Judg. ii. 1-5, Dan x. 13, 21. Chap. xii. 1, Rev. xii. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forbear to quote the words of all these authors on the subject, because it would swell this work unnecessarily; and as those books are very common, the reader can examine them for himself.

Little did many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God’s presence, and Michael and Archangel, they were thereby undermining Trinitarianism; yet they

actually were, because, if he was the Angel of God, and as Moses says, the Angel that God sent to bring the Jews out of Egypt, he cannot be God in the highest sense of the word.

As the text which says Melchisedec was the Priest of the most high God, proves that Melchisedec was not the most high God, so the passages which say Christ is the Angel of God, prove that he cannot be that God, whose Angel or Messenger he is. [Christ is called “apostle and high priest.” (Hebrews 3:1) This shows he is serving someone above him!]

¹At Isaiah 9:6 LXX, the future Christ is called “the Messenger [a[ggelo" aggelos, AHN.geh.lahs, “angel”] of great counsel.”

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I have heard but two texts of scripture brought to disprove this doctrine. One is, for verily he took not on *him the nature* of Angels; but he took on him the Seed of Abraham. Heb. ii. 16. As the word nature in this text is wanting in the Greek, it proves nothing about the nature of Christ. In fact the word Angel simply signifies a messenger, and never denoted *nature*, but is always significant of *office*. Every messenger that ever existed in heaven, earth or hell, was an Angel. Christ is called a “Messenger that I sent?” also, Mal. iii. 1, 2. [When the Son came to earth he took on himself human nature, he no longer had spiritual nature. He “emptied himself”!—Philippians 2:7.]

The other text that I have heard urged to prove that Christ never was an Angel, is Heb. i. 5. “For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee.” Although this text abundantly proves that Christ is exalted above all other Messengers, it by no means proves that he never was a Messenger himself. If I should say of General Washington that he was made superior to all the officers of the Revolutionary army for to which of the officers said Congress at any time, thou shalt be commander-in-chief, and again when they brought him into the army, they said, let all the officers obey him, and of the officers it is said that the government gave them commissions and appointed them wages, but to Washington it said, thou hast loved thy country, and hated treachery, therefore the government, even thy government, hath exalted thee to honor and office, above thy fellows; such conversation would go just about as far to prove that I thought Washington never was an officer in the army of the Revolution, as the first chapter of Hebrews goes to prove that Christ never was a Messenger of God. In fact the above text taken in its connexion [connection] goes rather to prove, then to disprove, that he is one of God’s Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in this connexion.

The drift of the writer in the first chapter of Hebrews, was not to show that Christ was no Messenger, but to show that he was made greater than all the Messengers of God: therefore, when the above text is brought to prove that Christ never was an Angel, that is, a Messenger of God it is

pressed into a service for which it was never designed by the writer.”—William Kinkade, *The Bible Doctrine of God, Jesus Christ, The Holy Spirit, Atonement, Faith, and Election*; New York: H. R. Piercy, 1829, pp. 152-5, a copy to be found in the library of Harvard University.

The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the ‘child’ and the archangel in Rev 12, but also in the attributes ascribed to him in Dnl (for a full discussion see Hengstenberg, *Offenbarung*, I, 611-22, and an interesting survey in English by Dr. Douglas in Fairbairn’s *B[ible]. D[ictionary]*).—John A. Lees, *The International Standard Bible Encyclopedia*, 1930, Vol. III, p. 2048.

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The only holy angel other than Gabriel named in the Bible, and the only one called “archangel”. (Jude 9) The first occurrence of the name is in the tenth chapter of Daniel, where Michael is described as “one of the foremost princes” that came to the aid of a lesser angel who was opposed by the “prince of the royal realm of Persia.” Michael was called “the prince of [Daniel’s] people.” (Dan. 10:13, 20, 21; 12:1) [“the great prince”, Daniel 12:1] This points to Michael as the angel who led the Israelites through the wilderness. (Ex. 23:20, 21, 23; 32:34; 33:2) Lending support to this conclusion is the fact that “Michael the archangel had a difference with the Devil and was disputing about Moses’ body.” Jude 9.

Scriptural evidence indicates that the name Michael applied to God’s Son before he left heaven to become Jesus Christ and also after his return. Michael is the only one said to be the “archangel,” meaning ‘chief angel’ of ‘principal angel’. The term occurs in the Bible only in the singular. This seems to imply that there is but one whom God has designated chief or head of the angelic host. At 1 Thessalonians 4:16 the voice of the resurrected Lord Jesus Christ is described as being that of an archangel, suggesting that he is in fact, himself the archangel. This text depicts him as descending from heaven with a “commanding call.” It is only logical, therefore, that the voice expressing this commanding call be described by a word that would not diminish or detract from the great authority that Christ Jesus now has as King of kings and Lord of lords. (Matt. 28:18; Rev. 17:14) If the designation “archangel” applied not to Jesus Christ, but to other angels, then the reference to an “archangel’s voice” would not be appropriate. In that case it would be describing a voice of lesser authority than that of the Son of God.

There are also other correspondences establishing that Michael is actually the Son of God. Daniel, after making the first references to Michael (Da 10:13), recorded a prophecy reaching down to “the time of the end” (Da 11:40), and then stated: “And during that time Michael will stand up, the prince who is standing in behalf of the sons of [Daniel’s] people. (Da 12:1) Michael’s ‘standing up’ was to be associated with “a time of distress such as has not been made to occur since there came to be a nation until that time.” (Da 12:1) In Daniel’s prophecy, ‘standing up’ frequently refers to the action of a king, either taking up his royal power or acting effectively in his capacity as king. (Da 11:2-4, 7, 16b, 20, 21) This supports the conclusion that Michael

is Jesus Christ, since Jesus is Jehovah's appointed King, commissioned to destroy all the nations at Har-Magedon.—Re 11:15; 16:14-16.

The book of Revelation 12:7, 10, 12 mentions Michael in connection with the establishment of God's kingdom and links this event with trouble for the earth: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled. And I heard a loud voice in heaven say: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down....On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea." Jesus Christ is later depicted as leading the heavenly armies in war against the nations of the earth. (Rev.

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19:11-16) This would mean a period of distress for them, which would logically be included in the "time of distress" that is associated with Michael's standing up. (Da 12:1) Since the Son of God is to fight the nations, it is only reasonable that he was the one who with his angels earlier battled against the superhuman dragon, Satan the Devil, and his angels."—*Insight On The Scriptures*, Brooklyn, New York, Watchtower Bible and Tract Society of New York Inc., 1988, Vol. 2, pp. 393-4.

As a man with a tenor voice is identified as a tenor, and a man with a bass voice is identified as a bass; why would it be strange for a person with 'an archangel's voice' to be identified as the Archangel Michael? Who is said to have the archangel's voice in Scripture? None other than Jesus Christ. At 1 Thessalonians the phrase "the voice of an archangel" (literally, "the voice of archangel") the "an" in English renderings, (of course there is no 'an' in the Greek) does not suggest that there are a group of such beings with that type of voice nor there are more than one Archangel and Christ is one of them; any more that saying of a great operatic tenor: "He has the voice of a Caruso." There was only one Enrico Caruso. What is being described is the type of voiced possessed by the one described as 'having a Caruso type of voice.'

ANCIENT TESTIMONIES

Clement of Alexandria, 153—193—217 C.E.:

Formerly the older people [the Israelites] had an old covenant, and the law disciplined the people with fear, and the Word was an angel; but the fresh and new people [the Christians] has also been given a new covenant, and the Word has appeared, and fear turned into love, and that mystic angel is born—Jesus.—*The Instructor*, Book I, chapter VII (7); *ANF*, Vol. II, p. 224.

Hippolytus, 170—236 C.E.:

"And lo, Michael." and Who is Michael but the angel assigned to the people? As (God) says to Moses. "I will not go with you in the way, because the people are stiff-necked; but my angel shall go with you.—*Scholia On Daniel*, 13; *ANF*, Vol. V (5), p. 190. (Compare, Exodus 14:19; 23:20, 3; 32:34; 1

Melito, 160-170-177 C.E.: (estimated dates of composition):

He who in the law is the Law; among the priests, Chief Priest; among kings, the Ruler; among prophets, the Prophet; among the angels, ***Archangel***; in the voice of the preacher, the Word; among spirits, the Spirit; in the Father, the Son; in God, God; King for ever and ever. (bold italics added)—*On Faith; ANF*, Vol. VIII (8), pp. 756-7.

MORE RECENT TESTIMONIES:

MI'CHAEŁ [*who is like unto god?*] 1. The name of a super-human being, Da. x.13, 21; xii.1; Jude 9; Re. xii.7, in regard to whom there have in general been

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two rival opinions, either that he is the Lord Jesus Christ, the Son of God, or that he is one of the so-called seven archangels. We hold the former opinion, and very much on the grounds stated by older writers, and repeated by Hengstenberg in his *Commentary on Revelation* and his *Christology*.

But we have not only this, that Michael is here [Daniel 12:1], not “one of the chief princes,” nor even “the first of them,” but “the chief prince,” because no other prince is worthy to be named in the same breath with him; as in fact he is that unlimited and everlasting ruler of whom the whole book of Daniel prophesies, at the coming of whose kingdom all its rivals were swept away, and no place was found for them.

A dispassionate consideration can scarcely fail to convince us that this being whom Daniel saw is the Lord Jesus Christ, the Son of God....There is nothing strange and unprecedented in the view that this prince of his people, this great prince, this effective helper superior to men and angels even when he stood alone, should be a person about whom there was indeed a great mystery in the Old Testament, but who had been known throughout the whole course of revelation to Daniel's people, as standing in some very close relation at once to Jehovah and to them.

To deny that the Angel of the Lord is the Son of God is to introduce confusion into the whole of the record of God's dealings with his ancient people; if, on the contrary, we affirm their identity, when the supposition that he and Michael are one and the same is the simplest and most natural imaginable, as will appear all the more if we attempt to construct a different theory.—*Fairbairn's IMPERIAL STANDARD Bible Encyclopedia*, Patrick Fairbairn, D.D., editor, Grand Rapids, Zondervan Publishing, 1957, Volume Four, pp. 238, 239; Revised 1997, Volume Seven, p. 800. (originally published as *The Imperial Bible Dictionary*, 1891).

APPENDIX 2

ON: “ME” AT JOHN 14:14:

ACTS 7:59: MATTHEW 1:23

I. GREEK TEXTS:

A. Those accepting

- 1) Bover
- 2) Merk

B. Those accepting with some reservation

- 1) Westcott and Hort
- 2) United Bible Societies
- 3) Nestle
- 4) Lachmann

C. Those not accepting

- 1) The Expositor's
- 2) Alford
- 3) R.V.G. Tasker (1964, Greek text of *New English Bible*)

II. TRANSLATIONS AND VERSIONS:

A. Those including

- 1) New American Standard
- 2) Beck
- 3) Barclay
- 4) Weymouth
- 5) Douay
- 6) New American Bible
- 7) TEV-GN
- 8) Rotherham (with reservation)
- 9) Moffatt
- 10) American Translation

B. Those not including

- 1) KJV
- 2) C.B. Williams
- 3) Montgomery(Centenary)
- 4) American Standard
- 5) Revised Standard 1946 & '71
- 6) Robert Young
- 7) Jerusalem Bible
- 8) Amplified Bible
- 9) John Nelson Darby
- 10) Norlie

- 11) Klist and Lilly
- 12) Byington
- 13) New International Version
- 14) Simple English Bible
- 15) New Century Bible
- 16) New English Bible
- 17) Modern Language Bible (New Berkeley)
- 18) Richmond Lattimore (1979)
- 19) Metropolitan Noli (1961)
- 20) Better Version, Chester Estes (1973)
- 21) Twentieth Century New Testament
- 22) The Unvarnished New Testament (1990)
- 23) Jewish New Testament (1991)

- 11) New World Translation
- 12) Living Bible
- 13) Emphatic Diaglott
- 14) Gospel of History, Totten (1900)
- 15) George Ricker Berry

III. ADDITIONAL:

1) Not mentioned as possibility in *The Evangelical Commentary, The Gospel According to John*, Allen Turner and Julius R. Mantey, 1964, p. 288.

2) “It seems to me absolutely impossible to keep in the text the με (me, meh, “me”) which the Alexandrian authorities give as the object of αι*tlhvste (aitesete, eye.TAY.say.teh, “you shall ask”)—F. Godet, *Commentary on John*, p. 278.

3) “Ask me” would be contradictory to John 15:16, 23.

4) “Ask me” need not have the meaning of asking in a religious sense. “Ask” comes from the Greek αι*vtew (aiteo, EYE.teh.oh); it can be used in a secular sense. Note this in the case of one human asking another human; Matt. 5:42; Luke 6:30; Acts 13:28; 25:3.

ACTS 7:59

Did Stephen pray to Jesus in a religious sense of the word, as though Jesus were God? The word in the Greek text is epikalou'menon (epikaloumenon, eh.peh.kah-LU.meh.nahn). It is also used when one human makes request or appeal to another human, as at Matthew 5:42. At Acts 25:11, 25; 26:32; 28:19, we find accounts of Paul appeal to Ceasar. Certainly, Paul did not consider Caesar God; but he did make an appeal to him as one in a position of authority.

MATTHEW 1:23

“The virgin will be with child and will give birth to a son, and they will call him Immanuel—which means, “God with us”. From this some have concluded, ‘God was present with mankind in the person of Jesus Christ’. Was this the case? In saying, which means, “God with us” Matthew was here giving the definition of the name Immanuel, not describing the situation of God being on earth with men.

Many Hebrew names contain the word “God” and/or “Jehovah” within them. This does not mean the one having the name is God or Jehovah. As examples we find the names Elizabeth (God has come), Elihu (God is he), these ones were not God. The first Immanuel, spoken of in Isaiah 7:14-16 was not God. (See: *Insight On The Scriptures*, Vol. 1, pp. 1187-1189, (especially paragraph 6 on page 1188).

Why the use of the name Immanuel with reference to Jesus Christ? It was used as it had been used in the time of Isaiah. As at that time Jehovah wanted to tell His people that He was “with” them in the sense of ‘in support of,’ ‘on the side of.’ Jehovah was helping His people by sending His son to instruct them, give the hope of everlasting life. (See: John L. McKenzie, *Dictionary of the Bible*, p. 234; A.T. Robertson, *Word Pictures in the New Testament*, Vol. I, p. 12.

APPENDIX 3

COMMENTS ON THE NEW WORLD TRANSLATION AND THE NEW WORLD TRANSLATION COMMITTEE

I am...much pleased with the free, frank and vigorous translation. It exhibits a vast array of sound serious learning, as I can testify.—Edgar J. Goodspeed, from a letter to one of Jehovah's Witnesses, December 8, 1950, relating to the translation of the books of *Matthew* through *Revelation*.

Independent readings of merit often occur in other modern speech versions, such as...the Jehovah's Witnesses edition of the New Testament (1950).—Allen Wikgren, Associate Professor of New Testament Language and Literature, the Divinity School and Federated Theological Faculty, University of Chicago, *THE INTERPRETER'S BIBLE*, 1952, Vol. I, p. 99.

The translation is evidently the work of skilled and clever scholars, who have sought to bring out as much of the true sense of the Greek text as the English language is capable of expressing.—Alexander Thompson, *The Differentiator* (British religious Journal), April 1952, p. 52.

[T]he New World Translation of the Christian Greek Scriptures...the anonymous translators have certainly rendered the best manuscript texts...with scholarly ability and acumen.—Charles Francis Potter, *THE FAITH MEN LIVE BY*, Ace Books Inc., 1954, p. 239.

Just when the infidel universities of this land thought they had laughed out of court the very Name Jehovah, up...surges..."Jehovah's Witnesses"....And with considerable scholarship they get out their own New Testament and lo and behold, they put Jehovah into the New Testament two or three hundred times...It ought to be there [in the entire Bible] many times.—William Carey Taylor (Southern Baptist minister), *THE NEW BIBLE PRO AND CON*, (a review of the *RSV*), Vantage Press, Inc., 1955, p. 75.

The translation of the New Testament is evidence of the presence in the movement of scholars qualified to deal intelligently with the many problems of Biblical translation.—Robert M. McCoy, *THE ANDOVER NEWTON QUARTERLY*, "Jehovah's Witnesses and Their New Testament", January 1963, Vol. 3, Number 3, p. 31.

In 1950 the Jehovah's Witnesses published their New World Translation of the New Testament, and the preparation of the New World Old Testament translation is now far advanced. The New Testament translation was made by a committee...that possessed an unusual competence in Greek.—S. MacLean Gilmore, *THE ANDOVER NEWTON QUARTERLY*, September 1966, Vol. 7, Number 1, pages 25-6.

I think it is a legitimate and highly useful aid toward the mastery of koine (and classical) Greek. After examining a copy, I equipped several interested second-year Greek students with it as an auxiliary test. After learning the proper pronunciations, a motivated student could probably learn koine Greek from this source alone...The text is based on that of Brooke F. Westcott and Fenton J. A. Hort (1881, [respectively]), but the translation by the anonymous committee ***is thoroughly up-to-date and consistently accurate***....In sum, when a Witness comes to the door, the classicist, Greek student, or Bible student alike would do well to place an order. (e.a.)—Thomas N. Winter, University of Nebraska, *THE CLASSICAL JOURNAL*, “The Kingdom Interlinear Translation of the Greek Scriptures, Translated by the New World Translation Committee”. (illustrated with a full presentation of the Greek and English texts of John 1:1), April-May, 1974, pages 375–6.

In my linguistic research in connection with the Hebrew Bible and translations, I often refer to the English edition of what is known as the New World Translation. In so doing, I find my feeling repeatedly confirmed that this work reflects an honest endeavor to achieve an understanding of the text that is as accurate as possible. ***Giving evidence of a broad command of the original language*** it renders the original words into a second language understandably without deviating unnecessarily from the specific structure of the Hebrew ... Every statement of language allows for a certain latitude in interpreting or translation. So the linguistic solution in any given case may be open to debate. But I have never discovered in the New World Translation any biased intent to read something into the text that it does not contain. (e.a.)—Professor Benjamin Kedar of Israel. Quoted in *The Watchtower* of March 1, 1991, page 30.

I have just completed teaching a course for the Religious Studies Department of Indiana University, Bloomington....This is primarily a course in the Gospels. Your help came in the form of copies of *The Kingdom Interlinear Translation of the Greek Scriptures* which my students used as one of the textbooks for the class. These small volumes were invaluable to the course and very popular with my students. Simply put, it is the best interlinear New Testament available. I am a trained scholar of the Bible, familiar with the text and tools in use in modern biblical studies, and, by the way, not a member of the Jehovah’s Witnesses. But I know a quality publication when I see one, and your ‘New World Bible Translation Committee’ has done its job well. Your interlinear English rendering is accurate and consistent to an extreme that forces the reader to come to terms with the linguistic, cultural, and conceptual gaps between the Greek-speaking world and our own. ***Your ‘New World Translation’ is a high quality, literal translation that avoids traditional glosses in its faithfulness to the Greek.*** It is, in many ways, superior to the most successful translations in use today. (e.a.) —Dr. Jason BeDuhn, quoted in *The Watchtower*, February 1, 1998, page 32.

APPENDIX 4

ON: “JEHOVAH” AS FOUND IN VARIOUS TRANSLATIONS, VERSIONS AND OTHER WORKS

(With occasional notes)

A review of translations and versions in which the name of God, “Jehovah”, is used. These translations and versions have been produced by Jewish, Protestant, Roman Catholic and Unitarian scholars. The review is representative, but it is by no means exhaustive. Some translations, such as Rotherham, *The Jerusalem Bible* and *An American Translation* by Smith and Goodspeed use the spelling “Yahweh.”

When one sees “the LORD” in the Hebrew scripture portion of a translation or version, he should be aware that it has been used as a **substitute** for the Hebrew name of God, (JHVH or YHWH), Jehovah (or Yahweh* as some say). ‘JHVH’ is not the word ‘lord’. There is no ‘the’ before the word JHVH where this **substitution** has been made in the translations, which have removed God’s name from His own book.

This **substitution** has been made some 6,820 times in such translations! The Hebrew text contains hwhy (JHVH) not /oda, (adown, “lord”) or its short form /da (adon) and—as we have said above—the equivalent of the definite article ה (ha = “the”) has been added; it is not found in the Hebrew before the Divine Name.

If Jehovah had wanted the words “the LORD” to be used at these places He would have had the Bible writers write them there. He did not do so! He had His name JHVH put there. (Hebrew is written using consonants only; the vowels being supplied by memory or a system of vowel points). Such a **substitution** is not in harmony with the manifest will of Jehovah!

On the correctness of using the Name in the Christian Greek Scriptures please see: “*THE TETRAGRAM AND THE NEW TESTAMENT*”, George Howard, *Journal of Biblical Literature*, Vol. 96/1 1977, pp. 63-83. Professor Howard sets forth as his purpose for presenting his article by saying (data in brackets added by this reviewer):

In the following pages we will set forth a theory that the divine name, (and possibly abbreviations of it), was originally written in the N[ew] T[estament] quotations of and allusions to the O[l]d T[estament] and that in the course of time it was replaced mainly with the surrogate KS [Or, KC, abbreviations of the word for ‘lord’ in Greek, ‘kurios’. ‘S’ and ‘C’ are forms of the Greek capital ‘s’ (‘sigma’). See the Watchtower Society publication, *The Divine Name That Will Endure Forever*, p. 26. KY (= KU) is also an abbreviation of ‘kurios’ using the first and second letters]. This removal of the Tetragram, in our view, created a confusion in the minds of early Gentile Christians about the relationship between the “Lord God”: and the “Lord Christ” which is reflected in the MS [manuscript] tradition of the NT text itself.— p. 63.

* See: “The Tetragrammaton How God’s Name Was Pronounced” by Professor George Wesley Buchanan, Wesley Theological Seminary, Washington D.C. in, *Biblical Archaeology Review*, March/April, 1995, pp. 30-31, 100. In his article, Professor Buchanan gives strong evidence showing that God’s name anciently was pronounced, in Hebrew, as a three syllable word, “Yehowah” or “Yahowah”, not the two syllable “Yahweh”, as some contend.

Professor Howard ends his article with such questions as:

How great was the impact of the removal of the Tetragram (i.e. JHVH) from the NT? Were only those passages affected in which God and Christ were confused by the ambiguity of the immediate context; or were other passages, which reflected a low Christology even after the change, later altered to reflect a high Christology? Did such restructuring of the text give rise to the later christological controversies within the church, and were the NT passages involved in these controversies identical with those which in the NT era apparently created no problems at all?—p. 83.

It should also be understood, when passages from the Hebrew Scriptures containing the Name are quoted in the Christian Greek Scriptures, we find in most translations, “the Lord”. The word “the” is not in the Greek text, it has been added. The Greek text has only the word “Lord”. This also indicates that originally the Name was in the text. As one would not say: ‘you must love Lord your God; but ‘You must love Jehovah your God’ would be said without the use of “the”.

We quote the afore-referenced article by Professor Buchanan:

Professor Rainey has presented the usual four arguments given for the pronunciation of the Tetragrammaton as “Yahweh,” (“How Yahweh Was Pronounced,” *Quiries & Comments*, Sept./Oct. 1994) but he has overlooked some important primary data that negates the customary conjecture.

1) Among the magical papyri the name appears as *iawouhe* (Ya-oh-ay-eh), but it is difficult to know how much this pronunciation had to do with the Tetragrammaton because these prayers and incantations in these papyri mix all kinds of sounds together, some meaningful, some nonsensical, so it is not certain how many of these syllables were thought to belong to the name. At least, however, it has more syllables than two, and the central vowel is not omitted as is done in Yah-weh.

2) Clement of Alexandria spelled the Tetragrammaton *iaoai* (Ya-oo-ai), *iaoe* (Ya-oo-eh), and *iao* (Ya-oh). In none of these is the central vowel *oo* or *oh*, omitted.

3) Rabbis often deduced the meaning of a word by taking the word apart and interpreting each part. A modern equivalent would be to determine the meaning of “insect” by the meanings of both “in” and “sect”. This might, then, be defined as a religious sect that is in some place. This methodology is called “etymology” and is not always accurate, but it was followed by rabbis, Clement of Alexandria, and some authors of Scripture. (Genesis 28:10-22; 22:15-34; 26:17-34). By this logic Clement argued that the Tetragrammaton had the same consonants as the verb “to be”, so it meant the one who caused things to be, but he did not pronounce the word according to any form of that verb. His conjecture was homiletically thought-provoking, but not scientifically or historically correct. The verb “to be” would deserve the extensive comparative analysis it has been given only if it could be shown from the Scriptures to related be to the Tetragrammaton, but this is not the case. Reams of paper and gallons of ink have been expended over the years justifying a pronunciation Westerners deduced on the basis of Clement’s conjecture. It may all be irrelevant to the subject. There are other ways and other places to look for the correct pronunciation. These are found in the Scriptures and associated texts. The following are some of the materials to consider:

Among the caves of Qumran was a Greek text that included a few Greek words of Leviticus (Q4LXX Lev), one of which was the Tetragrammaton. It was spelled *IAW* [= *IAO*] (Ya-oh).

This is apparently a two-syllable word, but the second syllable is only a vowel. There is no way that it

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it could be rendered “Yah-weh.” This was a transliteration of the Hebrew Ya-ho (why). It is the same spelling given in the fifth century B.C. Aramaic papyri. From the Aramaic alone this word could be pronounced either Ya-hoo or Ya-hoh. Some of the words in the Dead Sea scrolls were pronounced and spelled in the scrolls with an aspirant [aspiate], which is lacking in the Mesoretic text. For example, Mesoretic words like hoo (ayh) and hee (ayh) are spelled hoo-ah (hawh) in the scrolls. Arabs pronounce these words the same way they are spelled in the scrolls, but Arabs do not spell the final aspirant [aspiate] with a consonant. They indicate the aspirant with only vowel pointing, which was not used in early Biblical texts. The words spelled Ya-hoo or Ya-hoh may have been pronounced Yahowah or Yahooowah, but in no case is the vowel oo or oh omitted. This can be illustrated further by studying the proper names of the Bible that were based on the Tetragrammaton.

The Hebrew for the name “Jonathan” is Yah-ho-na-than (/hnwhy) “Yaho-wah has given.” When this name was abbreviated it became “Yo-na-than” (/nhwhy) preserving the vowel oh. John was spelled “Yaho-cha-nan” (/nhwhy), “Yaho or Yahowah has been gracious.” Elijah’s name was Eli-yahoo (nhyla), “My God is Yahoo or Yahoo-wah.” Ancients often gave their children names that included the name of their deity. For other examples, Ish-baal is “the man of Baal,” and Baal-ya-sha means “Baal has saved.” In both cases the name “Baal” is probably correctly pronounced in the name of the person involved. The same is true with the Tetragrammaton. Anyone who cares to check the concordances will find that there is no name in the entire Scriptures that includes the Tetragrammaton and also omits the vowel that is left out in the two syllable pronunciation Rainey upholds.

There is still one other clue to the pronunciation of the Tetragrammaton—Hebrew poetry. For example, from the poem of Exodus 15, read aloud verses 1, 3, 6, 11, 17 and 18, first pronouncing the Tetragrammaton as “Yahweh” and then read it again pronouncing the same word as “Yahowah.” Notice the rhyme and poetic beat of the two. In this way the reader can judge which one is the more likely pronunciation used in antiquity.

The name “Yahowah” is not a ghost word, as Rainey declared. Clement of Alexandria’s conjecture that the Tetragrammaton was based on the verb “to be” overlooks the pronunciation of the proper names in the Scripture that include some portion of the Tetragrammaton. Clement did not have access to the scrolls and may never have seen the Aramaic Papyri. Nevertheless, he spelled the Tetragrammaton in Greek employing the central vowel that Rainey omitted in his determination that the proper name was Yahweh.

When the Tetragrammaton was pronounced in one syllable it was “Yah” or “Yo.” When it was pronounced in three syllables it would have been “Yahowah” or “Yahooowah.” If it was ever abbreviated to two syllables it would have been “Yaho,” but even this spelling may have been pronounced with three syllables, including the final aspirant [aspiate], because Hebrew had no vowel points in Biblical times. Biblical theologians should start with this data and reach their belief regarding the character of the deity from the descriptions given in the texts, rather than trying to deduce it from some possible etymology of the word. This data and logic do not refute the suggestion that God is the one who “causes to be,” but it means that belief cannot be proved on the basis of words conjectured to be part of the name.

REVIEWER’S NOTE:

We can see from the above, that the Hebrew “yod” (y) and the Greek “iota” (i) are transliterated as “y”. The translation into English of these letters is the letter “j”. From other linguistic sources (such as the “Hebrew And Chaldee Dictionary” in *Strong’s Exhaustive Concordance Of The Bible*) we find that the Hebrew “waw” (w) transliterated as “w”; and translated into the English letter “v”. Thus, one of the suggested spellings of the name of God by Professor Buchanan, “Yahowah”, would be, in English, “Jehovah”. “Jehovah” is much closer to this spelling from the Hebrew than “Yahweh”. It is

far from the expression "The LORD" found in many translations of the Bible which is used as a *substitute* for the name of God found over 6,000 times in the Hebrew text, the Tetragrammaton, hwhy (JHVH).

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The Christian's Bible—New Testament

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS, THE CHRIST.

A TRANSLATION FROM THE GREEK, CHIEFLY OF THE CODEX SINAITICUS
AND CODEX VATICANUS; THESE BEING THE OLDEST AND
MOST COMPLETE MSS. OF THE NEW TESTAMENT.

IT IS NOT SIMPLY A TRANSLATION OF WORDS, BUT UNDER THE GUIDANCE
OF THE HOLY GHOST,
HIS THOUGHTS, AS RECORDED IN GREEK BY HIS SPECIALLY
INSPIRED WRITERS, ARE MADE KNOWN UNTO US.

BY A SERVANT OF CHRIST.

STRASBURG, PA.
PUBLISHED BY GEORGE N. LEFEVRE.
1938.

22: 12.

MATTHEW.

23: 3.

rest thou hither not having on a wedding garment? And he was speechless. 13 Then the king said to the attendants: Bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

15 Then the Pharisees having withdrawn, consulted how they might entrap him in his words. 16 And they sent to him their disciples, with the Herodians, saying: Teacher, we know that thou art true and teachest the way of God in truth, neither carest thou for any one; for thou regardest not the person of men. 17 Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their wickedness, said: Why tempt ye me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denary. 20 And he saith unto them: Whose image and inscription is this? 21 They say to him: Caesar's. Then he saith unto them: Render therefore to Caesar, the things that are Caesar's, and unto God the things that are God's. 22 And hearing this they were astonished; and leaving him they went away.

23 On that day there came to him Sadducees, who say that there is no resurrection, and asked him, 24 saying: Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brothers; and the first, having married died, and having no children, left his wife unto his brother. 26 In like manner the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had married her. 29 Jesus answering, said: Ye

do err, through not knowing the scriptures, neither the power of Jehovah. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But concerning the resurrection of the dead, have ye not read that which was spoken unto you by Jehovah, saying: 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And the multitudes, hearing it, were astonished at his teaching.

34 When the Pharisees heard that he had put the Sadducees to silence, they gathered about him; 35 and one of them, a lawyer, asked him a test question, saying: 36 Teacher, which is the great commandment in the law? 37 Jesus said to him: Thou shalt love Jehovah thy God with all thy spirit, and with all thy soul, and with all thy intellect. 38 This is the great and first commandment. 39 And the second is like unto it, Thou shalt love thy neighbor as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying: What think ye of the Christ? whose son is he? They say unto him The Son of David. 43 He saith unto them: How then doth David in spirit call him Lord, saying: 44 Jehovah said unto my Lord, sit thou at my right hand, till I put thine enemies underneath thy feet. 45 If David then call him Lord, how is he his son? 46 And no one was able to answer him a word, neither did any one from that day forth venture to ask him any more questions.

23. Then spoke Jesus to the multitude, and to his disciples, 2 saying: The scribes and the Pharisees sit in Moses' seat; 3 all things therefore whatever they bid you, that

about to call him Zachariah, after the name of his father. 60 And his mother speaking out said: No; but he shall be called John. 61 And they said to her: There is no one among thy kindred that is called by this name. 62 And they made signs to his father, what he would have him to be called. 63 And asking for a writing-tablet, he wrote, saying: His name is John. And they all wondered. 64 And immediately speech was restored to Zachariah; and he spoke, praising God. 65 And awe came upon all that dwelt around them. And all these things were talked about through out all the hill-country of Judea. 66 And all who heard, kept it in their mind, saying: What indeed will this little child be? And the hand of Jehovah was with him.

67 And Zachariah his father was under full influence of a holy spirit, and prophesied, saying: 68 Praise Jehovah, the God of Israel, because he hath visited and wrought redemption for his people; 69 and hath raised up a horn of salvation for us in the house of David his servant, 70 (as he promised by the mouth of his holy prophets of old), 71 salvation from our enemies and from the hand of all that hate us; 72 showing mercy towards our fathers, and mindful of his holy covenant, 73 the oath which he swore to Abraham our father, 74 to grant unto us that we, being delivered out of the hand of our enemies, should serve him without fear, 75 in holiness and righteousness before him all our days. 76 And thou, little child, shalt be called a prophet of the Most High; for thou shalt go before the face of Jehovah to make ready his ways; 77 to give unto his people knowledge of salvation in forgiveness of their sins, 78 through the tender mercies of our God; through which the day-dawn from on high

hath come to us to give light to those sitting in darkness and the shadow of death, in order to guide our feet into the way of peace.

80 And the little child grew and became strong in spirit, and was in the wilderness of Judaea until the day of his appearance unto Israel.

2. And it came to pass in those days an order was sent out by Caesar Augustus, that all the people of the empire should be registered. 2 (This first registration took place when Cyrenius was governor of Syria.) 3 And all went to be registered, each into his own city. 4 And Joseph also went up from Galilee out of the city of Nazareth, into Judaea, into a city of David which is called Bethlehem, (because he was of the house and lineage of David), 5 to be registered with Mary who was betrothed to him, she being with child. 6 And it came to pass, while they were there, the days for her giving birth were completed, 7 and she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country, living in the fields and keeping watch by night over their sheep. 9 And, lo, an angel of Jehovah stood by them, and the glory of Jehovah shone around them; and they feared with great awe. 10 And the angel said unto them: Fear not; for behold, I bring you good tidings which shall be a great joy to all the people; 11 for to you was born to-day in the city of David a Saviour, who is Jehovah's Anointed. 12 And this is the sign to you: Ye will find a babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly

ders in the heaven above, and signs in the earth below; blood, and fire, and a cloud of smoke. 20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of Jehovah shall come. 21 And it shall be, that every one who shall call on the name of Jehovah shall be saved.

22 Head men of Israel, hear these words; Jesus the Nazarene, a leader from Jehovah, made known among you by works of power, and wonders, and miracles which Jehovah wrought by him in the midst of you, as ye yourselves know; 23 him, given up according to the established counsel and foreknowledge of Jehovah, ye put to death having crucified him by the hand of lawless ones; 24 but whom Jehovah raised up, having loosed the bonds of death; because it was not possible that he should be held by it. 25 For David saith with reference to him: I saw the Lord always before me; because he is at my right hand, in order that I should not be moved. 26 On account of this my spirit rejoiced, and my tongue exulted; moreover my flesh also shall rest in hope, 27 for with reference to the underworld, my soul thou wilt not abandon; neither wilt thou permit thy Holy One to see corruption. 28 Thou didst make known to me the ways of life; thou wilt fill me with joy with thy presence.

29 Head men, brethren, I may speak with freedom to you concerning the patriarch David, because he both died and was buried, and his tomb is among us until this day. 30 Therefore, being a prophet, and knowing that Jehovah swore to him with an oath ~~that~~ of the fruit of his loins one should sit on his throne, 31 he, foreseeing, spoke of the resurrection of the Christ—that with reference to the underworld, he was not abandoned,

nor did his flesh see corruption.

32 This Jesus, Jehovah raised up, whereof we are witnesses. 33 Therefore, having been exalted to the right hand of Jehovah, and having received from the Father the promise of the Holy Ghost, he has bestowed liberally this which ye see and hear. 34 For David ascended not into the heavens; but he himself says:

Jehovah said to my Lord,
Sit at my right hand.

Until I place thine enemies
A footstool of thy feet.

36 Therefore let every house of Israel know assuredly, that this Jesus whom ye crucified, Jehovah hath made him both Messiah and Lord.

37 And having heard this, they were conscience-stricken, and said unto Peter and the other Apostles: Head men, brethren, what shall we do? 38 And Peter said to them: Repent, and be immersed, each one of you, in the name of Jesus Christ for remission of your sins; and ye shall receive the gift of the Holy Ghost. 39 For the promise is to you, and to your children, and to all those afar off whom Jehovah our God may call. 40 And with many other statements he earnestly testified and exhorted them saying: Be saved from this perverse generation.

41 Then those who had sincerely received his word, were immersed; and in that day there were added to them about three thousand souls. 42 And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayer. 43 And reverential fear came to every one; and many wonders and miracles took place through the apostles. 44 And all who believed were together, and had all things common; 45 and they sold their properties and goods, and divided them to all, according as any one had need. 46 And every

and serve him day and night, in his temple; and he who sits on the throne will spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor scorching heat; 17 because the Lamb who is in the midst of the throne will be their shepherd, and will lead them to fountains of waters of life; and Jehovah will wipe away every tear from their eyes.

8. And when he opened the seventh seal, there was silence in heaven about half an hour.

2 And I beheld the seven angels who stand before Jehovah, and there were given to them seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should add it to the prayers of all the saints upon the golden altar which is before the throne. 4 And there went up before Jehovah with the prayers of the saints, the smoke of the incense out of the angel's hand, 5 And the angel took the censer and filled it from the fire of the altar, and cast it into the earth; and there followed thunders, and sounds, and lightnings, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves that they might sound their trumpets.

7 The first sounded his trumpet; and there followed hail and fire mingled with blood, and they were cast into the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded his trumpet; and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood; 9 and the third part of the creatures that are in the sea, that have life, died; and the third part of the

ships were destroyed.

10 And the third angel sounded his trumpet; and there fell out of heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters. 11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many of the men died of the waters, because they were made bitter.

12 And the fourth angel sounded his trumpet; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them might be darkened, and for the third part of the day there was no light, and the night likewise.

13 And I beheld, and I heard an eagle flying in mid-heaven, saying with a loud voice: Woe, woe, woe, to those who dwell upon the earth by reason of the remaining sounds of the trumpet of the three angels who are about to sound their trumpets.

9. And the fifth angel sounded his trumpet, and I beheld a star fallen out of heaven into the earth, and there was given to him the key of the abyss. 2 And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 And out of the smoke came forth locusts into the earth; and there was given to them power, as the scorpions of the earth have power. 4 And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of Jehovah on their foreheads. 5 And to these it was assigned that they should not kill them, but that their victims shall be tormented five months. And their torment is as the torment from a scorpion when it strikes a man. 6 And in those

ST. PAUL'S EPISTLE TO THE ROMANS

A NEW TRANSLATION WITH A
BRIEF ANALYSIS

BY

W. G. RUTHERFORD

HEADMASTER OF WESTMINSTER

'Hoc est intelligere ut quod cogitavit aliquis idem nos
audientes vel legentes cogitemus.'

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1900

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shall impart righteousness to the circumcised if actuated by faith; and to the uncircumcised in response to the same faith. Now, do we abrogate law by this insistence upon faith? No; we lend stability to law.

It was operative in Abraham's case before the law was enacted.

4, 1-12.

If this be so, what shall we say of Abraham, the remote father of our race? If Abraham was held righteous by reason of works, he has that which he can claim merit for; but before God he has no such merit. What does the scripture say? "But Abraham had faith in God, and it was counted to him as righteousness." But if a man performs work, his wage is not counted as a gift, but as a thing due to him; whereas, if a man irrespective of work done has faith in him who makes the godless righteous, that man's faith is counted to him as righteousness. It is thus that David speaks of the felicity of the man to whom God imputes righteousness apart from works, "Blessed are they whose failings have been forgiven, whose sins have been buried. Blessed is the man whose sin Jehovah shall not impute."

Now in this ascription of felicity is it the circumcised who are contemplated or the uncir-

c

will ?” Nay rather, the case is thus : “ Why should you, a man, speak back to God ? Shall the thing made say to its maker, ‘ Why did you make me thus ? ’ Has not the potter the right to do with the clay what he wills, and to make from the same paste one vessel of price and another for ignoble use ? ” What if God, desiring to declare his wrath and to make known the extent of his power, has borne most patiently with such as, having drunk full of his wrath, are qualified wholly for destruction, in order that he may make known the resources of his glory, prepared for such as have drunk full of his mercy, whom he has prepared beforehand for glory, whom also he has called, even us, not only from Jews, but also from gentiles, as indeed he says in Hosea : “ I will call that my people which was not my people, and her beloved who was not beloved ; and it shall come to pass that in the place in which it was said, ‘ Such as you are not my people,’ there shall men be called to be the sons of the living God.” Isaiah too lifts up his voice respecting Israel, “ If the number of Israel’s sons shall be as the sand of the sea, the remnant shall be saved ; for Jehovah shall bring his word to pass upon the earth, completing and determining it.” It is as Isaiah has elsewhere prophesied, “ Unless the Lord of Hosts had left descendants among us, we had become as Sodom, and been made like Gomorrah.”

The New Testament Letters

PREFACED AND PARAPHRASED

by

J. W. C. WAND, D.D.

BISHOP OF LONDON
FORMERLY BISHOP OF BATH AND WELLS
AND ARCHBISHOP OF BRISBANE

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[1947]

I will call those my people who were not my people,
 And her beloved who had no lover.
 In the place where it was said,
 'You are no people of mine,'
 There shall they be called
 'Sons of the Living God.'

And as for the true Israel, Isaiah asserts. 'Though the number of Israelites were as the sand of the sea, only a remnant shall be saved; for God will execute a precise and summary sentence upon the earth.' And again, 'If Jehovah had not left us a few descendants we should have been wiped out like Sodom and Gomorrha.'

[30] What then is the conclusion? Why, that the non-Jews who never sought righteousness have found it, though a righteousness not of deeds but of faith, while the Israelites who followed the law of righteousness could never catch up with it. And why couldn't they? Precisely because they tried to do so on the ground of works rather than of faith. On that stumbling-block they tripped, and so fulfilled the well-known verse:

On Zion I a stumbling-block install,
 'Tis faith alone that shall escape a fall.

X

Why the Jews were Rejected

The Jews' salvation, brothers, is the dearest longing of my heart. I gladly acknowledge that they have a certain zeal for religion, but it is ill-informed. For they persist in ignoring the holiness offered by God and seeking to establish a holiness of their own. But Christ is the goal of the Law's struggle for holiness, and that is won only by believing. In the Pentateuch it says, 'He who seeks holiness on the basis of the Law must give his whole life to it.' But to one who aims at holiness by faith we should say: 'Do not ask in despair, Who can climb up into Heaven to bring Christ down, or who can climb down into Hades to bring Christ up from the dead? His word is near you already, in your heart and in your mouth. And that is the word of faith, which we proclaim.'

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The Letter Of Jude

A letter from Jude, slave of Jesus Christ and brother of James, to the Chosen, who are beloved in God the Father and preserved in Jesus Christ. Mercy, peace and love be yours in abundance.

Purpose

[3] Beloved, I was busy writing to you on the subject of our common salvation, when the necessity suddenly arose to write and urge you to throw yourselves into a new contest on behalf of that faith which was handed over once for all to the keeping of the Christian folk. Certain men have stealthily insinuated themselves into your congregation, ungodly men, who on this account have been foredoomed of old to punishment. They have turned God's gracious gift of freedom into an opportunity for licence, and they have betrayed our only Lord and Master, Jesus Christ.

Warning

[5] I want to remind you, since you have already been told it all before, that when Jehovah saved the People out of Egypt He afterwards destroyed those who refused to believe. Also the angels who relinquished the care of their own domain and deserted their proper abode He has committed to darkness, to be kept in everlasting bonds until the Judgment of the Great Day. Sodom and Gomorrha with the neighbouring cities, which in the same way practised immorality and gave themselves up to unnatural lusts, provide us with a third example; for they suffer the punishment of eternal fire.

The False Teachers

[8] In just the same way these dreamers of pretended visions are contemptuous of all constituted authority, whether natural or supernatural, and rail against angelic dignities. But even the Archangel Michael, when he was preparing to bury the body of

H K A I N H
ΔΙΑΘΗΚΗ.

NEW TESTAMENT,

GREEK AND ENGLISH;

The Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Mac-knight, and Thomson.

IN TWO VOLUMES.

BY ABNER KNEELAND,
Minister of the First Independent Church of Christ, called Universalist,
in Philadelphia.

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.....
1822.

δι' ὃ Ἰησοῦς εἶπεν αὐτοῖς· Πλα-
νῶσθε, μὴ εἰδοτες τὰς γραφάς,
μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30
Εἰ γὰρ τῇ ἀναστάσει οὐτε γα-
μουσὶν, οὐτε ἐγγαμίζονται, ἀλλ'
ὡς ἀγγελοὶ τοῦ Θεοῦ ἐν οὐρανῷ
εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως
τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν
ὑμῖν ὑπὸ τοῦ Θεοῦ, λεγόντος·
32 „Εγώ εἰμι ὁ Θεὸς Ἀβραάμ,
καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς
Ἰακώβ; „ Οὐκ ἐστὶν ὁ Θεὸς Θεὸς
νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ
ἀκουσάτις οἱ ὄχλοι, ἐξεπλήσσον-
το ἐπὶ τῇ διδασκῇ αὐτοῦ.

34 Ὅτι οἱ Φαρισαῖοι, ἀκου-
σάντες ὅτι ἐφίμωσε τοὺς Σαδ-
δουκαίους, συνηχθήσαν ἐπὶ το
αὐτῷ. 35 καὶ ἐπηρώτησεν εἰς ἐξ
αὐτῶν, νομικός, πειράζων αὐτὸν
καὶ λεγών· 36 Διδασκαλε, ποία
ἐντολὴ μεγάλη ἐν τῇ νομῇ; 37
Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· „Ἀγα-
πήσεις κυρίον τὸν Θεόν σου ἐν ὅλῃ
τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ
ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ
σου. „ 38 Αὕτη ἐστὶ πρώτη καὶ
μεγαλὴ ἐντολὴ. 39 Δευτέρᾳ δὲ
ὅμοια αὕτη. „Ἀγαπήσεις τὸν
πλησίον σου, ὡς σεαυτὸν. „ 40
Εἰ ταύταις ταῖς δυτὶν ἐντολαῖς
ὅλος ὁ νόμος καὶ οἱ προφῆται
κρίμασται.

41 ΣΥΝΗΓΜΕΝΩΝ δὲ τῶν
Φαρισαίων, ἐπηρώτησεν αὐτοὺς
ὁ Ἰησοῦς, 42 λεγών· Τί ὑμῖν δοκεῖ
περὶ τοῦ Χριστοῦ; τίνος υἱὸς
ἐστὶ; Λέγουσιν αὐτῷ· Τοῦ Δαυὶδ.
43 Λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ
ἐν πνεύματι κυρίον αὐτοὺς καλεῖ;
λεγών· 44 „Εἶπεν ὁ κύριος τῷ
κυρίῳ μου· Καθὼν ἐκ δεξιῶν μου,
ἵνα ἀνθρῶπος τοὺς ἐχθρούς σου ὑπο-

swering, said to them, “Ye err,
not knowing the scriptures, nor
the power of God. 30 For in
the resurrection, *they* neither
marry, nor are given in mar-
riage; but are as the angels [of
God,] in heaven.

31 “But concerning the re-
surrection of the dead, Have ye
not read that which God spake
to you, saying, ‘I am the God
of Abraham, and the God of
Isaac, and the God of Jacob?’
God is not a God of the dead,
but of the living.” 33 And the
multitudes hearing *this*, were
amazed at his doctrine.

34 But the Pharisees, on
hearing that he had silenced the
Sadducees, flocked about him.
35 Then one of them, a teach-
er of the law, asked *him* a ques-
tion, trying him, and saying,
36 “Master, which *is* the great
commandment in the law?” 37
And Jesus said to him, “Thou
shalt love the Lord thy God
with all thy heart, and with all
thy soul, and with all thy mind.”
38 This is the first and great
commandment. 39 And the
second *is* like it; ‘Thou shalt
love thy neighbour as thyself.’
40 On these two command-
ments depend all the law and
the prophets.”

41 NOW while the Phari-
sees were gathered together,
Jesus asked them, 42 saying,
“What think ye of Christ?
whose son is he?” They an-
swered, “David’s.” 43 He said
to them, “How then doth Da-
vid, by the spirit, call him Lord,
saying, 44 ‘Jehovah said to my
Lord, Sit thou on my right

ἀληθείας εἶπας, ὅτι εἷς ἐστὶ, καὶ
οὐκ ἐστὶν ἄλλος πλην αὐτοῦ· 33
καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς
καρδίας, καὶ ἐξ ὅλης τῆς συνείστας,
καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ
ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν
τὸν πλησίον ὡς ἑαυτὸν, πλείον
ἐστὶ πεινῶν τῶν ὀλοκαυτωμα-
των καὶ θυσιῶν. 34 Καὶ ὁ Ἰησοῦς,
ἰδὼν αὐτοὺς, ὅτι θυμικῶς ἀπεκρί-
θη· εἰπὼν αὐτῷ· Οὐ μακρὰν εἶ-
μι ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.
Καὶ οὐδὲς οὐκ ἐτί ἐτόλμα αὐτὸν
ἐκινεῖσθαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἰπὼν, διδάσκων ἐν τῷ ἱερῷ· Πῶς
λέγουσιν οἱ γραμματεῖς, ὅτι ὁ
Χριστὸς υἱὸς ἐστὶ Δαυὶδ· 36
Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνευ-
ματι ἁγίῳ· „Λέγει ὁ κυριὸς τῷ
κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,
ἵνα κεν θῶ τοὺς ἐχθρούς σου ὑπο-
πόδιον τῶν ποδῶν σου.,, 37
Αὐτὸς ὅν· Δαυὶδ λέγει αὐτὸν
κύριον· καὶ ποθεν υἱὸς αὐτοῦ ἐ-
στὶ; Καὶ ὁ πολὺς ὄχλος ἤκουεν
αὐτοῦ ἡδέως.

38 Καὶ εἰλεγέν αὐτοῖς ἐν τῇ
διδασκῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν
γραμματέων, τῶν θελοντῶν ἐν
στολαῖς περιπατεῖν, 39 καὶ ἀσ-
πασμούς ἐν ταῖς ἀγοραῖς, καὶ
πρωτοκάθεδρας ἐν ταῖς συναγω-
γαῖς, καὶ πρωτοκλισίας ἐν τοῖς
δειπνείοις· 40 οἱ κατεσθιόντες τὰς
οἰκίας τῶν χηρῶν, καὶ προφασί-
μακρά προσευχομένοι· οὗτοι λη-
ψονται περισσότερον κρίμα.

41 Καὶ καθίσας ὁ Ἰησοῦς κα-
τίκωντι τοῦ γαζοφυλακίου, εἶδω-
ν πῶς ὁ ὄχλος βάλλει χαλκὸν
εἰς τὸ γαζοφυλάκιον. Καὶ πολ-
λοὶ πλουτοῖσι βάλλον πολλὰ. 42
Καὶ ἐλθούσα μία χηρὰ πτωχή,
καὶ λεπτὰ δύο, ὅ ἐστι κοδράντης.

hast said well : for there is one ;
and there is none other but he :
33 and to love him with all the
heart, and with all the under-
standing, and with all the soul,
and with all the strength, and
to love *his* neighbour as himself,
is more than all whole burnt
offerings and sacrifices.” 34
And Jesus observing how dis-
creetly he answered, said to
him, “Thou art not far from
the kingdom of God.” And no
one, after that, durst interro-
gate him.

35 Then, as Jesus was teach-
ing in the temple, he asked
them, “How say the scribes
that Christ is *the* son of David ?
36 For David himself, speaking
by a holy spirit, said, ‘Jehovah
said to my Lord, Sit thou on
my right hand, till I make thine
enemies thy footstool.’ 37 David
[therefore] himself, calleth him
Lord : how is he *then* his son ?”
And the common people heard
him gladly.

38 Then he said to them, in
his teaching, “Beware of the
scribes, who like to walk in
robes, 39 and *love* salutations in
the market-places, and the chief
seats in the synagogues, and
the chief places at feasts : 40
who devour widows’ houses,
and for a show make long pray-
ers : these will receive a great-
er punishment.”

41 And Jesus sat over against
the treasury, and beheld how
the multitude cast money into
the treasury : and many who
were rich put in much. 42 And
a certain [poor] widow came,
and put in two mites, which

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TRANSLATION
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BY
GILBERT WAKEFIELD, B. A.

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purple and scarlet, and was adorned with gold and precious
 17 stones and pearls! because in one moment all this great
 wealth was laid waste. And every pilot, and all the com-
 pany in ships, and sailors, and such as live by the sea, stood
 18 at a distance; and, as they saw the smoke of her burning,
 19 were crying out, What *city was* like this great city? And
 they cast dust upon their heads, weeping, and mourning, and
 crying out, Alas! alas! for this great city! from whose
 wealth all, that have vessels on the sea, grew rich: for in
 20 one moment she was laid desolate. Rejoice over her, *O!*
 heavens, and ye holy apostles and teachers! for your suffer-
 21 ings from her hath God punished. And a mighty angel took
 up a stone like a huge mill-stone, and threw *it* into the sea,
 saying: With such violence will Babylon, that great city, be
 22 thrown down: and be found no more. And a sound of harp-
 ers and musicians and pipers and trumpeters shall be heard
 in thee no longer; and no artist of any kind shall be found
 in thee hereafter; and a sound of a mill shall no more be
 23 heard; nor a light of a lamp again shine in thee; nor a voice
 of a bridegroom and a bride be heard in thee any more: for
 thy merchants were the nobles of the earth, *and* with thy
 24 bewitching arts seduced all the nations. And in her was
 found *the* blood of teachers and saints, and of all, who had
 been slain upon the earth.

CH. XIX. And, after these *things*, I heard as it were a loud
 voice of a great multitude in heaven, saying: Give ye praise
 unto Jehovah! The salvation, and the glory, and the honour,
 2 and the power, *be* unto *the* Lord our God! for his judgments
 are true and righteous; because he hath punished that great
 harlot, who corrupted the earth with her fornication, and *he*
 hath required vengeance at her hand for the blood of his ser-
 3 vants. And they said a second time: Give ye praise unto
 4 Jehovah! for her smoke goeth up for ever and ever. And
 the four and twenty elders, and the four living creatures, fell
 down and worshipped God, who was sitting on the throne,
 5 saying: Amen! Give ye praise unto Jehovah! And a voice
 came out of the throne, saying: Praise our God, all ye his
 servants! and *ye*, who reverence him, both small and great.
 6 And I heard as it were a noise of a great multitude, and as a

REVELATION XIX.

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- noise of many waters, and as a noise of mighty thunders, saying: Give ye praise unto Jehovah! for the Lord God
 7 almighty reigneth. Let us rejoice and be exceedingly glad, and give to him the glory: for the marriage of the lamb is
 8 come, and his wife hath made herself ready: and fine linen, clean and white, is given her to clothe herself *therewith*; for
 9 this linen is the righteous actions of the saints. And *the angel* saith unto me: Write; Happy they, who have been invited to the wedding-supper of the lamb! Then he saith
 10 unto me: These are the true words of God. And I fell down before his feet to worship him; but he saith unto me, Take care *that thou do not this*: I am *but* thy fellow-servant and *one* of thy brethren, who keep the testimony of Jesus. Worship God: for the spirit of this prophecy is the testimony of Jesus.
- 11 Then I saw heaven opened; and lo! a white horse, and the name of his rider *was* Faithful and True; and he will
 12 judge and make war in justice. And his eyes *were* like a flame of fire, and on his head *were* many diadems: and he
 13 had a name written, which no one knoweth but himself; and he was clothed with a garment dipped in blood; and his name
 14 is, The word of God. And the armies of heaven, clothed in fine linen, white and clean, were following him on white
 15 horses. And out of his mouth issueth a sharp two-edged sword, that he may smite therewith the nations: for he himself will tend them with a crook of iron; and he himself treadeth the press of the bitter wine of the indignation of
 16 God almighty. And he hath upon his raiment, and upon his thigh, this name written: King of kings, and Lord of lords.
- 17 And I saw one angel standing in the sun; and he cried out with a loud voice to all the birds, that were flying in mid-air: Come hither, and gather yourselves together unto the
 18 supper of the great God; that ye may eat *the* flesh of kings, and *the* flesh of captains, and *the* flesh of horses and of their riders, and *the* flesh of all free men and slaves, both small
 19 and great. And I saw the beast and the kings of the earth and their armies gathered together to make war upon the
 20 rider of that horse, and *upon* his army. And the beast was seized, and with him the false prophet, who shewed before

The
Interlinear
HEBREW/GREEK
ENGLISH
Bible

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Volume One

(Genesis - Ruth)

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the earth, and to every bird of the heavens and to every creeping thing on the earth, in which (is) a living soul, every green plant (is) for food. And it was so. [31] And God saw everything that He had made; and, behold, it was very good! And there was evening and there was morning the sixth day.

הָאָרֶץ וּלְכָל-עֵיף הַשָּׁמַיִם וּלְכָל
which earth the on creeper to and the bird to and the
every ,heavens of every ,earth
31 בּוֹ נֶפֶשׁ חַיָּה אֲתִיבְלֹוֹרֶקֶן עֵשֶׂב לְאִכְלָה וַיְהִי כֵן: וַיֵּרָא
And so it and food for herb green every living a it in
saw was of soul (is)
אֱלֹהִים אֲתִיבְלֹוֹרֶקֶן עֵשֶׂב וַיְהִי טוֹב מְאֹד וַיְהִי עֶרֶב
eve- And lvery (was it) and had He which all God
ning was good behold made
וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי:
sixth day mor- and
ning was

CAP. II ב

CHAPTER 2

CHAPTER 2

[1] And the heavens and the earth were finished, and all their host.

[2] And upon the seventh day God completed His work which He had made. And He rested on the seventh day from all His work which He had made. [3] And God blessed the seventh day and sanctified it, because on it He rested from all His work which God in creating had made.

1 וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְיָאָם: וְכָל אֱלֹהִים בְּיוֹם
on God And their and the and the were And
day finished host all earth heavens finished
2 הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי
the day on He And had He which work His the
seventh rested made
3 מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
day God And had He which work His all from
blessed made
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר-
which work His all from He it on be- it and the
rested cause sanctified seventh
בָּרָא אֱלֹהִים לַעֲשׂוֹת:
make to God had
created

[4] These are the births of the heavens and of the earth when they (were) created, in the day (that) Jehovah (was) making earth and heavens; [5] and every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up; for Jehovah God had not sent rain on the earth, and there was no man to till the ground; [6] and a mist went up from the earth and watered the whole face of the ground. [7] And Jehovah God formed the man, dust from the ground, and breathed into his nostrils breath of life; and man became a living soul.

4 אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּבִרְאָם בְּיוֹם עֲשׂוֹת יְהוָה
Jehovah the the in they when the and the genera-the These
of making of day created (were) earth heavens of tions (are)
5 אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל שִׁיחַ הַשָּׂדֶה טֶרֶם יְהִי
was it yet not the shrub And and earth God's
-field of every ,heavens
6 בָּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טֶרֶם יֵצֵא כִּי לֹא הִמְטִיר יְהוָה
Jehovah rain had not for had it not -field the of herb and the on
sent up sprung yet ,earth every ,earth
7 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם אִין לַעֲבֹד אֶת-הָאֲדָמָה: וְאָדָם
a and ground the till to was a and the on God
mist not man ,earth
8 וַיִּבְרָא מִן-הָאָרֶץ וַיְהִי אִין לַעֲבֹד אֶת-הָאֲדָמָה וַיִּפֹּחַ בְּאַפּוֹ
And ground the the all and the from went
formed of face watered earth up
9 וַיְהִי אֱלֹהִים אֶת-הָאָדָם עֹפֶר מִן-הָאֲדָמָה וַיִּפֹּחַ בְּאַפּוֹ
his into and the from dust the God Jehovah
nostrils blew ground (of) man
10 וַיִּשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיֵּטֶע יְהוָה אֱלֹהִים
God Jehovah And (living soul a man the and life breath
planted became of

[8] And Jehovah God planted a garden in Eden, to

[8] And I have come down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good and broad land, to a land flowing (with) milk and honey; to the place of the Canaanite, and the Hittite, and the Jebusite. [8] And now, behold, the cry of the sons of Israel has come to me, and I also have seen the oppression (with) which the Egyptians are oppressing them. [10] And now, come, and I will send you to Pharaoh, and you bring My people out, the sons of Israel out of Egypt. [11] And Moses said to God, Who (am) I that I should go to Pharaoh and that I should bring out the sons of Israel from Egypt? [12] And He said, I will be with you, and this (shall be) the sign for you that I have sent you, when you bring out the people from Egypt, you shall serve God on this mountain.

[13] And Moses said to God, Behold, I (shall) come to the children of Israel and say to them, The God of your fathers has sent me to you; and they will say to me, What (is) His name? What shall I say to them? [14] And God said to Moses, I AM THAT I AM; and He said, You shall say this to the sons of Israel, I AM has sent me to you. [15] And God said to Moses again, You shall say this to the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this (is) My name forever, and this (is)

- 8 וְאֵלֶּךְ לְהַצִּילָם מִיַּד מִצְרַיִם וְלָהֳעֵלְתָם מִן־הָאָרֶץ הַהִוא
 ,that land from to and Egypt the from deliver to I And
 him deliver of hand him come have
 אֶל־אֶרֶץ טוֹבָה וְרַחְבָּה אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבַשׁ אֶל־
 to and milk flowing a to and good land a to
 ,honey (with) land ,broad
 מְקוֹם הַכִּנְעָנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַיְבוּסִי:
 the and the and the and the and the place the
 ,Jebusite ,Hivite ,Perizzite ,Amorite ,Hittite ,Canaanite of
 9 וְעַתָּה הִנֵּה צָעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־
 have I and to has Israel the cry the ,behold And
 seen also ,Me come of sons of ,now
 10 הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם: וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ
 will I and ,go And ,them are the (with) oppres-the
 you send ,now oppressing Egyptians which sion
 11 אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר
 said And ,Egypt of out Israel the My you and Pharaoh to
 of sons people bring
 מֹשֶׁה אֶל־הָאֱלֹהִים מִי אֲנִי כִי אֵלֶךְ אֶל־פַּרְעֹה וְכִי
 and Pharaoh to should I that (am) Who ,God to Moses
 that go I
 12 אֵצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר כִּי־אֶהְיֶה
 be will I for he And ?Egypt from Israel sons the should I
 ,said of bring
 עִמָּךְ וְהָיָה הָאוֹת כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־
 you when sent have I that (be will) for and with
 out bring ,you sign the you this ,you
 הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:
 ,this mountain on God shall you :Egypt from the
 serve people
 13 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אֲנִי בֹא אֶל־בְּנֵי יִשְׂרָאֵל
 Israel the to (shall) I ,Behold ,God to Moses said And
 of sons come
 וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ־לִי
 to they and ,you to sent has your the to say and
 ,me say will me fathers of God ,them
 14 מִה־שֵּׁמִי מָה אֶמַר אֲלֵהֶם: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲדֹנָי
 AM I ,Moses to God said And ?them to shall What his What
 say I ?name (is)
 אֲשֶׁר אֲדֹנָי וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲדֹנָי שְׁלַחְנִי
 has AM I ,Israel the to will you Thus He And !AM I who
 me sent of sons say ,said
 15 אֵלֵיכֶם: וַיֹּאמֶר נִיד אֱלֹהִים אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־
 to You thus ,Moses to God again said And ,you to
 say shall
 בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי
 the ,Abraham the your the ,Jehovah ,Israel the
 of God of God ,fathers of God of sons
 יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם וְהָיָה שֵׁמִי לְעֹלָם וְיָה
 and ,forever My this ,you to has Jacob the and ,Isaac
 (is) this name (is) me sent of God

and the ordinances which you shall teach them, that they may do them in the land which I give them to possess it. [32] And you shall be careful to do as Jehovah your God has commanded you; you shall not turn aside to the right or left; [33] you shall walk in all the ways which Jehovah your God has commanded you, so that you may live and good (may be) to you, and you may prolong (your) days in the land which you will possess.

וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמְדֵם וַעֲשׂוּ בָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן
 am I which the in they that shall you which the and
 giving land (them) do may ,them teach judgments
 לָכֵן לְרַשְׁתָּהּ: יִשְׁמְרֵתֶם לַעֲשׂוֹת כְּאֲשֶׁר צִוָּה יְהוָה
 Jehovah has as do to shall you And to to
 commanded careful be .it possess them
 אֱלֹהֵיכֶם אֲתֹנֶם לֹא תִסְרוּ יָמִין וּשְׂמָאל: בְּכָל-הַדֶּרֶךְ
 the in or the to shall you not ,you God your
 ways all ,left right aside turn
 אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֲתֹנֶם תֵּלְכּוּ לְמַעַן תַּחְיֶין וְטוֹב
 and may you so shall you you God your Jehovah has which
 good live that ,walk commanded
 לָכֵן וְהֵאָרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּ:
 will you which the in (your) you and (be may)
 .possess land days prolong may ,you to

CAP. VI

CHAPTER 6

CHAPTER 6

[1] Now this (is) the commandment, the statutes and the judgments which Jehovah your God commanded to teach you, to do (them) in the land to which you are crossing over to possess it,

[2] that you might fear Jehovah your God, to keep all His statutes and His commandments which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. [3] Hear, then, O Israel, and be careful to do (it) that it may be well with you, that you may increase mightily, as Jehovah the God of your fathers has promised you, (in) the land flowing with milk and honey.

נָתַת הַמִּצְוָה הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה
 Jehovah com- the Now
 manded judgments ,statutes ,mandment (is) this
 אֱלֹהֵיכֶם לְלַמֵּד אֲתֹנֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
 are you which the in do to ,you teach to God your
 over crossing land (them)
 שְׂמָחָה לְרַשְׁתָּהּ: לְמַעַן תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ לְשַׁמֵּר
 keep to ,God your Jehovah you that possess to ,to
 fear might ,it
 אֶת-כָּל-חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה אֹתָהּ וּבְנֶךָ
 and ,you command I which His and His all
 ,son your ,you ,you commands statutes
 וּבֶן-בְּנֶךָ כָּל יְמֵי חַיֶּיךָ וְלִמְעַן יֵאָרְכּוּ יָמֶיךָ: וְשִׁמְעַת
 Hear your be may and that your the all your and
 ,then ,days prolonged that ,life of days son's son
 יִשְׂרָאֵל וְשִׁמְרַת לַעֲשׂוֹת אֲשֶׁר יִטֵּב לָךְ וְאֲשֶׁר תִּרְבֶּין
 may you and with may it that do to be And O
 increase that ,you well be (it) careful !Israel
 מְאֹד כְּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ לָךְ אֶרֶץ זָבֵרָה
 flowing (in) to your the Jehovah has as ,greatly
 with land the ,you fathers of God spoken

חֶלֶב וְדִבְשׁ:

and milk
 ,honey

[4] Hear, O Israel, 4
Jehovah our God (is) one 5
Jehovah; [5] and you shall
 love Jehovah your God with
 all your heart, and with all
 your soul, and with all your
 might; [6] and these words
 which I am commanding
 you today shall be on your
 heart, [7] and you shall

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבָה אֵת
 you and ,one (is) our Jehovah O ,Hear
 love shall Jehovah God ,Israel
 יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
 your and your your with your Jehovah
 ;might all with ,soul all with ,heart all God
 יְהוָה דְּבָרָיו הַדְּבָרִים הָאֵלֶּה אֲנִי מְצַוֶּה הַיּוֹם עָלֶיךָ לְלַבְּבָךְ:
 your on today com- I which these words and
 ,heart you manded be shall

תורה נביאים וכתובים

**THE
HOLY SCRIPTURES**

**REVISED IN ACCORDANCE WITH JEWISH TRA-
DITION AND MODERN BIBLICAL SCHOLARSHIP**

BY

ALEXANDER HARKAVY

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to gather stubble instead of straw. ¹³And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw. ¹⁴And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore? ¹⁵Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? ¹⁶There is no straw given unto thy servants, and they say to us, Make bricks: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. ¹⁷But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the Lord. ¹⁸Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. ¹⁹And the officers of the children of Israel did see *that they were* in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task. ²⁰And they met Moses and Aaron, who stood in their way, as they came forth from Pharaoh: ²¹And they said unto them, The Lord look upon you, and judge: because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. ²²And Moses returned unto the Lord, and said, Lord, wherefore hast thou done *so much*

evil to this people? why *'is it that* thou hast sent me? ²³For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6 Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

וַאֲרָא

²And God spoke unto Moses, and said unto him, I *am* the Lord: ³And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. ⁴And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. ⁵And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. ⁶Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: ⁷And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the Lord your God, who bringeth you out from under the burdens

abin, at the brook of Kishon;

¹¹Who perished at En-dor; they became as dung for the earth.

¹²Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalunna:

¹³Who said, Let us take to ourselves the houses of God in possession.

¹⁴O my God, make them like a chaff; as the stubble before the wind.

¹⁵As the fire burneth a wood, and as the flame setteth the mountains on fire;

¹⁶So persecute them with thy tempest, and make them afraid with thy storm.

¹⁷Fill their faces with shame; that they may seek thy name, O Lord.

¹⁸Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

¹⁹That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

PSALM 84

To the chief musician upon Gittith, a psalm for the sons of Korah.

¹How amiable are thy tabernacles, O Lord of hosts!

²My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God.

³Yea, the sparrow hath found her house, and the swallow a nest for herself, where she may lay her young, even thine altars, O

Lord of hosts, my king, and my God.

⁴Blessed are they that dwell in thy house: they will be still praising thee. Selah.

⁵Blessed is the man whose strength is in thee; in whose heart are thy ways.

⁶Who passing through the valley of Baca make it a well; the rain covereth it with blessings.

⁷They go from strength to strength, every one of them in Zion appeareth before God.

⁸O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

⁹Behold, O God our shield, and look upon the face of thine anointed.

¹⁰For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

¹¹For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

¹²O Lord of hosts, blessed is the man that trusteth in thee.

PSALM 85

To the chief musician, a psalm for the sons of Korah.

¹Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

²Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

versaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. ¹⁵And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the River, and shall smite it in the seven streams, and make *men* go over dryshod. ¹⁶And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

12 And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. ²Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord Jehovah *is* my strength and *my* song; he also is become my salvation.

³Therefore with joy shall ye draw water out of the wells of salvation. ⁴And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. ⁵Sing unto the Lord; for he hath done excellent things: this *is* known in all the earth. ⁶Cry out and shout,

thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

13 The prophecy of Babylon, which Isaiah the son of Amoz did see.

²Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. ³I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

⁴The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. ⁵They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to destroy the whole land.

⁶Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty. ⁷Therefore shall all hands be faint, and every man's heart shall melt: ⁸And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

⁹Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the

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6

MATTHEW

4:7-23

He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.¹

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.²

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.³

Then the devil leaveth him, and, behold, angels came and ministered unto him.

¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim;

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.⁴

¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left *their* nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

¶ And Jesus went about all Galilee, teaching in their synagogues,

¹ Psalm 91. 11, 12.
² Deuteronomy 6. 13.

³ Deuteronomy 6. 16.
⁴ Isaiah 9. 1, 2.

47-23

מתי ד

6

מלאכיו יצוה לך ועל כפיך ישאתך פן תגף באבן
וילך: ויאמר אליו ישוע ועוד כתוב לא תנסה את
יהוה אלהיך: ויוסף השטן וישארו אל-הר גבה מאד
ויראהו את-כל ממלכות תבל וכבודן: ויאמר אליו
את-כל זאת לך אתונה אם תתקד ותשתחוה לי:
ויאמר אליו ישוע סור ממני השטן כי כתוב ליהוה
אלהיך תשתחוה ואותו לבדו תעבד: וירף ממנו
השטן והיה נגשו אליו מלאכים וישבתוהו: ויהי
כשמעו כי הסגירו את-יוחנן בלך-לו ארץ הגליל:
ויעזב את-נצרת ויבא וישב בכפר-נחום אשר על-
שפת הים בגבול ובלק ונפתלי: למלאכת הנאמר
על-פי ישעיהו הנביא לאמר: ארצה ובלק וארצה
ונפתלי דרך הים עבר הדרך גליל נגלים: והם
ההלכים בחשך ראו אור גדול וישבי בארץ צלמות
אור נה עליהם: מן-העת ההיא החל ישוע לקרא
קרוא ואומר שובו כי הגיעה מלכות השמים: ויהי
בהתהלכו על-יד ים-הגליל וירא שני אנשים אחים
את-שמעון הנקרא פטרוס ואת אנדרי אחיו והמה
משליכים מצודה בים כי דיגים היו: ויאמר אליהם
לכו אחרי ואשימכם לדיגי אנשים: ויעזבו מהרה את
המבמרות וילכו אחריו: ויהי כעברו משם וירא שני
אנשים אחים אחרים את-יעקב בן-ובדי ואת-יוחנן
אחיו באניה עם-ובדי אביהם מתקנים את-מבמרותם
והקרא אליהם: ויעזבו מיד את-האניה ואת-אביהם
וילכו אחריו:
והסב ישוע בכל-הגליל תלמד בבתי כנסיותיהם

25 ואָהֵנוּ הָיוּ שִׁבְעָה אֲחִים וְהָרָאשׁוֹן וְשָׂא אִשָּׁה וַיָּמָת
 26 הָרַע אֵין לוֹ יָרֵעוֹב אֶת־אִשְׁתּוֹ לְאֲחָיו: וְכַמוֹ כֵּן וְגַם
 27 הַשְּׁנִי וְכֵן וְגַם הַשְּׁלִישִׁי עַד הַשִּׁבְעָה: וְאַחֲרֵי כָלָם מָהָה
 28 יָבֵת־הָאִשָּׁה: וְנִשְׁתָּה בַחַיִּית הַכַּתִּים לְמִי מִן־הַשִּׁבְעָה
 29 הָיְתָה לְאִשָּׁה כִּי לְכָלָם הָיְתָה: וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר לָהֶם
 30 טַעֲמִים אַתֶּם בָּאִשֶּׁר אֵינְכֶם יוֹדְעִים אֶת־הַכַּתּוּבִים וְגַם
 31 אֶת־גְּבוּרַת הָאֱלֹהִים: כִּי בַחַיִּית הַמַּתִּים לֹא־יָקֻאוּ
 32 נָשִׁים וְלֹא הַנְּשֻׁאָה כִּי אִם־כַּמְלֶאכִי אֱלֹהִים בְּשִׁמְמִם
 33 יִהְיוּ: וְעַל־דָּבָר הַזֶּה הַמַּתִּים הָלֹא קָרְאָתָם אֶת־
 34 אַבְרָהָם וְאַלְהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב וְהוּא אֵינּוּ אֱלֹהֵי
 35 הַמַּתִּים כִּי אִם־אֱלֹהֵי הַחַיִּים: וַיִּשְׁמַע הַמּוֹן הָעָם
 36 וַיִּשְׁתַּחֲוֶימוּ עַל־תּוֹרָתוֹ: וְהַפְּרוֹשִׁים בְּשִׁמְעָם כִּי סָבַר
 37 בִּי הַצְּדוּקִים וַיַּעֲדוּ יַחְדָּו: וְאַחַד מֵהֶם מִבֶּן בִּתּוּרָה
 38 שָׂאֵל אוֹתוֹ לְנִסּוֹתָיו לֵאמֹר: רַבִּי אֵי־זוֹ מִצְוָה גְּדוּלָּה
 39 הִיא בַתּוֹרָה: וַיֹּאמֶר יֵשׁוּעַ אֵלָיו וְאַהֲבָת אֵת יְהוָה
 40 בְּכָל־לִבְכָּהּ וּבְכָל־נַפְשָׁהּ וּבְכָל־מַדְעָהּ: זֶה
 41 הַמִּצְוָה הַגְּדוּלָּה וְהָרָאשׁוֹנָה: וְהַשְּׁנִיִּת דּוֹמָה לָהּ וְאַהֲבָת
 42 לְרֵעֶהָ כְּמוֹהָ: בְּשֵׁנֵי הַמִּצְוֹת הָאֵלֶּה כָּל־הַתּוֹרָה
 43 חֲלוּטָה וְגַם הַגְּבוּיָאִים: וַיְהִי בַהֲקָהֶל הַפְּרוֹשִׁים וַיִּשְׁאָלֻם
 44 יֵשׁוּעַ לֵאמֹר: מִה־דַעְתְּכֶם עַל־הַמָּשִׁיחַ בֶּן־מִי הוּא
 45 וַיֹּאמְרוּ אֵלָיו בְּנ־דָּוִד: וַיֹּאמֶר אֲלֵיהֶם וְאַיֵּךְ קָרָא־לוֹ
 46 עַד־אֵשֶׁת אֵיבֶיךָ הָדָם לְרִגְלֶיךָ: וְנִשְׁתָּה אִם־דָּוִד קָרָא
 47 לוֹ אָדוֹן אֵיךְ הוּא בָּנוּ: וְלֹא־יָכֹל אִישׁ לַעֲנוֹת אוֹתוֹ דָּבָר
 48 וְלֹא־עָרַב עוֹד אִישׁ אֶת־לְבוֹמֶן הַיּוֹם הַהוּא לְשֹׂאֵל אוֹתוֹ:

25 Now there were with us seven brethren: and the first, when
 he had married a wife, deceased, and, having no issue, left
 his wife unto his brother:
 26 Likewise the second also, and the third, unto the seventh
 27 And last of all the woman died also.
 28 Therefore in the resurrection whose wife shall she be of
 the seven? for they all had her.
 29 Jesus answered and said unto them, Ye do err, not knowing
 the scriptures, nor the power of God.
 30 For in the resurrection they neither marry, nor are given
 in marriage, but are as the angels of God in heaven.
 31 But as touching the resurrection of the dead, have ye not
 read that which was spoken unto you by God, saying,
 32 I am the God of Abraham, and the God of Isaac, and the
 God of Jacob? God is not the God of the dead, but of the
 living.
 33 And when the multitude heard this, they were astonished
 at his doctrine.
 34 ¶ But when the Pharisees had heard that he had put the
 Sadducees to silence, they were gathered together.
 35 Then one of them, which was a lawyer, asked him a ques-
 tion, tempting him, and saying,
 36 Master, which is the great commandment in the law?
 37 Jesus said unto him, Thou shalt love the Lord thy God with
 all thy heart, and with all thy soul, and with all thy mind.
 38 This is the first and great commandment.
 39 And the second is like unto it, Thou shalt love thy neigh-
 bour as thyself.
 40 On these two commandments hang all the law and the
 prophets.
 41 ¶ While the Pharisees were gathered together, Jesus asked
 them,
 42 Saying, What think ye of Christ? whose son is he? They
 answered him, The Son of David.
 43 He saith unto them, How then doth David in spirit call him
 Lord, saying,
 44 The Lord said unto my Lord, Sit thou on my right hand,
 till I make thine enemies thy footstool?
 45 If David then call him Lord, how is he his son?
 46 And no man was able to answer him a word, neither dur-
 any man from that day forth ask him any more question

• Exodus 3. 4. • Deuteronomy 6. 5. • Leviticus 19. 18. • Psalm 110.

know not the scriptures, neither the power of God?

For when they shall rise from the dead, they neither marry, 25 nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they rise: have ye not read 26 in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?¹

He is not the God of the dead, but the God of the living: ye 27 therefore do greatly err.

¶ And one of the scribes came, and having heard them 28 reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the command- 29 ments *is*, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, 30 and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.²

And the second *is* like, *namely* this, Thou shalt love thy 31 neighbour as thyself. There is none other commandment greater than these.³

And the scribe said unto him, Well, Master, thou hast said 32 the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the under- 33 standing, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said 34 unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

¶ And Jesus answered and said, while he taught in the 35 temple, How say the scribes that Christ is the Son of David?

For David himself said by the Holy Ghost, The LORD said 36 to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.⁴

David therefore himself calleth him Lord; and whence is 37 he *then* his son? And the common people heard him gladly.

¹ Exodus 3. 6.
² Leviticus 19. 18.

³ Deuteronomy 6. 4, 5.
⁴ Psalm 110. 1.

יודעים גם את-הַפְּתוּיִּים גם את-גְּבוּרַת הָאֱלֹהִים:
כי בַּעַת קוּמָם מִן-הַמֵּתִים הָאֲנָשִׁים לֹא יִשְׂאוּ וְנָשִׁים
וְלֹא תִנָּשְׂאָנָה אִף יִהְיוּ כְּמַלְאָכֵי הַשָּׁמַיִם: וְעַל-דָּבָר
הַמֵּתִים כִּי-קוֹם יָקוּמוּ הֲלֹא קִרְאתֶם בְּסֵפֶר מֹשֶׁה
בְּסֵנָה אֵת אֲשֶׁר-דִּבֶּר אֵלָיו הָאֱלֹהִים לֵאמֹר אֲנֹכִי
אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב: הָאֱלֹהִים
אֵינָם אֱלֹהֵי הַמֵּתִים כִּי אִם-אֱלֹהֵי הַחַיִּים לְכֵן הִרְבִּיתֶם
לְתַעֲוֹת: וְאַחַד מִן-הַסּוֹפְרִים שָׁמַע אֹתָם מִתּוֹכָהֶם
וַיִּקְרַב אֲלֵיהֶם וַיֵּרָא כִּי הֵיטֵב הֵשִׁיבָם וַיִּשְׁאַלְהוּ מֶה-
הִיא הָרִאשׁוֹנָה לְכָל-הַמִּצְוֹת: וַיַּעַן יֵשׁוּעַ וַיַּדְבֵּר אֲלֵיו
הָרִאשׁוֹנָה לְכָל-הַמִּצְוֹת הִיא שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד: וְאַהֲבָתָאֵת יְהוָה אֱלֹהֵינוּ בְּכָל-לִבְבֵנוּ וּבְכָל-
נַפְשֵׁנוּ וּבְכָל-מַדְעָנוּ וּבְכָל-מַאֲדֵנוּ זֹאת הִיא הַמִּצְוָה
הָרִאשׁוֹנָה: וְהַשְּׁנִיית הַדְּמָה לָהּ הִיא וְאַהֲבַת לְרֵעֵנוּ
כְּמוֹהָ וְאֵין מִצְוָה גְּדוּלָּה מֵאֵלֶּה: וַיֹּאמֶר אֵלָיו הַסּוֹפֵר
אֲמֹנָם רַבִּי יֵפֶה דְּבַרְתָּ כִּי אֱלֹהִים אֶחָד הוּא וְאֵין
עוֹד מִלְּבָדּוֹ: וְלֹאֲהֲבָה אֹתוֹ בְּכָל-לֵבָב וּבְכָל-מַדְעַ
וּבְכָל-נַפְשׁ וּבְכָל-מַאֲד וְלֹאֲהֲבָה אֶת-הָרֵעַ כְּנַפְשׁוֹ
גְּדוּלָּה הִיא מִכָּל-עֲלוֹת וּזְבָחִים: וַיֵּרָא יֵשׁוּעַ כִּי-עָנָה
בְּדַעַת וַיֹּאמֶר אֵלָיו לֹא-רָחוּק אַתָּה מִמִּלְכוּת הָאֱלֹהִים
וְאִישׁ לֹא-עָרַב עוֹד אֶת-לִבּוֹ לִשְׁאֹל אוֹתוֹ שְׁאַלְהָ:
וַיַּעַן יֵשׁוּעַ בְּלִמְדוֹ בַּמִּקְדָּשׁ וַיֹּאמֶר אֵיךְ יֹאמְרוּ
הַסּוֹפְרִים כִּי הַמָּשִׁיחַ הוּא בֶן-דָּוִד: וְהוּא דָּוִד אָמַר
בְּרוּחַ הַקֹּדֶשׁ נָאֻם יְהוָה לְאֹדֹנִי שֵׁב לִימִינִי עַד-אַשִׁיחַ
אֲבִיךָ הַדֹּם לְרִגְלֶיךָ: הִנֵּה-דָוִד בַּעֲצָמוֹ קָרָא-לוֹ
אֲדֹן וְאֵיךְ הוּא בְּנוֹ וַיֵּאָהֵב רַב הָעָם לְשִׁמְעַת אוֹתוֹ:

THE PSALTER
IN THE
WESTMINSTER VERSION
OF THE
SACRED SCRIPTURES

BY
THE REV. CUTHBERT LATTEY, S.J.

[1944]

Whatsoever things were written aforetime were written for our instruction, that through patience and through the comfort of the scriptures we may have hope.—Rom. xv. 4.

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PSALM VIII

VII

18 I will confess to Jehovah for his justness
And will sing the name of Jehovah Most High.

PSALM VII. 'A *shiggaion* of David, which he sang to Jehovah because of the words of Cush the Benjamite.' The meaning of *Shiggaion* is uncertain; it may signify music of a more emotional or mournful kind. Of 'Cush the Benjamite' nothing is known. There is a tolerably clear reference to a false accusation in 4, which is again in question 9—12; and 15—17 may refer to the false accuser.

3. Here and in 6 there seems to be a reference to the false accuser.
5—6. The text in these lines is a little uncertain.

10. Cf. Apoc. ii. 23. In Holy Scripture the heart usually symbolizes mind and character, and the reins (kidneys) the affections: the 'inward parts' more definitely represent the emotions: cf. xl. 9, with note: lxxiii. 21.

12. God's indignation against sin, to which the psalmist invites him in 7, in reality never ceases.

15. 'such a one' is not in the Hebrew (which would translate simply, 'he conceiveth'), but is intended to bring out the sense.

16. The figure is taken from pitfalls used in hunting: cf. ix. 16.

17. The figure is perhaps taken from a stone falling back on him who threw it up: cf. Eccclus. xxvii. 25 (28).

PSALM VIII (*Domine, Dominus noster*).

I

2 Jehovah our Lord, how glorious is thy name
Over all the earth:
Yea, and thou hast set thy majesty
Upon the heavens.

II

3 Out of the mouth of children and sucklings
Thou has fashioned praise
Because of thy foes,
To the still vengeful enemy.

III

4 When I behold thy heavens, the work of thy
fingers,

- 8b A forgiving God thou was to them,
Yet taking vengeance on their doings.
- 9 Exalt Jehovah our God,
And worship toward his holy mountain,
For Jehovah our God is holy.

PSALM XCIX. No title. Probably another festive celebrated of Jehovah's sovereignty. The first strophe refers mainly to Jehovah in himself, the second to His dealings with his people, without any obvious reference to any recent incident.

1b. Cf. lxxx. 2, with note.

3—4. Text and metre are difficult here; the translation follows Gunkel's moderate emendations, with Oesterley.

5. The refrain is repeated with a slight variation in 9, at the end of the second strophe. 5c is filled out (with Calès, etc.) from 9c, to suit the metre.

6. Strictly speaking, Moses was not a priest, but was empowered to discharge some functions that were priestly to a transcendent degree, as when he consecrated Aaron and his sons (Levit. viii). Aaron represents the priests proper, and Samuel the prophets.

8a. This transposition (with Gunkel) improves sense and metre.

8bc. God would forgive His people, but without altogether remitting the punishment.

PSALM C (Vulg. XCIX: *Iubilate Deo . . . servite Domino*)

I

- 1 Acclaim Jehovah, all the earth,
2 Serve Jehovah with gladness,
Come before him with exultation.
- 3 Know ye that Jehovah is God:
Himself made us, and we are his,
His people, and the flock of his shepherding.

II

- 4 O enter his gates with thanksgiving,
His courts with praise:
Confess to him, bless his name.
- 5 For Jehovah is good,
For his kindness is for ever,
And his faithfulness from generation to generation.

PSALM CXIII

221

PSALM CXII. See the summary of the preceding psalm.

2. 'The race of the upright', as the parallelism shows, is 'his seed'.
5. 'and lendeth', *i.e.*, without taking interest, which the law forbade: *cf.* xv. 5, with note. Such conduct was pre-eminently 'directing his affairs aright'.
8. Strictly speaking, 'his desire' is not in the Hebrew, but this pregnant sense of 'see' is a recognized idiom, found also in xxii. 18: xxxv. 21. xxxvii. 34: etc.
10. 'and melteth away': *cf.* lxviii. 3.

PSALM CXIII (Vulg. CXII: *Laudate pueri*)

I

Hallelujah!
 Praise, ye servants of Jehovah,
 Praise Jehovah's name
 Blessed be Jehovah's name 2
 Henceforth and for ever.
 From sunrise to sunset 3
 Praised be Jehovah's name.

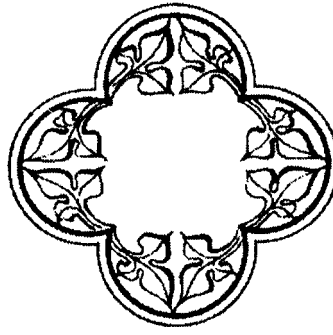
II

Jehovah is high above all nations: 4
His glory is above the heavens.
 Who is like to Jehovah our God, 5a
 In the heavens or the earth, 6b
 Who sitteth on high, 5b
 Yet stoopeth to look down? 6a

III

He raiseth the weak from the dust, 7
 And lifteth up the poor from the dunghill,
 In order to seat them with nobles, 8
 The nobles of his people.
 9 He maketh the barren housewife in her home 9
 The happy mother of children.
Hallelujah! [*]

[* "Hallelujah", which means, "Praise Ye Jehovah!"—Ed.]



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EXODUS 4

God commissions Moses

led the people out of Egypt, you shall worship God here upon this mountain!"

¹³ But Moses asked, "If I go to the people of Israel and tell them that their fathers' God has sent me, they will ask, 'Which God are you talking about?' What shall I tell them?"

¹⁴ "The Sovereign God," ^b was the reply. "Just say, 'I Am has sent me!'" ¹⁵ Yes, tell them, 'Jehovah, the God of your ancestors Abraham, Isaac, and Jacob, has sent me to you.' (This is my eternal name, to be used throughout all generations.)

¹⁶ "Call together all the elders of Israel," God instructed him, "and tell them about Jehovah appearing to you here in this burning bush and that he said to you, 'I have visited my people, and have seen what is happening to them there in Egypt. ¹⁷ I promise to rescue them from the drudgery and humiliation they are undergoing, and to take them to the land now occupied by the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land "flowing with milk and honey."'" ¹⁸ The elders of the people of Israel will accept your message. They must go with you to the king of Egypt and tell him, 'Jehovah, the God of the Hebrews, has met with us and instructed us to go three days' journey into the desert to sacrifice to him. Give us your permission.'"

¹⁹ "But I know that the king of Egypt will not let you go except under heavy pressure. ²⁰ So I will give him all the pressure he needs! I will destroy Egypt with my miracles, and then at last he will let you go. ²¹ And I will see to it that the Egyptians load you down with gifts when you leave, so that you will by no means go out empty-handed! ²² Every woman will ask for jewels, silver, gold, and the finest of clothes from her Egyptian master's wife and neighbors. You will clothe your sons and daughters with the best of Egypt!"

4 BUT MOSES SAID, "They won't believe me! They won't do what I tell them to. They'll say, 'Jehovah never appeared to you!'"

² "What do you have there in your hand?" the Lord asked him.

And he replied, "A shepherd's rod."

³ "Throw it down on the ground," the Lord told him. So he threw it down—and it became a serpent, and Moses ran from it!

⁴ Then the Lord told him, "Grab it by the tail!" He did, and it became a rod in his hand again!

⁵ "Do that and they will believe you!" the Lord told him. "Then they will realize that Jehovah, the God of their ancestors Abraham, Isaac, and Jacob, has really appeared to you. ⁶ Now reach your hand inside your robe, next to your chest." And when he did, and took it out again, it was white with leprosy! ⁷ "Now put it in again," Jehovah said. And when he did, and took it out again, it was normal, just as before!

⁸ "If they don't believe the first miracle, they will the second," the Lord said, ⁹ "and if they don't accept you after these two signs, then take water from the Nile River and pour it upon the dry land, and it will turn to blood."

¹⁰ But Moses pleaded, "O Lord, I'm just not a good speaker. I never have been, and I'm not now, even after you have spoken to me, for I have a speech impediment."^a

¹¹ "Who makes mouths?" Jehovah asked him. "Isn't it I, the Lord? Who makes a man so that he can speak or not speak, see or not see, hear or not hear? ¹² Now go ahead and do as I tell you, for I will help you to speak well, and I will tell you what to say."

¹³ But Moses said, "Lord, please! Send someone else."

¹⁴ Then the Lord became angry. "All right," he said, "your brother Aaron^b is a good speaker. And he is coming here to look for you, and will be very happy when he finds you. ¹⁵ So I will tell you what to tell him, and I will help both of you to speak well, and I will tell you what to do. ¹⁶ He will be your spokesman to the people. And you will be as God to him, telling him what to say. ¹⁷ And be sure to take your rod along so that you can perform the miracles I have

^{3b} Or, "the Living God." Literally, "I am what I am," or, "I will be what I will be." ^{3c} Properly the name should be pronounced "Yahweh," as it is spelled in many modern versions. In this paraphrase "Yahweh" is translated either "Jehovah" or "Lord."
^{4a} Literally, "my speech is slow and halting."
^{4b} Literally, "your brother the Levite."

PSALMS 86

How lovely is your Temple!

Kishon,¹⁰ and as you did to your enemies at Endor, whose decaying corpses fertilized the soil.¹¹ Make their mighty nobles die as Oreb did,^b and Zeeb;^b let all their princes die like Zebah^c and Zalmunna,^c¹² who said, "Let us seize for our own use these pasturelands of God!"

¹³ O my God, blow them away like dust; like chaff before the wind—¹⁴ as a forest fire that roars across a mountain.¹⁵ Chase them with your fiery storms, tempests and tornados.¹⁶ Utterly disgrace them until they recognize your power and name, O Lord.¹⁷ Make them failures in everything they do; let them be ashamed and terrified¹⁸ until they learn that you alone, Jehovah, are the God above all gods in supreme charge of all the earth.

84 HOW LOVELY IS your Temple, O Lord of the armies of heaven.

² I long, yes, faint with longing to be able to enter your courtyard and come near to the Living God.³ Even the sparrows and swallows are welcome to come and nest among your altars and there have their young, O Lord of heaven's armies, my King and my God! ⁴ How happy are those who can live in your Temple, singing your praises.

⁵ Happy are those who are strong in the Lord, who want above all else to follow your steps.⁶ When they walk through the Valley of Weeping it will become a place of springs where pools of blessing and refreshment collect after rains!⁷ They will grow constantly in strength and each of them is invited to meet with the Lord in Zion.

⁸ O Jehovah, God of the heavenly armies, hear my prayer! Listen, God of Israel.⁹ O God, our Defender and our Shield, have mercy on the one you have anointed as your king.^a

¹⁰ A single day spent in your Temple is better than a thousand anywhere else! I would rather be a doorman of the Temple of my God than live in palaces^b of wickedness.¹¹ For Jehovah God is our Light and our Protector. He gives us grace and glory. No good thing will he withhold from those

who walk along his paths.^c

¹² O Lord of the armies of heaven, blessed are those who trust in you.

85 LORD, YOU HAVE poured out amazing blessings on this land! You have restored the fortunes^a of Israel,² and forgiven the sins of your people—yes, covered over each one,³ so that all your wrath, your blazing anger, is now ended.

⁴ Now bring us back to loving you,^b O Lord, so that your anger will never need rise against us again.⁵ (Or will you be always angry—on and on to distant generations?)⁶ Oh, revive us! Then your people can rejoice in you again.⁷ Pour out your love and kindness on us, Lord, and grant us your salvation.

⁸ I am listening carefully to all the Lord is saying—for he speaks peace to his people, his saints, if they will only stop their sinning.⁹ Surely his salvation is near to those who reverence him; our land will be filled with his glory.

¹⁰ Mercy and truth have met together. Grim justice^c and peace have kissed.¹¹ Truth rises from the earth and righteousness smiles down from heaven.

¹² Yes, the Lord pours down his blessing on the land and it yields its bountiful crops.¹³ Justice goes before him to make a path way for his steps.^d

86 BEND DOWN AND hear my prayer, O Lord, and answer me, for I am deep in trouble.

² Protect me from death, for I try to follow all your laws. Save me, for I am serving you and trusting you.³ Be merciful, O Lord, for I am looking up to you in constant hope.⁴ Give me happiness, O Lord, for I worship only you.⁵ O Lord, you are so good and kind, so ready to forgive; so full of mercy for all who ask your aid.

⁶ Listen closely to my prayer, O God. Hear my urgent cry.⁷ I will call to you whenever trouble strikes, and you will help me.

⁸ Where among the heathen gods is there a god like you? Where are their miracles?

83b Judges 7:25.

83c Judges 8:21.

84a Literally, "your anointed."

84b Literally, "tents."

84c Literally, "walk uprightly."

85a Literally, "brought back the captivity."

85b Or, "Turn to us."

85c Literally, "righteousness."

85d Or, "set us in the way of his steps."

Your wrath is heavy on me

PSALMS 89

⁹ All the nations—and you made each one—will come and bow before you, Lord, and praise your great and holy name. ¹⁰ For you are great, and do great miracles. You alone are God.

¹¹ Tell me where you want me to go and I will go there. May every fiber of my being unite in reverence to your name. ¹² With all my heart I will praise you. I will give glory to your name forever, ¹³ for you love me so much! You are constantly so kind! You have rescued me from deepest hell.

¹⁴ O God, proud and insolent men defy me; violent, godless men are trying to kill me. ¹⁵ But you are merciful and gentle, Lord, slow in getting angry, full of constant lovingkindness and of truth; ¹⁶ so look down in pity and grant strength to your servant and save me. ¹⁷ Send me a sign of your favor. When those who hate me see it they will lose face because you help and comfort me.

87 HIGH ON HIS holy mountain stands Jerusalem,^a the city of God, the city he loves more than any other!

¹ O city of God, what wondrous tales are told of you! ² Nowadays when I mention among my friends the names of Egypt and Babylonia, Philistia and Tyre, or even distant Ethiopia, someone boasts that he was born in one or another of those countries. ³ But someday the highest honor will be to be a native of Jerusalem! For the God above all gods will personally bless this city. ⁴ When he registers her citizens he will place a checkmark beside the names of those who were born here. ⁵ And in the festivals they'll sing, "All my heart is in Jerusalem."

88 O JEHOVAH, GOD of my salvation, I have wept before you day and night.

¹ Now hear my prayers; oh, listen to my cry, ² for my life is full of troubles, and death draws near. ³ They say my life is ebbing out—a hopeless case. ⁴ They have left me here to die, like those slain on battlefields, from whom your mercies are removed.

⁵ You have thrust me down to the darkest depths. ⁶ Your wrath lies heavy on me; wave after wave engulfs me. ⁸ You have

made my friends to loathe me, and they have gone away. I am in a trap with no way out. ⁹ My eyes grow dim with weeping. Each day I beg your help; O Lord, I reach my pleading hands to you for mercy.

¹⁰ Soon it will be too late! Of what use are your miracles when I am in the grave? How can I praise you then? ¹¹ Can those in the grave declare your lovingkindness? Can they proclaim your faithfulness? ¹² Can the darkness speak of your miracles? Can anyone in the Land of Forgetfulness talk about your help?

¹³ O Lord, I plead for my life and will keep on pleading day by day. ¹⁴ O Jehovah, why have you thrown my life away? Why are you turning your face from me, and looking the other way? ¹⁵ From my youth I have been sickly and ready to die. I stand helpless before your terrors. ¹⁶ Your fierce wrath has overwhelmed me. Your terrors have cut me off. ¹⁷ They flow around me all day long. ¹⁸ Lover, friend, acquaintance—all are gone. There is only darkness everywhere.

89 FOREVER AND EVER I will sing about the tender kindness of the Lord! Young and old shall hear about your blessings. ² Your love and kindness are forever; your truth is as enduring as the heavens.

^{3,4} The Lord God says,^a "I have made a solemn agreement with my chosen servant David. I have taken an oath to establish his descendants as kings forever on his throne, from now until eternity!"

⁵ All heaven shall praise your miracles, O Lord; myriads of angels^b will praise you for your faithfulness. ⁶ For who in all of heaven can be compared with God? What mightiest angel^c is anything like him? ⁷ The highest of angelic powers^b stand in dread and awe of him. Who is as revered as he by those surrounding him? ⁸ O Jehovah, Commander of the heavenly armies, where is there any other Mighty One like you? Faithfulness is your very character.

⁹ You rule the oceans when their waves arise in fearful storms; you speak, and they lie still. ¹⁰ You have cut haughty Egypt^d to

^{87a} Literally, "Zion."
"the sons of the mighty."

^{89a} Implied.

^{89b} Literally, "the assembly of the holy ones."

^{89d} Literally, "Rahab."

^{89c} Literally,

NEW TRANSLATION
OF THE
HEBREW PROPHEETS,

ARRANGED IN CHRONOLOGICAL ORDER.

By GEORGE R. NOYES.
PROFESSOR OF SACRED LITERATURE IN HARVARD UNIVERSITY.

VOLUME I.

CONTAINING

JOEL, AMOS, HOSEA, ISAIAH, AND MICAH.

SECOND EDITION,
WITH CORRECTIONS AND ADDITIONS.

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Pasadena, California

BOSTON:
JAMES MUNROE AND COMPANY.
1843.

- 6 But they shall sit every one under his vine,
And under his fig tree,
And none shall make them afraid ;
The mouth of Jehovah of hosts hath spoken it.
- 5 For all the nations walk every one in the name of its
God,
And we will walk in the name of Jehovah our God for
ever and ever.
- 6 In that day, saith Jehovah, I will gather the halting,
And the far scattered I will assemble,
And those whom I have afflicted.
- 7 I will make the halting a remnant,
And the far scattered a strong nation ;
And Jehovah shall reign over them in mount Zion,
Henceforth, even for ever.
- 8 And thou, O Migdal-Eder,
O hill of the daughter of Zion, to thee it shall come,
To thee shall come the former dominion,
Even the kingdom to the daughter of Jerusalem.
- 9 And now why dost thou cry aloud ?
Is there no king within thee ?
Have thy counsellors perished,
That pangs have taken hold of thee, as of a woman in
travail ?
- 10 Yea, writhe, and be in anguish, O daughter of Zion, like
a woman in travail !
For now shalt thou go forth from the city, and dwell in
the field ;
Thou shalt go even to Babylon ;
Yet there shalt thou be delivered.
Jehovah will redeem thee from the hand of thine
enemies.
- 11 Now many nations gather themselves against thee,

- Who say, Let her be polluted,
And let our eyes gaze upon Zion !
- 12 But they know not the thoughts of Jehovah,
And understand not his purposes.
For he gathereth them as sheaves into the thrashing-
floor.
- 13 Arise and thrash, O daughter of Zion !
For I will make thy horns iron,
And thy hoofs brass ;
Thou shalt beat in pieces many nations,
And thou shalt devote their spoil to Jehovah,
Their substance to the Lord of the whole earth.
- 1 Yet now gather yourselves in troops, ye who go in
troops !
They lay siege against us ;
With a rod they smite the cheek of the judge of
Israel.

V.

A mighty prince shall arise, and restore prosperity to Judah.—
CH. V. 2-14.

- 2 But thou Bethlehem Ephratah,
Who art too small to be among the thousands of
Judah,
Out of thee shall come forth for me a ruler of Israel,
Whose origin is from the ancient age, from the days of
old !
- 3 But He (Jehovah) shall deliver them up,
Until she that bringeth forth hath brought forth ;
Then shall the residue of his brethren return to the child-
ren of Israel.

MICAH.

CH. v.]

- 4 He shall stand, and rule in the strength of Jehovah,
In the majesty of Jehovah, his God ;
 And they shall dwell in security,
 For he shall be great even to the ends of the earth.
- 5 Then shall there be peace.
 When the Assyrian shall come into our land,
 To trample upon our palaces,
 Then shall we raise against him seven shepherds,
 And eight leaders of the people,
- 6 And they shall devour the land of Assyria with the
 sword,
 The land of Nimrod within her gates.
 Thus shall he deliver us from the Assyrian, when he
 cometh into our land,
 And treadeth in our borders.
- 7 The residue of Jacob shall be in the midst of many
 nations,
 As the dew, which cometh from Jehovah,
 As drops of rain upon the grass,
 Which tarrieth not for man,
 Nor waiteth for the sons of men.
- 8 The residue of Jacob shall be among the nations,
 In the midst of many kingdoms,
 As a lion among the beasts of the forest,
 As a young lion among flocks of sheep,
 Who, when he assaulteth, treadeth down, and teareth, and
 and none can deliver.
- 9 Thy hand shall be lifted up over thine adversaries,
 And all thine enemies shall be destroyed !
- 10 It shall come to pass, in that day, saith Jehovah,
 That I will destroy thy horses from the midst of thee,
 And I will consume thy chariots ;

CH. vi.]

MICAH.

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- 11 I will destroy the fortified cities of thy land,
 And throw down all thy strong-holds ;
- 12 I will destroy sorceries from thy borders,
 And soothsayers shall not be with thee.
- 13 I will destroy thy graven images and thy statues from
 the midst of thee,
 And thou shalt no more bow down to the work of thine
 hands ;
- 14 I will root out thy Astartes from the midst of thee,
 And I will destroy thy fortified cities ;
- 15 And I will execute vengeance in anger and in fury,
 Upon the nations, which have not hearkened to me.

VI.

Controversy of Jehovah with his people.—CH. vi. 1-8.

- 1 HEAR ye, what Jehovah saith !
 Arise, contend thou before the mountains,
 And let the hills hear thy voice !
- 2 Hear, O ye mountains, the controversy of Jehovah !
Hear, ye strong foundations of the earth !
 For Jehovah hath a controversy with his people ;
 He contendeth with Israel.
- 3 " O my people, what have I done to thee,
 " And wherein have I offended thee ?
 " Testify against me !
- 4 " I brought thee up from the land of Egypt,
 " And from the house of bondage I redeemed thee ;
 " I sent Moses, Aaron, and Miriam, to go before thee.

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[* "He" that is Christ, as prophesied in 5:2; Jehovah is his God.—Ed.]

A

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VOLUME III.

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EZEKIEL, DANIEL, HAGGAI, ZECHARIAH,
JONAH, AND MALACHI.

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the Lord, Jehovah; Ye eat with the blood, and lift up your eyes to your idols, and shed blood; and shall ye possess the land? Ye trust to your swords, ye commit abomination, and ye defile, every one, his neighbor's wife; and shall ye possess the land? Say thou thus to them; Thus saith the Lord, Jehovah; As live! surely they that are in the wastes shall fall by the sword, and him that is in the open country will I give to the beasts to be devoured, and they that are in the forts and caves shall fall by the pestilence. And I will make the land an utter desolation; and the pride of her strength shall cease; and the mountains of Israel shall be desolate, so that none shall pass through. Then shall they know that I am Jehovah, when I have made the land an utter desolation, on account of all the abominations, which they practise.

As for thee, O son of man, the sons of thy people speak concerning thee by the walls, and in the doors of houses; and speak to one another, every man to his neighbor, saying; "Come, I pray you, and hear what is the word, that goeth forth from Jehovah." And thou come to thee, as the people assembleth, and they sit before thee, as my people, and they hear thy words but will not do them; for with their mouth they do what is lovely, but their heart goeth after gain. And behold, thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not.

But when this cometh to pass, (and behold, it shall come to pass,) then shall they know that a prophet hath been among them.

XXIV.

Against unjust and oppressive rulers. God's promise to bring his people from captivity, and to raise up a second David to be their king. — CH. XXXIV.

1 AND the word of Jehovah came to me, saying;
 2 Son of man, prophesy against the shepherds of Israel! prophesy and say to them, to the shepherds; Thus saith the Lord, Jehovah; Woe to the shepherds of Israel, who feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill that which is fatted; but ye feed not the flock. The weak do ye not strengthen, and the sick do ye not heal, and the wounded do ye not bind up; ye bring not back that which has been driven away, neither seek ye that which has been lost; but with force and with cruelty do ye rule them.

3 Therefore are they scattered abroad, because there is no shepherd, and they are food to all the beasts of the field, or are scattered abroad. My sheep wander through all the mountains, and upon every high hill; yea, over the whole face of the land is my flock scattered, and none careth for them, or seeketh them.

4 Therefore, ye shepherds, hear the word of Jehovah!
 5 As I live! saith the Lord, Jehovah, Surely, because my flock is become a prey, and my flock is become meat to all the beasts of the field, because there is no shepherd, and because my shepherds search not for my flock, and feed themselves, and feed not my flock; therefore, ye shepherds, hear the word of Jehovah!

For the valley of the mountains shall reach to Azal;
 Yea, ye shall flee, as ye fled before the earthquake,
 In the days of Uzziab, king of Judah.
 And Jehovah, my God, will come,
 And all his holy ones with him.

- 6 And it shall come to pass in that day,
 That there shall be no light, but cold and ice;
 7 And there shall be one day,
 (Known to Jehovah is it,)
 It shall be neither day, nor night;
 But at the time of evening there shall be light.
 8 And it shall come to pass in that day,
 That living waters shall go out from Jerusalem,
 Half of them toward the eastern sea,
 And half of them toward the western sea;
 In summer and in winter shall they be.
 9 And Jehovah shall be king over all the earth;
In that day shall Jehovah be one, and his name one.
 10 The whole land shall be turned into a plain,
 From Geba to Rimmon, south of Jerusalem;
 And the city shall be exalted and inhabited in her
 place,
 From the gate of Benjamin to the place of the former
 gate,
 And to the corner gate,
 And from the tower of Hananeel to the king's wine-
 presses.
 11 Men shall dwell therein,
 And there shall be no more destruction;
 But Jerusalem shall dwell securely.

- 12 And this shall be the plague,
 With which Jehovah will smite all the nations
 Which warred against Jerusalem;

- Their flesh shall consume away while they stand upon
 their feet,
 And their eyes shall consume away in their sockets,
 And their tongue shall consume away in their mouth.
 13 And it shall come to pass in that day,
 That there shall be a great tumult among them from
Jehovah;
 And they shall lay hold every one on the hand of his
 neighbor,
 And his hand shall rise up against the hand of his
 neighbor.
 14 And Judah also shall fight in Jerusalem.
 But the wealth of all the nations round about shall be
 gathered together,
 Gold, and silver, and apparel, in great abundance.
 15 And so shall be the plague of the horse,
 Of the mule, of the camel, and of the ass,
 And of every beast which shall be in those camps,
 Even as this plague.
 16 And it shall be, that every one that is left,
 Of all the nations which come against Jerusalem,
 Even they shall go up, from year to year,
 To worship the King, Jehovah of hosts,
 And to keep the feast of tabernacles.
 17 And it shall be, that whoso will not go up,
 Of the families of the earth, to Jerusalem,
 To worship the King, Jehovah of hosts,
 Upon them shall be no rain.
 18 And if the family of Egypt go not up, and come not,
 Then not for them shall there be water.
 The plague shall come upon them,
 With which Jehovah shall smite the nations
 Which go not up to keep the feast of tabernacles.
 19 This shall be the punishment of Egypt,

THE
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DEUTERONOMY 5, 6

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that there were such a heart in them, that they would fear me, and keep all my commandments continually,¹ that it might be well with them and with their sons for ever! Go, say unto them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments,² and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it. Take heed then to do as Jehovah your God hath commanded you: turn not aside to the right hand or to the left. In all the way that Jehovah thy God hath commanded you shall ye walk, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

6 And these are the commandments,³ the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye may do them in the land whereunto ye pass over to possess it, that thou mayest fear Jehovah thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. And thou shalt hear, Israel, and take heed to do [them]; that it may be well with thee, and that ye may increase greatly, as Jehovah the God of thy fathers hath said unto thee, in a land flowing with milk and honey.

4 Hear, Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God

with all thy heart, and with all thy soul, and with all thy strength. And these words, which I command thee this day, shall be in thy heart; and thou shalt impress them on thy sons, and shalt talk of them when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates.⁴

10 And it shall be, when Jehovah thy God bringeth thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee: great and good⁵ cities which thou buildedst not, and houses full of everything good⁶ which thou filledst not, and wells digged which thou diggedst not, vineyards and oliveyards which thou plantedst not, and thou shalt have eaten and shalt be full; [then] beware lest thou forget Jehovah who brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the peoples that are round about you; for Jehovah thy God is a jealous God in thy midst; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from the face of the earth.

16 Ye shall not tempt Jehovah your God, as ye tempted him in Massah.⁷ Ye shall diligently keep the commandments of Jehovah your God, and his

¹ Lit. 'all the days:' so ch. 6. 24.
² As ch. 3. 25.

³ Lit. 'commandment.'

⁴ i.e. gates of cities.

⁵ Temptation.

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DEUTERONOMY 6, 7

testimonies, and his statutes, which he hath commanded thee. And thou shalt do what is right and good in the sight of Jehovah, that it may be well with thee, and that thou mayest enter in and possess the good land which Jehovah swore unto thy fathers, thrusting out all thine enemies from before thee, as Jehovah hath spoken.

20 When thy son shall ask thee in time to come, saying, What are the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a powerful hand; and Jehovah shewed signs and wonders, great and grievous, upon Egypt, upon Pharaoh, and upon all his household, before our eyes; and he brought us out thence, that he might bring us in, to give us the land which he swore unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good continually, that he might preserve us alive, as it is this day. And it shall be our righteousness if we take heed to do all these commandments⁸ before Jehovah our God, as he hath commanded us.

7 When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations from before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when Jehovah thy God shall give them up before thee and thou shalt smite them, then shalt thou utterly destroy them: thou shalt make no covenant with them, nor shew mercy unto them. And thou shalt make no marriages with them: thy daughter thou shalt not give unto his son, nor take his daughter for thy son; for he will turn away thy son from following me, and they will serve other gods, and the anger of Jehovah will be kindled against you, and he will destroy thee quickly. But thus shall ye deal with them: ye shall break down their altars, and shatter their statues, and hew down their Asherahs,⁹ and burn their graven images with fire.

6 For a holy people art thou unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a people for a possession,¹⁰ above all the peoples that are upon the face of the earth.

7 Not because ye were more in number than all the peoples, hath Jehovah been attached to you and chosen you, for ye are the fewest of all the peoples; but because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a powerful hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

9 And thou shalt know that Jehovah thy God, he is God, the faithful God, who keepeth covenant and mercy to a thousand generations with them that love him and keep his commandments; and repayeth them that hate him [each] to his face, to cause them to perish: he delayeth not with him that

⁸ Lit. 'this commandment.'

⁹ See Ex. 34. 13.

¹⁰ As Ps. 135. 4; Mal. 3. 17.

ISAIAH 11-13

(842)

tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will smite it into seven streams, and make [men] go over dryshod. And there shall be a highway for the remnant of his people which will be left, from Assyria; like as it was to Israel in the day when he went up out of the land of Egypt.

12 And in that day thou shalt say,

Jehovah, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou hast comforted me.

2 Behold, 'God is my salvation: I will trust, and not be afraid; for Jah, Jehovah, is my strength and song, and he is become my salvation.

3 And with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Give ye thanks to Jehovah, call upon his name, declare his deeds among the peoples, make mention that his name is exalted.

5 Sing psalms of Jehovah, for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitress of Zion; for great is the Holy One of Israel in the midst of thee.

* 13 The burden of Babylon, which Isaiah the son of Amoz saw.

2 Lift up a banner upon a bare^a mountain, raise the voice unto them, shake the hand, that they may enter the gates of the

3 nobles. I have commanded my hallowed ones, I have also called my mighty men^b for mine anger, them that rejoice in my highness. The noise of a multitude on the mountains, as of a great people; a tumultuous noise of the kingdoms of nations assembled together: Jehovah of hosts mustereth the host of the battle. They come from a far country, from the end of the heavens—Jehovah, and the weapons of his indignation—to destroy the whole land.

6 Howl, for the day of Jehovah is at hand; it cometh as destruction from the Almighty.^c

7 Therefore shall all hands be feeble, and every heart of man^d shall melt, and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth; they shall be amazed one at another, their faces shall be as flames.^e

9 Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and he will destroy the sinners thereof out of

10 it. For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for evil, and the wicked for their iniquity; and I will make the arrogance of the proud to cease, and will bring low the

12 haughtiness of the violent. I will make a man^f more precious than fine gold, even man^g than the gold of Ophir. There-

^a See Ex. 15. 2; Ps. 68. 4; 118. 14. ^b Or 'high.' ^c Or 'Let this be known.'

^d Or 'high.' ^e Gibbor: see Note, Job 3. 3. ^f There is an assonance in 'destruction' and 'Almighty': *Shod, Shaddai*; the same in Joel 1. 15.

^g Here *Enosh*: as Gen. 4. 26; Job 4. 17. ^h Lit. 'their faces, faces of flames.'

ⁱ See Ps. 47. 6. ^j Or 'Let this be known.'

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ISAIAH 13, 14

fore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in the day of his fierce anger. And it shall be as with a chased roe, and as with a flock that no man gathereth together; every one shall turn to his own people, and every one flee into his own land. All that are found shall be thrust through; and every one that is in league [with them]^j shall fall by the sword. And their infants shall be dashed in pieces before their eyes, their houses shall be rifled, and their women ravished.

17 Behold, I will stir up the Medes against them, who do not regard silver, and as for gold, they have no delight in it.

18 And [their] bows shall dash the young men to pieces, and they shall have no pity on the fruit of the womb: their eye shall

19 not spare children.^k And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, even to generation and generation; nor shall Arabian pitch tent there, nor shall shepherds make

20 fold there. But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats^l shall dance

21 there. And jackals shall cry to one another in their palaces, and wild dogs in the pleasant castles.

And her time is near to come, and her days shall not be prolonged.

14 For Jehovah will have mercy on Jacob, and will yet choose Israel, and set them in rest in their own land; and the stranger shall be united to them, and they shall be joined to the house of Jacob. And the peoples shall take them and bring them to their place; and the house of Israel shall possess^m them in the land of Jehovah for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors.

3 And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow and from thy trouble and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased,—the exactress of gold

5 ceased! Jehovah hath broken the staff of the wicked, the sceptre of the rulers. He that smote the peoples in wrath with a relentless stroke, he that ruled the nations in anger,

7 is persecuted unsparingly. The whole earth is at rest, is quiet: they break forth into singing.

8 Even the cypresses rejoice at thee, the cedars of Lebanon, [saying,] Since thou art laid down, no feller is come up against us.

9 Sheol from beneath is moved for thee to meet [thee] at thy coming, stirring up the deadⁿ for thee, all the he-goats^o of the earth; making to rise from their thrones all the kings

10 of the nations. All of them shall answer and say unto thee, Art thou also become powerless as we; art thou become like unto

^j Or 'that is seized,' as 'add,' ch. 29. 1. ^k Lit. 'sons.'

^l See Lev. 17. 7 and Note. ^m See Lev. 25. 46, 'leave them as an inheritance.'

ⁿ Or 'shades,' ch. 26. 19; Ps. 88. 10. ^o As Ezek. 34. 17; Zech. 10. 3.

^p See Lev. 17. 7 and Note. ^q See Lev. 25. 46, 'leave them as an inheritance.'

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down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good and broad land, to a land flowing with milk and honey, to the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. ⁹ And now, behold, the cry of the sons of Israel has come to me, and I have seen the affliction with which the Egyptians are afflicting them. ¹⁰ And now, go, and I will send thee to Pharaoh, and bring thou my people, the sons of Israel, out from Egypt.

¹¹ And Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out from Egypt? ¹² And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou bringest the people out from Egypt, ye shall serve God on this mountain.

¹³ And Moses said to God, Behold, when I come to the sons of Israel, and say to them, The God of your fathers has sent me to you; and they shall say to me, What is his name? what shall I say to them? ¹⁴ And God said to Moses, I am who am. And he said, Thus shalt thou say to the sons of Israel, I AM has sent me to you.

¹⁵ And God said further to Moses, Thus shalt thou say to the sons of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac and God of Jacob, has sent me to you. This shall be my name forever, and this my memorial throughout all generations. ¹⁶ Go, and gather the elders of Israel together, and say to them, Jehovah, God of your fathers, God of Abraham, of Isaac and of Jacob, appeared to me, saying, I have surely regarded you and that which is done to you in Egypt; ¹⁷ and I have said,

I will bring you up out of the affliction of Egypt to the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, to a land flowing with milk and honey.

¹⁸ And they will hearken to thy voice; and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go, we pray, a three days' journey into the wilderness, that we may sacrifice to Jehovah our God. ¹⁹ And I know that the king of Egypt will not permit you to go, and he will not by a strong hand.

²⁰ And I will put forth my hand, and smite Egypt with all my wonderful works that I will do in the midst of it, and after that he will let you go.

²¹ And I will give this people favor in the eyes of the Egyptians; and it shall come to pass, that when ye go, ye shall not go empty; ²² but each woman shall ask of her neighbor, and of her that sojourns in her house articles of silver, and articles of gold and raiment; and ye shall put them upon your sons and your daughters; and ye shall spoil the Egyptians.

CHAPTER IV

¹ And Moses answered and said, But, behold, they will not believe me, and they will not obey my voice; for they will say, Jehovah has not appeared to thee. ² And Jehovah said to him, What is that in thy hand? And he said, a staff. ³ And he said, Cast it to the ground. And he cast it to the ground, and it became a serpent, and Moses fled from before it. ⁴ And Jehovah said to Moses, Put forth thy hand, and seize its tail. And he put forth his hand, and seized it, and it became a staff in his hand; ⁵ that they

Ver 14. I AM, a form of the verb to be, closely allied to the name Jehovah, the eternal Being.

down to deliver them from the hand of the Egyptians, and to bring them up from that land to a good and broad land, to a land flowing with milk and honey, to the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. ⁹ And now, behold, the cry of the sons of Israel has come to me, and I have seen the affliction with which the Egyptians are afflicting them. ¹⁰ And now, go, and I will send thee to Pharaoh, and bring thou my people, the sons of Israel, out from Egypt.

¹¹ And Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out from Egypt? ¹² And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou bringest the people out from Egypt, ye shall serve God on this mountain.

¹³ And Moses said to God, Behold, when I come to the sons of Israel, and say to them, The God of your fathers has sent me to you; and they shall say to me, What is his name? what shall I say to them? ¹⁴ And God said to Moses, I am who am. And he said, Thus shalt thou say to the sons of Israel, I AM has sent me to you.

¹⁵ And God said further to Moses, Thus shalt thou say to the sons of Israel, Jehovah, God of your fathers, God of Abraham, God of Isaac and God of Jacob, has sent me to you. This shall be my name forever, and this my memorial throughout all generations. ¹⁶ Go, and gather the elders of Israel together, and say to them, Jehovah, God of your fathers, God of Abraham, of Isaac and of Jacob, appeared to me, saying, I have surely regarded you and that which is done to you in Egypt; ¹⁷ and I have said,

I will bring you up out of the affliction of Egypt to the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, to a land flowing with milk and honey.

¹⁸ And they will hearken to thy voice; and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go, we pray, a three days' journey into the wilderness, that we may sacrifice to Jehovah our God. ¹⁹ And I know that the king of Egypt will not permit you to go, and he will not by a strong hand. ²⁰ And I will put forth my hand, and smite Egypt with all my wonderful works that I will do in the midst of it, and after that he will let you go. ²¹ And I will give this people favor in the eyes of the Egyptians; and it shall come to pass, that when ye go, ye shall not go empty; ²² but each woman shall ask of her neighbor, and of her that sojourns in her house articles of silver, and articles of gold and raiment; and ye shall put them upon your sons and your daughters; and ye shall spoil the Egyptians.

CHAPTER IV

¹ And Moses answered and said, But, behold, they will not believe me, and they will not obey my voice; for they will say, Jehovah has not appeared to thee. ² And Jehovah said to him, What is that in thy hand? And he said, a staff. ³ And he said, Cast it to the ground. And he cast it to the ground, and it became a serpent, and Moses fled from before it. ⁴ And Jehovah said to Moses, Put forth thy hand, and seize its tail. And he put forth his hand, and seized it, and it became a staff in his hand; ⁵ that they

Ver. 14. I AM, a form of the verb to be, closely allied to the name Jehovah, the eternal Being.

• And the sucking child will play
about the hole of the asp,
And the weaned child will put his
hand on the basilisk's den.

• They will not hurt nor destroy in
all my holy mountain:
For the earth will be full of the
knowledge of Jehovah,
Like the waters which cover the sea.

10 And in that day, the root of Jesse,
Which stands as a banner of the peo-
ples,
Him will the nations seek;
And his resting-place will be glorious.

11 And in that day, Jehovah will put
forth his hand again the second
time

To recover the remnant of his peo-
ple,
Which shall remain, from Assyria,
and from Egypt,
And from Pathros, and from Cush,
And from Elam, and from Shinar,
And from Hamath, and from the
islands of the sea.

12 And he will lift up a banner to the
nations, and he will collect the
outcasts of Israel,
And will gather the dispersed of
Judah from the four corners of
the earth.

13 The jealousy also of Ephraim will
depart,
And the adversaries of Judah will
be cut off:
Ephraim will not be jealous of Judah,
and Judah will not distress
Ephraim,

14 And they will fly down upon the
slope of the Philistines on the
west;

Together will they spoil the children
of the east:
They will put forth their hand upon
Edom and Moab;
And the children of Ammon will
obey them.

15 And Jehovah will dry up the
tongue of the Egyptian sea,
And with his scorching wind will he
shake his hand over the River,
And will smite it into seven streams,
And cause men to march over dry-
shod.

16 And there will be a highway for
the remnant of his people, which
shall remain from Assyria;
Like as there was for Israel in the
day that he came up out of the
land of Egypt.

CHAPTER XII

1 And in that day thou wilt say,
I give thee thanks, O Jehovah; for
thou wast angry with me,
But thine anger is turned away, and
thou dost comfort me.

2 Behold, God is my deliverance; I
will trust and not be afraid:
For Jah Jehovah is my strength and
song;

And he is become my deliverance.

3 Therefore with joy will ye draw
water out of fountains of deliv-
erance:

4 And in that day will ye say,
Give thanks to Jehovah, call upon
his name,
Declare his doings among the peo-
ples,

Make known that his name is ex-
alted.

5 Sing to Jehovah, for he hath done
excellent things:

Let this be known in all the earth.

6 Cry aloud and shout, thou inhabi-
tant of Zion:

For great is the Holy One of Israel
in the midst of thee.

CHAPTER XIII

Oracle on Babylon, which Isaiah
the son of Amoz saw.

• Raise a banner upon a treeless
mountain, lift up the voice to
them,

THE
HOLY BIBLE
CONTAINING THE
OLD AND NEW TESTAMENTS
TRANSLATED OUT OF THE ORIGINAL TONGUES
BEING THE VERSION SET FORTH A.D. 1611
COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED
A.D. 1881-1885
Newly Edited by the American Revision Committee
A.D. 1901
STANDARD EDITION

THOMAS NELSON & SONS
NEW YORK, N. Y.

Exhortations and Warnings. Israel warned against Apostasy

Jehovah, the God of thy fathers, hath promised unto thee, in "a land flowing with milk and honey.

⁽¹⁰⁾ Jehovah our God, Jehovah is one Or, Jehovah is our God, Jehovah is one Or, Jehovah is our God, Jehovah alone

4 ^bHear, O Israel: ¹Jehovah our God is ^cone Jehovah; 5 and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be upon thy heart; 7 and ^athou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 ^cAnd thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 ^fAnd thou shalt write them upon the door-posts of thy house, and upon thy gates.

10 And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, ^ggreat and goodly cities, which thou buildedst not, 11 and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and ^hthou shalt eat and be full; 12 then beware lest ⁱthou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage. 13 ^kThou shalt fear Jehovah thy God; and ^lhim shalt thou serve, and ^mthou shalt swear by his name. 14 Ye shall not go after other gods, of the gods of the peoples that are round about you; 15 for Jehovah thy God in the midst of thee is a ⁿjealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

16 ^oYe shall not tempt Jehovah your God, ^pas ye tempted him in Massah. 17 ^qYe shall diligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. 18 And thou shalt do that which is right and good in the sight of Jehovah; that ^rit may be well with thee,

^a Ex. 3. 8, 17
^b Mt. 22. 37;
Mk. 12. 29,
30; Lk. 10.
27
^c ch. 4. 35, 39
^d ch. 4. 9
^e ch. 11. 18;
Ex. 12. 14;
13. 9, 10
^f ch. 11. 20
^g ch. 9. 1;
19. 1; Josh.
24. 13
^h ch. 8. 10;
11. 15; 14.
29
ⁱ ch. 4. 9
^j Mt. 4. 10;
^k ch. 6. 11;
10. 20
^l ch. 4. 24;
6. 9
^m Mt. 4. 7;
Lk. 4. 12
ⁿ Ex. 17. 7
^o ch. 11. 22
^p ch. 4. 40
^q Ex. 13. 8, 14

^r ch. 10. 12

^s ch. 24. 13

^t ch. 20. 16-18

^u Acts 13. 19

^v Num. 31.
17
^w Ex. 23. 32
^x ver. 16; ch.
13. 6
^y Ex. 34. 15,
16

^z ch. 4. 20

^{aa} ch. 12. 3;
Ex. 23. 24;
34. 13

and that thou mayest go in and possess the good land which Jehovah swore unto thy fathers, 19 to thrust out all thine enemies from before thee, as Jehovah hath spoken.

20 ^{ab}When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? 21 then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand; 22 and Jehovah showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes; 23 and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. 24 And Jehovah commanded us to do all these statutes, ^{ac}to fear Jehovah our God, for our good always, that he might preserve us alive, as at this day. 25 And ^{ad}it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us.

7 ^{ae}When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall ^{af}cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, ^{ag}seven nations greater and mightier than thou; 2 and when Jehovah thy God shall deliver them up before thee, and thou shalt smite them; ^{ah}then thou shalt ^{ai}utterly destroy them: ^{aj}thou shalt make no covenant with them, ^{ak}nor show mercy unto them; 3 ^{al}neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For he will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against you, and ^{am}he will destroy thee quickly. 5 But thus shall ye deal with them: ^{an}ye shall break down their altars, and dash in pieces their ^{ao}pillars,

² Heb. pluck off.

³ Heb. devote.

⁴ Or, obelisks

The King of Glory entering Zion.

A Psalm of David.

24 The ^aearth is Jehovah's, and the fulness thereof:The ^bworld, and they that dwell therein.2 For he hath ^cfounded it upon the seas,
And established it upon the floods.3 Who shall ^dascend into the ^ehill of Jehovah?
And who shall stand in his holy ^fplace?4 He that hath ^gclean hands, and a ^hpure heart;
Who hath not ⁱlifted up his soul unto falsehood,
And hath not ^ksworn deceitfully.5 He shall receive a ^lblessing from Jehovah,
And ^mrighteousness from the God of his salvation.6 This is the generation of them that ⁿseek after him,
That seek thy face, *even* Jacob. [Selah]7 ^oLift up your heads, O ye gates;
And be ye lifted up, ye ^peverlasting doors:
And the King of ^qglory will come in.8 Who is the King of glory?
Jehovan ^rstrong and mighty, Jehovah ^smighty in battle.9 Lift up your heads, O ye gates;
Yea, lift them up, ye ^teverlasting doors:
And the King of ^uglory will come in.10 Who is this King of glory?
Jehovah of ^vhosts,
He is the King of glory. [Selah]

Prayer for Protection, Guidance, and Pardon.

A Psalm of David.

25 Unto thee, O Jehovah, do I ^wlift up my soul.2 O my God, in thee ^xhave I trusted,Let me not ^ybe put to shame;
Let not mine ^zenemies triumph over me.3 Yea, ^{aa}none that wait for thee shall be put to shame:^a 1 Cor. 10. 26^b Ps. 89. 11^c Ps. 104.^d 3. 5; 136. 6^e Ps. 15. 1^f Ps. 2. 6^g Ps. 65. 4;^h Deut. 12. 5ⁱ Ps. 26. 6;^j Job 17. 9;^k Ps. 51. 10;^l 73. 1; Mt.^m 6. 8ⁿ Ezek. 18. 15^o Ps. 15. 4^p Ps. 115. 13^q Ps. 36. 10^r Ps. 27. 4, 8^s Ps. 118. 20;^t 18. 26. 2^u Ps. 29.^v 2. 9; 97. 6;^w Acts 7. 2;^x 1 Cor. 2. 8^y Ps. 66. 7;^z Deut. 4. 34^{aa} Ps. 76. 3-6;^{ab} Ex. 16. 3, 6^{ac} Ps. 26. 8;^{ad} 67. 11^{ae} Gen. 32. 2;^{af} Josh. 6. 14;^{ag} 2 S. 5. 10;^{ah} Neh. 9. 6^{ai} Ps. 86. 4;^{aj} 143. 8^{ak} Ps. 31. 1^{al} ^{av} ver. 20; Ps.^{am} 31. 1, &c.^{an} Ps. 41. 11^{ao} Ps. 37. 9;^{ap} 40. 1; Is.^{aq} 49. 23^{ar} Ps. 119. 168;^{as} Is. 21. 2;^{at} Hab. 1. 13^{au} Ps. 27. 11;^{av} 86. 11^{aw} ^{av} ver. 10;^{ax} Ps. 43. 3^{ay} Ps. 79. 9^{az} Ps. 40. 1^{ba} Ps. 98. 3^{bb} Ps. 103. 17^{bc} Ps. 103. 13^{bd} Job 13. 26;^{be} 20. 11^{bf} Ps. 51. 1^{bg} Ps. 31. 19^{bh} Ps. 86. 5^{bi} Ps. 82. 15^{bj} Ps. 32. 8^{bk} Ps. 23. 3^{bl} Ps. 27. 11^{bm} Ps. 40. 11^{bn} Ps. 103. 13^{bo} Ps. 79. 9^{bp} Ex. 34. 9^{bq} Ps. 31. 19^{br} ^{av} ver. 8^{bs} Prov. 1. 33;^{bt} Jer. 23. 6^{bu} Ps. 37. 11;^{bv} 69. 30^{bw} Job 29. 4;^{bx} Prov. 3. 32^{by} Gen. 17. 1, 2^{bz} Ps. 123. 2^{ca} Ps. 31. 4;^{cb} 124. 7^{cc} Ps. 69. 16^{cd} Ps. 143. 4^{ce} Ps. 40. 12^{cf} Ps. 107. 6They shall be put to shame
that ^{ca}deal treacherously
without cause.4 ^{cb}Show me thy ways, O Jehovah;

Teach me thy paths.

5 Guide me in ^{cc}thy truth, and
teach me;For thou art the ^{cd}God of my
salvation;For thee do I ^{ce}wait all the day.6 ^{cf}Remember, O Jehovah, thy
tender mercies and thy
lovingkindnesses;
For they have been ^{cd}ever of
old.7 Remember not the ^{cd}sins of my
youth, nor my transgres-
sions:^{cf}According to thy lovingkind-
ness remember thou me,For thy ^{cg}goodness' sake, O
Jehovah.8 ^{ch}Good and ^{ci}upright is Jeho-
vah:Therefore will he ^{ch}instruct
sinners in the way.9 The meek will he ^{ci}guide in
justice;
And the meek will he ^{ci}teach
his way.10 All the paths of Jehovah are
^{ci}lovingkindness and truth
Unto ^{ci}such as keep his cove-
nant and his testimonies.11 For ^{ci}thy name's sake, O Je-
hovah,^{ci}Pardon mine iniquity, for it
is great.12 What man is he that ^{ci}feareth
Jehovah?Him shall he ^{ci}instruct in the
way that he shall choose.13 His soul shall ^{ci}dwell at ease;
And his seed shall ^{ci}inherit the
land.14 The ^{ci}friendship of Jehovah ^{ci}is
with them that fear
him;^{ci}And he will ^{ci}show them his
covenant.15 Mine ^{ci}eyes are ever toward
Jehovah;For he will ^{ci}pluck my feet out
of the net.16 ^{ci}Turn thee unto me, and have
mercy upon me;
For I am ^{ci}desolate and
afflicted.17 The ^{ci}troubles of my heart ^{ci}are
enlarged:
Oh bring thou me ^{ci}out of my
distresses.^{ci} Or,
counsel
Or, secret^{ci} Or, And
his cove-
nant, to
make them
know it^{ci} Or, as
otherwise
read, re-
lieve thou,
And bring
me &c.

And did eat up the fruit of
their ground.

36 He smote also all the first-
born in their land,

The chief of all their strength.
37 And he brought them forth
with silver and gold;

And there was not one feeble
person among his tribes.

38 Egypt was glad when they
departed;

For the fear of them had
fallen upon them.

39 He spread a cloud for a cov-
ering,

And fire to give light in the
night.

40 They asked, and he brought
quails,

And satisfied them with the
bread of heaven.

41 He opened the rock, and
waters gushed out;

They ran in the dry places like
a river.

42 For he remembered his holy
word,

And Abraham his servant.

43 And he brought forth his
people with joy,

And his chosen with singing.

44 And he gave them the lands
of the nations;

And they took the labor of
the peoples in possession;

45 That they might keep his
statutes,

And observe his laws.

Praise ye Jehovah.

Israel's Rebelliousness and Jehovah's
Deliverances.

106 Praise ye Jehovah.
Oh give thanks unto
Jehovah; for he is
good;

For his lovingkindness en-
dureth for ever.

2 Who can utter the mighty
acts of Jehovah,

Or show forth all his praise?

3 Blessed are they that keep
justice,

And he that doeth righteous-
ness at all times.

4 Remember me, O Jehovah,

with the favor that thou
bearest unto thy people;

Oh visit me with thy salva-
tion,

5 That I may see the prosperity
of thy chosen,

That I may rejoice in the
gladness of thy nation,
That I may glory with thine
inheritance.

6 We have sinned with our
fathers,

We have committed iniquity,
we have done wickedly.

7 Our fathers understood not
thy wonders in Egypt;

They remembered not the
multitude of thy loving-
kindnesses,

But were rebellious at the
sea, even at the Red Sea.

8 Nevertheless he saved them
for his name's sake,

That he might make his
mighty power to be known.

9 He rebuked the Red Sea also,
and it was dried up:

So he led them through the
depths, as through a wil-
derness.

10 And he saved them from the
hand of him that hated
them,

And redeemed them from the
hand of the enemy.

11 And the waters covered their
adversaries;

There was not one of them
left.

12 Then believed they his words;
They sang his praise.

13 They soon forgot his works;
They waited not for his
counsel,

14 But lusted exceedingly in the
wilderness,

And tempted God in the des-
ert.

15 And he gave them their re-
quest,

But sent leanness into their
soul.

16 They envied Moses also in
the camp,

And Aaron the saint of Je-
hovah.

17 The earth opened and swal-
lowed up Dathan,

And covered the company of
Abiram.

18 And a fire was kindled in
their company;

The flame burned up the
wicked.

19 They made a calf in Horeb,
And worshipped a molten
image.

20 Thus they changed their glory

¹ Heb.
beginning.
See Deut.
21. 17.

² Or, none
that
stumbled

³ Heb.
Halle-
lujah.

^a Ps. 135. 8;
136. 10; Ex.
12. 29; 13.
18.
^b Ex. 12. 35,
36.
^c Ex. 12. 33
^d Ex. 15. 16
^e Ps. 78. 14;
Ex. 13. 21;
Neh. 9. 12;
Is. 40. 38
^f Ps. 78. 18
^g Ps. 78. 27;
Ex. 16. 13;
Num. 11. 31
^h Ps. 78. 24;
Ex. 16. 15;
Neh. 9. 15;
Is. 40. 31
ⁱ Ps. 78. 15;
114. 8; Ex.
17. 6;
Num. 20.
11; Is. 48.
21; 1 Cor.
10. 4
^j ver. 8
^k Ps. 106. 12;
Ex. 15. 1
^l Ps. 77. 56;
Josh. 13. 7
^m Deut. 6. 10,
11
ⁿ Deut. 4. 40
^o Ps. 106. 1;
107. 1
^p Ps. 100. 5
^q 1 Chr. 16.
34, 41
^r Ps. 145. 4,
12; 150. 2
^s Ps. 15. 2
^t Ps. 44. 3;
119. 132
^u Ps. 1. 3
^v Ps. 118. 15
^w Ps. 106. 3
^x 1 K. 8. 47;
Ezra 9. 7;
Neh. 1. 7;
Jer. 3. 25;
Dan. 9. 6
^y Ps. 78. 8, 67;
2 Chr. 30. 7;
Neh. 9. 2;
Zech. 1. 4
^z Ps. 78. 31,
42; Judg.
3. 7
^{aa} Ps. 78. 17;
Ex. 14. 11,
12
^{ab} Ezek. 20. 9
^{ac} Ex. 9. 16
^{ad} Ps. 18. 15;
78. 13; Is.
50. 2; Nah.
1. 4
^{ae} Ex. 14. 21;
Is. 61. 10
^{af} Is. 63. 11-13
^{ag} Ex. 14. 30
^{ah} Ps. 78. 42;
107. 2
^{ai} Ps. 78. 63;
Ex. 14. 28;
15. 6
^{aj} Ex. 14. 31
^{ak} Ps. 106. 43;
Ex. 16. 1-21
^{al} Ex. 16. 24;
16. 2; 17. 2
^{am} Ps. 107. 11
^{an} Ps. 78. 18;
Num. 11.
4; 1 Cor.
10. 6
^{ao} Ex. 17. 2;
1 Cor. 10. 9
^{ap} Ps. 78. 29;
Num. 11. 31
^{aq} Is. 10. 16
^{ar} Num. 16. 3
^{as} Num. 16. 32
^{at} Num. 16. 35
^{au} Ex. 32. 4;
Deut. 9. 8;
Acts 7. 41
^{av} Jer. 2. 11;
Rom. 1. 23

⁴ Or,
pasture
land

⁵ Or,
holiness

THE NEW ENGLISH BIBLE

WITH THE APOCRYPHA
OXFORD STUDY EDITION

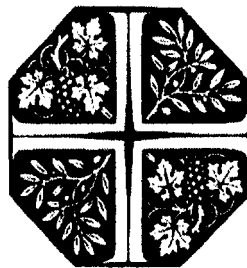
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gave them to Abimelech; and the two
 23 of them made a pact. Abraham set
 24 seven ewe-lambs apart, and when
 Abimelech asked him why he had set
 these lambs apart, he said, 'Accept
 these from me in token that I dug this
 well.' Therefore that place was called
 Beersheba,¹ because there the two of
 them swore an oath. When they had
 made the pact at Beersheba, Abimelech
 and Phicol the commander of his army
 returned at once to the country of the
 Philistines, and Abraham planted a
 strip of ground² at Beersheba. There he
 invoked the LORD, the everlasting God,
 by name, and he lived as an alien in the
 country of the Philistines for many a
 year.

22 THE TIME CAME WHEN GOD PUT ABRAHAM
 to the test. 'Abraham', he called, and
 2 Abraham replied, 'Here I am.' God
 said, 'Take your son Isaac, your only
 son, whom you love, and go to the land
 of Moriah. There you shall offer him as
 a sacrifice on one of the hills which I will
 show you.' So Abraham rose early in
 the morning and saddled his ass, and
 he took with him two of his men and
 his son Isaac; and he split the firewood
 for the sacrifice, and set out for the
 place of which God had spoken. On
 the third day Abraham looked up and
 saw the place in the distance. He said
 to his men, 'Stay here with the ass
 while I and the boy go over there;
 and when we have worshipped we will
 come back to you.' So Abraham took
 the wood for the sacrifice and laid it
 on his son Isaac's shoulder; he himself
 carried the fire and the knife, and the
 7 two of them went on together. Isaac
 said to Abraham, 'Father', and he
 answered, 'What is it, my son?' Isaac
 said, 'Here are the fire and the wood,
 but where is the young beast for the
 sacrifice?' Abraham answered, 'God
 will provide himself with a young beast

for a sacrifice, my son.' And the two of
 them went on together and came to the
 place of which God had spoken. There
 Abraham built an altar and arranged
 the wood. He bound his son Isaac and
 laid him on the altar on top of the
 wood. Then he stretched out his hand
 and took the knife to kill his son; but
 the angel of the LORD called to him
 from heaven, 'Abraham, Abraham.'
 He answered, 'Here I am.' The angel
 of the LORD said, 'Do not raise your
 hand against the boy; do not touch
 him. Now I know that you are a God-
 fearing man. You have not withheld
 from me your son, your only son.'
 Abraham looked up, and there he saw
 a ram caught by its horns in a thicket.
 So he went and took the ram and
 offered it as a sacrifice instead of his
 son. Abraham named that place Je-
hovah-jireh,³ and to this day the say-
 ing is: 'In the mountain of the LORD it
 was provided.' Then the angel of the
 LORD called from heaven a second time
 to Abraham, 'This is the word of the
 LORD: By my own self I swear: inas-
 much as you have done this and have
 not withheld your son, your only son,
 I will bless you abundantly and greatly
 multiply your descendants until they
 are as numerous as the stars in the sky
 and the grains of sand on the sea-shore.
 Your descendants shall possess the
 cities of their enemies. All nations on
 earth shall pray to be blessed as your
 descendants are blessed, and this be-
 cause you have obeyed me.'

Abraham went back to his men, and
 together they returned to Beersheba;
 and there Abraham remained.

After this Abraham was told, 'Milcah
 has borne sons to your brother Nahor:
 Uz his first-born, then his brother Buz,
 and Kemuel father of Aram, and
 Kesed, Hazo, Pildash, Jidlaph and

¹ That is Well of Seven and Well of an Oath.

² Or planted a tamarisk.

³ That is the LORD will provide.

31: Two explanations for the name of the place have been combined; see Tfn. 1. 32: *Philistines*: an anachronism, for they settled in Palestine only later; see 9.27 n. 33: *The everlasting God*: an ancient epithet, probably from the pre-Israelite cult at Beersheba, is here applied to the LORD.

22.1-19: *The testing of Abraham*. At the very moment when the future of Israel seems finally established (21.1-7), it receives its most serious challenge, namely, can Israel continue to keep its identity despite adverse circumstance? 2: The earliest form of this story may have been directed against child sacrifice, proposing that the deity desires the substitution of animals.

14: *Jehovah*: see Introduction, p. xx.

22.20-24: Abraham's Aramaean relatives. A league of twelve tribes paralleling the descendants

the nostrils of Pharaoh and his subjects; you have put a sword in their hands to kill us.'

22 Moses went back to the LORD, and said, 'Why, O LORD, hast thou brought misfortune on this people? And why
23 didst thou ever send me? Since I first went to Pharaoh to speak in thy name he has heaped misfortune on thy people and thou hast done nothing at all to
6 rescue them.' The LORD answered, 'Now you shall see what I will do to Pharaoh. In the end Pharaoh will let them go with a strong hand, nay, will drive them from his country with an outstretched arm.'

2 God spoke to Moses and said, 'I am
3 the LORD. I appeared to Abraham, Isaac, and Jacob as God Almighty. But I did not let myself be known to
4 them by my name JEHOVAH.¹ Moreover, I made a covenant with them to give them Canaan, the land where they
5 settled for a time as foreigners. And now I have heard the groaning of the Israelites, enslaved by the Egyptians, and I have called my covenant to mind.
6 Say therefore to the Israelites, "I am the LORD. I will release you from your labours in Egypt. I will rescue you from slavery there. I will redeem you with arm outstretched and with mighty
7 acts of judgement. I will adopt you as my people, and I will become your God. You shall know that I, the LORD, am your God, the God who releases
8 you from your labours in Egypt. I will lead you to the land which I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it you for your possession. I am the LORD."'

9 Moses repeated these words to the Israelites, but they did not listen to him; they had become impatient because of their cruel slavery.

10 Then the LORD spoke to Moses and
11 said, 'Go and tell Pharaoh king of

Egypt to set the Israelites free to leave his country.' Moses made answer in the presence of the LORD, 'If the Israelites do not listen to me, how will Pharaoh listen to such a halting speaker as I am?'

Thus the LORD spoke to Moses and Aaron and gave them their commission to the Israelites and to Pharaoh, namely that they should bring the Israelites out of Egypt.

THESE WERE THE HEADS OF FATHERS' families:

Sons of Reuben, Israel's eldest son: Enoch, Pallu, Hezron and Carmi; these were the families of Reuben.

Sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul, who was the son of a Canaanite woman; these were the families of Simeon.

These were the names of the sons of Levi in order of seniority: Gershon, Kohath and Merari. Levi lived to be a hundred and thirty-seven.

Sons of Gershon, family by family: Libni and Shimei.

Sons of Kohath: Amram, Izhar, Hebron and Uzziel. Kohath lived to be a hundred and thirty-three.

Sons of Merari: Mahli and Mushi.

These were the families of Levi in order of seniority. Amram married his father's sister Jochebed, and she bore him Aaron and Moses. Amram lived to be a hundred and thirty-seven.

Sons of Izhar: Korah, Nepheg and Zichri.

Sons of Uzziel: Mishael, Elzaphan and Sithri.

Aaron married Elisheba, who was the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar and Ithamar.

Sons of Korah: Assir, Elkanah and Abi-

¹ See note on 3. 15.

² Verses 14-16: cp. Gen. 46. 8-11; Num. 26. 5, 6, 12, 13.

6.2-7.7: An alternative account of Moses' commission (compare 3.1-4.17), editorially placed so that it now serves as a reaffirmation of his call after Pharaoh's negative response. 3: *God Almighty*: see Gen. 17.1 n.; 49.25. According to some modern interpreters, the Israelite twelve-tribal league (Gen. 29.31-30.24 n.) arose only after the conquest of Canaan, and included clans who traced their worship of him back to primeval time (Gen. 4.26). Later, all Israel accepted the Exod. tradition as her own (1.1-5) and identified Yahweh with her former deities (3.12 n.). 7: *My people . . . your God*: the essence of the covenant relationship. 13-27: There is an alternative account of the commission of Moses in vv. 13, 26-27; this brief account reflects almost nothing of the elaborate narrative in the preceding and ensuing chapters. The genealogy (vv. 14-25)

JEWISH NEW TESTAMENT

A translation of the New Testament
that expresses its Jewishness

by

David H. Stern

[1990]

"For out of Tziyon shall come forth *Torah*
and the Word of *Adonai* from Yerushalayim."
— Yesha'yahu 2:3



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⁸Once more, the Adversary took him up to the summit of a very high mountain, showed him all the kingdoms of the world in all their glory, ⁹and said to him, "All this I will give you if you will bow down and worship me."¹⁰ "Away with you, Satan!" Yeshua told him, "For the *Tanakh* says,

**'Worship *Adonai* your God,
and serve only him.'**ⁱ

¹¹Then the Adversary let him alone, and angels came and took care of him.

¹²When Yeshua heard that Yochanan had been put in prison, he returned to the Galil; ¹³but he left Natzeret and came to live in K'far-Nachum, a lake-shore town near the boundary between Z'vulun and Naftali. ¹⁴This happened in order to fulfill what Yesha'yahu the prophet had said,

¹⁵ "Land of Z'vulun
and land of Naftali,
toward the lake,
beyond the Yarden,
Galil-of-the-*Goyim* —

¹⁶ The people living in darkness
have seen a great light;
upon those living in the region,
in the shadow of death,
light has dawned."^j

¹⁷From that time on, Yeshua began proclaiming, "Turn from your sins to God, for the Kingdom of Heaven is near!"

¹⁸As Yeshua walked by Lake Kin-neret, he saw two brothers who were fishermen — Shim'on, known as Kefa, and his brother Andrew — throwing their net into the lake. ¹⁹Yeshua said to them, "Come after me, and I will make you fishers for men!" ²⁰At once they left their nets and went with him.

²¹Going on from there, he saw two

other brothers — Ya'akov Ben-Zavdai and Yochanan his brother — in the boat with their father Zavdai, repairing their nets; and he called them. ²²At once they left the boat and their father and went with Yeshua.

²³Yeshua went all over the Galil teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing people from every kind of disease and sickness. ²⁴Word of him spread throughout all Syria, and people brought to him all who were ill, suffering from various diseases and pains, and those held in the power of demons, and epileptics and paralytics; and he healed them. ²⁵Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and Ever-HaYarden.

A·do·nai — the LORD, Jehovah

Av·ra·ham — Abraham

E·ver-Ha·Yar·den — beyond the Jordan

the *Ga·lil* — Galilee

Ga·lil-of-the-Go·yim — Galilee of the Gen-
tiles (nations)

Ke·fa — Peter

K'far-Na·chum — Capernaum

Lake *Kin·ne·ret* — the Sea of Galilee

Naf·ta·li — Naphtali, Nephthalim

Na·tze·ret — Nazareth

P'ru·shim — Pharisees

Ru·ach-Ha·Ko·desh — Holy Spirit

Sa·tan — The Adversary, the Accuser, the
Devil

Shim·on — Simon

Ta·nakh — Hebrew Bible, "Old Testament"

Tz'du·kim — Sadducees

Ya·a·kov Ben-Zav·dai — James the son of
Zebedee

Yar·den — Jordan

Ye·sha·ya·hu — Isaiah

Ye·shu·a — Jesus

Ye·ru·sha·la·yim — Jerusalem

Y'hu·dah — Judea

Yo·cha·nan — John

Yo·cha·nan the Immerser — John the Baptist

Zav·dai — Zebedee

Z'vu·lun — Zebulun, Zabulon

ⁱ Deuteronomy 6:13 ^j Isaiah 8:23-9:1(9:1-2)

THE BIBLE IN LIVING ENGLISH

Translated by Steven T. Byington

[1972]

This Bible has been printed as its translator, Steven T. Byington, prepared it. The spelling of names, choice of words, sentence structure and punctuation are according to his typewritten manuscript.

Chapter and verse divisions are largely the same as in other translations. But it will be observed that, in some places, the verse numbers are not in numerical order, or a certain verse number may not appear at all. Frequently the reason is explained in the Marginal Notes.

the fishes of the sea and the birds of the sky and the cattle and all the wild beasts of the earth and all the reptiles that creep on the earth.”

27 And God created man in his image; in the image of God he created
 28 him; male and female he created them; and God blessed them. And God said to them “Breed and multiply, and fill the earth and subjugate it, and bear empire over the fishes of the sea and the birds of the sky and all the animals that move about on the earth”; and God said
 29 “Here I have given you every seed-bearing herb on the surface of the earth, and every tree on which there is seed-bearing tree-fruit:
 30 they shall be yours for food; and to all the wild animals and all the birds of the sky and all the creatures that creep on the earth, that have animal life in them, all green herbage for food”; and it was so.
 31 And God saw all that he had made, and found it very good. And evening came, and morning came: a sixth day.

CHAPTER 2

1 And the heavens and the earth were finished, and all their legions;
 2 and God finished on the seventh day his work that he had done, and
 3 left off on the seventh day from all his work that he had done. And God blessed the seventh day and sanctified it, because on it he had
 4 left off from all his work that he had done in creating. This is the line of the heavens and the earth at their creation.

5 On the day that God Jehovah made earth and sky, when there was not yet in the earth any field bush, or any field herbage sprung up, because God Jehovah had not made it rain on the earth and there
 6 were no men to work the soil, and a mist used to come up out of the
 7 earth and water all the surface of the soil, God Jehovah shaped man in clay from the soil, and blew into his nostrils breath of life: and the man became a living person.

8 And God Jehovah planted a garden in 'Eden on the east, and put
 9 there the man he had shaped. And God Jehovah caused to spring from the soil every tree inviting in looks and good for food, and the tree of life in the middle of the garden, and the tree of knowledge of
 10 good and bad. And a river came out of 'Eden to water the garden,
 11 and from there it divided and made four heads: the name of the first was Pishon, that is the one that goes all round the country of
 12 Havilah, where the gold is (and the gold of that country is good);
 13 that is where there is bdellium and beryl; and the name of the second river was Gihon, that is the one that goes all round the Negroes'
 14 country; and the name of the third river was Tigris, that is the one that runs east of Asshur; and the fourth river was the Euphrates.
 15 And God Jehovah took the man and put him down in the garden of
 16 'Eden to work it and to watch it. And God Jehovah gave the man
 17 orders: “From all the trees of the garden you are to eat, but from the tree of knowledge of good and bad you are not to eat, because on the day you eat from it you shall die.”

- 25 His faithfulness is my praise in a great assembly;
 I will pay my vows before those who fear him;
 26 Humble men shall eat and have a full meal,
those who invoke Jehovah shall praise him;
 blithe be your hearts forevermore!
 27 Let all the ends of earth
remember and come back to Jehovah,
 And let all clans of nations
 do reverence before him;
 28 For the kingship is Jehovah's
 and he governs among the nations.
 29 Only to him shall all the hale of earth do reverence,
 before him all who go down into clay shall bow
 And he who does not keep his soul alive.
 30 A race shall worship him; it shall be told of for the Lord.
 31 A generation shall come and report his right-doing
 to a people that is to be born, because he acted.

PSALM 23

(A psalm of David's.)

- 1 Jehovah is my shepherd;
 I shall never have less than I need.
 2 He has me lie down in green pastures;
 he takes me to resting-places along the water.
 3 He puts life back into me;
 he leads me on trails that go right, for the sake of his name.
 4 Even when I go in a valley of gloom
 I will not be afraid of anything bad, because you are with me;
 Your club and staff,
 they set my mind at rest.
 5 You lay a table before me
 in my foemen's presence;
 You have lavished oil on my head,
 my cup is full of refreshment.
 6 I shall have nothing but kindness and friendliness following me all
 my life,
and I shall stay at Jehovah's house for long years.

PSALM 24

(Of David's; a psalm.)

- 1 To Jehovah belong the earth and all it holds,
 the world and those who live in it,
 2 Because it was he laid its foundations on seas
 and seats it firm on streams.
 3 Who shall go up on Jehovah's mountain,
 and who stand up in his sacred place?
 4 A man of innocent hands and single heart,

THE MODERN LANGUAGE BIBLE

*The New Berkeley Version
in Modern English*

Revised Edition

A Completely New Translation From the
Original Languages With Informative Notes
to Aid the Understanding of the Reader

GERRIT VERKUYL, PH. D.
EDITOR-IN-CHIEF



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[1969]

He Gave His Son

GENESIS 21, 22

Abraham complained to Abimelech because of a water-well, which Abimelech's servants had seized; ²⁶to which Abimelech replied, "I do not know who did this; you never told me and I never heard of it till today."^j

²⁷Then Abraham presented sheep and cattle to Abimelech, and the two made a covenant. ²⁸When Abraham set apart seven ewe lambs from the flock, ²⁹Abimelech asked him, "What about those seven ewe lambs you have set apart?" ³⁰He answered, "Accept these seven ewe lambs from me to be my witness that I have dug this well."^k ³¹The place was therefore named Beer-sheba; for there both made an oath. ³²They thus made a covenant at Beer-sheba.^k

Then Abimelech and his general Phicol got ready and returned to the Philistine country. ³³Abraham planted a tamarisk at Beer-sheba^l and there he called on the name of the LORD, the everlasting God. ³⁴For many a day Abraham lived as a stranger in the land of the Philistines.

22 FOLLOWING THIS, GOD TESTED^m Abraham. He said to him, Abraham! He answered, "Here I am."ⁿ ²Take now your son, He said, your only one, Isaac, whom you love; betake yourself to the region of Moriah and there offer him up as a burnt-sacrifice on one of the summits which I will designate to you. ³Early next morning Abraham got up, saddled his donkey, selected two young men to go with him, as well as his son Isaac, split the wood for a burnt-offering, then started out for the location of which God had told him. ⁴On the third day Abraham looked up and in the distance saw the place. ⁵Abraham said to his young men, "Stay here by yourselves with the donkey; while I and the lad

go yonder; so we may worship and return to you."ⁿ

⁶Abraham took the wood for the burnt-offering and laid it on Isaac,^o his son, while he carried in his hand the torch and a knife; so the two walked together. ⁷"My father," Isaac said to his father Abraham, who said, "Here I am, my son."^p Then he inquired, "Here are the fire and the wood; but where is the lamb for the burnt-offering?" ⁸Abraham answered, "My son, God will provide Himself the lamb for the burnt-offering"; so the two walked on together.

⁹When they reached the spot of which God had told him, Abraham built the altar there; then he arranged the wood and bound his son Isaac,^q whom he laid on the altar upon the wood. ¹⁰Abraham then reached out his hand and took hold of the knife to slay his son; ¹¹but the Angel of the LORD called out to him from heaven, Abraham! Abraham! He said, "Here I am."^r ¹²Do not lay hands on the lad, He said, do nothing to him; for now I know that you revere God. You have not held back from Me your son, your only one.

¹³Abraham raised his eyes and there behind him he saw a ram, entangled by its horns in a thicket; so Abraham went, took the ram and offered it for a sacrifice instead of his son. ¹⁴Abraham called that place Jehovah-Jireh,^r so that to this day it is said, "In the mountain of the LORD it shall be provided."

¹⁵The angel of the LORD called to Abraham from heaven a second time; ¹⁶He said, "By Myself I have sworn, the LORD says, because you have done this and have not held back your son, your only one,^s ¹⁷I will bless you beyond words; I will greatly multiply your descendants so as to compare with the

j) Abimelech denied responsibility, which he should exercise; hence Abraham's demand for an oath.

k) Beer - well; sheba - oath; Well of the oath.

l) Evidence that Abraham expected to stay there for a good while; he must have considered it part of "the land of promise."

m) God does not tempt [James 1:13]; temptation is always from "the evil one." But God tests often.

n) He knew they would both return. o) The son was physically stronger than the father.

p) Whenever the words, "Here I am" occur, the literal words are, "Look at me"; so that usually "Here I am," will do.

q) To which Isaac was perfectly agreed, even as the Son of God so loved the world - and the Father - that He gave Himself. r) Meaning, The Lord will provide.

s) God did not allow Abraham to forget that his affair with Hagar was altogether out of order; that only Isaac was the son of His promise.

EXODUS 3

God Calls Moses

into the desert^m and came near Horeb, the mountain of God. ²There the Angel of the LORD appeared to him in a fiery flame from the center of a thornbush. He gazed and saw the bush afire, but it did not burn up. ³So Moses said, "I will step aside right now and examine this wonderful sight, why the thornbush is not burned up."

⁴The LORDⁿ saw him turn aside to observe and God called to him from the bush: Moses, Moses! He answered, "Here I am." ⁵Then He said; Do not move nearer! Take your sandals off your feet, for the place on which you are standing is holy ground. ⁶He also said, I am your fathers' God, the God of Abraham, of Isaac and of Jacob. And Moses covered his face, for he was afraid to look at God.

⁷The LORD said: I have well observed the misery of My people in Egypt and I have heard their cry under their slave drivers; for I know their sorrows. ⁸Now I have come down to deliver them from the Egyptians and to bring them up from there to a broad and good land, to a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. ⁹Since the cry of the children of Israel has reached Me and I have observed the Egyptians oppressing them, ¹⁰you come now and I will send you to Pharaoh, so that you may bring My people, the Israelites, out of Egypt.

¹¹But Moses said to God, "Who am I to go to Pharaoh and to bring the Israelites out of Egypt?" ¹²He said: But I will accompany you, and this will be your evidence that I have sent you: When you have brought the people out of Egypt, you will serve God on this mountain.

¹³Moses then asked God, "When I come to the Israelites and say to them,

"The God of your fathers has sent me to you," and they say to me, "What is His name?" then what shall I tell them?" ¹⁴God said to Moses, I am who I am. Thus you will speak to the Israelites, I AM^o has sent me to you.

¹⁵God said further to Moses, You tell the Israelites: Jehovah, the God of your fathers, the God of Abraham, of Isaac and of Jacob^p has sent me to you. This is My name forever and by this I am to be remembered through all generations. ¹⁶Go and convene the elders of Israel and tell them, the LORD, the God of your fathers, the God of Abraham, Isaac and Jacob has appeared to me with this message: I have faithfully been present with you and observed the treatment you received in Egypt, ¹⁷and I promise to bring you up from the affliction of Egypt into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, into a land flowing with milk and honey. ¹⁸They will listen to your message and you with the elders of Israel shall call on the king of Egypt and tell him, "The LORD, the God of the Hebrews, has met with us. Now, please let us go a three-days' journey into the desert to sacrifice to the LORD our God."^q

¹⁹I am aware that the king of Egypt will not allow you to go except by a mighty hand, ²⁰so I will stretch out My hand and strike Egypt with all the wonders I shall work there; after which he will send you away. ²¹And I will give this people such favor with the Egyptians that when you leave, you will not go empty-handed; ²²but each woman shall request from her neighbor and from the lodger in her home silver and gold articles, and garments with which you will dress your sons and daughters. You shall strip the Egyptians.^r

m) The essential meaning of "desert" is not sandiness, but loneliness, reflected in "deserted." Moses led his sheep where there was grass.

n) Angel of the Lord, proves to mean the Lord Himself, not merely here but all through the Bible. We think this meant the Son of God.

o) Suggesting, the same yesterday, today and for ever. Yahweh, from which the name Jehovah, is closely related to it.

p) Among some of our American Indians a threefold repetition equals our oath; so in the Near East. God's covenant was threefold.

q) More was expected and planned, but a minimum was first requested.

r) It was but fair that the Hebrews should get some return for their many years of hard labor.

Moses to Represent God

EXODUS 6, 7

6 THE LORD SAID TO MOSES: YOU will now see how I handle Pharaoh; for he must not merely be compelled to let them go; but he must drive them out of his land by force.^b ²God further said to Moses: I am the LORD. ³I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by My name Jehovah^c I did not reveal Myself to them. ⁴I also established My covenant with them to give them the land of Canaan, where they lived temporarily; ⁵besides I have personally heard the groanings of the Israelites whom the Egyptians are enslaving, and I have remembered My covenant. ⁶You therefore quote Me to the Israelites: I am the LORD and I will liberate you from Egypt's burdens; I will rid you of their enslaving and redeem^d you with an outstretched arm and with severe judgments. ⁷I will take you on as My own people and will be your God. You will know that I, the LORD your God, am the One who brings you out from under Egypt's burdens ⁸and I shall bring you into the land which I raised My hand^e to give Abraham, Isaac and Jacob. I will give it you as a legacy; I am the LORD.

⁹Thus Moses quoted to the Israelites, but, being disheartened and downed by cruel slavery, they failed to listen to Moses. ¹⁰Then the LORD told Moses: ¹¹Go and reason with Pharaoh, king of Egypt, about letting the Israelites leave his country. ¹²But Moses argued before the LORD, "Thou seest how the Israelites have not minded me; how then should Pharaoh pay attention to me, uncultured of speech as I am."

¹³The LORD addressed both Moses and Aaron, giving them orders for the Israelites and for Pharaoh, the king of Egypt, to bring the Israelites out of the land of Egypt.

¹⁴These are the paternal clanheads: The sons of Reuben, Israel's first-born – Hanoch, Pallu, Hezron and Carmi, Reuben's families. ¹⁵The sons of Sim-

eon: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, the son of a Canaanite; Simeon's families.

¹⁶These are the names of Levi's sons in the order of their birth: Gershon, Kohath and Merari; Levi reached the age of 137. ¹⁷The sons of Gershon by their families: Libni and Shimei; ¹⁸the sons of Kohath: Amram, Izhar, Hebron and Uzziel; Kohath reached the age of 133. ¹⁹The sons of Merari: Mahli and Mushi. This is the Levite genealogy. ²⁰Amram married his aunt Jochebed,^f who bore him Aaron and Moses. And Amram lived 137 years.

²¹The sons of Izhar: Korah, Nepheg and Zichri. ²²The sons of Uzziel: Mishael, Elzaphan and Sithri.

²³Aaron married Elisheba, the daughter of Amminadab^g and sister to Nahshon, who bore him Nadab, Abihu, Eleazar and Ithamar. ²⁴The sons of Korah: Assir, Elkanah and Abiasaph. These are the Korah families. ²⁵Eleazar, Aaron's son, married a daughter of Putiel, who bore him Phinehas. These were the Levite clan heads arranged by families.

²⁶This brings us to Aaron and Moses to whom the LORD said: Lead the Israelites out of the land of Egypt in military formation. ²⁷These are the ones who told Pharaoh, king of Egypt, about bringing the Israelites out of Egypt, this same Moses and Aaron. ²⁸On the day when the LORD spoke to Moses in the land of Egypt, ²⁹the LORD said to Moses: I am the LORD. Quote to Pharaoh, king of Egypt, everything I am telling you. ³⁰But Moses argued before the LORD, "As I am an uncultured speaker, how is Pharaoh going to mind me?"

7 THE LORD ANSWERED MOSES: Observe! I appoint you a god to Pharaoh and your brother Aaron shall be your prophet. ²You shall quote all that I command you and your brother Aaron shall speak to Pharaoh, so

b) God forcing him.

c) His name had been Elohim, or El, the Almighty; now it is Yahweh, the Faithful God. Since Yahweh sounds unfamiliar we shall occasionally use the word Jehovah, but usually "the LORD."

d) Goel, God as Redeemer. e) That is, God gave His oath.

f) The Septuagint, the Syriac, and the Vulgate agree that Jochebed was Amram's paternal cousin.

g) Amminadab was of the Judah tribe, an ancestor of David and of Jesus. Nahshon, Aaron's brother-in-law, was appointed chief of the tribe of Judah [Num. 1:7].

THE INTERLINEAR LITERAL TRANSLATION
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HEBREW OLD TESTAMENT

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AND
THE REVISED VERSION
CONVENIENTLY PLACED IN THE MARGINS FOR READY REFERENCE
AND WITH
EXPLANATORY TEXTUAL FOOTNOTES
SUPPLEMENTED BY TABLES OF THE HEBREW VERB, AND THE HEBREW ALPHABET

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the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD

יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
Jehovah God [of out] man (the) dust from the ground, and

וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
breathed and nostrils his in breath of life; and man became a living soul. 8

וַיִּצְמַח יְהוָה אֱלֹהִים גֶּן עֵדֶן
And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9

וַיִּשֶׂם יְהוָה אֶת־הָאָדָם אֲשֶׁר יָצָר
And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 10

וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה
And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11

כָּל־עֵץ נֹחַד לְמַרְאֶה וְטוֹב לְמַאֲכָל
The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; 12

וְעֵץ חַיַּיִם בְּתוֹךְ הֶגְן וְעֵץ הַדַּעַת טוֹב
And the gold of that land is good: there is bdellium and the onyx stone. 13

וְרֵעַ וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הֶגְן
And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14

וּמִשָּׁם יִפְדָּר וַיְהִי לְאַרְבַּעָה רָאשִׁים
And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 15

שֵׁם הָאֶחָד פִּישׁוֹן הוּא
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

הַסֹּכֵב אֶת־כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב
God Jehovah commanded And .it guard to and it till to

וְהָיָה שֵׁם הָאֶרֶץ הַהִוא טוֹב
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

וַיִּשֶׂם הַשֵּׁנִי גִיחֹן
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

וְהָיָה שֵׁם הַשְּׁלִישִׁי חִדְקֵל הוּא
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

וַיִּשֶׂם הָרְבִיעִי הוּא פְּרָת
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

בְּגִן־עֵדֶן
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

לְעֹבְדָהּ וּלְשִׁמְרָהּ
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

וַיִּצַּו יְהוָה אֱלֹהִים
And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16

formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. 11 The name of the first is Pishon: that is it which compasseth the whole land of Havilah, where there is gold; 12 and the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Cush. 14 And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is Euphrates. 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every

hand shall he let
them go, and
with a strong
hand shall he
drive them out
of his land.

וַיִּרְשֵׁם יְהוָה חֲזָקָה וּבְיָדָא וַיִּשְׁלַח־הֶם יְהוָה
out them drive will he strong hand a with and ,away them send will he
מֵאֶרְצוֹ :
land his from

shall he let them
go, and by a
strong hand
shall he drive
them out of his
land.

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו
:him unto said and ,Moses unto God spoke And

2 And God spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and

אֲנִי יְהוָה וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל אֲמִי וְשֵׁמִי יְהוָה
:Isaac unto ,Abraham unto appeared I and ;Jehovah [am] I
Jehovah name my [by] and ,Almighty God as ,Jacob unto and
לֹא נִדְרַעְתִּי לָהֶם וְגַם הִקְמַתִּי
established I also And ,them to known myself make I did I not
אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן
;Canaan of land the them to give to ,them with covenant my
אֶת־אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־נָּדְרוּ בָּהּ :
.(it in) sojourned they which [in] ,sojournings their of land the
וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל
of children the of lamentation the heard have I also And
יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִּים אֹתָם
; (them) serve to making [are] Egyptians the whom ,Israel
וַאֲזָכֹר וַאֲמַר אֶת־בְּרִיתִי לָכֵן :
say Therefore ,covenant my remembered have I and
לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי
out bring will I and ,Jehovah [am] I : Israel of children the to
אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי
deliver will and ,Egypt of burdens the under from you
אֶתְכֶם מִמִּצְרַתָּם וְנִצַּלְתִּי אֶתְכֶם בְּזֵרֹעַ
arm an with you redeem will I and ;service their from you
נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים : וְלָקַחְתִּי אֶתְכֶם
you take will I And ,great judgments with and ,out stretched
לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים
;God a for you for be will I and ,people a for myself for

2 And God spake unto Moses, and said unto him, I am JEHOVAH: 3 and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH I was not known to them. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. 5 And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6 Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 and I will take you to me for a people, and I will be to you a God: and

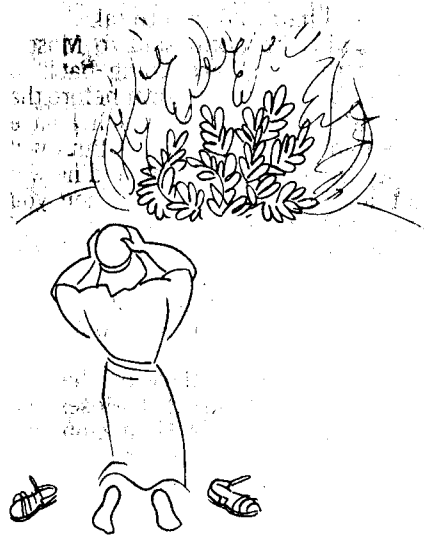
[Note the Hebrew text at verses 3 and 6 contains the tetragrammaton hwhy (JHVH or YHWH, with the addition of vowel points) God's personal name, which is rendered in the interlinear section as "Jehovah." The left-hand column is from the *King James Version*; it has "Jehovah" at verse 3. The right-hand column is from the *English Revised Version* of 1881-85; in it we see "Jehovah" in verses 3 (bis.) and six. The foregoing from the *English Revised Version* is proper translation. The substitution "the LORD," (as in verse 3 of the *King James Version*) not proper translation. The word for 'lord' in Hebrew is אֲדֹנָי (adown, with use of the vowel points) which is in no way the same as hwhy. In addition, there is no א (= the) before the tetragrammaton in the Hebrew text; it has been added when we see "the LORD" in the English. If the Almighty Jehovah had wished to have Himself identified as "the LORD," He would have had those words written in the text of His own Book, He did not! He had His personal name recorded in the text over 6,800 times!—Ed.]

GOOD NEWS BIBLE

The Bible in
Today's English
Version

[1976, American Bible Society—Ed.]

called I AM^e has sent me to you.’
¹⁵ Tell the Israelites that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, have sent you to them. This is my name forever; this is what all future generations are to call me. ¹⁶ Go and gather the leaders of Israel together



*"I am who I am
 ... This is my name forever." (3.14-15)*

and tell them that I, the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, appeared to you. Tell them that I have come to them and have seen what the Egyptians are doing to them. ¹⁷ I have decided that I will bring them out of Egypt, where they are being treated cruelly, and will take them to a rich and fertile land—the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

¹⁸ "My people will listen to what you say to them. Then you must go with the leaders of Israel to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has revealed himself to us. Now allow us to travel three days into the desert to

offer sacrifices to the LORD, our God.' ¹⁹ I know that the king of Egypt will not let you go unless he is forced to do so. ²⁰ But I will use my power and will punish Egypt by doing terrifying things there. After that he will let you go.

²¹ "I will make the Egyptians respect you so that when my people leave, they will not go empty-handed. ²² Every Israelite woman will go to her Egyptian neighbors and to any Egyptian woman living in her house and will ask for clothing and for gold and silver jewelry. The Israelites will put these things on their sons and daughters and carry away the wealth of the Egyptians."

God Gives Moses Miraculous Power

4 Then Moses answered the LORD, "But suppose the Israelites do not believe me and will not listen to what I say. What shall I do if they say that you did not appear to me?"

² So the LORD asked him, "What are you holding?"

"A walking stick," he answered.

³ The LORD said, "Throw it on the ground." When Moses threw it down, it turned into a snake, and he ran away from it. ⁴ Then the LORD said to Moses, "Reach down and pick it up by the tail." So Moses reached down and caught it, and it became a walking stick again. ⁵ The LORD said, "Do this to prove to the Israelites that the LORD, the God of their ancestors, the God of Abraham, Isaac, and Jacob, has appeared to you."

⁶ The LORD spoke to Moses again, "Put your hand inside your robe." Moses obeyed; and when he took his hand out, it was diseased, covered with white spots, like snow. ⁷ Then the LORD said, "Put your hand inside your robe again." He did so, and when he took it out this time, it was healthy, just like the rest of his body.

⁸ The LORD said, "If they will not believe you or be convinced by the first miracle, then this one will convince

^e I am who I am . . . I AM; or I will be who I will be . . . I WILL BE. "I am" sounds like the Hebrew name Yahweh (or, Jehovah), which is represented in this translation by "the LORD."
 3.21-22 Ex 12.35-36.

The
**HOLY
BIBLE**

NEW INTERNATIONAL VERSION

You probably have read many versions of the Bible, but chances are, you have never read one you will appreciate more than the New International Version.

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A Special Setting for LORD

Special letters were designed and used to show the importance of the word LORD in the NIV text, subheads, and footnotes. This special word, set in one large and three small capital letters, stands for the Hebrew word YHWH. The Jewish people reverence this word so highly that they refrain from writing or pronouncing it. One rabbi even declared that whoever dared to pronounce this name would forfeit his place in the world to come.

LORD is only applied to him who is known as Jehovah, the self-existing one, he that always was, that always is, and ever is to come. It is a wonderful name beyond a mere definition. Jehovah — YHWH — is also a name indicating a covenant relationship. Jehovah is God entering into history in his redemptive relationship with his people. Because of the great significance of this name, we have given it the special recognition in the unique form, LORD.

Poetic Styling

Poetry is used extensively in the NIV Bible. Poems are located within the usual prose text, within the Psalms and throughout the books of prophesy, reflecting the style of the original texts. Great care has been taken to give the poetry style, form, and rhythm in the English to preserve the beauty of the original texts.

This example of in-text poetry is an excellent example of the care taken to make sure the poetry has rhyme and rhythm.

[With this correct understanding of the name of Jehovah and its significance in the Scriptures, how many times do we find the name of Jehovah in the *NIV*? Not even once! Why did those in authority over the *NIV* not include the name? The answer will be found on the next two pages.—Ed.]

INSIGHT ON THE NEWS

● In the recent flurry of published information celebrating Albert Einstein's centennial, news

"Measles of the Human Race"

columnist Joseph Kraft wrote concerning Einstein's views on nationalism: "[Einstein] set an example in renouncing nationalism. 'I never identified myself with any particular country,' he once wrote. He called nationalism 'an infantile disease . . . the measles of the human race.'"

Similarly, in a letter to the editor of Bombay's "Indian Express" newspaper, an Indian man stated: "I do not believe in patriotism. It is an opium innovated by the politicians to serve their ugly ends. It is for their prosperity. It is for their betterment. It is for their aggrandizement. It is never for the country. It is never for the nation. It is never never for common men and women like you and I. . . . This sinister politician-invented wall shall divide man from man—and brother from brother; till one day it shall bring about man's doom by man. Patriotism or nationalism, to my mind, is an idiotic exercise in artificial loyalty. . . . I take no hypocritical pride in being petty this or that. I belong to mankind."

● Why did the recently published "New International Version" (NIV) of the Bible

Hiding the Truth

fail to use the name of God where it appears about 7,000 times in ancient Bible manuscripts? In response to a person who inquired about this, Edwin H. Palmer, Th.D., Executive Secretary for the NIV's committee wrote:

"Here is why we did not: You are right that Jehovah is a distinctive name for God and ideally we should have used it. But we put 2 1/4 million dollars into this translation and a sure way of throwing that down the drain is to translate, for example, Psalm 23 as, 'Yahweh is my shepherd.' Immediately, we would have translated for nothing. Nobody would have used it. Oh, maybe you and a handful [of] others. But a Christian has to be also wise and practical. We are the victims of 350 years of the King James tradition. It is far better to get two million to read it

THE WATCHTOWER — JULY 15, 1979

—that is how many have bought it to date —and to follow the King James, than to have two thousand buy it and have the correct translation of Yahweh. . . . It was a hard decision, and many of our translators agree with you."

Palmer cites "King James tradition" as well as mercenary considerations to rationalize removing God's name from His own book. However, it is of interest that even the "King James Version" itself puts such reasoning to rout when saying of God's opposers: "Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:16-18. [*]

● Since taking power a few years ago, the Frelimo rulers of Mozambique have steadily moved against religion.

Getting 'Burned' in Mozambique

"A renewed anti-Christian drive is gaining momentum," reports "To the Point International" news-magazine. The article expresses surprise at the "relentless onslaught on the Christian churches from which the [Frelimo] insurgents received widespread support" when taking over the country. "Led by the influential Roman Catholic bishop of Nampula, Dom Manuel Vieira Pinto, who declared himself openly on Frelimo's side, many missionaries and priests gave assistance to the terrorists, aiding them at home and promoting their cause abroad." In one instance, "Pope Paul VI welcomed to Rome a deputation of top leaders of the guerrilla movements, including Frelimo's vice-president Marcelino dos Santos." But "the Christian churches' open sympathy for the so-called 'liberation movements,' has apparently paid no dividends," observes "To the Point." In fact, the clergymen mentioned above "all have now fled the country or been expelled by the new rulers whom they helped to achieve power."

The Bible shows that similarly the world's rulers will turn against all religions world wide that have prostituted themselves to curry political favor.—Rev. 17:1-3, 16.

27

[* In addition to Ps. 83:18, Jehovah's name will be found in the *King James Version* at: Gen. 22:14; Ex. 6:3; 17:15; Judges 6:24; Is. 12:2; 26:4 and the abbreviation "Jah." once at Ps. 68:4. If, as Mr. Palmer wrote: "We are victims of 350 years of the King James tradition." Why did the *NIV* NOT USE Jehovah's name in the same places the *King James Version* does? The *New World Translation* uses Jehovah's name in over 7,000 places; to date over 100,000,000 copies of the *NWT* have been distributed by Jehovah's

THE NEW HOLY INTERNATIONAL BIBLE VERSION

Edwin H. Palmer, Th. D., Executive Secretary

28 White Oak Lane, Way
D. C. 20014

Executive
Committee

February 3, 1979

Kenneth E. Barker
Theological Seminary

Joseph L. Barker
Theological Seminary

Arthur I. Calkland
Theological Seminary

K. L. Hume
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Theological Seminary

Charles C. Rine
Theological Seminary

John H. New
Theological Seminary

Arthur I. Calkland
Theological Seminary

Arthur I. Calkland
Theological Seminary

Arthur I. Calkland
Theological Seminary

Arthur I. Calkland
Theological Seminary

Dear Miss Julie,

Thank you for your letter and concern about the fact that the NIV did not use the name Jehovah in the Old Testament.

Here is why we did not: You are right that Jehovah is a distinctive name for God and ideally we should have used it. But we put 2½ million dollars into this translation and a sure way of throwing that down the drain is to translate, for example, Psalm 23 as, "Yahweh is my shepherd." Immediately, we would have translated for nothing. Nobody would have used it. Oh, maybe you and a handful others. But a Christian has to be also wise and practical. We are the victims of 350 years of the King James tradition. It is far better to get two million to read it — that is how many have bought it to date — and to follow the King James, than to have two thousand buy it and ~~xxxxxxxgraxxtruxxxafixxxBiblexxxxxxxyxxpagexxxxxxxxxy~~ ~~xxxxxxfllawingxxaxvixxxfxxixxxtranslationxx~~ and have the correct translation of Yahweh.

Furthermore, we do not know if we should say Jahu or Yahweh or Jehovah.

And we do cover ourselves in the preface.

It was a hard decision, and many of our translators agree with you.

Cordially yours,

Edwin H. Palmer

Edwin H. Palmer

JEWISH NEW TESTAMENT

A translation of the New Testament
that expresses its Jewishness

by

David H. Stern

[1990]

"For out of Tziyon shall come forth *Tbrah*
and the Word of *Adonai* from Yerushalayim."
— Yesha'yahu 2:3



JEWISH NEW TESTAMENT PUBLICATIONS
78 Manahat, 96901 Jerusalem, Israel
Post Office Box 1313, Clarksville, Maryland 21029, USA

⁸Once more, the Adversary took him up to the summit of a very high mountain, showed him all the kingdoms of the world in all their glory, and said to him, "All this I will give you if you will bow down and worship me."¹⁰ "Away with you, Satan!" Yeshua told him, "For the *Tanakh* says,

**'Worship *Adonai* your God,
and serve only him.'**ⁱ

¹¹Then the Adversary let him alone, and angels came and took care of him.

¹²When Yeshua heard that Yochanan had been put in prison, he returned to the Galil; ¹³but he left Natzeret and came to live in K'far-Nachum, a lakeshore town near the boundary between Z'vulun and Naftali. ¹⁴This happened in order to fulfill what Yesha'yahu the prophet had said,

¹⁵ "Land of Z'vulun
and land of Naftali,
toward the lake,
beyond the Yarden,
Galil-of-the-Goyim —

¹⁶ The people living in darkness
have seen a great light;
upon those living in the region,
in the shadow of death,
light has dawned."^j

¹⁷From that time on, Yeshua began proclaiming, "Turn from your sins to God, for the Kingdom of Heaven is near!"

¹⁸As Yeshua walked by Lake Kin-neret, he saw two brothers who were fishermen — Shim'on, known as Kefa, and his brother Andrew — throwing their net into the lake. ¹⁹Yeshua said to them, "Come after me, and I will make you fishers for men!" ²⁰At once they left their nets and went with him.

²¹Going on from there, he saw two

other brothers — Ya'akov Ben-Zavdai and Yochanan his brother — in the boat with their father Zavdai, repairing their nets; and he called them. ²²At once they left the boat and their father and went with Yeshua.

²³Yeshua went all over the Galil teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing people from every kind of disease and sickness. ²⁴Word of him spread throughout all Syria, and people brought to him all who were ill, suffering from various diseases and pains, and those held in the power of demons, and epileptics and paralytics; and he healed them. ²⁵Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and Ever-HaYarden.

A·do·nai — the LORD, Jehovah

Av·ra·ham — Abraham

E·ver-Ha·Yar·den — beyond the Jordan

the Ga·lil — Galilee

Ga·lil-of-the-Go·yim — Galilee of the Gen-
tiles (nations)

Ke·fa — Peter

K'far-Na·chum — Capernaum

Lake Kin·ne·ret — the Sea of Galilee

Naf·ta·li — Naphtali, Nephthalim

Na·tze·ret — Nazareth

Pru·shim — Pharisees

Ru·ach-Ha·Ko·desh — Holy Spirit

Sa·tan — The Adversary, the Accuser, the
Devil

Shim·on — Simon

Ta·nakh — Hebrew Bible, "Old Testament"

Tz'du·kim — Sadducees

Ya·a·kov Ben-Zav·dai — James the son of
Zebedee

Yar·den — Jordan

Ye·sha·ya·hu — Isaiah

Ye·shu·a — Jesus

Ye·ru·sha·la·yim — Jerusalem

Y'hu·dah — Judea

Yo·cha·nan — John

Yo·cha·nan the Immerser — John the Baptist

Zav·dai — Zebedee

Z'vu·lun — Zebulun, Zabulon

ⁱ Deuteronomy 6:13 / Isaiah 8:23-9:1(9:1-2)

SAINT PAUL FROM THE TRENCHES

A RENDERING OF THE EPISTLES
TO THE
CORINTHIANS AND EPHESIANS
DONE IN FRANCE DURING
THE GREAT WAR

BY

GERALD WARRE CORNISH

With a Foreword by

John Sidney Braithwaite, M.A.



Spirit To Spirit Publications

Tulsa Christian Center

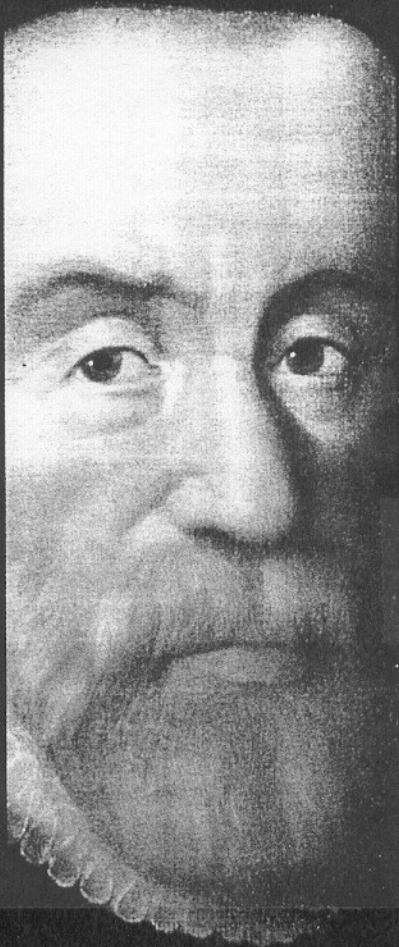
1981

part in that great piece of history, they witnessed that divine manifestation of God, and yet though part of all that, they were not all elect. There took place in their midst a corresponding reprobation and apostacy of some. They worshipped idols, and made an image to Jehovah, and made a pagan rite of his sacrifice. 'The people sat down to eat and drink and rose up to play.' They committed fornication, and 23,000 fell in one day. They tempted the Lord, and were destroyed by serpents. They murmured, and the destroyer fell on them. On us has come the fulfilment of history. What happened before is the type of that which happens now, what was written before was written for the guidance of those on whom these days have come. All that past is contained in the history that is being made. Therefore let us beware, beware of 'lusting,' of 'fornication,' of 'idolatry,' of doubting and murmuring. If our eyes are not open to the significance of those warnings, we too shall fall, even though we think we stand. It is God alone that can save us; in Him there will always be a way of escape however hotly the temptation press in on us, for such temptation must needs come to those that are but human. But mark me, note what I say. Beware, O beware, of idolatry, of pagan feasts and rites. Study well my words. That cup over which we pronounce the blessing, and the bread which we break, assembling ourselves together for the purpose — have they anything to do with the rites observed by pagans, and can we who take this cup of the Lord fall into the error of idolatry? Certainly the image and the meat sacrificed to it are nothing — we know that. But the heathen sacrifice 'not to God, but to devils.' (Deut. xxxii. 17).

DAVID DANIELL

LET THERE BE LIGHT William Tyndale

and the making of the English Bible



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W. Tyndale

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November 19, 1996–February 7, 1997

cxiy.

The Gospell off
Sancte Ihon.
The fyrst Chapter.

In the begynnynge
was that worde/ and that
worde was with god: and god
was thatt worde. The same
was in the begynnynge wryth
god. All thyngs were made by
it/ and with out it/ was made
noo thige/ that made was. In
it was lyfe/ And lyfe was the
light of mē/ And the light shyn
neth i dardnes/ and dardnes cōprehēded it not.
There was a mā sent from god/ whose name
was Ihon. The same cā as a witnes/ to beare
witnes of the light/ that all men through hī mys
ght beleve. He was nott that light: but to beare
witnes of the light. That was a true light/ wh
ich lighteneth all men that come i to the worlde.
He was in the worlde/ and the worlde by hī was
made: and the worlde knewe hym not.
He cā i to his awne/ and his receaved hī not. vns
to as meny as receaved hī/ gave he power to be
the sōnes of god: i that they beleved o his namer
which were borne not of bloude nor of the will of
the fleshe/ nor yet of the will of men: but of god.
And that worde was made fleshe/ and dwelt
amonge vs/ and we sawe the glory offe/ as the
glory off the only begotten sonne off the father.

Testament canon because it placed some value on works. Luther correctly found the heart of New Testament theology, as expressed in Paul, and especially in Romans, in faith, the sinner's justification before God not in his own good works but in his faith in the work of Christ alone. The old argument by Catholic theologians, that what Scripture said was secondary to Church practice, because that practice had been handed down secretly in an unwritten code from Christ himself, was threatened by the reformers' insistence that Scripture came first. This is Tyndale's position, and he attacks the value of works by using Scripture: specifically this parable of Christ, which we know more familiarly as the Unjust Steward.

Tyndale's *The Obedience of a Christian Man*

Also printed in 1528 by Hoochstraten in Antwerp was *The Obedience of a Christian Man*, Tyndale's most important work outside the Bible translations. Sir Thomas More had announced that the English reformers, especially Tyndale, were seditious, and plotting treason and the overthrow of government. This was false, and damaging. Tyndale wrote his book to explain that the New Testament, though the cause of inward, spiritual revolution when the work of Christ was received in faith, was not subversive in the way that More stated, but taught Christian obedience under God. Tyndale's book was widely read – secretly, as it was immediately banned. A copy reached King Henry VIII: a romantic story, probably true, tells how he was shown a copy by his bride-to-be, Anne Boleyn, and exclaimed, 'This book is for me and all kings to read.'

Tyndale's *Pentateuch*

In 1530, he published his translation of the first five books of the Old Testament. These were the first translations ever made from Hebrew into English, and so good was Tyndale's Hebrew – and so clear his English – that much of it survives in translation even until today. 'In the beginning God created . . .'; the words in English must have been startling to English readers. Even more would be the name of God, Jehovah, which Tyndale introduced. Tyndale felt passionately that Hebrew went better into English than into Latin, as he explained in the *Obedience*.

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

[FROM: *The New Testament*, in German, Dominikus von Brentano, 1796, Mark 12:29. The name Jehovah would be pronounced Yehovah in German.—Ed.]

THE LAYMAN'S OLD TESTAMENT

COMPRISING
THE MAJOR PART OF THE OLD TESTAMENT
WITH
SELECTIONS FROM THE APOCRYPHA
ARRANGED FROM THE REVISERS' VERSION AND
EDITED WITH BRIEF NOTES

BY
M. G. GLAZEBROOK, D.D.
CANON OF ELY

WITH MAPS

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TORONTO · MELBOURNE · BOMBAY

[1913]

and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: 30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life¹, I have given every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2 1 And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

PARADISE AND THE FALL.

4 These are the generations of the heaven and of the earth when they were created², in the day that the LORD God³ made earth and heaven. 5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground; 6 but there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. 11 The name of the first is Pishon⁴: that is it which compasseth the whole land of Havilah⁴, where there is gold; 12 and the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon⁴: the same is it

¹ Heb. a living soul.

² Here begins an extract from a second account of the creation, of which the earlier part has been omitted.

³ Heb. JEHOVAH, as in other places where LORD is put in capitals.

⁴ These have not been certainly identified. Probably the Gihon is the same as the Choaspes.

the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, ¹I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ²I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD ³the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. 16 Go, and gather the elders of Israel together, and say unto them, The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 17 and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite,

¹ Or, I AM, BECAUSE I AM Or, I AM WHO AM Or, I WILL BE THAT I WILL BE.

² Or, I WILL BE Heb. *Ehyeh*.
³ Heb. JEHOVAH, from the same root as *Ehyeh*.

Egypt¹, and ye shall be gleaned one by one, O ye children of Israel.

13 And it shall come to pass in that day, that a great trumpet shall be blown ; and they shall come which were lost in the land of Assyria, and they that were outcasts in the land of Egypt ; and they shall worship the LORD in the holy mountain at Jerusalem.

JUDAH'S SONG OF TRIUMPH².

26 1 In that day shall this song be sung in the land of Judah :

We have a strong city ; salvation will he appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth truth may enter in.

3 A stedfast mind thou keepest in perfect peace, because it trusteth in thee.

4 Trust ye in the LORD for ever : for in the LORD JEHOVAH is an everlasting rock.

5 For he hath brought down them that dwell on high ; the lofty city : he layeth it low,

He layeth it low even to the ground ; he bringeth it even to the dust.

6 The foot shall tread it down ; even the feet of the poor, and the steps of the needy.

7 The way of the just is uprightness : thou that art upright dost level the path of the just.

8 Yea, in the way of thy judgements, O LORD, have we waited for thee ;

To thy name and to thy memorial is the desire of our soul.

9 With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee diligently :

For when thy judgements are in the earth, the inhabitants of the world learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness ;

¹ The Wady el Arish, the boundary between Egypt and Syria. See Map.

² This song belongs to the same date as the preceding.

COMPLETE JEWISH BIBLE

An English Version of the *Tanakh* (Old Testament)
and *B'rit Hadashah* (New Testament)

David H. Stern

"For out of Tziyon will go forth *Torah*,
the Word of *ADONAI* from Yerushalayim."
—Yesha'yahu (Isaiah) 2:3

[1998]



JEWISH NEW TESTAMENT PUBLICATIONS, INC.
Clarksville, Maryland USA Jerusalem, Israel

A·do·nai—literally, “my Lord,” a word the Hebrew Bible uses to refer to God. When in large and small capital letters in the *CJB* (**A·DO·NAI**), it represents the the tetragrammaton, the Hebrew name of God consisting of the four letters, *Yud-Heh-Vav-Heh*, sometimes rendered in English as Jehovah or Yahweh, but usually as LORD. Mt 1:20+.

A·DO·NAI E·lo·hei·Tzva·'ot (LORD God of Hosts)

A·DO·NAI E·lo·hei·nu—LORD our God (see *elohim*). Mk 12:29.

A·DO·NAI (the LORD our God)

A·do·nai E·LO·HIM (the Lord God)

A·do·nai E·LO·HIM Elohei·Tzva·'ot (the Lord God, God of Hosts)

A·do·nai E·LO·HIM·Tzva·'ot (the Lord God of Hosts)

A·DO·NAI Nis·si—the LORD my Banner/Miracle

A·DO·NAI·Sha·lom—the LORD of Peace

A·DO·NAI Sha·mah—the LORD is there

A·DO·NAI Tzid·ke·nu (the LORD our Righteousness)

A·DO·NAI·Tzva·'ot (the Lord of Sabaoth)—LORD of (heaven's) armies, LORD of Hosts. Ro 9:29+.

A·DO·NAI Yir·'eh—the LORD will see [to it]

A·do·ni·Be·zek

A·do·ni·kam

A·do·ni·ram

A·do·ni·Tze·dek (Adonizadek)

A·do·ni·yah, -ya·hu (Adonijah)

A·do·ram

A·do·ra·yim (Adoraim)

Ad·ra·me·lekh (Adrammelech)

Ad·ri·'el

A·du·lam (Adullam)

***A·du·lam** (Adullam)

***A·du·la·mi** (Adullamite)

A·far·sat·'khim (Apharesattechites)

A·far·sim (Apharesites)

A·fek (Aphck)

A·fe·kah (Aphckah)

A·fi·ach (Aphiah)

A·fik (Aphik)

A·gag

A·ga·gi (Agagite)

A·gav (Agabus)—a New Testament prophet. Ac 11:28, 21:10.

A·ge (Agee)

A·gur

A·ha·ron (Aaron)—Moshe's brother; traditionally the first *cohen gadol*. Lk 1:5+.

A·ha·va

***Ai**

***A·kan**

***A·khan** (Achan)

***A·khar** (Achar)

***Akh·bor** (Achbor)

A·khish (Achish)

A·khor (Achor)

***Akh·sah** (Achshah)

Akh·shaf (Achshaph)

Akh·ziv (Achziv)

Ak·kad (Accad)

***Ak·ko** (Accho)

***Ak·rab·him**

***A·kuv** (Akkub)

A·la·me·lekh (Alammelech)

***a·la·mot** (alamoth)—high-pitched musical instruments

A·lef (Aleph)—1st letter of Hebrew alphabet

***A·le·met** (Alemeth)

Al·mo·dad

***Al·mon**

Al·mon·Div·la·ta·yim (Almon Diblataim)

A·lon (Allon)

A·lon·Ba·khut (AllonBachuth)

A·lot (Aloth)

A·lush

***Al·vah**

***Al·van**

***Al·yan** (Alian)

***Am·'ad**

a·mah—cubit

***A·mal**

***A·ma·lek**

***A·ma·le·ki, -kim** (Amalakite, -s)

A·mam

La Sagrada Biblia

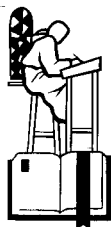
TRADUCIDA DE LA VULGATA LATINA AL ESPAÑOL

ACLARADO EL SENTIDO
DE ALGUNOS LUGARES CON LA LUZ
QUE DAN LOS TEXTOS ORIGINALES HEBREO Y GRIEGO
E ILUSTRADA CON VARIAS NOTAS SACADAS
DE LOS SANTOS PADRES Y
EXPOSITORES SAGRADOS

POR

FELIX TORRES AMAT

OBISPO DE ASTORGA,
INDIVIDUO DE LA REAL ACADEMIA ESPAÑOLA,
DE LA SOCIEDAD DE GEOGRAFÍA DE PARÍS,
DE LA REAL ACADEMIA ESPAÑOLA DE LA HISTORIA,
DE LA REAL SOCIEDAD DE ANTIGÜEDADES DE COPENHAGUE, etc.



LA CASA DE LA BIBLIA CATÓLICA

ron a parar en ser estiércol para la tierra.

12. Trata a sus caudillos como a Oreb y Zeb, y como a Zebec y a Salmana³³⁶, a todos sus príncipes,

13. los cuales han dicho: Apoderémonos del santuario de Dios como heredad que nos pertenece.

14. Agítalos, ¡oh Dios mío!, como a una rueda, o como la hojarasca al soplo del viento;

15. como fuego que abrasa una selva, cual llama que devora los montes,

16. así los perseguirás con el soplo de tu tempestad, y en medio de tu ira los aterrará.

17. Cubre sus rostros de ignominia; que así, ¡oh Señor!, reconocerán tu Nombre.

18. Avergüéncense, y sean conturbados para siempre; queden corridos, y perezcan.

19. Y conozcan que te es propio el nombre de SEÑOR, o de *Jehová*³³⁷, y que sólo tú eres el Altísimo en toda la tierra.

SALMO LXXXIII

Expresa el profeta sus ardientes ansias de habitar en el Tabernáculo de Dios, de que está alejado

1. Para el fin. Para los lagares o *vendimia*. Salmo para los hijos de Coré.

2. ¡Oh cuán amables son tus moradas, Señor de los ejércitos!

3. Mi alma suspira y padece deliquios, *ansiendo estar* en los atrios del Señor. Transpórtanse de gozo mi corazón y mi cuerpo, contemplando al Dios vivo.

4. El pajarillo halló un hueco donde guarecerse, y nido la tórtola para poner sus polluelos. Tus altares, oh Señor de los ejércitos, oh rey mío y Dios mío³³⁸.

5. Bienaventurados, Señor, los que moran en tu Casa: alabarte han por los siglos de los siglos.

6. Dichoso el hombre que en ti tiene su amparo, y que ha dispuesto en su corazón,

7. en este valle de lágrimas, los grados para subir hasta el lugar santo que destinó Dios para sí³³⁹.

8. Porque le dará su bendición el Legislador, y caminarán de virtud en virtud; y el Dios de los dioses se dejará ver en Sión.

9. ¡Oh Señor Dios de los ejércitos!, oye mi oración; escúchala atento, oh Dios de Jacob.

(336) *Jue. VII, 21, 23.*

(337) Véase *Jehová*.

(338) Sean mi casa y mi nido. — Véase *Hebraísmos*.

(339) Alude a las espaciosas gradas que había para subir al templo. Había allí cerca un valle llamado del Llanto o de las Lágrimas. *Jue. II, 1, 5* Créese que los Salmos *graduales*, o de los *grados*, se llaman así por ser los que se cantaban subiendo al templo.

10. Vuélvete a mirarnos, ¡oh Dios protector nuestro!, y pon los ojos en el rostro de tu Cristo.

11. Más vale un solo día de estar en los atrios de tu templo, que millares fuera de ellos. He escogido ser el ínfimo en la Casa de Dios³⁴⁰, más bien que habitar en la morada de los impíos.

12. Porque Dios ama la misericordia y la verdad; dará el Señor la gracia y la gloria³⁴¹.

13. No dejará sin bienes a los que proceden con inocencia. ¡Oh Señor de los ejércitos!, bienaventurado el hombre que pone en ti su esperanza.

SALMO LXXXIV

Ruega el salmista a Dios que se muestre propicio a aquellos que han librado de la esclavitud. Habla con tanta seguridad de la promesa del Mesías como si la viese ya cumplida

1. Para el fin. Salmo para los hijos de Coré.

2. ¡Oh Señor!, tú has derramado la bendición sobre tu tierra; tú has liberado del cautiverio a Jacob.

3. Perdonado has las maldades de tu pueblo; has sepultado todos sus pecados.

4. Has aplacado ya toda tu ira; has calmado el furor de tu indignación.

5. Conviértenos, ¡oh Dios, Salvador nuestro!, y aparta tu ira de nosotros.

6. ¿Has de estar por ventura siempre enojado con nosotros? ¿Hase de prolongar tu ira de generación en generación?

7. Oh Dios, volviendo tú el rostro hacia nosotros, nos darás vida; y tu pueblo se regocijará en ti.

8. Muéstranos, Señor, tu misericordia, y danos tu salud.

9. Haz que escuche yo aquello que me hablará el Señor Dios; pues él anunciará la paz a su pueblo: y a sus santos³⁴², y a los que se convierten de corazón.

10. Así es que su salud estará cerca de los que le temen y adoran; y habitará la gloria en nuestra tierra.

11. Encontráronse juntas la misericordia y la verdad³⁴³; diéronse un ósculo la justicia y la paz³⁴⁴.

12. La verdad brotó en la tierra, y la justicia nos ha mirado desde lo alto del cielo.

13. Por lo que derramará el Señor su benignidad y nuestra tierra producirá su fruto.

14. La justicia marchará delante de él y dirigirá sus pasos.

(340) Según el hebreo puede traducirse: *Estoy a la puerta, o ser portero.*

(341) A los que le sirvan.

(342) Véase *Santo*.

(343) De las divinas promesas, especialmente la del Mesías.

(344) Véase *Justicia*. — *Paz*.



Tremellius Junius Latin Bible of 1593

9 id est, quinquagesimum a Paschate, qui vulgo dicitur Pentecoste: hoc enim die Legem populo dedit Deus.

10 primum ut rudis populus affectus sensu majestatis Dei Legislatoris amplius cum revereretur, studioque caveret ne ejus mandata transgrediretur, infra 20. 20. deinde ut infirmitati populi consulere-
11 tur, qui propius majestatem ejus ferre non potuisset, infra 20. 19. & Heb. 12. 20.

12 Heb. 10. 28.

13 Heb. moriendo ut moriatur fiat.

14 id est, quicquid attigerit montem adeo exacerabile esto, ut nulla manus ipsum attingat, sed jaculis vel lapidibus interimitur.

15 Heb. aculando jaculatur.

16 id est, audietur clamor sive tonitruus: q. d. erit huic interdicto locus donec illud audiat: quod in extremis ferè cantionibus observatur; & ex communi usu voluit cognosci Deus a populo, quando religio loci illius esset deserta, discedente Domino, & sacra hanc adionem terminante per signa ejusmodi.

17 iussit sanctificari, ut vers. 10.

18 id est, omnino vacate vobis informandis, ideoque ne ad uxores quidem vestras accedite.

19 Pentecostes, ut diximus in versum 11.

20 Heb. afferat id est, capisset, ut Genes. 5. 32.

21 Heb. graves. sed tamen paulatim invalescent, infra vers. 19. quo pacto confirmabatur populus ad vocem Dei, qua alioqui consternatus fuisset, audiendam.

22 est procul a monte: castra enim metaverat ex adverso montis, supra vers. 2.

23 prius confirmatum, ut infra 10. 20.

24 nempe ut vocem ipsius exaudirent propius, & ad pangen-
25 dum sedes compararentur.

26 in ipso termino sibi præscripto versu 22.

27 quum pervenissent illi ad imum montis.

28 quum circumdabatur Deus, & mons conflagraret, Deuter. 4. 11.

29 densum & atrum: ideò Deuter. 4. 11. vocatur tenebræ, nubes & caligo.

30 nusquam in Vetere Testamento legitur quid sit loquutus: sed Apostolus ad Hebræos 12. 21. id

est primum dicens adeo fuisse terribile visum quod apparebat, ut Mofche diceret, expavescam sum & tremebundus.

31 id est, placidis verbis timorem ei eximens, cum confirmavit.

32 Heb. ad videndum.

33 id est, primogeniti, quos sibi Dominus consecraverat supra 13. 2. Numer. 8. 16. & seq.

34 hi enim administrant sacra donec Levitæ in eorum locum assumerentur: vide infra 24. 5.

35 id est, sibi ipsorum sanctificationi consulunt, a curiosis studiis accedendi propius abstinere, & cavere ne terminum prægressi sese contaminent: sic interpretatur ex versu 24.

36 quum purè interduisset Deus, ne ullus ex toto populo ad montem accederet, quærit Mofche an se vel alium aliquem exceptum velit: cui respondens Deus V.

24 ipsum cum fratre ex interdicto excipit.

25 Heb. dixit ad eum.

26 interdictionem populo denunciaturus.

11 Ut sint parati in 2 diem tertium; nam ipso die tercio descendens est Jehova ante oculos totius populi hujus, super montem Sinai.

12 Pones autem 12 terminum huic populo circumquaque, dicendo, cavete vobis ne ascendatis in hunc montem, attingatisve finem ejus: quicquid tetigerit hunc montem, 4 omnino morte afficitur.

13 11 Ne attingito illud ulla manus, sed lapidibus obruitur, aut 6 jaculando conficitur, sive jumentum sive homo fueris, ne vivito: quum 12 tractum sonuerit cornu, ea ascendere poterunt in ipsum montem.

14 Descendit ergo Mofche ex monte illo ad populum: 13 sanctificavitque populum, ut laverent vestimenta sua;

15 Edicens populo, estote parati in diem ipsum tertium, 14 ne accedite ullus ad uxorem.

16 Fuit verò 15 die illo tertio, quum 6 coepisset manere, ut essent soni & fulgura & nubes 8 densæ super illum montem, sonitusque tubæ 16 vehementis valde: adeo ut trepidaret totus ipse populus qui erat 17 in castris.

17 Eduxit Mofche 18 populum obviam 19 Deo ipse & castris suis: qui constiterunt 20 ad imum illius montis.

18 21 Mons autem Sinai fumabat totus, propterea quòd descendebat super eum Jehova in 22 ipso igne: emittensque fumum suum, 23 tamquam fumum fornacis, tremebat totus ille mons valde.

19 Quumque sonus ille tubæ pergeret & invalesceret valde; 24 Mofche loquebatur, Deus verò ipsi respondebat 25 voce.

20 Tum descendit Jehova super montem Sinai ad ipsum verticem montis: vocavitque Jehova Moschen ad ipsum verticem montis, & ascendit Mofche.

21 Edixitque Jehova Mofchi, descende, contestare hunc populum: ne perrumpant sermonum, ascendendo ad Jehovam 2 videndi animo, ut non cadant ex eo multi.

22 Etiamque ipsi 23 sacrorum administrati, qui ad Jehovam appropinquant 24 seipsos sanctificant: ut non irrumpat in eos Jehova.

23 Dixit autem Mofche Jehovæ, 24 non poterit quisquam hujus populi ascendere montem Sinai; quòd tu tenebræ & nubes tenebræ & gemitum pone huic monti, ut sanctifices illum?

24 Et 1 respondit ei Jehova, 2 ab descendendo, ut ascendas tu & Aharon tecum: ipsi verò sacrorum administrati & populus ne perrumpunto ser-

monum ascendendo ad Jehovam, ut non irrumpat in eos.

25 Descendit ergo Mofche ad populum, atque hæc retulit eis.

CAPUT XX.

Deus promulgat Decalogum terribili voce: qua serviti omnes procurant, ut Deus per Mofchen ipse alloquatur: itaque eos per illum admonet de certis capitibus ad duas prima Decalogi præcepta pertinentibus.

1 Tunc eloquutus est Deus omnia hæc verba, 1 dicendo,

2 1 Ego sum Jehova Deus tuus; qui eduxi te e terra Ægypti, e domo servorum:

3 Ne esto tibi nullus 2 Deorum alienorum 4 ante faciem meam:

4 Ne facito tibi 5 sculptile, aut ullam imaginem eorum quæ sunt in cælis supra, aut quæ in terra infra; aut quæ in aquis infra terram:

5 Ne incurvans te honorem exhibeas eis, neque colito eas: 6 nam ego, Jehova Deus tuus Deus fortis zelotes sum, 7 visitans iniquitatem patrum in filios, in 8 nepotes, & in abnepotes, in 9 eos qui odio prosequuntur me;

6 Exercens verò benignitatem in millesimos, apatribus, qui diligunt me & qui observant mandata mea.

7 Ne assumito nomen Jehovæ Dei tui 8 in vanum: nam 9 non relinquet impunem Jehova eum qui assumerit nomen suum in vanum.

8 Recordare diei sabbathi, ut 10 sanctifices illum:

9 Sex diebus operaberis, & facies omne opus tuum:

10 Dies verò septimus 11 sabbatum est Jehovæ Deo tuo: ne facito 12 ullum opus tu, aut filius tuus, aut filia tua, servus tuus, aut ancilla tua, aut jumentum tuum, aut peregrinus tuus qui est intra 13 portas tuas.

11 Nam sex diebus perfecit Jehova cælum ipsum & terram, mare, & quicquid est in eis, quicquid verò die illo septimo: 14 idcirco benedixit Je-

redemptionis symbolum. 3 puta qui putantur & vocantur Dii: solet enim Scriptura idcirco loqui, atque humanitus: vide Deuter. 32. 1. & 1. Schem. 12. 21. & 1. Corinth. 8. 4. & 5. 4 id est, nec sine me, nec mecum, ut vers. 23. nam si factio vel cogitatione adhibetur Deus, ante faciem ejus est, cui etiam intima cordium sunt explicata. 5 sive ad me, sive ad falsos Deos referentur, q. d. ne confingito aut quærit Deum pro arbitratu & imaginatione tua, quem colas prout commentus fueris; sed ab omnibus mediis representationi illi abstineto: vide infra vers. 22. & Deut. 4. 6 Aetiology mandati & interdicti superioris a natura Dei: Zelotes est ac potentissimus: ideoque cum severè animadvertens in idololatrias, tum in eos summè beneficis qui fidem servant in spirituali illo conjugio, cuius contractus describitur supra 19. 4. & sequentibus. 7 non quamvis iniquitatem, sed qua spirituale conjugium dissolvitur, quam adeo severè punit, ut non tantum eum comprehendat qui illam commisit, sed etiam posteros ut meritis paratus: ejus enim qui a federe propter hanc causam exclusus est, exclusi quoque sunt filii; sicut eorum qui sunt in federe filii ad sedes pertinent: vide Hofhe. 1. & 2. & Jechezkel. 16. & 23. 8 Heb. tertianus & quartanus. mirum ab ipsi patribus generationum ordine. 9 id est, qui ab amore mei deflecentes perdidit mecum agunt. sic oportere accipi Grammatica vocum ratio evincit manifestissimè. 10 Heb. in ullum vanum. 11 id est, ulla causa, re, aut ratione vana, vel mendace: quæ omnia formula Hebræa significantur. 12 Heb. non declarabis innocentem, pro declarabis nocentem id est, panies: nam pana est criminu confictaria: Metalepsis. 13 celebres, habens pro sancto & consecrato cultui Dei. 14 totum consumendum in cultu Dei tui. 15 servile & mechanicum, ne in messe quidem & vindemia, quale concessum est sex reliquis diebus, infra 34. 21. Levitic. 23. 3. 16 terminos jurisdictionis tuæ: metaphora a portis, quibus opida terminantur: vide in Genes. 34. 20. 17 his tribus de causis: ut diem illum impendas in cultum Dei tui: ut ne continuis laboribus re aut tuos fatiges, infra 23. 12. Deuter. 5. 14. & ut perpetuo recorderis operum & quietis Dei in creatione. Additur quarta causa Deuter. 5. 15. perpetua memoria liberatio-
nis a servitute Ægypti.

G hoya

[Above we see, in addition to the spelling 'Jehova', two more forms of the name of God; "Jehovæ" and "Jehovam." These are merely grammatical case endings affixed to the nominative case spelling.—Ed.]

CAPUT XXI.

¹ pater & mater honorem sibi ex mandato Dei delatum approbantes, ac benedictores tibi: quo sensu alii alios servare dicuntur. Tim. 4. 16. Jacob. 5. 20. & recipere in aeterna tabernacula. Luc. 16. 9. vide Ecclesiasticum 3. verbum enim hoc ubique transitivum est. Esti haud scio an praeter hoc verbum accipi impersonaliter, prolongent, pro eo quod est prolongentur, ex Hebraeorum usu frequentissimo, ut Job. 7. 3. & alibi passim. Hanc interpretationem, velut simplicior, magis probat, ² qui verumt, ne committas adulterium, preceptum nimis restringunt: significat enim vox omne scortationis genus, ut Job. 31. 15. & Jirmei 3. 9. & summe inter Hebraeos doctores auctoritatis Abben Mezaraita interpretatur. ³ Hebr. falsitas. ⁴ hoc versum unicuique preceptum est, est Deut. 5. in duos versus distinguitur: quomobrem ibi incipit ab uxore proximi, quae hic secundum locum ponitur: quod si duo precepta essent, incertum esset utrum alteri antecederet. ⁵ Hebr. de hoc: synecdoche. ⁶ longius a monte retrocedendo propter summam animi sui consternationem: accesserunt enim ad unum montem, sup. 19. 17. ⁷ per tribunos & seniores suos, Deut. 5. 21. ⁸ effectus ejus quod promittitur Deus sup. 19. 9. Hujus autem figure veritatem & usum explicat Mosche, Deut. 18. ⁹ ut sup. 15. 25. ¹⁰ sed humilitati ipsius legi vos subiciatis. ¹¹ reversus ad sua tabernacula, Deut. 5. 30. ¹² summum densum & nubem, de quibus sup. 19. 16. & 18. ¹³ iestis mihi vos ipsi testes, vocem quidem sonumque verborum a vobis auditum esse; at nullam similitudinem fuisse animadvertam, praeterquam vocem, Deut. 4. 12. hoc interditi sequentis estis. ¹⁴ nam est: ignis, nubes, fumus, & sonus suba in monte percepta sunt, vox tamen Dei loquentis ex caelis edebatur, Deut. 4. 36. & Nechemie 9. 13. nam caelum thronus ejus est & terra scabellum pedum ejus, Jeremia 23. 66. 1. ¹⁵ explicatio 1. mandati. ¹⁶ explicatio 2. mandati: synecdoche, quia nobilissimis materiis rejectis, alix omnes repudiatae intelliguntur: ut Psal. 113. ¹⁷ q. d. his tantum abiectionibus in culum meo outor, quocumque vos deducam, donec fixum callui meo locum designavero: preceptum enim temporarium est ab initio professionis per defectum usque ad fructum templi; ut illa indicant, quocumque in loco Job. 30. postea vero altare sacrificiorum fuit aeneum, 1. Reg. 8. 64. ¹⁸ erecta vel lapidibus in eum locum fieri voluit, ut post temporarium ejus usum, aut labor per se, aut delinqueretur, & ne elegantiae aut religionis nomine conservatum posteris offensionis esset. ¹⁹ si figuratis, si affabrefactis & doctis: quorum alterum ad superstitionem solum, alterum etiam ad ornatum, utrumque vero ad durationem pertinet: quomobrem tumultuariae tantum & tumultuariae in eum locum lapides & rudes sive comportant Deus. ²⁰ non quod caelum sit ipsum per se vitiosum; sed quod venit contra mandatum Dei, id afferre vitium. ²¹ honestas ratio in Ecclesia non est temporaria, sed etiam post designationem cultui locum duratura, sic Romani quoque idololatras Dialibus suis Flaminiciis caverant, ne scalas, nisi quae Graece dicebantur, plus tribus gradibus ascenderent, teste Gellio lib. 10. cap. 11. ²² alioqui

hova diei sabbathi, & sanctificavit illum.

¹² Honora patrem tuum, & matrem tuam; ut prolongent dies tuos super terram illam, quam Jehova Deus tuus dat tibi.

¹³ Ne occidito.

¹⁴ Ne scortator.

¹⁵ Ne furator.

¹⁶ Ne proferto contra proximum tuum testimonium falsum.

¹⁷ Ne concupiscito domum proximi tui: ne concupiscito uxorem proximi tui, aut servum ejus, aut ancillam ejus, aut bovem ejus, aut asinum ejus, denique quicquid est proximi tui.

¹⁸ Ipse autem populus totus percipiebant illos sonos, & tulgetra & sonum tubae, montemque ipsum fumantem: percipiensque populus, commoti sunt loco, & steterunt procul.

¹⁹ Dixerunt itaque Moschi, loquere tu nobiscum, & audiemus: sed ne loquatur nobiscum Deus, ut non moriamur.

²⁰ Edixit vero Mosche populo ipsi, ne timeatis, nam ut tentaret vos, venit Deus ipse, & ut sit timor ejus ante faciem vestram, ne peccetis.

²¹ Stabat ergo populus ipse procul; Mosche vero accessit ad illam caliginem ubi erat Deus.

²² Tunc edixit Jehova Moschi, sic dicito filiis Israelis; vos vidistis, ex caelis me loquentum esse vobiscum.

²³ Ne facite Deos mecum: Deos argenteos, aut Deos aureos ne facite vobis.

²⁴ Altare terreum facito mihi; eucharisteria tua, greges tuos, & armenta tua: quocumque in loco jubebo celebrari memoriam nominis mei, & veniens ad te, benedicam tibi.

²⁵ Quod si altare ex lapidibus facies mihi, ne exstruato ex eis: caelis: nam quum primum caelum tuum extuleris super ipsos, profanaveris ipsos.

²⁶ Neque ascendito per gradus ad altare meum; ut non detegantur pudenda tua ad illud.

Hebraeorum in Hebraeos dominum circumscriptum: & in homicidas, vim facientes, aut maledicentes, parentibus, damnumque afficiens proximum aut juvenem ejus, leges & pene statuantur.

¹ Haec autem sunt judicia illa, quae propones eis.

² Quum emeris servum Hebraeum, sex annis serviet: septimo autem, exibat in libertatem gratis:

³ Si solus corpore suo venit, corpore suo exibat: si maritus uxoris est, exibat quoque uxor ejus cum eo.

⁴ Si dominus ejus dederit ei uxorem, peperitque illi filios aut filias; uxor ipsa cum natis suis erit domini ipsius, ille vero exibat solus corpore suo.

⁵ Quod si ingenuus dixerit ille servus, amo dominum meum, uxorem meam, & filios meos; nolo exire liber:

⁶ Tunc si stens eum dominus ejus coram magistratibus ipsis, siter eum ad januam suam aut ad alterutrum postem: ubi perforabit dominus ejus aurem ejus subula, sic serviet ei in seculum.

⁷ Quum autem vendiderit quis filiam suam ut sit ancilla; ne exito ut hi servi exeunt.

⁸ Si mala videbitur in oculis domini sui, ita ut non desponsat eam sibi, nec curet eam redimere: alicui & populo extero ne jus habere vendendi eam, perfidetur agendo cum ea.

⁹ Quod si filio suo desponsat eam, secundum jus ipsum puellarum facito ei.

¹⁰ Si alteram acceperit sibi; alimentum ejus, operimentum ejus, & habitationem ejus ne diminuit.

¹¹ Quod si tria ista non fecerit ei, tum exito gratis absque pecunia.

¹² Qui percutit quemquam ita ut moriatur, omnino morte plebitur.

¹³ Si qui tamen non quiesceverit, sed Deus ipse

synecdoche, quam partim analogia juris, partim sequentes vers. ostendunt. ¹⁴ alienigenam videlicet ut sibi pararet servos: nam ancillam Israelitam non poterat dominus dare nuptiis ejus domini, ex lege infra 21. 7. haec autem deservit ei permittit Deus, quia concubinium illud Deo fuit ingratum, qui genus sanctum cum profano volebat commisceri, ut elarius apparet ex lege Deut. 21. 10. ¹⁵ Hebr. dicendo duxerit. ¹⁶ Hebr. non exibo. ¹⁷ ut publice proficatur se libertatem voluntate & certo consilio suam libertatem sibi abjudicaret. ¹⁸ quidam ad publicam portam referunt; sed hoc verbis & significationi hujus ceremoniae visum est accommodari. ¹⁹ usque ad jubilei annum, Levit. 25. 39. ²⁰ Hebr. ancillam. ²¹ de quibus superiore lege: finis est, ut puellam honestam consulatur, & nunquam capite vacent. Summa, patri jus omne in filiam perire, venditione emanciparam in domini familiam transire, dominum tenere aut eam ducere aut eam collocare filio: si neutra ratione ei consultum velit, non posse alienigenam eam vendere, sed agnatis faciendam esse potestatem ejus redimendae. ²² puta ab agnatione ipsius, cui incumbit redemptionis munus. ²³ id est, legem Dei violando, quia hoc diserte cavetur si filia Hebraea emitur, ut Levit. 25. hanc enim sese obstrinxerat, quum puellam emerit. ²⁴ ut ingenua puella nuptiis dator: suppeditata velle, donec constituta, & conjugali consuetudine observata. ²⁵ si vero dominus si filius ejus alteram uxorem non autem hanc si duxerit, ne ut eum abjecta ancilla extorqueat agito; sed digne, honeste, & liberaliter ei, veluti ingenuae, de tribus istis propicio. Hanc interpretationem alius praefero: & vero praeferebam esse animadvertent ii qui alterum conjugium reputant iniri non posse, quin de maritali consuetudine detraharer: quod prohibetur sequente versu. ²⁶ id est, alimentum, vestem, habitationemque libera ei non tribuit, uxore ducta; sed illiberaliter durissime egerit. ²⁷ Hebr. servus ut moriatur fiat. ²⁸ sic dicitur: quia anaphora adhibetur, ut juris exequendi necessitas in violabilis ostendatur: veniunt, danda interdum. ²⁹ hoc est, magistratus meam hanc legem exsequitur, nec ullo studio aut affectu necessest indulget. ³⁰ tantum nolente videlicet ac improdente homine.

¹ id est, precepta officiaque politica, ulque ad verum 10. capitulum 23. tum ecclesiastica & ceremonialia, sed communia tantum & ad proximum omnia pertinentia, inde ad verum 20. ejusdem cap. ² Leges quaedam de iure personarum, quae partem habent ceremoniarum pro ratione populi & eorum partemque ceremoniarum: quamobrem quicquid in ea ceremoniale est, id sublatum esse Apollolus ostendit passim: vide infra in vers. 11. ³ Deut. 15. 12. ⁴ si vero paupertate pressus se aut liberos venderet, ut infra vers. 7. & Deut. 15. 12. si vero ab aliis furti nomine venderetur, ex lege infra 22. 3. ⁵ aut si pater liberorum est quos bene seculum obliget, similiter exeunt: synecdoche, quam partim analogia juris, partim sequentes vers. ostendunt. ⁶ alienigenam videlicet ut sibi pararet servos: nam ancillam Israelitam non poterat dominus dare nuptiis ejus domini, ex lege infra 21. 7. haec autem deservit ei permittit Deus, quia concubinium illud Deo fuit ingratum, qui genus sanctum cum profano volebat commisceri, ut elarius apparet ex lege Deut. 21. 10. ⁷ Hebr. dicendo duxerit. ⁸ Hebr. non exibo. ⁹ ut publice proficatur se libertatem voluntate & certo consilio suam libertatem sibi abjudicaret. ¹⁰ quidam ad publicam portam referunt; sed hoc verbis & significationi hujus ceremoniae visum est accommodari. ¹¹ usque ad jubilei annum, Levit. 25. 39. ¹² Hebr. ancillam. ¹³ de quibus superiore lege: finis est, ut puellam honestam consulatur, & nunquam capite vacent. Summa, patri jus omne in filiam perire, venditione emanciparam in domini familiam transire, dominum tenere aut eam ducere aut eam collocare filio: si neutra ratione ei consultum velit, non posse alienigenam eam vendere, sed agnatis faciendam esse potestatem ejus redimendae. ¹⁴ puta ab agnatione ipsius, cui incumbit redemptionis munus. ¹⁵ id est, legem Dei violando, quia hoc diserte cavetur si filia Hebraea emitur, ut Levit. 25. hanc enim sese obstrinxerat, quum puellam emerit. ¹⁶ ut ingenua puella nuptiis dator: suppeditata velle, donec constituta, & conjugali consuetudine observata. ¹⁷ si vero dominus si filius ejus alteram uxorem non autem hanc si duxerit, ne ut eum abjecta ancilla extorqueat agito; sed digne, honeste, & liberaliter ei, veluti ingenuae, de tribus istis propicio. Hanc interpretationem alius praefero: & vero praeferebam esse animadvertent ii qui alterum conjugium reputant iniri non posse, quin de maritali consuetudine detraharer: quod prohibetur sequente versu. ¹⁸ id est, alimentum, vestem, habitationemque libera ei non tribuit, uxore ducta; sed illiberaliter durissime egerit. ¹⁹ Hebr. servus ut moriatur fiat. ²⁰ sic dicitur: quia anaphora adhibetur, ut juris exequendi necessitas in violabilis ostendatur: veniunt, danda interdum. ²¹ hoc est, magistratus meam hanc legem exsequitur, nec ullo studio aut affectu necessest indulget. ²² tantum nolente videlicet ac improdente homine.



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WASHINGTON, D.C. 20540

RARE BOOK AND SPECIAL COLLECTIONS DIVISION

April 14, 1982

Dear Mr. Brown:

This is written in response to your letter of April 7, 1982, received in the Rare Book and Special Collections Division on April 13, 1982.

My understanding is that the current rate schedule of the Photoduplication Service calls for five dollars per title plus fifty cents for each quick electrostatic photocopy. Enclosed is a copy of the Photoduplication Service's "Price List and Conditions of Service for Routine and Custom Photographic Services." I ought to emphasize that the availability of any book in our collections for photocopy work is determined after evaluation of its physical condition.

I am also enclosing quick photocopies of : 1) the entry for your edition of the Tremellius-Junius Bible in the British and Foreign Society Library's Historical Catalogue (London, Bible House, 1908. v. 2, p. 964); and 2) the general evaluation given in The Cambridge History of the Bible (Cambridge, at the University Press, 1963. v. 3, p. 72-73.) It might also be added that the Tremellius-Junius Bible is cited as one of those most studied by the makers of the King James version of 1611.

The Tremellius-Junius Bible is not mentioned in E. A. R. Rumball-Petrie's Rare Bibles (New York, Philip C. Duschnes, 1954) as a "collectible." As you probably already know, your 1593 edition sold for ninety dollars in 1977 and thirty-two pounds in 1976, according to American Book Prices Current.

Sincerely

Leonard N. Beck
Subject Collections Specialist

Enclosures

Mr. George D. Brown
7001 W. Bancroft St.
Toledo, OH 43617

Deys to Robert Bloomfield 1810.

THE
NEW TESTAMENT,

IN
AN IMPROVED VERSION,

UPON THE BASIS OF
ARCHBISHOP NEWCOME'S NEW TRANSLATION:

WITH
A CORRECTED TEXT, *181062.*
AND *At 7255*
—66
NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND
THE PRACTICE OF VIRTUE, BY THE DISTRIBUTION OF BOOKS.

No offence can justly be taken for this new labour; nothing prejudicing any other man's judgement by this doing; nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood.

Archbishop Parker's Preface to the Bishops' Bible.

London:

Printed by Richard Taylor and Co. Shoe Lane.

SOLD BY J. JOHNSON, ST. PAULS CHURCH-YARD; AND LONGMAN, HURST,
REEN, AND ORME, PATERNOSTER ROW.

1808.

resurrection *persons* neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 "But concerning the resurrection of the dead, Have
32 ye not read that which God spake unto you, saying, 'I
am the God of Abraham, and the God of Isaac, and the
God of Jacob?' God is not a God of the dead, but of
33 the living*." And when the multitudes heard *this*, they
were amazed at his doctrine.

34 But when the Pharisees heard that he had put the
Sadducees to silence, they were gathered together for the
35 same purpose†. Then one of them, *who was* a teacher
of the law, asked *him* a question, trying him, and say-
36 ing, "Master, which *is* the great commandment in the
37 law?" And Jesus said unto him, "'Thou shalt love the
Lord thy God with all thine heart, and with all thy soul,
38 and with all thy mind.' This is the first and great com-
39 mandment. And the second *is* like it; 'Thou shalt love
40 thy neighbour as thyself.' On these two commandments
depend all the law and the prophets."

41 Now while the Pharisees were gathered together, Jesus
42 asked them, saying, "What think ye of Christ? whose
son is he?" They say unto him, "*The son of David.*"
43 He saith unto them, "How then doth David by the spirit
44 call him Lord, saying, 'Jehovah said to my Lord, Sit
thou on my right hand, till I make thine enemies thy
45 footstool?' If David then call him Lord, how is he his
46 son?" And no man was able to answer him a word;
nor durst any *man* from that day ask him any further
question.

CH. XXIII. Then spake Jesus to the multitudes, and to his
2 disciples, saying, "The scribes and the Pharisees sit in
3 the seat of Moses: all things therefore whatsoever they
command you to observe, observe and do; but do not
according to their works: for they say, and do not.
4 For they bind heavy burthens, [and hard to be borne,]

* i. e. in the view and decree of God. See Luke xxi. 38, note.

† W. in the same place, N.

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A C T S II.

23 you, as ye yourselves [also] know; him, being delivered up *to you* by the determinate counsel and foreknowledge of God, [ye have taken, and] by wicked hands
 24 ye have crucified and slain: whom God hath raised up, having loosed the bands of death: because it was not
 25 possible* that he should be holden by it. For David speaketh concerning him, 'I saw the Lord always before me; for he is on my right hand, so that I cannot
 26 be moved. Wherefore my heart rejoiced, and my tongue was glad: moreover my flesh also will rest in
 27 hope; because thou wilt not leave me in the grave; nor suffer thine holy one to see corruption. Thou hast made known to me the ways of life; thou wilt make me full
 29 of joy with thy countenance.' Brethren, let me plainly speak to you of the patriarch David, that he both died and was buried, and his sepulchre is among us to this
 30 day. Wherefore being a prophet, and knowing that God had sworn to him with an oath, that of the fruit of
 31 his loins † he would place *successors* on his throne; he foresaw ‡ *this*, and spake concerning the resurrection of Christ, that he § was not left in the grave, nor did his
 32 flesh see corruption. This Jesus God raised up ||, of which all we are witnesses. Having therefore been exalted to the right hand of God, and having received from the Father the promise of the holy spirit, he hath
 34 poured out this, which ye now see and hear. For David hath not ascended into the heavens: but he himself saith, 'Jehovah said unto my Lord, Sit thou on my
 35 right hand, until I make thine enemies thy footstool.'
 36 Wherefore let all the house of Israel know assuredly,

* "It was unfit in itself, and contrary to the tenour of prophecy," Newcome.

† according to the flesh he would raise up Christ to sit on his throne, R. T. These words are wanting in the Alex. Ephr. and Camb. MSS., and are left out of the text by Griesbach and Newcome.

‡ "The prophecy in its most eminent sense referred to Christ; though it had an inferior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies," Newcome.

§ his soul, R. T.

|| hath God raised up, N.

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YOUNG'S
LITERAL TRANSLATION
OF THE
HOLY BIBLE

by

ROBERT YOUNG

Author of the Analytical Concordance to the Bible

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¹ and no shrub of the field is yet in the earth, and no herb of the field yet sprouteth, for Jehovah God hath not rained upon the earth, and a man there is not to serve the ground, ² and a mist goeth up from the earth, and hath watered the whole face of the ground.

³ And Jehovah God formeth the man—dust from the ground, and breatheth into his nostrils breath of life, and the man becometh a living creature.

⁴ And Jehovah God planteth a garden in Eden, at the east, and He setteth there the man whom He hath formed; ⁵ and Jehovah God causeth to sprout from the ground every tree desirable for appearance, and good for food, and the tree of life in the midst of the garden, and the tree of knowledge of good and evil.

⁶ And a river is going out from Eden to water the garden, and from thence it is parted, and hath become four chief rivers; ⁷ the name of the one is *Pishon*, it is that which is surrounding the whole land of the Havilah where the gold is, ⁸ and the gold of that land is good, there is the bdolach and the shoham stone; ⁹ and the name of the second river is *Gihon*, it is that which is surrounding the whole land of Cush; ¹⁰ and the name of the third river is Hiddekel, it is that which is going east of Asshur; and the fourth river is Phrat.

¹¹ And Jehovah God taketh the man, and causeth him to rest in the garden of Eden, to serve it, and to keep it.

¹² And Jehovah God layeth a charge on the man, saying, 'Of every tree of the garden eating thou dost eat; ¹³ and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it—dying thou dost die.'

¹⁴ And Jehovah God saith, 'Not good for the man to be alone, I do make to him an helper—as his counterpart.'

¹⁵ And Jehovah God formeth from the ground every beast of the field, and every fowl of the heavens, and bringeth in unto the man, to see what he doth call it; and whatever the man calleth a living creature, that is its name. ¹⁶ And the man calleth names to all the cattle, and to fowl of the heavens, and to every beast of the field; and to man hath not been found an helper—as his counterpart.

¹⁷ And Jehovah God causeth a deep sleep to fall upon the man, and he sleepeth, and He taketh one of his ribs, and closeth up flesh in its stead.

¹⁸ And Jehovah God buildeth up the rib which He hath taken out of the man into a woman, and bringeth her in unto the man; ¹⁹ and the man saith, 'This is the proper step! bone of my bone, and flesh of my flesh!' for this it is called Woman, for from a man hath this been taken; ²⁰ therefore doth a man leave his father and his mother, and hath cleaved unto his wife, and they have become one flesh. ²¹ And they are both of them naked, the man and his wife, and they are not ashamed of themselves.

III. ¹ AND the serpent hath been subtle above every beast of the field which Jehovah

God hath made, and he saith unto the woman, 'Is it true that God hath said, Ye do not eat of every tree of the garden?'

² And the woman saith unto the serpent, 'Of the fruit of the trees of the garden we do eat, ³ and of the fruit of the tree which is in the midst of the garden God hath said, Ye do not eat of it, nor touch it, lest ye die.'

⁴ And the serpent saith unto the woman, 'Dying, ye do not die, ⁵ for God doth know that in the day of your eating of it—your eyes have been opened, and ye have been as God, knowing good and evil.'

⁶ And the woman seeth that the tree is good for food, and that it is pleasant to the eyes, and the tree is desirable to make one wise, and she taketh of its fruit and eateth, and giveth also to her husband with her, and he doth eat; ⁷ and the eyes of them both are opened, and they know that they are naked, and they sew fig-leaves, and make to themselves girdles.

⁸ And they hear the sound of Jehovah God walking up and down in the garden at the breeze of the day, and the man and his wife hide themselves from the face of Jehovah God in the midst of the trees of the garden.

⁹ And Jehovah God calleth unto the man, and saith to him, 'Where art thou?' ¹⁰ and he saith, 'Thy sound I have heard in the garden, and I am afraid, for I am naked, and I hide myself.'

¹¹ And He saith, 'Who hath declared to thee that thou art naked? of the tree of which I have commanded thee not to eat, hast thou eaten?' ¹² and the man saith, 'The woman whom Thou didst place with me—she hath given to me of the tree—and I do eat.'

¹³ And Jehovah God saith to the woman, 'What is this thou hast done?' and the woman saith, 'The serpent hath caused me to forget—and I do eat.'

¹⁴ And Jehovah God saith unto the serpent, 'Because thou hast done this, cursed art thou above all the cattle, and above every beast of the field: on thy belly dost thou go, and dust thou dost eat, all days of thy life; ¹⁵ and enmity I put between thee and the woman, and between thy seed and her seed; he doth bruise thee—the head, and thou dost bruise him—the heel.'

¹⁶ Unto the woman He said, 'Multiplying I multiply thy sorrow and thy conception, in sorrow dost thou bear children, and toward thy husband is thy desire, and he doth rule over thee.'

¹⁷ And to the man He said, 'Because thou hast hearkened to the voice of thy wife, and dost eat of the tree concerning which I have charged thee, saying, Thou dost not eat of it, cursed is the ground on thine account: in sorrow thou dost eat of it all days of thy life, ¹⁸ and thorn and bramble it doth bring forth to thee, and thou hast eaten the herb of the field; ¹⁹ by the sweat of thy face thou dost eat bread till thy return unto the ground, for out of it hast thou been taken, for dust thou art, and unto dust thou turnest back.'

²⁰ And the man calleth his wife's name Eve: for she hath been mother of all living.

²¹ And Jehovah God doth make to the man

and to his wife coats of skin, and doth clothe them.

²² And Jehovah God saith, 'Lo, the man was as one of Us, as to the knowledge of good and evil; and now, lest he send forth his hand, and have taken also of the tree of life, and eaten, and lived to the age,'—²³ Jehovah God sendeth him forth from the garden of Eden to serve the ground from which he hath been taken; ²⁴ yea, he casteth out the man, and causeth to dwell at the east of the garden of Eden the cherubs and the flame of the sword which is turning itself round to guard the way of the tree of life.

IV. ¹ AND the man knew Eve his wife, and she conceiveth and beareth Cain, and saith, 'I have gotten a man by Jehovah;' ² and she addeth to bear his brother, even Abel. And Abel is feeding a flock, and Cain hath been servant of the ground.

³ And it cometh to pass at the end of days that Cain bringeth from the fruit of the ground a present to Jehovah; ⁴ and Abel, he hath brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looketh unto Abel and unto his present, ⁵ and unto Cain and unto his present He hath not looked; and it is very displeasing to Cain, and his countenance is fallen.

⁶ And Jehovah saith unto Cain, 'Why hast thou displeasure? and why hath thy countenance fallen? ⁷ Is there not, if thou dost well, acceptance? and if thou dost not well, at the opening a sin-offering is crouching, and unto thee its desire, and thou rulest over it.'

⁸ And Cain saith unto Abel his brother, 'Let us go into the field;' and it cometh to pass in their being in the field, that Cain riseth up against Abel his brother, and slayeth him.

⁹ And Jehovah saith unto Cain, 'Where is Abel thy brother?' and he saith, 'I have not known; my brother's keeper—I?'

¹⁰ And He saith, 'What hast thou done? the voice of thy brother's blood is crying unto Me from the ground; ¹¹ and now, cursed art thou from the ground, which hath opened her mouth to receive the blood of thy brother from thy hand; ¹² when thou tillest the ground, it doth not add to give its strength to thee—a wanderer, even a trembling one, thou art in the earth.'

¹³ And Cain saith unto Jehovah, 'Greater is my punishment than to be borne; ¹⁴ lo, Thou hast driven me to-day from off the face of the ground, and from Thy face I am hid; and I have been a wanderer, even a trembling one, in the earth, and it hath been—every one finding me doth slay me.'

¹⁵ And Jehovah saith to him, 'Therefore—of any slayer of Cain sevenfold it is required;' and Jehovah setteth to Cain a token that none finding him doth slay him.

¹⁶ And Cain goeth out from before Jehovah, and dwelleth in the land, moving about east of Eden; ¹⁷ and Cain knoweth his wife, and she conceiveth, and beareth Enoch; and he is building a city, and he calleth the name of the city, according to the name of his son—Enoch.

¹⁸ And born to Enoch is Irad; and Irad hath begotten Mehujael; and Mehujael hath begotten Methusael; and Methusael hath begotten Lamech.

¹⁹ And Lamech taketh to himself two wives, the name of the one Adah, and the name of the second Zillah.

²⁰ And Adah beareth Jabal, he hath been father of those inhabiting tents and purchased possessions; ²¹ and the name of his brother is Jubal, he hath been father of every one handling harp and organ.

²² And Zillah she also bare Tubal-Cain, as instructor of every artificer in brass and iron; and a sister of Tubal-Cain is Naamah.

²³ And Lamech saith to his wives:—

'Adah and Zillah, hear my voice;

Wives of Lamech, give ear to my saying:

For a man I have slain for my wound,

Even a young man for my hurt;

²⁴ For sevenfold is required for Cain,

And for Lamech seventy and sevenfold.'

²⁵ And Adam again knoweth his wife, and she beareth a son, and calleth his name Seth, 'for God hath appointed for me another seed instead of Abel:' for Cain had slain him.

²⁶ And to Seth, to him also a son hath been born, and he calleth his name Enos; then a beginning was made of preaching in the name of Jehovah.

V. ¹ THIS is an account of the births of Adam: In the day of God's preparing man, in the likeness of God He hath made him; ² a male and a female He hath prepared them, and He bleaseth them, and calleth their name Man, in the day of their being prepared.

³ And Adam liveth an hundred and thirty years, and begetteth a son in his likeness, according to his image, and calleth his name Seth. ⁴ And the days of Adam after his begetting Seth are eight hundred years, and he begetteth sons and daughters. ⁵ And all the days of Adam which he lived are nine hundred and thirty years, and he dieth.

⁶ And Seth liveth an hundred and five years, and begetteth Enos. ⁷ And Seth liveth after his begetting Enos eight hundred and seven years, and begetteth sons and daughters. ⁸ And all the days of Seth are nine hundred and twelve years, and he dieth.

⁹ And Enos liveth ninety years, and begetteth Cainan. ¹⁰ And Enos liveth after his begetting Cainan eight hundred and fifteen years, and begetteth sons and daughters. ¹¹ And all the days of Enos are nine hundred and five years, and he dieth.

¹² And Cainan liveth seventy years, and begetteth Mahalaleel. ¹³ And Cainan liveth after his begetting Mahalaleel eight hundred and forty years, and begetteth sons and daughters. ¹⁴ And all the days of Cainan are nine hundred and ten years, and he dieth.

¹⁵ And Mahalaleel liveth five and sixty years, and begetteth Jared. ¹⁶ And Mahalaleel liveth after his begetting Jared eight hundred and thirty years, and begetteth sons and daughters. ¹⁷ And all the days of Mahalaleel are eight hundred and ninety and five years, and he dieth.

¹⁸ And Jared liveth an hundred and sixty

And unto the house of the God of Jacob,
 And He doth teach us of His ways,
 And we do walk in His paths,
 For from Zion doth go forth a law,
 And a word of Jehovah from Jerusalem.
³ And He hath judged between many peoples, [off,
 And given a decision to mighty nations afar
 They have beaten their swords to plough-
 And their spears to pruning-hooks, [shares,
 Nation lifteth not up sword unto nation,
 Nor do they learn war any more.
⁴ And they have sat each under his vine,
 And under his fig-tree,
 And there is none troubling,
 For the mouth of Jehovah of Hosts hath
⁵ For all the peoples do walk, [spoken.
 Each in the name of its god—and we,
 We do walk in the name of Jehovah our God,
 To the age and for ever.
⁶ In that day—an affirmation of Jehovah,
 I do gather the halting one,
 And the driven away one I bring together,
 And she whom I have afflicted.
⁷ And I have set the halting for a remnant,
 And the far-off for a mighty nation,
 And reigned hath Jehovah over them in
 mount Zion,
 From henceforth, and unto the age.
⁸ And thou, O tower of Eder,
 Fort of the daughter of Zion, unto thee it
 Yea, come in hath the former rule, [cometh,
 The kingdom to the daughter of Jerusalem.
⁹ Now, why dost thou shout aloud?
 A king—is there none in thee?
 Hath thy counsellor perished,
 That taken hold of thee hath pain as a tra-
 vailing woman?
¹⁰ Be pained, and bring forth, O daughter of
 As a travailing woman, [Zion,
 For now, thou goest forth from the city,
 And thou hast dwelt in the field,
 And thou hast gone unto Babylon,
 There thou art delivered,
 There redeem thee doth Jehovah from the
 hand of thine enemies.
¹¹ And now, gathered against thee have been
 many nations, who are saying: [Zion,
 'Let her be defiled, and our eyes look on
¹² They have not known the thoughts of Jeho-
 Nor have they understood His counsel, [vah,
 For He hath gathered them as a sheaf into a
 threshing-floor.
¹³ Arise, and thresh, O daughter of Zion,
 For thy horn I make iron,
 And thy hoofs I make brass,
 And thou hast beaten small many peoples,
 And I have devoted to Jehovah their gain,
 And their wealth to the Lord of the whole
 earth!
¹⁴ V. ¹ NOW gather thyself together, O daughter
 A siege he hath laid against us, [of troops,
 With a rod they smite on the cheek the
 judge of Israel.
² And thou, Beth-Lehem Ephratah,
 Little to be among the chiefs of Judah!
 From thee to Me he cometh forth—to be
 ruler in Israel,
 And his comings forth are of old,
 From the days of antiquity.

³ Therefore he doth give them out till the time
 She who bringeth forth hath brought forth,
 And the remnant of his brethren return to
 the sons of Israel. [strength of Jehovah,
⁴ And he hath stood and delighted in the
 In the excellency of the name of Jehovah
 And they have remained, [his God,
 For now he is great unto the ends of earth.
⁵ And this one hath been peace,
 Asshur! when he doth come into our land,
 And when he doth tread in our palaces,
 We have raised against him seven shepherds,
 And eight anointed of man.
⁶ And they have afflicted the land of Asshur
 with the sword,
 And the land of Nimrod at its openings,
 And he hath delivered from Asshur when
 he doth come into our land,
 And when he treadeth in our borders.
⁷ And the remnant of Jacob hath been in the
 midst of many peoples, [herb,
 As dew from Jehovah—as showers on the
 That waiteth not for man, nor stayeth for
 the sons of men. [nations,
⁸ Yea, the remnant of Jacob hath been among
 In the midst of many peoples,
 As a lion among beasts of a forest,
 As a young lion among ranks of a flock,
 Which if it hath passed through,
 Hath both trodden down and hath torn,
 And there is no deliverer.
⁹ High is thy hand above thine adversaries,
 And all thine enemies are cut off.
¹⁰ And it hath come to pass in that day,
 An affirmation of Jehovah,
 I have cut off thy horses from thy midst,
 And I have destroyed thy chariots,
¹¹ And I have cut off the cities of thy land,
 And I have thrown down all thy fortresses,
¹² And have cut off sorcerers out of thy hand,
 And observers of clouds thou hast none.
¹³ And I have cut off thy graven images,
 And thy standing-pillars out of thy midst,
 And thou dost not bow thyself any more
 To the work of thy hands. [thy midst,
¹⁴ And I have plucked up thy shrines out of
 And I have destroyed thine enemies. [fury,
¹⁵ And I have done vengeance in anger and in
 With the nations who have not hearkened!

VI. ¹ HEAR, I pray you, that which Jehovah
 is saying:
 'Rise—strive thou with the mountains,
 And cause thou the hills to hear thy voice.'
² Hear, O mountains, the strife of Jehovah,
 Ye strong ones—foundations of earth!
 For a strife is to Jehovah, with His people,
 And with Israel He doth reason.
³ O My people, what have I done to thee?
 And what—have I wearied thee?
 Testify against Me.
⁴ For I brought thee up from the land of Egypt,
 And from the house of servants I have
 ransomed thee, [Miriam,
 And I send before thee Moses, Aaron, and
⁵ O My people, remember, I pray you,
 What counsel did Balak king of Moab,
 What answer him did Balaam son of Beor,
 (From Shitim unto Gilgal,) [hovah,
 In order to know the righteous acts of Je-
⁶ With what do I come before Jehovah?

CENTENARY TRANSLATION
OF THE
NEW TESTAMENT

**PUBLISHED TO SIGNALIZE THE COMPLETION OF
THE FIRST HUNDRED YEARS OF WORK OF
THE AMERICAN BAPTIST PUBLICATION SOCIETY**

TRANSLATED BY
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PHILADELPHIA
THE AMERICAN BAPTIST
PUBLICATION SOCIETY

BOSTON	CHICAGO	LOS ANGELES
KANSAS CITY	SEATTLE	TORONTO

- Most High. And the Lord God will give him the
33 throne of his forefather David, and he shall reign
over the House of Jacob forever; and of his king-
dom there shall be no end.”
- 34 And Mary said to the angel:
“How can this be? For I have no husband?”
- 35 “The Holy Spirit shall come upon you,” said the
angel, “and the power of the Most High shall over-
shadow you, and therefore the holy offspring which
is to be born, shall be called the Son of God.
- 36 And behold your kinswoman, Elizabeth, she also
has conceived a son in her old age, and this is the
37 sixth month with her that was called barren. For
no word of God shall be void of power.”
- 38 Then Mary said: [*]
“Behold, I am Jehovah’s slave. Let it be to me
as you have said.”
Then the angel departed from her.

[* “Jehovah’s” found in first two editions (1924), later removed (in editions from 1954(?) on). The word “the” (which is not in the Greek text) was added and “Lord’s” used in place of “Jehovah’s”! The Wescott and Hort Greek text reads:

δούλη	Κυρίου	Not:	δούλη	τοῦ	Κυρίου
slave girl	of Lord		slave girl	of the	Lord

This is a *very strong* indication that the Name of God was in the *original* Greek text, not the word ‘Lord.’ This indication is fortified by the words “of the” not being in the Greek text. According to the evidence found in the oldest manuscripts of the *LXX* and other Greek translations of the Hebrew Scriptures, where we see ‘LORD’ in most translations in English, the Name of God, the Tetragrammation, was originally written in various forms of paleo-Hebrew or, Aramaic, יהוה , יהו , יהוה , יהוה , יהוה , יהוה , יהוה , יהוה and Greek, יהוה (PIPI) or, ΙΑΩ (IAO). Later, Greek substitutions of the Tetragrammation were used *instead* of the actual Name of God. Some of these substitutions were abbreviations of the word for ‘lord’. Then, they would appear, in the uncial style of that time, as ΚC (= KS) or KY (= KU) using the first and last letters, or, the first and second letters (respectively) of ΚΥΡΙΟΣ (= KURIOS, KÜ.reh.ahs, “lord”) and a superscript line added. (In later times when the word ‘lord’ was written, as a replacement of the Name, or, copyists did not know that it was a replacement of the Name, it would appear, in subsequent manuscripts in the Greek of the *LXX* and the Christian Scriptures, as Κύριος , the same letters in a different ‘font’, as we would say today. However, both are styles of Koine Greek.) The superscript line added shows, that these abbreviations were not merely abbreviations for the word ‘lord’, but that they were used in place of the Name of God as found in earlier manuscripts. The word Κυρίου (kuriou, kü.REE.oo, oo as in “cool”), is the word Κύριος with the genitive case ending (the final ς (sigma = s) omitted and an υ (upsilon = u) added and the accent moved) with these changes it now means “of lord”. (See P.E. Kahle, “THE GREEK MANUSCRIPTS USED BY ORIGEN”: George Howard, “THE TETRAGRAM AND THE NEW TESTAMENT”, in the *Journal of Biblical Literature*: Vol. 79, 1960, pp. 71, 74, 115 and Vol. 96, No. 1, 1977, pp. 63-83, respectively; and the latter in the *Biblical Archaeology Review*, March, 1978, pp. 12-14, 54; also the Watchtower publication, *The Divine Name That Will Endure Forever*: pp. 23-26.)—Ed.]

EXCURSUS:

SOME QUOTATIONS FROM THE AFORE-REFERENCED WORKS

P. E. Kahle, Oxford, England:

A PAPER on the transmission of the pronunciation of Hebrew and the punctuation of the Masoretes [Jewish scribes] which I read at the first German Conference of Orientalists held in Leipzig in 1921, made it clear to me that we urgently needed to study Hebrew texts having a vocalization [vowel points] different from the normal form of our M[asoretic]T[exts]...In the work I proposed it was necessary to deal with a great number of Hebrew texts transcribed in Greek letters and provided with vowels. Such a text used by Origen in the Second Column of the Hexapla which must have existed in the 3rd century A. D. had been discovered by Givovanni Mercati in 1894 in the palimpsest 0 39 of the Ambrosian [Library] in Milan.

We should, however, consider that not only in the Second Column of the Hexapla, but also in the column of [the translations into Greek by] Aquila and Symmachus, and in the LXX and Quinta (with the Sexta). Origen copied *Jewish* Bible texts in which the name of God was written in Hebrew as **hwby**, read by the Jews as **adwnoi** [adonai, ah.doh.NIGH. or, ah.doh.NOY, "my lord"] and by the Christians as **kurio** [kurios] to which they were accustomed.—"THE GREEK MANUSCRIPTS USED BY ORIGEN", *Journal of Biblical Literature*, Vol. 79, 1960, pp. 111, 115.

George Howard, Associate Professor of Religion and Hebrew, University of Georgia:

Another specimen of the pre-Christian Greek Bible is P[apyrus]. Faud 266, containing fragments of Genesis 7 and 38 and extensive portions of Deuteronomy 17-33. It dates to the first or second century B. C. In 1944 W. G. Waddell published a fragment of this MS covering Deut. 31:28-32:7. In 1950 photographs of 12 fragments of the MS appeared in print although in poor reproduction.⁶...The MS is significant in that, instead of using **kuvrio**" which in the Christian codices of LXX stands for the divine name, **hwby**, it writes the Tetragram in Aramaic letters within the Greek text itself.

In 1952 fragments of a scroll of the Twelve Prophets in Greek were found in a cave in Nahal Hever in the Judean Desert....It differs from P. Faud 266 in that it writes the Tetragram not in Aramaic letters, but in paleo-Hebrew....⁶ *New World Translation of the Christian Greek Scriptures* (Brooklyn, Watchtower Bible and Tract Society, 1950) [pp.] 13-14.

From these findings we can now say with almost absolute certainty that the divine name, **hwby**, was not rendered by **kuvrio**" in the pre-Christian Greek Bible, as so often has been thought. Usually the Tetragram was written out in Aramaic or in paleo-Hebrew letters or was transliterated into Greek letters. At a later time, about which we will have more to say soon, surrogates replaced the Tetragram. The first surrogates, as we will see, were **qeov** ["God"] and **kuvrio** ["Lord"].

Before entering the post-NT era, a brief summary of the data gathered thus far should be helpful.

(1) In pre-Christian Greek MSS of the OT, the divine name normally appears not in the form of kuvrio", as it does in the great Christian codices of the LXX known today, but either in the form of the Hebrew Tetragram (written in Aramaic or paleo-Hebrew letters or in the transliterated [Greek] form of IAW [IAO].

(3) [sic, should be "(7)"] *Post-New Testament Usage of God's Name. A. Jewish Usage:* By the beginning of the second century A. D. (plus or minus a few years) a *textus receptus*: [received (accepted) text] of the Hebrew Bible emerged among the Jews...Greek versions of this standard text followed in Jewish circles. The best known of these are those of Aquila, Theodotion, and Symmachus....It is important for us to note that the practice of writing the Hebrew Tetragram in the Greek text was continued by these Jewish versions.

In 1897 F. C. Burkitt published some fragments of Aquila found as the underwriting of some palimpsests['] scraps among the debris in the old Cairo Geniza [a storeroom for manuscripts in a Synagogue]. The fragments show clearly that the Hebrew Tetragram (in this case in paleo-Hebrew script) was retained by Aquila. About this same time Giovanni Cardinal Mercati discovered in the Ambrosian Library of Milan a palimpsest containing parts of the Psalter to Origen's Hexapla (lacking the Hebrew column). The interesting thing about these fragments from the Hexapla is that all five columns, not just the transliterated Hebrew column and that of Aquila, contain the Tetragram written in square Hebrew letters.

Paul Kahle suggested, on the basis that the Tetragram appears in all five columns, including that of the LXX, that Origen originally used a Jewish text of his LXX column as well as Jewish texts for the other columns. He argued this because he knew of no evidence of Christian MSS using the Tetragram dating in the time of Origen. But according to Eusebius, Origen searched out copies of ancient Greek versions and reported that one was found at Jericho in a jar. In view of his desire to acquire ancient copies it does not seem unreasonable to believe that he could have searched out old Christian copies of the LXX which dated to the first century itself. If so, it would have been possible of him to use a Christian copy (perhaps of early Jewish Christian origin) of the LXX which contained the Tetragram.

B. Christian Usage: When we come to Christian copies of the LXX, we are immediately struck by the absence of the Tetragram and its almost universal replacement by kuvrio". This means that sometime between the beginning of the Christian movement and the earliest extant copies of the Christian LXX a change had taken place. Just when the change occurred is impossible to date with absoluteness. But by the time we reach the Christian codices of the LXX, the Tetragram is not to be found. Instead the words kuvrio" and occasionally qeov", stand for the divine name and are abbreviated....

In all probability the Christian LXX began to be surrogated with contracted words... at least by the beginning of the second century. For our purposes the point that is most important is that these same abbreviated words appear also in the earliest copies of the NT (emphasis added).

Since the Tetragram was still written in the copies of the Greek Bible which made up the Scriptures of the early church, it is reasonable to believe that the NT writers, when quoting from Scripture, preserved the Tetragram within the biblical text. On the analogy of pre-Christian Jewish practice we can imagine that the NT text

incorporated the Tetragram into its OT quotations (and other expressions, such as in narratives. The Tetragram in these quotations would, of course have remained as long

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as it continued to be used in Christian copies of the LXX. But when it was removed from the Greek OT, it was also removed from the quotations of OT in the NT. —“THE TETGRAM AND THE NEW TESTAMENT”, *Journal of Biblical Literature*, Vol. 96/1, p. 63-66, 71, 77.

Fragments of Psalm 22 from Origen’s Hexapla found in the Cairo geniza, were published in 1900 by C. Taylor. These fragments show the Tetragrammaton written into the Greek columns of Aquila, Symmachus, and the Septuagint in the strange form of *PIPI* [Greek, *PIPI*]. This is a clumsy attempt to represent with Greek letters what the Tetragrammaton looked like in Hebrew. The Greek letter *pi* [P] somewhat resembles the Hebrew *he* [h]. [Also the Greek capitol, or uncial, letter *iota* (I) somewhat resembles the Hebrew letters *waw* (w) and *yod* (y)).]

The Faud papyrus scroll is the earliest example we have examined, dating to the first or second century B. C. Here for the first time we have clear evidence that in pre-Christian times the Septuagint, at least sometimes, did not translate the divine name with *kyrios* as had been previously thought; rather it preserved the Hebrew YHWH itself. Could it be that Jews had always written the Tetragrammaton in Hebrew into the text of their Greek Bibles and that this practice represented a continuous tradition from the earliest Septuagint through the second century [C. E.] translations of Aquila, Symmachus, and Theodotion? Or is the Fuad manuscript a maverick, the only one to do such a thing?

In 1952, fragments of a scroll of the Twelve Prophets in Greek were found in a cave at Nahal Hever in the Judean desert. Père D. Barthélemy announced the discovery of the scroll in 1953 and ten years later published a transcription of it. In all probability the document dated to the beginning of the first Christian century. Like the Fuad papyrus it writes the Tetragrammaton in Hebrew—in old style script—in an otherwise Greek text.

At Qumran cave 4, a fragment of the Greek translation of Leviticus confirms that the divine name was preserved in the pre-Christian Septuagint. In this scroll, dated by P. W. Skehan to the first century B. C., the Tetragrammaton is transliterated with the Greek letters *IAO*.

Thus, we have three separate pre-Christian copies of the Greek Septuagint Bible and in not a single instance is the Tetragrammaton translated *kyrios* or for that matter translated at all. We can now say with near certainty that it was a Jewish practice before, during, and after the New Testament period to write the divine name in paleo-Hebrew or square Aramaic script or in transliteration right into the Greek text of Scripture. This presents a striking comparison with the Christian copies of the Septuagint and the quotations of it in the New Testament which translate the Tetragrammaton as *kyrios* and *theos* for the Tetragrammaton.

But Gentile Christians, unlike Jewish Christians, had no traditional attachment to the Hebrew Tetragrammaton and no doubt often failed even to recognize it. Gentile scribes who had never before seen Hebrew writing (especially in its archaic [paleo] form) could hardly be expected to preserve the divine name. Perhaps this contributed to the use of surrogates like *kyrios* and *theos* for the Tetragrammaton.*

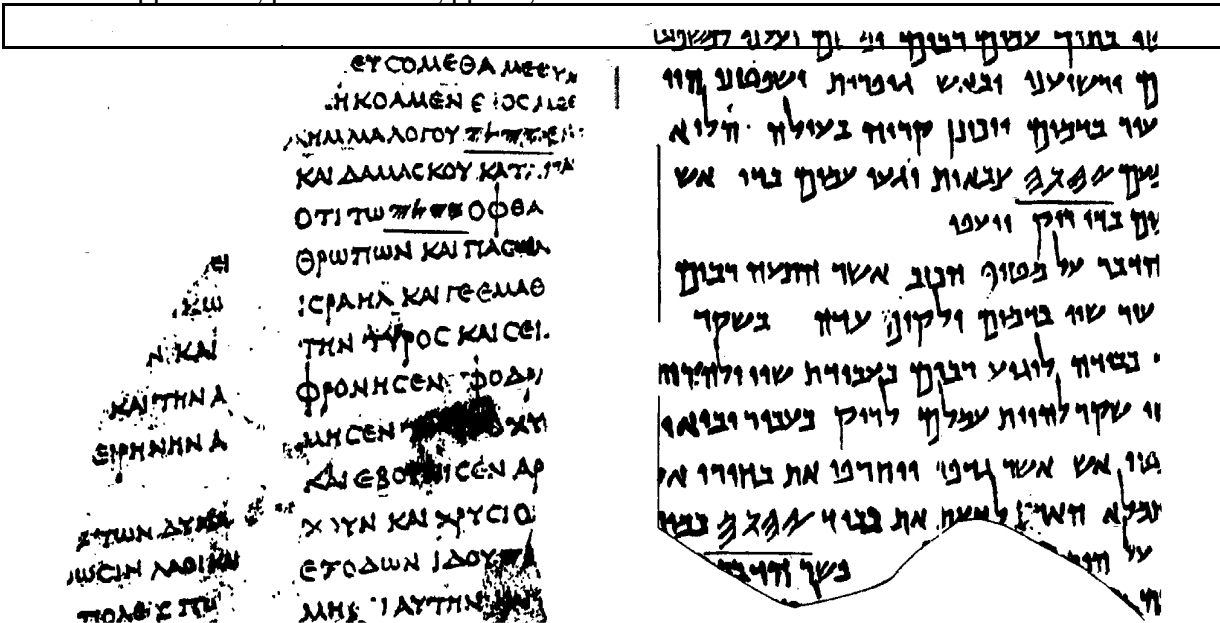
* This would account for the fact that, as we have observed at Luke 1:38, the article is not before the word “Lord” in the later copies of the Christian Greek Scriptures. This indicates that in the original, the

Tetragrammaton or at least surrogated forms of it, were written, and being the Name of God, the article OJ (= “the”) or any of its forms (according to the case of the noun following) would not be added before it. Then, later, when the complete word kuvrio was written in its place, the copyist would also not add the article to the text he was writing. We find this at Matthew 1:20, 22, 24; 4:17, 10, et al.

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The contracted form of the surrogates marked the sacred nature of the name standing behind them in a way which was convenient for Gentile scribes to write Greek. At the same time the abbreviated surrogates may have appeased Jewish Christians who continued to feel the necessity of differentiating the divine name from the rest of the text. After the system of contractions was in use for some time, its purpose was forgotten and many other contracted words which had no connection with the Tetragrammaton were introduced.

A similar pattern probably evolved with respect to the New Testament. When the Septuagint which the New Testament church used and quoted contained the Hebrew form of the divine name, the New Testament writers no doubt included the Tetragrammaton in their quotations. But when the Hebrew form of the divine name was eliminated in favor of Greek substitutes in the Septuagint, it was eliminated also from the New Testament quotations of the Septuagint.—“The Name of God in the New Testament”; *Biblical Archaeology Review*; March 1978, Vol. IV, No. 1; pp. 14-15; photos below, pp. 15, 64



Fragment of the Twelve Prophets scroll found in the cave

Nahal Hever caves. The scroll is in Greek except for Habakkuk on lines 4 and 5 (underlined) in paleo-Hebrew script. The text is a portion of Zechariah 8:19-9:4.

Column 10 of the Habakkuk commentary from

1st-century Qumran containing quotations from Habakkuk 2:13-14. The Tetragrammaton occurs

11 (underlined) in paleo-Hebrew script. Rest of text is in newer square script. (Picture copyright John

Trever, 1964.)

The Divine Name That Will Endure Forever:

In the fourth century, Jerome [the translator of the *Latin Vulgate*], reported: “Matthew who is also Levi, and who from a publican [tax-collector] came to be an apostle, first

of all composed a gospel of Christ in Judaea in the Hebrew language...Who translated it after that in Greek is not sufficiently ascertained. Moreover, the Hebrew itself is preserved to this day in the library at Caesarea.”

Since Matthew wrote in Hebrew, it is inconceivable that he did not use God’s name especially when quoting from the “Old Testament” that contained the name.

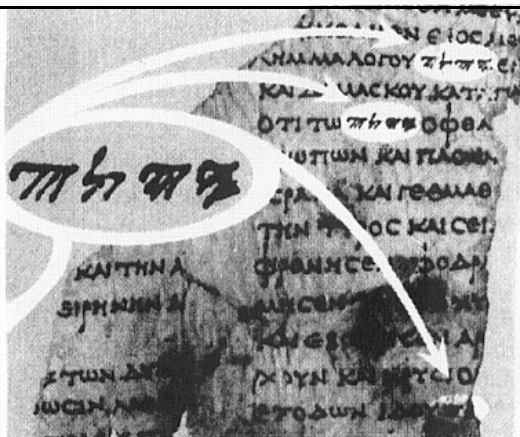
254

However, other writers of the second part of the Bible wrote for a worldwide audience in the international language of that time, Greek. Hence, they did not quote from the original Hebrew writings but from the *Septuagint* Greek version. And even Matthew’s gospel was eventually translated into Greek. Would God’s name have appeared in these Greek writings?

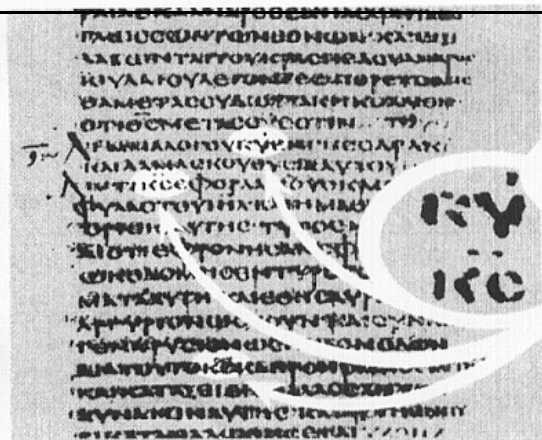
Well, some very old fragments of the *Septuagint Version* that actually existed in Jesus’ day have survived down to our day, and it is noteworthy that the personal name of God appeared in them. *The New International Dictionary of New Testament Theology* (Volume 2, page 512) says: “Recent textual discoveries cast doubt on the idea that the compilers of the LXX [*Septuagint*] translated the tetragrammaton *YHWH* by *kyrios*. The oldest LXX MSS (fragments) now available to us have the tetragrammaton written in Heb[rew] characters in the G[ree]k text. This custom was retained by later Jewish translators of the O[ld] T[estament] in the first centuries A. D.” Therefore, whether Jesus and his disciples read the Scriptures in Hebrew or Greek, they would have come across the divine name.

God’s name remained in Greek translations of the “Old Testament” for a while longer. In the first half of the second century C.E. the Jewish proselyte Aquila made a new translation of the Hebrew Scriptures into Greek, and in this he represented God’s name by the Tetragrammaton in ancient Hebrew characters. In the third century Origen wrote: “and in the most accurate manuscripts THE NAME occurs in Hebrew characters. Yet not in today’s Hebrew [characters], but in the most ancient ones.”

Even in the fourth century, Jerome [the translator of the *Latin Vulgate*] writes in his prologue to the books of Samuel and Kings: “And we find the name of God, the Tetragrammaton [hwhy], in certain Greek volumes even to this day expressed in ancient letters.”—p. 24, photos below from p. 26.



Fragment of the *Septuagint Version* dated to the first century C. E. It contains Zechariah 8:19-21



The Alexandrine Manuscript of the *Septuagint* to the fifth century C. E.; containing the same

verses

and 8:23-9:4. The Tetragrammaton is written in by paleo-Hebrew script within the Greek text of 'LORD' the remainder of this portion found the cave at Nahal Hever.

as at left. The Tetragrammaton has been replaced the abbreviated forms of the Greek word for ku and ks. Segments of the superscript lines are still visible.

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Excerpts from the Psalms, Dead Sea Scroll. The Tetragrammaton appears repeatedly in distinctive ancient Hebrew characters—*INSIGHT ON THE SCRIPTURES*; Brooklyn, WATCHTOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA; 1988, Vol. 2, p. 7.

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 ΑΥΤΟΝΕΙ'C'ΧΕΙΡ'Α'CΟΥ
 CΗΜΕJONΚΑΙΓ'ΝΩ
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 ΝΕΙ'ΚΑΙΕΙΠΕΝ'ΤΑΔΕ
 ΛΕΓΕΙ 𐤀𐤌𐤁𐤏𐤇𐤇𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕
 ΑΓΧΟ'Ν'ΤΩΝ'Τ'ΩΝΕ
 ΠΑΓΧΩΝΚΑΙΕΙΠΕ

Copy of a late fifth- or early sixth-century C.E.
 manuscript of Aquila's Greek translation. The
 Tetragrammaton is represented in lines 1, 7
 and 10 by one form of old Hebrew characters
 Understanding; Brooklyn;
 Society Of New York Inc. 1971, pp. 884-3, respectively.

TERTIA PARS Dist.II. CAP. III. 559

עשה חבה שהוא עתיד לקרות עליה ויצר שנ' האשה אשר נתת עמי היא נטע
 לי מן העץ ומכלתי למיכר לא בראה לו עד שחבשה בשני וכיון שחבשה סד וכל
 יהיה מלוחם תרדמה על האדם וישן וקח אחת מעלשותיו ויסגר בשני התערין
 ויבן יהיה אלהים ויבן כחוב החבונן טוהבן לברוחה לא ברא אותה פראש ולא
 הודי כיקרת ראשה לא מן העץ שלא חתא סוקרנה ולא מן האזן שלא חתא
 ציתנית ולא מן הפה שלא חתא דברנית ולא מן הלב שלא חתא קנאות ולא
 מן היר שלא חתא סמסשטת ולא מן הרגל שלא חתא פורסטת אלא סמקום
 צנוע באדם אפילו בטעה שארם עמר ערום אותו המקום סכוסח לא ברא
 אדוח מן הראש והנה היא סיקרת ראשה שנ' ותלכנה נספיות צרן ולא מן האזן
 היא סוקרנה שנ' וססקרות עתים ולא מן האזן חתרי היא צתנות שנ' וסח
 שטעת פהח האחול ולא מן הלב חתרי היא קנאות שנ' וחקנה רחל באוחדה
 ולא מן היר חתרי היא סמסשטת שנ' וחגגב רחל ולא מן הרגל חתרי היא
 פורסכרן שנ' והצא דינה בת לאח ויאמר האדם זאת הפעם עשם עשם
 כהחילה בראה לו ורמח אוחת מלאה רירק ורם והפליגה סכנו חתרי וברמח לו
 פעם שניה הינה רמח אמר זאת הפעם זו הינה שחיה עתידה לקיש עלי חת
 אפידיא, Si meruerit, erit adiutorium; si non meruerit, erit qdasi contra eum:
 Sequitur vers. 19. Et formavit Dominus Deus de terra omnia animalia
 agri, & omnem avem coeli, & adduxit ad Adam, &c. Et Adæ non inven-
 nit adiutorium. Dixit B. Jochanan, Scriptum est Genes. 1. v. 24. Et dixit
 Deus, producat terra animam viventem secundum speciem suam; & qd
 dicit, & formavit Dominus Deus, Genes. 2. v. 7. Dixit R. Acha, Adduxit De-
 us sanctus benedictus coram Angelis ministris animalia, bestias, & volucres,
 & dixit illi, quod est nomen istius, & illius? & nesciverunt. * Fecit igitur ea-
 dem transire coram Adam, dixit que illi, quod est nomen istius? Ait, istud est bos,
 & illud est asinus, & hoc est equus, & sic de aliis. Dixit ei Dominus, & quod est
 nomen tuum? Ait ei, Adam, quia de terra creatus sum. Et quod est nomen
 meum? יהוה Jehova, sive Adonay, quia Dominus es omnium. Rursum tran-
 srefecit coram ipso ista animalia bina, & bina, & dixit homo: Omnia habent

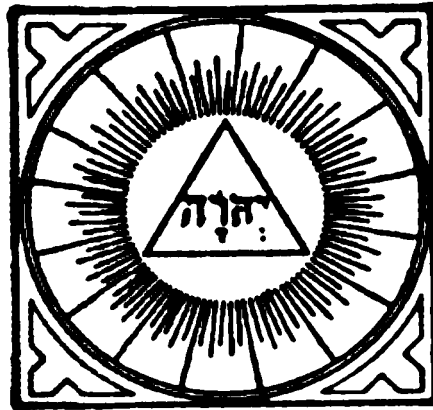
Page 559 of *Pugeo Fidei* ["Dagger of Faith"] by Raymun-
 dus Martini, a Dominican monk, in the year 1273, or 1278.
 Martini rendered the Tetragrammaton into Latin by "Je-
 hova." Illustrations and most text from, *Aid to Bible*
 Watchtower Bible And Tract

A Short Explanation of
DR. MARTIN LUTHER'S
Small
Catechism

A HANDBOOK OF CHRISTIAN DOCTRINE



CONCORDIA PUBLISHING HOUSE
SAINT LOUIS, MISSOURI
[1943]
[Title page]



Jehovah

[Page 54]

ON: “TREE,” “STAKE,” “CROSS” AND “CRUCIFY”

TREE (Greek, *zulon*, *zulon*, ZÜ.lahn, Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24): (Used here for the *stauros* on which Jesus was crucified.) Both words (‘*zulon*’, wood, timber, and ‘*stauros*’, stake, pale,) disagree with the modern idea of a cross, with which we have become familiarized by pictures. The *stauros* was simply an upright pale or stake to which the Romans nailed those who were thus said to be crucified. *Stauroo*, merely to drive stakes. It never means two pieces of wood joining each other at any angle. Even the Latin word *crux* means a mere stake. —Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, p. 819.

STAUROS (Greek, *staurov*“, *stou*.RAHS, (*stou* as is “stout”) Matthew 27:40; Mark 15:30; Luke 23:21):

STAUROS (*staurov*“) notes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroo* [*stou*.RAH.oh] to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ. — W.E. Vine, *Vine’s Expository Dictionary of New Testament Words*, pp. 258, 259.

The word *stauros*, which denotes an upright pale or stake, to which the criminals were nailed for execution,...Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber. And this is the meaning and usage of the word throughout the Greek classics. It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *zulon*...rendered ‘tree’ in Acts 5:30; 10:39...This is preserved in our old Eng. name rood, or rod. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, pg 505d. There is nothing in the Greek of the N.T. even to imply two pieces of timber....The evidence in the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult *Nineveh* by Sir A.H. LAYARD (ii. 213), or *Manners and Customs of the Ancient Egyptians*, by Sir J. GARDNER WILKINSON, iii. pp. 24, 26, 43, 44, 46, 52, 82, 136. Dr. SCHLIEMANN gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337, 350, 353, 521, 523....The Catacombs in Rome bear the same testimony: “Christ” is never represented there as “hanging on a cross”, and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner.

See the *Encycl. Brit.*, 11th (Camb.) ed. Vol. 14, p. 273. In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (Vol. ii, p. 314: "...It must be owned [admitted] that ancient works of art, as far as hitherto known, afford [provide] no corroboration of the use of the cross in the simple transverse [lying across] form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom [John Chrysostom (347?-407) patriarch of Constantinople] and Chrysostom wrote half a century after Constantine!....The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.—*The Companion Bible*, "Appendix 162", p. 186.

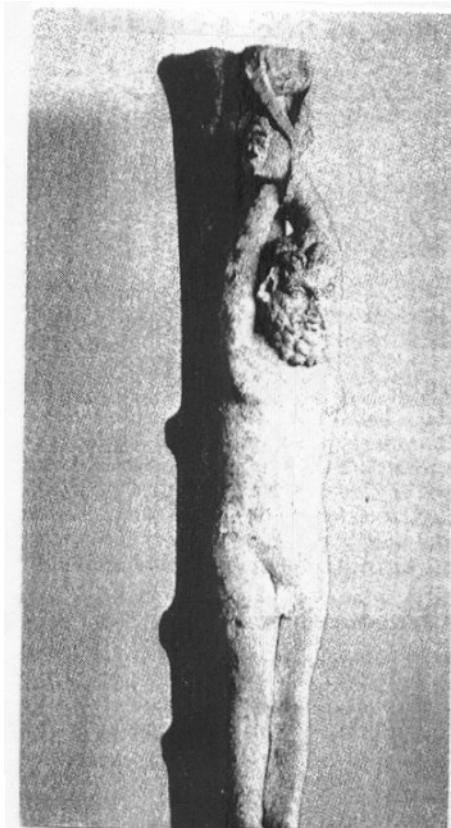
The book *The Cross and Crucifixion* by Herman Fulda, Breslau, Germany, 1878, says:

Trees were not everywhere available at the places chosen for the public execution. So a simple beam was sunk into the ground. On this outlaws, with hands raised upward and often also with their feet, were bound or nailed....this simple cross [Latin, *crux simplex*] was the oldest instrument erected by human hand for punishment with—crucifixion; and because of this very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end....Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expression of the early church fathers."—pp. 156, 339.

The cross was offensive to the Jews, [because it was a pagan symbol—Ed.] absurd to the Gentiles. A Roman execution is shown in this figure found at Halicarnassus.

FROM: *Eerdman's Handbook to the Bible*, 1973, p. 591.

The *crux simplex* illustrated by Roman Catholic scholar Justus Lipsius in his book *De Curce Libri Tres*. [We do not claim Lipsius taught Christ was put to death on such an instrument. The drawing is presented to show that this method of execution was known in the ancient and mediæval worlds.—Ed.]



APPENDIX 6

ON: 2 JOHN 7——DOES IT HAVE REFERENCE TO THE COMING OF CHRIST IN THE FIRST CENTURY, OR, TO HIS PRESENCE IN THIS CENTURY?

Jesus Christ coming in (the) flesh (coming, altogether timeless, and representing the great truth of the Incarnation itself, (as distinguished from its historical manifestation)...He who denies the coming in the flesh, denies the possibility of the Incarnation: He who denies the having come, denies its actuality.—Henry Alford, *The New Testament for English Readers*, Vol. II. p. 922.

The Incarnation is referred to here in the most general way (erchomenon) [“coming”] contrast eleluthota [“having come”] in I John 2:22. The elder has in view the Docetic denial of Christ’s humanity and passion, which meant a failure to grasp the full love of the Father and the true basis for our quickening fellowship with the Son.—*The Interpreter’s Bible*, Vol. XII, p. 305.

[T]he present participle is used and the translation is properly coming (not the coming, however, as in the *RSV*). It is simply another way of describing the heresy of the false prophets. The Elder was not accusing these heretics of denying the second coming of Christ; they were Docetists who denied that the body of Jesus was a real human body; they held that Jesus only appeared to be a man. Literally translated the Elder’s statement (v. 7) is: “For many deceivers went out into the world, those not confessing Jesus Christ coming in flesh.” Anyone denying that this was the character of Jesus is branded as the antichrist.—*The Broadman Bible Commentary*, Vol. 12, p. 227.

Antichrist denies the Father and the Son; and does not confess that Jesus Christ is come in the flesh.—John Albert Bengel, *New Testament Word Studies*, Vol. 2, p. 818.

Naturally this cannot refer to the coming of Jesus Christ at his future parousia, [“presence”] since that is not a coming en sarki [“in the flesh”], but en doxe [“in glory”] (cf. Heb 4:13, etc.). Rather, the present tense of erchomenon [“coming”] is a timeless characteristic of Jesus (as the one sent by God into the world), as in Jn 3:31; 6:14; 11:27.—Rudolf Bultmann, *A Commentary on The Johannine Epistles*, p. 112.

“Jesus Christ coming in the flesh,” present middle [voice] participle of *erchomai* [‘coming’] treating the Incarnation as a continuing fact, which the Gnostics flatly denied. ... There is no allusion here to the second coming of Christ.—A.T. Robertson, *Word Pictures in the New Testament*, Vol. VI, p. 253.

TRANSLATION SURVEY:

- 1) “Jesus Christ is come in the flesh.”—*KJV*.
- 2) “Jesus Christ is come in the flesh.”—*Improved Version*.
- 3) “Jesus the Messiah hath come in the flesh.”—James Murdock, *The Syriac New Testament*.
- 4) “Jesus is the Christ come in the flesh.”—Samuel Sharp.
- 5) “Jesus as Christ come in our human nature.”—*Twentieth Century New Testament*.
- 6) “Jesus Christ to have come bodily.”—Ferrar Fenton, *The Holy Bible in Modern English*.
- 7) “Jesus Christ is come in the flesh.”—Sir Edward Clarke, *The New Testament, The Authorized Version, Corrected*.
- 8) “Jesus Christ has come in the flesh.”—*The Riverside New Testament*.
- 9) “Jesus Christ has come in the flesh.”—George M. Lamsa.
- 10) “Jesus Christ has come in the flesh.”—T.G. Ford and R.E. Ford, *The New Testament, The Letchforth Version*.
- 11) “Jesus Christ to have come in the flesh.”—F.A. Spencer, *The New Testament*.
- 12) “Jesus was the Christ Who came in the flesh.”—Frank C. Laubach, *The Inspired Letters in Clearest English*.
- 13) “Jesus Christ has come in human flesh.”—Roland Knox.
- 14) “Jesus Christ really became man.”—J.B. Phillips, *The New Testament in Modern English*.
- 15) “Jesus Christ has appeared in the flesh.”—Metropolitan Fan S. Noli, *The New Testament*.
- 16) “Jesus Christ came to earth as a human being with a body like ours.”—*The Living Bible*.

17) “Christ as having come incarnated.”—*The Modern Language Bible (New Berkeley)*.

18) “Jesus Christ came in a human body.”—*The New Life Testament*.

19) “Jesus Christ came as a human being.”—*The Translators New Testament*.

20) “Jesus Christ did come in the flesh.”—Chester Estes, *The Better Version of The New Testament*.

21) “Jesus Christ has come in the flesh.”—*Jerusalem Bible*.

22) “Jesus Christ became mortal man.”—*TEV—GN*.

23) “Jesus Christ came in the flesh.”—*BBE*.

FOOTNOTE COMMENTS:

“The denial of the incarnation is the basic heresy attacked by the author.”—*NEB, Oxford Study Edition*.

“Deceivers, who taught that the Christ was not indissolubly united with the man Jesus (I Jn. 2:22), or that Jesus’ body was not a real body of flesh and blood (I Jn 4:23).”—*New Oxford Annotated Bible RSV*.

“Referring to his past coming; referring to past time as in like case at 3 John 3 of the Greek participle.”—*NWT*, 1971, 1984.

APPENDIX 7

1 TIMOTHY 3:16

In the *KJV* this verse reads: “And without controversy great is the mystery of godliness: God was manifest in the flesh....” This has been used in an attempt to support the Trinity doctrine. Says a footnote to this verse in the *ASV*: “The word God, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read which.”

As a consequence of this fact, the vast majority of modern translations/version do not use the word “God.” It is of interest that the Roman Catholic *Douay* version did not use “God” here, nor do the *NASV*, *RSV*, *NIV*, *MO.*, etc.

APPENDIX 8

LUKE 23:43

Do, all Greek, Latin, German and English translations except the *NWT* place a comma before “today”, as has been claimed? First let it be understood, some of the oldest Greek manuscripts have no punctuation at all; punctuation marks did not come into *general* use in the Greek until long after the age of Bible composition. Note:

- 1) “Verily I say unto thee this day: With me shalt thou be with me in Paradise.” (margin), Or: “This day (with me) shalt, &c”.—*Ro*.
- 2) “Jesus said to him, Truly I say to you today, You will be with me in Paradise.” Lamsa, edition of 1940; “Jesus said to him, Truly I say to you, Today you will be with me in Paradise.” (margin) “Ancient texts were not punctuated. [?] The comma could come before or after *today*.” Fourth Edition, 1957.
- 3) “Verily, to you am I saying today, with Me shall you be in paradise.”—*Concordant Literal*.
- 4) “I tell you truly to-day you will be with me Paradise. [no comma at all]—*Riverside New Testament*.
- 5) “Verily do-I-say unto-thee to-day — With me, thou-shalt-be, in Paradise.”—Charles A.L. Totten, *The Gospel of History*, Destiny Publishers, Merrimac, Mass, 1900.
- 6) “Indeed today I say to you, you shall be with Me in the paradise.”—James L. Tomanek, *The New Testament of Our Lord and Savior Jesus Anointed*, Arrowhead Press, Pocatello, Idaho, 1958.
- 7) “Verily I say to thee to-day that with me thou shalt be in the Eden’s garden.”—William Cureton, *Four Gospels in Syriac*, John Murray, London, 1858.
- 8) “[A]men dico tibi hodie mecum eris in paradiso”.—*Latin Vulgate*. (No comma nor any other punctuation was used.)

IN OTHER SCHOLARLY SOURCES WE FIND:

The interpretation of this verse depends entirely on punctuation, which rests wholly on *human* authority, the Greek manuscripts having no punctuation of any kind [sic] until the ninth century, and then only a dot (in the middle of the line) separating each word...His (the malefactor’s) prayer referred to the Lord’s coming and His Kingdom; and, if the Lord’s answer referred to that coming and that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.—*The Companion Bible*, Appendix 173, page 192.

The Lord will not come into His kingdom until after the great judgments which commence the Lord's day....The Lord assured the malefactor that his request will be granted, and that his present sufferings shall be exchanged for the delights of that day.—*Concordant Literal New Testament*, (in editions with the Greek text and commentary on facing pages) p. 93.

And Jesus said to him, Verily, to thee I say this day, with Me shalt thou be in the Paradise." The words *to-day* being made solemn and emphatic. Thus, instead of a remembrance, when He shall come in...His kingdom, He promises a presence in association (meta, "with") Himself. And this promise He makes on that very day when He was dying...Thus we are saved (1) the trouble of explaining why Jesus did not answer the question in its own terms; and (2) the inconvenience of endorsing the punctuation of the Auth[orized]. Vers[ion]. [KJV] as inspired; and we also place this passage in harmony with number- less passages in the O.T., such as "Verily I say unto you this day," etc.; "I testify unto you this day." etc. Deut. vi. 6; vii. 1; x. 13; xi. 8, 13, 23; xii. 13; xix. 9; xxvii. 4; xxxi. 2, etc., where the Septuagint corresponds to Luke xxiii. 43.—Elthelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, p. 811.

Jesus could not have meant the malefactor would be with him in the Kingdom nor in a paradise of any type on that day, (unless one considers the tomb Paradise), for the following reasons:

(1) Jesus was to be dead for a time, then he would be resurrected. At Revelation 1:18 he says: "I became dead", not 'part of me was dead', but "I", all of him. He was not resurrected until the third day after his death. He was nowhere in an alive condition; no one could have been with him in an alive condition on the day of the promise, after he was killed. Jesus did not come to life and go to the Father, Jehovah, until after his resurrection.—Jo. 20:17.

(2) Jesus kingdom was not to be established on that day. It was a future event. Revelation 12:10 relates: "Now [at that time, not before] have come to pass the kingdom of our God and the authority of his Christ." This would take place after the defeat and the hurling down out of Satan. "The things that must shortly take place:", "now have come to pass the kingdom", "**now**", not before!

It must be kept in mind that the book of Revelation was written circa the year 96 C.E. The prophecies in it were to have their fulfillments in the future from that time on. They did not start having their fulfillments prior to the writing of that book of Holy Scripture. Therefore, the resurrection of the repentant evil-doer could not have occurred in the year 33 C.E. Both of these events would take far into the future from the day of Jesus' death on the earth.—Revelation 1:1; 12:7-12.

(3) The resurrection of the dead, other than Christ, would not take place until after "his presence" which would be during, 'the last trumpet sounding'. "For the trumpet will [future] sound, and the dead will [future] be raised up incorruptible."—1 Corinthians 15:52.

EXCURSUS:

**LUKE 23:43 IN THE VATICAN 1209 AND OTHER MANUSCRIPTS
BEARING ON THE RESURRECTION OF CHRIST AND THE
REPENTANT EVILDOER**

The Vatican Manuscript 1209 is dated to the fourth century C. E. It is one of the oldest and most complete Greek manuscripts of the Bible. The symbol ‘B’ is used to represent it in scholarly works. Concerning ancient manuscripts A. T. Robertson says in his *A Grammar Of The Greek New Testament In The Light Of Historical Research*:

As a rule all the sentences, like the words, ran into one another in an unbroken line (scriptura continua), but finally three stops were provided for the sentence by the use of the full point. The point at the top of the line (·) (stigmhV) [stigne, stig.MAY] teleiva) [teleia, tel.AYAH, ay as in “hay”], high point was a full stop; that on the line (.) (uJpostilgmhv) [hupostigme, hü.pahs.tig.MAY, “lower point”] was equal to our semicolon, which a middle point (stigmahV [stigne, stig.MAY] mevsh) [MEH.- say] was equivalent to our comma....Some of the oldest N. T. MSS show these marks to some extent. B has the higher point as a period, the lower point for a shorter pause.—Nashville, Tennessee; Broadman Press; Fourth Edition, 1934, p. 242.

ΕΠΙΡΑΞΕΝ ΚΑΙ ΕΛΕΓΕΝ Τῷ ΜΗΝ ΣΘΗΤΙΜΟΥ ΟΤΑΝ ΕΛΘΗΣ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑ ΜΟΥ, ΚΑΙ ΕΙΠΕΝ ΑΥ Τῷ ΑΜΗΝ ΣΟΙ ΛΕΓΩ ΣΗ ΜΕΡΟΝ ΜΕΤΕΜΟΥΕΣΗ ΕΝ Τῷ ΠΑΡΑΔΕΙΣῳ ΚΑΙ	ΕΠΙΡΑΞΕΝ ΚΑΙ ΕΛΕΓΕΝ Τῷ ΜΗΝ ΣΘΗΤΙΜΟΥ ΟΤΑΝ ΕΛΘΗΣ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑ ΜΟΥ, ΚΑΙ ΕΙΠΕΝ ΑΥ Τῷ ΑΜΗΝ ΣΟΙ ΛΕΓΩ ΣΗ ΜΕΡΟΝ ΜΕΤΕΜΟΥΕΣΗ ΕΝ Τῷ ΠΑΡΑΔΕΙΣῳ ΚΑΙ	committed and he was saying Jesus remember me whenever you might come into the king- dom of you and he said to him Amen to you I am saying to- day, with me you will be in the paradise and
--	--	---

At left, portion of B from: *Biblioteca Apostolica Vaticana Vat. Grec. 1209 II Parte* (Library Apostolic [of the] Vatican,) Vatican Greek 1209 Part II (2) page 1347, column 1 lines 34-40, dated 10 Nov., 1970. This reviewer viewed the microfilm of B at the Ancient Biblical Manuscript Center at Claremont, California, U.S.A.; and attests to the fact of the lower point occurring between the words shĒmeron (SEMERON, SAY.meh.rahn, “today”) and metV (MET, meht, the elided (shortened form—shortened because the next word begins with a vowel) of metaV, META, meh.TAH, “with”). The first two letters of shvmeron, (shV) are found at the end of line 38; the last four letters (meron) are located at the beginning of line 39. The lower point is seen between shĒmeron and metV. Therefore, in English, this part of the sentence would be properly rendered as ‘today, with.’ The style of script seen in B is called uncial. In edited Greek texts of more recent times, the words under consideration appear as sevmeron and met.v At the center and right above, is text from page 27 of the Watchtower Society publication *Life Does Have a Purpose*, 1977. The caption to this text reads: “Greek text of Luke 23:43 from Vatican MS. 1209 with literal rendering, line for line, at the right.”

Scholars have observed that portions of the lettering, punctuation and breathings were added by a second, third and fourth hand in the ninth, tenth and eleventh centuries. Could the lower point have been added by one of these correctors-restorers? The various colors of the inks would show what was original and what was added later; one cannot tell from the black and white micro film copy.

In response to letters sent to the Vatican Library, dated November 8, 1994 and February 24,

1995, the following data was received in letters dated November 19, 1994 and November 3, 1995. (1) “The ink of the lower point seems to be that of the letters of the text it can

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therefore be traced back to the Fourth century.” (2) “the original vellum folio leaf was examined to determine the age of the lower point.” (3) The ink of the lower point “is a faded brown color” and has not been traced over with newer ink; thus it matches the rest of the Fourth century text on that page.

Such evidence proves that statements similar to that made by Julius R. Mantey in his letter to the Watchtower Society of July 11, 1974:

Why the attempt to deliberately deceive people by mispunctuation by placing a comma after “today” in Luke 23:43 when in the Greek, Latin, German and all English translations except yours, *even in the Greek in your KIT [Kingdom Interlinear Translation]*, the comma occurs after lego (I say) [which is not true]?

are erroneous.

Dr. Bruce M. Metzger in *A Textual Commentary On the Greek Testament*, United Bible Societies, 1975, pp. 181, 2, observes:

The Curetonian Syriac, rearranges the order of words, joining shvmeron [semeron, SAY.meh.rahn, “today”] not with met v ejnou~ e[] [met, meht, “with”; emou, ehm.OU, “me”; ese, EH.say, “you will be”]. But with aJmhvn soi levgw [amen, (ah.mayn)] “truly”; soi [soy] “(to) you”; lego, [LEH.goh, “I say”] (“Truly I say to you today, that with me you will be ...”).

Some history of the Syriac manuscripts in two works of Sir Frederic C. Kenyon will be of interest:

Until about the middle of the last century, no Syriac translation of the New Testament was known earlier than the Peshitta, which was then variously assigned to the fourth, third, or second century. But in 1842, among a large number of Syriac MSS. brought by Archdeacon Tastam and others from the monastery of St. Mary Deipara in the Nitrian desert in Egypt, and acquired by the British Museum, W. Cureton found some eighty leaves of a version evidently different from, and in his view older than, the Peshitta...Then in 1892 two Cambridge ladies, Mrs. [Agnes Smith] Lewis and Mrs. [James Y.] Gibson [twin sisters], brought back photographs of a palimpsest in the monastery of St Catherine at Mount Sinai, which proved to contain the same version as the Cureton MS., though with important variants and apparently of earlier date.—*The Text Of The Greek Bible*, London, Gerald Duckworth & Co. Ltd, 1953, p. 117.

THE DIATESSARON OF TATIAN...It was known from Eusebius [of Caesarea, c. 260 C.E.—c. 340 C.E.] that one Tatian had composed a harmony of the four Gospels which went by the name of Diatessaron, a musical term denoting a harmony of four elements. It was know also that it circulated widely in the Syrian Church, almost to the exclusion of the separate Gospels. Tatian was an Assyrian by birth, who became a disciple of Justin Martyr at Rome...he returned to his native land, where he died about [the year] 180...it seems probable that Tatian compiled his Harmony in Rome and in the Greek language, that he took it with him to Syria and, finding no vernacular version of the Gospels in use there, translated his own work into Syriac.—*The Bible And Archaeology*, New York and London, Harper & Brothers, 1940(?), pp. 237, 9.

F.F. Bruce reports:

The Lewis palimpsest has traces of Palestinian dialect in its Syriac, which suggests that the translators of the Gospels into Syriac were Palestinian Christians. According

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to Professor C.C. Torrey, 'the Curetonian text is a revision of the Sinai (Lewis) text improving [?] its language in the direction of pure Syriac, removing the conspicuously Palestinian elements and conforming the text to a later form of the Greek'...The original Old Syriac Gospels was earlier than the introduction of Tatian's Diatessaron...Our knowledge of the Old Aramaic Version (which included the Gospels, Acts, Pauline Epistles, and Revelation) is scanty, but it seems likely that part of it was a translation of an [original] Old Syriac text—not, however, an Old Syriac text of the same type as the Sinaitic [A.S. Lewis] and Curetonian manuscripts, but one of the [older] Caesarean type. —*The Books and the Parchments*, Westwood, New Jersey, Third and Revised Edition, 1963, pp 199, 212.

We have in these presentations, strong evidence that the reading of Luke 23:43 in the *New World Translation* and other translations/versions of the Bible reading the same or similarly, denoting that the promise was being given on that day, and would be fulfilled in the future, are correct. (See translations: William Cureton, 1858; J.B. Rotherham, 1897; A.L. Totten, *The Gospel of History*, 1900; *Concordant Literal*, 1926-1976; George M. Lamsa, 1940; James L. Tomanek, *The New Testament of Our Lord and Savior Jesus Anointed*, 1958.)

Studies of patterns of speech in the original languages and contextual considerations of our subject verse by George M. Lamsa and E.W. Bullinger, D.D. (respectively) have resulted in the following conclusions:

According to the Aramaic manner of speech, the emphasis in this text is on the word "today" and should read, "Truly I say to you today, you will be with in Paradise." The promise was made on that day and it was to be fulfilled later. This is a characteristic of Oriental speech implying that the promise was made on a certain day and would surely be kept.—*Gospel Light*, Nashville, Holman Bible Publishers, 1936, 1967, pp. 303, 304.

"I say unto thee this day" was the common Hebrew idiom for emphasizing the occasion of making a solemn statement (see Deut. iv. 26, 39, 40; v. 1; vi. 6; vii. 11; viii. 1, 11, 19; ix. 3; x. 13; xi. 2, 8, 13, 26, 27, 28, 32; xiii. 18; xv. 5; xix. 9; xxvi. 3, 16, 18, 19; xxxii, 46)... "Paradise" was the condition of the earth before the entrance of Satan and the pronouncing of the curse; so it will be the condition of the earth again when Satan shall be bound, and the Lord shall come and reign in His kingdom. We see it described in Gen. ii; lost in Gen. iii; its restoration pronounced in Rev. ii. 7; and regained and enjoyed in the New Earth (Rev. xxii. 1-5, 14, 17)... We therefore suggest the following translation and punctuation: "And he said to Jesus, Remember me, O Lord, when thou shalt come in thy kingdom. And Jesus answered him, Verily I say to thee this day, with me thou shalt be, in paradise.—*How To Enjoy The Bible: OR The "Word," And "The Words", How To Study Them*, London, Eyre & Sottiswoode; Bible Warehouse, LTD., Fifth Edition, 1921, pp. 48-49.

We must, in addition, consider other factors to arrive at the correct understanding of this scripture. Did Jesus go to any paradise on that day? Where was he for parts of the next three days? Not in a paradise, but in a tomb. (Unless one considers the tomb 'paradise'!) Jesus'

own testimony three days later was: “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God.’”—*NIV*. He had not gone to any paradise heavenly or earthly!

Was any other resurrection to take place during the time of Jesus’ resurrection? According to the inspired Scriptures, the resurrection of those who after Jesus, will receive the gift of life in

a paradise whether the earthly or the heavenly, is due to be accomplished “at the last day”,

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during Christ’s presence, “at the last trumpet.” (Matthew 24:3 (margin); John 11:24; 1 Corinthians 15:22, 23, 51, 52; *NASV*) Was the year 33 C.E. the time of the ‘presence of Christ’ the “last day” and the “last trumpet”? In the book of Revelation, as we have stated above, we are told of “what must soon take place”, (events to occur in the future from the time of the writing of the book of Revelation; the resurrection being one of those events). The apostle John was given this knowledge of those future occurrences, being inspired to write: “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them and each person was judged.”—Revelation 20:1, 3, *NIV*.

Those resurrections were to take place after they were described in the book of Revelation; it was written circa 96 C.E. The resurrection of the repentant evildoer did not take place on the day of his and Jesus’ death.

Therefore, the understanding that Christ was making the promise on that day, and it would be fulfilled when he came into his kingdom in the future, is Biblically harmonious.

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November 8, 1994

Biblioteca Apostolica Vaticana
00120
Rome, Italy

Dear Sirs:

I am preparing a treatise on ancient biblical manuscripts with special interest in punctuation, accents and breathings. I have studied a microfilm of your "Wat. Grec. 1209 II Parte" dated "10 Nov, 1970". On page 1347 column one line 39 I noted a lower point (ὑποδιαστολή) between the last two syllables of "CHMEPON" and the beginning of "MET" at Luke 23:43. Researching data on this text I have seen that various scholars inform that some of the punctuation is of the fourth century and some of the punctuation, accents and breathings are of the ninth, tenth or the eleventh century.

Could you please let me know if, in your considered opinion, the lower point referenced above is by the original hand or a later addition?

Thanking you in advance for any assistance you can provide in this matter, I am,

Sincerely yours,

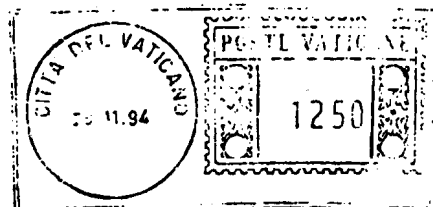
*The ink of the lower point seems
to be the same as that of the
letters of the text; it can therefore
be traced back to the fourth
century*

enclosure: self addressed stamped envelope

↑
Reply from Vatican Library: "The ink of the lower point seems to be the same as that of the letters of the text; it can therefore be traced back to the Fourth century".

Biblioteca Apostolica Vaticana
00120
Rome, Italy

VIA AEREA



February 24, 1995

BIBLIOTECA APOSTOLICA VATICANA
00120
ROME, ITALY

↳ 6. iii' → 9. iii'

Dear Sirs:

During the month of November, 1994, you responded to an inquiry sent to you by, Mr. In his letter, Mr.

expressed an interest in trying to ascertain the genuineness of the "lower point (ὑποσημείωσις) between the last two syllables of 'CHMEPON' and the beginning of 'MET' at Luke 23:43." The uncial Greek text that Mr. had viewed on a roll of microfilm for this study was the, "'Vat. Grec. 1209 II Parte' dated '10 Nov, 1970'...page 1347 column one line '39."

After you examined this text, you then wrote the following brief handwritten reply: "The ink of the lower point seems to be ✓ the same as that of the letters of the text; it can therefore be traced back to The Fourth century."

After reading a copy of your response to Mr. several further questions arose; I would appreciate your response to the following:

1) What specific text did you view in order to reach your conclusions regarding, "The ink of the lower point" and "that of the letters of the text"? Did you for example, view the microfilm, a color facsimile of codex B, or preferably, the original ✓ vellum folio leaf?

2) If permissible, would you please give me the name and title of the person who responded to Mr. ? I would also appreciate knowing the measure of competence the person has who reached the conclusion about the ink and letters. Have they ever! ✓ *What is yours?* studied Text Criticism or Greek Paleography? *The person in question is a member of the Academic staff of the Library, and is a Greek Aristotelian specialist.*

3) Were you aware that the ink of the uncial letters in codex B was at one time a faded brown color, and that in a later century, a scribe traced over most of the letters in black ink? What color is the ink on the letters and lower point in our sub- *many* ject text? *It's rather obvious!*

✓ 4) It has also been noted by several scholars, that the vast majority of accents and punctuation marks were not penned by the original first hand, during The Fourth century. Others say, that all the accents and punctuation marks were added sometime after

it is

the seventh century A.D. With these comments in mind, could you clearly see and conclude from the original folio leaf, that the lower point is a faded brown color? Or has the brown been traced *no* over with black ink? Or perhaps, it was not there in the first place, only later being added to the text in black ink by a much *no* later scribe?

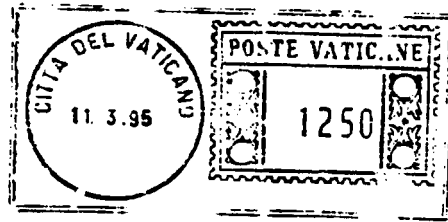
In conclusion, could you please tell me where I could purchase a color facsimile of codex B. I would like to purchase a complete text of the OT and NT texts; but of course, any portion of it would be useful. Do you know if any of the NT facsimile editions, in color, are still available from those issued by the *no* Vatican in 1968? A copy of this facsimile was give to each Bishop, who attended the Vatican Council II. I realize that answering all my inquiries will take time, but I am in no rush, so please, take your time.

Please accept my warm gratitude for your attention to these important matters; and for the fine service you provide.

Yours in Christ,

enclosure: one photocopy

A complete color facsimile of Codex B will be published shortly (but exactly when is still up in the air) by the Istituto Poligrafico dello Stato, the Italian State publishing house. We have no idea what the price will be, but it will be hefty.



APPENDIX 9

ON: RUFINUS' TRANSLATION OF ORIGEN'S *DE PRINCIPIIS*

Some have quoted certain portions found in Origen's *De Principiis* (c. 228 C.E.) in an attempt to demonstrate that he taught the Trinity doctrine. These quotations would seem to be in direct contradiction to Origen's other statements found in that work and in his *Commentary on John*. The *Commentary on John* was written much later than *De Principiis*, and reflects Origen's mature thoughts on the relation of the Father and the Son. Are such quotations from *De Principiis* to be taken as the genuine work of Origen?

De Principiis...has come down to us in the Latin translation [398 C.E.] of his admirer Rufinus; but, from a comparison of the few fragments of the original Greek which have been preserved, we see that Rufinus was justly chargeable with altering many of Origen's expressions, in order to bring his doctrine on certain points more into harmony with the orthodox views of the time. [of Rufinus]

It is much to be regretted that the original Greek of the *De Principiis* has for the most part perished. We possess it chiefly in a Latin translation by Rufinus. And there can be no doubt that he often took great liberties with his author. So much was this felt to be the case, that Jerome undertook a new translation of the work; but only small portions of his version have reached our day. He strongly accuses Rufinus of unfaithfulness as an interpreter, while he also inveighs [protests] bitterly against Origen himself, as having departed from the Catholic Faith, specially in regard to the doctrine of the Trinity. —“INTRODUCTORY NOTE TO THE WORKS OF ORIGEN,” *THE ANTE-NICENE FATHERS TRANSLATIONS OF The Writings OF The Fathers down to A.D.325*; Grand Rapids, Michigan; Wm. B. Eerdmans Publishing Company; Volume IV (4), reprinting of April, 1982, pp. 231, 233.

Rufinus says himself in his introduction that he followed the example of Jerome in his translation of the homilies, “Here and there”, he says, “things are found in the Greek that might give offense.” Jerome whittled all that down when he made his translation and expurgated the text so that no one reading the Latin would find anything in it at variance with our [Roman Catholic] faith. He [Rufinus] was all the more convinced of his right to do this in that he thought that Origen's books had been altered by heretics, as he explains in his *De Adulteratione Librorum Origenis* [Of (the) Adulteration (of the) Books Of Origen] Jerome produced a more faithful translation of the book to take the field against Rufinus's but it is now lost. Rufinus' translation therefore has to be used, but with caution.—*Origen*, by Jean Danielou, translated by Walter Mitchell, 1955, Nehil Obstat:

Caroulu Davis Imprimatur: E. Morrogh Bernard, New York, Steed and Ward, page xii.

Of Origen's dogmatic works there is only one complete specimen extant, namely, the PERI ARCHON (De Principiis, On the Fundamental Doctrines). For the most part, unfortunately, we possess it only in the Latin translation of Rufinus. Believing that Origen's works had been malevolently corrupted by heretics, this writer [Rufinus] undertook the translation on the express understanding that he should follow the method adopted by Jerome in translation of the Homilies, that, namely, of excising, or amending heterodox statements...one can never be certain as to what is Origen's and what is due to Rufinus, except indeed where the original Greek has been preserved....This [preservation] applies to considerable sections of Books III, and IV.—William Fairweather, *Origen and Greek Patristic Theology*, Edinburgh, T. & T. Clark, 1901, pp. 125, 126. [The "famous" Trinitarian quotation is to be found in Book I]

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APPENDX 10

PHOTO COPIES RELATIVE TO JOHN 8:58—

“THE PERFECT INDEFINITE TENSE”

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ENGLISH
GRAMMATICAL
CATEGORIES
AND THE TRADITION
TO 1800

IAN MICHAEL
Vice-Chancellor University of Malawi



CAMBRIDGE
AT THE UNIVERSITY PRESS
1970

The English Categories

Group II (pp. 402–5). Two tense-schemes based on the assumption that as *tense* means 'time' there are three tenses, past, present and future.

Group III (pp. 405–7). The scheme based on the formal criterion: English has only two tenses, present and past.

Group IV (pp. 408–10). Two schemes based on the distinction between incomplete (imperfect) and complete (perfect) action.

Group V (pp. 410–19). Seven schemes based on a threefold distinction between (a) time as past, present and future; (b) time or action as definite or indefinite; (c) action as complete or incomplete. None of them is widely used but together they are important.

Group VI (pp. 419–21). Four individual schemes based on other criteria.

In the following tables the model verb is always given as *love*. (the example most commonly used in the grammars) so that comparison may be quicker. The author's own model, if it is not *love*, is given in a footnote.

Group I. This group comprises the many tense-schemes based on the Latin system as given in Lily. The two schemes proposed by Lily are treated first; other Latin schemes are given in the order of their first appearance in English.

I.1 Lily's English accidence uses the five tenses of Donatus and Priscian:

Present	love, do love
Imperfect	loved, did love
Perfect	have loved
Pluperfect	had loved
Future	will/shall love

This scheme is used from the first by those English grammarians who are not following Ramus. Bullokar proposes it, but in a secondary form: he says first that there are 'Three times called Tenses' (Group II, below) and then makes this tense-scheme by subdividing the Preter into three.¹ The first grammarian to propose this scheme without qualification is Alexander Gill, 1619. It is by far the commonest scheme, occurring in 40 per cent of the grammars, and is in regular use throughout the period, with some decline in popularity

¹ Bullokar, 1586, p. 354. Some uses of the present, e.g. *I ride ten days hence*, and of the past, *I would I loved*, he calls 'doubtful future' and 'doubtful preter' tenses respectively. See Poldauf, p. 270.

Tense

towards the end. Scheme I.1 is often given as a refinement of II.1. In a three-tense scheme the past tense can be divided into three, making the five tenses of I.1, as was done by Bullokar. The same practice is adopted by other seventeenth-century grammarians—Hume and Butler, as well as by a few in the eighteenth century.^① Over the whole period at least a dozen grammars offer I.1 as an equal alternative, and the same number as a subsidiary alternative, to one of the other tense-schemes, usually II.1 or I.2.

There are two variants of I.1. Daniel Duncan distinguishes a perfect definite which is identical in form with the imperfect:

I.2 Present	love, do love, am loving
Imperfect	loved, did love, was loving
Perfect definite	loved, did love, was loving
Perfect indefinite	have loved, have been loving
Pluperfect	had loved, had been loving
Future	shall/will love, shall be loving, am to love

He argues that although the forms of the perfect definite and the imperfect are the same their meanings vary according to the context, and therefore they should be treated as distinct tenses: 'Tho' this Tense [the perfect definite] is formed like the last, yet it differs from it in Signification. For the former [the imperfect] has something of the present in it in relation to a Time past... whereas this implies Time as absolutely past, without any Relation to another.'² Francis Lodowick, in *The Ground-Work*, 1652, one of the early books on universal language, divides the past into two instead of three. His scheme is odd, because he seems to wish to distinguish (but not to subdivide) perfect forms in the past, and not to distinguish them in the future:

I.3 Present	love
Imperfect	loved
Perfect	have loved, had loved
Future	will/shall love, should have loved

Lily's Latin accidence also says there are five tenses, but adds the *futurum exactum* (amavero) as a sixth. This form had traditionally been regarded as a subjunctive tense, because it was usually

^① e.g. Martin, 1748 and 1754; Hammond, 1760; H. Ward, 1777; *Short Grammatical Intro.* 1799.

² Duncan, 1731, p. 23. His model verb is *carry*.

[We see from the above, that the "perfect indefinite tense" has been known in the English language at least from the seventeenth century.—Ed.]

Group V. A number of tense-schemes are based on a threefold distinction between time as past, present and future; time or action as definite or indefinite; action as complete or incomplete. These distinctions had all appeared, singly or in pairs, within the tradition;

p. 410

Lowth uses only the three minimum characteristics of this group, which gives him a system of nine tenses: practically the same as Harris's but without the inceptive forms; the same as Group IV.1, but with the important addition of the three indefinite forms.

V.3 Indefinite or undetermined

<u>Present</u>	love
Future	shall love
<u>Past</u>	loved

p. 413

that *go* is not primarily an auxiliary). These eleven tenses are grouped according to whether they are (a) definite or indefinite, (b) complete or incomplete, (c) simple or compound. In this arrangement verb-forms can belong to more than one tense, according to the way in which they are used. Beattie's scheme thus includes Harris's awareness of aspect and Priestley's emphasis on the compound forms, to which it adds an implied reference to the importance of context:

V.4 Definite in time

1. Present	love ²
2. Preterperfect	have loved
3. Paulo-post-future	(<i>scripturus sum</i>)

Indefinite in time, or aorist

4. Present	A merry heart maketh... &c.
5. Past	loved
6. Future	shall love

p. 414

Richard Postlethwaite follows Beattie closely, but not unthinkingly. He argues that the scheme of six tenses (IV.1) is inadequate: (i) it does not allow for the distinction between definite and indefinite time, (ii) 'the term *Past Perfect* [does not] sufficiently distinguish the Preterpluperfect from that which is simply Preterit'.² That is: between on the one hand *I loved* (which is 'simply preterit' and indefinite) and on the other hand *I had loved*, there is needed another complete (perfect) tense to express definite time. Postlethwaite therefore agrees with Pickbourn³ in treating the same forms *loved/did love* as both a definite and an indefinite perfect tense. Otherwise he accepts Beattie's eleven basic tenses, though what Beattie calls Paulo-post-future (*scripturus sum*), with the implication that it is not an English tense, Postlethwaite calls *Paulo-ante-futurum*, 'I am about to write'.

415

Fogg's scheme is as follows:

(Fogg, 1796,

- V.7
- | | |
|------------------------|--|
| 1. Present indefinite | love ¹ |
| 2. Past indefinite [*] | loved |
| 3. Future indefinite | shall/will love |
| 4. Present imperfect | am loving |
| 5. Past imperfect | was loving |
| 6. Future imperfect | shall/will be loving |
| 7. Present perfect | have loved |
| 8. Past perfect | had loved |
| 9. Future perfect | shall/will have loved ² |
| 10. Present continued | have been loving |
| 11. Past continued | had been loving |
| 12. Future continued | shall/will have been loving ³ |

This scheme of Fogg's, in a slightly different arrangement, was first put forward in the *Monthly Review* for October 1791.³ The anonymous writer was reviewing Pickbourn's *Dissertation*, and disputing, in particular, Pickbourn's use of the term *aoristical*, without, it would seem, fully understanding it; he blames Pickbourn for not seeing that every tense may be definite or indefinite, and that precision of time is indicated not by tenses but by adverbs. Whereas it is just this flexibility and understanding of context which makes Pickbourn's

¹ His example is *walk*.

² op. cit. p. 219.

³ *Mon. Rev.*, n.s. 6. October 1791, pp. 175-81.

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George Wright, in *The Principles of Grammar*, 1794, uses the same scheme as Fogg, with two differences. Wright keeps Pickbourn's classification in terms of definite and indefinite (but misses the point of it, for he omits Pickbourn's alternatives; Pickbourn was classifying the *uses* of tense-forms, Wright is classifying tense-forms themselves).

VI.1 *Logical criteria.* Wilkins is writing not only for English, but for a universal language, and he is therefore more concerned with ideal tenses. He makes two initial assumptions:

i) 'That part of speech, which by our Common Grammarians is stiled a Verb... ought to have no distinct place among Integrals in a Philosophical Grammar; because it is really no other then an Adjective, and the Copula *sum* affixed to it or contained in it; so *Calco*... is the same with *sum Calidus*.³

These assumptions enable Wilkins to establish a system of twenty-seven tenses: *I have been*, *I am* and *I shall be* are each followed by each

¹ His example is *writes*.

² Wilkins, 1668, p. 303.

³ G. Wright, 1794, pp. 143 f.

⁴ op. cit. p. 316.

[* The term, "past", "perfect" and "preterit" are used by grammarians, with various distinctions, to denote the same *general* thought; 'an event of past time.'—Ed.]

The 248 relevant grammars contain 299 tense-schemes, which have been here classified in six broad groups. The first impression given by this grouping is that the schemes following the Latin system, with its variations, form by far the largest number, 149. But a second, and stronger, impression is given by the number of schemes in which the Latin system is not adopted, 150. It is important not to make too strong an opposition between Latin and non-Latin tense-schemes: all classifications were strongly influenced by Latin. Broadly speaking, those grammarians who proposed a scheme of five or more tenses were accepting the Latin system, or elaborating it; those who proposed fewer tenses were withdrawing from the Latin system and probably giving more considered, if sometimes ill-considered, thought to their proposals. But there are important exceptions to this. The non-Latin tense-schemes include those of Harris, Lowth, Beattie and Pickbourn (Nos. V.2, V.3, V.4, V.6 above) in which the number of tenses is far more than five. These schemes, however, are not just extending the Latin system. They are based on fresh criteria, carefully related to English itself (as by Lowth and Pickbourn) or to English regarded, together with Latin, as representing language in general (as by Harris and Beattie).

[It can be seen that the number of tenses, in English, has ranged, in the opinion of grammarians, from two to twenty-seven, and that grammatical terminology has changed from time to time.—Ed.]

A NEW
ENGLISH GRAMMAR
LOGICAL AND HISTORICAL

BY

HENRY SWEET, M.A., PH.D., LL.D.

*Formerly President of the Philological Society
Editor of 'The Oldest English Texts,' Alfred's 'Cura Pastoralis' and 'Orosius'
Author of 'An Anglo-Saxon Reader'
'A First' and 'A Second Middle-English Primer'
'A Primer of Spoken English,' 'A History of English Sounds'
'A Primer of Phonetics,' 'Shelley's Nature-Poetry,' etc.*

PART I

INTRODUCTION, PHONOLOGY, AND ACCIDENCE

IMPRESSION OF 1955
FIRST EDITION 1891

OXFORD
AT THE CLARENDON PRESS

[According to the information found on the OCLC web page, this work of Henry Sweet (1845-1912) has had at least 12 reprintings, from 1891 through 1968 by Oxford and the latest (1983) by Meicho-Fukyu-Kai, Tokyo.—Ed.]

these verbs. and so came to be part of pure tense-inflections, as in the imperfect *il finissait* 'he finished,' which would answer to a Latin **finiscēbat* 'began to finish,' the real Latin imperfect being *finiēbat*.

291. After seeing how tenses develop all kinds of special meanings out of what were originally only distinctions of time, we need not be surprised to find tenses sometimes used to express ideas which have no connection at all with distinctions of time. Thus the preterite *knew* in *if I knew his address I would write to him*, expresses present time just as much as *know* in *I know his address now, so I shall write to him*, the change of the present *know* into the preterite *knew* expressing hypothesis as opposed to a statement of fact.

292. The following are the chief tenses used in English in simple statements :—

	<u>Indefinite.</u>	<u>Definite.</u>
<i>Present.</i>	I see.	I am seeing.
<i>Preterite.</i>	I saw.	I was seeing.
<u><i>Perfect.</i></u>	<u>I have seen.</u>	I have been seeing.
<i>Pluperfect.</i>	I had seen.	I had been seeing.
<i>Future.</i>	I shall see.	I shall be seeing.
<i>Future Perfect.</i>	I shall have seen.	I shall have been seeing.
<i>Preterite Future.</i>	I should see.	I should be seeing.

Mood.

293. By the moods of a verb we understand grammatical forms expressing different relations between subject and predicate. Thus, if a language has special forms to express commands as distinguished from statements, we include the forms that express command under the term 'imperative mood.' Thus in English *come!* is in the imperative mood, while the statement *he comes* is in the 'indicative' mood.

In many grammars the term 'mood' is still applied to the infinitive, which is accordingly called 'the infinitive mood,' although the infinitive, which is a noun-verbal, has nothing in common with the moods of finite verbs.

[We have here this page from the 1955 impression of the Sweet grammar. This is the same text as in the original 1891 printing. Note the time-frame; 59 years *before* and five years *after* the release of the *New World Translation of the Christian Greek Scriptures*. What is identified during all that time?: the *perfect indefinite tense*!—Ed.]

CROWELL'S DICTIONARY
OF
ENGLISH GRAMMAR
AND

Handbook of American Usage

BY

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Author of A Dictionary of American Slang

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THOMAS Y. CROWELL COMPANY
PUBLISHERS

eastmost	northernmost
easternmost	rearmost
frontmost	southmost
midmost	southernmost
middlemost	westmost
northmost	westernmost

See COMPARISON.

Defective Verb. A verb that does not have all of the usual principal parts. The following common examples have present and past tenses but no form of the past participle:

can—could
may—might
must—must
ought—ought
quoth—quoth
shall—should
will—would

Defective Word. A word that does not have all of the grammatical forms common to the part of speech that it represents. See DEFECTIVE ADJECTIVE and DEFECTIVE VERB.

Defining Clause. The same as RESTRICTIVE CLAUSE.

Definite—Definitive. These words are often confused. *Definite* means limited, fixed, exact; while *definitive* means conclusive. A definite statement or offer is a precise one. A definitive statement or offer is precise and also final and unalterable. *Definitive* applies to editions of literary works in the sense of complete, thorough, and authoritative—"the last word" on the subject.

Definite Article. The article *the* is called the definite article because it particularizes or points out a specific thing or a specific class, as "The man who is speaking is a great scholar"; "The scholar is not always a poor speaker." *The* is sometimes called *definitive*. See ARTICLE and INDEFINITE ARTICLE.

Definite Numeral Adjective. A numeral used as an adjective to express an exact number and answering definitely the question "How many?" as "He has *two* brothers"; "*Twelve* members were present"; "*Six* cars were wrecked." Distinguished from INDEFINITE NUMERAL ADJECTIVE.

Definite Preterit. A secondary tense in which an event is measured by a certain past time, as "He was away when the fire started."

Definite Pronoun. This term is sometimes applied to *the*, *this*, *that*, and to other pronouns such as *he*, *who*, *such*, and *same* when these are used with definite reference to a specific person, place, quantity, or time. Opposed to INDEFINITE PRONOUN.

Definite Tense. Sweet uses this term to denote any tense form that is specific in regard to duration and time relations, as "I am writing." Opposed to *Indefinite tense*, which does not specify so exactly the dura-

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Definite Tense- ^[*] *continued.*

tion or the time, as "I write my letters in the evening." *Short tenses* are usually more definite than *Long tenses*.

Note the following forms:

	<i>Indefinite</i>	<i>Definite</i>
Present	I see	I am seeing
Preterit	I saw	I was seeing
Perfect	I have seen	I have been seeing
Pluperfect	I had seen	I had been seeing
Future	I shall see	I shall be seeing
Future perfect	I shall have seen	I shall have been seeing
Preterit future	I should see	I should be seeing

See TENSE.

Definition. A brief explanation of the meaning of a term or the nature of a thing. A good definition includes the whole of the thing named and excludes everything else.

Several kinds of definition are distinguished, including *Descriptive*, *Etymological*, *Logical*, *Nominal*, *Physical*, *Popular*, *Real*, and *Technical*. See these terms.

Definitive. Some grammarians prefer this term as a general one to include the articles, numeral adjectives, and the words commonly classed as adjective-pronouns, such as *all*, *any*, *both*, *each*, *every*, *either*, *neither*, *none*, *other*, *some*, *such*, *this*, *that*, *these*, *those*.

Definitive Adjective. The same as *limiting adjective*. See ADJECTIVE.

Definitive Genitive. A genitive used for the purpose of limiting and defining a noun. In English this is accomplished by an *of* phrase, as "the city of Chicago," "a whirlwind of a talker," "a darling of a girl."

Defy. Colloquial as a noun meaning a challenge, chiefly in sports, as "Fighter Blank has uttered a defy." Properly used as a verb.

Degree. In grammar, one of the three steps in the comparison of an adjective or an adverb. These degrees are called *positive*, *comparative*, and *superlative*. See COMPARISON.

Degree Clause. See CLAUSE.

Degree in Adjectives. See ADJECTIVE and COMPARISON.

Degree in Adverbs. See ADVERB and COMPARISON.

Degrees of Comparison. Most grammarians discuss three degrees, positive, comparative, and superlative. Some consider only the comparative and the superlative as degrees of comparison, and classify the positive as merely the simple form. See COMPARISON.

Deil. A Scottish contraction of *devil*, common in phrases such as "deil ma care" and "deil's dozen."

Dele. In printing, a direction to cancel something already in type. In writing of any kind it means to remove, erase, or omit certain desig-

Incredible—Incredulous. These adjectives are not interchangeable. A tale or an object may be *incredible*, that is, beyond belief, as "Your report of the fish you caught is incredible." Only a person can be *incredulous*, that is, unbelieving, doubtful, or skeptical, as "When I told him about the trout up there he seemed incredulous."

Indeclinables. Words that are not inflected. This class includes conjunctions, prepositions, and most adverbs. Sometimes called *invariables*.

Indefinite. See NUMERAL.

Indefinite Adjective. An adjective that qualifies in a rather general or indefinite way, as *each, both, some*. Most of the words listed under INDEFINITE PRONOUN may also be used as indefinite adjectives. See INDEFINITES.

Indefinite Article. See A, AN, and ARTICLE.

Indefinite It. The same as IMPERSONAL IT.

Indefinite Noun. This term is sometimes used to denote the words listed under INDEFINITE PRONOUN.

Indefinite Numeral. See NUMERAL.

Indefinite Object. This term is sometimes used to denote a peculiar use of the pronoun *it*, as "You must go it alone"; "This is the end of it"; "There is really nothing to it." Also called *impersonal object* and *grammatical object*. Compare IMPERSONAL IT.

Indefinite Pronoun. A word used pronominally but without reference to a specific person or thing. Some of the more common indefinite pronouns are: *any, anybody, any one, anything; each, each other, one another; every, everybody, everyone, everything; either, neither, both, none, other, all, few, many, such, another, one, nobody, nothing; some, somebody, someone, something*. Most of these words may be used either as pronouns or as adjectives.

Indefinite Quantitative. See NUMERAL.

Indefinite Relative. A relative pronoun that refers to any person or thing rather than to a definite one, as *what, whatever, whatsoever, whichever, whoever, whomever, whosoever*. The obsolete forms *whatso* and *whoso* are also in this class. See RELATIVE PRONOUN.

Indefinites. This name is given by some grammarians to the class of words known also as *Adjective pronouns*. These words are used sometimes as adjectives and sometimes as pronouns. Hence they are sometimes classified as *Indefinite adjectives* and sometimes as *Indefinite pronouns*. The most common words of this class are listed under INDEFINITE PRONOUN.

Indefinite Subject. See IMPERSONAL IT.

Indefinite Tense. This term is used by some grammarians to denote simple past, present, or future as distinguished from progressive and complete tenses. Thus, "I walk, I walked, I shall walk" are called *indefinite*. More commonly called SIMPLE TENSE. Opposed to DEFINITE TENSE. See TENSE.

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A NEW
ENGLISH DICTIONARY
ON HISTORICAL PRINCIPLES;

FOUNDED MAINLY ON THE MATERIALS COLLECTED BY

The Philological Society.

EDITED BY

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WITH THE ASSISTANCE OF MANY SCHOLARS AND MEN OF SCIENCE.

VOLUME V. H TO K.

OXFORD:
AT THE CLARENDON PRESS.

1901

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Indefinite (inde'fīnit), *a.* (*sb.*) Also 6 *indif-
fynit(e, -yte, indifinite, indiffynite, 7 indif-
nite, indefinit.* [ad. L. *indēfīnit-us*, f. *in-* (IN-3)
+ *dēfīnit-us* DEFINITE. Cf. F. *indifini* (Montaigne,

...
b. Applied to those tenses or inflexions of verbs which merely denote an action taking place at some time (past, present, or future), without specifying whether it is continuous or complete (thus distinguished from both *imperfect* and *perfect*), e. g. the Greek aorist and the English simple past; in French grammar formerly (as by Palgrave) to the simple past tense corresponding to these, now called *past* or *preterite definite*; in modern French, *past* or *preterite indefinite* is applied to the compound tense corresponding to that called *perfect* in English, e. g. *il a parlé*, he has spoken. c. In the Slavonic verb formerly applied to one of the branches or aspects. d. Sometimes applied, in German and Old English grammar, to that declension of the adjective which is used when it is preceded by the indefinite article, possessive adjective, pronouns, etc: the *strong* declension of the adj.

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DICTIONARY

OF THE ENGLISH LANGUAGE

EM'·PHA·TYPE *Method of Pronunciation*

CHARLES EARLE FUNK, Litt.D.
Editor

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IN-DEF-I-NITE (-nit) *adj.* 1 Not definite or precise. 2 Indeterminate; without fixed boundaries; incapable of measurement. 3 So large as to have no definite or particular limit; also, infinite. 4 Uncertain: said of stamens when too many to be counted easily, and of inflorescence when not terminated absolutely by a flower. 5 Not defining or fixing; as, various adjectives, adverbs, and pronouns, certain tenses or inflections of verbs, or as the articles a and an. See synonyms under EQUIVOCAL, VAGUE. — **-LY** *adv.*

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A-O

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indefinite (in'defīnit), *a. (sb.)* Also 6 indiffīnit(e, -yte, indiffīnite, indyfinyte, 7 indiffīnite, indefīnit. [ad. L. *indēfīnit-us*, f. *in-* (IN-³) + *dēfīnit-us* DEFINITE. Cf. F. *indéfini* (Montaigne, 16th c.).] Undefined, unlimited: the opposite of DEFINITE.

II. specifically (in various technical uses).

3. Grammar.

a. Applied to various adjectives, pronominal words, and adverbs, which do not define or determine the actual person or thing, the place, time, or manner, to which they refer; as any, other, some, such, somewhere, anyhow, otherwise, etc.: esp. in indefinite article, a name for the individualizing adjective *a, an* (A *adj.*²), or its equivalents in other languages.

b. Applied to those tenses or inflexions of verbs which merely denote an action taking place at some time (past, present, or future), without specifying whether it is continuous or complete (thus distinguished from both imperfect and perfect), e.g. the Greek aorist and the English simple past; in French grammar formerly (as by Palsgrave) to the simple past tense corresponding to these, now called past or preterite definite; in modern French, past or preterite indefinite is applied to the compound tense corresponding to that called perfect in English, e.g. *il a parlé*, he has spoken.

c. In the Slavonic verb formerly applied to one of the branches or aspects. d. Sometimes applied, in German and Old English grammar, to that declension of the adjective which is used when it is preceded by the indefinite article, possessive adjective, pronouns, etc: the strong declension of the adj.

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INDENTATION

indee'd *adv.* In truth, really (freq. placed after a word to emphasize it). ~ *int.* Exclamation of surprise, contempt, etc.

indéfā'tigable *adj.* Unremitting, unwearying. **indéfātiga-bi'lity** *n.* **indéfā'tigably** *adv.*

indéfea'sible (-z-) *adj.* That cannot be forfeited or done away with. **indéfeasibi'lity** *n.* **indéfea'sibly** *adv.*

indéfē'ctible *adj.* Unfailing, not liable to defect or decay; faultless.

indéfē'nsible *adj.* Admitting of no defence. **indéfēnsibi'lity** *n.* **indéfē'nsibly** *adv.*

indéfi'nable *adj.* That cannot be defined. **indéfi'nably** *adv.*

indē'finite *adj.* 1. Vague, undefined; unlimited. 2. (gram., of adjs., pronouns, etc.) Not determining the person, thing, time, manner, etc., to which they refer; (of tenses of verbs) denoting an action without specifying whether it is continuous or complete; ~ *article*: see ARTICLE. **indē'finitely** *adv.* **indē'finiteness** *n.*

indēhi'scent *adj.* (bot.) Not dehiscent; (of fruit) not splitting open when mature, but liberating seed by decay.

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in-def-i-nite (in-dĕf'ə-nīt) *adj.* *Abbr.* *indef.* 1. Not definite, especially: **a.** Unclear; vague. **b.** Lacking precise limits. **c.** Uncertain; undecided. 2. *Grammar.* Not specifying whether an action is complete or continuous. Said of verb tenses. 3. *Botany.* Indeterminate. [Latin *indēfīnītus* : *in-*, not + *dēfīnītus*, DEFINITE.] —**in-def-i-nite-ly** *adv.* —**in-def-i-nite-ness** *n.*

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SECOND EDITION

Prepared by

J. A. SIMPSON *and* E. S. C. WEINER

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1989

II. specifically (in various technical uses).

3. Grammar.

a. Applied to various adjectives, pronominal words, and adverbs, which do not define or determine the actual person or thing, the place, time, or manner, to which they refer; as *any, other, some, such, somewhere, anyhow, otherwise*, etc.: esp. in *indefinite article*, a name for the individualizing adjective *a, an* (A. *adj.*²), or its equivalents in other languages.

b. Applied to those tenses or inflexions of verbs which merely denote an action taking place at some time (past, present, or future), without specifying whether it is continuous or complete (thus distinguished from both *imperfect* and *perfect*), e. g. the Greek aorist and the English simple past; in French grammar formerly (as by Palsgrave) to the simple past tense corresponding to these, now called *past* or *preterite definite*; in modern French, *past* or *preterite indefinite* is applied to the compound tense corresponding to that called *perfect* in English, e. g. *il a parlé*, he has spoken. c. In the Slavonic verb formerly applied to one of the branches or aspects. d. Sometimes applied, in German and Old English grammar, to that declension of the adjective which is used when it is preceded by the indefinite article, possessive adjective, pronouns, etc.: the *strong* declension of the adj.

[We note that these definitions and descriptions have been in use in dictionaries at least from 1901 to 1989; and in grammars, hundreds of years earlier. Just taking dictionary definitions into consideration, that is a time-period (as we have stated previously) extending from 49 years before to 39 years after, the publication of the *New World Translation of the Christian Greek Scriptures* in 1950!—Ed.]

SUMMARY

The term “perfect indefinite” as applied to tense, and its exact or near equivalents, have been in use in the English language, for over three hundred years. It has, is, and will continue to be, a part of the grammar and usage of English.

To say about the use of the term “the perfect indefinite tense” in the footnote to John 8:58 in *The New World Translation of the Christian Greek Scriptures* of 1950 and 1951:

It is difficult to know what the author of the note on page 312 means since he *does not* use standard grammatical terminology, nor is his argument documented from standard grammars....The term “perfect indefinite” is an invention of the author of the note, so it is impossible to know what is meant.*

Just how “impossible” was it to research the Henry Sweet grammar to find the term. If any grammar of English could be classified ‘a standard grammar’ it is the Sweet grammar; which had been in print for 84 years, and can still be found on the shelves of libraries. (This researcher found such in public libraries.) How “impossible” was it to read in the *Oxford English Dictionary* —and other dictionaries—under the entry “indefinite” and find what we have seen in the foregoing pages. These reference sources are not unique, as we have seen. Other works use the term and have done so for centuries! What would have so “impossible” about doing some in-depth searching to find this data: especially when a team of “researchers” was available to the one casting such erroneous and indefensible aspersions on the New World Translation Committee?

In addition, as found on pages 57 and 58 of this work, various Greek grammars show that an expression of present time accompanied by an adverbial expression referring to past time is properly rendered in English in the perfect indefinite tense. Anyone who has studied Greek as used in Biblical times should be aware of this fact.

Also to make the charge that:

In the 1950 edition of the New World Translation and the footnote of John 8:58, it was clearly stated that the perfect indefinite tense was in the Greek language #

Will study of the said footnote support this allegation? We will quote from the footnote:

^c I have been = ejgwV ejmiv (e.go’ ei.mi’) [I am, present tense] after the a’orist infinitive clause priVn *AbraaVm genevsqai [before Abraham to become, adverbial expression referring to past time] and hence properly rendered in the perfect indefinite tense.

Where is the ‘clear statement’ that the Greek is in the perfect indefinite tense? There is none. As we pointed out on page 65, “rendered” refers to the translation not to the original language.

How anyone could construe the statement in the footnote to mean that the perfect indefinite tense was to be understood as being a tense in the Greek, is beyond all linguistic reasonableness!

* Walter R. Martin, *The Kingdom of the Cults*, 1965, pp. 77-8.

Walter R. Martin in a letter to this reviewer dated July 8, 1981.

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The data below in a letter from the Watchtower Bible and Tract Society will settle the matter:



February 7, 1978

In the first edition of the New World Translation of the Christian Greek Scriptures released in 1950, the footnote on John 8:58 explained why the New World Translation rendered the Greek phrase e-go' ei-mi' as "I have been." It was stated that this phrase was properly "rendered in the perfect indefinite tense." It was never meant to say that there is a "perfect indefinite tense" in Greek.

APPENDIX 11

ON: REVELATION 20:10—“TORMENTED DAY AND NIGHT FOREVER AND EVER.”—WHAT DOES IT MEAN?

When approaching this subject, there are some fundamental thoughts to keep in mind. The misunderstanding of this subject is based on the false doctrine of the inherent immortality of a spiritual entity in humans, called the soul, which will experience bliss in Heaven, or pain in a fiery place of torture called either Purgatory or Hell.

Of course, the Scriptures are quite clear that man *is* a soul, a breathing creature (Hebrew, *nephesh*), along with the fish and other fleshly living things. (Gen. 2:7; 1:20-21, *NWT*; *Rotherham*; Num. 31:28, *NWT*; *KJV* ; some translations read at these places “living creatures,” hiding the fact that the Hebrew word used is *nephesh*. Joshua 10:28-32, 34-39 shows that the inhabitants of the cities conquered by the Israelites were called “souls” and were killed by the sword. This would be impossible if these souls were spirits and immortal! (Many recent translations call these slain souls “everyone,” (*Today’s English Version* also called *Good News Bible*; *New International Version*) “every living thing,” (*New English Bible*) “every living creature” (*The New Jerusalem Bible*) “every person” (*New American Standard Version* (margin: “³ Lit[erally].., *soul*, and so throughout the chapter”). Of course, at these passages the *New World Translation* reads “souls.” Thanks be to Jehovah, there are some translators who have exercised accuracy at these verses and rendered the Hebrew into English as it should be, “souls,” (*King James Version*; *American Standard Version*; *The Holy Bible Containing The Old and New Testaments An Improved Edition, 1913*, American Baptist Publication Society (which I call “The Baptist Improved Edition” *BIE*); *Rotherham*. *Rotherham* adds a note on the words ‘*nephesh*’ and ‘*psuche*’ in his “APPENDIX”:

SOUL.

One cannot but regret the impossibility of making our English word “soul” express just as much as is conveyed by the Greek word *psuche* [soul] and the Hebrew word *nephesh*. The translator may confess that, after a determined endeavor to render the latter term uniformly “soul” through the O[ld].T[estament].., he was reluctantly constrained to give up the attempt. When, in the book of Ester, it came in at the climax that the Jews were permitted “to stand for their soul.” *nephesh*—Est. viii. 11, this example proved to be the turning of the scale, and “life” was promptly substituted. [Rotherham could not comprehend how the Jews could defend their “spiritual essence” with a physical sword.] It certainly may be worth enquiry, how it comes about that the sacred originals so freely use a concrete word where we sorely feel our need of employing our abstract term “life”....p. 271.

If Rotherham were alive, we could point out to him that his faulty understanding—along with the majority of so-called “Christendom” and the rest of Babylon the Great—is what creates this difficulty. If their churches, temples and synagogues taught the Biblical truth on the subject, there would be no “impossibility”! I would ask all believers in the immortal-soul-hell-fire-eternal-torture doctrine: ‘How can a spirit feel fire?’ and: ‘What scripture teaches the doctrine of an immortal human soul?’

With the false doctrine of the immortality of a spiritual soul exposed, the doctrine of ‘eternal torture of souls’ collapses; and is branded as being of a pagan, a Satanic origin!

Now to address the meaning of ‘tormented’ as found at Revelation 20:10 we consider the following. Greek lexicons show that the *original* meaning of the word translated ‘tormented’ at Revelation

is **bavsanivzw** [asanizo, BAH.san.EE.zoh] (verb) from the noun **bavsano**" Basanos [BAH.sahn.ahs]:

TORMENT (Noun and Verb)

A. Nouns.

I. BASANISMOS (**basanismov**"), akin to *basanizo* (see TOIL, No. 2), is used of Divine judgments in Rev. 9:5; 14:11; 18:7, 10, 15¶

2. BASANOS (**Bavsano**"), primarily a touchstone, employed in testing metals, hence, torment, is used (a) of physical diseases, Matt. 4:24; (b) of a condition of retribution in Hades, Luke 16:23, 28 ¶

Note: In I John 4:18, A.V. [*Authorized Version (King James Version)*], *kolasis*, "punishment" (R. V.) [*English Revised Version*, 1881-1885], is rendered "torment." See PUNISHMENT, No. 3

B. Verbs.

I. BASANIZO (**Basanivzw**), for which see TOIL, No. 2, is translated to torment, (a) of sickness, Matt. 8:6; (b) of the doom of evil spirits, Mark 5:7; Luke 8:28; (c) of retributive judgments upon impenitent mankind at the close of this age, Rev. 9:5; 11:10; (d) upon those who worship the Beast and his image and receive the mark of his name, 14:10; (e) of the doom of Satan and his agents, 20:10.—W.E. Vine, *Vine's Expository Dictionary Of New Testament Words*, p. 1167.

TORMENT (-s.) [noun.]

2. **Bavsano**", a touchstone, *the ancient lapis Lydius for trying metals, etc., (on which when gold is rubbed it leaves a peculiar mark); hence, examination, trial, enquiry by torture; also, torture, pain; (lxx, [LXX] for hzgr, Ezek. xii.18.)* [2] ...

TORMENT (-ED.) [verb.]

Basanivzw, to rub upon the **Bavsano**"or touchstone, (*see No. 2, above*) hence, to put to the test, prove, to examine closely, cross-question; *later*, [note: **later**] to question by applying torture, to torture, rack. —Ethelbert W. Bullinger, *A CRITICAL LEXICON AND CONCORDANCE TO THE ENGLISH AND GREEK NEW TESTAMENT*, p. 813.

[Revelation 20:10] 10. DEVIL] lit[erally]. 'thruster through [ultra-literal meaning of Diabvolov" (Diabolos, deh.AHB.ah.LAHS, 'one who thrusts through (casts) accusations at another'] who is leading them astray..of the fire and sulphur..tried..["to examine and determine judicially...to put to a severe test"³] to the ages of the ages.'—Robert Young, *YOUNG'S CONCISE CRITICAL COMMENTARY*, p. 189, in "The New Covenant" section.

rub upon the touch-stone (Bavsano) ...*put to the test, prove*...II. of persons, *examine closely, cross-question*...2. *question by applying torture, torturer...to be put to the torture, ... to be tortured* by disease...*one must put to the test, prove*...III. *touchstone, test, ...examiner, questioner, torturer, goaler* [modern spelling, 'jailer'] Matt. 18.34...2. *for testing... touchstone, on which pure gold leaves a yellow streak*...II. *the use of this as a test*... generally, *test, trial of genuineness*...will be subjected to a test.—Henry George Liddell and Robert Scott, Revised by Sir Henry Stuart Jones with Roderick McKenzie, Oxford, Clarendon Press, 1968, pp. 308-9.

² At Ezekiel 12:18 this Hebrew word, 'rogzah' is defined as: "*trepidation:—trembling.*" (Strong's "HEBREW AND CHALDEE DICTIONARY", word 7269). In this scripture it is applied to a physical person; not a spirit.

³ *Random House Webster's College Dictionary*, New York, Random House, 1997, under "try."

We note in the above, that the original and primary meaning of *basanos*, and related words, had to do with proving something by apply it to the touchstone and then, also, by questioning someone. The meaning of physical torture was a later and an extended meaning and was applied to *physical persons, not to spirits*.

How then, are we to understand Revelation 20:10 and the way in which the Devil, the wild beast and the false prophet are to be “tormented” or tested and tried for all time to come? Of what will such prove the genuineness?

First of all, this scripture speaks of the spirit, Satan, the wild beast and the false prophet, not about the “souls” of mankind in general. According to the teaching of Babylon the Great, what will be in the “lake of fire and sulphur” are the souls of the wicked. So, then, according to this false teaching it is not physical persons that are to be “tormented.” As a consequence, the secondary meaning of *basanos*, ‘physical pain and discomfort,’ could not be applied to Satan (a spirit) and the “souls” (“spirits”) of his agents.

Why not ? For the simple reason that in Scripture only physical persons are said to suffer such! Once again, we ask the question: ‘How could a spirit entity feel the pain of fire?’

When the record of Satan and the human elements of his system of things, has ‘the touchstone applied to it,’ that is, applied to the record of what they have brought about in the spirit world (causing some of that world to become demons) and on the Earth, their record will prove to be a miserable, pathetic and destructive imitation of what life among Jehovah’s creatures should have been. Satan, and his own, will be found to be false, defective, not the genuine leader and representatives of the best way of life.

Now to the final eternal state of Satan, his demons and the human elements of his system. The Scriptures tell us of his final state and that of his human elements:

You were in Eden, the garden of God’ Every precious stone was your covering; The ruby, the topaz and the diamond; The beryl, the onyx and the jasper; The lapis lazuli, the turquoise, and the emerald; And th gold, the workmanship of your settings and sockets, Was in you. On the day you were created They were prepared. You were the anointed cherub who covers [or “guards”, margin] And I placed you *there*. You were on the holy mountain of God;’ You walked in the midst of the stones of fire. Your were blameless in your ways From the day your were created, Until unrighteousness was found in you. By the abundance of your trade You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God. And I have destroyed you, O covering [or, “guardian”, margin] cherub, From the midst of the stones of fire, Your heart was lifted up because of your beauty You corrupted your wisdom by reason of your splendor. I cast you to the ground; I ut you before kings, That they may see you. By the multitude of your iniquities, In the unrighteousness of your trade, You profaned your sanctuaries. Therefore I have brought fire from the midst of your; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples Are appalled at you; You have become terrified *And you will be no more*. (emphasis added)—Ezekiel 28:13-19, *New American Standard Version*; And shall be no more.—*New English Bible*; You have come to a horrible end and will be no more.—*New International Version*; thou shalt nevermore have any being.—*American Standard Version*; gone forever.—*New Jerusalem Bible*; And have ceased to be forever.—*TANAKH*.

And I will make her princes and her wise men drunk, her governors, her prefects, and her mighty men, That they may sleep a *perpetual sleep* and *not wake up*, Declares the King, whose name is the

Satan and his followers, his total system, will no longer exist; therefore, they and it, could not be suffering in a fire. Their ‘torment’ will be (in addition to the record of their failure to produce anything good) their restraint in death. (See the copy of page 612 from Ethelbert W. Bullinger’s *A Critical Lexicon And Concordance To The English and Greek New Testament*.)

Our *Insight On The Scriptures* Volume 2, page 1115 first quoting from *The International Standard Bible Encyclopaedia*, says:

“Probably the imprisonment itself was regarded as ‘torment’ (as it doubtless was), and the ‘tormentors’ need mean nothing more than jailers. (Edited by J. Or, 1966, Vol. V, p 2999)”

Then *Insight* makes this observation:

Thus, the mentioning in Revelation 20:10 of ones who will be “tormented day and night forever and ever” evidently indicates that they will be in a condition of restraint. That a condition of restraint can be spoken of as “torment” is indicated by the parallel accounts at Matthew 8:29 and Luke 8:31.—See LAKE OF FIRE.

Spirits and dead humans can have the touchstone applied to their record and undergo restraint in death without being conscience of it nor of anything else; including the remembrance of God Himself.

Return, O Jehovah, deliver my soul: Save me for thy lovingkindness’ sake. For *in death there is no remembrance of thee* in Sheol who shall give thee thanks? (emphasis added)—Psalms 6:4-5, *American Standard Version*.

For the living know they will die; but *the dead do not know anything*, nor have they any longer a reward, for their memory is forgotten. Indeed *their love, their hate, and their zeal have already perished*, and they will no longer have a share in all that is done under the sun....Whatever your hand finds to do, verily, do *it* with all your might; for there is *no activity* or planning or wisdom in Sheol were you are going. (emphasis added)—Ecclesiastes 9:5, 10, *New American Standard Version*.

APPENDIX 12

ON: WITH WHAT TYPE OF BODY WAS JESUS RESURRECTED?

Most of what is called Christendom, holds to the opinion that Jesus' words at John 2:19: "Break down this temple, and in three days I will raise it up." along with the addition to them written by John at verse 21: "But he was talking about the temple of his body.", conclude that Jesus was referring to the raising of his physical body. Others are of the opinion that Jesus was speaking of his receiving his spirit body once again at his resurrection. 'After all,' the latter declare: 'Jesus did not say that he would raise his physical body, he spoke of the Temple in reference to his body, what type of body he did not state, he was using figurative language.' But to which body was he referring, his physical body or the type of body he had before he came to the Earth, a spiritual body? What will guide us see what Jesus actually meant?: the inspired Scriptures.

Matthew 28:16-17 reports: "However, the eleven disciples went into Galilee to the mountain where Jesus had arranged for the, and when they saw him they did obeisance, but some doubted." If Jesus had appeared to the eleven in the same physical body that had died, why did some doubt that it was the resurrected Jesus who was before them? If it were the same physical body, there would be no reason to doubt. We reiterate that it is to the Scriptures we must turn as the final authority.

The fifteenth chapter of 1 Corinthians is a definitive source of the answer to the question before us. In the *Rotherham Translation*, we find these words:

Thus also the resurrection of the dead: It is sown in corruption, It is raised in incorruption, It is sown in dishonour, It is raised in glory, It is sown in weakness It is raised in power, It is sown a body of the soul^a (footnote: ^a Gr[reek]. a *psychical* [soulical, physical]) body It is raised a body of the spirit; If there is a body of the soul There is also [a body] of the spirit: Thus also it is written *The first man Adam became a living soul* The last Adam [Jesus, the last perfect man] a life-giving spirit Howbeit not first is the body of spirit, But that of the soul, Afterwards that of the spirit. *The first man* is of the ground earthy¹, The second man [Jesus] is of heaven: As the man of earth such also the men of earth, And as the man of heaven such also the men of heaven; And even as we have borne the image of the man of earth Let us also bear the I mage of the man of heaven.—vss. 42-49.

To analyze the above:

- (1) Paul was inspired to describe two types of bodies; one physical the other spiritual. These two bodies are the very antitheses of each other. The physical body is made of earthly elements as indicated by the use of the word "dust." The spiritual body is composed of what we might call 'spiritual essence.'
- (2) The first Adam became a "living soul," having a body made up of the natural elements (the dust) of the planet Earth. The "last Adam" (the last perfect man, Jesus) "became a life giving spirit," having a body the same as those dwelling in heaven. What type of body is that? "God is a spirit," (John 4:24) and "[God] makes his angels spirits." —Hebrews 1:7.
- (3) Those who will inherit the heavenly resurrection, will no longer 'bear the image of the man of earth,' (tou' coi>kou', "of the dusty (one)," Adam, a physical person) but will be given the same type of body as Christ was given; a spiritual body; not a body of flesh nor bone nor blood.

This understanding is reinforced by 1 Peter 3:18-20a:

¹Greek, coi>kov", choikos, kah.eh.KAHS, a form of covov"and cou"" "earth dug up and heaped up; loose earth, dirt, dust, Mar. 6.ii; Re. 18.19. coikov".....of earth, earthy, 1 Co. 15:47, 48, 49. N.T."—*The Analytical Greek Lexicon*; Grand Rapids Michigan,

Zondervan Publishing House; page 437. In the *LXX* the word *cou'n* (choun, kah.UN, “dust,” accusative case) is used to identify the material out of which Jehovah God made Adam (See *LXX*, Genesis 2:7, where a form of the same word for dust is used to identify the basic composition of a physical body; the very opposite of a spiritual body.)

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For Christ also died for sins once for all, the *just* for *the unjust*, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits *now* in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah—*New American Standard Version*.

Christ suffered death while he possessed a physical body (flesh) and was resurrected in a spiritual body. In that spiritual condition he went to proclaim a message of doom to the spirits (former angels) who had been disobedient in the days of Noah.—(Compare Genesis 6:1-4; James 2:19.)

Through the apostle Paul, Jehovah God informs Christians:

Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now² we know *Him thus* no longer—*New American Standard Version*.

Even when anointed Christians, those “born again” with the hope of heavenly spiritual life, receive the gift of that life, they will not know Christ according to the flesh: Why not? Because he is and will be a “life-giving spirit.”

We read in the *Watchtower* of April 15, 1966:

Then Paul concluded in [2 Corinthians chapter 5] verse 16 that anointed Christians would know man according to the flesh. The important spiritual relationship they could have with their brothers was the important thing. Jesus showed the same view at Matthew 12:47-50. He emphasized the spiritual relationship he had with those who accepted him as the Messiah.... Well, how was he [Jesus] raised from the dead? The apostle knew, for in his first letter to the same Corinthian congregation he told them that Jesus was resurrected a life-giving spirit. (1 Cor. 15:45) And in this second letter he said that anointed Christians would have to give up their fleshly bodies in order to receive immortality. (2 Cor. 5:1-4) Also, he appreciated that Jesus had given his fleshly body as a ransom and could not take it back in resurrection without nullifying the ransom. (Heb. 9:28; 10:10) Yes, without question, the apostle Paul realized that no human would see Christ in the flesh again. So in a double sense Paul could state that humans would know Jesus according to the flesh no longer. And for this reason this text can be used to establish that Christ’s return would not be visible and fleshly.—page 256.

For the above reasons the Lord Jesus Christ could say: “After a little while the world will behold Me no more; but you [apostles] *will* behold Me; because I live, you shall live also.” (John 14:19, *New American Standard Version*) The world would not be able to see Jesus after his resurrection since he would be a spirit in heaven with his Father, Jehovah. In fulfillment of his prayer in John 17:5, Jesus would receive once again, the glory he had with the Father before the world was; a glory appertaining to a mighty spirit. After their resurrection to spirit life, the apostles would once again be able to behold Jesus, because they would have the same type of life as he; spirit life.

²“Now” from the Greek *nu'n* (nun, nün); defined in various lexicons as: “*from now, henceforth*...2 Cor. 5, 16”, Edward Robinson, p. 485; “now, (*Lat.*, nunc; *Germ.*, nun) *i.e.* the actually present time; now, *in relation to time past or future*, just now, even now, at this instant....2 Cor. v. 16, see N henceforth no more”, Ethelbert W. Bullinger, *A Critical Lexicon And Concordance*

APPENDIX 13

WHO ARE THE 144,000?

In Revelation 7:4-8 and 14:1-3 144,000 inhabitants of heaven, who are former humans are mentioned as having a special place in the purpose of Jehovah God. Who were these while they had a physical life on the Earth?

In the seventh chapter of Revelation, a listing of twelve tribes of Israel is given. Some have concluded that this has reference to the twelve natural tribes of Israel and that these are those who were physical descendents of Abraham, Isaac and Jacob, now given spiritual life, that will live in heaven.

At Daniel 7:13-14, 21, 27 it is written:

As the visions during the night continued, I saw One like a son of man coming, on the clouds of heaven; When he reached the Ancient One [Jehovah God] and was presented before him, He [the Son of man, Jesus Christ] received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed....For, as I watched, that horn made war against the holy ones and was victorious until the Ancient One arrived; judgment was pronounced in favor of the holy ones of the Most High, and the time came when the holy ones possessed the kingdom...Then the kingship and dominion and majesty of all the kingdoms under the heavens shall be given to the holy people of the Most High—*New American Bible*, 1991.

We are told that “One like a son of man” would receive the kingdom and along with him the holy ones of the Most High would also receive the kingdom. Who are these “holy ones of the Most High?”

Revelation 1:4-6 and 5:9-10 helps us answer the question when it conveys these messages and descriptions of occurrences in heaven:

John, to the seven churches of Asia: grace and peace to you from him [not, ‘them’] who is, who was, and who is to come, from the seven spirits who are before his throne, and from Jesus Christ, *the faithful witness, the First-born from the dead, the highest of earthly kings*. He loves us and has washed away our sins with his blood, and made us a *kingdom of Priests* to serve his God and Father; to him, the, be glory and power for ever and ever. Amen....You are worthy to take the scroll and to break its seals, because you were sacrificed, and with your blood bought people for God of **every race, language, people and nation and made then a line of kings for God**, to rule¹ the world.(emphasis added)—*New Jerusalem Bible*.

¹ Other translations read: “shall reign over the earth”, R. F. Weymouth; “will reign over the earth.”, Ferrar Fenton; “will rule over the earth.”, C.B. Williams; “they will rule as *kings over the earth*.”, W.F. Beck; “they are to reign over the earth.”, E.J. Goodspeed; “to reign over the earth.”, Noli; “shall reign over the earth.”, Confraternity Of Christian Doctrine, 1941; “reign over the earth.”, J.N. Darby; “shall rule over all the earth.”, Andy Gaus, *The Unvarnished New Testament*; “shall reign as kings over the earth.”, R.A. Knox; “will rule over the earth.”, *The Simple English Bible*, 1978; “shall reign over the earth.”, *King James II*, second edition, 1971; “rule over the earth.”, D.H. Stern, *Complete Jewish Bible*, 1998; “shall reign over the earth.”, O.M. Norlie, *Norlie’s Simplified New Testament*, 1961; “shall reign over the earth.”, J.A. Kleist, S.J., J.L. Lilly, C.M., 1954; “shall reign over the earth.”—*The Modern Language Bible*, 1969; “upon (or over) the earth.”, R. Young, *Young’s Concise Critical Bible Commentary*, p. 181, “The New Covenant” section; “they are to rule as kings over the earth.”, *New World Translation*. In some translations we find: “shall reign upon (or, “on”) the earth.” “Over”, “upon” and “on”, are rendered from the Greek, ejpiV (epi, eh.PEE). jEpiV with the genitive (case) is defined in *The Analytical Greek Lexicon* as follows: “ejpiV, prep[osition]. with the gen[itive],...upon, over, of authority,...Mat. 2:22 [*Textus Receptus*, Stephens, 1550] Ac. 8.27, et al.” The Bauer, Arndt and Gingrich lexicon tells us: “ejpiv.....b. fig. a over of power, authority, control of someone or someth[ing]....Rv 5:10”, pp. 285-6. *The New World Translation*, large print edition, 1984, observes in the footnote to Revelation 5:10: “10# “Over.” Gr., e.pí , with the genitive, as in [Revelation] 9:11; 11:6.” In these last three cited scriptures we find that ejpiV denotes authority exercised over something or someone. This is the same meaning of “over”, “upon” and “on” as used with the genitive at Revelation 5:10; over what the kings

rule. Their rule descends upon the Earth from heaven. An outstanding English use of “upon” in this sense, is found in the works of William Shakespeare: “The quality of mercy is not strain’d, It droppeth as the gentle rain from heaven Upon the place beneath”—*The Merchant of Venice*, Act 4, Scene 1.

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We note that these kings would come from those who were, when they were in the flesh, were of every race, language, people and nation, not just from natural Israel. Who are these “holy ones of the Most High?”

There is another Israel described in Scripture, in which some of natural Israel descended from Abraham Isaac and Jacob, and some who were born Gentiles would participate, a spiritual Israel; those who have been “born again” while in the flesh. (John 3:3) The apostle Paul was inspired to explain the situation in these words:

I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people [natural Israel] to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead: If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches [some of natural Israel] have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those [broken off] branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, “Branches were broken off so that I could be grafted in.” Granted. But they [some of natural Israel] were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you [Gentiles] were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will they, the natural branches, be grafted into their own olive tree! I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in and so all Israel will be saved—Romans 11:13-26a, *New International Version*, revised 1984.

What is the significance of this passage of Scripture? The nation of Israel is likened to a cultivated olive tree; planted and nurtured by Jehovah over the centuries. The Gentiles are likened to a wild olive tree, growing in the “uncultivated world,” separate from the true knowledge and guidance of Jehovah in spiritual matters. Because of the rejection on the part of the cultivated olive tree of the Son of God, some (even many, or most) of the natural branches suffered rejection by God, they were not considered Israel by God. Of course, according to the flesh they were still part of natural Israel, but not part of spiritual Israel. Gentiles, who were never part of natural Israel, were now “grafted in” and made part of spiritual Israel along with faithful natural Israel. Together these two peoples would be formed by Jehovah, through His kindness and their belief in the Son of God, into spiritual Israel, His spiritual nation.

The expression: “and so all Israel will be saved,” could not mean that all natural Israel would be saved. Those who knew that Jesus was the Messiah and yet, conspired to have him killed, those whose who told the soldiers—who knew that the tomb was empty—and offered a bribe to them and told them to lie to Pilate and then took part in the persecution to the Christians during the rest of their lives, could hardly be in line for salvation! (John 19:6, 15; Matthew 28:11-14; Acts 6:8-15; 7:51-60; 9:1-2)

So the “all Israel” that will be saved is the “Israel of God,” the spiritual Israel, identified by inspiration of holy spirit through Paul with the words: “A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit not by the written code”: “It is not as though God’s word had failed. For not all who are

descended from Israel are Israel.”: “Peace and mercy to all who follow this rule, even to the Israel of God.”: “For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh ” (Romans 2:28-29; 9:6; Galatians 6:16; Colossians 3:3, *New International Version*) These words were primarily written to Gentile Christians who had become spiritual Jews by faith in Jehovah God and in His Son the Lord Jesus Christ.

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Some point to the listing of the twelve tribes of Israel in the seventh chapter of Revelation verses 5 through 8 and conclude that this indicates that the 144,000 were all former Jews when they were in the flesh. If one compares the listing here with that in Numbers 1:5-15 differences are found. This is an indication that spiritual Israel and physical Israel are not the same entity.

As the apostle Paul was inspired to write at Romans 9:6: “It is not as though God’s word had failed. [to produce the full number of Israel, so that “all Israel shall be saved”] not all who are descended from [the nation of] Israel **are Israel**.”(emphasis added)—*New International Version*.

The Klist and Lilly translation makes this observation in a footnote to Hebrews 3:2:

3:2. God’s household was in pre-Christian times the Israelite nation. Now it is the **new Israel**, the historical development of the synagogue, the Church which includes all the faithful, whether they are Jews or Gentiles. (emphasis added)

On this subject, Origen wrote:

The people which was called of old the people of God was divided into twelve tribes, and over and above the other tribes it had the levitical order, which itself again carried on the service of God in various priestly and levitical sub-orders. In the same manner, it appears to me that the whole people of Christ, when we regard it in the aspect of the hidden man of the heart, that people which is called “Jew inwardly,” and is circumcised in the spirit, has in a more mystic way the characteristics of the tribes. This may be more plainly gathered from John in his Apocalypse [Revelation]...And I heard the number of them that were sealed, a hundred and forty-four thousand who were sealed, out of every tribe of the children of Israel...And he mentioned each of the tribes singly, with the exception of Dan [and we might add, listing a tribe of Levi, which is not to be found in Numbers] Now this is said in [the writings though] John with reference to those who have believed in Christ, for they also, even if the bodily descent cannot be traced to the seed of the Patriarchs, are yet gathered out of the tribes...But the number of believers is small who belong to Israel according to the flesh; one might venture to assert that they would not nearly make up the number of a hundred and forty-four thousand. It is clear, therefore, that the hundred and forty-four thousand...must be made up of those who have come to the divine word out of the Gentile world. [along with those who are believers in Christ as the Messiah out of fleshly Israel who have been accepted as part of spiritual Israel]—*Commentary on John*, Book 1, chapters 1 and 2; *ANF*, Volume 10, reprinting of August 1980, pp. 297-8.

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