

The Lord and the Tetragrammaton

New Testament
Theories

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Introduction

This book was developed to clear up many misunderstandings concerning the Tetragrammaton. A book written by Lynn Lundquist has added to this confusion by misrepresenting certain facts. He disagrees with the use of Jehovah in the *New World Translation of the Christian Greek Scriptures*. He believes that the word Lord is the only proper translation of the Greek word Kyrios in the New Testament because no manuscript copies of the Greek Scriptures use the Tetragrammaton. If you are unfamiliar with this subject, a brief introduction is necessary.

The Tetragrammaton is a Greek word that means (four letters) and it is a word to describe the four Hebrew letters that make up the personal name of God, (יהוה) in the Hebrew Scriptures. The two most common English forms of this name are Jehovah and Yahweh. No one disputes the fact that this name occurs thousands of times in the Hebrew Scriptures. The reader should be aware that most translations of the Hebrew Scriptures translated into English, have replaced the Tetragrammaton with the word LORD in capital letters. The capital letters are to show an informed reader where the Tetragrammaton originally appeared. Therefore, in most cases we have an Old Testament that consistently uses LORD for the Tetragrammaton and a New Testament that consistently uses Lord for both Old Testament quotations that include the Tetragrammaton and for Jesus. Without research on the subject, one would mistakenly conclude that these Lords would be referring to the same person.

Lundquist bases his argument wholly on the Christian Greek manuscript copies. When one views the New Testament's use of Lord in this manner, it lacks much of the evidence surrounding the issues involved. Some do not believe in relying solely on manuscript copies at least 100 years removed from the time in question. Many however, for a long time relied on this simplistic idea that whatever the results of these manuscript copies relay to us, that is what the original text said. They seem to forget there is a mystery involved here. The mystery is that God's personal name appears in verses of the Bible, then years later, these same verses mysteriously no longer contain God's personal name. Something Happened!

We do not have any manuscript evidence from the original writings of the New Testament to about the year 200 CE to know exactly what happened. Therefore, we have to theorize. Even Lundquist and others have to theorize that the original authors of the New Testament used Kyrios in their writings based on the earliest manuscript evidence, which is only a handful of manuscript copies at least 100 years later. Do you see how this is flimsy evidence to explain this mystery? If you walked into a room, saw a man holding a gun, and another man dead on the floor. Would your line of reasoning be to conclude that the man holding the gun has committed this crime? Would you not be willing to look at any other evidence to find out what really happened? Would you see the results and then make your decision based solely on that? Actually, I do not believe people in general would treat a situation like this so simplistically. So, I am forced to believe there is something else that is causing people to believe the original New Testament authors used only Kyrios, then the simplistic results of the manuscript copies.

After an examination of translation procedures, what the Bible tells us about the Divine Name and external evidence, Lundquist's argument does not seem as strong. Lundquist is adamant about only using the physical evidence in the translation of the Greek word Kyrios (Lord) in the New Testament. Is his assessment of the situation accurate? This and other questions will be looked at in the course of this work.

Chapter 1

The Importance of God's Name

The Pronunciation

The Tetragrammaton appears as (יהוה) in the Hebrew Scriptures, which we generally call the Old Testament. In the original Bible language of Hebrew, this name appears nearly 7000 times. Most English Bibles use the term LORD in all capital letters to let the reader know where the Tetragrammaton can be found in the Hebrew Scriptures. Using the word LORD in capitals is not translating the Tetragrammaton, but substituting a personal name with a title¹ that is used by a number of other individuals in the Holy Bible and also in every day usage of many people.

The pronunciation of God's name has been a controversial matter for some time; different scholars have different views of the pronunciation. We will look at just a few examples of what some scholars have said concerning this pronunciation.

In *The Mysterious Name of Y.H.W.H.*, page 74, Dr. M. Reisel said that the "vocalisation of the Tetragrammaton must originally have been Y^cHuàH or YaHuàH."

Canon D. D. Williams of Cambridge held that the "evidence indicates, nay almost proves, that Jahwéh was not the true pronunciation of the Tetragrammaton . . . The Name itself was probably JAHÔH."—*Zeitschrift für die alttestamentliche Wissenschaft* (Periodical for Old Testament Knowledge), 1936, Volume 54, page 269.

In the glossary of the French *Revised Second Version*, page 9, the following comment is made: "The pronunciation *Yahvé* used in some recent translations is based on a few ancient witnesses, but they are not conclusive. If one takes into account personal names that include the divine name, such as the Hebrew name of the prophet Elijah (*Eliyahou*) the pronunciation might just as well be *Yaho* or *Yahou*."

In 1749 the German Bible scholar Teller told of some different pronunciations of God's name he had read: "Diodorus from Sicily, Macrobius, Clemens Alexandrinus, Saint Jerome and Origenes wrote *Jao*; the Samaritans, Epiphanius, Theodoretus, *Jahe*, or *Jave*; Ludwig Cappel reads *Javoh*; Drusius, *Jahve*; Hottinger, *Jehva*; Mercerus, *Jehovah*; Castellio, *Jovah*; and le Clerc, *Jawoh*, or *Javoh*."

Gérard Gertoux a Hebrew scholar, specialist of the Tetragrammaton and author of the book; "The Name of God" has the following: "Flavius Josephus (37-100), who knew the priesthood of this time very well, clarified that, when Romans attacked the Temple, the Jews called upon the fear-inspiring name of God (The Jewish War V:438), but he wrote of his refusal to give it his reader (The Jewish Antiquities II:275). However, he gave some information of primary importance to rediscover the pronunciation he wanted to conceal. One can read indeed in the work The Jewish War the following remark: "The high priest had his head dressed with a tiara of fine linen embroidered with a purple border, and surrounded by another crown in gold which supported into relief the holy letters; these ones are four vowels." (The Jewish War V:235) This description is excellent; moreover, it completes the one found in Exodus 28:36-39. However, as each one knows, there are no vowels in Hebrew, but

¹ The Tetragrammaton was also replaced by the Greek word Theos (God) in a number of places as well. This work only mentions Kyrios for brevity, but both terms have been used to substitute God's name. Therefore, the arguments set forth in this work apply to both terms Kyrios and Theos.

only consonants. Regrettably, instead of explaining this visible abnormality, certain commentators (influenced by the form Yahweh) mislead the readers of Josephus by indicating in note that this reading was IAUE. Now, it is evident that the "sacred letters" noted the Tetragram wrote in paleo-Hebrew, and not in Greek. Furthermore, in Hebrew these consonants Y, W, H, are exactly used as vowels; they are moreover called *matres lectionis* "mothers of reading". Qumrân's writings showed that in the first century Y as vowel served only to indicate sounds I and E, W served only for sounds Ô and U, and a H final served for the sound A. Furthermore, the H was use as vowel only at the end of words, and never inside of it (but between two vowels the H is heard as a slight E). So, to read the name YHWH as four vowels, it is to read IHÔA that is IEÔA."²

Using the above information concerning the pronunciation of the Hebrew letters, Figure 1 with a comparison of the Tetragrammaton and the name Jehoshua, show a pronunciation similar to the form Jehovah. You will notice that the Hebrew name Jehoshua uses the same first three letters of the Divine Name. Therefore, this is helpful in determining the Tetragrammaton's pronunciation. This is only a brief explanation of the pronunciation, for a full discussion on the pronunciation of the Tetragrammaton see Gérard Gertoux book; "*The Name of God*"

Figure 1

Examination of the Pronunciation		
Hebrew	יהוה	יהושע
Transliteration	YHWH	YHWSH'
Hebrew Pronunciation	Y ^c HO AH	Y ^c HO SHU ^a
Modern Pronunciation ³	Jehoah	Jehoshua

It is this author's belief that the pronunciation JEHOVAH is a suitable pronunciation in English of the Tetragrammaton. Therefore, throughout the rest of this work the words Jehovah, Tetragrammaton, and God's Name will all be synonymous. One of the issues involved in this work is concerning Lynn Lundquist's book⁴ and others that disagree with the use of the Tetragrammaton or Jehovah in the New Testament, and more to the point, in the *New World Translation of the Christian Greek Scriptures*.⁵ He believes that the Greek word Kyrios (Lord) should only be used in translations of the New Testament because no manuscript authority exists for the use of the Tetragrammaton in the Christian Greek Scriptures.

When our New Testament portion of the Bible was being written by men such as Matthew, Mark, Luke, and others, they quoted from the Hebrew Scriptures⁶ hundreds of times in their writings. Many of these quotations include places where the Tetragrammaton occurred. One would imagine that when these NT (New Testament) writers quoted from the Old Testament that they would have quoted all the

² <http://gertoux.online.fr/divinename/faq/question.htm>

³ Modern pronunciation is the form we find in most English Bibles.

⁴ The Tetragrammaton and the Christian Greek Scriptures, Word Recourses, Inc.

⁵ Produced by the Watchtower Bible and Tract Society of Pennsylvania, ©1984.

⁶ The quotes used in the NT are from both the Hebrew Scriptures and the Septuagint (LXX), a Greek translation of the Hebrew Scriptures. The Manuscripts reveal that the Septuagint of the first century also contained the Tetragrammaton in Hebrew script within the Greek text, not surrogates such as "Lord" or "God."

words from the Sacred Scriptures, and would not have changed any of them, including God's personal name. If this were what took place, our New Testament Scriptures would contain the Tetragrammaton. However, this has not currently been the case. No New Testament manuscript we have today includes the Tetragrammaton.⁷ What was the cause of this change? Lundquist and others believe that the lack of the Tetragrammaton in the manuscripts was intentional, that it was through inspiration of God. He believes the New Testament writers intentionally used Kyrios (Lord) instead of the Tetragrammaton.

Others believe that these New Testament authors did in fact use the Tetragrammaton in their writings. However, shortly after the death of the apostles, and for a wide range of reasons, later Christians removed the name from their copies of the Greek Scriptures.⁸ If this theory of men replacing God's name in the New Testament manuscripts was an isolated case, then the rejection of this theory would have very strong support. However, this is by far not the only case. Virtually every translation that has come down to us spanning 2000 years has removed or altered God's Name from the Hebrew Old Testament. This involves thousands of Bible scholars through the centuries, approving the substitution of God's name in many different versions of the Bible. In many cases, the name is completely eradicated from the Bible except for a sentence or two in the preface explaining the removal. The preface of the *Revised Standard Version* explains: "For two reasons the Committee has returned to the more familiar usage of the King James Version: (1) the word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew; and (2) the use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church." (Thus their own view of what is appropriate has been relied on as the basis for removing from the Holy Bible the personal name of its Divine Author, whose name appears in the original Hebrew more often than any other name or any title. They admittedly follow the example of the adherents of Judaism, of whom Jesus said: "You have made the word of God invalid because of your tradition."—Matt. 15:6.)

God's Name to be known and praised forever

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the 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 forever, and this is my memorial unto all generations. — Exodus 3:15, American Standard Version

Is this Scripture in harmony with the views of those who claim that God's name should not be used in the New Testament? Is it in harmony with the ones that claim Jesus is God's name in the New Testament or that Lord is his name? This Scripture clearly states that God's name will be Jehovah (YHWH) forever. Jehovah will be the memorial (sign to remember God by) to all generations. There is no hint in this Scripture or in any other Scripture, that God changed his name or that he commanded it not to be used anymore at some point.

⁷ A short form of God's name is used in the book of Revelation several times in the phrase "Hallelujah" meaning "Praise Jah."

⁸ The Tetragrammaton was being substituted in the LXX around this same time. It is believed that the Christians are responsible for this substitution as well.

Non-Jewish Nations to know the name

It is evident from the hundreds of times in the Hebrew Scriptures that his people, the Jewish nation, were to know, use, praise, and fear this Great name. What does the Bible say about the rest of the non-Jewish nations? At the time of Moses, Jehovah delivered his people from Egypt by devastating the land with plagues. What was the reason God himself gives for doing this? “For at this time I am sending all my blows against your heart and upon your servants and your people, to the end that you may know that there is none like me in all the earth. 15 For by now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. 16 But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth.” – (Exodus 9:14-16)

Jehovah God eventually rejected the unfaithful nation of fleshly Israel. Nevertheless, his name was to continue among the new nation of spiritual Israel, the Christian congregation, even when that new nation began to embrace non-Jewish persons in its membership. Presiding at a Christian assembly in Jerusalem, the disciple James therefore spoke of God as having “turned his attention to the [non-Jewish] nations to take out of them *a people for his name*.” As proof that this had been foretold, James then quoted a prophecy in the book of Amos in which Jehovah’s name appears twice. (Ac 15:2, 12-14; Am 9:11, 12) Anyone who reads the Old Testament Bible that includes the name Jehovah will clearly see how much emphasis is put on this Great name. However, was God’s name to be used in the same manner in the first century, during the time of Jesus and afterwards, in the non-Jewish nations? In the prophetic writings concerning the time of Jesus and up to the “Last Days” and after, the Scriptures, tell us the following:⁹

“In that day I shall raise up the booth of David that is fallen, and I shall certainly repair their breaches. And its ruins I shall raise up, and I shall certainly build it up as in the days of long ago, 12 to the end that they may take possession of what is left remaining of E'dom, and all the nations upon whom my name has been called,” is the utterance of Jehovah, who is doing this. - Amos 9:11-12

“O Jehovah my strength and my stronghold, and my place for flight in the day of distress, to you the nations themselves will come from the ends of the earth, and they will say: “Indeed our forefathers came to possess sheer falsehood, vanity and things in which there was nothing beneficial.” 20 Can earthling man make for himself gods when they are no gods? 21 “Therefore here I am causing them to know; at this one time I shall cause them to know my hand and my mightiness, and they will have to know that my name is Jehovah.” - Jeremiah 16:19-21

“And it must occur in all the land,” is the utterance of Jehovah, “[that] two parts in it are what will be cut off [and] expire; and as for the third [part], it will be left remaining in it. 9 And I shall certainly bring the third [part] through the fire; and I shall actually refine them as in the refining of silver, and examine them as in the examining of gold. It, for its part, will call upon my name, and I, for my part, will answer it. I will say, ‘It is my people,’ and it, in its turn, will say, ‘Jehovah is my God.’” - Zechariah 13:8-9

“The thing that Isaiah the son of A'moz visioned concerning Judah and Jerusalem: 2 And it must occur in the final part of the days [that] the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. 3 And many peoples will certainly go and say: “Come, YOU people, and

⁹ Unless otherwise indicated, all quotations are from the New World Translation of the Christian Greek Scriptures.

let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.” - Isaiah 2:1-3

““And I will send fire upon Ma'gog and upon those who are inhabiting the islands in security; and people will have to know that I am Jehovah. 7 And my holy name I shall make known in the midst of my people Israel, and I shall no more let my holy name be profaned; and the nations will have to know that I am Jehovah, the Holy One in Israel.’ - Ezekiel 39:6-7

“For from the sun’s rising even to its setting my name will be great among the nations, and in every place sacrificial smoke will be made, a presentation will be made to my name, even a clean gift; because my name will be great among the nations,” Jehovah of armies has said.” - Malachi 1:11

“And cursed is the one acting cunningly when there exists in his drove a male animal, and he is making a vow and sacrificing a ruined one to Jehovah. For I am a great King,” Jehovah of armies has said, “and my name will be fear-inspiring among the nations.” - Malachi 1:14

“But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight,” is the utterance of Jehovah.” - Jeremiah 9:24

“Therefore say to the house of Israel, ‘This is what the Sovereign Lord Jehovah has said: “Not for YOUR sakes am I doing [it], O house of Israel, but for my holy name, which YOU have profaned among the nations where YOU have come in.”’ 23 ‘And I shall certainly sanctify my great name, which was being profaned among the nations, which YOU profaned in the midst of them; and the nations will have to know that I am Jehovah,’ is the utterance of the Sovereign Lord Jehovah, ‘when I am sanctified among YOU before their eyes.’ - Ezekiel 36:22-23

“All the nations whom you have made will themselves come,
And they will bow down before you, O Jehovah,
And will give glory to your name.” - Psalm 86:8-9

“And the nations will fear the name of Jehovah,
And all the kings of the earth your glory.” - Psalm 102:15

““Therefore keep yourselves in expectation of me,’ is the utterance of Jehovah, ‘till the day of my rising up to [the] booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured. 9 For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder.’ - Zephaniah 3:8-9

God’s name made known in the NT

It seems evident; that these Hebrew Scriptures tell us that God’s name Jehovah will be known, feared, glorified and called upon by the nations until the time of the end. Do the New Testament Scriptures teach this same idea? The following Scriptures should answer this question for us.

“YOU must pray, then, this way: “Our Father in the heavens, let your name be sanctified. 10 Let your kingdom come. Let your will take place, as in heaven, also upon earth.” - Matthew 6:9-10

“As for the crowds, those going ahead of him and those following kept crying out: “Save, we pray, the Son of David! Blessed is he that comes in Jehovah’s name! Save him, we pray, in the heights above!” - Matthew 21:9

“Go therefore 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, 20 teaching them to observe all the things I have commanded YOU. And, look! I am with YOU all the days until the conclusion of the system of things.” - Matthew 28:19-20

“Father, glorify your name.” Therefore a voice came out of heaven: “I both glorified [it] and will glorify [it] again.” - John 12:28

“Jesus spoke these things, and, raising his eyes to heaven, he said: “Father, the hour has come; glorify your son, that your son may glorify you, 2 according as you have given him authority over all flesh, that, as regards the whole [number] whom you have given him, he may give them everlasting life. 3 This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ. 4 I have glorified you on the earth, having finished the work you have given me to do. 5 So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was. 6 “I have made your name manifest to the men you gave me out of the world.” - John 17:1-6

“And I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them.” - John 17:26

““And in the last days,” God says, “I shall pour out some of my spirit upon every sort of flesh, and YOUR sons and YOUR daughters will prophesy and YOUR young men will see visions and YOUR old men will dream dreams; 18 and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; 20 the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah arrives. 21 And everyone who calls on the name of Jehovah will be saved.”” - Acts 2:17-21

“For “the name of God is being blasphemed on account of YOU people among the nations”; just as it is written.” - Romans 2:24

“Sym'e-on has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. 15 And with this the words of the Prophets agree, just as it is written, 16 ‘After these things I shall return and rebuild the booth of David that is fallen down; and I shall rebuild its ruins and erect it again, 17 in order that those who remain of the men may earnestly seek Jehovah, together with people of all the nations, people who are called by my name, says Jehovah, who is doing these things.’” - Acts 15:14-17

“For I say that Christ actually became a minister of those who are circumcised in behalf of God’s truthfulness, so as to verify the promises He made to their forefathers, 9 and that the nations might glorify God for his mercy. Just as it is written: “That is why I will openly acknowledge you among the nations and to your name I will make melody.” 10 And again he says: “Be glad, YOU nations, with his people.” 11 And again: “Praise Jehovah, all YOU nations, and let all the peoples praise him.” - Romans 15:8-12

“Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously.” - 1 Timothy 6:1

“The one that conquers—I will make him a pillar in the temple of my God, and he will by no means go out [from it] anymore, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine. 13 Let the one who has an ear hear what the spirit says to the congregations.” - Revelation 3:12-13

“And the twenty-four elders who were seated before God upon their thrones fell upon their faces and worshiped God, 17 saying: “We thank you, Jehovah God, the Almighty, the One who is and who was, because you have taken your great power and begun ruling as king. 18 But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give [their] reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.” - Revelation 11:16-18

“And it opened its mouth in blasphemies against God, to blaspheme his name and his residence, even those residing in heaven.” - Revelation 13:6

“And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads.” - Revelation 14:1

“Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. 4 Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest.” - Revelation 15:3-4

“And the fourth one poured out his bowl upon the sun; and to [the sun] it was granted to scorch the men with fire. 9 And the men were scorched with great heat, but they blasphemed the name of God, who has the authority over these plagues, and they did not repent so as to give glory to him.” - Revelation 16:8-9

Inconsistency about the name in the NT

We see many references to God’s name or the Father’s name¹⁰ in the New Testament. If the theory that God inspired the New Testament writers to use Kyrios (Lord) instead of the previously known name YHWH, would this not cause serious inconsistency in the New Testament. How are Christians to glorify, praise, use, and fear a name they are never shown, but are only provided with a title of that person? Unless you know Hebrew, or have one of the few versions that actually use a form of God’s Name in the Hebrew Scriptures, you might never have seen this name. Nearly every translation from the Greek Septuagint (Greek translation of the Hebrew Bible) to our most recent translations has completely removed God’s Name from the Hebrew Old Testament portion of the Bible. Therefore, why does the New Testament talk about how we should treat this Divine Name, but never gives us this name? This inconsistency of the New Testament should not be overlooked.

¹⁰ Trinitarians conclude that the name Jehovah is not the Father’s name, but the name of the one God that is made up of the Father, Son, and Holy Spirit. However, the Hebrew Scriptures clearly show that Jehovah is the Father alone. Isaiah 63:16; Isaiah 64:8; Deuteronomy 32:6; Jeremiah 3:19; John 8:41; John 2:16-17; John 6:45-46.

The Treatment of the Tetragrammaton through History

Some may believe that the thought of early Christians removing God's Name from their own copies of The New Testament Scriptures is a surprising suggestion. However, most people are unaware that there is undeniable proof that the Divine Name of God has been tampered with throughout history for at least 2,500 years. The following is a list and brief description of what some Bible copyists and translators have done regarding the Tetragrammaton. The information below is given in a chronological sequence.

The Original Source - The Hebrew Scriptures were written progressively through Israel's long history from about 1473 B.C.E. to 443 B.C.E. covering a span of more than 1000 years. The Hebrew name for the God of Israel (יהוה) appears in these Hebrew texts over 6800 times.

Scribal Changes – Sometime during the latter part or after the completion of the Hebrew Scriptures, in 134 places the Jewish Sopherim (scribes) altered the original Hebrew text from יהוה to 'Adho-nai'. Gins.Mas, Vol. IV, p. 28, § 115. According to Gins.Int, pp. 368, 369, in some instances the Jewish Sopherim substituted 'Elo-him' for the Tetragrammaton.

Superstition and the name - At some point during the latter part or after the completion of the Hebrew Scriptures a superstitious idea arose among the Jews that it was wrong even to pronounce the divine name (represented by the Tetragrammaton). One view is that the intent was to keep non-Jewish peoples from knowing the name and possibly misusing it.

The Greek "Septuagint" - The Greek *Septuagint* (often designated *LXX*) was used by Greek-speaking Jews and Christians in Egypt and elsewhere. Reportedly, work on it commenced in Egypt in the days of Ptolemy Philadelphus (285-246 B.C.E.) One of the oldest extant manuscripts of the Greek *Septuagint* is Papyrus 957, the Rylands Papyrus iii. 458, preserved in the John Rylands Library, Manchester, England. It is of the second century B.C.E. and consists of fragments of Deuteronomy (23:24–24:3; 25:1-3; 26:12, 17-19; 28:31-33). Another manuscript, of the first century B.C.E., is Papyrus Fouad 266 (possessed by the Société Egyptienne de Papyrologie, Cairo), containing parts of the second half of Deuteronomy according to the Greek *Septuagint*. In various places therein, the Tetragrammaton (YHWH in English) of the divine name is found in a form of Old Hebrew characters right within the Greek script. The Tetragrammaton was completely removed from most copies of the *LXX* by the 4th century.

Church Fathers – All quotes from the Hebrew Scriptures by all church Fathers use Kyrios instead of the Tetragrammaton, even when quoting the Hebrew in places that the New Testament writers did not quote. In places where they did talk about the name, they said the following.

Aristides (c. 125, E) 9.264 "God has no name, for everything that has a name is related to created things."

Justin Martyr (c. 160, E), 1.165 "He has many virtues as are distinctive to a God who is called by no proper name."

Justin Martyr (c. 160, E), 1.190 "To the Father of all, there is no name given"

Justin Martyr (c. 160, E) 1.183 "As to the name of God the Father and Lord of the universe,... if anyone dares to say that there is a name, he raves with hopeless madness."

Clement of Alexandria (c. 195, E) 2.464 "If we name Him, we do not do so properly."

Tertullian (c. 198, W) 3.682 "The name of God the Father had been published to no one."

Mark Minucius Felix (c. 200, W) 4.183 "Neither must we ask for a name of God. God is His name. We have no need of names when a multitude are to be separated into individuals...To God, who is alone, the name "God" is the whole."

Origen, 4.653 "Christians in prayer do not even use the precise names that divine scriptures applies to God."

Novatian, 5.615 "God's own name also cannot be declared, for He cannot be conceived....For the name is the significance of whatever thing can be comprehended from a name."

Cyprian 5.467 "Neither must you ask the name of God. God is His name. Where a multitude is to be distinguished by the appropriate characteristics of names, there is a need of names. However, to God - who alone is - belongs the whole name of God."

Latin "Vulgate" - The Latin *Vulgate* (*Vulgata Latina*) is a version of the entire Bible by the foremost Biblical scholar of that time, Eusebius Hieronymus, otherwise known as Jerome. His translation of the Vulgate Bible was made direct from the original Hebrew and Greek languages and was thus not a version of a version. Even though Jerome used the Hebrew Text, the Tetragrammaton or any other form of the Divine Name never appeared in the Vulgate.

The Masoretes - The scribal successors of the Sopherim in the centuries after Christ came to be known as the Masoretes. The Masoretes allowed their superstitious fear of pronouncing the Tetragrammaton to ensnare them into altering the vowel points to read 'Adho-nai' (Lord) where the Tetragrammaton occurred.

Tradition and Time - For the next thousand years mainly these three texts were the only ones used by their respective groups.¹¹ The Hebrew Text for the Jews (Including the Tetragrammaton), The LXX for early Christians and the Greek Orthodox Church (without the Tetragrammaton) and the Latin Vulgate for later Christians and the Catholic (universal) Church (without the Tetragrammaton).

Early English Bibles – From the First English Bible to the King James Version the Tetragrammaton was used very sparingly or not at all. The KJV was the Bible that became the standard Bible for all English speaking people for nearly 300 years. The KJV included the name Jehovah 7 times, that is .001025% of the actual number of occurrences of the Tetragrammaton¹² found in the Hebrew Scriptures.

Modern English Versions – Aside from the few versions that have restored the name consistently in the Hebrew portion of the Bible, the rest have completely eradicated the name from the English Bible. Their reasons usually revolve around the idea that they are following a Jewish tradition or the tradition of other English versions. *Today's English Version*: A footnote on Exodus 6:3 states: "THE LORD: . . . Where the Hebrew text has Yahweh, traditionally transliterated as Jehovah, this translation employs LORD with capital letters, following a usage which is widespread in English versions."

Commentators and apologist – The Tetragrammaton is not mentioned in a number of reference works and books about the Hebrew portion of the Bible. Never using God's personal name but the title "the Lord" though out.

¹¹ There are in fact other language translations during this time, however, to keep the focus on the main languages for this work they will not be considered. These other language translations also lack the Tetragrammaton.

¹² The Tetragrammaton appears 6,973 times in the Hebrew text of the *New World Translation of the Holy Scriptures*, 1984 edition

Why have all these people tried to push the name of God out of the Holy Scriptures? We can imagine that men like those listed above, did removed the name from the Greek manuscripts. What was their motive? Maybe they did not know what the Tetragrammaton meant anymore, many did not know Hebrew. Maybe they were trying to protect it. Maybe their hatred for the Jews caused them to remove any hint of Jewish language. Maybe the Jewish opponents of Christianity destroyed any Christian writings that had the Tetragrammaton. Maybe they just did not think the name was that important? Jerome had the Tetragrammaton right in front of him when he wrote the Vulgate, he did not use it. The King James Translators, had the Tetragrammaton right in front of them as they worked, they ignored it all but 7 times. The United Bible Society, had the Tetragrammaton in front of them as they prepared a number of Bibles, It was not worthy of inclusion. Did these people love the name of Jehovah? “For God is not unrighteous so as to forget YOUR work and the love YOU showed for his name.” - Hebrews 6:10

Chapter 2

A New Bible Translation

Following The Manuscript authority

English Bibles should be based on the most current manuscript authority. The question at hand is has the New World Bible Translation Committee followed this procedure. To answer this question, we need to understand what it means to “base” a translation on the manuscripts. When translating, which direction is the most helpful way to go? Should we follow as closely to the original language as possible or do we make our translation easy to read and understandable?

One method a translator uses to make the Bible clear for us is to help us understand who is the subject of a verse. With regard to the name Jesus, many translators have inserted the name Jesus into the English text of the NT where there is no manuscript support. Figure 2 evaluates 16 Bibles on their use of Jesus in the NT. As you can see by the numbers, the name varies by over 1000 occurrences from the ASV to the NCV. These translators obviously inserted the name Jesus where a pronoun or something similar occurred to make the passage clearer; they inserted the name to indicate he was the one being referred to. Is this an acceptable translation method? It has been accepted for over 100 years.

Figure 2

Evaluation of 16 Bibles on the use of Jesus Name¹³

NIV	Jesus = 1226	Christ = 499
KJV	Jesus = 943	Christ = 522
NASB	Jesus = 947	Christ = 493
NRSV	Jesus = 960	Christ = 450
RSV	Jesus = 891	Christ = 534
Darby Bible	Jesus = 904	Christ = 507
Young's Literal Version	Jesus = 932	Christ = 529
Wesley N.T.	Jesus = 951	Christ = 497
God's Word	Jesus = 1504	Christ = 516
New Living Translation	Jesus = 1404	Christ = 536
Douay	Jesus = 932	Christ = 534
ASV	Jesus = 883	Christ = 501
Bible in Basic English	Jesus = 905	Christ = 496
TEV	Jesus = 1543	Christ = 502
New Century Version	Jesus = 1846	Christ = 604
NKJV	Jesus = 941	Christ = 530

How do we get from 883 occurrences of the name "Jesus" (American Standard Version) to 1846 in the NCV?

¹³ The evaluation information is taken mostly from the website www.crosswalk.com

The translators of the *New World Translation* used a similar procedure, they actually had more manuscript authority to do so than the above 16 Bibles had. Many of the NWT's insertions of Jehovah are based on direct quotations from the Hebrew Scriptures. Therefore, if it is acceptable for these Bibles listed above to insert the name Jesus into the NT text based only on context, with no manuscript support, why is the *New World Translation* so badly criticized for doing the same thing with the name Jehovah. It is so badly criticized because the presence of the Tetragrammaton in the NT causes the doctrine of the trinity to fall apart. Trinitarians could no longer equate "the Lord" of the Old Testament with "the Lord" of the New Testament. These Lords would be sharply distinguished by their personal names Jehovah and Jesus.

Jehovah as a lexical definition of Kyrios

Would a translator have any right to restore the name, in view of the fact that existing manuscripts do not have it? Yes, he would have that right. Most Greek lexicons recognize that often the word "Lord" in the Bible refers to Jehovah. For example, in its section under the Greek word *Kyrios* ("Lord"), Robinson's *A Greek and English Lexicon of the New Testament* (printed in 1859) says that it means "God as *the Supreme Lord* and sovereign of the universe, usually in Sept[ua]gint] for Heb[rew] YHWH *Jehovah*." Hence, in places where the Christian Greek Scripture writers quote the earlier Hebrew Scriptures, the translator has the right to render the word *Kyrios* as "Jehovah" wherever the divine name appeared in the Hebrew original.

Many translators have done this. Starting at least from the 14th century, numerous Hebrew translations were made of the Christian Greek Scriptures. What did the translators do when they came to quotations from the "Old Testament" where God's name appeared? Often, they felt forced to restore God's name to the text. Many translations of parts or all of the Christian Greek Scriptures into Hebrew contain God's name.

Translations into modern languages, particularly those used by missionaries, have followed this example. Thus, many African, Asian, American, and Pacific-island language versions of the Greek Scriptures use the name Jehovah liberally, so that readers can clearly see the difference between the true God and the false ones. The name has appeared, too, in versions in European languages.

One translation that boldly restores God's name with good authority is the *New World Translation of the Christian Greek Scriptures*. This version, currently available in 11 modern languages, including English, has restored God's name every time that a portion of the Hebrew Scriptures containing it is quoted in the Greek Scriptures. Altogether, the name appears with a sound basis 237 times in that translation of the Greek Scriptures.¹⁴ (See Appendix A)

Are the Translators wrong

Does a translator have the right to render *Kyrios* as Jehovah in the New Testament? Let us look at the three main reasons we would say yes to this question.

1. If the New Testament writers did in fact only use *Kyrios*, Their understanding would have been that *Kyrios* was equivalent to YHWH. For the Jewish writer it was no different than writing YHWH. The modern translator has the right to use this same process and use a word that is equivalent to YHWH in English. Jehovah/Yahweh.
2. When translating New Testament quotes and allusions from the Hebrew Old Testament, Which one has higher authority? The quote or the source of the quote? No one can object

¹⁴ The Divine Name, Watchtower Bible and Tract Society, p. 23

to using the original source of the quote as higher authority. The only ones who would reject this line of reasoning are the ones who use the lack of manuscript evidence to support their trinity doctrine.

3. The external evidence and history of the Hebrew and Greek Scriptures of the OT point heavily to original NT mss using the Tetragrammaton.

The Hebrew NT versions

Concerning Lundquist insistence on the *New World Translation's* use of the Hebrew New Testament versions as higher authority than the Greek Scriptures is also an erroneous assumption. The truth is that the translators followed a procedure similar to the one listed below, with reference to the Tetragrammaton in the Christian Greek Scriptures.

1. If the Christian Greek Scripture directly quote the Hebrew Old Testament, where the Tetragrammaton occurred.
2. If the Christian Greek Scriptures alluded to the Hebrew Old Testament and the context clearly showed that God was the subject in the New Testament and the Tetragrammaton occurred in the context.
3. The Hebrew versions were consulted to see if they agreed with the *New World Translation's* conclusion of the rendering of the Divine Name for Kyrios in more ambiguous verses.

Where he probably acquired this wrong assumption are the footnote references of the *Kingdom Interlinear Translation*¹⁵ and the *New World Translation Reference* edition. It seems he has mistaken these references as the source of the *New World Translation's* use of the Tetragrammaton. However, they are listed to show that other versions have the same opinion with the rendering of the Divine Name in these verses. This would be the same as when the *New World Translation* used the Emphatic Diaglott to show that this translator came to the same conclusion about “a god” in John 1:1. This does not suggest the NWT Translators used the Emphatic Diaglott as higher authority than the NT mss, it was used as a reference because it agreed.

In a personal conversation with Lynn Lundquist¹⁶ through e-mail, he proposes the following suggestion about how first century Jews understood the use of Kyrios. His own explanation and understanding of the use of Kyrios in the LXX (Septuagint) lends support in opposition to his argument.

“A Jew reading the LXX was just as conscious that Kurios equaled YHWH as a Witness is today that "Jehovah" in the OT equals YHWH. Both the word Kurios in the LXX and "Jehovah" in the NWT are translations—neither are the Tetragrammaton.”

“To the devout Jew of the first century, Kurios was an appropriate translation of the Divine name that conveyed the full meaning of the Tetragrammaton. It was a translation of the Divine name into Greek, but it was just as meaningful to a first century Jewish reader as the English translated word "Jehovah" is to a Witness. The word "Jehovah" is not the Tetragrammaton any more than Kurios was the Tetragrammaton in the LXX. But both fully define the Person to whom the Tetragrammaton (in Hebrew) was referring.”

¹⁵ Produced by the Watchtower Bible and Tract Society of Pennsylvania, ©1985

¹⁶ Author of the book “The Tetragrammaton and the Christian Greek Scriptures” and an opponent of using the Divine Name in the NT.

These are some thought provoking statements. Paul was a “devout Jew” and when he read the LXX, he understood Kurios¹⁷ to mean YHWH according to the above statements. Why would Lundquist think that Paul did not mean YHWH when he copied that verse from the LXX to his writings, Does Lundquist have any proof that this is not what Paul and the other Jewish writers of the NT meant to do if the original LXX and NT Greek manuscripts did in fact only use Kurios?

We must remember, not every occurrence of Kurios in the LXX should be understood to mean YHWH. The same with every occurrence of Kurios in the NT is not to be understood as YHWH. The context in most cases reveals who is the subject of the verse. Only someone who has a preconceived Trinitarian idea in mind will reject a clear reference to Jehovah God and imagine Jesus is the subject. They can do this because they reject common logic. Logic would indicate that God in the Hebrew Scriptures always equals Jehovah. Jehovah always equals the New Testament references to God and the Father. Therefore, every time the term God or Father is used in the New Testament, except for the small number of cases that someone else is the obvious subject; Jehovah from the Hebrew Scriptures is intended. However, when a Trinitarian comes across the word God alone in the New Testament, he can use that to identify The Father, The Son, The Holy Spirit or the one triune Being, Jehovah.

When the New Testament calls Jesus God/god, Trinitarian understanding will not allow any other logic than that of Jesus being the same God of the Old Testament. Therefore, to them, Jesus is the same as the LORD of the Old Testament. Most opponents of the Tetragrammaton in the NT are Trinitarians, and they use the lack of the Tetragrammaton in the copies of the NT manuscripts as support for the trinity. Therefore, why would they want to argue about who is being identified in the New Testament by the term Kyrios, when they do not draw a distinction anywhere in scripture between Jesus and Jehovah.

¹⁷ This is assuming that the Septuagint Paul and the other NT authors used only used Kyrios and not the Tetragrammaton.

Chapter 3

The New Testament Manuscript Authority

The Manuscript Authority

The manuscripts we have today number well over 5,000.¹⁸ This would lead the people to believe that out of all these thousands of manuscripts, because the Tetragrammaton does not appear in any of them, this is proof that the Tetragrammaton was not used in the NT manuscripts. This would be a misleading conclusion. The theory is that the Tetragrammaton was removed early in the Christian period, all manuscripts after this point have no bearing on the issue, and the majority of extant manuscripts are dated after the 4th century. These later copies would be copying the already substituted Kyrios. If we now look at the real number of manuscripts, that do play a part in this issue, we would see that the number of manuscripts that we have before the 4th century is 20 manuscripts. That leaves many hundreds or even thousands of other copies from this period that were never found, which could have included the Tetragrammaton.

We limit the use of manuscript evidence from before the 4th century because the facts reveal the removal of the Tetragrammaton would have happened sometime before 4th century. Kurt Aland and Barbara Aland say regarding this early period "The New Testament text was developing freely."¹⁹ It should also be considered that some scholars believe that these NT copyists did not consider the writings of Paul and the others as inspired text as they did the Old Testament text. Therefore, emending them might not have meant much to the copyist.

"The original copies of the NT books have, of course, long since disappeared. This fact should not cause surprise. In the first place, they were written on papyrus, a very fragile and perishable material. In the second place, and probably of even more importance, the original copies of the NT books were not looked upon as scripture by those of the early Christian communities."²⁰

"For early Jewish Christians the Bible consisted of the Old Testament and some Jewish apocryphal literature. Along with this written authority went traditions, chiefly oral, of sayings attributed to Jesus. On the other hand, authors who belonged to the 'Hellenistic Wing' of the Church refer more frequently to writings that later came to be included in the New Testament. At the same time, however, they very rarely regarded such documents as 'Scripture'. Furthermore, there was as yet no conception of the duty of exact quotation from books that were not yet in the full sense canonical. Consequently, it is sometimes exceedingly difficult to ascertain which New Testament books were known to early Christian writers; our evidence does not become clear until the end of second century."²¹

For a reference point, the following information is based on the 237 places the *New World Translation of the Christian Greek Scriptures* (New Testament) rendered Kyrios as Jehovah. The information below is based on these 237 places that Jehovah is used. If a manuscript does not contain any of these places, the manuscript will not be used.

¹⁸ The Text of the New Testament by Kurt Aland and Barbara Aland, Second Edition, © 1995, p. 74

¹⁹ Ibid., pg 64

²⁰ George Arthur Buttrick (Ed.), The Interpreter's Dictionary Of The Bible, Volume 1, pp. 599 (Under Text, NT).

²¹ Metzger, The Canon Of The New Testament: Its Origin, Significance & Development pp. 72-73.

The following chart shows this evidence. There are actually about 50 some manuscripts dated before the 4th century. However, what we call a manuscript can be anything from a fragment with three verses on it to a complete Bible. If we remove, the fragmented manuscripts that do not include any of the verses where it is believed the Tetragrammaton may have occurred (the 237 NWT References) that leaves us with only 20 manuscripts before the 4th century. For the manuscripts that are left, 16 of them have five or fewer references to the verses in question. The only manuscripts that have any real force on this issue are P⁴⁶ with 65 references and P⁴⁵ with 22 references. If we figure out the percentage of Kyrios occurrences for the 237 Jehovah references from these manuscripts, we get 27% for P⁴⁶ and 9% for P⁴⁵. This means that for the 237 NWT Jehovah references, the only two manuscripts that have any real input only cover 27% and 9% of the total occurrences. In the end, the manuscript authority rests on just two manuscripts when put together only amount to 36% of the 237 renderings of Jehovah in question and date to 100 years after the original autographs were written.

Figure 3

The NT Manuscript Authority²²

MSS	Citations Covered ²³	Ref	Date
P ⁴⁶	Rom 9:28-15:11†; 1Cor 1:31-16:10†; 2Cor 3:16-10:18†; Gal 3:6; Eph 2:21-6:8†; Col 1:10-3:24†; Heb 2:13-13:6†	65	c.200
P ⁶⁶	John 1:23; 6:45; 12:13,38,38	5	c.200
P ⁷⁷	Matt 23:39	1	2 nd /3 rd
0189	Acts 5:9,19	2	2 nd /3 rd
P ¹	Matt 1:20	1	3 rd
P ⁴	Luke 1:58,66,68,76	4	3 rd
P ⁵	John 1:23	1	3 rd
P ²⁰	James 2:23,23	2	3 rd
P ²³	James 1:12	1	3 rd
P ³⁰	1 Thess 4:15; 5:2	2	3 rd
P ⁴⁰	Rom 4:3,8	2	3 rd
P ⁴⁵	Mark 5:19; 12:11- Luke 10:27; 13:35 Acts 4:29-16:32†	22	3 rd
P ⁴⁷	Rev 11:17; 15:3; 15:4; 16:7†	4	3 rd
P ⁶⁵	1 Thess 1:8	1	3 rd
P ⁷⁰	Matt 2:13,15	2	3 rd
P ⁷⁵	Luke 10:27; 10:35† – John 1:23; 6:45; 12:13,38,38	7	3 rd
P ⁹¹	Acts 2:34,47	2	3 rd
P ¹³	Heb 10:16,30; 12:5,6	4	3 rd /4 th
P ⁷²	1 Pet 1:25; 3:12,12 – 2 Pet 2:9,11; 3:8,9,10,12 – Jude 1:5,9,14	12	3 rd /4 th
P ⁷⁸	Jude 1:5	1	3 rd /4 th
	Total	141	

²² An entry identified with a dagger (†) indicates that the manuscript is fragmentary or words are missing from the text.

²³ The manuscript information has been compiled from the book “The Text of the New Testament” by Kurt Aland and Barbara Aland. © 1995

The Chester Beatty Papyri is the name of a group of biblical manuscripts acquired mainly in 1930 by A. Chester Beatty, an American collector. The earliest Greek manuscripts are the papyri discovered in Egypt, south of the Delta region. They were unearthed in the “rubbish heaps” of such places as Oxyrhynchos, Atfih (Aphroditopolis), and Heracleopolis.²⁴

The following chart shows the 237 verses from the NWT²⁵, that the name Jehovah appears and what manuscript evidence is provided for the verse. You will notice from the chart that only 126 out of the 237 occurrences have manuscript evidence. That leaves 111 references with no manuscript evidence at all before the 4th century. Therefore, only 53% of the 237 Jehovah references have manuscript evidence. Keep in mind that 27%, half of these come from a single manuscript (P⁴⁶) and 9% comes from (P⁴⁵), the remaining 17% comes from the rest of the manuscripts combined. Another important factor is that all of these manuscripts being discussed here are all from Egypt as stated above. There is no other major center of the Christian church represented in any Greek manuscript before the 4th century.²⁶

Figure 4

Cross-reference of Jehovah occurrences with the MSS

Matthew	MSS	MSS	MSS	Quote ²⁷
1:20	P1			
1:22				
1:24				
2:13	P70			
2:15	P70			Ho 11:1
2:19				
3:3				Isaiah 40:3-5
4:4				Deut 8:3
4:7				Deut 6:16
4:10				Deut 6:13, 10:20
5:33				Num 30:2
21:9				Psalms 118:26
21:42				Psalms 118:22-23
22:37				Deut 6:5
22:44				Psalms 110:1
23:39	P77			Psalms 118:26
27:10				Zechariah 11:12
28:2				

Mark	MSS	MSS	MSS	Quote
1:3				Isaiah 40:3-5
5:19	P45			
11:9				Psalm 118.25-26
12:11				Psalm 118.22-23
12:29				Deut 6.4-5
12:29				Deut 6.4-5

²⁴ Eldon Jay Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1993), 279.

²⁵ The New World Translation of the Holy Scriptures, Appendix 1D The Divine Name in the Christian Greek Scriptures.

²⁶ The Text of the New Testament by Kurt Aland and Barbara Aland, Second Edition, © 1995, p. 59

²⁷ The quotes in this chart are only the direct quotes of the Old Testament that include the Tetragrammaton.

12:30				Deut 6.4-5
12:36				Psalm 110.1
13:20				

Luke	MSS	MSS	MSS	Quote
1:6				
1:9				
1:11				
1:15				
1:16				
1:17				
1:25				
1:28				
1:32				
1:38				
1:45				
1:46				
1:58	P4			
1:66	P4			
1:68	P4			
1:76	P4			
2:9				
2:9				
2:15				
2:22				
2:23				Ex 13:2
2:23				
2:24				Lv 12:8
2:26				
2:39				
3:4				Is 40:3-5
4:8				Dt 6:13
4:12				Dt 6:16
4:18				Is 61:1-2
4:19				Is 61:1-2
5:17				
10:27	P75	P45		Deuteronomy 6.5
13:35	P75			Psalm 118.26
19:38				Psalm 118.26
20:37				Exodus 3.6
20:42				Psalm 110.1

John	MSS	MSS	MSS	Quote
1:23	P66	P75	P5	Isaiah 40.3
6:45	P66	P75		Isaiah 54.13
12:13	P66	P75		Psalm 118.25-26
12:38	P66	P75		Isaiah 53.1
12:38	P66	P75		Isaiah 53.1

Acts	MSS	MSS	MSS	Quote
1:24				
2:20				Joel 2.28-32
2:21				Joel 2.28-32
2:25				Psalm 16.8-11

2:34	P91			Psalm 110.1
2:39				
2:47	P91			
3:19				
3:22				Deut 18.15-16
4:26				Psalm 2.1-2
4:29	P45			
5:9		0189		
5:19	P45	0189		
7:31				
7:33	P45			Exodus 3.5
7:49				Isaiah 66.1-2
7:60	P45			
8:22	P45			
8:24	P45			
8:25	P45			
8:26				
8:39				
9:31				
10:33	P45			
11:21				
12:7				
12:11				
12:17	P45			
12:23				
12:24				
13:2				
13:10	P45			
13:11	P45			
13:12	P45			
13:44	P45			
13:47	P45			
13:48	P45			
13:49	P45			
14:3	P45			
14:23	P45			
15:17				Am 9:11-12
15:17				Am 9:11-12
15:35				
15:36				
15:40	P45			
16:14				
16:15	P45			
16:32	P45			
18:21				
18:25				
19:20				
21:14				

Romans	MSS	MSS	MSS	Quote
4:3	P40			Gn 15:6
4:8	P40			Ps 32:1-2
9:28				Is 10:22-23

9:29				Is 1:9
10:13	P46			Joel 2:32
10:16	P46			Is 53:1
11:3	P46			1 Kg 19:10,14
11:34	P46			Is 40:13
12:11	P46			
12:19	P46			Dt 32:35
14:4	P46			
14:6	P46			
14:6	P46			
14:6	P46			
14:8	P46			
14:8	P46			
14:8	P46			
14:11	P46			Is 49:18; 45:23
15:11	P46			Ps 17:1

1 Corinthians	MSS	MSS	MSS	Quote
1:31	P46			Jr 9:24
2:16	P46			Is 40:13
3:20	P46			Ps 94:11
4:4	P46			
4:19	P46			
7:17	P46			
10:9	P46			
10:21	P46			
10:21	P46			
10:22	P46			
10:26	P46			Ps 24:1
11:32	P46			
14:21	P46			Is 28:11-12
16:7	P46			
16:10	P46			

2 Corinthians	MSS	MSS	MSS	Quote
3:16	P46			
3:17	P46			
3:17	P46			
3:18	P46			
3:18	P46			
6:17	P46			Is 52:11; Ez 20:34
6:18	P46			2 Sam 7:8,14
8:21	P46			
10:17	P46			Jr 9:24
10:18	P46			

Galatians	MSS	MSS	MSS	Quote
3:6	P46			Gn 15:6

Ephesians	MSS	MSS	MSS	Quote
2:21	P46			
5:17	P46			
5:19	P46			

6:4	P46			
6:7	P46			
6:8	P46			

Colossians	MSS	MSS	MSS	Quote
1:10	P46			
3:13	P46			
3:16	P46			
3:22	P46			
3:23	P46			
3:24	P46			

1 Thessalonians	MSS	MSS	MSS	Quote
1:8	P65			
4:6				
4:15	P30			
5:2	P30			

2 Thessalonians	MSS	MSS	MSS	Quote
2:2				
2:13				
3:1				

2 Timothy	MSS	MSS	MSS	Quote
1:18				
2:19				Num 16:5
2:19				
4:14				

Hebrews	MSS	MSS	MSS	Quote
2:13	P46			Is 8:17,18 ?
7:21	P46			Ps 110:4
8:2	P46			
8:8	P46			Jer 31:31-34
8:9	P46			Jer 31:31-34
8:10	P46			Jer 31:31-34
8:11	P46			Jer 31:31-34
10:16	P46	P13		Jer 31:33-34
10:30	P46	P13		Dt 32:35-36
12:5	P46	P13		Pr 3:11-12
12:6	P46	P13		Pr 3:11-12
13:6	P46			Ps 118:6

James	MSS	MSS	MSS	Quote
1:7				
1:12	P23			
2:23	P20			Gn 15:6
2:23	P20			Gn 15:6
3:9				
4:10				
4:15				
5:4				
5:10				

5:11				
5:11				
5:14				
5:15				

1 Peter	MSS	MSS	MSS	Quote
1:25	P72			Is 40:6-8
3:12	P72			Ps 34:12-16
3:12	P72			Ps 34:12-16

2 Peter	MSS	MSS	MSS	Quote
2:9	P72			
2:11	P72			
3:8	P72			
3:9	P72			
3:10	P72			
3:12	P72			

Jude	MSS	MSS	MSS	Quote
5	P72	P78		
9	P72			
14	P72			

Revelation	MSS	MSS	MSS	Quote
1:8				
4:8				
4:11				
11:17	P47			
15:3	P47			
15:4	P47			
16:7	P47			
18:8				
19:6				
21:22				
22:5				
22:6				

So what does all this mean? It means we have only 20 manuscripts before the 4th century, all from the region of Egypt. Only two of these 20 manuscripts cover the majority of references and date from 80 to 120²⁸ years after the original autographs. This is invaluable evidence for our knowledge of the NT, but it is undeniably inconclusive with regard to the use of the Tetragrammaton in the NT. We have only a handful of manuscripts, a very small percentage out of the possible hundreds or even thousands of manuscripts that may have been in existence at the same time. Many of which could have used the Tetragrammaton.

²⁸ Manuscript dating is not exact; the dates can range by decades from the given dates in either direction.

Was There a Heresy Involved During Manuscript Copying?

Some maintain that evidence of a heresy should accompany such a monumental alteration of the NT manuscripts. In addition, others have claimed, if God could not stop these men from removing his name, what else did these men change. They believe this would leave us with a Bible full of errors that we could not trust. The people who allegedly made these changes in the NT manuscripts were apostate Christians. This counterfeit religion closely resembles the true religion, but steadily withdrew from the True God and mix their once true doctrines with pagan philosophies. However, did a full-blown heresy have to take place with evidence from such sources as the Church Fathers? If we look at the history of the Bible, nearly every translation that has come down to us from the LXX to the Net Bible has removed God's name from the Hebrew portion of the Bible. If it is considered a heresy to alter the Tetragrammaton in any form or replace it with Lord (Kyrios), would all these Bible translators and Scholars through out history be called heretics that caused a heresy and that they cannot be trusted as to what else they might have changed. God did not say he would stop people from changing his word, only that he would punish them. "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; 19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll." - Rev 22:18-19

The truth is, that through history when it pertains to the Tetragrammaton, men did not consider it wrong to substitute God's name with a title. To them, not only were they not committing a wrong, they imagined they were doing God's will by hiding his most Holy Name. Christians from all over the world have done this in literally thousands of versions of the Bible. The Christians of the First and Second centuries manifested this same line of reasoning that has been the norm for over 2000 years in relation to the Tetragrammaton.

Was the text tampered with?

The New Testament manuscript copies were done during persecution and many other adverse conditions. We can see that these copyists were not capable of flawless reproduction. They were copied by hand, by living, breathing human beings who were deeply rooted in the conditions and controversies of their day. **Did the scribes' situation influence the way they transcribed sacred Scriptures? The burden of the present study is that they did..."**

The Orthodox Corruption of Scripture by B. Ehrman, p. 3

In fact, the early scribes were more prone to omit than they were to add.

P45 has 28 additions, but 63 omissions.

P46 has 55 additions and 167 omissions.

P47 has 5 additions and 18 omissions.

P66 has 14 additions and 19 omissions.

P72 has 16 additions and 29 omissions.

P75 has 12 additions and 41 omissions.

These changes did not stop early on:

"When an intentional change affects the meaning of the passage, there is a demonstrable tendency to move the meaning in the direction of the orthodoxy of the time, not away from it. By 'demonstrable' I mean that even within the Byzantine tradition, the later witnesses are inclined to change things in favor of giving more titles to Christ, not fewer"²⁹

It must be remembered that these intentional scribal changes were made by those in the orthodox position, not by fringe "heretical" groups. However, here again, allegations went the other way.

"The number of deliberate alterations made in the interests of doctrine is difficult to assess. Irenaeus, Clement of Alexandria, Tertullian, Eusebius, and many other Church Fathers accused the heretics of corrupting the Scriptures in order to have support for their special views. In the mid-second century **Marcion expunged his copies of the Gospel according to Luke of all references to the Jewish background of Jesus.** Tatian's Harmony of the Gospels contains several textual alterations which lent support to ascetic or encratite views. Even within the pale of the Church one part often accused another of altering the text of the Scriptures. Ambrosiaster, the fourth-century Roman commentator on the Pauline Epistles, believed that where the Greek manuscripts differed on any important points from the Latin manuscripts which he was accustomed to use, the Greeks 'with their presumptuous frivolity' had smuggled in the corrupt reading."

The footnote reads:

"Such changes prove that the autographs of the books of the New Testament were no longer in existence, otherwise an appeal would have been made directly to them. Their early loss is not surprising, for during persecutions the toll taken by imperial edicts aiming to destroy all copies of the sacred books of Christians must have been heavy. Furthermore, simply the ordinary wear and tear of the fragile papyrus, on which at least the shorter Epistles of the New Testament had been written (see the reference to CARTHIS in 2 John, vs. 12), would account for their early dissolution. It is not difficult to imagine what would happen in the course of time to one much-handled manuscript, passing from reader to reader, perhaps from church to church (see Col. iv. 16), and suffering damage from the fingers of eager if devout readers as well as from climatic changes."³⁰

Colwell says, "The overwhelming majority of variant readings were created before the year 200." Scrivener says, "The worst corruptions to which the NT has ever been subjected, originated within a hundred years after it was composed." Kilpatrick states, "The creation of new variants ceased by 200 AD because it became impossible to sell them."

We have allegations of corruption from all circles. Some were even being influenced by anti-Semitism.³¹ Combine this with the fact that early Christian scribes were zealous to promote a certain viewpoint, and you have a dangerous mixture:

²⁹ D.A. Carson, *The King James Version Debate*, p. 62

³⁰ *The Text of the New Testament*, 3rd Edition, by Bruce M. Metzger, p.201

³¹ Eldon Jay Epp follows this anti-Semitic conclusion on the book of Acts in the Western Text in his *Theological Tendency*, pp. 165-71; see also D.C. Parker's *Codex Bezae: An Early Christian Manuscript and Its Text*, pp. 189-92 and 279-86. These anti-Semitic tendencies have also been suggested for the papyri in H. Eshbaugh's *Textual Variants and Theology: A Study of the Galatians Text of Papyrus 46*, JSNT 3 (1979) 60-72; and Mikael C. Parsons *A Christological Tendency in p75*, JBL 105 (1986) 463-79.

“The scribe of P⁶⁶ made nearly five hundred corrections to his own manuscript...the early Christians did not necessarily treat the NT text as a 'sacred' text - i.e., as a fixed, written, canonized text, sacred to the very letter...By contrast, the Jews had come to regard the OT text with deep reverence and therefore copied it with extreme fidelity.”³²

Consider Zuntz's comments in relation to P⁴⁶: "The excellent quality of the text represented by our oldest manuscript, P⁴⁶, stands out again. As so often before, we must here be careful to distinguish between the very poor work of the scribe who penned it and the basic text which he so poorly rendered. P⁴⁶ abounds with scribal blunders, omissions, and also additions. In some of them the scribe anticipated the errors of later copyists; in some other instances he shares an older error; but the vast majority are his own uncontested property. Once they have been discarded, there remains a text of outstanding (though not absolute) purity"³³

"The story of the manuscript tradition of the New Testament is the story of progression from a relatively uncontrolled tradition to a rigorously controlled tradition... The general nature of the text in the earliest period has long been recognized as 'wild,' 'uncontrolled,' 'unedited.'"³⁴

"The plain fact of the matter is that early Christians did not take nearly the pains with their Scriptures that the Jews did with theirs; and this is evidenced not only by the Christians handling of the New Testaments documents but also in their handling of the LXX."³⁵

"In the earliest time of our tradition, one can as a scribe still deal relatively freely with the text of an author.... Circumstances change fundamentally from the ninth century on. The demands on exactness and discipline become incomparably higher in a scribal tradition carried on chiefly by monks."³⁶

According to Bruce M. Metzger's book, "A Textual Commentary on the Greek New Testament, second edition. There are many references where variant readings of titles and names are inverted. Some places have Jesus instead of Lord, Christ instead of Jesus and so on. There are even variants where the titles Christ and God are inverted. On page 621 of his book he talks about 1 Peter 3:15. "In the place of *Christon* the Textus Receptus substitutes *theon*, with the later uncials (K L P) and most minuscules." (See Figure 5)

³² Early Manuscripts and Modern Translations of the New Testament, by Philip Wesley Comfort. p. 6

³³ The Text of the Epistles, pp. 212-13

³⁴ Colwell, Hort Redivivus: A Plea and a Program, pp. 195, 166n3

³⁵ D.A. Carson, The King James Only Controversy, p.116

³⁶ B. Aland, "Neutestamentliche Textfortschung und Textgeschichte" NTS 36 (1990) 339-40

This is not a recent phenomenon. Here are a few ancient examples:

Luke 2:26 changed to "Christ, namely God." Old Latin ff

Luke 9:20 "the Christ of God" changed to "Christ, God" Coptic

Mark 3:11 "You are the Son of God" changed to "You are God, the Son of God." MS69

Luke 7:9 "when Jesus heard this" changed to "when God heard this" 124

Luke 8:28 "Jesus, Son of the highest God" changed to "Jesus, the highest God" 2766

Luke 20:42 "the lord said to my lord" changed to "God said to my God" Persian Diatesseron

2 Peter 1:2 changed to "in the knowledge of God, our Lord Jesus" P72

Jude 5 changed to "Jesus" or "the God Christ" who saved the people from Egypt P72

Gal 2:2 "Son of God" changed to "God the Son" MS1985

Acts 20:28 "church of God" changed to "church of the Lord" or "church of the Lord and God" various

1 Cor 10:5, "God was not well pleased: for they were overthrown in the wilderness" changed to "Christ" MS81

Rom 14:10, "we shall all stand before the judgment-seat of God." changed to "judgment-seat of Christ" 048, 0209 Byz etc

Matt 24:36, "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." The Byz mss omit "neither the Son." Interestingly, the Codex Sinaiticus originally had "neither the Son", but was removed by a later scribe...and then was restored by yet another scribe.

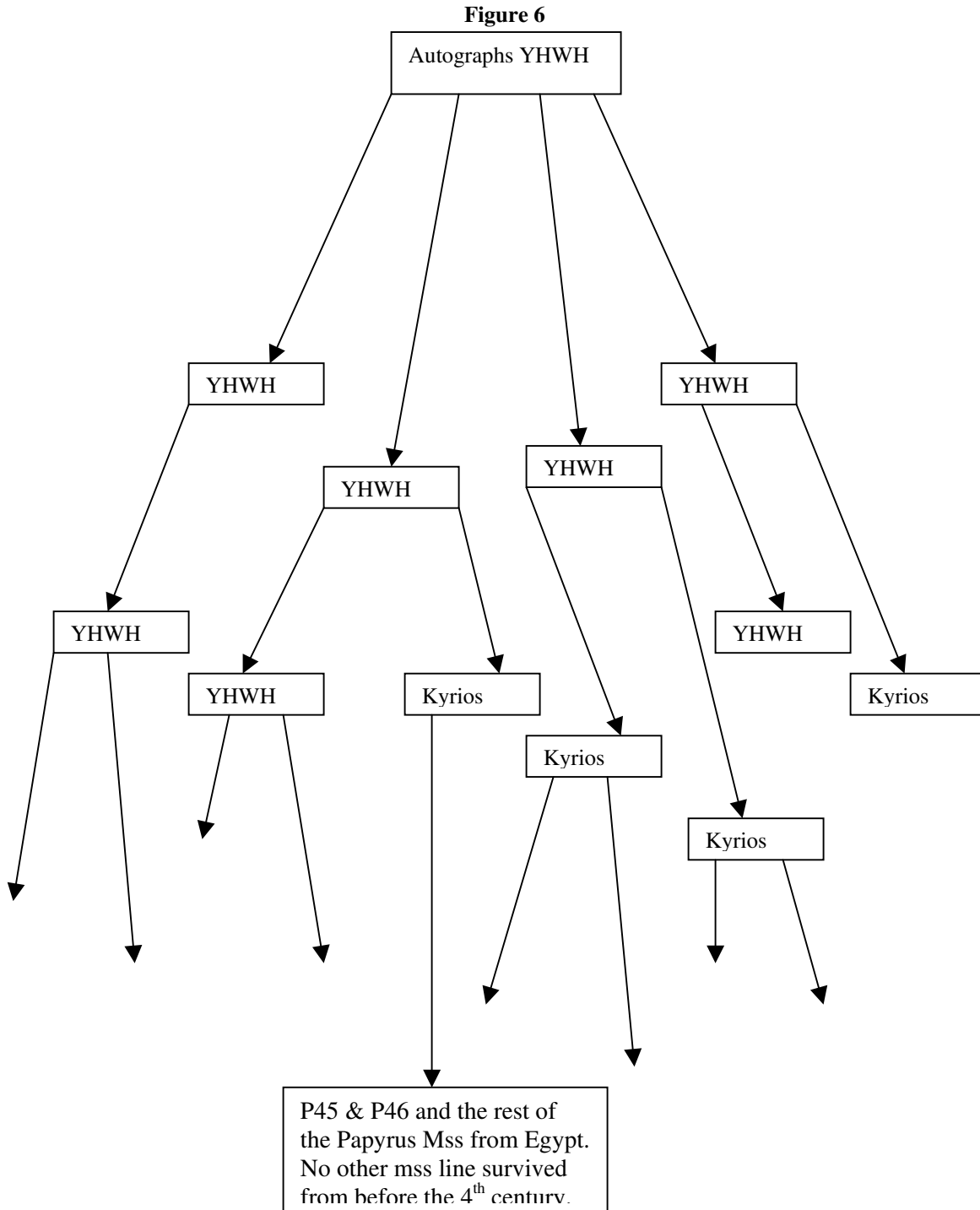
The following chart (Figure 5) is a list of verses where a variant occurs with reference to names and titles that include Jesus, Christ, Lord, and God. This is not a comprehensive list; other variant factors are not included. This list gives a good demonstration of the frequency of variants involving identity in the New Testament. Some of these variants even confuse the terms Christ and God. Most of these variants involve only the words shown, in a few cases, several words or a whole phrase is affected by the variant.³⁷

³⁷ Compiled from the book, "A Textual Commentary on the New Testament", Second Edition, by Bruce Metzger

Figure 5

Citation	Variant 1	Variant 2	Citation	Variant 1	Variant 2
Matthew			1 Corinthians		
6:33	God	Omitted	1:8	Christ	Omitted
20:31	Lord	Omitted	1:14	God	Omitted
			5:5	Jesus	Omitted
Mark			7:40	God	Christ
1:1	Son of God	Omitted	8:3	God	Omitted
			10:9	Christ	God/Lord
Luke					
7:19	Lord	Jesus	2 Corinthians		
9:59	Lord	Omitted	4:14	Lord	Omitted
24:3	Lord	Omitted	11:17	Lord	God
John			Galatians		
1:18	God	Son	1:15	God	Omitted
3:5	God	Heaven	3:21	God	Omitted
4:1	Lord	Jesus	4:7	God	Christ/Jesus
5:17	Jesus	Omitted			
5:44	God	Omitted	Ephesians		
6:69	Christ	Omitted	6:1	Lord	Omitted
11:21	Lord	Omitted			
13:32	God	Omitted	Philippians		
13:37	Lord	Omitted	1:11	God	Christ
16:27	God	Father	2:30	Christ	Lord
Acts			Colossians		
2:17	God	Lord	3:13	Lord	Christ
6:7	God	Lord	3:16	God	Christ
7:37	Lord	Omitted	3:16	God	Lord
10:33	God	Lord	4:3	Christ	God
11:17	God	Omitted			
12:24	God	Lord	1 Timothy		
13:33	Lord	Omitted	3:16	Who	God
13:44	God	Lord			
13:48	God	Lord	2 Timothy		
15:40	God	Lord	2:14	God	Lord
16:10	God	Lord			
16:32	God	Lord	James		
17:27	God	Lord	3:9	God	Lord
18:26	God	Omitted	5:14	Lord	Christ
19:20	God	Lord			
20:28	God	Lord	1 Peter		
20:32	God	Lord	3:15	Christ	God
			5:14	Christ	Lord
Romans					
1:7	God	Omitted	1 John		
6:11	Lord	Omitted	5:10	God	Son
7:25	God	Lord			
8:35	Christ	God	Jude		
14:4	God	Lord	1:5	Lord	Jesus
14:10	God	Christ			
14:12	God	Omitted			
15:19	God	Omitted			

Below I have provided a simple view of how the manuscript copying might have happened with regard to the substitution of the Tetragrammaton. In figure 6, the first box is the autograph of the original NT writing. The following boxes are each generation of copying the previous manuscript by one or more copyist. Even though this is only a theory of how this manuscript copying might have occurred, but the result is based on fact. The only manuscripts that we have before the 4th century are all from the region of Egypt and all these manuscripts might be of the same line of transmission. On the other hand, these papyrus manuscripts from before the 4th century may have been brought to Egypt from other locations. There is no clear evidence for either situation.



Chapter 4

The LXX Manuscript tradition

The Tetragrammaton in the Greek Septuagint (LXX)

The Bible books from Genesis through Malachi were originally written in Hebrew, with small portions in Aramaic. However, when the Jews were dispersed throughout the ancient world they began to use the international language, Greek. Therefore, somewhere around 280 B.C.E., the Hebrew Scriptures began to be translated into Greek, producing what is known as the Greek *Septuagint Version* (LXX). When Jesus began his ministry, this version was widely used by Greek-speaking Jews. We can tell from the wording of the apostles' writings that they were familiar with the *Septuagint*, and Jesus surely was as well.

However, did that Greek translation of the Septuagint contain God's name? The most complete manuscripts of the *Septuagint* that have survived, which date from the fourth century C.E., reveals a startling situation. Wherever the Hebrew Bible had the Tetragrammaton, the Greek *Septuagint* substituted the words "God" (*Theos*) and "Lord" (*Kyrios*). For this reason, the view of the scholarly world has been that Jesus and his apostles did *not* use God's personal name. It has been claimed that, when they read or quoted from the Scriptures in Hebrew, they followed the custom of pronouncing instead the words for "Lord" or "God." As for the *Septuagint* copy that they used, it did not even contain the Name. Most theologians have held confidently to this view.

Ancient History reports Tetragrammaton

Jerome, the translator of the Latin Vulgate informs us in the prologue of the books of Samuel and Kings he wrote: "In certain Greek volumes we still find the Tetragrammaton of God's name expressed in ancient characters". And in a letter written in Rome in the year 384 it says: "God's name is made up of four letters; it was thought ineffable, and it is written with these letters: iod, he, vau, he (YHWH). But some have not been able to decipher it because of the resemblance of the Greek letters and when they found it in Greek books they usually read it PIPI (pipi)."³⁸

Around 245 C.E., the noted scholar Origen produced his Hexapla, a six-column reproduction of the inspired Hebrew Scriptures: (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and by the Greek versions of (3) Aquila, (4) Symmachus, (5) the Septuagint, and (6) Theodotion. On the evidence of the fragmentary copies now known, Professor W. G. Waddell says: "In Origen's Hexapla . . . the Greek versions of Aquila, Symmachus, and LXX all represented JHWH by PIPI; in the second column of the Hexapla the Tetragrammaton was written in Hebrew characters."³⁹

³⁸ S. Girolamo, *Le Lettere*, Rome, 1961, vol.1, pp.237, 238; compare J.P.Migne, *Patrologia Latina*, vol.22, coll.429, 430.

³⁹ *The Journal of Theological Studies*, Oxford, Vol. XLV, 1944, pp. 158, 159.

Manuscript discoveries

However, recent discoveries have shown that the practice of substituted YHWH in the LXX with Kyrios started in a much later period in comparison with the beginning of that version. In fact, the older copies of the LXX keep the Tetragrammaton written in Hebrew characters in the Greek text. (See Appendix C)

According to Professor George Howard, Associate Professor of Religion and Hebrew at the University of Georgia: "In 1944, W. G. Waddell discovered the remains of an Egyptian papyrus scroll, (Papyrus Fuad 266), dating to the first or second century B.C., which included part of the Septuagint. In no instance, however, was YHWH translated kyrios. Instead, the Tetragrammaton itself-- in square Aramaic letters -- was written into the Greek text. This parallels the Qumran Covenanters' use of the paleo-Hebrew script for the Divine Name in a document which was otherwise written in square Aramaic script. . . . 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. . . . The divine name, YHWH, was and is the most sacred word in the Hebrew language. So it is hardly likely that Jews of any sort would have removed it from their Bibles. Furthermore, we know now from discoveries in Egypt and the Judean desert the Jews wrote the Tetragrammaton in Hebrew even in their Greek texts. In all likelihood, Jewish Christians felt the same way about the divine name and continued to preserve it in Hebrew in their Bibles.

A famous rabbinic passage (Talmud Shabbat 13.5) discusses the problem of destroying heretical texts (very probably including books of Jewish-Christians). The problem arises for the rabbinic writer, because the heretical texts contain the divine name, and their wholesale destruction would include the destruction of the divine name. This further suggests that Jewish Christians did not translate the divine name into Greek."

"But Gentile Christians, unlike Jewish Christians, had no traditional attachment to the Hebrew Tetragrammaton and no doubt often failed to even recognize it. Gentile scribes, who had never before seen Hebrew writing (especially in its archaic form), could hardly be expected to preserve the divine name. Perhaps this contributed to the use of kyrios and theos for the Tetragrammaton. . . . Thus, toward the end of the first Christian century, the use of surrogates (kyrios and theos) must have crowded out the Hebrew Tetragrammaton in both Testaments."

"When the Septuagint Version that the New Testamental Church used and quoted, contained the Divine Name in Hebrew characters, the writers of the New Testament included without doubt the Tetragrammaton in their quotations."⁴⁰

The following chart (Figure 7) shows the manuscript evidence where fragments of the Septuagint (LXX) have used the Tetragrammaton, and what form the name was used. The Name was used in every century from First century BCE to the Fifth century CE. The manuscript evidence reveals that the Tetragrammaton was the only form used in the LXX during the 1st century CE; there is no evidence of the Tetragrammaton being substituted during this period.

⁴⁰ Biblical Archeology Review, March 1978, p.14.

Figure 7

MSS	Tetragrammaton Citations	#	Date	Form
LXX ^{P.Fouad Inv. 266}	De 18:5; 24:4, 9; 25:15, 16; 19:8, 14; 20:4, 13, 18; 21:1, 8; 23:5; 24:4, 9; 25:15, 16; 26:2, 7, 8, 14; 27:2, 3, 7, 10, 15; 28:1, 1, 7, 8, 9, 13, 61, 62, 64, 65; 29:4, 10, 20, 29; 30:9, 20; 31:3, 26, 27, 29; 32:3, 6, 19.	49	1 st BCE	יהוה
LXX ^{VTS 10a}	Jon 4:2; Mic 1:1, 3; 4:4, 5, 7; 5:4, 4; Hab 2:14, 16, 20; 3:9; Zep 1:3, 14; 2:10; Zec 1:3, 3, 4; 3:5, 6, 7	21	1 st CE	יהוה
LXX ^{IEJ 12}	Jon 3:3	1	1 st CE	יהוה
LXX ^{VTS 10b}	Zec 8:20; 9:1, 1, 4.	4	1 st CE	יהוה
4Q LXX ^{Levb}	Le 3:12; 4:27.	2	1 st CE	Ιωα
LXX ^{P.Oxy.VII.1007}	Gen 2:8, 18	1	3 rd CE	יהוה
Sym ^{P.Vindob.G.39777}	Ps 69:13, 30, 31.	3	3 rd /4 th CE	יהוה
Aq ^{Burkitt}	1Ki 20:13, 13, 14; 2Ki 23:12, 16, 21, 23, 25, 26, 27.	10	5 th CE	יהוה
Aq ^{Taylor}	Ps 91:2, 9; 92:1, 4, 5, 8, 9; 96:7, 7, 8, 9, 10, 13; 97:1, 5, 9, 10, 12; 102:15, 16, 19, 21; 103:1, 2, 6, 8.	26	5 th CE	יהוה

The Substitution

A biblical magazine declare: "In pre-Christian Greek [manuscripts] of the OT, the divine name was not rendered by 'kyrios' as has often been thought. Usually the Tetragram was written out in Aramaic or in paleo-Hebrew letters At a later time, surrogates such as 'theos' [God] and 'kyrios' replaced the Tetragram There is good reason to believe that a similar pattern evolved in the NT, i.e. the divine name was originally written in the NT quotations of and allusions to the OT, but in the course of time it was replaced by surrogates."⁴¹

"He [Jesus] did not withhold his father's name YHWH from us, but he entrusted us with it. It is otherwise inexplicable why the first petition of the Lord's Prayer should read: 'May your name be sanctified!'" Feneberg further notes that "in pre-Christian manuscripts for Greek-speaking Jews, God's name was not paraphrased with *kýrios* [Lord], but was written in the tetragram form in Hebrew or archaic Hebrew characters. . . . We find recollections of the name in the writings of the Church Fathers."⁴²

Dr. P.Kahle says: "We now know that the Greek Bible text [the Septuagint] as far as it was written by Jews for Jews did not translate the Divine name by *kyrios*, but the Tetragrammaton written with Hebrew or Greek letters was retained in such MSS [manuscripts]. It was the Christians who replaced the Tetragrammaton by *kyrios*, when the divine name written in Hebrew letters was not understood any more."⁴³

Further confirmation comes from The New International Dictionary of New Testament Theology, that says: "Recently discovered texts doubt the idea that the translators of the LXX have rendered the Tetragrammaton JHWH with KYRIOS. The most ancient mss (manuscripts) of the LXX today

⁴¹ New Testament Abstracts, March 1977, p. 306.

⁴² Wolfgang Feneberg comments in the Jesuit magazine *Entschluss/Offen* (April 1985):

⁴³ The Cairo Geniza, Oxford, 1959, p. 222.

available have the Tetragrammaton written in Hebrew letters in the Greek text. This was custom preserved by the later Hebrew translator of the Old Testament in the first centuries (after Christ)". Vol.2, pag.512.

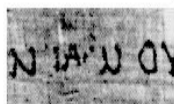
Consequently, we can easily reason that if the writers of NT in their quotations of the OT used the LXX they would surely have left the Tetragrammaton in their writings the way it recurred in the Greek version of the OT. To confirm the correctness of this conclusion it is interesting to note the following declaration made before the finding of the manuscripts proving that the LXX originally continued the Tetragrammaton:

"If that version (LXX) would have kept the term (YHWH), or had used the Greek term for JEHOVAH and another for ADONAY, such a use would have surely been followed in the discourses and in the reasonings of the NT. Therefore our Lord, in quoting the 110th Psalms, instead of saying: 'The LORD has said to my LORD' could have said: 'JEHOVA has said to ADONI'. Supposing that a Christian studios was translating in Hebrew the Greek Testament: every time that he met the word KYRIOS, he should have had to consider if in the context there was something that indicated the true Hebrew correspondent; and this is the difficulty that would have arisen in translating the NT in whatever language if the name JEHOVAH would have been left in the Old Testament (LXX). The Hebrew scriptures would have constituted a standard for many passages: every time that the expression "the LORD's angel" recurs, we know that the term LORD represents JEHOVA; we could come to a similar conclusion for the expression "the LORD's word", according to the precedent established in the OT; and so it is in the case of the name "the LORD of armies". On the contrary, when the expression "my LORD" or "our LORD" recurs, we should know that the term JEHOVA would be inadmissible, when instead the words ADONAY or ADONI should be used."⁴⁴

⁴⁴ R.B.Girdlestone, *Synonyms of the Old Testament*, 1897, p.43.

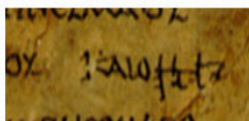
Representations of the Hebrew Tetragrammaton (Hebrew YHWH)

1. With Greek letters (abbreviated)

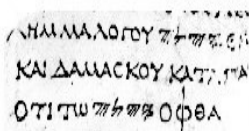


4QLXXLev\ b (4Q120) Lev 2-5 [Goettingen #802]
dated 1st bce in Gk ΙΑΩ

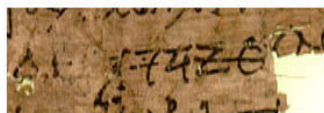
2. In paleo-Hebrew letters (various forms)



Nahal Hever Minor Prophets (8HevXIpr) Hab 2-3
(hand/scroll A) [Goettingen #943]
dated turn of the era in paleo-Hebrew



Nahal Hever Minor Prophets (8HevXIgr) Zach 8
(hand/scroll B) [Goettingen #943]
dated turn of the era in paleo-Hebrew



POxy3522 [Goettingen #???] Job 42
dated to 1st ce (paleo-Hebrew)

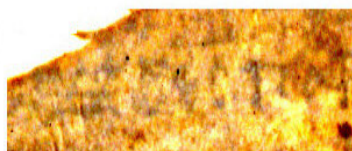
3. In (paleo) Hebrew letters (abbreviated)

on side 1 (Gen 2.8 and 18)
the tetragrammaton is
represented by ZZ

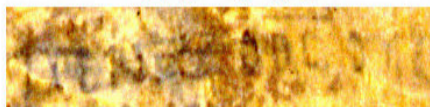
POxy1007 [Goettingen #907] Genesis 2-3
parchment codex dated 3rd ce

POxy 1007

Genesis 2.8

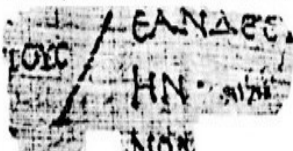


ZZ O ΘC



Genesis 2.18

4. In square Aramaic/Hebrew letters (see Greek "PIPI" references!)



PFouad 266(b) [Goettingen #848] Deuteronomy
1st bce in square Hebrew/Aramaic
preceded by mid-dot

PHeid 1359 Onomasticon of Hebrew Names
[from the Heidelberg web page]



papyrus roll
(or sheet)
3rd/4th ce

Hebrew YW names
IWMAN, IWBAB

Greek IW or IAW
IAW PISTIS, IW PATHR

[what did readers pronounce/say here?]

Cairo Geniza (Cambridge) Aquila



paleo-Hebrew
(also has KU once)

2/4 Kgs 23.16 (reconstructed)

5th-6th ce codex
(palimpsest)



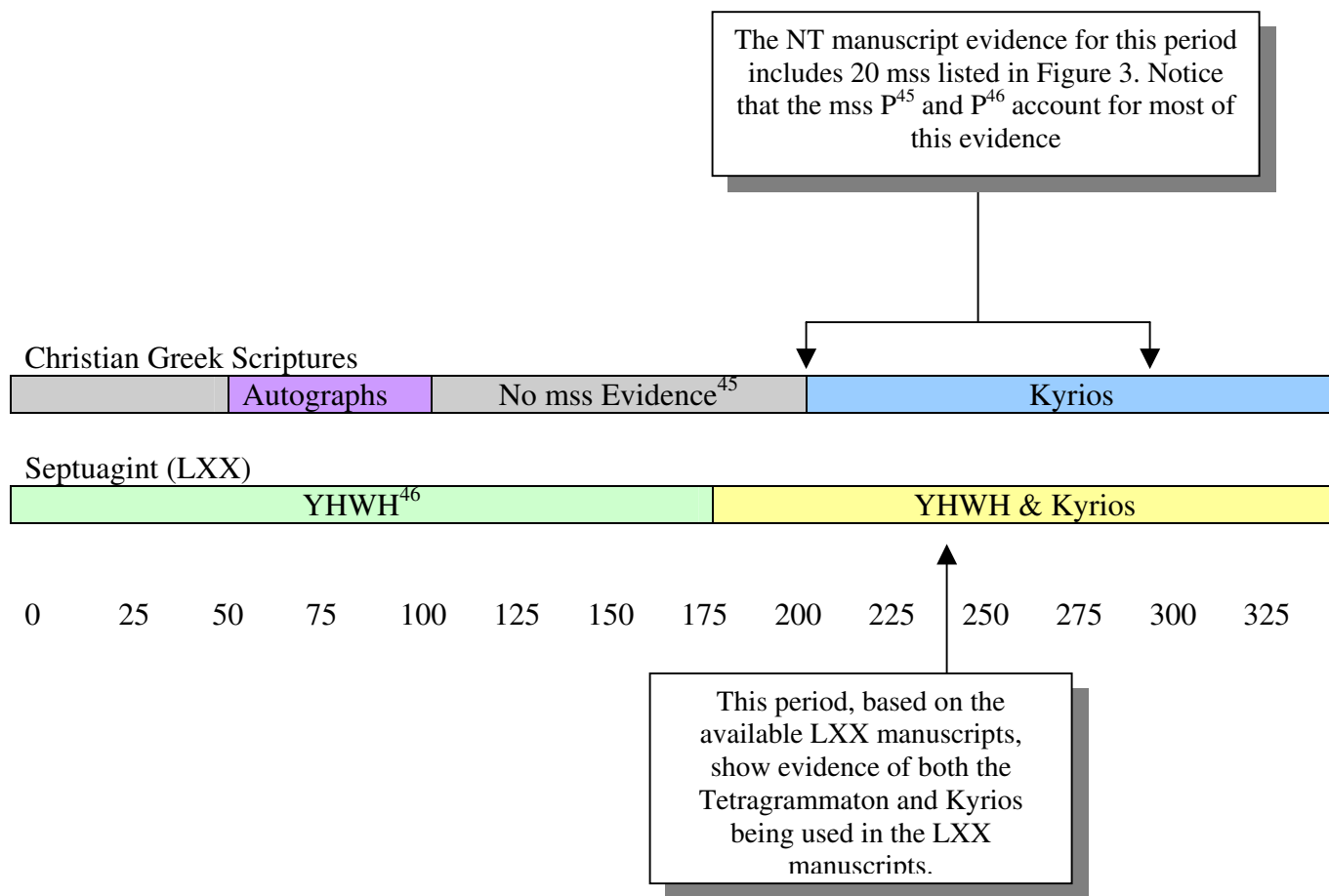
Psalms 103.6 codex, 5/6th c
Aquila, paleo-Hebrew



Psalms 21(22).20 Hexapla codex, 6/7th c
Greek PIPI (square Hebrew)

Time line of the Christian Greek Scriptures and the Septuagint based on available extant Manuscripts

Figure 8



What we recognize by above graph (Figure 8) is that during the writing of the original New Testament documents from about 50 CE to 100 CE, every Septuagint or Old Greek version we have does not substitute the Tetragrammaton with Kyrios, but uses the Tetragrammaton in Hebrew characters within the Greek text. The Tetragrammaton alone continued to be up to the middle to late 2nd century. Only after this time we start to see the replacement of the name in the LXX manuscripts. Therefore, according to the LXX mss evidence that we possess, the LXX copies the NT Bible writes used did include the Tetragrammaton and it seems most likely that they would have used it in their writings. The following information from “The 'Textual Mechanics' of Early Jewish LXX/OG Papyri

⁴⁵ There is one manuscript dated to this time, P⁵² dated to around 125 CE, but it does not contain any verses where the Tetragrammaton would have occurred, therefore it is not mentioned.

⁴⁶ For this period the LXX mss exclusively use YHWH, there is no occurrence of Kyrios substitution.

and Fragments” by Robert A. Kraft (University of Pennsylvania) shows some ambiguous manuscript evidence concerning the replacement of the Tetragrammaton in the Septuagint.

“Special Words: Some of the spacing issues in these early Jewish and Christian texts are associated with the appearance of personal or ethnic names and certain special words that, for present purposes, fall into three categories: (1) the tetragrammaton, (2) "nomina sacra," and (3) number symbolism.

Jewish scribes were selfconscious about the representation of the **tetragrammaton** -- the special revered 4 letter name of the Jewish God -- and had available a variety of devices, from paleo-Hebrew, to square Hebrew (thus Greek PIPI), to abbreviated Hebrew (𐤀𐤁), to the semi-transliteration (also an abbreviation?) IAW and the use of substitutes such as ADONAI and KURIOS ("Lord"), or even to using dots and blank spacing.

The evidence is clear that prior to the emergence of Christianity, Greek speaking/writing Jews had access to a range of scriptural (and other) works copied in a highly "professional" manner. That these manuscripts were produced by specifically Jewish copyists cannot be assumed, although in some instances, the treatment of the tetragrammaton and the apparently selfconscious attention to indicating significant sense units by means of spacing suggests that the task must have been entrusted to persons who were familiar with those sorts of special literary traditions.”⁴⁷

Pox 656

papyrus codex, 2nd/3rd ce; Bodleian Library, Oxford.

Oxyrhynchos; ed. Grenfell & Hunt, POx 4 (1904) 28f (plate). Treatment of tetragrammaton passages warrants further comment. At Gen 15.8 (where the absence of KURIE is a variant in the MSS) there was a blank, four letters in width, filled in with KURIE by another hand. Presumably the manuscript being copied represented the tetragrammaton here in non-Greek letters, and space was left to be filled in by someone expert in the desired script. In Gen 24.40, no attempt is made to represent the tetragrammaton, in accord with a minority textual variant.

PBerlin 17213, Genesis 19 [#995 = vh015 = AT10];

papyrus codex, early 3rd; Staatlichen Museen, Berlin.

Provenance unknown; ed. K.Treu, Archiv fuer Papyrusforschung 20 (1970) 46f (plate).

Fragments of 8 and 9 lines from a page that originally contained 27-28 lines of about 26-27 letters each. The script is in a relatively bilinear round/square hand that tilts slightly to the left at the top, with little obvious decoration (some feathering) or shading, and regular ligaturing of some letters (e.g. alpha, epsilon, and tau with what follows them). There is a mid-stop with a space at the end of 19.17, and a space of about 3 letter widths at the end of 19.18, where most texts have a form of KURIOS. Treu comments: "...as though the scribe omitted the word unintentionally.... Or perhaps this resulted from a vorlage that had the Hebrew divine name here?" Roberts suggests that this is "a secular sense" of the designation "lord" (MSB 77 n.2), but it is at best ambiguous, referring to one or two divine messengers, and the textual variants in the context show that a tetragrammaton type of understanding was not impossible.

⁴⁷ “The 'Textual Mechanics' of Early Jewish LXX/OG Papyri and Fragments” by Robert A. Kraft (University of Pennsylvania)

POx 1007 = PLitLond 199, Genesis 2-3 [#907 = vh005];

parchment codex, 3rd ce; British Museum, London.

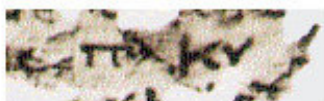
Oxyrhynchos; ed. A.S.Hunt, POx 7 (1910) 1-3 (plate).

Relatively square page format, about 16 cm high, with two columns of about 33 lines each and 20-25 letters per line. Basically upright "formal mixed" bilinear lettering (FY break the upper and lower planes, and R the lower), with oval tendencies and minimal decoration -- some loops/hooks on some vertical strokes, but no serifs as such. A blank space of about one letter width appears between chapters 2 and 3; otherwise no clear evidence of punctuation or word division. The tetragrammaton is represented by paleo-Hebrew double yod (two yods with a line through them both; a form found already on coins from the 2nd century bce (See Appendix D), and QEOS is contracted, but no other nomina sacra contractions occur (e.g. ANQRWPOS is fully written several times). Treu, following Kahle (Cairo Geniza), considers the text to be of Jewish origin. Roberts is more cautious:

"Either we have an instance of a Jewish scribe being influenced by Christian practice or we must assume that a Christian copying a Jewish manuscript preserved the Hebrew form of the Name, as a few later manuscripts, e.g. the Marchalianus [MS Q], do" (MSB ...). Apparently Roberts does not consider the possibility that the tradition of abbreviating QEOS may itself be of Jewish origin, along with abbreviating the tetragrammaton.

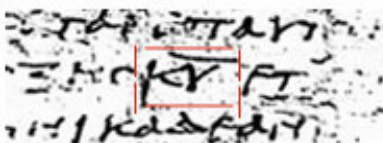
Ambiguous Representations of the Tetragrammaton in Greek (where normally a form of KURIOS would be expected)

POxy656 [Goettingen #905] Genesis 14-27 -- papyrus codex dated about 200 ce



apparently a blank space was left at the end of the line and a later hand added KU (KURIE is expected); similarly on another fragment of this MS, a blank space was left and filled in later with KURIE

POxy1075 [Goettingen #909] Exodus 40 (end) -- papyrus roll dated 3rd ce



the letters $\overline{\text{KY}}$ (for KURIOU) seem larger and heavier than the surrounding context, and may have been inserted where there originally was a blank space of about 3-4 letters width.

PBerlin 17213 [Goettingen #995] Genesis 19 -- papyrus codex dated early 3rd ce

image
not yet
available

space is left where a form of KURIOS is expected in Gen 19.18.

Qumran 4Q126 unidentified -- parchment roll dated late 1st bce



KURIO[S] ? [this would be the only presently known occurrence of KURIOS for the tetragrammaton in unambiguously Jewish materials]

Chapter 5

The Mystery of the two Lords

Jehovah as Lord

Many opponents of the use of the Tetragrammaton in the New Testament say that when the Bible writers allude to OT references and apply them to Jesus, this should tell us that Jesus must be equal to the Lord in the OT as only God is ever described with that certain quality, attribute or Ability to do something. Is this not faulty reasoning. Where does it say Jehovah would never give another or let another have authority to demonstrate these abilities, Especially his only Son. The Bible says Jehovah is the only savior, but he let Israelite men be saviors. The Bible says Jehovah is the only God, but he let Moses be a God to Aaron. Jehovah is King of eternity, but he let David be a King on his throne. Therefore, Jesus is not God, King, Savior, or Lord because of his nature; it is because Jehovah, for the purpose of his eternal plan has given all this to his only Son. Acts 5:31 "God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins." See Mt 28:18; John 3:35

Lundquist goes even further with this concept. He believe that when the New Testament writers quoted the Hebrew Scriptures where the Tetragrammaton occurred, they inserted Kyrios, not to identify Jehovah, but to identify Jesus. Therefore, according to his reasoning, every occurrence of Kyrios refers to Jesus, even the quotes from the Old Testament.

"On the other hand, what if the original writers *did* use Jesus' title in place of the Tetragrammaton? It was either the highest form of blasphemy or it was the strongest statement possible of the unique and total equality of Jesus with Jehovah. The importance of the final alternative should be clear. For example, consider Isaiah 45:21-24 which says:

"Is it not I, Jehovah, besides whom there is no other God... By my own self I have sworn...that to me every knee will bend down, every tongue will swear, saying, 'Surely in Jehovah there are full righteousness and strength.'"

If the apostle Paul used the Tetragrammaton in this quotation, Romans 14:11 would read as it does in the *New World Translation*:

"'As I live,' says Jehovah, 'to me every knee will bend down, and every tongue will make open acknowledgment to God.'"

On the other hand, if the Apostle Paul was referring to Jesus when he used the title Kyrios (which is the choice of the *Kingdom Interlinear Translation*), then the verse would read:

"'As I live,' says the Lord (Jesus), 'to me every knee will bend down, and every tongue will make open acknowledgment to God.'"

If Paul himself used Jesus' title Kyrios , then either Paul was guilty of blasphemy, or, under the inspiration of God, he was identifying Jesus (Kyrios) with Jehovah."⁴⁸

⁴⁸ The Tetragrammaton and the Christian Greek Scripture, Lynn Lindquist, p.86

It is a bit shocking to see Lundquist say that the title *Kyrios* can only be applied to Jesus. This shows a considerable lack of knowledge of the Hebrew Scriptures where Jehovah God is called Lord (*Adonay*) more than 500 times and he is referred to as Lord (*Kyrios*) in the LXX over 8,000 times, if we include all the places the Tetragrammaton is substituted as *Kyrios* in the LXX. Then he jumps to fantastic reasoning. He takes a quote from the Old Testament that everyone knows Jehovah God has said and tries to imply that Jesus has said these words at some point. The words quoted in Romans were only said once before. Either Jehovah said them or Jesus said them. In the Old Testament, Jehovah spoke these words. How does Lundquist come to the fantastic reasoning that now Paul is quoting Jesus as having said these words? The only way to possibly come to this kind of extraordinary understanding is to have already decided that Jesus is Jehovah before reading this Scripture.

Clearly, Lundquist does not believe the use of *Kyrios* in the NT quotations of the OT would simply be referents to Jehovah, the God of the Hebrew Scriptures, which is what most people understand it to be. He re-defines Biblical understanding by inserting Jesus into Old Testament quotations on the simplistic grounds that the term *Kyrios* (Lord) is used of Jehovah in the OT and it is used of Jesus and in the NT.

Here are some other statements of how alluding to a person or thing does not mean they are the same person or thing. In addition, it describes how it was understood, that when someone is sent by another, that he represents the one who sent him.

"Like other scholars of his time, the author was also capable of taking an Old Testament passage out of context and attributing it to the Messiah. For example in LXX Deut 32:43, in which the object of worship for the sons of God according to the Proto-Massoretic text was Israel, the author of Hebrews applied it to the first-born, namely Jesus (1:6). Since the term "first-born" could be applied either to Israel (Exod 4:22) or to the Messiah, the author made the shift. By the same logic, since the "Lord" was a title of respect used both for God and for kings, such as Jesus, he may also have made the shift here to apply to Jesus the durability of God in contrast to the temporal nature of the angels. If this were the case, then Jesus would also have been thought of as a sort of demiurge through whom God created the heaven and the earth, as well as the ages (1:2, 10). In either case it does not mean that Jesus was believed to be God or was addressed as God."⁴⁹

"The main point of the Jewish law of agency is expressed in the dictum, "A person's agent is regarded as the person himself." Therefore any act committed by a duly appointed agent is regarded as having been committed by the principle."⁵⁰

"One sent is as he who sent him." He then adds: "The messenger [the *Shaliach*] is thereby granted authority and dignity by virtue of his bearing the status of the one who sent him. This is the more remarkable when it is borne in mind that in earlier times the messenger was commonly a slave"⁵¹

Another factor to consider is the fabricated suggestion that Jehovah God of the Old Testament is most commonly known by the phrase "the Lord." The fact is that Jehovah is called Lord over 500 times in the Old Testament. However, All but nine (9) of these occurrences include his personal name directly before or after the title Lord, i.e. "Lord Jehovah." The original Hebrew Scriptures, therefore, do not leave the phrase "the Lord" ambiguous, but it identifies by name the one being addressed. The

⁴⁹ Hebrews 1:10 Anchor Bible/Buchanan

⁵⁰ The Encyclopedia of the Jewish Religion, R.J.Z. Werblowski and Geoffrey Wigoder

⁵¹ GRB Murray (in *Gospel of Life: Theology in the Fourth Gospel*) cites the Jewish halachic law, (Murray 18).

notion that the phrase “the Lord” is a common reference to the God of the Old Testament was invented by translators who replaced the Divine Name with LORD, creating the fabricated phrase “the LORD” thousands of times in the OT every time the Tetragrammaton appeared alone. Jesus is also identified as Lord with his name in direct connection over 100 times in the NT. There are over 100 more occurrences (excluding the 237 references where Jehovah is meant) of the phrase “the Lord” in the New Testament that does not directly connect it with any name, however, by the context in most cases it can be established that Jesus is the subject. Therefore, Jesus is the one who is most commonly known by the phrase “the Lord” and not God.

To remove God’s distinctive personal name from the Bible and substitute a title such as “Lord” or “God” makes the text weak and inadequate in many ways. For example, it can lead to meaningless combinations of words. In its foreword, *The Jerusalem Bible* says: “To say, ‘The Lord is God’ is surely a tautology [a needless, or meaningless, repetition], as to say ‘Yahweh is God’ is not.”

Such substitutions can also lead to awkward phrases. Thus in the *Authorized Version*, Psalm 8:9 reads: “O LORD our Lord, how excellent is thy name in all the earth!” What an improvement when the name Jehovah is restored to such a text! Thus, *Young’s Literal Translation of the Holy Bible* reads here: “Jehovah, our Lord, how honourable Thy name in all the earth!”

Removing the name can also lead to confusion. Psalm 110:1 says: “THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (*Authorized Version*) Who is talking to whom? How much better the rendering: “The utterance of Jehovah to my Lord is: ‘Sit at my right hand until I place your enemies as a stool for your feet.’”—*New World Translation*.

Additionally, substituting “Lord” for “Jehovah” removes something of pivotal importance from the Bible: the personal name of God. *The Illustrated Bible Dictionary* (Volume 1, page 572) states: “Strictly speaking, Yahweh is the only ‘name’ of God.”

The Imperial Bible-Dictionary (Volume 1, page 856) describes the difference between “God” (*Elohim*) and “Jehovah,” stating: “[Jehovah] is everywhere a *proper* name, denoting the personal God and him only; whereas Elohim partakes more of the character of a *common* noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme.”

J. A. Motyer, principal of Trinity College, England, adds: “Much is lost in Bible reading if we forget to look beyond the substitute word [Lord or God] to the personal, intimate name of God himself. By telling his people his name, God intended to reveal to them his inmost character.”—*Eerdmans’ Handbook to the Bible*, page 157.

No, one cannot render a distinctive proper name by a mere title. A title can never convey the full, rich meaning of the original name of God.

Jesus as Lord

There is no Biblical reason to equate the meanings of the words Lord and God; after all, Lord is one of the highest titles that can be bestowed on an individual. Although, there is a higher title and that title is Almighty God. Only the Father, Jehovah is given that title many times though out the Old Testament. The highest title Jesus is ever given is Mighty God in Isaiah 9:6. This distinction should not be over looked. We should refrain from determining important doctrine by ambiguous associations. Many people want to apply the title “Almighty God” to Jesus based on 2 Corinthians 6:18 where most Bibles read “the Lord Almighty.” This and all the other references in the book of Revelation to “God Almighty,” the Father, Jehovah is clearly in view here. Trinitarians want to conclude this because Jesus is called Lord and when the word Lord appears in 2 Corinthians 6:18, in association with the word Almighty, to them it is acceptable to understand that Jesus is the subject.

Others as Lord

It has become a deep-rooted phenomenon for Trinitarians to understand the title Lord to be synonymous with God. It should be taken into consideration that Israelite Kings and other men mentioned in the Bible are also referred to as Lord. This term is also used all over the world in everyday language through out history to refer to people of royalty. The Bible is clear on its use of Lord. The word means Master or Owner. It is obvious that Jehovah God is called Lord, because he is Sovereign Lord, Master, and Owner of all creation. It is equally obvious that Jesus is called Lord in the same manner the Israelite Kings were called Lord; these men were the King of Jehovah's Kingdom as Jesus is the Anointed King of God's Heavenly Kingdom.

Chapter 6

Church fathers and the Tetragrammaton

Quoting the Old Testament

As it was mentioned earlier, that opponents of using the Tetragrammaton in the NT claim that it was by inspiration of God that the name YHWH was no longer to be used, because a new revelation of God was declared to the NT authors. Therefore, the title Kyrios was used instead of YHWH when an NT author quoted the Hebrew Scriptures or the Septuagint. If this explanation is to be taken as the truth, then we must also have to believe that the Church Fathers were also inspired in the same sort of way. There are a number of quotations from the Septuagint or the Hebrew Scriptures by the Church Fathers made, which were not quoted by authors of the NT. The Church Fathers also made the same substitution of the Tetragrammaton that the NT authors made. Some will maintain that these Church Fathers were only copying the Septuagint that only used the term Kyrios. That may very well be, however it still does not change anything. We have to ask now, who was authorized or inspired to change the Septuagint. Again, some will maintain that the original Septuagint and the Septuagint that was used during the time of Jesus and the apostles only used Kyrios. Now we are back to only a theory. The manuscript evidence that we have available to us, shows that the Tetragrammaton was in use in the 1st century. Even more, we have no manuscript evidence to support the Septuagint using the surrogate Kyrios before the 2nd century.

The following is an example of this situation. We have a quote from Justin Martyr, taken from Ezekiel 20:19-26. This quote was not used by the NT authors anywhere in the NT. Therefore, we know that Justin did not get his authority to used Kyrios (Lord) from the Inspired NT authors. The only possible answer is that Justin did quote the Septuagint version, that by his time, the Tetragrammaton had already been replaced. I supplied the same verses from Ezekiel for the Septuagint and the Masoretic Text. Note that the verses in question here talk about God's name being profaned. Also, note that the 3rd occurrence of the Tetragrammaton is completely removed from the LXX.

Ezekiel 20:19-26 from Justin Martyr, Dialogue of Justin, Chapter XXI

“I am the Lord your God; walk in My statutes, and keep My judgments, and take no part in the customs of Egypt; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that **I am the Lord your God.** Notwithstanding ye rebelled against Me, and your children walked not in My statutes, neither kept My judgments to do them: which if a man do, he shall live in them. But they polluted My Sabbaths. And I said that I would pour out My fury upon them in the wilderness, to accomplish My anger upon them; yet I did it not; that My name might not be altogether profaned in the sight of the heathen. I led them out before their eyes, and I lifted up Mine hand unto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and polluted My Sabbaths, and their eyes were after the devices of their fathers. Wherefore I gave them also statutes which were not good, and judgments whereby they shall not live. And I shall pollute them in their own gifts, that I may destroy all that openeth the womb, when I pass through them.”

Ezekiel 20:19-26 from the Septuagint (LXX)

I am the Lord your God; walk in my commandments, and keep mine ordinances, and do them; and hallow my sabbaths, and let them be a sign between me and you, that ye may know that **I am the Lord your God.** But they provoked me, and their children walked not in my commandments, and they took no heed to mine ordinances to do them, which if a man shall do, he shall even live in them, and they profaned my sabbaths: then I said that I would pour out my wrath upon them in the wilderness, to accomplish mine anger upon them. But I wrought so that my name might not be at all profaned before the Gentiles; and I brought them out in their sight. I lifted up my hand against them in the wilderness, that I would scatter them among the Gentiles, and disperse them in the countries; because they kept not mine ordinances, and rejected my commandments, and profaned my sabbaths, and their eyes went after the imaginations of their fathers. So I gave them commandments that were not good, and ordinances in which they should not live. And I will defile them by their own decrees, when I pass through upon every one that opens the womb, that I may destroy them.

Ezekiel 20:19-26 from the Hebrew Masoretic Text

I am Jehovah YOUR God. Walk in my own statutes, and keep my own judicial decisions and do them. And sanctify my own sabbaths, and they must serve as a sign between me and YOU, [for YOU] to know that **I am Jehovah YOUR God.**’ “““And the sons began to rebel against me. In my statutes they did not walk, and my judicial decisions they did not keep by doing them, which, should the man keep doing, he will also keep living by them. My sabbaths they profaned. So I promised to pour out my rage upon them, in order to bring my anger to its finish upon them in the wilderness. And I drew back my hand and went acting for the sake of my own name, that [it] should not be profaned before the eyes of the nations, before whose eyes I had brought them out. Also, I myself lifted up my hand [in an oath] to them in the wilderness, to scatter them among the nations and to disperse them among the lands, for the reason that they did not carry out my own judicial decisions and they rejected my own statutes and they profaned my own sabbaths, and it was after the dungy idols of their forefathers that their eyes proved to be. And I myself also let them have regulations that were not good and judicial decisions by which they could not keep living. And I would let them become defiled by their gifts when [they] made every child opening the womb pass through [the fire], in order that I might make them desolate, in order that they might know that **I am Jehovah.**””

The change from the Tetragrammaton to the title Kyrios (Lord) from the Hebrew Masoretic text to the Septuagint is obvious. To most people, this poses no problem; many explain that it is just another way to refer to God. However, it seems strange to see people so disinterested in this change, when these same people have endless debates concerning all the other insignificant changes between Bibles. After all, we are dealing with the personal name of the one True Almighty God being changed to a mere title that is also applied to humans. The Lord and YHWH are not interchangeable words. One is a personal name and the other is a title.⁵² The substitution also alters the meaning of many verses. (Isaiah

⁵² In its articles on Jehovah, *The Imperial Bible-Dictionary* nicely illustrates the difference between 'Elo-him' (God) and Jehovah. Of the name Jehovah, it says: "It is everywhere a *proper* name, denoting the personal God and him only; whereas Elohim partakes more of the character of a *common* noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme. . . . The Hebrew may say *the* Elohim, the true God, in opposition to all false gods; but he never says *the* Jehovah, for Jehovah is the name of the true God only. He says again and again *my* God . . . ; but never *my* Jehovah, for when he says *my* God, he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah.

42:8) Did God make this change or did men make this change. This question must be answered. The fact the New Testament copies we possess only use Kyrios, is not conclusive proof that the original NT originals did not use God's name. It has been shown there is considerable evidence that throws doubt on the belief that the original NT authors used the mere title Kyrios.

Inconsistency of this Teaching

It was pointed out earlier, how the New Testament is inconsistent by telling us how important God's name is, but the name is not given to us in the NT writings. This same inconsistency is also found in the Church Fathers. Actually, there is a two-fold inconsistency from the Church Fathers concerning God's name. In Chapter 1, we discussed the treatment of the Tetragrammaton through history. One of them was the Church Fathers actually denying God had a name. For example, I stated earlier how Justin Martyr was quoted as saying, "He has many virtues as are distinctive to a God who is called by no proper name." (c. 160, E), 1.165. But in other parts of Justin's writings he promotes the importance of God's name.

Dialogue of Justin, Chapter XXVIII

Do you see how that God does not mean this circumcision which is given for a sign? For it is of no use to the Egyptians, or the sons of Moab, or the sons of Edom. But though a man be a Scythian or a Persian, if he has the knowledge of God and of His Christ, and keeps the everlasting righteous decrees, he is circumcised with the good and useful circumcision, and is a friend of God, and God rejoices in his gifts and offerings. But I will lay before you, my friends, the very words of God, when He said to the people by Malachi, one of the twelve prophets, 'I have no pleasure in you, saith the Lord; and I shall not accept your sacrifices at your hands: for from the rising of the sun unto its setting My name shall be glorified among the Gentiles; and in every place a sacrifice is offered unto My name, even a pure sacrifice: for My name is honoured among the Gentiles, saith the Lord; but ye profane it.' And by David He said, 'A people whom I have not known, served Me; at the hearing of the ear they obeyed Me.'

Why does Justin quote an Old Testament verse that talks about the gentiles glorifying God's name, when he just said, God does not have a name. If Justin was a true follower of Christ, as a gentile himself, he would have no other choice but to be a part of this prophetic fulfillment to glorify God's name. Other early Church Fathers have done the same as Justin.

Teaching to use God's Name

The First Epistle of Clement to the Corinthians, Chapter XLV

The hateful, and those full of all wickedness, were roused to such a pitch of fury, that they inflicted torture on those who served God with a holy and blameless purpose [of heart], not knowing that the Most High is the Defender and Protector of all such as with a pure conscience venerate His all-excellent name; to whom be glory for ever and ever. Amen.

He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living."—
 Edited by P. Fairbairn, London, 1874, Vol. I, p. 856.

Chapter LVIII

May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh-who chose our Lord Jesus Christ and us through Him to be a peculiar people-grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.

The Epistle of Ignatius to the Trallians, Chapter VIII

For says the prophet, as in the person of God, "Woe to him by whom my name is blasphemed among the Gentiles."

The Epistle of Ignatius to the Romans, Introduction

Which I also salute in the name of Almighty God, and of Jesus Christ His Son:

The Epistle of Ignatius to the Philadelphians, Chapter X

That he may rejoice along with them when they are met together, and glorify the name of God.

Reliability of the Church Fathers

How reliable are the writings of the Church Fathers? These Church Fathers lived from a few years to hundreds of years after the Apostles. Therefore, the Church Father writings had to be hand copied through the centuries the same as the NT manuscripts. If the NT manuscripts acquired thousands of variants through the centuries, we can believe this happened with the Church Fathers writings as well, possible even more since they were not inspired documents. In regards to the use of the Church fathers in the UBS Greek Text apparatus, we have the following information.

"Evidence for the citation of the Church Fathers has been taken almost wholly from printed editions of the Greek New Testament and has not yet been checked. These data are not always reliable since many of the patristic editions employed by earlier editors of the Greek New Testament are out of date. Moreover, a Church Father not infrequently quotes the same passage in more than one form, often from memory than by consulting a manuscript, and may therefore appear in support of differing readings. Furthermore, the manuscripts of the Church Fathers have suffered the usual transcriptional modifications to which all ancient manuscripts were subject; this was especially true for Biblical passages where the tendency of scribes was to accommodate readings to the Byzantine textual tradition."⁵³

⁵³ Kurt Alan, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (eds.), *The Greek New Testament*, (3rd edition, United Bible Societies, 1983), p. xxxvi

Chapter 7 Lynn Lundquist’s scholastic dishonesty

1 Peter 3:15

In an examination of Lundquist book⁵⁴, In Chapter 4, he talks about 1 Peter 3:15 where he used an erroneous reading found in the Hebrew New testament version J17. The Watchtower organization uses J17 and other Hebrew New Testament versions in their footnote references for the *Kingdom Interlinear Translation* and the *New World Translation of the Holy Scriptures* Reference Edition, where he fabricates a sense of scholastic dishonesty on the part of the New World Translation Committee. Attempting to show how the New World Translation is trying to cover up a verse where this scripture is supposed to say Jesus is Jehovah.

He does not inform his readers that this Hebrew version in question is based on the Textus Receptus Greek Text, and that it has a textual variant in this verse, and the true reading is Christ, not God. He accuses the Watchtower of a cover up for not following the Hebrew version J17 that employed the Tetragrammaton here based on the less authoritative reading of the Textus Receptus. He does not even bring into the discussion, that the New World Translation is based on the Westcott and Hort Greek text and not on the Textus Receptus. The variant causes these two Greek versions to say something completely different, as the following analysis will show. Keep in mind as you examine the information below, that Lundquist believes 1 Peter 3:15 is a direct quote of Isaiah 8:13 from the Hebrew Masoretic Text. See if you can recognize a direct quote.

Below is the reading of 1 Peter 3:15 taken from the J17 Hebrew New Testament based on the Textus Receptus.

your heart	sanctify	him	God	Jehovah
בְּלִבְבְּכֶם	תְּקַדִּישׁוּ	אֹתוֹ	אֱלֹהִים	אֶת־יְהוָה

Below is the reading of Isaiah 8:13 from Jay P. Green’s Hebrew Interlinear based on the Masoretic Text.

fear your	and he	sanctify	him	Host	Jehovah of
(will be)					
מִוְרָאֲכֶם	וְהוּא	תְּקַדִּישׁוּ	אֹתוֹ	צְבָאוֹת	אֶת־יְהוָה

⁵⁴ The New World Translation and the Hebrew Versions, p. 18

Below is the Greek reading of Isaiah 8:13 from the LXX, Brenton's Version

2962	1473	37	2532	1473	1510.8.3	1473	5401
ΚΥΡΙΟΥ	ΑΥΤΟΥ	ΑΓΙΑΣΑΤΕ	ΚΑΙ ΑΥΤΟΣ	ΕΣΤΑΙ	ΣΟΥ	ΦΟΒΟΣ	
[² the LORD	³ himself	¹ You sanctify],	and he	will be	your	fear.	

Below is the Greek reading of 1 Peter 3:15 from Jay P. Green's version based on the Textus Receptus.

2962	1161	3588	2316	37	1722	3588	2588—1473
ΚΥΡΙΟΥ	ΔΕ	ΤΟΥ	ΘΕΟΥ	ΑΓΙΑΣΑΤΕ	ΕΝ	ΤΑΙΣ	ΚΑΡΔΙΑΙΣ
[³ the Lord	¹ But	⁴ God	² sanctify]	in			your hearts,

Below is the Greek reading of 1 Peter 3:15 from the Kingdom Interlinear based on Westcott and Hort

Lord	but	the	Christ	sanctify	you	in	the	hearts	of	you
ΚΥΡΙΟΥ	ΔΕ	ΤΟΥ	ΧΡΙΣΤΟΥ	ΑΓΙΑΣΑΤΕ	ΕΝ	ΤΑΙΣ	ΚΑΡΔΙΑΙΣ	ΥΜΩΝ		

Here are the five Scriptures from their respective English versions

- J17 But sanctify Jehovah God in your hearts
- MT Sanctify Jehovah of Hosts Himself, and let Him be your fear
- LXX Sanctify the LORD Himself, and He will be your fear
- TR But sanctify the Lord God in your hearts
- WH But sanctify Christ as Lord in your hearts

With this analysis, it is easy to see what has happened. The Hebrew version J17 that is based on the *Textus Receptus* only matches two words from the MT of Isaiah 8:13 which are (sanctify) and (God). This alone would not be considered a quote. The only reason J17 & J20 considered it as a quote, was that the word (God) appears in the TR. However, modern textual criticism rejects the word (God) in 1 Peter 3:15, thus nullifying any chance of 1 Peter 3:15 being a quote of Isaiah 8:13.

The Textus Receptus is in question for using the less authoritative reading of (Theos) in 1 Peter 3:15, therefore the Translators of J17 made an erroneous assumption. First, they followed the less authoritative reading of (Theos), and then by concluding that (Theos) was in the verse, J17 mistakenly inserted the Tetragrammaton in place of the word Kyrios, where it did not belong. What I have been trying to point out to Lundquist all along is that if J17 had used Westcott and Hort's text for their underlying Greek Text, then J17 would not have inserted יהוה into the Text. According to Lundquist's

Books, he wants the New World Bible Translation Committee to give up all good sense and good judgment and scholarly research and follow a known erroneous reading, just to appease his fabricated assumption that the Watchtower has to follow all renderings of the Tetragrammaton in the Hebrew New Testament versions.

This tactic is nothing more than scholastic dishonesty on Lundquist's part. If his claim to wanting the truth and to following the best manuscript authority available to us, then he should reconsider his tactics. J17 and J20 are in error and the *New World Translation* is not. They have abided by the manuscript authority and not on the erroneous reading of the Hebrew versions and the *Textus Receptus*. Did Lundquist run out of legitimate arguments for his case?

1 Peter 2:3

Here again, Lundquist uses the same tactics with haAdohn, from the booklet, "The New World Translation and The Hebrew Scriptures. On page 16, he says, "1 Peter 2:3 quotes Psalm 34:8" No other *Textus Receptus* based translation makes any claim that this is a quote, except a concordance J20, The UBS Greek Text says 1 Peter 2:3 is alluding to Psalm 34:8, the same situation as 1 Peter 3:15. His whole point for 1 Peter 3:15 and 1 Peter 2:3 revolve around what the 1969 *Kingdom Interlinear* Forward said on page 18 concerning the Hebrew version that were used as reference and labeled the "J" documents.

"When coming upon quotations from the Hebrew Scriptures where the [divine] Name appears, the translators in the Hebrew had no other recourse than to render Kyrios or Theos back into its original Tetragrammaton form יהוה."

He goes on to say that the translators of the New World Translation Committee ignored their own rule and translate this verse with Lord because of its reference to Jesus. Lundquist could not be farther from the truth. First, who ever said this was the Translation Committee's rule. It was just a statement to show how an honest and devout Hebrew translator should have worked. The statement said, "The translators in the Hebrew had no other recourse..." Although, the main point is these were not quotations from the Hebrew OT, they were alluding to them. That is why the Hebrew versions did not put the Tetragrammaton at 1 Peter 2:3, because they knew it was not a quote. The Hebrew translators did follow the reasoning of the Watchtower's statement at 1 Peter 3:15, but they were mistaken as it was pointed out earlier.

Lundquist goes on to inform us about Appendix 1H in the *New World Translation* Reference Edition. This appendix tells us how the Hebrew word Adohn preceded by the definite article (ha) "the" limits the application of this title exclusively to Jehovah God. Then again, He criticizes the New World Translation for not recognizing Jesus as Jehovah, because the Hebrew NT versions translate "ho Kyrios" as haAdohn, implying that Jesus is being addressed as Jehovah because of what it says in the appendix. It is easily seen that the Watchtower appendix is referring only to the Inspired Hebrew Text and not on a translation of Greek into Hebrew. If the Translators of the Hebrew versions were using haAdohn to show Jesus as the [True] Lord Jehovah, why would J17 use haAdohn in Luke 12:37; 14:23; 16:8 with reference to men?

In another statement, either Lundquist does not know the facts or he is purposely misleading his readers. In the same Booklet⁵⁵, on page 21 he says,

⁵⁵ The New World Translation and the Hebrew Versions, p. 21

“Some of the Hebrew versions produced in English speaking countries were printed as two-language translations. That is, they had both Hebrew and English parallel texts. They were not produced as *interlinear* translations with one word-for-word text over the other. Rather, they gave an unbroken Hebrew text on one page and an English text on the facing page. Both J17 and J18 are produced in this format.

This facing page arraignment of the text allows us to compare the Hebrew and English texts. For obvious reasons, neither a translator or a conscientious publisher would produce a two-language Bible that-in their point of view-contained gross inconsistencies between the two text.

Therefore, we can use this Hebrew-English arrangement as a commentary for the intended meaning of יהוה in the Hebrew translation. It would interest the reader to glance through either J17 or J18 and notice the parallel passage where the Tetragrammaton is used in the Hebrew text. Almost without exception, the English text reads lord.”

The Hebrew translation known as J17 has the Hebrew translated by Franz Delitzsch in 1877 on one page and the King James Version of 1611 on the English page. If Lundquist thinks that it is not inconsistent, to translate the Tetragrammaton as Lord, in these Hebrew-English Bibles, is he not totally rejecting his other argument? He claims to be a defender of reinstating the Divine Name back into English versions of the Hebrew Scriptures that use LORD. Are these modern English versions not also translating the Tetragrammaton as LORD?

Chapter 8

The Tetragrammaton in Hebrew version of the NT

As many know, the first book of the NT, the gospel of Matthew was written in Hebrew. The proof of this is found in the work of Girolamo De viris inlustribus, chap. 3, where he writes:

"Matthew, that is also Levi, that became an apostle after having been a tax collector, was the first to write a Gospel of Christ in Judea in the Hebrew language and Hebrew characters, for the benefit of those who were circumcised that had believed. It's not known with enough certainty who had then translated it in Greek. However, the Hebrew one itself is preserved till this day in the Library at Caesarea, that the martyr Pamphilus collected so accurately. The Nazarenes of the Syrian city of Beroea that use this copy have also allowed me to copy it". From the Latin text edited by E.C.Richardson, published in the series *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, vol.14, Lipsia, 1986, pp.8,9.

External evidence to the effect that Matthew originally wrote this Gospel in Hebrew reaches as far back as Papias of Hierapolis, of the second century A.D. Eusebius quoted Papias as stating: "Matthew collected the oracles in the Hebrew language". - *The Ecclesiastical History*, III, XXXIX, 16. Early in the third century, Origen made reference to Matthew's account and, in discussing the four Gospels, is quoted by Eusebius as saying that the "first was written . . . according to Matthew, who was once a tax-collector but afterwards an apostle of Jesus Christ, . . . in the Hebrew language". - *The Ecclesiastical History*, VI, XXV, 3-6.

Was this really Aramaic? Not according to documents mentioned by George Howard. He wrote: "This supposition was due primarily to the belief that Hebrew in the days of Jesus was no longer in use in Palestine but had been replaced by Aramaic. The subsequent discovery of the Dead Sea Scrolls, many of which are Hebrew compositions, as well as of other Hebrew documents from Palestine from the general time period of Jesus, now show Hebrew to have been alive and well in the first century".

It is therefore natural to conclude that when Matthew quoted passages from the OT in which the Tetragrammaton appeared, (thing that occurred both in the Hebrew OT and in the Greek one then available) he would have surely left YHWH in his gospel.

To confirm this there are at least 27 Hebrew versions of the NT that present the Tetragrammaton in the quotations of the OT or where the text requires it. (See app.C) Three of these are the versions of F.Delitzsch, of I.Salkinson & C.D.Ginsburg, of the United Bible Societies, ed.1991 and of Elias Hutter.

The Tetragrammaton according to the Babylonian Talmud

The first part of this Jewish work is called Shabbath (Sabbath) and it contains an immense code of rules that establishes what could have been done on a Sabbath. Part of it deals with if on the Sabbath day Biblical manuscripts could be saved from the fire, and after it reads:

"The text declares: 'The white spaces ("gilyohnim") and the books of the Minim, can't be saved from the fire'. Rabbi Jose said: 'On working days one must cut out the Divine Names that are

contained in the text, hide them and burn the rest'. Rabbi Tarfon said: 'May I bury my son if I don't burn them together with the Divine Names that they contain if I come across them'. -From the English translation of Dr. H.Freedman.

The word "Minim" means "sectarians" and according to Dr. Freedman it's very probable that in this passage it indicates the Jewish-Christians. The expression "the white spaces" translates the original "gilyohnim" and could have meant, using the word ironically, that the writings of the "Minim" were as worthy as a blank scroll, namely nothing. In some dictionaries, this word is given as "Gospels". In harmony with this, the sentence that appears in the Talmud before the above mentioned passage says: "The books of the Minim are like white spaces (gilyohnim)."

So in the book *Who was a Jew?*, of L.H.Schiffman, the above mentioned passage of the Talmud is translated: "We don't save the Gospels or the books of Minim from the fire. They are burnt where they are, together with their Tetragrammatons." Rabbi Yose Ha-Gelili says: "During the week one should take the Tetragrammatons from them, hide them and burn the rest". Rabbi Tarfon said: 'May I bury my children! If I would have them in my hands, I would burn them with all their Tetragrammatons'. Dr. Schiffman continues reasoning that here "Minim" is referred to Hebrew Christians.

In addition, it's very probable that here the Talmud refers to the Hebrew Christians. It is a supposition that finds agreement among the studious people, and in the Talmud seems to be well supported by the context. In *Shabbath* the passage that follows the above mentioned quotations relates a story, regarding Gamaliel and Christian judge in which there is an allusion to parts of the Sermon on the Mount. Therefore, this passage of the Talmud is a clear indication that the Christians included the Tetragrammaton in their Gospel and their writings.

Chapter 9

Conclusion

The following table (Figure 9) is a chronological listing of the three main Bible texts under consideration. We can see the use of the Tetragrammaton through history by the three main texts. The large gap between 50CE and 200CE for the New Testament writings leaves a considerable amount of time that we have absolutely no mss evidence concerning the Tetragrammaton. This gap leaves plenty of room for speculation.

Figure 9

Date	Hebrew	Septuagint (LXX)	New Testament
1473 BCE - 280 BCE	YHWH	--	--
280 BCE – 50 CE	YHWH	YHWH	--
50 CE-100 CE	YHWH	YHWH	--
100CE-200CE	YHWH	YHWH/Kyrios	--
200 CE – 300 CE	YHWH	YHWH/Kyrios	Kyrios

Based on the information presented in this book and in Figure 10, the long held belief that Kyrios was used in the original NT autographs is in reality only a theory. The only supporting evidence we have for this conclusion is the evidence from the manuscript copies of the NT that date about 100 years after the originals. This theory has been taken as fact for many years based only on the results of manuscript copying. There is no evidence from 50 CE to 200 CE. In addition, all the pre-Christian evidence is ignored to maintain this theory.

On the other hand, the belief that the original autographs did use the Tetragrammaton but shortly after, it was substituted by Kyrios and Theos is also a theory. However, this theory is based on the pre-Christian evidence and the results of NT manuscript copying. The following (Figure 11) provides more supporting evidence for both theories categorized as either FACT or THEORY. Based on this table, we can see which theory has more supporting evidence as fact and not more theory.

Figure 10

Date	Biblical Writing	Form used	Evidence
1473 BCE - 443 BCE	Hebrew Scriptures	YHWH	Masoretic Text
280 BCE – 100 CE	Septuagint (LXX)	YHWH	Mss fragments Figure 7
50 CE-100 CE	NT Autographs	YHWH	Theory 1
50 CE-100 CE	NT Autographs	Kyrios	Theory 2
100CE-200CE	NT mss copies	--	None
200 CE – 300 CE	NT mss copies	Kyrios	Mss copies Figure 3

Figure 11

Supporting Evidence For YHWH in the New Testament	Supporting Evidence for Kyrios in the New Testament
FACT- All LXX mss from the first century use YHWH and not Kyrios.	THEORY – Original LXX used Kyrios to replace YHWH.
FACT – Only 20 NT mss before 4 th century and only 2 NT mss cover most NWT references.	FACT – All extant NT mss use Kyrios.
FACT – All original NT autographs were written at the same time all LXX mss used only YHWH.	THEORY – Using Kyrios to substitute YHWH was by inspiration of God.
FACT – All NT mss copies are about 100 years after the original autographs	THEORY – The original autographs used Kyrios
FACT – Only 62.9% of NT Greek text are variant free. There are 2948 verses in the NT Greek text with variants.	THEORY – God preserved his word perfectly in the NT mss copies.
FACT – The Tetragrammaton in the written form has been tampered with in the Hebrew text by the Jewish Scribes, LXX, Latin, Early versions, Most English versions for around 2,500 years.	THEORY – The substitution of YHWH with Kyrios is an acceptable translation of the Tetragrammaton. However, the reverse is considered corrupting the Scriptures.
FACT – God’s Name (YHWH) to be known and used forever. Memorial to ALL Generations. Exodus 3:15	THEORY – God’s name was changed to Jesus in a new revelation of God in the NT or reveled simply as Kyrios (No Scriptural Reference)
FACT – No command anywhere in Scripture to stop using the Tetragrammaton.	THEORY – Using Kyrios to substitute YHWH was by inspiration of God for a new revelation.
FACT – There is no evidence of a heresy when God’s name was being removed from the Hebrew Scriptures by the Scribes, LXX, Latin, early versions and most English versions for almost 2,500 years.	THEORY – Evidence of a heresy would be available from the Church Fathers concerning the removal of God’s name from the NT copies during that 100-year period.
FACT – God is identified as Lord along with his name “Lord Jehovah” over 500 times and only as “the Lord” 9 times. Jesus is the only one most commonly referred to as “the Lord” hundreds of times.	THEORY – The term “the Lord” is the most common way to refer to the God of the Hebrew Scriptures.
FACT – Jesus and Jehovah are identified and distinguished from each other by providing their personal name before or after the term “Lord” hundreds of times.	THEORY – Calling Jesus Lord means he is identified as Jehovah of the Hebrew Scriptures.
FACT - Israelite Kings and other men are Identified as Lord over 200 times.	THEORY – Lord is synonymous with God.
THEORY – The early Christens removed the Tetragrammaton from the LXX and NT mss.	THEORY – The Jews created a new version of the LXX in the 2 nd century that included the Tetragrammaton, the original LXX did not.

Appendix A

The word *Kyrios* and the Hebrew equivalent, *adon*, has always held a variety of meanings, as the following helps us to realize from Vine's Dictionary of Bible Words:

"<A-1,Noun,2962,kurios>

properly an adjective, signifying "having power" (*kuros*) or "authority," is used as a noun, variously translated in the NT, "'**Lord**,' '**master**,' 'Master,' '**owner**,' '**Sir**,' a title of wide significance, occurring in each book of the NT save Titus and the Epistles of John. It is used (a) of an owner, as in Luke 19:33, cp. Matt. 20:8; Acts 16:16; Gal. 4:1; or of one who has the disposal of anything, as the Sabbath, Matt. 12:8; (b) of a master, i.e., one to whom service is due on any ground, Matt. 6:24; 24:50; Eph. 6:5; (c) of an Emperor or King, Acts 25:26; Rev. 17:14; (d) of idols, ironically, 1 Cor. 8:5, cp. Isa. 26:13; (e) as a title of respect addressed to a father, Matt. 21:30, a husband, 1 Pet. 3:6, a master, Matt. 13:27; Luke 13:8, a ruler, Matt. 27:63, an angel, Acts 10:4; Rev. 7:14; (f) as a title of courtesy addressed to a stranger, John 12:21; 20:15; Acts 16:30; from the outset of His ministry this was a common form of address to the Lord Jesus, alike by the people, Matt. 8:2; John 4:11, and by His disciples, Matt. 8:25; Luke 5:8; John 6:68; (g) **kyrios is the Sept. and NT representative of Heb. Jehovah** ('Lord' in Eng. versions), see Matt. 4:7; Jas. 5:11, e.g., of *adon*, Lord, Matt. 22:44, and of *Adonay*, Lord, Matt. 1:22; **it also occurs for Elohim, God**, 1 Pet. 1:25."

The New Analytical Greek Lexicon - (2962) *kyrios* ;the Lord Jehovah Matt. 1:22,

International Standard Bible Encyclopedia - **Lord, The Lord** It represents the most sacred Hebrew name for God, as their covenant God, *Yāh, Yahweh*...Our English versions distinguish the 3 main uses of the term thus: (1) "LORD" represents the Hebrew *Yahweh*, Septuagint *Kurios*, except where '*Ādhōnāy* or '*Ādhon* is combined with *Yahweh* (= "Lord God"); the American Standard Revised Version has in these examples employed the name as it is found in the Hebrew, simply transliterated. (2) "Lord" corresponds to '*Ādhōnāy, Ādhon, Mārē*', also Greek *Kurios* (see (1)), and *Despotēs*, for which the American Standard Revised Version has always "Master" in either the text or the margin. (3) "Lord" ("lord") translates all the remaining 8 Hebrew words and the Greek words except *Despotēs*. It is thus seen that *Kurios* corresponds to all three forms of writing the English term.

And McKenzie's Dictionary of the Bible under the heading, "Lord:"

"The use of *kyrios* in the Synoptic Gospels...is also a designation of God in quotations from the LXX or as a **substitute for the name of God**, and in the common profane sense of owner or master." p. 517

"In the NT, likewise, KURIOS, when used as a name of God...most usually corresponds to hwhy Jehovah, and in this sense is applied." A Greek and English Lexicon to the New Testament, by J. Parkhurst, revised ed. of 1845, p. 347

A Greek English Lexicon of the New Testament by J.H. Thayer, 1889 ed., p.365 says under *Kurios*: "c. This title is given *a.* to God, the ruler of the universe (so the Sept. for *adonai*, *eloah*, *elohim*, Jehovah and *Jah*)."

A Greek-English Lexicon, by Liddel and Scott, 1968 ed., on p. 1013, under *Kurios*: "B...4. O KURIOS, = Hebr. *Yahweh*, LXX Ge. II. 5, al."

Webster's 1828 Dictionary – **Lord LORD**, n. 7. In scripture, the Supreme Being; Jehovah.

This is what we should remember. When asked as to why he defends the NWT, even when it uses "Jehovah" in the NT, Professor Jason BeDuhn replies that it is merely a substitute, much like most Bibles substitute "LORD" for YHWH in the OT.

The Divine Name certainly falls within the dictionary, lexical (see above) and semantic range of Lord/Kyrios, and that is why many other versions/translations have seen fit to also include the Name in their NT's.

Appendix B

Over the past several decades, many fragments of ancient Greek versions of the Hebrew Scriptures have been discovered wherein the divine name was found written, usually in Hebrew letters. This indicates that the divine name was used in Greek versions until well into the ninth century C.E. We are presenting ten manuscripts that contain the divine name, along with pertinent information.

(1) LXX^{P.Fouad Inv. 266} renders the divine name by the Tetragrammaton written in square Hebrew characters in the following places: De 18:5; 24:4, 9; 25:15, 16; 19:8, 14; 20:4, 13, 18; 21:1, 8; 23:5; 24:4, 9; 25:15, 16; 26:2, 7, 8, 14; 27:2, 3, 7, 10, 15; 28:1, 1, 7, 8, 9, 13, 61, 62, 64, 65; 29:4, 10, 20, 29; 30:9, 20; 31:3, 26, 27, 29; 32:3, 6, 19. Therefore, in this collection the Tetragrammaton occurs 49 times in identified place in Deuteronomy. In addition, in this collection the Tetragrammaton occurs three time in unidentified fragments, namely, in fragments 116, 117 and 123. The papyrus, found in Egypt, was dated to the first century B.C.E.

(2) LXX^{VTS 10a} renders the divine name by the Tetragrammaton written in ancient Hebrew characters in the following places: Jon 4:2; Mic 1:1, 3; 4:4, 5, 7; 5:4, 4; Hab 2:14, 16, 20; 3:9; Zep 1:3, 14; 2:10; Zec 1:3, 3, 4; 3:5, 6, 7. This leather scroll, found in the Judean desert in a cave in Nabal Hever, was dated to the end of the first century C.E. The fragments of this scroll were published in *Supplements to Vetus Testamentum*, Vol. X, Leiden, 1963, pp. 170-178.

(3) LXX^{IEJ 12} renders the divine name by the Tetragrammaton written in ancient Hebrew characters in Jon 3:3. This shred of parchment, found in the Judean desert in a cave in Nabal Hever, was dated to the end of the first century C.E. It was published in *Israel Exploration Journal*, Vol. 12, 1962, p. 203.

(4) LXX^{VTS 10b} renders the divine name by the Tetragrammaton written in ancient Hebrew characters in the following places: Zec 8:20; 9:1, 1, 4. This parchment scroll, found in the Judean desert in a cave in Nahal Hever, was dated to the middle of the first century C.E. It was published in *Supplements to Vetus Testamentum*, Vol. X, 1963, p. 178.

(5) 4Q LXX^{Levb} renders the divine name in Greek letters ΙΑΩ (IAO) in Le 3:12; 4:27. This papyrus manuscript, found in Qumran Cave 4, was dated to the first century B.C.E. A preliminary report of this manuscript was presented in *Supplements to Vetus Testamentum*, Vol. IV, 1957, p. 157.

(6) LXX^{P.Oxy.VII.1007} renders the divine name by abbreviating the Tetragrammaton in the form of a double *Yohdh* in Gen 2:8, 18. This vellum leaf, dated to the third century C.E., was published in *The Oxyrhynchus Papyri*, Part VII, edited with translations and notes by Arthur S. Hunt, London, 1910, pp. 1, 2.

(7) Aq^{Burkitt} renders the divine name by the Tetragrammaton written in ancient Hebrew characters ([illustrated]) in the following places: 1Ki 20:13, 13, 14; 2Ki 23:12, 16, 21, 23, 25, 26, 27. These fragments of the Greek text of the version of Aquila were published by F. Crawford Burkitt in his work *Fragments of the Books of Kings According to the Translation of Aquila*, Cambridge, 1898, pp. 3-8. These palimpsest fragments of the books of Kings were found in the synagogue genizah in Cairo, Egypt. They were dated to the end of the fifth century or the beginning of the sixth century C.E.

(8) Aq^{Taylor} renders the divine name by the Tetragrammaton written in ancient Hebrew characters ([illustrated]) in the following places: Ps 91:2, 9; 92:1, 4, 5, 8, 9; 96:7, 7, 8, 9, 10, 13; 97:1, 5, 9, 10, 12; 102:15, 16, 19, 21; 103:1, 2, 6, 8. These fragments of the Greek text of the version of Aquila were published by C. Taylor in his work *Hebrew-Greek Cairo Genizah Palimpsests*, Cambridge, 1900, pp. 54-65. These fragments were dated after the middle of the fifth century C.E., but not later than the beginning of the sixth century C.E.

(9) Sym^{P.Vindob.G.39777} renders the divine name by the Tetragrammaton written in archaic Hebrew characters in the following places: Ps 69:13, 30, 31. This fragment of a parchment roll with part of Ps

69 in Symmachus (68 in LXX), kept in the Osterreichesche Nationalbibliothek, Vienna, was dated to the third of fourth century C.E. It was published by Dr. Carl Wessely in *Studien zur Palaeographie und Papyruskunde*, Vol. XI., Leipzig, 1911, p. 171.

(10) Ambrosian O 39 sup. renders the divine name by the Tetragrammaton written in square Hebrew characters ([illustrated]) in all five columns in the following places: Ps 18:30, 31, 41, 46; 28:6, 7, 8; 29:1, 1, 2, 2, 3, 3; 30:1, 2, 4, 7, 8, 10, 10, 12; 31:1, 5, 6, 9, 21, 23, 23, 24; 32:10, 11; 35:1, 22, 24, 27; 36:Sup, 5; 46:7, 8, 11; 89:49 (in columns 1, 2 and 4), 51, 52. This codex, dated to the end of the ninth century C.E., has five columns. The first column contains a transliteration of the Hebrew text into Greek, the second column has the Greek version of Aquila, the third column has the Greek version of Symmachus, the fourth column contains the LXX and the fifth column contains the Greek version of Quinta. A facsimile edition of this palmsest, together with a transcript of the text, was published in Rome in 1958 by Giovanni Mercati under the title *Psalterii Hexapli Reliquiae . . . Pars prima. Codex Rescriptus Bybliothecae Ambrosianae O 39 sup. Phototypice Expressus et Transcriptus*.

These ten manuscript fragments indicate that the translators of the Hebrew text into Greek used the divine name where it occurred in the Hebrew text. Moreover, the occurrence of the Tetragrammaton in Zec 9:4 corroborates the claim that the Jewish Sopherim replaced the Tetragrammaton with *Adhonai* (Sovereign Lord) in the Hebrew text in 134 places.

Appendix C

List of Hebrew versions of the NT that have the Tetragrammaton:

- 1) Gospel of Matthew, a cura di J. du Tillet, Parigi, 1555
- 2) Gospel of Matthew, di Shem-Tob ben Isaac Ibn Shaprut, 1385
- 3) Matthew and Hebrews, di S. Munster, Basilea, 1537 e 1557
- 4) Gospel of Matthew, di J. Quinquarboreus, Parigi, 1551
- 5) Gospels, di F. Petri, Wittemberg, 1537
- 6) Gospels, di J. Claius, Lipsia, 1576
- 7) NT, di E. Hutter, Norimberga, 1599
- 8) NT, di W. Robertson, Londra, 1661
- 9) Gospels, di G. B. Jona, Roma, 1668
- 10) NT, di R. Caddick, Londra, 1798-1805
- 11) NT, di T. Fry, Londra, 1817
- 12) NT, di W. Greenfield, Londra, 1831
- 13) NT, di A. McCaul e altri, Londra, 1838
- 14) NT, di J. C. Reichardt, Londra, 1846
- 15) Luke, Acts, Romans and Hebrews, di J. H. R. Biesenthal, Berlino, 1855
- 16) NT, di J. C. Reichardt e J. H. R. Biesenthal, Londra, 1866
- 17) NT, di F. Delitzsch, Londra, ed.1981
- 18) NT, di I. Salkinson e C. D. Ginsburg, Londra, 1891
- 19) Gospel of John, di M. I. Ben Maeir, Denver, 1957
- 20) A Concordance to the Greek New Testament, di Moulton e Geden, 1963
- 21) NT, United Bibles Societies, Gerusalemme, 1979

- 22) NT, di J. Bauchet e D. Kinnereth, Roma, 1975
- 23) NT, di H. Heinfetter, Londra, 1863
- 24) Romans, di W. G. Rutherford, Londra, 1900
- 25) Psalms and Matthew, di A. Margaritha, Lipsia, 1533
- 26) NT, di Dominik von Brentano, Vienna e Praga, 1796
- 27) NT, Bible Society, Gerusalemme, 1986



1068
TETAGRAMTON



1128
ZZZ



1028
IAW ZZ PIP



1031
IAW Z



1027
IAW UPEPI



1094
WAI IAW



1090
IAW



1092
IAW SABAW



1089
IAW (on edge)



1075
SABAWQ ... IAW



IAW LHH



1083



1073
IAW ... DOWNAI



1074
IAW SA/BAWQ A/DONHIH



1108
W A I

after E. R. Goodenough, Jewish Symbols in the Greco-Roman Period (NY: Pantheon 1953-68), especially vol. 3