Chap. 22:36.7

MATTHEW.

spoken by spirit sons of ople!" (NW) makes clear not obsolete; it was as been in the pre-Christian noe of its full form from ires?

ted was that the inspired ek Scriptures made their Scriptures on the basis of ce this version substituted Tetragrammaton, there-Tetragrammaton, therese the name Jehovah. As ment is no longer valid hat the oldest fragments on do contain the divine 1, Dr. Kahle (previously ow that the Greek Bible ar as it was written by slate the Divine name by slate the Divine name by aton written with Hebrew led in such MSS [manuas who replaced the Tetrathe divine name written the divine name written. the divine name written t understood any more." 224) When did this change of the Hebrew Scriptures

in the centuries following apostles. In Aquila's Greek t the year 128 C.E., the red in Hebrew characters.

Around 245 C.E., the noted scholar Origen produced his Hexapla. a six-column repro-duction of the inspired Hebrew Scriptures, Hebrew Scriptures, (1) in their original Hebrew and Aramaic, 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 the fragmentary dotion. 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 [Septuagint] all represented JHWH by IIIII; in the second column of the Hexapla the Tetragrammaton was written in Hebrew characters (cf. brew characters (cf. the Ambrosian pa limpsest, edited by G. Mercati, 1896)." (The Journal of Theological Studies, Vol. XLV, July-October, 1944, pp. 158, 159) Others be-lieve the original tex-of Origen's Hexapla used Hebrew charac-ters for the Tetra-grammaton in all its columns. Origen himters columns. Origen himself stated that "in the stated that is written in is, not in modern, but in

entury, Jerome, the transla-says in his Prologus Galea-

C.E.

tus prefacing the books of Samuel and Malachi: "We find the four-lettered name of God (i.e., מומר) in certain Greek volumes even to this day expressed in the ancient letters." In a letter written at Rome, 384 C.E., Jerome relates that, when coming upon these Hebrew letters of the Tetragrammaton (מומר) in copies of the Septuadint, "certain ignorant ones, because of the gint, "certain ignorant ones, because of the

gint, "certain ignorant ones, because of the similarity of the characters . . . were accustomed to pronounce Pi Pi [mistaking them for the Greek characters IIIII]."

The so-called "Christians," then, who "replaced the Tetragrammaton by Ky'rios" in the Septuagint copies, were not the early disciples of Jesus. They were persons of later centuries, when the foretold apostasy was well developed and had corrupted the purity of Christian teachings.—2 Thess. 23: 1 Tim. 4:1. 2:3; 1 Tim. 4:1.

Thus, in the days of Jesus and his disciples the divine name very definitely appeared in copies of the Scriptures, both in Hebrew manuscripts and in Greek manuscripts. Did Jesus and his disciples use the divine name in speech and in writing? In view of Jesus' condemnation of Pharisaic ideas (such as are recorded in the Mishnah) govern them in this matter. Jesus' own name means "Salvation of Jah (Jehovah)." He stated: "I have come in the name of my Father" (John 16:43); he taught his followers to pray: "Our Father in the heavens, let your name be sanctified" (Matt. 6:9); his works, he said, were done "in the name of my Father" (John 10:25); and, in prayer on the night of his death, he said he had made his Father's name manifest to his disciples and asked, "Holy Father, watch over them on account of your own name." (John 17:6, 11, 12, 26) In view of all this, when Jesus quoted the Hebrew Scriptures or read from them he certainly used the divine name, Jehovah. (Compare Matthew 4:4, 7, 10 with Deuteronomy 8:3; 6:16; 6:13; Matthew 22: 37 with Deuteronomy 6:5; Matthew 22: 44 with Psalm 110:1; and Luke 4:16-21 with Isaiah 61:1, 2.) Logically, Jesus' disciples, including the inspired writers of the Christian Greek Scriptures, would follow his example in this.

Why, then, is the name absent from the extant manuscripts of the Christian Greek Scriptures or so-called "New Testament"? Evidently because by the time those extant copies were made (from the third century C.E. onward) the original text of the writings of the apostles and disciples had been altered. The divine name in Tetragrammaton form was undoubtedly replaced with Kyricos and ho The-os' by later copyists, which is precisely what the facts show was done in later copies of the Septuagint translation of the Hebrew Scriptures.

Restoration of the divine name in translation Recognizing that this must have been the case, some translators have included the name "Jehovah" in their renderings of the Christian Greek Scriptures. The Emphatic Diaglott, a nineteenth-century translation by Greek scholar Benjamin Wilson, contains the name Jehovah a number of times, particularly where the Christian writers quoted from the Hebrew Scribtures. But as for heart cas the fourteenth century. Scriptures. But as far back as the fourteenth century the Tetragrammaton had already begun to be used in

οάζων αὐτόν * [καὶ λέγων·] ³⁸Διδάσκαλε, ποία ing him fand saying:] Ο teacher, which ἐντολὴ μεγάλη ἐγ τῷ νόμος: ³⁷'Ο δὲ commandment great in the law! The and 'Ingous son auto. «'Ayannosis Kúciov tov Jesus said to him: "Thou shalt love Lord the Osóv gou èv ôln th καρδία σου, και èv God of thee, in whole the heart of thee, and in ολη τη ψυχή σου, και εν όλη τη διανοία whole the soul of thee, and in whole the mind σου». ³⁵Αύτη έστι ποώτη και μεγάλη έντο-of thee." This is lirst and great commandof thee." This is first and great command-Λή, 30 Δευτέρα δε όμοία αὐτῆ. «'Αγαπήσεις τὸν ment. Second and like to it; Thou shalt love the πλησίον σου, ώς σεαυτόν.» 40 Εν ταύταις neighbor of thee, as thyself." In these ταίς δυσίν έντολαίς δλος δ νόμος καί οἱ the two commandments whole the law and the ποοφήται ποέμανται.

alΣυνηγμένων δε των Φαρισαίων, Having been assembled and of the Pharisees, έπηρώτησεν αὐτοὺς ὁ Ίησοῦς, ⁴²λέγων Τὶ aked them the Jesus, saying: What ύμιν δοχεί περί του Χριστου; τίνος to you thinks about the Anointed? of whom ulóg ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαυίδ. ဪΑέγει a son is he? They say to him: Of the David. He says αὐτοίς Πῶς οὖν Δαυΐδ ἐν πνεύματι Κύριον to them: How then David in spirit Lord αὐτὸν καλεί; λέγων - 44«Εἰπεν ὁ Κύριος τῷ of him calis? saying: "Said the Lord to the αυρίω μου· Κάθου έκ δεξιών μου, εως αν lord of me; Sit thou at right of me, till θῶ τοὺς ἐχθοούς σου ὑποπόδιον τῶν I may place the enemies of thee a footstool of the ποδών σου.» ⁴⁸El οῦν Δαυίδ καλεί αὐτὸν test of thee." If then David calls him μύριον, πως υίδς αὐτοῦ ἐστι; ⁴⁶Καὶ οὐδεἰς lord, how a son of him is he? And no one ἐδύνατο αὐτῷ ἀποχριθῆναι λόγον· οὐδὲ ἐτόλ-was able to him to answer a word; nor dared μησέ τις άπ' έχείνης της ημέρας ἐπερωτήσαι any one from that the day to ask αὐτὸν οὐκέτι. him any more.

ΚΕΦ. κγ'. 23.

Tore & 'Ingoug Elalnge role explore and Then the Jesus spoke to the crowds and Then the Jesus spoke to the cross στο τος μαθηταίς αὐτοῦ, ελέγων. Έπὶ τῆς Μωσέως to the disciples of him, saying: Upon the Moses το the disciples of lim, saying: Upon the moses wat διασιν οι γραμματείς και οι Φαseat sit the scribes and the Phaplacator. ³Πάντα οῦν, ὅσα ἄν είπωσιν risees. All therefore, whatever they say
ὑμίν ^{*}[τηρείν] τηρείτε και ποιείτε
το γου [to observe] observe γου and do you;

proposed this question;
36 "Teacher, which is
the great Commandment
in the LAW?"
37 *And HE said to
him, ‡ "Thou shalt love
'Jehovah thy GoD with
"All thy HEART, and with
'All thy MIND.'
38 This is *the GREAT
and First Commandment.
39 *The Second is simi-

and First Commandment.

39 *The Second is similar: †"Thou shalt love
thy Neighbor as thyself.

40 †On These Two
Commandments *depend
the Whole Law and the
PROPHETS."

41 ‡A n d while the
PHARISEES were assembled, Jesus asked them,

42 saying, "What is
your opinion about the
MESSIAH? Whose Son is
he?" They say to him,
"David's."

43 He says to them,
"How then does David,
by Inspiration, call him
his Lord? saying,

44 ‡Jehovah said to

44 'Jehovah said to 'my Lord, Sit thou at my 'Right hand, till I *put 'thine enemies under-'neath thy feet?'

'neath thy FEET?'

45 If, therefore, David called him Lord, how is he his Son?''

46 And no one was able to answer him a Word; nor did any one from That Day presume to question him any more.

CHAPTER XXIII.

1 Then JESUS spoke to the CROWDS, and to his

the CROWDS, and to his DISCIPLES,
2 saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;
3 therefore All things whatever they command you, *do and observe;

* VATICAN MANUSCRIPT.—35, and saying—omit. 37. And HB said. 38, the GREAT and First Commandment. 39. The Second is similar. 40. depends. 44. put thine ENEMIES underneath thy FEET. 3, observe—omit. 3, do and observe.

‡ 37. Deut vi. 5; Luke x. 27. 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiil. 9; Gal. v. 14; Jas. ii. 8. ‡ 40. Matt. vii. 12; 1 Thm. i. 5. ‡ 41. Mark xii. 35; Luke xx. 41. ‡ 44. Psa. ex. 1; Acts ii. 34; Heb, i. 15.

"The Emphatic Diaglott" (issued as a single volume in 1864) was apparently the first English translation to use "Jehovah" in the Christian Greek Scriptures. The divine name appears therein eighteen times from Matthew to Acts; it is shown here in Matthew 22:37, 44

> translations of the Christian Scriptures into Hebrew, beginning with the translation of Matthew into Hebrew by a Spanish Jew named Shem Tob ben Shaprut. Wherever Matthew quoted from the Hebrew Scriptures the Shem Tob translation used the Tetragrammaton in each case of its occurrence. Some nineteen other Hebrew translations have followed the same practice since.

> As to the properness of this course, note the following statement by R. B. Girdlestone, Late Principal of Wycliffe Hall, Oxford, a statement made before manuscript evidence came to light showing that the Septuagint translation originally contained the name Jehovah. He says: "If that [Septuagint] version had retained the word [Lebengh] or had even sion had retained the word [Jehovah], or had even

Aid to Bible Understanding W.T. B.S. @ 1969, 1971