

In the Third Edition of *Jehovah's Witnesses Defended: An Answer to Scholars and Critics*, Greg Stafford takes up the familiar defense of subjects having to do with the use and pronunciation of the divine name, the identity of the biblical God Jah and of Jesus of Nazareth, as well as issues and questions having to do with salvation, God's sovereignty and mankind's "free will." This edition also contains discussions of several controversial issues, including questions related to abortion, a person's sexual orientation, and regarding uses of blood.

Most significantly, this book puts forth not only a defense of some the biblical teachings of Jehovah's Witnesses associated with the Watchtower Bible and Tract Society, but it also further introduces the Christian Witnesses of Jah, Jehovah's Witnesses who reject human traditions when these can be shown to contradict what is based on the best available reasons. Thus, a call is made to all Jehovah's Witnesses, to all Christians, indeed, to "every breathing thing" to bear witness to and to praise the biblical God Jah, and to acknowledge what can be shown to be true for good reasons about Jesus of Nazareth.—Psalm 150:6; Isaiah 29:13; 43:10, 12; Acts 18:24-28; Galatians 1:10; Revelation 19:1, 3, 4, 6.

GREG STAFFORD is also the author of *Three Dissertations on the Teachings of Jehovah's Witnesses* and of various articles and debates on biblical Christianity and the history and the beliefs of the Watchtower Society and Jehovah's Witnesses. He is a Christian Witness of Jah, one of Jehovah's Witnesses who rejects traditions and beliefs that are not based on the best available evidence.



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Murrieta, California

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The Divine Name in the NT of the *New World Translation*

Variant readings. In 1 Corinthians 2:16 there is a good example of an NT text where manuscript variants might suggest that the divine name was used in the NT as part of a quoted, OT divine-name-containing text. Here Paul quotes from a Greek version of Isaiah 40:13, where instead of “spirit of Jehovah [= Hebrew text]” Paul is recorded as using “mind of $\kappa\zeta$,” where $\kappa\zeta$ is a *nomen sacrum* of $\kappa\upsilon\rho\iota\omicron\varsigma$ (*kyrios*), “Lord.” There is no variant for the word “Lord” here in Paul’s quotation of the Greek text of Isaiah 40:13. But the word for “Christ” in the latter part of the verse has a curious variant. Though “Christ” has strong support from early and late manuscripts, including P⁴⁶ \aleph A C D² Ψ 048 0150 (and a host of cursives), the reading “Lord” (in place of “Christ” in the part of the verse that does *not* quote Isaiah 40:13) is supported by B D^{*} F G (which group of manuscripts includes the fourth century CE Codex Vaticanus [B]).

The reading “Christ” is better supported textually, but “Lord” is by far the more difficult reading if Paul did not in fact use the divine name in his quotation of Isaiah 40:13. In other words, if Paul did *not* use the divine name when he here quoted Isaiah 40:13, and if “Christ” (as opposed to “Lord”) is the original reading for the last part of the verse, then those who accept this reading are in effect claiming that Paul wrote, “For ‘who has come to know the mind of the Lord, that we may instruct him?’ But we do have the mind of the Christ,” and that later scribes changed this to read, “For ‘who has come to know the mind of the Lord [$\kappa\zeta$], that we may instruct him?’ But we do have the mind of the Lord [$\kappa\zeta$]”!

The evidence to me suggests that it is highly unlikely that a scribe would fail to see this as a great oddity and even as a contradiction. It is much easier to explain the occurrence of the first “Lord” by arguing based on good reasons that the divine name was originally used in the NT in this quoted OT text in reference to God the Father. If “Lord” in the latter part of the verse (used for Jesus) is the original reading, then, at some point

in the transmission of this document the divine name in the OT quotation appears to have been removed, just as it was taken out of the Greek OT during the second and later centuries CE when it was replaced with "Lord" in its full form or as an abbreviation (*nomen sacrum*, $\kappa\epsilon\zeta$). Once this adjustment occurred, "Lord" in the latter part of the verse (for Jesus) was changed to "Christ" (as we see in P⁴⁶) so that the text now makes better sense, "For 'who has come to know the mind of the Lord, that we may instruct him?' But we do have the mind of the Christ."

There are other variants that might tell us something about whether or not the divine name was ever used in the original NT documents, such as the variants for the reading in Acts 20:28 (see my Second Edition of this book, pages 135-143). But I do not base my acceptance of any use of the divine name in the NT primarily on such manuscript variants. The good reasons that I accept and that I offer to others for believing that the original NT documents contained some form of the divine name in quotations of the Hebrew or the Greek OT are: 1) the pre-first century CE manuscript evidence for these quoted OT sources; 2) the treatment of the divine name in Greek OT texts during and/or after the same time the NT was written; and 3) the fact that the earliest NT copies we possess use special abbreviations for the divine name that appear to be scribal inventions that came about after the NT was written.

Further, 4) we have historical testimony from early writers such as Jerome and Gennadius that NT writers like Matthew faithfully quoted from the Hebrew text of the OT which, like the Greek OT (based on the available evidence) used by the NT writers, contained the divine name. For all of these reasons, I believe that the NT writers quoted from existing OT texts that contained the divine name and that they faithfully reproduced what we have good reasons to believe was in the text before them, that is, a form of the divine name. Finally, 5) I accept the four uses of "Hallelujah" in Revelation 19 as instances of the divine name's use in the present collection of NT documents. Property understood in its historical context, the Greek name $\text{I}\alpha$ is a transliteration of God's name in Hebrew, "Yah," which is Anglicized today as "Jah." This form of the divine name is used

49 times as a stand-alone name for God in the OT; it is used as part of Hebrew proper names in- and outside of the Bible and throughout the biblical periods; and it is used by Origen, Aquila, Symmachus, Theodotion, Theodoret, Epiphanius, and others.

The basis for the use of the divine name in the NWT’s NT. However, those responsible for the translation and production of the NWT did not look only to the evidence given in the preceding paragraphs of the last sub-section for their use of the divine name in the NWT’s NT. The publishers of the NWT (the Watchtower Bible and Tract Society) offer other evidence when explaining the NWT’s use of the divine name in many of its NT passages. Therefore, since this book is a defense of Jehovah’s Witnesses, we must consider what many Jehovah’s Witnesses (in this case those associated with the Watchtower Society) have put forth as good reasons for the NWT’s use of the name in the NT.

Lundquist’s book contains much material that is useful when studying issues relating to the divine name in the Scriptures and he manifests a good knowledge of literature published by Jehovah’s Witnesses on this same subject. But some of his underlying assumptions, several of which have been considered in this Chapter and in my book, *Three Dissertations on the Teachings of Jehovah’s Witnesses* (pages 224-227, note 3), are not very credible. Lundquist also misinforms his readers about the textual basis for many uses of the name in the NWT’s NT.

For example, Lundquist seems to think that the NWT chose various Hebrew translations of the NT (which are referred to in many of the NWTNT’s footnotes) *over* the Christian Greek Scriptures in *every* instance.¹⁷⁷ The “Textual Symbols” in the front

¹⁷⁷ Referring to the NWT’s use of “J” documents, Lundquist writes, “*To accept late Hebrew translations as a higher authority than the best preserved Greek manuscripts from which they were translated violates our understanding of the canon of the Christian Greek Scriptures*” (Lundquist, *The Tetragrammaton in the Christian Greek Scriptures*, page 91 [the emphasis in this quote is original to Lundquist]). This same point is restated on page 92 of Lundquist’s book. On pages 49-50 of his book he also asks, “Why are Hebrew translations published in 1385 C.E. and later considered to be more reliable textual sources for the Christian Scriptures than the Christian Scriptures themselves ... ?” Lundquist also complains about the lack of agreement between the NWT’s use of the divine name and the circumlocution in the Shem-Tob Hebrew Matthew text (*The Tetragrammaton in the Christian Greek Scriptures*, page

matter of the NWT (in the 1950 original and in the 1984 Reference editions) and in the *Kingdom Interlinear Translation* (hereafter, "KIT") editions (1969 and 1985) gives the dates for these "J" documents. It should also be quite obvious to any NWT and KIT reader, based on the information given, that none of these documents are older than the Greek witnesses cited in this same list. In fact, while the aforementioned editions of the NWT and the KIT do refer to these "J" documents as "support for [NWTNT's] renderings [of the divine name],"¹⁷⁸ these versions were not the stated basis upon which the NWT Committee sought to "correct" known copies of the NT writings when it came to the use of the divine name. The New World Bible Translation Committee was quite clear when it came to the basis for its use of the divine name in its NT:

67-69), as if NWT was somehow being unfaithful to a stated dependence upon the "J" documents, specifically J², which is the Hebrew version of Matthew's Gospel that is preserved in a fourteenth-century Jewish polemical work entitled *Eben Bohan* ("The Touchstone"), authored by Shem-Tob ben-Isaac ben Shaprut (hence the name "Shem-Tob"). But, again, Lundquist assumes that "the suitability of the Tetragrammaton for the 237 *Jehovah* passages [in the NWTNT] is derived *only* [emphasis Lundquist's] from later Hebrew translations" (*The Tetragrammaton in the Christian Greek Scriptures*, page 54), when in fact a good number of the 237 passages are based on quotations or paraphrases of OT texts that contain the divine name (see figure 1.2 below). Lundquist presents this same inaccurate view regarding NWT's use of the "J" documents elsewhere in his book (see, for example, his Chapter 6, particularly pages 80-82, and his figure 4 on his page 81) and in a brochure entitled, *A Field Service Encounter* (Portland, OR: Word Resources, 1998), which Lundquist has distributed along with his book. On page 46 of this brochure, for example, Lundquist says that "the evidence for the Tetragrammaton comes from translations made after 1385." But even in this brochure (page 56, note 17) Lundquist shows awareness of NWT's dependence on OT quotations for the use of the divine name in the NWTNT! This awareness should have qualified Lundquist's comment elsewhere regarding NWT's use of the "J" documents which, again, Lundquist inaccurately claims are the "only" basis for the 237 uses of the divine name in NWT's NT text.

¹⁷⁸ The *New World Translation of the Christian Greek Scriptures* (Brooklyn: Watchtower Bible and Tract Society, 1950), Foreword, page 21. See also the 1984 Reference edition of NWT, Appendix 1D, page 1565; *The Kingdom Interlinear Translation of the Greek Scriptures* (1969), Foreword, page 19, and the 1985 edition, Foreword, page 12, all published by the Watchtower Bible and Tract Society. Even in a "Questions from Readers" in *The Watchtower*, August 15, 1997, page 30 (where the issue of whether or not Shem-Tob's Matthew uses the tetragrammaton is discussed), while there is a reference to NWT's use of Shem-Tob since 1950 for "support" of NWTNT's use of the divine name, priority is still given to the fact that "Matthew quoted from the Hebrew Scriptures where the Tetragrammaton is found."

How is a modern translator to know or determine when to render the Greek words Κύριος [*Kyrios*, “Lord”] or Θεός [*Theos*, “God”] into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *kyrios* and *theos*’ and he can then clothe them with personality.

Realizing that this is the time and place for it, we have followed this course in rendering our version of the Christian Greek Scriptures. To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with the Hebrew versions [“J” documents] we consulted to confirm our own rendering.¹⁷⁹

These exact same comments are found in the 1969 edition of the KIT and in the Foreword to the 1985 edition of the KIT. The 1984 Reference edition of the NWT (in Appendix 1D) uses just slightly different wording in making these same points. The underlined words in the above quote appear in all four sources. It is clear, then, that the NWT Committee’s “support” from the “J” documents involved ‘looking for some agreement with the Hebrew versions’ “to confirm [their] own rendering,” a rendering that was based on “*determining where the inspired Christian writers have quoted from the [divine-name containing] Hebrew Scriptures.*” Lundquist is thus misinformed, and he misinforms his readers about the NWT’s reliance on the “J” documents.

How many times should the divine name be used in the NT? However, the NWT does not use the divine name in the NT only when there is a quote or a paraphrase of an OT text that contains the divine name. Therefore, with reference to those instances in the NWTNT where the divine name is used apart from the NWT Committee’s stated principle of “determining where the inspired Christian writers have quoted from the Hebrew

¹⁷⁹ *New World Translation of the Christian Greek Scriptures*, 1950 edition, Foreword, page 20 (underlining added).

Scriptures,” the position taken by Lundquist and others on the issue of ‘translating what is in the text’ has some merit.

Before elaborating further on this point, consider the tabulation in figure 1.2 below. Here “Q-P” indicates a direct quotation or paraphrase of an OT text containing God’s name. The category “YHWH’s Actions” indicates a quotation of an OT text relating to an action on Jah’s part that is preceded or followed by a reference to “God” or “Lord” in the NT, which has been rendered “Jehovah” in the NWT. In this category the OT quotation does not actually contain the divine name, but it relates to the actions or words of Jah as spoken of in the OT. The category “Context=YHWH” means that the NWT has used “Jehovah” *apart from any quotation or paraphrase of an OT text by an NT writer*, but where the context of the NT passage strongly supports the view that the use of “Lord” or “God” is a reference to Jah of the OT. The fifth column is labeled “?” to indicate those texts where the NWT uses “Jehovah” in an NT text apart from an OT quote or paraphrase, and where there is some legitimate question about the identity of the subject.

Figure 1.2

Basis for “Jehovah” in NWT’s New Testament

Bible Book	Q-P	YHWH’s Actions	Context= YHWH	?
Matthew	11	2	4	1
Mark	7	0	1	1
Luke	10	0	26	0
John	5	0	0	0
Acts	9	4	5	34
Romans	11	0	0	8
1Cor	8	1	0	6
2Cor	1	2	1	6
Galatians	1	0	0	0
Ephesians	0	0	2	4
Philippians	0	0	0	0
Colossians	0	0	1	5
1Th	0	0	0	4
2Th	0	0	0	3
1 Timothy	0	0	0	0

2 Timothy	0	0	0	4
Titus	0	0	0	0
Philemon	0	0	0	0
Hebrews	11	0	1	0
James	1	3	4	5
1 Peter	3	0	0	0
2 Peter	0	0	4	2
1 John	0	0	0	0
2 John	0	0	0	0
3 John	0	0	0	0
Jude	1	2	0	0
Revelation	0	0	12	0
Totals	79 ¹⁸⁰	14 ¹⁸¹	61 ¹⁸²	83 ¹⁸³

¹⁸⁰ Matt 3:3; 4:4, 7, 10; 5:33; 21:9, 42; 22:37, 44; 23:39; 27:10; Mr 1:3; 11:9; 12:11, 29 (twice), 30, 36; Lu 2:23; 3:4; 4:8, 12, 18, 19; 10:27; 13:35; 19:38; 20:42; Joh 1:23; 6:45; 12:13, 38 (twice); Ac 2:20, 21, 25, 34; 3:22; 4:26; 7:49 (LXX; after μοι [“for me”] some manuscripts [26, 239, the Lucianic recension and others] read λέγει κύριος [“Lord (Jehovah) says”], as we find in the quote in Ac 7:49); 15:17 (twice; quote from the LXX; for this text’s inclusion of “the Lord” [τὸν κύριον] into the text of Amos 9:12, see A, 49, 198, 407, 456, 534 and others); Rom 4:3, 8; 9:28, 29; 10:13, 16; 11:3, 34; 12:19; 14:11; 15:11; 1Co 1:31; 2:16; 3:20; 10:21 (twice), 22, 26; 14:21; 2Co 10:17; Gal 3:6; Heb 2:13; 7:21; 8:8, 9, 10, 11; 10:16, 30; 12:5, 6; 13:6; Jas 2:23; 1Pe 1:25; 3:12 (twice); Jude 9.

¹⁸¹ Matt 1:22; 2:15; Ac 7:31, 33; 8:22, 24; 1Co 10:9; 2Co 6:17, 18; Jas 5:10, 11 (twice); Jude 5, 14 (compare 1 Enoch 1:9; see also “Put Up A Hard Fight For the Faith,” *The Watchtower*, June 1, 1998, page 16).

¹⁸² Matt 1:20, 24; 2:13, 19; Mr 13:20; Lu 1:6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; 2:9 (twice), 15, 22, 23, 24, 26, 39; 5:17; 20:37; Ac 2:39 (compare 2:22, 32, 36); 3:19; 4:29 (compare 4:30); 10:33 (see verse 36); 14:3 (compare 2:19); 2Co 10:18; Eph 2:21 (compare 2:20); 5:19 (compare 5:20); Col 3:16; Heb 8:2; Jas 1:7 (compare 1:1, 5); 2:23; 3:9; 5:4 (OT description for Jehovah); 2Pe 2:11; 3:8, 9, 10; Rev 1:8; 4:8, 11; 11:17; 15:3, 4; 16:7; 18:8; 19:6; 21:22; 22:5, 6.

¹⁸³ Matt 28:2; Mr 5:19 (compare Ex 18:8); Ac 1:24; 2:47; 5:9, 19; 7:60 (see 7:59); 8:25, 26, 39; 9:31; 11:21; 12:7, 11, 17, 23, 24; 13:2, 10, 11, 12, 44, 47 (but compare Isa 42:6), 48, 49; 14:23; 15:35, 36, 40; 16:14, 15, 32; 18:21, 25; 19:20; 21:14; Rom 12:11; 14:4, 6 (three times), 8 (three times); 1Co 4:4, 19; 7:17; 11:32; 16:7, 10; 2Co 3:16, 17 (twice), 18 (twice); 8:21; Eph 5:17 (compare 5:10 [P⁴⁶ reads, “the Christ”]); 6:4, 7 (compare ὡς τῷ κυρίῳ [“as to the Lord”] with ὡς τῷ χριστῷ [“as to Christ”] in verse 5), 8; Col 1:10; 3:13 (compare Ac 5:31), 22, 23, 24 (for verses 22, 23 and 24, compare the latter part of verse 24); 1Th 1:8; 4:6 (compare 2Th 1:7-9), 15; 5:2; 2Th 2:2, 13; 3:1; 2Ti 1:18; 2:19 (twice); 4:14; Jas 1:12 (compare Rev 2:10); 4:10, 15; 5:14, 15; 2Pe 2:9; 3:12 (note the use of *parousia*).

The significance of the above totals relates to the number of times the NWT used the divine name in the NT without the support of an OT quotation or paraphrase. My analysis reveals that there are 79 instances where an NT writer is quoting or paraphrasing an OT text that contains the divine name.¹⁸⁴ These 79 uses of the divine name in the NWT's NT are based on good reasons since the evidence supports the conclusion that the NT writers quoted from an OT Greek or Hebrew text that contained a form of the divine name. In the 14 instances where there is some reference made to Jah's actions or words in the OT, and where there is also use of the *nomen sacrum* or the complete Greek word for "Lord" in the NT, I believe that it should be left up to the translator whether or not to use the divine name to identify the person so described or to simply use the word or the abbreviation that is in the translated text that does not quote from an OT source. The reason for this is because it is historically accurate to say that Jah is the one who spoke the words or who performed the actions that are attributed to him in these NT passages. But because these texts do not involve actual quotations of OT source material, then it is not as likely that the divine name was in fact used even though Jah of the OT is the subject of the discussion.

In this light, apart from the four instances of *Ia* in Revelation 19, the most credible uses of the divine name in the NWTNT are the 79 instances where the NT quotes an OT divine-name-containing text. Those places where the OT is not quoted cannot be considered as credible as the quoted texts, since for the 14 non-quotation-based instances we simply do not have as good of reasons as we do for the 79 quotation-based texts on which to rely when deciding whether to use the divine name. Additionally, there are another 61 instances where the NWTNT uses the divine name

¹⁸⁴ My totals (and my classification, to some degree) differ from Lundquist's study (*The Tetragrammaton in the Christian Greek Scriptures*, page 50). For example, Lundquist found 92 instances that he believed were direct quotations from the OT where the divine name is used in the source text. This may be because sometimes it is difficult to determine when there is a quotation. Therefore, I have allowed for paraphrases of OT texts in the Q-P category (see note 180). But my numbers are still lower than Lundquist's. My analysis was based on a careful consideration of each verse listed on pages 1565-1566 of the NWT Reference edition (1984), in its Appendix 1D.

apart from any OT reference whatsoever, but only because in the NWT Committee’s view the context of the NT text favors interpreting the NT terms “Lord” or “God” in reference to Jehovah. In these instances one could legitimately argue that the best choice would have been to use the terms that are actually in the available NT documents and then simply point out in a footnote or by means of a cross-reference that in the translators’ view this is a reference to the Lord Jehovah, not to the Lord Jesus Christ.

The final 83 instances of the divine name in the NT of the NWT are even more open to interpretation. Again, since the referent in these 83 instances is so uncertain then it is the reader, not the translator, who should decide if the reference is to Jesus Christ or to his God and Father, Jah (Micah 5:4; John 8:54). This is true even when the reference is to the “word of the Lord” or to the “will of the Lord” since Jesus’ will and word are the same as that of his Father (compare John 7:16-17; 5:19, 30; 12:49-50). In fact, in Romans 10:17 we have an example of a scribal conflict over the reading “word of Christ” (P⁴⁶ ⲛ* B C D* Vulgate) and the “word of God” (ⲛ^c A Syriac *Peshitta*). Then there are the references to “the Lord’s [NWT: Jehovah’s] angel” (see, for example, Acts 8:26). But given Jesus’ exalted status in the NT, as chief of the angels, as the one to whom all authority on earth *and in heaven* has been given, and as the one who speaks and who is spoken of as having angels under his command, we cannot be certain that NT references to “the Lord’s angel” are not in fact references to Jesus’ angel.—Matthew 28:18; 1 Thessalonians 4:16; Revelation 12:7; 22:16.

Also, there is one instance where the NWT Committee acknowledges not having any agreement with the “J” documents for its use of the divine name, that is, in 1 Corinthians 7:17. Here again it is not clear whether it is Jah, the Father, who is in view. The NWT Reference Bible (1984) refers to 2 Corinthians 10:13 and to Romans 12:3 as support for using “Jehovah” in this text, and it very well could be a reference to Jah for in 2 Corinthians 10:13 Paul refers to a certain “territory” that “God” has “apportioned” to him and to others, and in Romans 12:3 he refers to “God” who ‘distributes a measure of faith.’ But in the text of 1 Corinthians 7:17 Paul speaks of “the Lord” who gives each one a “portion” so he or she can “walk as God has called him [or her].” Further, in

view of the distinction between “God” and the “Lord” whom God raised up from the dead in 1 Corinthians 6:14, together with the teaching that the Lord (Jesus), God, and the holy spirit are said to have authority over various “gifts,” “ministries,” and “operations” in 1 Corinthians 12:4-6, the identity of “the Lord” in 1 Corinthians 7:17 is not clear.

The fact that my conclusions on this matter point to fewer uses of the divine name in the NT than we presently find in the NWT does not mean that the NWT Committee did not have their reasons for using the divine name 237 times; they did have some reasons. The point here is simply this: the basis for using the divine name in the NT should be open to as few questions as possible, since we do not have the original NT manuscripts at our disposal. But, setting aside the uses of *Ia* (*YaH* [“Jah”]) in Revelation 19, compared to the 79 quotations of OT divine-name-containing texts the other 158 uses of the divine name in the NTWNT are not based on the best available reasons. In fact, again, in many instances the identity of the “Lord” in some of the “Jehovah” texts in the NWTNT may very well be the Lord Jesus Christ. While on some exegetical level it may be appropriate to identify Jesus as Jah (see Chapters 2 and 4), the NWT Committee did not believe this identification was appropriate and so they made a decision about the identity of the “Lord” in these 158 NT texts that is disputable for good reasons.

By not making clear the different reasons for each instance of the divine name in its NT, the NWT Committee exposed the use of the divine name in the NT to warranted criticism, namely, that the basis for the NWT's use of the divine name in the 158 instances listed in the last three columns of figure 1.2 (the OT ‘actions of Jehovah’ texts, the ‘contextual Jehovah references,’ and the “J”-document-guided texts) does not outweigh the testimony of the available NT witnesses. However, since the NWT translators have gone to great lengths to help their readers understand the basis for their use of the divine name in these 158 instances, providing a substantial amount of relevant data in footnotes, in forewords, and in appendices, then the Committee cannot rightly be spoken of as having attempted to deceive anyone. They simply did not make good choices for their use of “Jehovah” in a good number of instances in the NWTNT.

Though the NWT Committee may have gone too far in using the divine name in the NT (since a number of such passages could very well apply to someone other than to Jah of the OT), the NWT Committee certainly has done more than any other Bible translation when it comes to explaining the importance of using the divine name. It also uses the divine name in at least 79 but possibly in as many as 93 or even 154 NT texts where there are in fact very good reasons to use it.

The Meaning of God’s Name

What do names tell us? Really, though, even if we were to find a manuscript of the New Testament containing the divine name (that is, other than the form *Ia* used in Revelation 19), would most Bible translators today use it? After all, no one disputes the appearance of the divine name in the OT nearly 7,000 times. Yet, consider how few modern translations give the divine name its rightful place there. As we have already discussed, the fact that we may no longer know the original pronunciation of the divine name used by Moses and others is not a good reason to avoid using the name altogether. Nowhere does the Bible say that ancient Hebrew names, including God’s name, must be pronounced in one specific way. In short, *there is no legitimate, scriptural reason to avoid using some form of the divine name found in the Hebrew Scriptures.*

When it comes to making known the name of God that appears thousands of times in the OT, Dr. Robert Countess criticizes Jehovah’s Witnesses’ use of John 17:6, 26, believing that these two scriptures are understood by the Witnesses to mean that Jesus restored the true pronunciation of the divine name.¹⁸⁵ But such is not the case. While Jehovah’s Witnesses do believe that Jesus’ words here involve the *use* of the divine name, they also believe that by using a form of this name Jesus was “revealing the Person it represents ... enabling persons to know or experience

¹⁸⁵ Countess, *The Jehovah’s Witnesses’ New Testament*, pages 31-32.