

# Hiding the Divine Name

**The Witnesses' *Interlinear* claims to “restore” the  
Divine Name—  
But does it, in fact, actually hide the Name?**

Reproduced on pages 7-10 are photocopies of three different Hebrew translations cited in the *Kingdom Interlinear Translation of the Greek Scriptures* (distributed by Jehovah's Witnesses) as support for “restoration” of the Divine Name. These Hebrew translations use the Tetragrammaton (the Hebrew form for “Yahweh” or “Jehovah”) in several places throughout the inspired Christian writings. Since Watchtower sources refer to them as **J<sup>8</sup>**, **J<sup>13</sup>**, and **J<sup>14</sup>**, they may be called “J-versions.”<sup>1</sup>

Significantly, the Divine Name appears in the J-versions many more times than those recorded in the *Kingdom Interlinear*. These reproductions show the Divine Name in **J<sup>8</sup>** at Hebrews 1:10; in **J<sup>13</sup>** at 1 Peter 2:3, and in **J<sup>14</sup>** at both 1 Peter 2:3 and 1 Corinthians 12:3. No reference to these occurrences of the Tetragrammaton appears in the *Kingdom Interlinear*. Why?

## **ONLY 307 OCCURRENCES?**

The following statement appears on page 18 of the 1969 edition of the *Kingdom Interlinear*: “All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences.” (These “307 distinct occurrences” are listed on pages 1148-51 of that publication.)<sup>2</sup> And yet, incomplete research has revealed over 50 additional occurrences of the Divine Name in the J-versions...50+ occurrences not mentioned in the footnotes or appendix of the *Interlinear* or any other Watchtower publication. Why?

To say that “**all together**, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions...**total up** to 307 distinct occurrences” is untrue! The *Kingdom Interlinear* is hiding the Divine Name which occurs in over 50 additional places in the J-versions. After this was called to the attention

of the Watchtower Society, the 1985 edition of the *Interlinear* dropped all mention of the “307 distinct occurrences” **without any explanation.** <sup>3</sup> Still, 700,000 copies of the 1969 version were printed containing the false information—not to mention the nearly two million copies of the *New World Translation of the Christian Greek Scriptures* and the 1963 “Large Print” Bible. For nearly 35 years, the public was told there was a **total** of “307 distinct occurrences” of the Tetragrammaton in the 19 J-versions. The impression was given that these were all the occurrences of the Divine Name in those versions. Is the Watchtower Society honest enough to openly acknowledge this error? Or, will the Society continue hiding the Divine Name?

Why is the Watchtower Society hiding the Divine Name? What is the Society trying to cover up? Examine the J-version reproductions in this file. Search the Scriptures for yourself. Discover that at Hebrews 1:10 in **J<sup>8</sup>** God, the Father, addresses His Son using the Divine Name. (This is a quotation from Psalm 102:25-27, *LXX*.) <sup>4</sup> Determine who was “rejected by men but chosen by God” and wears the Divine Name at 1 Peter 2:3 in **J<sup>13</sup>** and **J<sup>14</sup>**. (This is a quotation from Psalm 34:8, *LXX*.) Did you know that just as the Father and the Son share one throne (Rev. 7:17; 22:1-3), they share one Divine Name (Matt. 28:19)? Is this why the Watchtower Society is hiding the Divine Name?

### **NO TETRAGRAMMATON AT 1 CORINTHIANS 12:3?**

Look at 1 Corinthians 12:3 in **J<sup>14</sup>** on page 10. The Greek phrase **Kyrios Yesous** is translated into Hebrew as “Jesus is Yahweh” or “Jehovah Jesus” ... despite the statement on page 320 of the May 15, 1960, *Watchtower* in reference to this verse: “None of the Hebrew versions render it ‘Jehovah Jesus’...” Why did the *Watchtower* not tell you the truth? 1 Corinthians 12:3 says: “No one can say: ‘Jesus is Lord [“Yahweh,” **J<sup>14</sup>**]’, except by the Holy Spirit.” Why do the implications of calling Jesus “LORD” stagger the human mind requiring the help of the Holy Spirit?

But how can Jesus be Yahweh? Some mistakenly think that traditional Christianity teaches that Jesus is the Father. <sup>5</sup> Rather, traditional Christian belief has been that Jesus and the Father are separate Persons. Yet, both share the nature and unity that belong to Deity. <sup>6</sup> Because the Son is Yahweh doesn’t make Him His own Father! Listen to the Scriptures as they consistently apply the Divine Name to Jesus Christ.

The Messianic prophecy at Isaiah 40:3-5 is quoted at Matthew 3:1-3, Mark 1:1-4, Luke 3:2-6, and John 1:23. Isaiah spoke of one who would clear the way for **Jehovah**. John the Baptist fulfilled this prophecy by preparing the way for **Jesus**.

“You must not fear the object they fear,” wrote the Prophet Isaiah (8:12b), “but Yahweh of Armies you must sanctify.” When quoting this passage, the Apostle Peter replaced “of Armies” with “the Christ.” Conflating the Hebrew and Greek texts: ‘You must not fear the object they fear, but Jehovah (the Christ) you must sanctify.’<sup>7</sup> Carefully compare Isaiah 8:12b, 13 in the *LXX* with 1 Peter 3:14b, 15 in the *Interlinear*. Does the Tetragrammaton occur in 1 Peter 3:15 in the J-versions? Yes, the 1985 edition of the *Interlinear* records it in a footnote at this verse. What the *Interlinear* doesn’t tell you is that both **J**<sup>7</sup> and **J**<sup>8</sup> read: “Sanctify Jehovah God (who is Christ) in your hearts.”<sup>8</sup>

Yahweh is a “stone of stumbling” according to Isaiah 8:14. But when Peter quotes the passage at 1 Peter 2:8 he tells us the “stone of stumbling” (Yahweh) is Jesus Christ.

Psalm 68:18 speaks of Yahweh as ‘ascending on high taking gifts in men.’ Yet, the Apostle Paul quotes this passage in Ephesians 4:7-10 and applies it to the Ascension of Jesus Christ.

### **WHOSE GLORY DID ISAIAH SEE?**

Carefully compare Isaiah 6:1-10 with John 12:39-42. Isaiah reports a vision of Yahweh in His temple. The Seraphs proclaim: “Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his **glory**.” Isaiah was told the people’s eyes, ears, and hearts would be blinded by the message he preached. Amazingly, John 12:40 quotes from Isaiah 6:10, referring to the blindness and hardness of heart some experienced when confronted with Christ’s claims. John (12:41) concludes: “Isaiah said these things because he saw his [Yahweh/Jesus] **glory**, and he spoke about him.” (Even the *New World Translation Reference Bible* (1984 edition) cross-references Isaiah 6:1 to John 12:41!) If the Apostle John had no problem saying that Isaiah’s vision of Yahweh in His temple was a vision of Christ’s glory, why should we?

Paul tells us (Philippians 2:10-11) that one day every knee will bow and every tongue confess, saying: “Jesus is Lord!” This confession will bring glory to God, the Father. The wording is derived from Isaiah 45:23, where Jehovah swears, “to me every knee will bow, every tongue confess.”<sup>9</sup> The 1950, 1951 and 1963 editions of the *New World Translation* contain a cross-reference at Philippians 2:10 pointing to Isaiah 45:23. The 1984 *New World Reference Bible* omits that cross-reference; thereby, hiding the Divine Name—“The Name that is above every name”—the Name the Father shares with His Son. Are you guilty of hiding the Divine Name?

If first-century Christian writers had no hesitation in applying passages about Yahweh in Isaiah and the Psalms to Jesus Christ, should you? True, Jesus Christ is not His own Father...but according to the Word of God, He is Lord/Jehovah/Yahweh. Don't let calling Jesus Christ “Yahweh” be a stone of stumbling to you (1 Peter 2:8/Isaiah 8:14). Rather, sanctify Christ who is the Lord Jehovah in your hearts! (1 Peter 3:15/Isaiah 8:13).

#### Footnotes:

1. **J<sup>7</sup>** is Elias Hutter's Hebrew translation of the New Testament, published in 1599. **J<sup>8</sup>** is the 1661 translation by William Robertson. **J<sup>13</sup>** is the translation by McCaul, Reichardt, Hoga and Alexander. (The 1969 *Interlinear* lists it as the 1872 edition of the 1838 translation.) **J<sup>14</sup>** is John Christian Reichardt's 1846 version (edition of 1853, as noted in the 1969 *Interlinear*.) **These reproductions are from the actual volumes at the New York Public Library and the American Bible Society in New York City as listed in the 1969 *Interlinear*.**
2. Page 19 of the 1969 *Interlinear* noted that Ephesians 6:8 and Colossians 3:13 did not have any support from the 19 Hebrew versions.
3. In the 1985 edition of the *Interlinear* there are several changes in the use of the J-versions. The Society has apparently abandoned the idea of claiming to list all the occurrences of the Tetragrammaton in the Hebrew versions.
4. The Tetragrammaton is also found in **J<sup>7</sup>** at Hebrews 1:10.
5. Christian Tradition condemned the Modalists of the second and third centuries who “exaggerated the oneness of the Father and the Son so as to make them but one Person.” *Catholic Encyclopedia*, “Monarchians.”

6. The Scriptures are very clear there are not two Jehovahs! “Listen, Israel: Our God is Jehovah; Jehovah is one” (Deuteronomy 6:4, *Byington*). We are forced to accept the revelation of the Word of God that both the Father and the Son are called Jehovah. But, at the same time, they are distinguished one from the other. We are bound by Scripture to declare both truths. Christian Tradition has upheld the unity of God while at the same time maintaining the Father and the Son are Persons truly distinct one from another.
7. It is important to remember that the Tetragrammaton does not occur in any of the over 5,000 manuscripts of the Greek New Testament which we possess today. If we accept the text the way it has been preserved we must admit that the name “Yahweh” or “Jehovah” is not in the original New Testament. The argument is this article addresses an inconsistency in the Watchtower Society’s attempt to “restore” the Divine Name to the New Testament. They cite Hebrew translations of the Greek New Testament—the oldest of which dates **over 1,200 years later** than the original Greek text. These have no authority to “restore” the name “Yahweh” or “Jehovah” to the New Testament since it is not there in the original Greek text. Additionally, these Hebrew translations identify Jesus with Yahweh—a fact hidden by the Watchtower Society’s scholarship.
8. **J<sup>7</sup>** and **J<sup>8</sup>** reflect the textual variation at 1 Peter 3:15. The *Textus Receptus* reads “God,” while the *Westcott and Hort* Greek text reads “Christ.” The translation given by **J<sup>7</sup>** and **J<sup>8</sup>**, “*YHWH Elohim ha Mashiach*,” (YHWH God the Messiah) is a conflation of both readings.
9. The May 15, 1960 *Watchtower*, page 319, attempts to prove Philippians 2:10,11 is not a clear allusion to Isaiah 45:23 because Isaiah said every tongue would “swear” to Jehovah, while Philippians says every tongue would “confess” Jesus. However, comparing the *LXX (Rahlfs edition)* with the Greek text of Philippians shows that the same word was used!



ארת לפולוס הקדוש אל העברים :

N C A P. I.

**פְּעָמִים** רבות וכדברים רבים מעולם דבר  
 אלהים אל אבותינו בני הנביאים וכבר באחרית הימים  
 האלה דבר אלינו בבנינו : אשר שמו לירוש כל אשר  
 בו ברא את העולמים : שהוא וזה נבורו ודמות ואלם  
 היקומו הנשא את כל כדבר נבורתו בנפשו עשה טהרת  
 תשארנו יושב לימין העללה בסרומים : בנפש מאד  
 יותר ושוב נחיה מסל אים כפה יותר הגדיל שמו על-  
 שמו חם כנחלתו : כל למי הפלאים תהל בו שב וזו  
 בכל עתות אמר יהודה בני את אני  
 היום יל דחוק ועוד אני אהיה לו לאב  
 והוא יראה לי לבני : וכאשר עוד נוביל  
 את כעורו אל התבל אמר וישתחו לו  
 כל מלאכי אלהים : ואל מלאכים  
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 אהבת צדק ותשנה רשע על-  
 מן משחה אלהים אלהיה שמן ששון מחבריה :  
 ונכח את לפני **יהודה** הארץ יסדת  
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Psal. תהל צו  
 97-7.  
 Ps. תהל קל  
 109-4.  
 תהל מהו א  
 Psal. 45. 6. Ps  
 7.  
 תהל קב כה  
 Ps. 102. 26.  
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שמחה גדולה ונחמה על אהבתך כי רחמי הקדוש  
 באו למנוחה באהבתך אחינו : על כן יש לי כפשיח  
 בטחון רבה לצוות אותך מה נאוו : ובעבור אהבה  
 יותר אהבתי לך להיוסף כמוני פולוס עתיק ימים ועת גם  
 אסור ישוע המשיח : מתחנן אני לך על בני אשר  
 הולדתו באסורו על אוניסמוס : אשר בערת לא הועיל  
 לך ועת גם לך גם לי סועיל מאד : אשר שלחתיו  
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 אותו הפצתי לעוב עמי אשר תחנה ישרתני באסורו  
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 אולי על זאת ברח מסף לער אשר תקחהו לעולם :  
 לא עוד כמו עבד כראם תחת העבד כרע כאח ויריד לי  
 במאד כפרה יותר לך גם בפשר וגם באדנינו : ואם  
 ארץ אנוש כערפי קבלנו כמוני : ואם במאוסה העיה  
 עליה אוראם נחבל לך אותה לי תחשבה : אני פולוס  
 כתבתי בידי אני אשלם פן אמר כי נפש נחבלה לי :  
 פן אחי אני הרויתי את נפשי באדנינו הניחה נ  
 את רחמי בפשיח אדנינו : בבטחי על יקחתך כתבתי  
 אליך וירע אני כי מאשר אמר אני יותר תעשה : וכאחד  
 חכין לי אתהמלון כירשברתי כי בתפלותיכם אוחן לכם :  
 שאלו לשלום אפפא הנשבה אתי בישוע המשיח :  
 ומרקוס אויסטרכוס ראמא לוקס עוזרי : החנת  
 אדנינו ישוע המשיח עם רוחכם אמן :

אל פילמון נכתבה מרהומה בידי אוניסמוס העבד :  
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ate places. Also, when *ky'rios* is used as a title it appears without the definite article, as in cases like that of Philippians 2:9-11.

All the English versions of Christendom, even those in Hebrew, show that in Philippians 2:11 the *ky'rios* without article is used as a title, not as a personal name. That is the reason why the *New World Translation* renders Philippians 2:11: "Every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." No Christian has to confess that Jesus Christ is Jehovah, because that is not the truth. Jesus told us to pray for his Father's name to be hallowed or sanctified, and every informed Bible scholar knows that the name of God the Father is Jehovah.

The apostle Paul at 1 Corinthians 8:5, 6, says: "For even though there are those who are called 'gods', whether in heaven or on earth, just as there are many 'gods' and many 'lords', there is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him." So what Christians must confess is that Jesus Christ is Lord, or *ky'rios* (without the definite article).

The word *ky'rios* without the definite article is thus used also in 1 Corinthians 12:3. There in the Greek text the same expression occurs as in Philippians 2:11, namely, *KYRIOS YESOUS*. In both texts the Greek word *ky'rios* is a title by which a person of a certain name is

to be addressed. Hence it would be wrong, in fact ridiculous, to render that expression *KYRIOS YESOUS* "Jehovah Jesus." None of the Hebrew translations render it "Jehovah Jesus," but recognize the Greek word *ky'rios* there as a title and hence use the Hebrew word *Adon*, meaning Lord, instead of the name Jehovah.

Hence the *New World Translation* is consistent, and it violates no general rule of action set forth in its Foreword when it renders the expression in 1 Corinthians 12:3, as well as in Philippians 2:11, "Jesus is Lord," not "Jesus is Jehovah." So the translators are not to be charged with being influenced by the theology of the antitrinitarian Arius for doing so.

A recent translation entitled "The Authentic New Testament" by a Jew named Hugh J. Schonfield, published in 1955, renders the expression as an address to Jesus, reading: "And no one is able to say, 'Lord Jesus!' except by the holy Spirit." (1 Corinthians 12:3) This Jewish translator renders Philippians 2:11: "And every tongue acclaim Jesus Christ as Master, to the glory of God the Father."

It is very easy for a trinitarian theologian of Christendom to carp at a Bible translation that does not agree with his trinitarian doctrine. But when he does so by concealing the basis upon which the criticized translation makes its consistent rendering, is he fair and scholarly? Or has he proved his point? We leave you to answer the question.

## ANNOUNCEMENTS

### FIELD MINISTRY

Carefully searching the Scriptures results in promoting accurate knowledge among those who are God's ministers. (Col. 1:9, 10) During May Jehovah's witnesses will use accurate knowledge by witnessing to others and presenting the book *From Paradise Lost to Paradise Regained* and a Bible-study booklet on a contribution of 75c. If you would like to have a share in this work, contact Jehovah's witnesses at a nearby Kingdom Hall or write to this office.

### THE NEW WORLD TRANSLATION

Hailed by many Bible scholars as the best translation in modern English, the *New World*

*Translation of the Christian Greek Scriptures* is available in a popular edition for only \$1. It contains the books of the "New Testament," Matthew to Revelation, with copious cross references, explanatory footnotes, appendix, maps and drawings. Printed on Bible paper, hard bound in green leatherette with gold-embossed title. A deluxe edition is bound in green Morocco leather for \$3. Send today.

### "WATCHTOWER" STUDIES FOR THE WEEKS

June 26: Baptism According to the Divine Will. Page 297.

July 3: "What Prevents Me from Getting Baptized?" Page 303.

א

אמא קדשו בלבבותכו  
למריא משיחא ויהוהו  
מטיבו למפק ברוח  
לכל דתבע לבו מלת  
על סברה דיהימנות  
במביכותא ובדחלתא

*Ma sanctificate il Signor Iddio (Christo) ne vostri cuori. E siate sempre apparecchiati a rispondere a chiunque vi domandi ragione de la speranza che è in voi.*

בד אית לבו מארתא  
טבתא ויכבד דהנו  
דממלכו יליכו איר דעל  
אנשא בישא יכהתו איר  
אנשא דסלמיו לדוברכו  
שפרא דבמשיחא

*Con mansuetudine e riverentia, habendo buona conscientia i accitche in quel che dicomo mal di voi, come di malfattore, si vergognimo essi che blasfmano la Vostra buona conversatione in Christo.*

עברא הי לבו גיר בד  
עבריו אנתנו עברא טבא  
תסבלו בישתא אז הכיל  
הכנת הו עבונא דאלהא  
ולא בדעבריו אנתנו ב  
בישתא

א

אז ואת יהוה אלהים את  
המשיח קדשו בלבבותיכם ויהי  
נכונים תמיד להשיב דבר לכל  
אשר ישאל ממכם טעם על  
אמונתכם

*Pero sanctificad al Sennor Dios (Christo) en vuestros coraçones: y estad siempre aparejados para responder a cada vno que os demanda razon de la esperança que està en vosotros:*

טו בענה ויראה יהוה לכם  
מדע טוב אשר אם ילשינו  
אתכם כמוכם עושי רעה  
יכלמו תמה במכלמי עקבוהכם  
טובות במשיח

*Y esto con mansedumbrey reuerencia: re- niendo buena conscientia, paraque en lo que murmuran de vosotros como de malhechores, sean confundidos losque blasphemian vuestra buena conuersacion enel Christo.*

כז כי טוב לכם בעשותיכם  
טובה (אם רעה ירעה אלהים)  
לענות מעשותיכם רעה

*Porque mejores que seays affligidos hazien*

γ.

15. Κύριον ἢ τὸν θεόν (Χριστὸν) ἀγαπᾶτε ἐν ᾧ καθίστατε ὑμᾶς ἑαυτοῦ ἢ αὐτῶν ὑμᾶς λόγον πρὸς τὸν ἐπιταλῆος, μὴ πρὸς αὐτῶν ἢ πρὸς

*Ains sanctifiez le Seigneur (Dieu Christ) en voscuors, & soyez toujours appareillé à répondre avec doucteur & reuerence à chaecun qui vous demande raison de l'esperance qui est en vous.*

16. Συνείδητον ἔχετε ἀγαθόν, ἵνα ἐὰν ᾖ κατὰλαλήσον ὑμῶν ἐν κακωσιῶν, καταχυμῶσιν ἐπιπρετέζοντες ὑμῶν τῷ ἀγαθῷ ἔργῳ ἀνασποφίῳ.

*Ayans bonne conscientie: sça vez ceux qui blasphem votre bonne conuersation en Christ, soyez courtois, en ce qu'ils detraictent de vous comme de mal faitteurs.*

17. Κρεῖττον γὰρ ἀγαθωσιμῶν ἐστὶν ἢ εἶναι τὸν θελόμενον τῶν κακῶν ἢ κακωσιμῶν.

*Car il vaut mieuz que vous hab*

15. Dominum autem quem amatis in quo sanctificatis in vobis, parati semper ad rationem omnium qui vos interrogaverint rationem de causa quod in vobis est, scilicet.

*But sanctifie the Lord whom ye love: and be ready to give an answer to every man who shall ask you a reason of the hope that is in you.*

16. Sed cum mansuetudine, conscientiam bonam habete: ut in calumniis non confundamini: et respondeatis cum mansuetudine bonam in conversationem.

*And that with meekness and having a good conscientia, ye may not be ashamed: but answer with a good conversation in*

17. Melius est enim vobis scire quam nocere. Si volunt vobis nocere, quomodo nocere.

*It is better for you to know than to be hurt. If they will hurt you, how shall you hurt them.*

11 Ti 2 19 ἀποστήτω ἀπὸ ἀδικίας πῶς ὁ ὀνομάζων  
 ὄνομα Κυρίου, *ib* 26, *cf.* Is. lli. 11  
 22 μετὰ τ. επικαλουμένων τ. Κύριον ἐκ  
 καθαρᾶς καρδίας  
 24 δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι  
 3 11 ἐκ πάντων με ἐρύσατο ὁ Κύριος  
 4 8 ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τ. ἡμέρᾳ  
 14 ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ  
 17 ὁ δὲ Κύριός μοι παρέστη  
 18 ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου  
 πονηροῦ  
 22 ὁ Κύριος μετὰ τ. πνεύματός σου  
 Phm 3 2<sup>3</sup> χάρις ὑμῖν κ. εἰρήνη ἀπὸ . . . Κυρίου  
 Ἰησοῦ Χριστοῦ  
 5 2 τ. πίστιν ἣν ἔχετε εἰς τ. Κύριον Ἰησοῦν  
 πρὸς τ. Κύρ. Ἰησ., TWH mg. R  
 16 πόσῳ δὲ μᾶλλον σοι κ. ἐν σαρκί κ. ἐν  
 Κυρίῳ  
 20 ἐγὼ σὺν ὀναίμην ἐν Κυρίῳ  
 25 2<sup>3</sup> ἡ χάρις τ. Κυρίου Ἰησοῦ Χριστοῦ μετὰ  
 τ. πνεύματος ὑμῶν  
 He 1 10 σὺ κατ' ἀρχὰς Κύριε τ. γῆν ἐθεμελίωσας  
 אֶת־הָאָרֶץ וְהַיָּם וְהַיַּבֵּשׁ, Ps. cii. 26  
 2 3 ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τ. Κυρίου  
 7 14 6 ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν  
 21 ὥμοσεν Κύριος κ. οὐ μεταμεληθήσεται  
 אֲנִי וְלֹא יִהְיֶה עָשָׁן, Ps. cx. 4  
 8 2 ἣν ἐπηξεν ὁ Κύριος οὐκ ἄνθρωπος  
 8 ἰδοὺ ἡμέραι ἔρχονται λέγει Κύριος  
 הַיְהִי־נָא יָמִים בְּאֵי־יָמֵי הַיּוֹם, Jer. xxxi. 31  
 9 κἀγὼ ἡμέλωσα αὐτῶν λέγει Κύριος.  
 הַיְהִי־נָא בָּם בְּעֵתִי וְאֲנֹכִי, *ib.* 32  
 10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τ. οἴκῳ  
 Ἰσραὴλ . . . λέγει Κύριος  
 לִּי וְאֶת־הַבְּרִית אֲכַלֵּם וְאֶת־הַבְּרִית אֲכַלֵּם, Is. lvi. 13  
 11 λέγων Γινῶθι τ. Κύριον  
 הַיְהִי־נָא הַיּוֹם וְהַיָּמָיִם, *ib.* 34  
 10 16 αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς  
 . . . λέγει Κύριος, Jer. Lc.  
 30 κρινεῖ Κύριος τ. λαὸν αὐτοῦ  
 וְעַל־יְהוָה יִדְּן, Ps. cxxxv. 14  
 12 5 μὴ ἀλιγῶρει παιδείας Κυρίου  
 אַל־תִּשְׁכַּח אֶת־הַדַּעַת אֲשֶׁר־לָקַחְתָּ, Pr. iii. 11  
 6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει  
 יְהוָה יֹאחֲזֵק אֶת־אֹהֶב־אֱהָבָתוֹ, *ib.* 12  
 14 οὐ χωρὶς οὐδείς ὄνεται τ. Κύριον  
 13 6 Κύριος ἐμοὶ βοηθός  
 יְהוָה לִי בְּעֻזִּי, Ps. cxviii. 6  
 20 2 5 τ. ποιμένα τ. προβάτων . . . τ. Κύριον  
 ἡμῶν Ἰησοῦν  
 ]a 1 1 2 8 Ἰακώβος Θεοῦ κ. Κυρίου Ἰησοῦ Χριστοῦ  
 δούλος  
 7 ὅτι λήμψεται τι παρὰ τ. Κυρίου  
 2 1 2 8 5 μὴ ἐν προσωποληψίαις ἔχετε τ.  
 πίστιν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 τ. δόξης ;

Ja 3 9 ἐν αὐτῇ εὐλογοῦμεν τ. Κύριον κ. πατέρα  
 4 10 ταπεινώθητε ἐνώπιον Κυρίου κ. ὑψώσει ὑμᾶς  
 15 εἰάν ὁ Κύριος θέλῃ  
 5 4 8 αἰ βοᾷ τ. θερσιάντων εἰς τὰ ὄτα Κυρίου  
 Σαβαῶθ εἰσελήλυθαν  
 7 μακροθυμήσατε οὖν . . . ἕως τ. παρουσίας  
 τ. Κυρίου  
 8 ὅτι ἡ παρουσία τ. Κυρίου ἤγγικεν  
 10 τ. προφῆτας οἱ ἐλάλησαν ἐν τ. ὄνοματι  
 Κυρίου  
 11 τὸ τέλος Κυρίου εἶδετε,  
 ὅτι πολὺσπλαγχνός ἐστιν ὁ Κύριος κ.  
 οἰκτιρῶν  
 —ὁ, WH marg.  
 14 ἀλείψαντες ἐλαίῳ ἐν τ. ὀνόματι τ. Κυρίου  
 τ. Κυρ., [WH]  
 15 ἐγερεῖ αὐτὸν ὁ Κύριος  
 1 Pe 1 3 2 3 5 εὐλογητὸς ὁ Θεὸς κ. πατὴρ τ. Κυρίου  
 ἡμῶν Ἰησοῦ Χριστοῦ  
 25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τ. αἰῶνα  
 הַדְּבַר הַיְהוָה בְּיָמֵינוּ, Is. xl. 5  
 2 3 εἰ ἐγένεσασθε ὅτι χρηστὸς ὁ Κύριος  
 הַיְהִי־בִי־וְשִׁמְרֵם אֱלֹהֵי־יְהוָה, Ps. xxxiv. 9  
 13 ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τ.  
 Κύριον  
 8 6 κύριον αὐτὸν καλοῦσα  
 12 ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους  
 אֵינִי וְעַיִן אֱלֹהֵי יְהוָה עַל־הַדַּיָּקִים, *ib.* 16  
 12 πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά  
 לַעֲשֹׂתֵי־יְהוָה יְהִי־נָא, *ib.* 17  
 15 8 Κύριον δὲ Χριστὸν ἀγιάσατε ἐν τ. καρδίαις  
 ὑμῶν  
 וְשִׁמְרֵם אֱלֹהֵי־יְהוָה, Is. viii. 13  
 11 Pe 1 2 2 5 ἐν ἐπιγνώσει τ. Θεοῦ κ. Ἰησοῦ τ.  
 Κυρίου ἡμῶν  
 8 2 8 5 καθίστησιν εἰς τὴν τ. Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ ἐπίγνωσιν  
 11 2 3 5 ἡ εἰσόδος εἰς τ. αἰώνιον βασιλείαν τ.  
 Κυρίου ἡμῶν κ. σωτηρίας Ἰησοῦ Χριστοῦ  
 14 2 3 5 καθὼς κ. ὁ Κύριος ἡμῶν Ἰησοῦς  
 Χριστὸς ἐδήλωσέν μοι  
 16 2 3 5 ἐγνωρίσαμεν ὑμῖν τὴν τ. Κυρίου ἡμῶν  
 Ἰησοῦ Χριστοῦ δύναμιν  
 2 9 οἶδεν Κύριος εἰσεβείεις ἐκ πειρασμοῦ ῥύεσθαι  
 11 οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσ-  
 φημον κρίσιν  
 παρ. Κύρ., [WH]  
 20 2 3 ἐν ἐπιγνώσει τ. Κυρίου κ. σωτηρίας  
 Ἰησοῦ Χριστοῦ  
 8 2 τῆς τ. ἀποστολῶν ὑμῶν ἐντολῆς τ. Κυρίου  
 κ. σωτηρός  
 8 μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη  
 9 οὐ βραδύνει Κύριος τ. ἐπαγγελίας  
 10 ἡξεί δὲ ἡμέρα Κυρίου ὡς κλέπτης  
 15 5 τὴν τ. Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν  
 ἠγείσαθε  
 18 2 8 5 αὐξάνετε δὲ ἐν χάριτι . . . τ. Κυρίου  
 ἡμῶν κ. σωτηρός Ἰησοῦ Χριστοῦ  
 Ju 4 2 8 5 τ. μόνον δεσπότην κ. Κυριον ἡμῶν  
 Ἰησοῦν Χριστὸν ἀρνούμενοι  
 5 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας  
 Ἰησοῦς, WH mg. R mg

†Php 1:16  
 †Jas 3:14  
 †Ga 5:26

ⓄEph 5:21

†1Co 10:24  
 1Co 10:33  
 1Co 13:5

ⓄCol 1:24

†Mt 11:29

Joh 13:15

†Col 1:15

Heb 1:3

□Joh 14:28

†Isa 53:3

ⓄCol 3:11

ⓄJoh 1:14

Ro 1:3

†Heb 2:9

ⓄCol 2:8

ⓄJas 4:6

ⓄHeb 5:8

ⓄPhp 3:18

†Joh 10:17

Heb 5:8

ⓄAc 2:33

Eph 1:21

Ⓞ2Ti 2:19

Ⓞ2Th 1:7

†Isa 45:23

Ⓞ1Th 4:16

†Joh 5:23

Ⓞ1Pe 3:10

†Ro 10:9

ⓄCol 1:27

□Ac 2:36

△Eph 6:5

Ⓞ1Th 2:19

Ⓞ1Th 5:8

†2Co 7:15

†2Co 3:5

Ⓞ2Th 1:11

ⓄHeb 13:21

†1Pe 4:9

†1Ti 2:8

ⓄPhp 3:6

•Eph 5:1

tentiousness<sup>Ⓞ</sup> or out of egotism,<sup>†</sup> but with lowliness of mind considering that the others are superior<sup>Ⓞ</sup> to YOU, <sup>†</sup> keeping an eye, not in personal interest upon just YOUR own matters,<sup>†</sup> but also in personal interest upon those of the others.

5 Keep this mental attitude in YOU which was also in Christ<sup>Ⓞ</sup> Jesus,<sup>†</sup> <sup>Ⓞ</sup> who, although he was existing in God's form,<sup>†</sup> gave no consideration to<sup>a</sup> a seizure,<sup>b</sup> namely, that he should be equal to God.<sup>Ⓞ</sup> <sup>†</sup> No, but he emptied himself and took a slave's<sup>Ⓞ</sup> form<sup>†</sup> and came to be in the likeness of men.<sup>Ⓞ</sup> <sup>Ⓞ</sup> More than that, when he found himself in fashion as a man,<sup>Ⓞ†</sup> he humbled<sup>Ⓞ</sup> himself and became obedient<sup>Ⓞ</sup> as far as death,<sup>†</sup> yes, death on a torture stake.<sup>Ⓞ</sup> <sup>Ⓞ</sup> For this very reason also God exalted him to a superior position<sup>Ⓞ</sup> and kindly gave him the name that is above every other name,<sup>10</sup> so that in the name<sup>Ⓞ</sup> of Jesus<sup>Ⓞ</sup> every knee<sup>†</sup> should bend of those in heaven<sup>Ⓞ</sup> and those on earth and those under the ground,<sup>†</sup> <sup>11</sup> and every tongue<sup>Ⓞ</sup> should openly confess<sup>†</sup> that Jesus Christ is Lord<sup>Ⓞ</sup> to the glory<sup>Ⓞ</sup> of God the Father.

12 Consequently, my beloved ones, in the way that YOU have always obeyed,<sup>†</sup> not during my presence<sup>Ⓞ</sup> only, but now much more readily during my absence, keep working out YOUR own salvation<sup>Ⓞ</sup> with fear<sup>Ⓞ</sup> and trembling,<sup>13</sup> for God<sup>†</sup> is the one that, for the sake of his good pleasure,<sup>Ⓞ</sup> is acting<sup>Ⓞ</sup> within YOU in order for YOU both to will and to act.<sup>14</sup> Keep doing all things free from murmurings<sup>†</sup> and arguments,<sup>†</sup> <sup>15</sup> that YOU may come to be blameless<sup>Ⓞ</sup> and innocent, children<sup>†</sup> of God without a blemish in among a

<sup>a</sup> Or, "who, although he was existing in God's form, scorned."

<sup>b</sup> Or, "a thing to be seized." <sup>c</sup> See Appendix under Matthew 10:38.

## 1 Peter 3:13-15 and Isaiah 8:12-13 Compared

On the next page is a page taken from the *Westcott and Hort* Greek text and includes 1 Peter 3:13-15. *The portion in capital letters signifies a quotation from the Old Testament.* Compare this with Isaiah 8:12, 13 in the *LXX*, which is also reproduced on page 17.

A literal word-for-word translation of the bottom two lines of 1 Peter 3:14-15 from the Greek text is:

“THE BUT FEAR OF THEM NOT FEAR YOU, NOT—BUT BE YOU AGITATED. LORD *but the Christ* SANCTIFY YOU in the hearts of you.”  
(Adapted from the *Kingdom Interlinear*.)

The Greek *LXX* at Isaiah 8:12-13 reads:

“THE BUT FEAR OF THEM NOT FEAR YOU, NOT—BUT BE YOU AGITATED. LORD *Himself* SANCTIFY YOU...”  
(Adapted from Brenton’s edition of the *LXX*)

The wording is virtually identical except where the Greek *LXX* has “Lord *Himself* sanctify you,” the *Westcott and Hort* Greek text of 1 Peter has “Lord *but the Christ* sanctify you...”

The text in Isaiah says to sanctify the Lord Yahweh. And the text in 1 Peter explains that the Lord we are to sanctify is Christ!

χνοι, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ 9  
ἢ λουδορίαν ἀντὶ λουδορίας τοῦναντίον δὲ εὐλογοῦντες,  
ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

ὁ γὰρ θέλων ζωὴν ἀγαθῶν 10  
καὶ ἰδεῖν ἡμέρας ἀγαθὰς

παγσάτω τὴν γλῶσσαν ἀπὸ κακοῦ  
καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,  
ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, 11  
ζητησάτω εἰρήνην καὶ διωξάτω ἀγῆνην.

ὅτι ὄφθαλμοὶ Κυρίου ἐπὶ δικαίους 12  
καὶ ὦτα ἀγτοῦ εἰς λέσχιν ἀγτῶν,  
πρόσωπον δὲ Κυρίου ἐπὶ ποιῶντας κακά.

Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ 13  
γένησθε; ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. 14  
τὸν δὲ φόβον ἀγτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,  
κύριόν δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, 15  
ἐτομοὶ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον  
περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου,  
συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαεῖσθε κατα- 16  
σχυνωθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ  
ἀναστροφὴν. κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ 17  
θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας. ὅτι καὶ Χρι- 18  
στοὺς ἀπαξ περὶ ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων,  
ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ  
ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ- 19  
μασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασιν ποτε ὅτε ἀπέξεδέ- 20  
χето ἢ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευα-  
ζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτῶ ψυχαί,  
διεσώθησαν δι' ὕδατος. Ἐῖ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει 21  
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως  
ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,  
ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων 22  
αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. Χρι- 1

*ἐπιθεῖν*

*Αρ.†*

*Αρ.*



1 PETER 3: 11-17

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ  
 to speak deceit, let him incline out of but from  
 κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω  
 bad and let him do good, let him seek  
 εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι  
 peace and let him pursue it. Because  
 ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα  
 eyes of Lord upon righteous (ones) and ears  
 αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ  
 of him into supplication of them, face but  
 Κυρίου ἐπὶ ποιούντας κακά.  
 of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς  
 And who the (one) going to treat badly you  
 ἐάν τοῦ ἀγαθοῦ ζηλωταὶ  
 if ever of the good (thing) zealous  
 γένησθε; 14 ἀλλ' εἰ καὶ πάσχετε  
 you should become? But if and you may suffer  
 διὰ δικαιοσύνην, μακάριοι. τὸν δὲ  
 through righteousness, happy (ones). The but  
 φόβον αὐτῶν μὴ φοβηθήτε μηδὲ  
 fear of them not fear you  
 παραθῆτε, 15 κύριον δὲ τὸν Χριστὸν  
 be you agitated, Lord but the Christ  
 ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι  
 sanctify you in the hearts of you, ready  
 αἰεὶ πρὸς ἀπολογία παντὶ τῷ  
 ever toward defense to everyone to the (one)  
 αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν  
 asking you word about the in you  
 ἔλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,  
 hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα  
 conscience having good, in order that  
 ἐν ᾧ κατὰλαλεῖσθε οἱ  
 in which (thing) you are being spoken down on the (ones)  
 κατασιγῶν κατὰλαλεῖσθε οἱ  
 might be shamed down the (ones)  
 ἐπιπράττοντες ὑμῶν τὴν ἀγαθὴν ἐν  
 speaking slightly of you the good in  
 Χριστῷ ἀναστρέφον. 17 κρείττον γὰρ  
 Christ conduct. Better for  
 ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ  
 (ones) doing good, if may will the will of the  
 θεοῦ, πάσχειν ἢ κακοποιούντας.  
 God, to be suffering than (ones) doing bad.

12<sup>a</sup> Of Jehovah. J<sup>7</sup>, 8.11-14, 19-20; of Lord, <sup>b</sup>BAVgSy<sup>8</sup>. 15<sup>a</sup> Sanctify the Christ as Lord, <sup>b</sup>BAVgSy<sup>8</sup>; sanctify the Messiah our Lord, J<sup>12</sup>; sanctify the Lord God, Textus Receptus; sanctify Jehovah God, J<sup>7</sup>, 8.11-14, 19, 20.

speaking deception, 11 but let him turn away from what is bad and do what is good; let him seek peace and pursue it. 12 For [the] eyes of Jehovah<sup>a</sup> are upon the righteous ones, and his ears are toward their supplication; but [the] face of Jehovah<sup>a</sup> is against those doing bad things."

13 Indeed, who is the man that will harm you if you become zealous for what is good? 14 But even if you should suffer for the sake of righteousness, you are happy. However, the object of their fear do not you fear, neither be you come agitated. 15 But sanctify the Christ as Lord<sup>b</sup> in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect.

16 Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. 17 For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil.

25 καὶ πᾶν ὄρος ἠροτριωμένον ἀροτριωθήσεται· οὐ μὴ ἐπέλθῃ ἐκεῖ φόβος· ἔσται γὰρ ἀπὸ τῆς χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου, καὶ καταπάτημα βοῦς.

8 Καὶ εἶπε Κύριος πρὸς με, λάβε σεαυτῷ τόμον καινοῦ μεγαλοῦ, καὶ γράφον εἰς αὐτὸν γραφίδι ἀνθρώπου, τοῦ ὀξέως προνο-  
 2 μὴ ποιῆσαι σκύλων· Πάρεστι γάρ· καὶ μάρτυράς μοι ποιήσον πιστοὺς ἀνθρώπους, τὸν Οὐρίαν καὶ Ζαχαρίαν υἱὸν Βαραχίου.  
 3 Καὶ προσῆλθον πρὸς τὴν προφήτιν, καὶ ἐν γαστρὶ ἔλαβε, καὶ ἔτεκεν υἱόν· καὶ εἶπε Κύριός μοι, κάλεσον τὸ ὄνομα αὐτοῦ, Ταχέως σκύλευσον, ὀξέως προνομευσον· Διότι πρὶν ἢ γινῶμαι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήφεται δύναμιν Δαμασκού, καὶ τὰ σκύλα Σαμαρείας ἐναντι βασιλέως Ἀσσυρίων.

5, 6 Καὶ προσέθετο Κύριος λαλήσαι μοι ἔτι· Διὰ τὸ μὴ βούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωὰμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ βούλεσθαι ἔχειν τὸν Ῥασσὶν καὶ τὸν υἱὸν Ῥομελίου βασιλέα ἐφ' ὑμῶν, διατοῦτο ἰδοὺ Κύριος ἀνάγει ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ, τὸ ἰσχυρόν καὶ τὸ πολὺ, τὸν βασιλέα τῶν Ἀσσυρίων, καὶ τὴν δόξαν αὐτοῦ· καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν, καὶ περιπατήσῃ ἐπὶ πᾶν τεῖχος ὑμῶν, καὶ ἀφελεῖ ἀπὸ τῆς Ἰουδαίας ἀνθρωπον, ὃς δυνήσεται κεφαλὴν αἶραι, ἢ δυνατὸν συντελέσασθαι τι· καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου, μεθ' ἡμῶν ὁ Θεός.

9 Γνώτε ἔθνη καὶ ἠττάσθε, ἐπακούσατε ἕως ἐσχάτου τῆς γῆς· ἰσχυρότερος ἠττάσθε· ἐὰν γὰρ πάλιν ἰσχύσητε, πάλιν ἠττηθήσεσθε. Καὶ ἢν ἂν βουλευσῆσθε βουλὴν, διασκευάσει Κύριος· καὶ λόγον ὃν ἐὰν λαλήσητε, οὐ μὴ ἐμμεῖνῃ ἐν ὑμῖν, ὅτι μεθ' ἡμῶν ὁ Θεός. Οὕτω λέγει Κύριος, τῇ ἰσχυρᾷ χειρὶ ἀπειθοῦσι τῇ πορείᾳ τῆς ὁδοῦ τοῦ λαοῦ τούτου, λέγοντες, μήποτε εἰπωσι, σκληρόν· πᾶν γὰρ ὃ ἐὰν εἴπῃ ὁ λαὸς οὗτος, σκληρόν ἐστι· τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθήτε οὐδὲ μὴ παραθῆτε. Κύριον αὐτὸν ἀγμῆσατε, καὶ αὐτὸς ἔσται σου φόβος. Κἂν ἐπ' αὐτῷ πεποιθὼς ἦς, ἔσται σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθον προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι· οἱ δὲ οἴκοι Ἰακώβ ἐν παγίδι, καὶ ἐν κοιλίσματι ἐγκαθημένοι ἐν Ἱερουσαλὴμ. 15 Διατοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοί, καὶ πεσοῦνται καὶ συντριβήσονται, καὶ ἐγγιούσι, καὶ ἀλώσονται ἀνθρωποὶ ἐν ἀσφαλείᾳ. Τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.

7 Καὶ ἐρεῖ, μενῶ τὸν Θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακώβ, καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ. Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός· καὶ ἔσται σημεῖα καὶ τέρατα ἐν τῷ οἴκῳ Ἰσραὴλ παρὰ Κυρίου σαβαὼθ, ὃς κατοικεῖ ἐν τῷ ὄρει Σιών.

Καὶ ἐὰν εἰπωσι πρὸς ὑμᾶς, ζητήσατε τοὺς ἐγγαστριμύθους, καὶ τοὺς ἀπὸ τῆς γῆς φωνούντας, τοὺς κενολογούντας, οὐ ἐκ τῆς

and thorns. 25 And every mountain shall be certainly ploughed; there shall no fear come thither: for there shall be *among the barren ground and thorns that whereon cattle shall feed and oxen shall tread.*

And the Lord said to me, Take to thyself a volume of a great new <sup>2</sup> book, and write in it with a man's pen concerning the making a rapid plunder of spoils; for it is near at hand. 2 And make me witnesses of faithful men, Urias, and Zacharias the son of Barachias. 3 And I went in to the prophetess; and she conceived, and bore a son. And the Lord said to me, Call his name, Spoil quickly, plunder speedily. 4 For before the child shall know how to call his father or his mother, one shall take the power of Damascus and the spoils of Samaria before the king of the Assyrians.

5 And the Lord spoke to me yet again, saying, 6 Because this people chooses not the water of Siloam that goes softly, but wills to have Rassin, and the son of Romelias to be king over you; 7 therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, even the king of the Assyrians, and his glory: and he shall come up over every valley of yours, and shall walk over every wall of yours: 8 and he shall take away from Juda every man who shall be able to lift up his head, and every one able to accomplish anything; and his camp shall fill the breadth of thy land, O <sup>9</sup> God with us.

9 Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth: be conquered, after ye have strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered. 10 And whatsoever counsel ye shall take, the Lord shall bring it to nought; and whatsoever word ye shall speak, it shall not stand among you: for God is with us. 11 Thus saith the Lord, With a strong hand they shall revolt from the course of the way of this people, saying, 12 Let them not say, It is hard, for whatsoever this people says, is hard; but fear not ye their fear, neither be dismayed. 13 Sanctify ye the Lord himself; and he shall be thy fear. 14 And if thou shalt trust in him, he shall be to thee for a sanctuary; and ye shall not come against him as against a stumbling-stone, neither as against the falling of a rock: but the houses of Jacob are in a snare, and the dwellers in Jerusalem in a pit. 15 Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. 16 Then shall those who seal themselves that they may not learn the law be made manifest.

17 And one shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him. 18 Behold I and the children which God has given me; and they shall be for signs and wonders in the house of Israel from the Lord of hosts, who dwells in mount Zion. 19 And if they should say to you, Seek ye those who have in them a divining spirit, and them that speak out of the earth, them

<sup>a</sup> Alex. paper, or, parchment. <sup>γ</sup> Heb. Immanuel. <sup>δ</sup> Gr. disobey. <sup>ζ</sup> Or, let him be. <sup>θ</sup> Rom. 9. 33.  
<sup>β</sup> Alex. — "not." <sup>μ</sup> Heb. 2. 13. <sup>ξ</sup> Gr. ventriloquists.