

Principles of Bible Translation

The Bible was originally written in ancient Hebrew, Aramaic, and Greek. Today it is available in whole or in part in about 2,600 languages. The vast majority of people who read the Bible do not understand the original languages and therefore must rely on a translation. What principles should guide how the Bible is translated, and how did these govern the rendering of the *New World Translation of the Holy Scriptures*?

Some might conclude that a strict, word-for-word, interlinear-style translation would enable the reader to get closest to what was expressed in the original languages. However, that is not always the case. Consider a few of the reasons:

- No two languages are exactly alike in grammar, vocabulary, and sentence structure. A professor of Hebrew, S. R. Driver, wrote that languages “differ not only in grammar and roots, but also . . . in the manner in which ideas are built up into a sentence.” Different languages require quite different thought patterns. “Consequently,” continues Professor Driver, “the forms taken by the sentence in different languages are not the same.”
- No modern language exactly mirrors the vocabulary and grammar of Biblical Hebrew, Aramaic, and Greek, so a word-for-word translation of the Bible could be unclear or at times could even convey the wrong meaning.
- The meaning of a word or an expression may vary depending on the context in which it is used.

A translator may be able to mirror the literal rendering of the original language in some passages, but this must be done very carefully.

Here are some examples of how word-for-word translation can be misunderstood:

- The Scriptures use the expressions “sleep” and “fall asleep” to refer both to physical sleep and to the sleep of death. (Matthew 28:13; Acts 7:60) When these expressions are used in contexts that refer to death, Bible translators can use such wording as “fall asleep in death,” which helps the modern reader avoid confusion.—1 Corinthians 7:39; 1 Thessalonians 4:13; 2 Peter 3:4.
- The apostle Paul used an expression found at Ephesians 4:14 that can be literally translated “in the playing of dice of men.” This ancient idiom alludes to the practice of cheating others when using dice. In most languages, a literal rendering of this allusion makes little sense. Translating this expression as “the trickery of men” is a clearer way to convey the meaning.
- At Romans 12:11, a Greek expression is used that literally means “to the spirit boiling.” This wording does not convey the intended meaning in English, so it is rendered “aglow with the spirit” in this translation.
- During his famous Sermon on the Mount, Jesus used an expression that is often translated “Blessed are the poor in spirit.” (Matthew 5:3, *King James Version*) But in many languages, a literal rendering of this expression is obscure. In some cases, a strictly literal translation could imply that “the poor in spirit” are mentally unbalanced or lacking in vitality and determination. However, Jesus was here teaching people that their happiness depended, not on satisfying their physical needs, but on recognizing their need for God’s guidance. (Luke 6:20) Thus, such renderings as “those conscious of their spiritual need” or “those who know their need for God” convey more accurately the meaning of the original expression.—Matthew 5:3; *The New Testament in Modern English*.
- In many contexts, the Hebrew word translated “jealousy” corresponds to the common meaning of the English word, namely, to feel anger over the apparent unfaithfulness of a close associate or to envy others for their possessions. (Proverbs 6:34; Isaiah 11:13) However, the same Hebrew word also has a positive connotation. For example, it may be used of the “zeal,” or protective ardor, that Jehovah shows for his

ΟΙ ΠΤΩΧΟΙ
ΤΩ ΠΝΕΥΜΑΤΙ

MATTHEW 5:3

Literal English:
“the poor in spirit”

Idea: “those
conscious of their
spiritual need”

servants or of his “requiring exclusive devotion.” (Exodus 34:14; 2 Kings 19:31; Ezekiel 5:13; Zechariah 8:2) It may also be used of the “zeal” that his faithful servants have for God and his worship or of their ‘tolerating no rivalry’ toward him. —Psalm 69:9; 119:139; Numbers 25:11.

- The Hebrew expression that usually refers to the human hand has a wide variety of meanings. Depending on the context, this word may be rendered “authority,” “generosity,” or “power.” (2 Samuel 8:3; 1 Kings 10:13; Proverbs 18:21) In fact, this particular word is translated over 40 different ways in the English edition of the *New World Translation of the Holy Scriptures*.

יָד

The Hebrew word *yadh* is usually rendered “hand,” but depending on the context, this word may be rendered “authority,” “generosity,” “power,” and many other ways

In view of these factors, Bible translation involves more than simply rendering an original-language word with the same term each time it occurs. A translator must use good judgment in order to select words in the target language that best represent the ideas of the original-language text. In addition, there is a need to structure the sentences in a way that conforms to the rules of grammar of the target language, making the text easy to read.

At the same time, extremes in rewording the text must be avoided. A translator who liberally paraphrases the Bible according to how he interprets the overall idea could distort the meaning of the text. How so? The translator may erroneously insert his opinion of what the original text means or may omit important details contained in the original text. So while paraphrases of the

Bible may be easy to read, their very freeness at times may prevent the reader from getting the true message of the text.

Doctrinal bias can easily color a translator’s work. For example, Matthew 7:13 says: “Spacious is the road leading off into destruction.” Some translators, perhaps affected by doctrinal bias, have used the term “hell” rather than what the Greek term really means, namely, “destruction.”

A Bible translator must also consider that the Bible was written using the common, everyday language of average people, such as farmers, shepherds, and fishermen. (Nehemiah 8:8, 12; Acts 4:13) Therefore, a good translation of the Bible makes the mes-

sage it contains understandable to sincere people, regardless of their background. Clear, common, readily understood expressions are preferred over terms that are rarely used by the average person.

Quite a number of Bible translators have taken the unjustifiable liberty of omitting God's name, Jehovah, from modern translations even though that name is found in ancient Bible manuscripts. (See Appendix A4.) Many translations replace the name with a title, such as "Lord," and some even obscure the fact that God has a name. For example, in some translations, Jesus' prayer recorded at John 17:26 reads: "I made you known to them," and at John 17:6, "I have revealed you to those whom you gave me." However, a faithful rendering of Jesus' prayer reads: "I have made *your name* known to them," and "I have made *your name* manifest to the men whom you gave me."

As stated in the foreword to the original English edition of the *New World Translation*: "We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought." Thus, the New World Bible Translation Committee has endeavored to strike a balance between using words and phrasing that mirror the original and, at the same time, avoiding wording that reads awkwardly or hides the intended thought. As a result, the Bible can be read with ease and the reader can have full confidence that its inspired message has been transmitted faithfully.—1 Thessalonians 2:13.

A reliable translation must:

- Sanctify God's name by restoring it to its rightful place in the Scriptures.—Matthew 6:9.
- Accurately convey the original message that was inspired by God.—2 Timothy 3:16.
- Translate expressions literally when the wording and structure of the target language allow for such renderings of the original-language text.
- Communicate the correct sense of a word or a phrase when a literal rendering would distort or obscure the meaning.
- Use natural, easy-to-understand language that encourages reading.—Nehemiah 8:8, 12.

Features of This Revision

The *New World Translation of the Christian Greek Scriptures* was released in English in 1950, and the complete *New World Translation of the Holy Scriptures* was published in 1961. Since then, tens of millions of readers in well over 100 languages have benefited from this accurate yet readable rendering of the Holy Scriptures from the original languages.

Over the past half century, however, languages have changed. The current New World Bible Translation Committee recognized the need to respond to those changes in order to touch the heart of today's reader. For this reason, a number of style and vocabulary changes have been made in this revision, with the following objectives in mind:

- **Use of modern, understandable language.** For example, the expression “long-suffering” can be misunderstood to mean “someone who suffers for a long time.” However, the intended idea is that of deliberate restraint, which is better expressed by the term “patience.” (Galatians 5:22) The now obsolete meaning of “dumb” was replaced with “speechless.” (Matthew 9:32, 33) The term “harlot” was changed to “prostitute.” (Genesis 38:15) In this revision, “fornication” is usually rendered as “sexual immorality”; “loose conduct” as “brazen conduct”; and “revelries” as “wild parties.” (Galatians 5:19-21) The expression “time indefinite” was replaced with such terms as “forever,” “lasting,” “everlasting,” or “long ago,” to convey the intended meaning in each context.—Genesis 3:22; Exodus 31:16; Psalm 90:2; Ecclesiastes 1:4; Micah 5:2.

The term “seed” in ancient Hebrew and Greek could refer to plant seed as well as to human offspring, or descendants, or to semen. Because it is no longer common in English to use the term “seed” when referring to humans, it was replaced with expressions that convey the intended idea according to the context. (Genesis 1:11; 22:17; 48:4; Matthew 22:24; John 8:37) In most cases, the term “offspring” is now used when referring to the Edenic promise, found at Genesis 3:15.

The English verb “impale” was used in previous versions of this Bible in connection with the execution of Jesus. While this term could refer to the way that Jesus was nailed to the torture stake, it is more often used in reference to the ancient method of

execution by running a sharp stake through the body and fixing the victim on it. Since Jesus was not impaled *with* the torture stake, this revision uses such expressions as “executed on a stake” and “nailed to the stake” with regard to the manner in which Jesus was fastened to the torture stake.—Matthew 20:19; 27:31, 35.

- **Biblical expressions clarified.** Some terms used in previous editions of the English *New World Translation* often needed to be explained in order to be properly understood. For example, the Hebrew term “Sheol” and the Greek term “Hades” are used in the Bible to refer to the common grave of mankind. Those terms are unknown to many, and “Hades” has a dual meaning as a result of its usage in Greek mythology. Therefore, both terms were replaced with what was meant by the Bible writers, “the Grave.” The terms “Sheol” and “Hades” are now given in footnotes.—Psalm 16:10; Acts 2:27.

In past editions, the Hebrew word *ne’phesh* and the Greek word *psy-khe’* were consistently rendered “soul.” In view of the many misconceptions regarding the meaning of the word “soul,” this approach helped the reader to see how the inspired Bible writers used these original-language terms. Depending on the context, those words may refer (1) to a person, (2) to the life of a person, (3) to living creatures, (4) to the desires and appetite of a person or, in some cases, (5) even to dead individuals. However, since such use of the word “soul” is not common in English, the decision was made to render these original-language words according to their intended meaning, usually with a footnote that reads “Or ‘soul.’” (See, for example, Genesis 1:20; 2:7; Leviticus 19:28; Psalm 3:2; Proverbs 16:26; Matthew 6:25.) However, in some poetic or well-known contexts, the word “soul” was retained in the main text, along with a footnote referring to the Glossary or showing another possible rendering.—Deuteronomy 6:5; Psalm 131:2; Proverbs 2:10; Matthew 22:37.

Similarly, the word “kidney” was retained when it refers to the literal organ. However, when it is used figuratively in such verses as Psalm 7:9 and 26:2 and Revelation 2:23, the intended idea of “deepest emotions” or “innermost thoughts” is conveyed in the main text, and the literal idea is given in a footnote.

Like its Hebrew and Greek equivalents, the English expression “heart” has both a literal and a figurative meaning, so it was usually retained in the main text. However, in a few contexts where the sense was not clear, a more explicit rendering was used. For example, in the book of Proverbs, “in want of heart”

now reads “lacking good sense,” and the literal idea is given in a footnote. Other expressions, for instance, “fat,” “flesh,” and “horn,” were handled similarly, according to the context. (Genesis 45:18; Ecclesiastes 5:6; Job 16:15) Some of these expressions are discussed in the “Glossary of Bible Terms.”

- **Enhanced readability.** In previous editions of the English *New World Translation*, auxiliary expressions were used to indicate whether the Hebrew verb is in the imperfect or the perfect state. For example, the continuous action often expressed by imperfect verbs was indicated by means of the expressions “proceeded to,” “went on to,” “came to be,” and so forth. The emphasis often conveyed by the Hebrew perfect verb was denoted by the added expressions “certainly,” “must,” “actually,” and similar ones. As a result, these terms were used thousands of times in the text. In this revision, auxiliary terms were retained in certain contexts by using such expressions as “kept,” “keep on,” and “used to” when there was a valid reason to express continuous action. (Genesis 3:9; 34:1; Proverbs 2:4) However, they were omitted to enhance readability when the auxiliary expressions were not critical for conveying the original meaning.
- **Conveying the correct idea of words involving gender.** Hebrew and Greek nouns indicate male or female gender, and in Greek, also neuter. At times, though, reflecting the gender of the original-language term may obscure the intended meaning. In both Hebrew and Greek, plural nouns are generally masculine, not only when referring exclusively to males but also when referring to both males and females. For example, though the expression “the sons of Israel” may refer to the 12 sons of Jacob, it more often refers to the entire nation of Israel, both men and women. (Genesis 46:5; Exodus 35:29) So in the revision, this phrase was often rendered “Israelites” to show that it refers to the entire nation. Similarly, the expression “fatherless boy” was rendered “fatherless child” or “orphan” to show that it may refer to a boy or a girl. On the other hand, since the Bible uses the male gender in reference to God and to his Son, as well as to various angels and demons, there is no basis for using genderless terms as is done in some modern translations.
- **Omission of indicators for second person plural.** Past editions also indicated whether the pronouns “you” and “your” and second person verbs were singular or plural by using small capital letters to show plurality. This feature was not re-

tained in this revision, but readers may consult earlier editions of this translation for this information.

All adjustments in the Bible text were made prayerfully, carefully, and with deep respect for the fine work of the original New World Bible Translation Committee.

Other features of this revision:

This Bible edition contains a limited number of footnotes. The footnotes generally fall into the following categories:

“Or”	Alternative ways the text could be rendered from Hebrew, Aramaic, or Greek that would give the same overall idea.—Genesis 1:2, footnote on “active force”; Joshua 1:8, “undertone.”
“Or possibly”	Alternative ways the text could be rendered that would convey a valid yet different overall idea.—Genesis 21:6, “laugh with me”; Zechariah 14:21, “Canaanite.”
“Lit.”	A word-for-word translation from the Hebrew, Aramaic, or Greek or the basic meaning of an original-language expression.—Genesis 30:22, “pregnant”; Exodus 32:9, “obstinate.”
Meaning and background information	Meaning of names (Genesis 3:17, “Adam”; Exodus 15:23, “Marah”); details about weights and measures (Genesis 6:15, “cubits”); the antecedent of a pronoun (Genesis 38:5, “He”); helpful information in the Appendix and the Glossary.—Genesis 37:35, “Grave”; Matthew 5:22, “Gehenna.”

The front section, entitled “An Introduction to God’s Word,” contains an outline of basic teachings found in the Bible. Immediately following the Bible text is the “Table of the Books of the Bible,” the “Bible Words Index,” and the “Glossary of Bible Terms.” The Glossary helps the reader understand selected expressions according to their Bible-specific usage. Appendix A contains the following sections: “Principles of Bible Translation,” “Features of This Revision,” “How the Bible Came to Us,” “The Divine Name in the Hebrew Scriptures,” “The Divine Name in the Christian Greek Scriptures,” “Chart: Prophets and Kings of Judah and of Israel,” and “Main Events of Jesus’ Earthly Life.” Appendix B contains maps, charts, and other information useful to diligent Bible students.

In the main text of the Bible, each book features an outline of its chapter contents, along with the related verses, giving the reader an overview of the entire book. The center column of each page contains the most relevant marginal references from previous editions, pointing to related Bible verses.

How the Bible Came to Us

The Author and Originator of the Bible is also its Preserver. He is the One who caused this statement to be recorded:

“The word of our God endures forever.”

—Isaiah 40:8.

That statement is true, even though no original Bible manuscript of the Hebrew and Aramaic Scriptures* or of the Christian Greek Scriptures has survived to our day. Therefore, how can we be so certain that the contents of the Bible we have today truly reflect the original inspired writings?

COPYISTS PRESERVE GOD’S WORD

Regarding the Hebrew Scriptures, part of the answer lies in an ancient tradition that was established by God, who said that the text should be copied.[#] For example, Jehovah instructed the kings of Israel to make their own copies of the written Law. (Deuteronomy 17:18) Additionally, God made the Levites responsible for preserving the Law and teaching it to the people. (Deuteronomy 31:26; Nehemiah 8:7) After the exile of the Jews to Babylon, a class of copyists, or scribes (Sopherim), developed. (Ezra 7:6, footnotes) Over time, those scribes made numerous copies of the 39 books of the Hebrew Scriptures.

Through the centuries, scribes meticulously copied these books. During the Middle Ages, a group of Jewish scribes known as the Masoretes carried on that tradition. The oldest complete Masoretic manuscript is the Leningrad Codex, which dates from 1008/1009 C.E. However, in the middle of the 20th century, some 220 Biblical manuscripts or fragments were discovered among the Dead Sea Scrolls. Those Biblical manuscripts were

* Referred to simply as the Hebrew Scriptures from here on.

[#] One reason the manuscripts needed to be copied was that the originals were written on perishable materials.

more than a thousand years older than the Leningrad Codex. A comparison of the Dead Sea Scrolls with the Leningrad Codex confirms a vital point: While the Dead Sea Scrolls contain some variations in wording, none of those variations affect the message itself.

What about the 27 books of the Christian Greek Scriptures? Those books were first penned by some of the apostles of Jesus Christ and by a few other early disciples. Following the tradition of the Jewish scribes, early Christians made copies of those books. (Colossians 4:16) Despite attempts by Roman Emperor Diocletian and others to destroy all early Christian literature, thousands of ancient fragments and manuscripts have been preserved until our day.

Christian writings were also translated into other languages. Early translations of the Bible include those in such ancient languages as Armenian, Coptic, Ethiopic, Georgian, Latin, and Syriac.

ESTABLISHING THE HEBREW AND GREEK TEXTS FOR TRANSLATION

Not all copies of ancient Bible manuscripts contain identical wording. How, then, can we know what the original text contained?

The situation could be likened to that of a teacher who asks 100 students to copy a chapter of a book. Even if the original chapter was later lost, a comparison of the 100 copies would still reveal the original text. While each student might make some errors, it is highly unlikely that all the students would make exactly the same ones. Similarly, when scholars compare the thousands of fragments and copies of ancient Bible books available to them, they can detect copyist error and determine the original wording.

How confident can we be that the thoughts contained in the original Bible texts have been accurately transmitted to us? Commenting on the text of the Hebrew Scriptures, scholar William H. Green stated: “It may be safely said that no other work of antiquity has been so accurately transmitted.” Regarding the Christian Greek Scriptures, or so-called New Testament, Bible scholar F. F. Bruce wrote: “The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no one dreams of

“It may be safely said that no other work of antiquity has been so accurately transmitted”

Chapter 40 of Isaiah's book in the Dead Sea Scrolls (dated from 125 to 100 B.C.E.)

When compared with Hebrew manuscripts from about a thousand years later, only minor differences were found, mostly in spelling



Chapter 40 of Isaiah's book in the Aleppo Codex, an important Hebrew Masoretic manuscript from about 930 C.E.



questioning.” He also said: “If the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt.”

Hebrew Text: The *New World Translation of the Hebrew Scriptures* (1953-1960) was based on *Biblia Hebraica*, by Rudolf Kittel. Since that time, updated editions of the Hebrew text, namely, *Biblia Hebraica Stuttgartensia* and *Biblia Hebraica Quinta*, have included recent research based on the Dead Sea Scrolls and other ancient manuscripts. These scholarly works reproduce the Leningrad Codex in the main text along with footnotes that contain comparative wording from other sources, including the Samaritan Pentateuch, the Dead Sea Scrolls, the Greek *Septuagint*, the Aramaic Targums, the Latin *Vulgate*, and the Syriac *Peshitta*. Both *Biblia Hebraica Stuttgartensia* and *Biblia Hebraica Quinta* were consulted when preparing the present revision of the *New World Translation*.

Greek Text: In the late 19th century, scholars B. F. Westcott and F.J.A. Hort compared existing Bible manuscripts and fragments as they prepared the Greek master text that they felt most closely reflected the original writings. In the mid-20th century, the New World Bible Translation Committee used that master text as the basis for its translation. Other early papyri, thought to date back to the second and third centuries C.E., were also used. Since then, more papyri have become available. In addition, master texts such as those by Nestle and Aland and by the United Bible Societies reflect recent scholarly studies. Some of the findings of this research were incorporated into this present revision.

Based on those master texts, it is evident that some verses of the Christian Greek Scriptures found in older translations, such as the *King James Version*, were actually additions made by later copyists and were never part of the inspired Scriptures. However, because the verse division generally accepted in Bible translations was already established in the 16th century, the omission of these verses now creates gaps in the verse numbering in most Bibles. The verses are Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; and Romans 16:24. In this revised edition, those omitted verses are indicated by a footnote at the location of the omission.

Regarding the long conclusion for Mark 16 (verses 9-20), the short conclusion for Mark 16, and the wording found at

John 7:53–8:11, it is evident that none of these verses were included in the original manuscripts. Therefore, those spurious texts have not been included in this revision.*

Some other wording has been adjusted to incorporate what scholars generally accept as the most authentic reflection of the original writings. For instance, according to some manuscripts, Matthew 7:13 reads: “Go in through the narrow gate because broad *is the gate* and spacious is the road leading off into destruction.” In previous editions of the *New World Translation*, “is the gate” was not included in the text. However, further study of the manuscript evidence led to the conclusion that “is the gate” was in the original text. So it was included in this present edition. There are a number of similar refinements. However, these adjustments are minor, and none of them change the basic message of God’s Word.

* Further details on why these verses are viewed as spurious can be found in the footnotes of the *New World Translation of the Holy Scriptures—With References*, published in 1984.

A papyrus manuscript of
2 Corinthians 4:13–5:4
from about 200 C.E.



The Divine Name in the Hebrew Scriptures

The divine name, represented by the four Hebrew consonants יהוה, appears nearly 7,000 times in the Hebrew Scriptures. This translation renders those four letters, known as the Tetragrammaton, “Jehovah.” That name is by far the most frequently occurring name in the Bible. While the inspired writers refer to God by many titles and descriptive terms, such as “Almighty,” “Most High,” and “Lord,” the Tetragrammaton is the only personal name they use to identify God.

Jehovah God himself directed Bible writers to use his name. For example, he inspired the prophet Joel to write: “Everyone who calls on the name of Jehovah will be saved.” (Joel 2:32) And God caused one psalmist to write: “May people know that you, whose name is Jehovah, you alone are the Most High over all the earth.” (Psalm 83:18) In fact, the divine name appears some 700 times in the book of Psalms alone—a book of poetic writings that were to be sung and recited by God’s people. Why, then, is God’s name missing from many Bible translations? Why does this translation use the form “Jehovah”? And what does the divine name, Jehovah, mean?

Why is the name missing from many Bible translations? The reasons vary. Some feel that Almighty God does not need a unique name to identify him. Others appear to have been influenced by the Jewish tradition of avoiding the use of the name, perhaps out of fear of desecrating it. Still others believe that since no one can be sure of the exact pronunciation of God’s name, it is better just to use a title, such as “Lord” or “God.” Such objections, however, lack merit for the following reasons:

- Those who argue that Almighty God does not need a unique name ignore evidence that early copies of his Word, including



The divine name in the ancient Hebrew letters used before the Babylonian exile



The divine name in the Hebrew letters used after the Babylonian exile



Excerpts from the Psalms in a Dead Sea Scroll dated to the first half of the first century C.E. The text is in the style of the Hebrew letters commonly used after the Babylonian exile, but the Tetragrammaton appears repeatedly in distinctive ancient Hebrew letters

those preserved from before the time of Christ, contain God's personal name. As noted above, God directed that his name be included in his Word some 7,000 times. Obviously, he wants us to know and use his name.

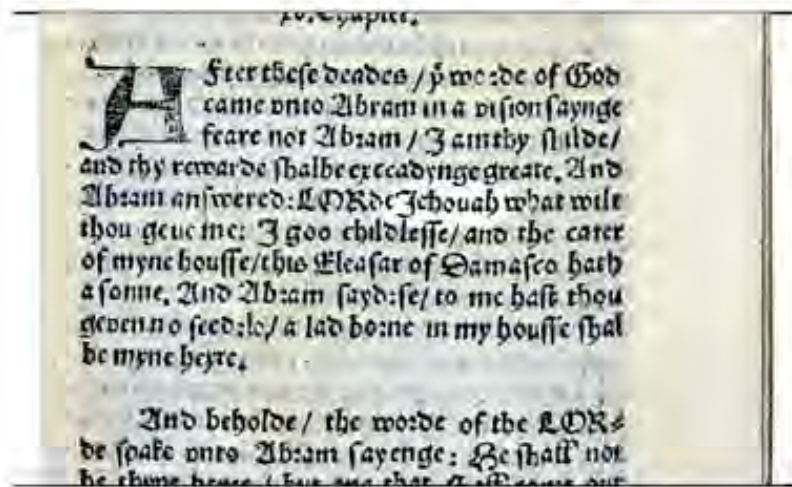
- Translators who remove the name out of deference to Jewish tradition fail to recognize a key fact. While some Jewish scribes refused to pronounce the name, they did not remove it from their copies of the Bible. Ancient scrolls found in Qumran, near the Dead Sea, contain the name in many places. Some Bible translators hint that the divine name appeared in the original text by substituting the title "LORD" in capital letters. But the question remains, Why have these translators felt free to substitute or remove God's name from the Bible when they acknowledge that it is found in the Bible text thousands of times? Who do they believe gave them authority to make such a change? Only they can say.
- Those who say that the divine name should not be used because it is not known exactly how to pronounce it will nevertheless freely use the name Jesus. However, Jesus' first-century disciples said his name quite differently from the way most Christians do today. To Jewish Christians, the name Jesus was probably pronounced *Ye-shu'a'*. And the title "Christ" was *Ma-shi'ach*, or "Messiah." Greek-speaking Christians called him *I-e-sous' Khri-stos'*, and Latin-speaking Christians *le'sus Chri'stus*. Under inspiration, the Greek translation of his name was recorded in the Bible, showing that first-century Christians followed the sensible course of using the form of the name common in their language. Similarly, the New World Bible Translation Committee feels that it is reasonable to use the form "Jehovah," even though that rendering is not exactly the way the divine name would have been pronounced in ancient Hebrew.

Why does the *New World Translation* use the form "Jehovah"?

In English, the four letters of the Tetragrammaton (יהוה) are represented by the consonants YHWH. As was true of all written words in ancient Hebrew, the Tetragrammaton contained no vowels. When ancient Hebrew was in everyday use, readers easily provided the appropriate vowels.

About a thousand years after the Hebrew Scriptures were completed, Jewish scholars developed a system of pronunciation points, or signs, by which to indicate what vowels to use when reading Hebrew. By that time, though, many Jews had the

God's name at Genesis
15:2 in William Tyndale's
translation of the
Pentateuch, 1530



superstitious idea that it was wrong to say God's personal name out loud, so they used substitute expressions. Thus, it seems that when they copied the Tetragrammaton, they combined the vowels for the *substitute expressions* with the four consonants representing the divine name. Therefore, the manuscripts with those vowel points do not help in determining how the name was originally pronounced in Hebrew. Some feel that the name was pronounced "Yahweh," whereas others suggest different possibilities. A Dead Sea Scroll containing a portion of Leviticus in Greek transliterates the divine name *lao*. Besides that form, early Greek writers also suggest the pronunciations *lae*, *l-a-be'*, and *l-a-ou-e'*. However, there is no reason to be dogmatic. We simply do not know how God's ancient servants pronounced this name in Hebrew. (Genesis 13:4; Exodus 3:15) What we do know is that God used his name repeatedly in communication with his people, that they addressed him by that name, and that they used it freely in speaking with others.—Exodus 6:2; 1 Kings 8:23; Psalm 99:9.

Why, then, does this translation use the form "Jehovah"? Because that form of the divine name has a long history in the English language.

The first rendering of God's personal name in an English Bible appeared in 1530 in William Tyndale's translation of the Pentateuch. He used the form "lehouah." Over time, the English language changed, and the spelling of the divine name was modernized. For example, in 1612, Henry Ainsworth used the form "lehovah" throughout his translation of the book of Psalms. Then, in 1639, when that work was revised and printed with the

Pentateuch, the form “Jehovah” was used. In 1901, the translators who produced the *American Standard Version* of the Bible used the form “Jehovah” where the divine name appeared in the Hebrew text.

Explaining why he used “Jehovah” instead of “Yahweh” in his 1911 work *Studies in the Psalms*, respected Bible scholar Joseph Bryant Rotherham said that he wanted to employ a “form of the name more familiar (while perfectly acceptable) to the general Bible-reading public.” In 1930 scholar A. F. Kirkpatrick made a similar point regarding the use of the form “Jehovah.” He said: “Modern grammarians argue that it ought to be read *Yahveh* or *Yahaveh*; but JEHOVAH seems firmly rooted in the English language, and the really important point is not the exact pronunciation, but the recognition that it is a Proper Name, not merely an appellative title like ‘Lord.’”

What is the meaning of the name Jehovah? In Hebrew, the name Jehovah comes from a verb that means “to become,” and a number of scholars feel that it reflects the causative form of that Hebrew verb. Thus, the understanding of the New World Bible Translation Committee is that God’s name means “He Causes to Become.” Scholars hold varying views, so we cannot be dogmatic about this meaning. However, this definition well fits Jehovah’s role as the Creator of all things and the Fulfiller of his purpose. He not only caused the physical universe and intelligent beings to exist, but as events unfold, he continues to cause his will and purpose to be realized.

Therefore, the meaning of the name Jehovah is not limited to the related verb found at Exodus 3:14, which reads: “I Will Become What I Choose to Become” or, “I Will Prove to Be What I Will Prove to Be.” In the strictest sense, those words do not fully define God’s name. Rather, they reveal an aspect of God’s personality, showing that he becomes what is needed in each circumstance to fulfill his purpose. So while the name Jehovah may include this idea, it is not limited to what he himself chooses to become. It also includes what he causes to happen with regard to his creation and the accomplishment of his purpose.

יהוה
The
Tetragrammaton,
YHWH: “He Causes
to Become”

הוה
The verb HWH:
“to become”

The Divine Name in the Christian Greek Scriptures

Bible scholars acknowledge that God's personal name, as represented by the Tetragrammaton (יהוה), appears almost 7,000 times in the original text of the Hebrew Scriptures. However, many feel that it did not appear in the original text of the Christian Greek Scriptures. For this reason, most modern English Bibles do not use the name Jehovah when translating the so-called New Testament. Even when translating quotations from the Hebrew Scriptures in which the Tetragrammaton appears, most translators use "Lord" rather than God's personal name.

The *New World Translation of the Holy Scriptures* does not follow this common practice. It uses the name Jehovah a total of 237 times in the Christian Greek Scriptures. In deciding to do this, the translators took into consideration two important factors: (1) The Greek manuscripts we possess today are not the originals. Of the thousands of copies in existence today, most were made at least two centuries after the originals were composed. (2) By that time, those copying the manuscripts either replaced the Tetragrammaton with *Ky'ri-os*, the Greek word for "Lord," or they copied from manuscripts where this had already been done.

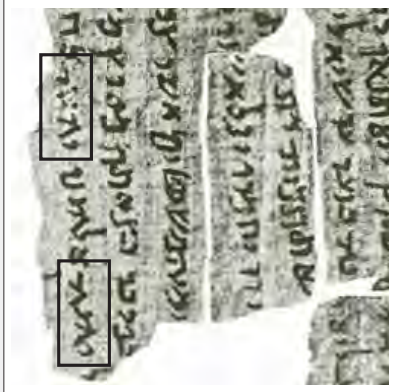
The New World Bible Translation Committee determined that there is compelling evidence that the Tetragrammaton did appear in the original Greek manuscripts. The decision was based on the following evidence:

- **Copies of the Hebrew Scriptures used in the days of Jesus and his apostles contained the Tetragrammaton throughout the text.** In the past, few people disputed that conclusion. Now that copies of the Hebrew Scriptures dating back to the first century have been discovered near Qumran, the point has been proved beyond any doubt.
- **In the days of Jesus and his apostles, the Tetragrammaton also appeared in Greek translations of the Hebrew Scriptures.** For centuries, scholars thought that the Tetragrammaton was absent from manuscripts of the Greek Septuagint translation of the Hebrew Scriptures. Then, in the mid-20th century, some very old fragments of the Greek Septu-

agint version that existed in Jesus' day were brought to the attention of scholars. Those fragments contain the personal name of God, written in Hebrew characters. So in Jesus' day, copies of the Scriptures in Greek did contain the divine name. However, by the fourth century C.E., major manuscripts of the Greek *Septuagint*, such as the Codex Vaticanus and Codex Sinaiticus, did not contain the divine name in the books from Genesis through Malachi (where it had been in earlier manuscripts). Hence, it is not surprising that in texts preserved from that time period, the divine name is not found in the so-called New Testament, or Greek Scripture portion of the Bible.

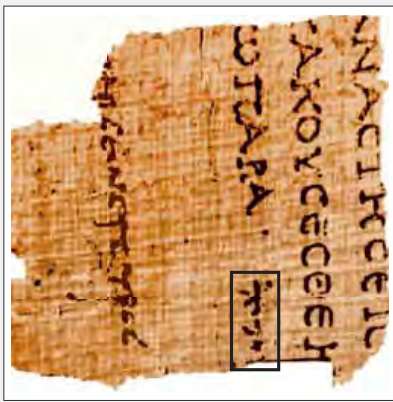
- **The Christian Greek Scriptures themselves report that Jesus often referred to God's name and made it known to others.** (John 17:6, 11, 12, 26) Jesus plainly stated: "I have come in the name of my Father." He also stressed that his works were done in his "Father's name."—John 5:43; 10:25.
- **Since the Christian Greek Scriptures were an inspired addition to the sacred Hebrew Scriptures, the sudden disappearance of Jehovah's name from the text would seem inconsistent.** About the middle of the first century C.E., the disciple James said to the elders in Jerusalem: "Symeon 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." (Acts 15:14) It would not be logical for James to make such a statement if no one in the first century knew or used God's name.
- **The divine name appears in its abbreviated form in the Christian Greek Scriptures.** At Revelation 19:1, 3, 4, 6, the divine name is embedded in the word "Hallelujah." This comes from a Hebrew expression that literally means "Praise Jah." "Jah" is a contraction of the name Jehovah. Many names used in the Christian Greek Scriptures were derived from the divine name. In fact, reference works explain that Jesus' own name means "Jehovah Is Salvation."
- **Early Jewish writings indicate that Jewish Christians used the divine name in their writings.** The Tosefta, a written collection of oral laws that was completed by about 300 C.E., says with

Jesus plainly stated: "I have come in the name of my Father." He also stressed that his works were done in his "Father's name"



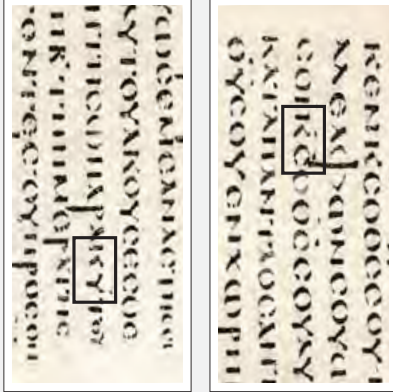
Deuteronomy 6:4
Nash Papyrus
Second or first century B.C.E.

Ancient Hebrew text with the divine name appearing twice



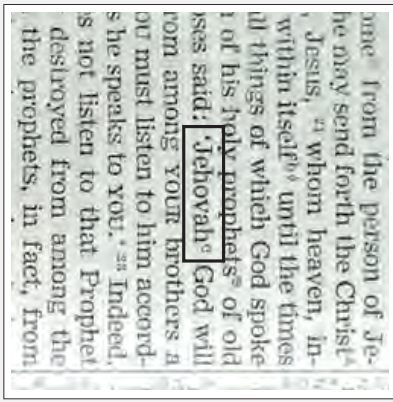
Fragment of Deuteronomy 18:15, 16
P. Fouad Inv. 266
First century B.C.E.

The Greek Septuagint translation with the divine name in Hebrew characters



Deuteronomy 18:15, 16
Codex Alexandrinus
Fifth century C.E.

Divine name removed and replaced by KC and KY, abbreviated forms of the Greek word Kyrios (Lord)



Acts 3:22, quoting Deuteronomy 18:15
New World Translation
20th century C.E.

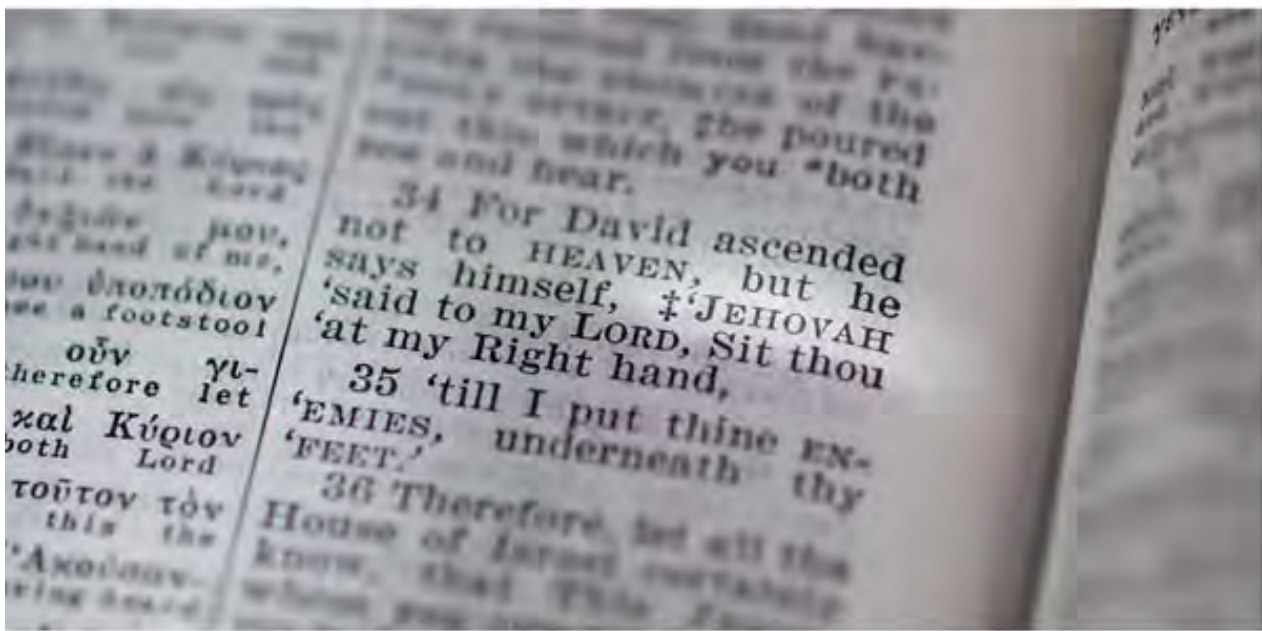
The New World Translation restores the divine name

regard to Christian writings that were burned on the Sabbath: "The books of the Evangelists and the books of the *minim* [thought to be Jewish Christians] they do not save from a fire. But they are allowed to burn where they are, they and the references to the Divine Name which are in them." This same source quotes Rabbi Yosé the Galilean, who lived at the beginning of the second century C.E., as saying that on other days of the week, "one cuts out the references to the Divine Name which are in them [understood to refer to the Christian writings] and stores them away, and the rest burns."

• Some Bible scholars acknowledge that it seems likely that the divine name appeared in Hebrew Scripture quotations found in the Christian Greek Scriptures. Under the heading "Tetragrammaton in the New Testament," *The Anchor Bible Dictionary* states: "There is some evidence that the Tetragrammaton, the Divine Name, Yahweh, appeared in some or all of the Old [Testament] quotations in the New [Testament] when the NT documents were first penned." Scholar George Howard says: "Since the Tetragram was still written in the copies of the Greek Bible [the Septuagint] which made up the

Scriptures of the early church, it is reasonable to believe that the N[ew] T[estament] writers, when quoting from Scripture, preserved the Tetragram within the biblical text.”

- **Recognized Bible translators have used God’s name in the Christian Greek Scriptures.** Some of these translators did so long before the *New World Translation* was produced. These translators and their works include: *A Literal Translation of the New Testament . . . From the Text of the Vatican Manuscript*, by Herman Heinfetter (1863); *The Emphatic Diaglott*, by Benjamin Wilson (1864); *The Epistles of Paul in Modern*



God’s name at Acts 2:34 in *The Emphatic Diaglott*, by Benjamin Wilson (1864)

English, by George Barker Stevens (1898); *St. Paul’s Epistle to the Romans*, by W. G. Rutherford (1900); *The New Testament Letters*, by J.W.C. Wand, Bishop of London (1946). In addition, in a Spanish translation in the early 20th century, translator Pablo Besson used “Jehová” at Luke 2:15 and Jude 14, and nearly 100 footnotes in his translation suggest the divine name as a likely rendering. Long before those translations, Hebrew versions of the Christian Greek Scriptures from the 16th century onward used the Tetragrammaton in many passages. In the German language alone, at least 11 versions

use “Jehovah” (or the transliteration of the Hebrew “Yahweh”) in the Christian Greek Scriptures, while four translators add the name in parentheses after “Lord.” More than 70 German translations use the divine name in footnotes or commentaries.

- **Bible translations in over one hundred different languages contain the divine name in the Christian Greek Scriptures.** Many African, Native American, Asian, European, and Pacific-island languages use the divine name liberally. (See the list on pages 1742 and 1743.) The translators of these editions decided to use the divine name for reasons similar to those stated above. Some of these translations of the Christian Greek Scriptures have appeared recently, such as the Rotuman Bible (1999), which uses “Jihova” 51 times in 48 verses, and the Batak (Toba) version (1989) from Indonesia, which uses “Jahowa” 110 times.

Without a doubt, there is a clear basis for restoring the divine name, Jehovah, in the Christian Greek Scriptures. That is exactly what the translators of the *New World Translation* have done. They have a deep respect for the divine name and a healthy fear of removing anything that appeared in the original text.—Revelation 22:18, 19.



God's name at Mark 12:29, 30 in a Hawaiian-language translation

Languages and Dialects Containing the Divine Name in the Main Text of the Christian Greek Scriptures

Language or Dialect: Divine Name

Aneityum: Ihova	Hiri Motu: lehova
Arawak: Jehovah	Ho-Chunk (Winnebago): Jehowa
Awabakal: Yehóa	Ila: Yaave
Bangi: Yawe	Iluku (dialect of Lusengo): Yawe
Batak (Toba): Jahowa	Indonesian: YAHWEH
Benga: Jěhova	Kala Lagaw Ya: lehovan
Bolia: Yawe	Kalanga: Yehova; Yahwe
Bube: Yehovah	Kalenjin: Jehovah
Bullom So: Jehovah	Kerewo: lehova
Chácobo: Jahué	Kiluba: Yehova
Cherokee: Yihowa	Kipsigis: Jehoba
Chin (Hakha): Zahova	Kiribati: lehova
Chippewa: Jehovah	Kisonge: Yehowa
Choctaw: Chihowa	Korean: 여호와
Chuukese: Jiowa	Kosraean: Jeova
Croatian: Jehova	Kuanua: leova
Dakota: Jehowa	Laotian: Yehowa
Dobu: leoba	Lele: Jehova
Douala: Yehowa	Lewo: Yehova
Dutch: Jehovah	Lingala: Yawe
Efate (North): Yehova	Logo: Yehova
Efik: Jehovah	Lomongo: Yawe; Yova
English: Jehovah	Lonwolwol: Jehovah
Éwé: Yehowa	Lugbara: Yehova
Fang: Jehôva	Luimbi: Yehova
Fijian: Jiova	Luna: Yeoba
French: IHVH, yhwǎ	Lunda: Yehova
Ga: lehowa	Luo: Yawe
German: Jehovah; Jehova	Luvale: Yehova
Gibario (dialect of Kerewo): lehova	Malagasy: Jehovah; lehôvah
Grebo: Jehova	Malo: Iova
Hawaiian: lehova	Marquesan: lehova
Hebrew: יהוה	Marshallese: Jeova
Hindustani: Yihováh	Maskelynes: Iova

Mentawai: **Jehoba**
 Meriam: **lehoua**
 Misima-Paneati: **lehova**
 Mizo: **Jehovan; Jihova'n**
 Mohawk: **Yehovah**
 Mortlockese: **Jioua**
 Motu: **lehova**
 Mpongwe (dialect of Myene): **Jehova**
 Muskogee: **Cehofv**
 Myene: **Yeôva**
 Naga, Angami: **Jihova**
 Naga, Konyak: **Jihova**
 Naga, Lotha: **Jihova**
 Naga, Mao: **Jihova**
 Naga, Northern Rengma: **Jihova**
 Naga, Sangtam: **Jihova**
 Nandi: **Jehova**
 Narrinyeri: **Jehovah**
 Nauruan: **Jehova**
 Navajo: **Jîho'vah**
 Ndau: **Jehova**
 Nembe: **Jehovah**
 Nengone (or, Maré): **lehova**
 Ngando: **Yawe**
 Ntomba: **Yawe**
 Nukuoro: **Jehova**
 Polish: **Jehowa**
 Portuguese: **láhve**
 Rarotongan: **Jehova; lehova**
 Rerep: **Iova**
 Rotuman: **Jihova**
 Sakao: **Ihova; lehova**
 Samoan: **leova**
 Seneca: **Ya'wěn**

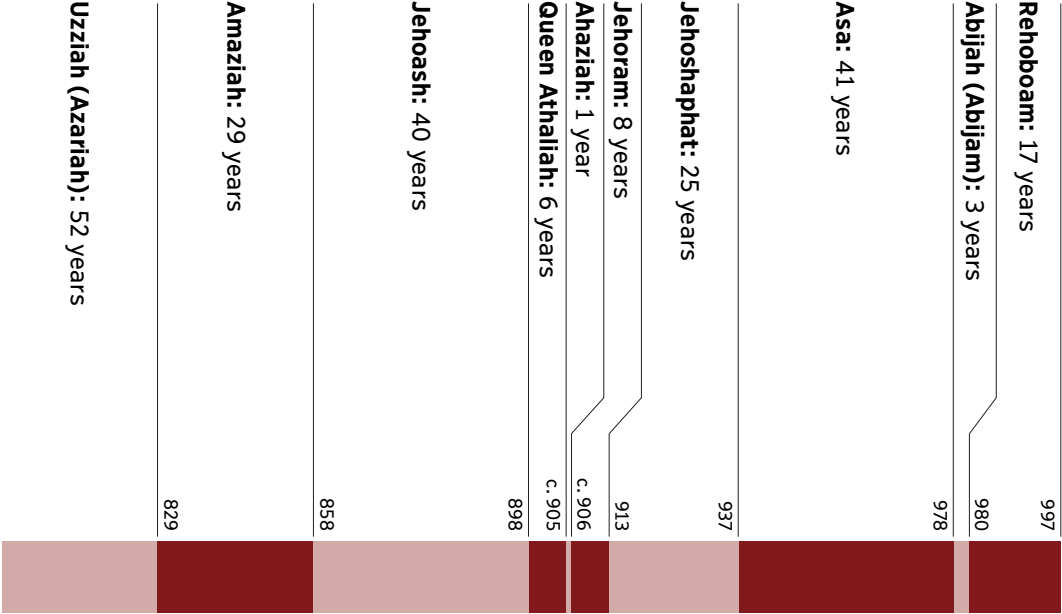
Sengele: **Yawe**
 Sesotho: **Yehofa**
 Sie: **lehōva**
 Spanish: **Jehová; Yahvé; YHWH; Yahweh**
 Sranantongo: **Jehova**
 Sukuma: **Yahuwa; Jakwe**
 Tahitian: **lehova**
 Teke-Eboo: **Yawe**
 Temne: **Yehófa; Yehofa**
 Thai: **Yahowa**
 Toaripi: **Jehova; lehova**
 Tonga: **Jehova**
 Tongan: **Jihova; Sihova**
 Tshiluba: **Yehowa**
 Tswana: **Jehofa; Yehova; Yehofa**
 Umbundu: **Yehova**
 Uripiv: **Iova**
 Wampanoag: **Jehovah**
 Welsh: **lehofah**
 Xhosa: **Yehova**
 Zande: **Yekova**
 Zulu: **Jehova; YAHWE**

(In addition to those on this list,
 a number of languages and
 dialects use a form of the
 divine name in footnotes
 or in explanatory text.)

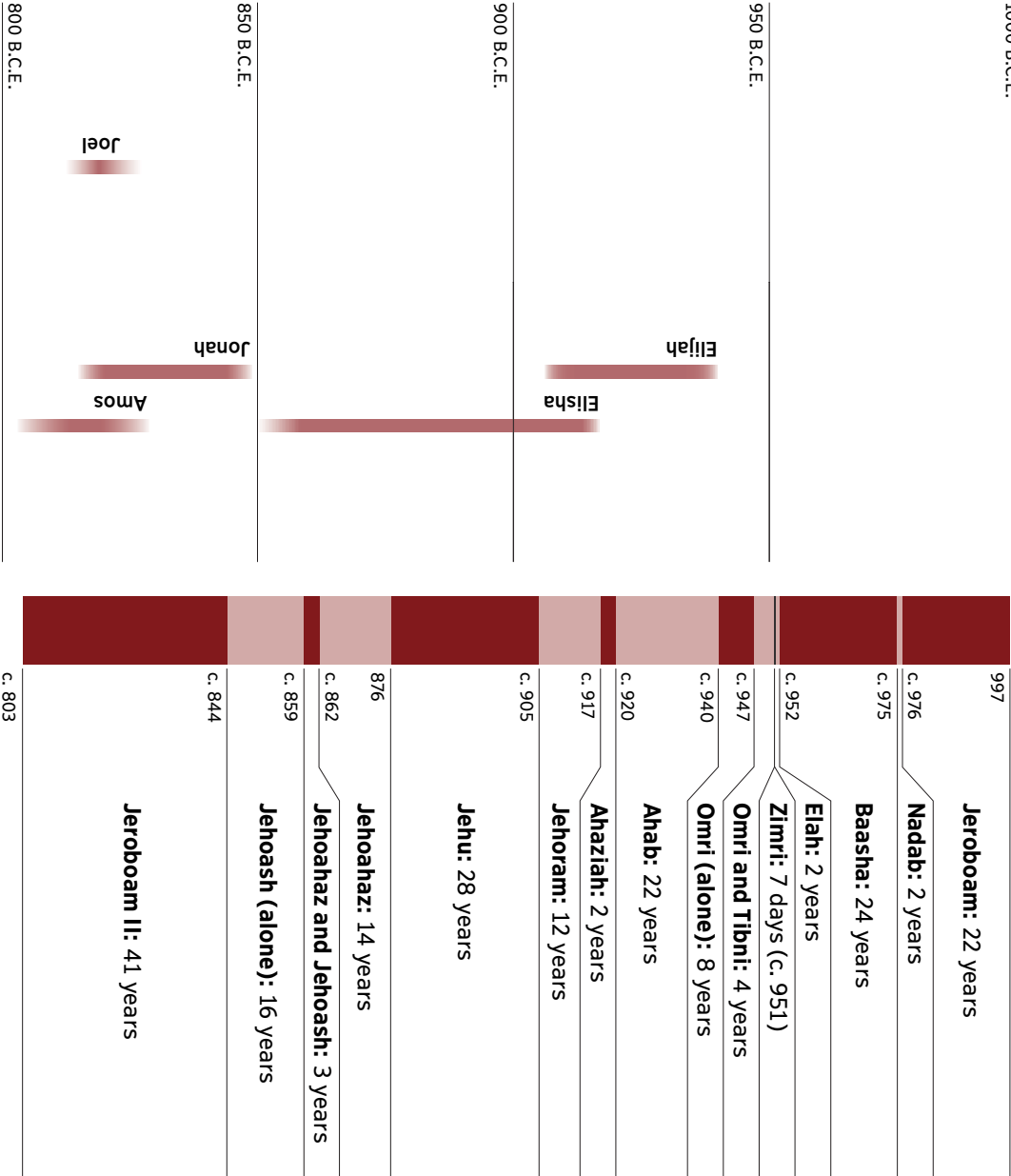
Over 120 languages

Chart: Prophets and Kings of Judah and of Israel

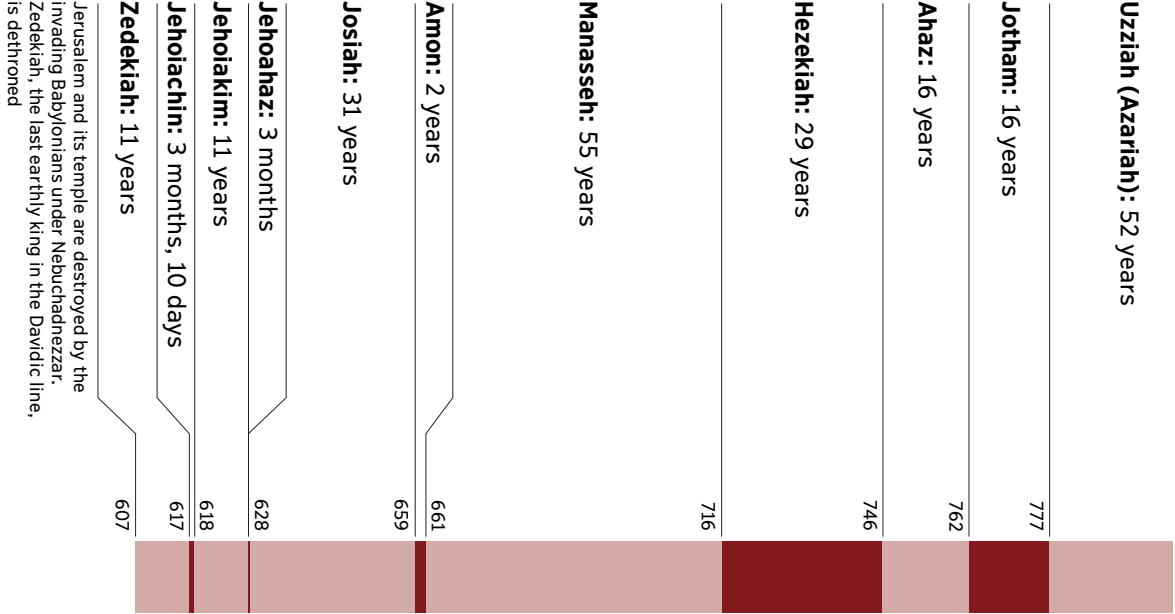
Kings of **Southern** Two-Tribe Kingdom of Judah



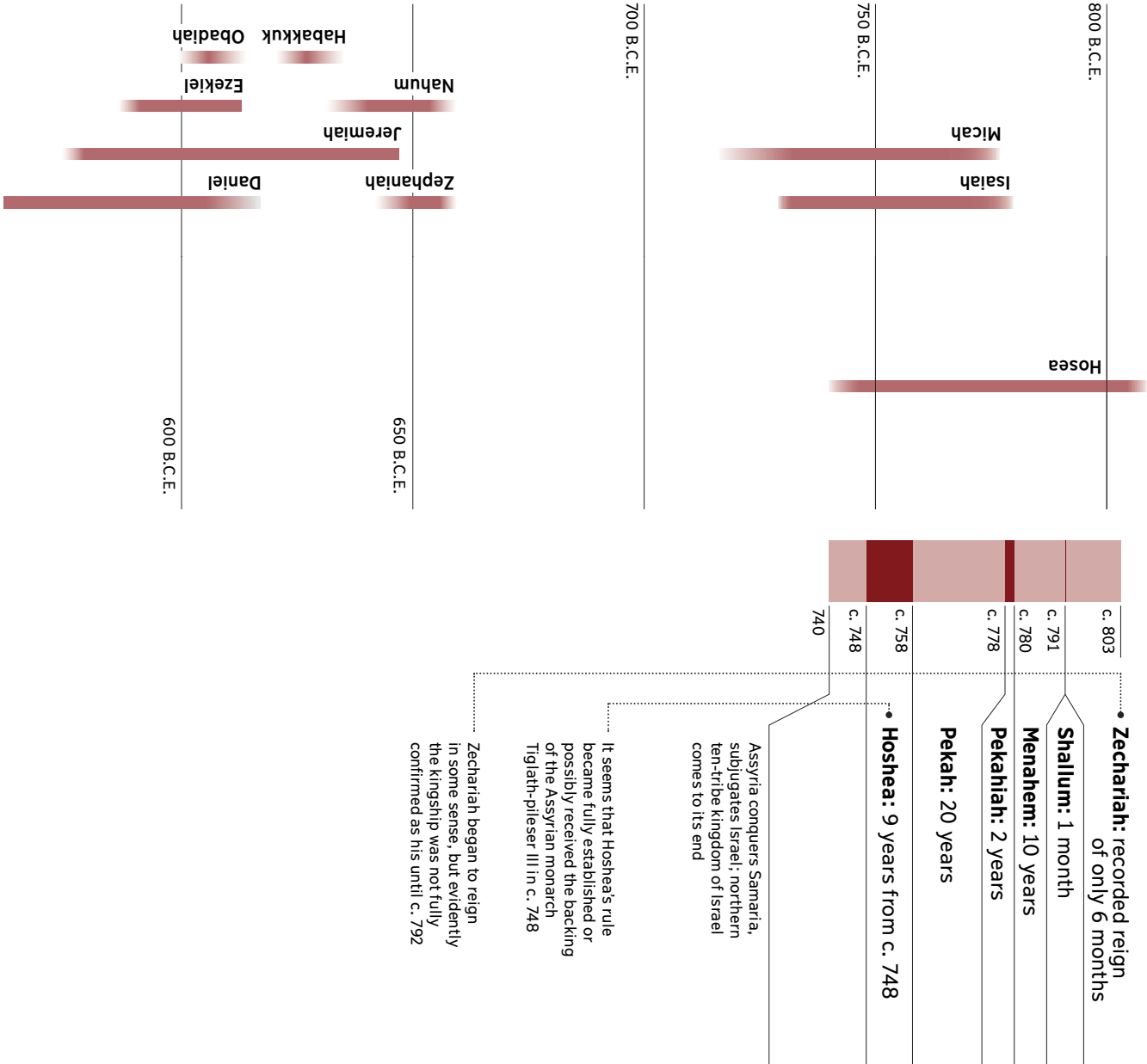
Kings of **Northern** Ten-Tribe Kingdom of Israel



Kings of the Southern Kingdom
(Continued)



Kings of the Northern Kingdom
(Continued)



Main Events of Jesus' Earthly Life

The Four Gospels Set in Chronological Order

The following charts have corresponding maps that show the travels and preaching tours of Jesus. The arrows on the maps do not represent the exact routes used but mainly show direction. The symbol “c.” means “circa,” or “about.”

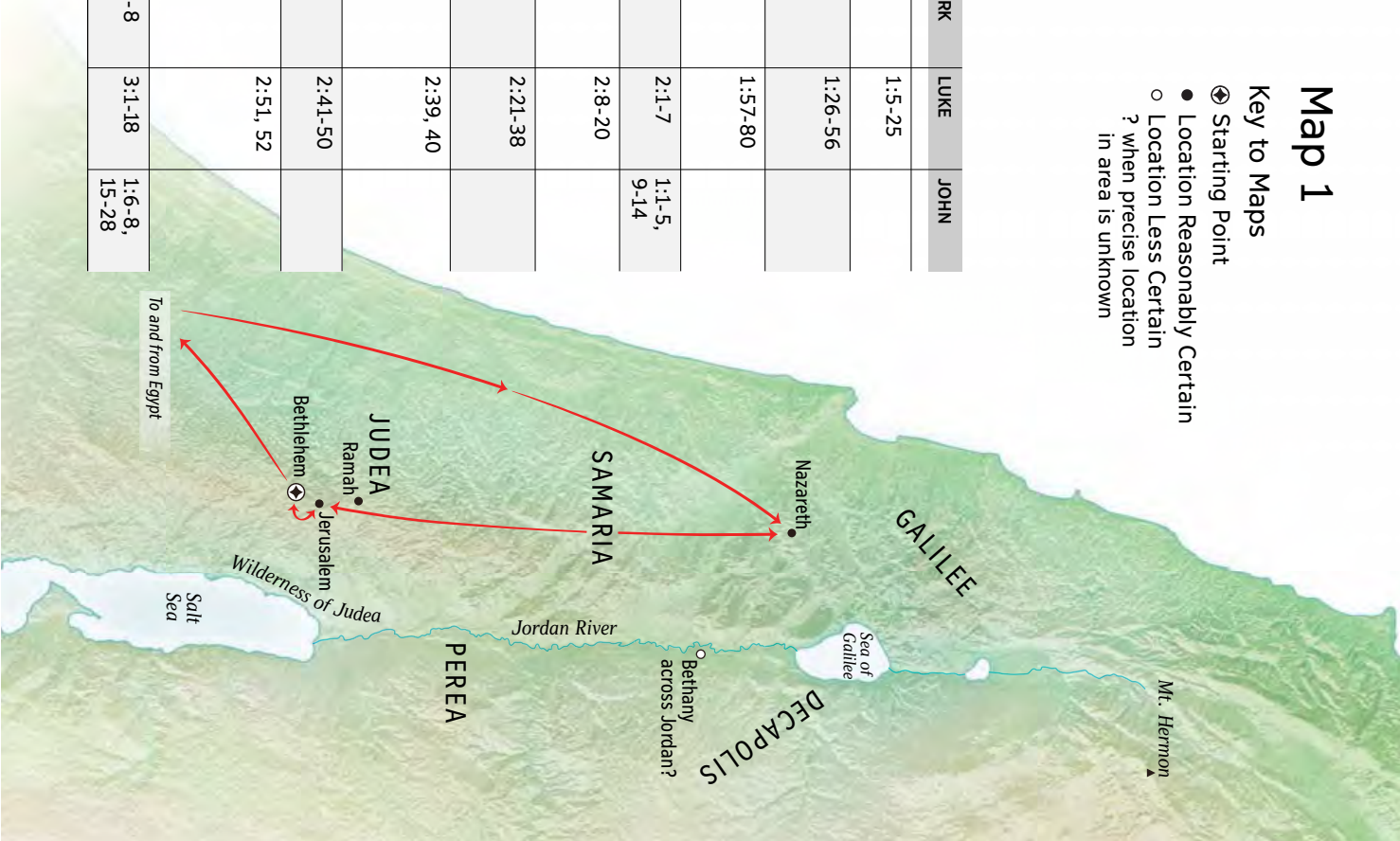
Leading Up to Jesus' Ministry

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Jerusalem, temple	Angel Gabriel foretells the birth of John the Baptist to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth, Judea	Angel Gabriel foretells the birth of Jesus to Mary; she visits her relative Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	John the Baptist born and named; Zechariah prophesies; John to be in desert			1:57-80	
2 B.C.E., c. Oct. 1	Bethlehem	Jesus born; “the Word became flesh”	1:1-25		2:1-7	1:1-5, 9-14
	Near Bethlehem; Bethlehem	Angel announces good news to shepherds; angels praise God; shepherds visit infant			2:8-20	
	Bethlehem; Jerusalem	Jesus circumcised (8th day); presented in temple by parents (after 40th day)			2:21-38	
1 B.C.E. or 1 C.E.	Jerusalem; Bethlehem; Egypt; Nazareth	Astrologers visit; family flees to Egypt; Herod kills young boys; family returns from Egypt and settles in Nazareth	2:1-23		2:39, 40	
12 C.E., Passover	Jerusalem	Twelve-year-old Jesus at the temple questions teachers			2:41-50	
	Nazareth	Returns to Nazareth; continues subject to parents; learns carpentry; Mary has four more sons, as well as daughters (Mt 13:55, 56; Mr 6:3)			2:51, 52	
29, spring	Wilderness, Jordan River	John the Baptist begins his ministry	3:1-12	1:1-8	3:1-18	1:6-8, 15-28

Map 1

Key to Maps

- ⊕ Starting Point
- Location Reasonably Certain
- Location Less Certain
- ? when precise location in area is unknown



The Beginning of Jesus' Ministry

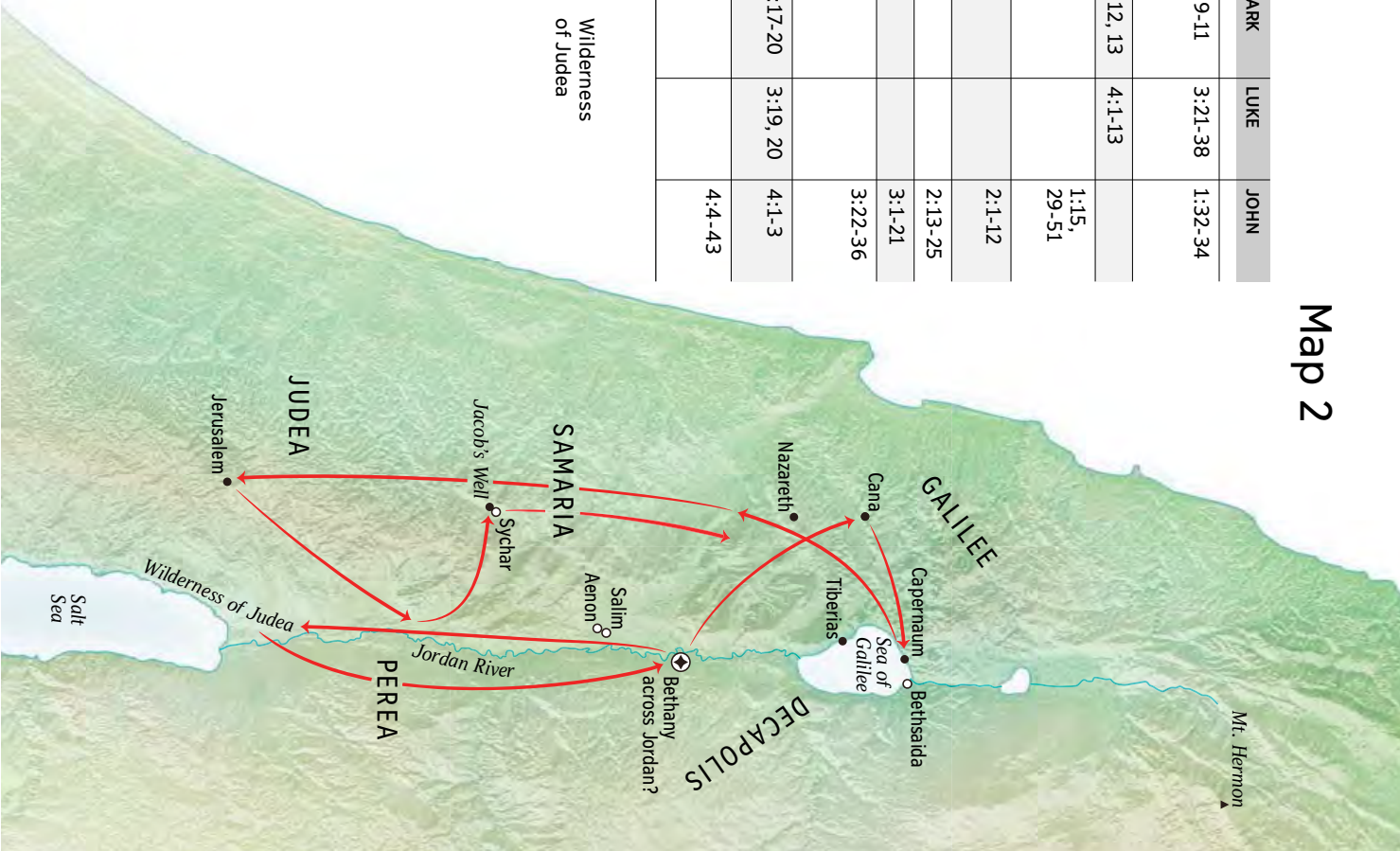
TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
29, fall	Jordan River, possibly at or near Bethany across Jordan	Jesus baptized and anointed; Jehovah declares him his Son and approves him	3:13-17	1:9-11	3:21-38	1:32-34
	Judean Wilderness	Tempted by the Devil	4:1-11	1:12, 13	4:1-13	
	Bethany across Jordan	John the Baptist identifies Jesus as the Lamb of God; first disciples join Jesus				1:15, 29-51
	Cana of Galilee; Capernaum	First miracle at wedding, turns water into wine; visits Capernaum				2:1-12
30, Passover	Jerusalem	Cleanses the temple				2:13-25
		Talks with Nicodemus				3:1-21
	Judea; Aenon	Goes to Judean countryside, his disciples baptize; John's final witness about Jesus				3:22-36
	Tiberias; Judea	John imprisoned; Jesus leaves for Galilee	4:12; 14:3-5	6:17-20	3:19, 20	4:1-3
	Sychar, in Samaria	En route to Galilee, teaches the Samaritans				4:4-43



Wilderness of Judea

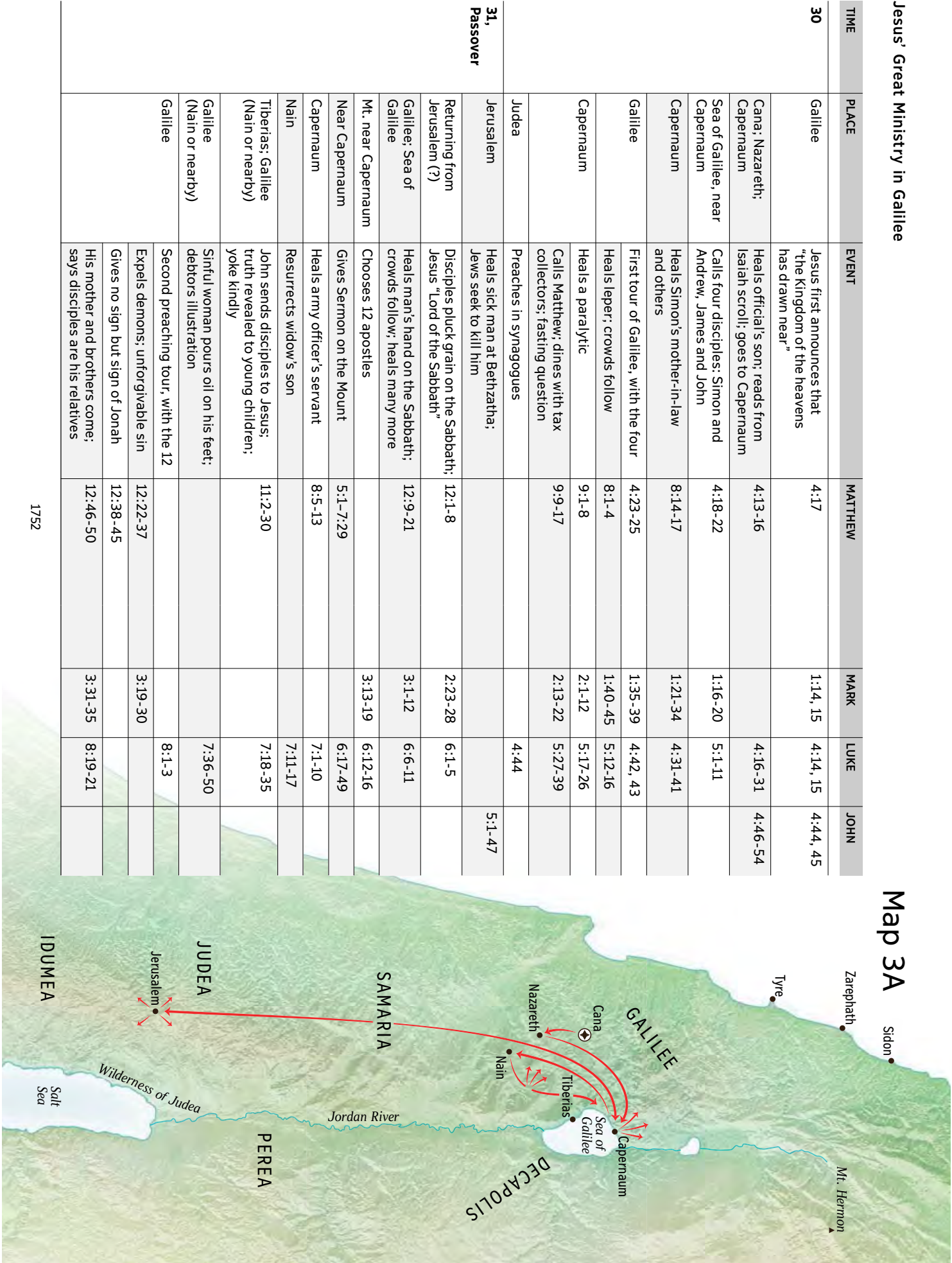
1750

Map 2

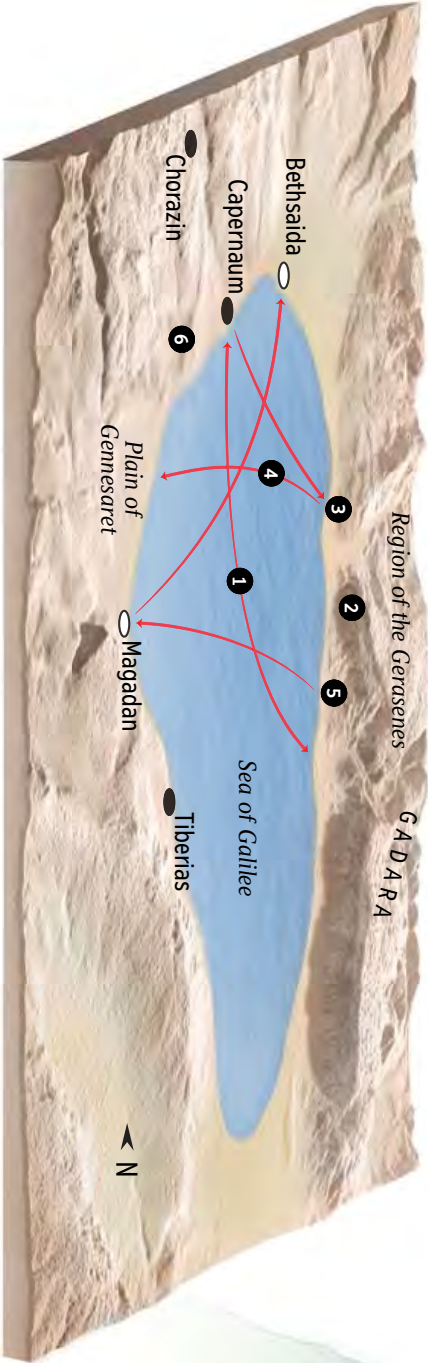


Jesus’ Great Ministry in Galilee

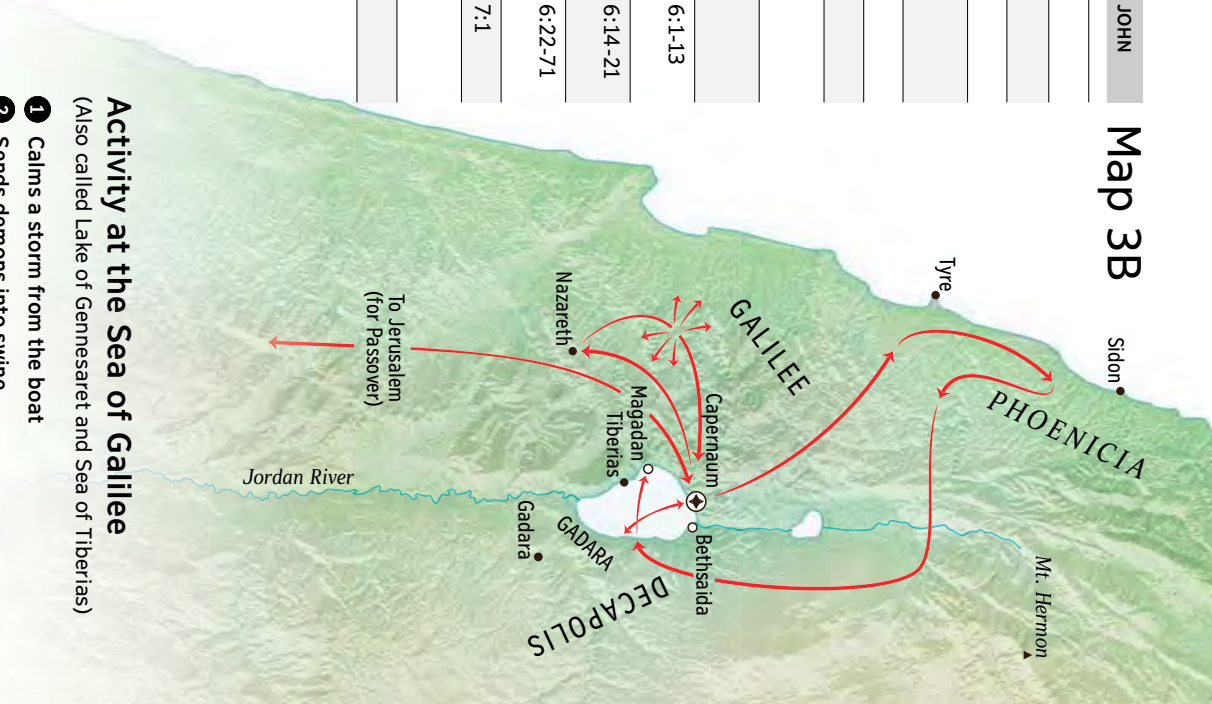
TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
30	Galilee	Jesus first announces that “the Kingdom of the heavens has drawn near”	4:17	1:14, 15	4:14, 15	4:44, 45
	Cana: Nazareth; Capernaum	Heals official’s son; reads from Isaiah scroll; goes to Capernaum	4:13-16		4:16-31	4:46-54
	Sea of Galilee, near Capernaum	Calls four disciples: Simon and Andrew, James and John	4:18-22	1:16-20	5:1-11	
	Capernaum	Heals Simon’s mother-in-law and others	8:14-17	1:21-34	4:31-41	
	Galilee	First tour of Galilee, with the four	4:23-25	1:35-39	4:42, 43	
		Heals leper; crowds follow	8:1-4	1:40-45	5:12-16	
	Capernaum	Heals a paralytic	9:1-8	2:1-12	5:17-26	
		Calls Matthew; dines with tax collectors; fasting question	9:9-17	2:13-22	5:27-39	
	Judea	Preaches in synagogues			4:44	
	Jerusalem	Heals sick man at Bethzatha; Jews seek to kill him				5:1-47
31, Passover	Returning from Jerusalem (?)	Disciples pluck grain on the Sabbath; Jesus “Lord of the Sabbath”	12:1-8	2:23-28	6:1-5	
	Galilee; Sea of Galilee	Heals man’s hand on the Sabbath; crowds follow; heals many more	12:9-21	3:1-12	6:6-11	
	Mt. near Capernaum	Chooses 12 apostles		3:13-19	6:12-16	
	Near Capernaum	Gives Sermon on the Mount	5:1-7:29		6:17-49	
	Capernaum	Heals army officer’s servant	8:5-13		7:1-10	
	Nain	Resurrects widow’s son			7:11-17	
	Tiberias; Galilee (Nain or nearby)	John sends disciples to Jesus; truth revealed to young children; yoke kindly	11:2-30		7:18-35	
	Galilee (Nain or nearby)	Sinful woman pours oil on his feet; debtors illustration			7:36-50	
	Galilee	Second preaching tour, with the 12			8:1-3	
		Expels demons; unforgivable sin	12:22-37	3:19-30		
		Gives no sign but sign of Jonah	12:38-45			
		His mother and brothers come; says disciples are his relatives	12:46-50	3:31-35	8:19-21	



TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
31 or 32	Capernaum area	Jesus gives Kingdom illustrations	13:1-53	4:1-34	8:4-18	
	Sea of Galilee	Calms a storm from the boat	8:18, 23-27	4:35-41	8:22-25	
	Gadara region	Sends demons into swine	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Heals woman's flow of blood; resurrects Jairus' daughter	9:18-26	5:21-43	8:40-56	
	Capernaum (?)	Heals the blind and speechless	9:27-34			
	Nazareth	Rejected again in his hometown	13:54-58	6:1-5		
32, near Passover (Joh 6:4)	Galilee	Third tour of Galilee; expands work by sending out apostles	9:35-11:1	6:6-13	9:1-6	
	Tiberias	Herod beheads John the Baptist; Herod perplexed by Jesus	14:1-12	6:14-29	9:7-9	
	Capernaum (?); NE side Sea of Galilee	Apostles return from preaching tour; Jesus feeds 5,000 men	14:13-21	6:30-44	9:10-17	6:1-13
	NE side Sea of Galilee; Gennesaret	People try to make Jesus king; he walks on sea; heals many	14:22-36	6:45-56		6:14-21
	Capernaum	Says he is "the bread of life"; many are stumbled and leave				6:22-71
	Probably Capernaum	Exposes human traditions	15:1-20	7:1-23		7:1
32, after Passover	Phoenicia; Decapolis	Heals Syrophenician woman's daughter; feeds 4,000 men	15:21-38	7:24-8:9		
	Magadan	Gives no sign but sign of Jonah	15:39-16:4	8:10-12		



Map 3B



Activity at the Sea of Galilee

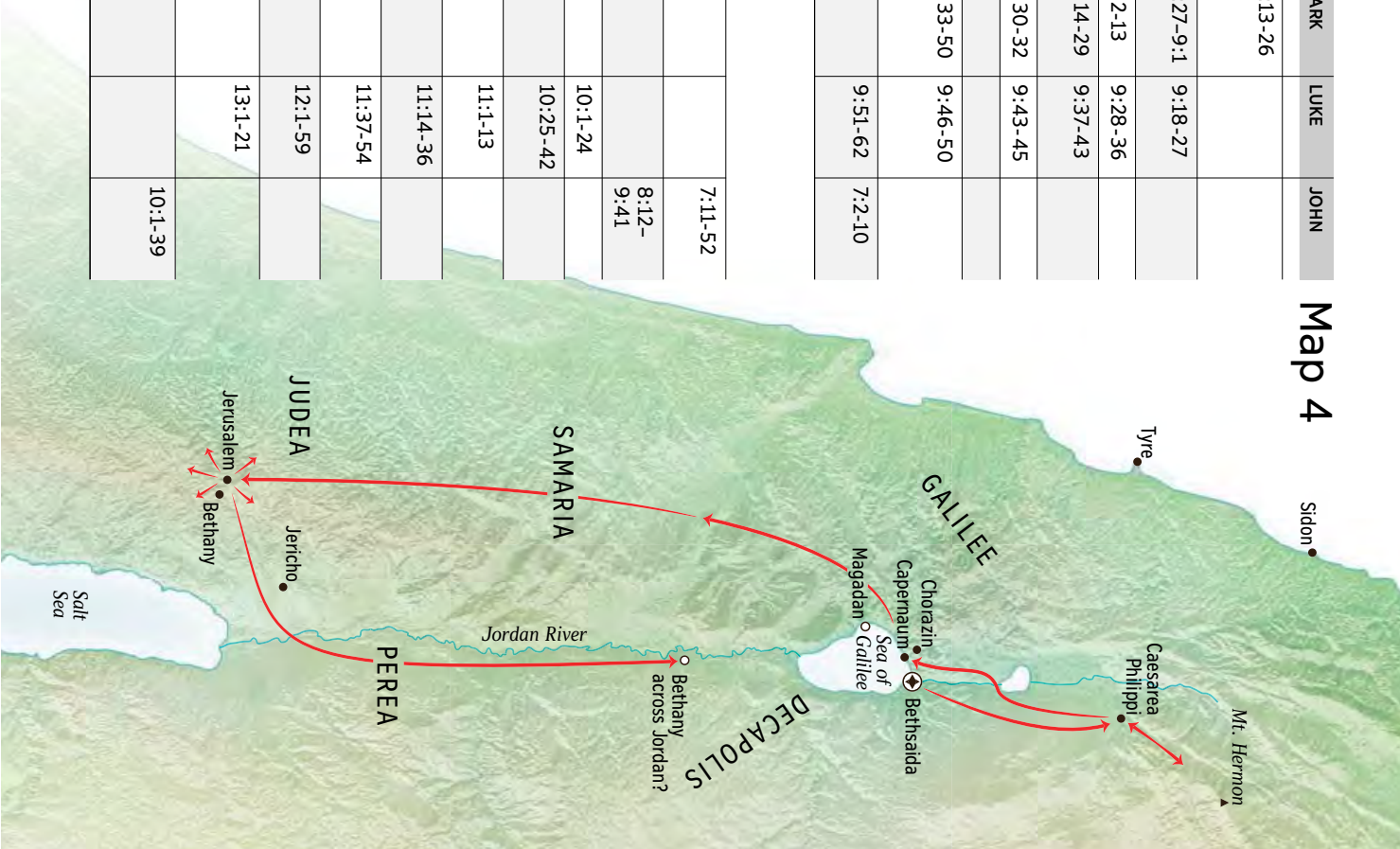
(Also called Lake of Gennesaret and Sea of Tiberias)

- 1 Calms a storm from the boat
- 2 Sends demons into swine
- 3 Feeds 5,000 men
- 4 Walks on sea
- 5 Feeds 4,000 men
- 6 Traditional location of Sermon on the Mount

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
32, after Passover	Sea of Galilee; Bethsaida	On boat to Bethsaida, Jesus warns against leaven of Pharisees; heals blind man	16:5-12	8:13-26		
	Caesarea Philippi area	Keys of the Kingdom; foretells his death and resurrection	16:13-28	8:27-9:1	9:18-27	
	Probably Mt. Hermon	Transfiguration; Jehovah speaks	17:1-13	9:2-13	9:28-36	
	Caesarea Philippi area	Heals demon-possessed boy	17:14-20	9:14-29	9:37-43	
	Galilee	Again foretells his death	17:22, 23	9:30-32	9:43-45	
	Capernaum	Pays tax with coin from fish's mouth	17:24-27			
		Greatest in the Kingdom; lost sheep and unforgiving slave illustrations	18:1-35	9:33-50	9:46-50	
	Galilee-Samaria	On way to Jerusalem, tells disciples to set aside all for Kingdom	8:19-22		9:51-62	7:2-10

Jesus’ Later Ministry in Judea

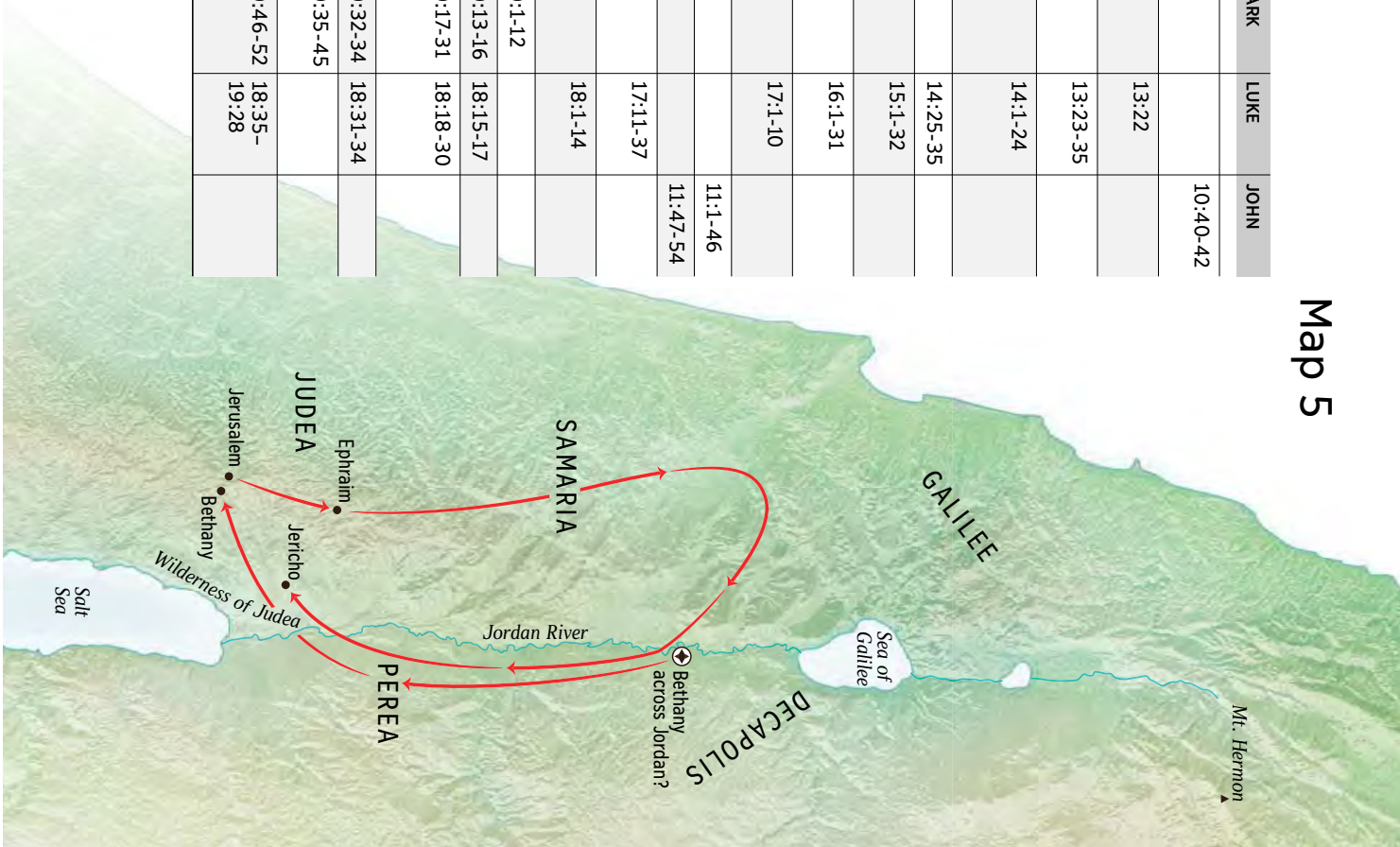
32, Festival of Tabernacles (or, Booths)	Jerusalem	Teaches at the Festival; officers sent to arrest him				7:11-52
		Says "I am the light of the world"; heals man born blind				8:12-9:41
	Probably Judea	Sends out the 70; they return joyful			10:1-24	
	Judea; Bethany	Neighborly Samaritan illustration; visits Mary and Martha's home			10:25-42	
	Probably Judea	Teaches model prayer again; persistent friend illustration			11:1-13	
		Expels demons by God's finger; again gives only sign of Jonah			11:14-36	
		Dines with Pharisee; condemns hypocrisy of Pharisees			11:37-54	
		Illustrations: unreasonable rich man and the faithful steward			12:1-59	
		Heals crippled woman on the Sabbath; mustard grain and leaven illustrations			13:1-21	
	Jerusalem	Fine shepherd and sheepfold illustration; Jews try to stone him; leaves for Bethany across Jordan				10:1-39



Jesus' Later Ministry East of the Jordan

Map 5

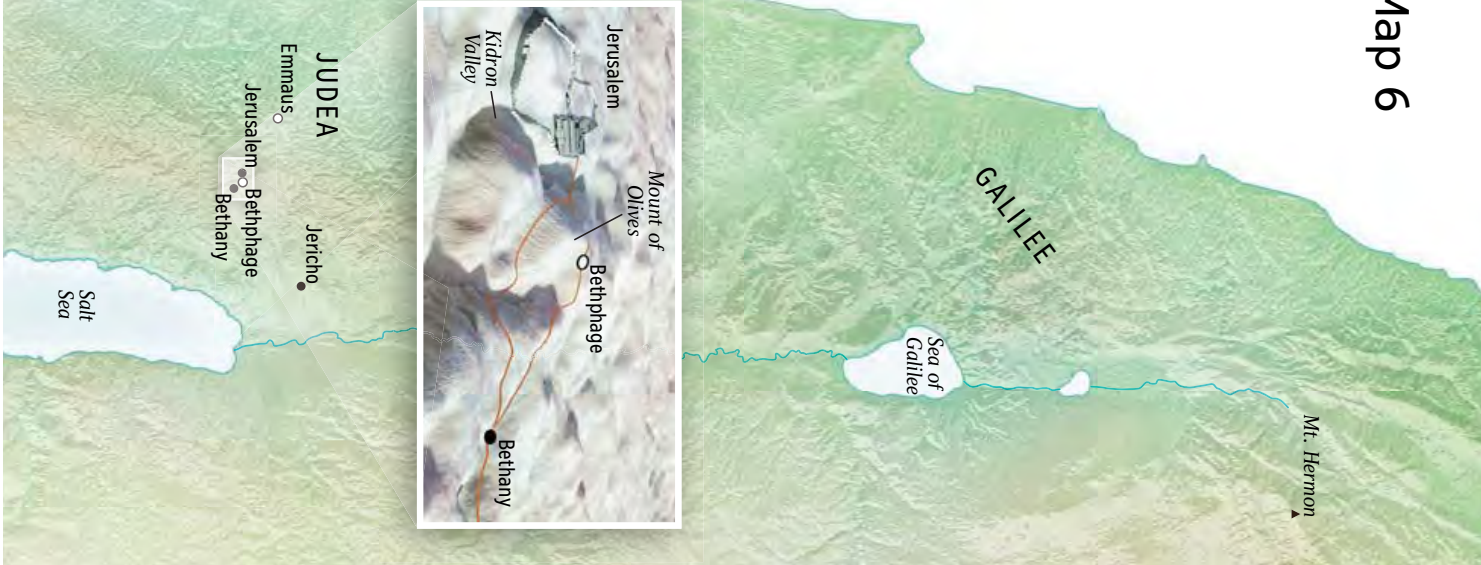
TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
32, after Festival of Dedication	Bethany across Jordan	Goes to where John was baptizing; many put faith in Jesus				10:40-42
	Perea	Teaches in cities and villages, traveling toward Jerusalem			13:22	
		Urges to enter narrow door; laments over Jerusalem			13:23-35	
	Probably Perea	Teaches humility; illustrations: most prominent place and guests who made excuses			14:1-24	
		Count cost of discipleship			14:25-35	
		Illustrations: lost sheep, lost coin, lost son			15:1-32	
		Illustrations: unrighteous steward, rich man and Lazarus			16:1-31	
		Teaches on stumbling, forgiveness, and faith			17:1-10	
	Bethany	Lazarus dies and is resurrected				11:1-46
	Jerusalem; Ephraim	Plot to kill Jesus; he leaves				11:47-54
	Samaria; Galilee	Heals ten lepers; tells how God's Kingdom will come			17:11-37	
	Samaria or Galilee	Illustrations: persistent widow, Pharisee and tax collector			18:1-14	
	Perea	Teaches on marriage and divorce	19:1-12	10:1-12		
		Blesses the children	19:13-15	10:13-16	18:15-17	
		Rich man's question; illustration of vineyard workers and equal pay	19:16-20:16	10:17-31	18:18-30	
	Probably Perea	Foretells his death a third time	20:17-19	10:32-34	18:31-34	
		Request for James' and John's position in the Kingdom	20:20-28	10:35-45		
	Jericho	Passing through, heals two blind men; visits Zacchaeus; ten minas illustration	20:29-34	10:46-52	18:35-19:28	



Jesus’ Final Ministry in Jerusalem

Map 6

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
33, Nisan 8	Bethany	Jesus arrives six days before Passover				11:55-12:1
Nisan 9	Bethany	Mary pours oil on his head and feet	26:6-13	14:3-9		12:2-11
	Bethany-Bethphage-Jerusalem	Enters Jerusalem triumphantly, riding on a donkey	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
Nisan 10	Bethany-Jerusalem	Curses fig tree; cleanses temple again	21:18, 19; 21:12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18, 19	19:47, 48	
		Jehovah speaks; Jesus foretells his death; disbelief of Jews fulfills prophecy of Isaiah				12:20-50
Nisan 11	Bethany-Jerusalem	Withered fig tree lesson	21:19-22	11:20-25		
	Jerusalem, temple	His authority challenged; illustration of two sons	21:23-32	11:27-33	20:1-8	
		Illustrations: murderous cultivators, marriage feast	21:33-22:14	12:1-12	20:9-19	
		Answers questions on God and Caesar, resurrection, greatest commandment	22:15-40	12:13-34	20:20-40	
		Asks crowd if Christ is David's son	22:41-46	12:35-37	20:41-44	
		Woes to scribes and Pharisees	23:1-39	12:38-40	20:45-47	
		Observes widow's contribution		12:41-44	21:1-4	
	Mount of Olives	Gives sign of future presence	24:1-51	13:1-37	21:5-38	
		Illustrations: ten virgins, talents, sheep and goats	25:1-46			
Nisan 12	Jerusalem	Jewish leaders plot to kill him	26:1-5	14:1, 2	22:1, 2	
		Judas arranges betrayal	26:14-16	14:10, 11	22:3-6	
Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Prepares for last Passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Eats Passover with apostles	26:20, 21	14:17, 18	22:14-18	
		Washes feet of apostles				13:1-20



TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
Nisan 14	Jerusalem	Jesus identifies Judas as traitor and dismisses him	26:21-25	14:18-21	22:21-23	13:21-30
		Institutes the Lord's Evening Meal (1Co 11:23-25)	26:26-29	14:22-25	22:19, 20, 24-30	
		Foretells Peter's denials and scattering of apostles	26:31-35	14:27-31	22:31-38	13:31-38
		Promises helper; illustration of true vine; gives command to love; last prayer with apostles				14:1-17:26
		Gethsemane Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Questioned by Annas; trial by Caiaphas, Sanhedrin; Peter denies him	26:57-27:1	14:53-15:1	22:54-71	18:13-27
		Judas the betrayer hangs himself (Ac 1:18, 19)	27:3-10			
		Before Pilate, then Herod, and back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
		Pilate seeks his release but Jews ask for Barabbas; sentenced to death on the torture stake	27:15-30	15:6-19	23:13-25	18:39-19:16
		(c. 3:00 p.m., Friday) Golgotha Jerusalem	27:31-56	15:20-41	23:26-49	19:16-30
		Body taken from the stake and placed in tomb	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for tomb and seal it	27:62-66			
Nisan 16	Jerusalem and vicinity; Emmaus	Jesus resurrected; appears five times to disciples	28:1-15	16:1-8	24:1-49	20:1-25
After Nisan 16	Jerusalem; Galilee	Makes more appearances to disciples (1Co 15:5-7; Ac 1:3-8); instructs; commissions disciple-making	28:16-20			20:26-21:25
Iyyar 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day after his resurrection (Ac 1:9-12)			24:50-53	



Appendix B

	The Message of the Bible	B1
Maps	Genesis and the Travels of the Patriarchs	B2
Key to Maps	The Exodus From Egypt	B3
● Location Reasonably Certain	Conquest of the Promised Land	B4
○ Location Less Certain ? when precise location in area is unknown	Settlement of the Promised Land	B6
— Road	Kingdom of David and Solomon	B7
All maps are oriented due north	World Powers Foretold by Daniel	B9
Alternative location names from same time period are separated by a comma	Israel During the Time of Jesus	B10
Alternative location names from different time periods are in parentheses	The Spread of Christianity	B13
Diagrams	Tabernacle and High Priest	B5
	Temple Built by Solomon	B8
	Temple Mount in the First Century	B11
Time	The Final Week of Jesus' Life on Earth	B12
	Hebrew Calendar	B15
Measurements	Trade and Commerce	B14

The Message of the Bible

Jehovah God has the right to rule. His method of ruling is best. His purpose for the earth and for mankind will be fulfilled.



After 4026 B.C.E.

“The serpent” questions Jehovah’s right to rule and his way of ruling. Jehovah promises to raise up an “offspring,” or a “seed,” who will eventually crush the serpent, Satan. (Genesis 3:1-5, 15, footnote) However, Jehovah allows time for humans to rule themselves under the serpent’s influence.



1943 B.C.E.

Jehovah tells Abraham that the promised “offspring” will be one of his descendants. —Genesis 22:18.



After 1070 B.C.E.

Jehovah assures King David and later his son Solomon that the promised “offspring” would come through their family line. —2 Samuel 7:12, 16; 1 Kings 9:3-5; Isaiah 9:6, 7.



29 C.E.

Jehovah identifies Jesus as the promised “offspring” who is the Heir to David’s throne. —Galatians 3:16; Luke 1:31-33; 3:21, 22.



33 C.E.

The serpent, Satan, briefly cripples the promised “offspring” by having Jesus killed. Jehovah raises Jesus to life in heaven and accepts the value of Jesus’ perfect life, thus providing the basis to forgive sins and to give Adam’s descendants everlasting life. —Genesis 3:15; Acts 2:32-36; 1 Corinthians 15:21, 22.



About 1914 C.E.

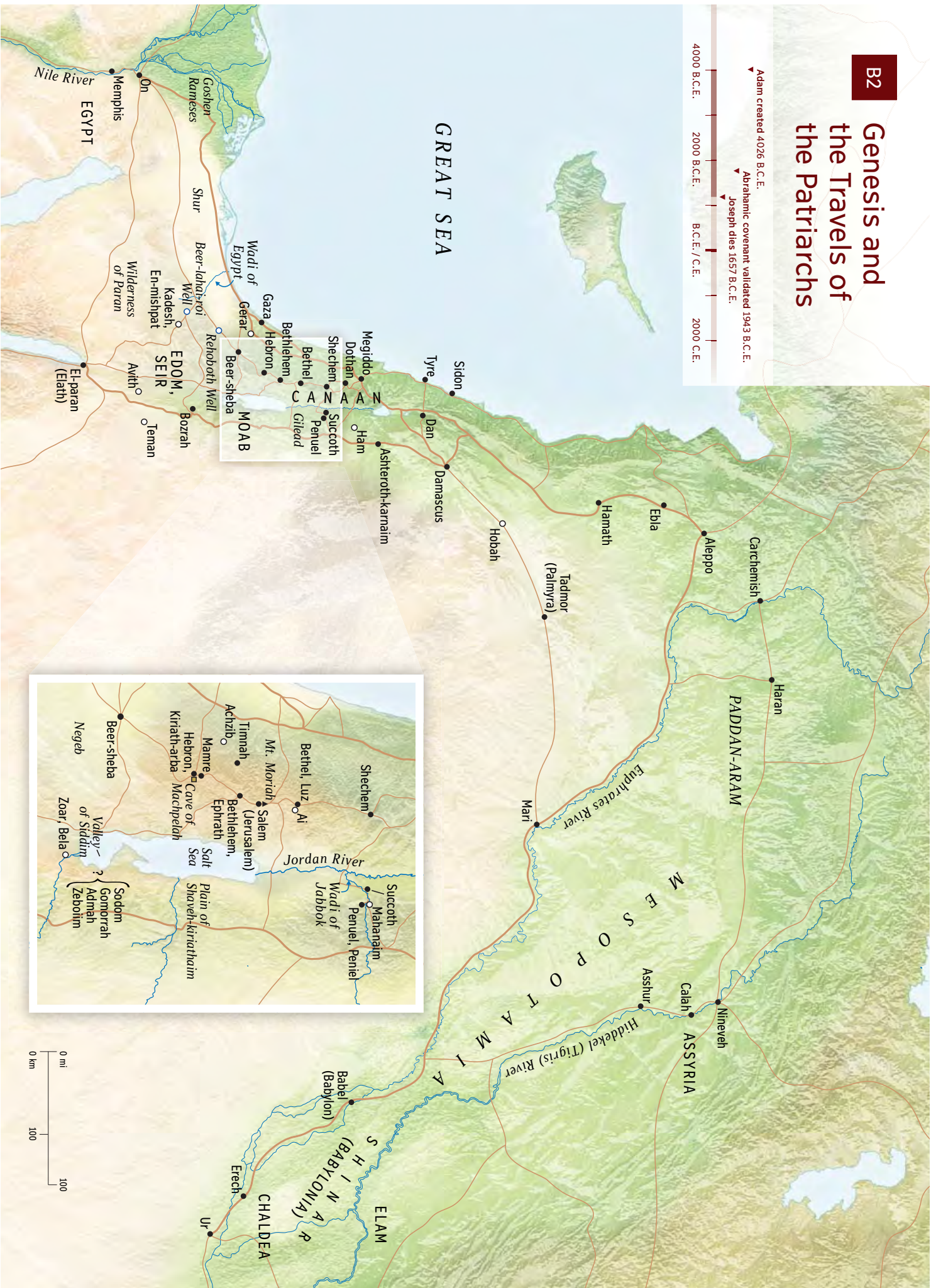
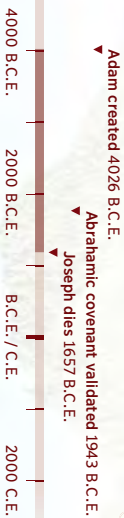
Jesus hurls the serpent, Satan, to the earth, confining him there for a short time.—Revelation 12:7-9, 12.



Future

Jesus imprisons Satan for 1,000 years and then destroys him, symbolically crushing his head. Jehovah’s original purpose for the earth and for mankind is fulfilled, his name is cleared of reproach, and his way of ruling is vindicated.—Revelation 20:1-3, 10; 21:3, 4.

Genesis and the Travels of the Patriarchs



B3

The Exodus From Egypt

Israelites leave Egypt
Mosaic Law covenant 1513 B.C.E.

Joshua commissioned to succeed
Moses 1473 B.C.E.

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

GREAT SEA,
SEA OF THE PHILISTINES



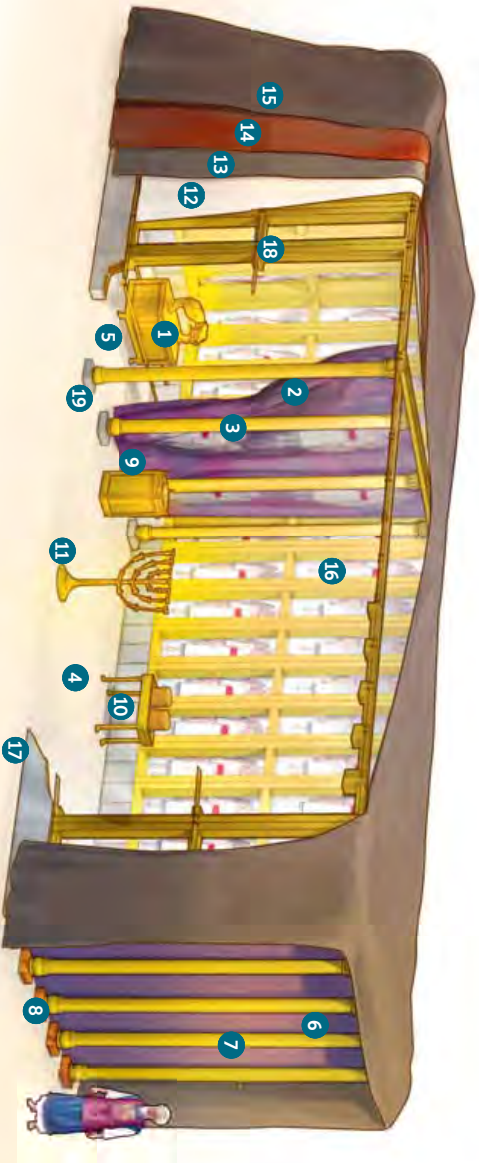
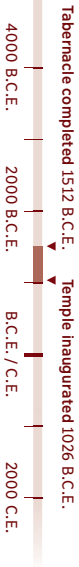
Conquest of the Promised Land

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

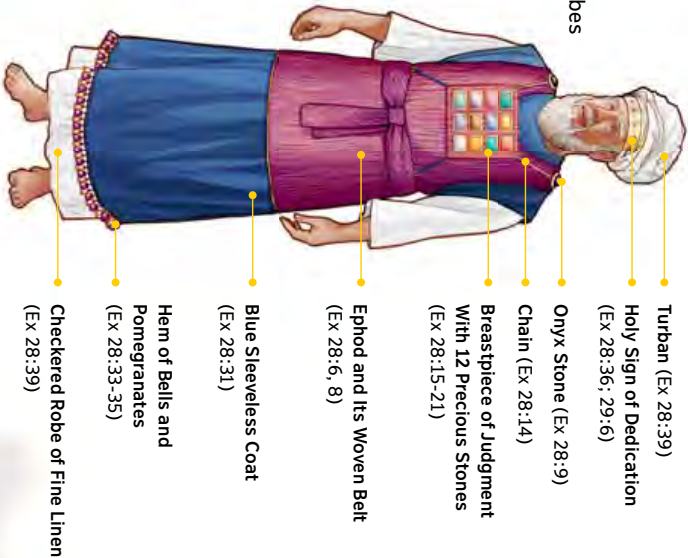
*GREAT SEA,
WESTERN SEA*



B5 Tabernacle and High Priest



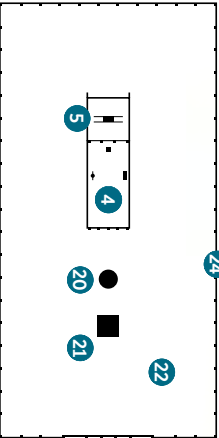
High Priest
Exodus chapter 28 describes in detail the garments of Israel's high priest



Tabernacle Features

- 1 Ark (Ex 25:10-22; 26:33)
- 2 Curtain (Ex 26:31-33)
- 3 Pillar for the Curtain (Ex 26:31, 32)
- 4 Holy (Ex 26:33)
- 5 Most Holy (Ex 26:33)
- 6 Screen (Ex 26:36)
- 7 Pillar for the Screen (Ex 26:37)
- 8 Copper Socket Pedestal (Ex 26:37)
- 9 Incense Altar (Ex 30:1-6)
- 10 Table of Showbread (Ex 25:23-30; 26:35)
- 11 Lampstand (Ex 25:31-40; 26:35)
- 12 Tent Cloth of Linen (Ex 26:1-6)
- 13 Tent Cloth of Goat Hair (Ex 26:7-13)
- 14 Covering of Ram Skins (Ex 26:14)
- 15 Covering of Sealskins (Ex 26:14)
- 16 Panel Frame (Ex 26:15-18, 29)
- 17 Silver Socket Pedestal Under Panel Frame (Ex 26:19-21)
- 18 Bar (Ex 26:26-29)
- 19 Silver Socket Pedestal (Ex 26:32)

- 20 Copper Basin (Ex 30:18-21)
- 21 Altar of Burnt Offering (Ex 27:1-8)
- 22 Courtyard (Ex 27:17, 18)
- 23 Entrance (Ex 27:16)
- 24 Linen Hanging Curtains (Ex 27:9-15)



Settlement of the Promised Land

Tribes receive land after conquest 1467 B.C.E. Saul anointed as king 1117 B.C.E.

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

Judges

- 1 Othniel
- 2 Ehud
- 3 Shamgar
- 4 Barak
- 5 Gideon
- 6 Tola
- 7 Jair
- 8 Jephthah
- 9 Ibzan
- 10 Elon
- 11 Abdon
- 12 Samson



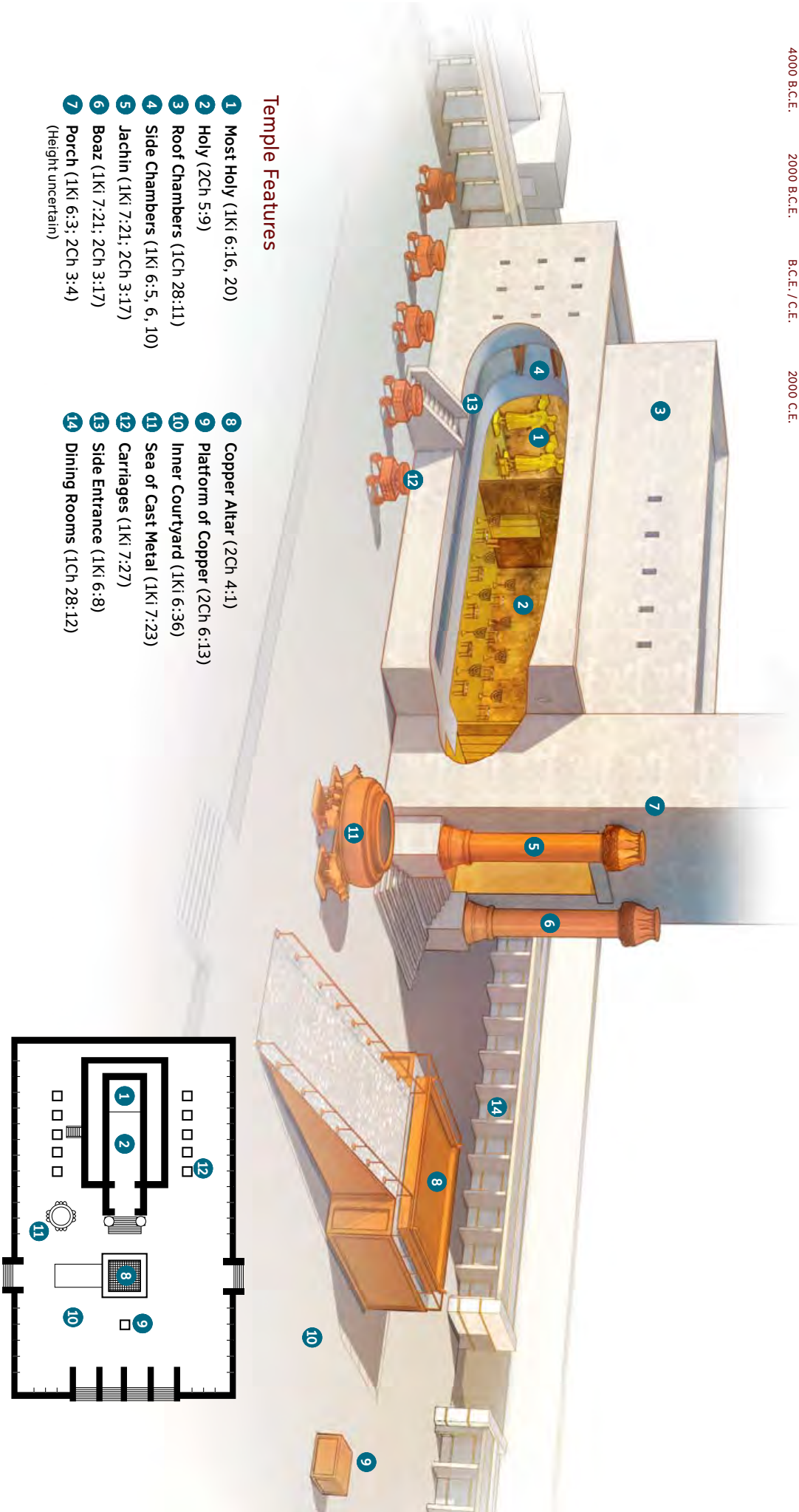
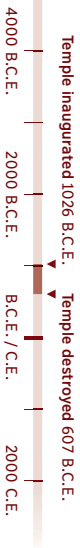
0 mi 20
0 km 20

- Enclave Cities of Simeon
- Enclave Cities of Manasseh
- Cities of Refuge

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.



B8 Temple Built by Solomon



Temple Features

- 1

Most Holy (1Ki 6:16, 20)
- 2

Holy (2Ch 5:9)
- 3

Roof Chambers (1Ch 28:11)
- 4

Side Chambers (1Ki 6:5, 6, 10)
- 5

Jachin (1Ki 7:21; 2Ch 3:17)
- 6

Boaz (1Ki 7:21; 2Ch 3:17)
- 7

Porch (1Ki 6:3; 2Ch 3:4)
(height uncertain)
- 8

Copper Altar (2Ch 4:1)
- 9

Platform of Copper (2Ch 6:13)
- 10

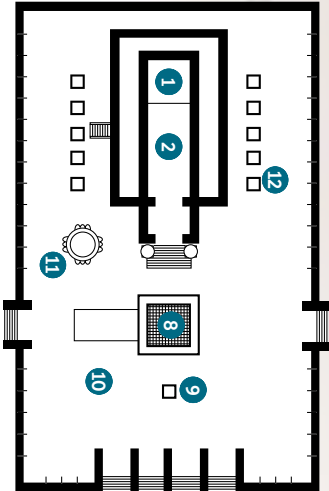
Inner Courtyard (1Ki 6:36)
- 11

Sea of Cast Metal (1Ki 7:23)
- 12

Carriages (1Ki 7:27)
- 13

Side Entrance (1Ki 6:8)
- 14

Dining Rooms (1Ch 28:12)



World Powers Foretold by Daniel

Babylon destroys Jerusalem 607 B.C.E.

4000 B.C.E. 2000 B.C.E. B.C.E./C.E. 2000 C.E.



Babylon

Daniel 2:32, 36-38; 7:4

607 B.C.E. King Nebuchadnezzar destroys Jerusalem



Medo-Persia

Daniel 2:32, 39; 7:5

539 B.C.E. Conquers Babylon

537 B.C.E. Cyrus decrees return of Jews to Jerusalem



Greece

Daniel 2:32, 39; 7:6

331 B.C.E. Alexander the Great conquers Persia



Rome

Daniel 2:33, 40; 7:7

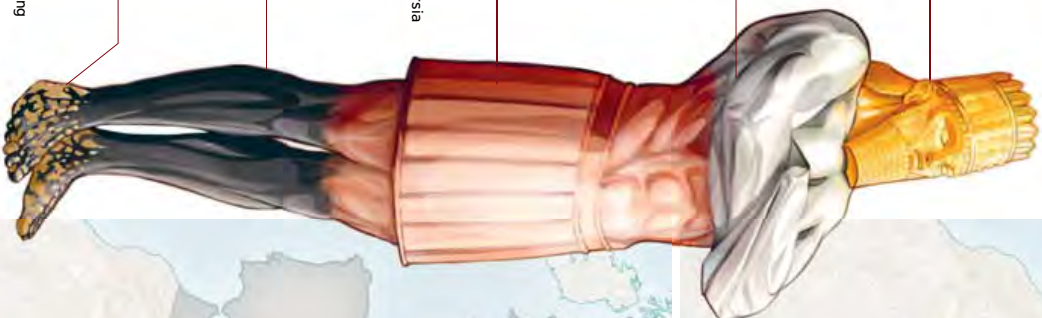
63 B.C.E. Rules over Israel

70 C.E. Destroys Jerusalem

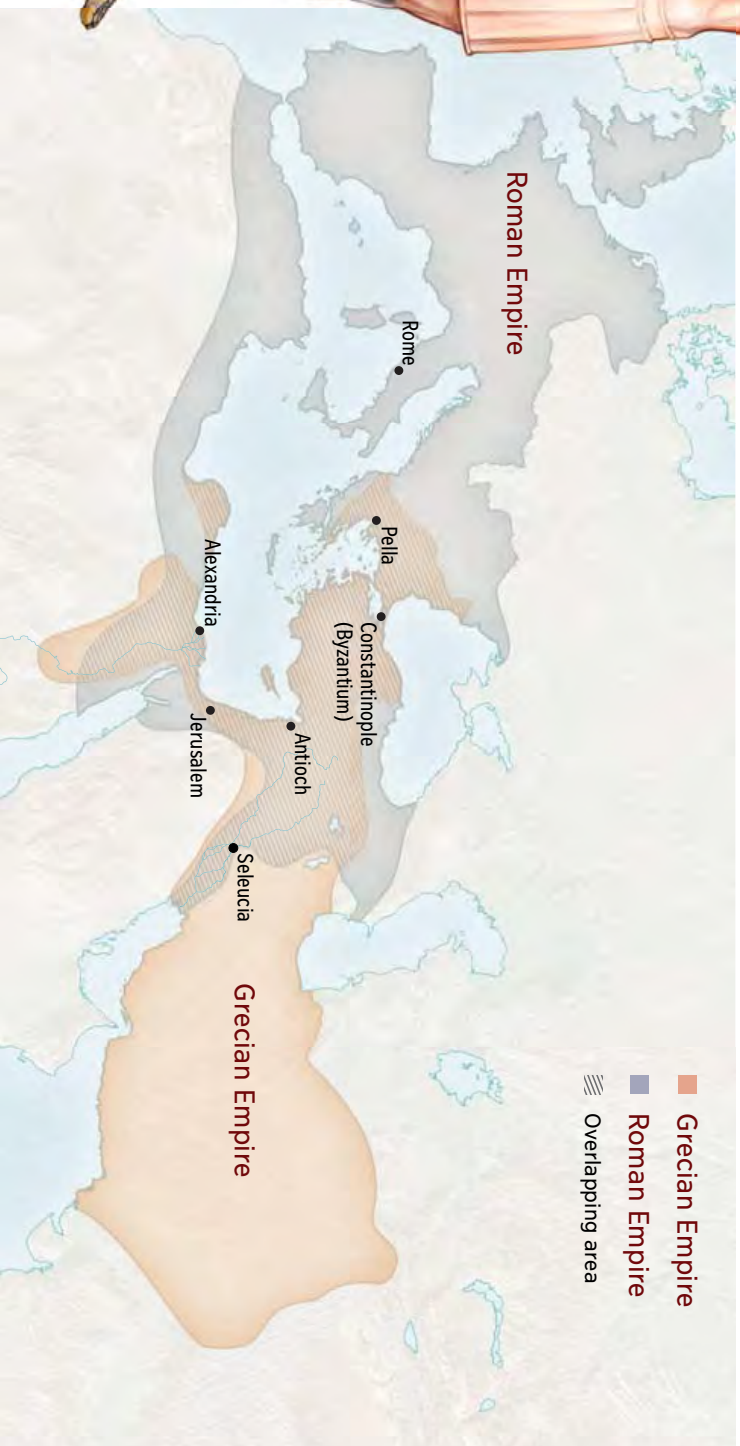
Anglo-America

Daniel 2:33, 41-43

1914-1918 C.E. During World War I, Anglo-American World Power comes into being



Babylonian Empire
 Medo-Persian Empire
 Overlapping area



Grecian Empire
 Roman Empire
 Overlapping area

Israel During the Time of Jesus

Birth of Jesus 2 B.C.E.
Death of Jesus 33 C.E.

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

■ Ruled by Herod Archelaus,
later by Roman Governor
Pontius Pilate

■ Ruled by Herod Antipas

■ Ruled by Philip

● Cities of the Decapolis



Temple Mount in the First Century

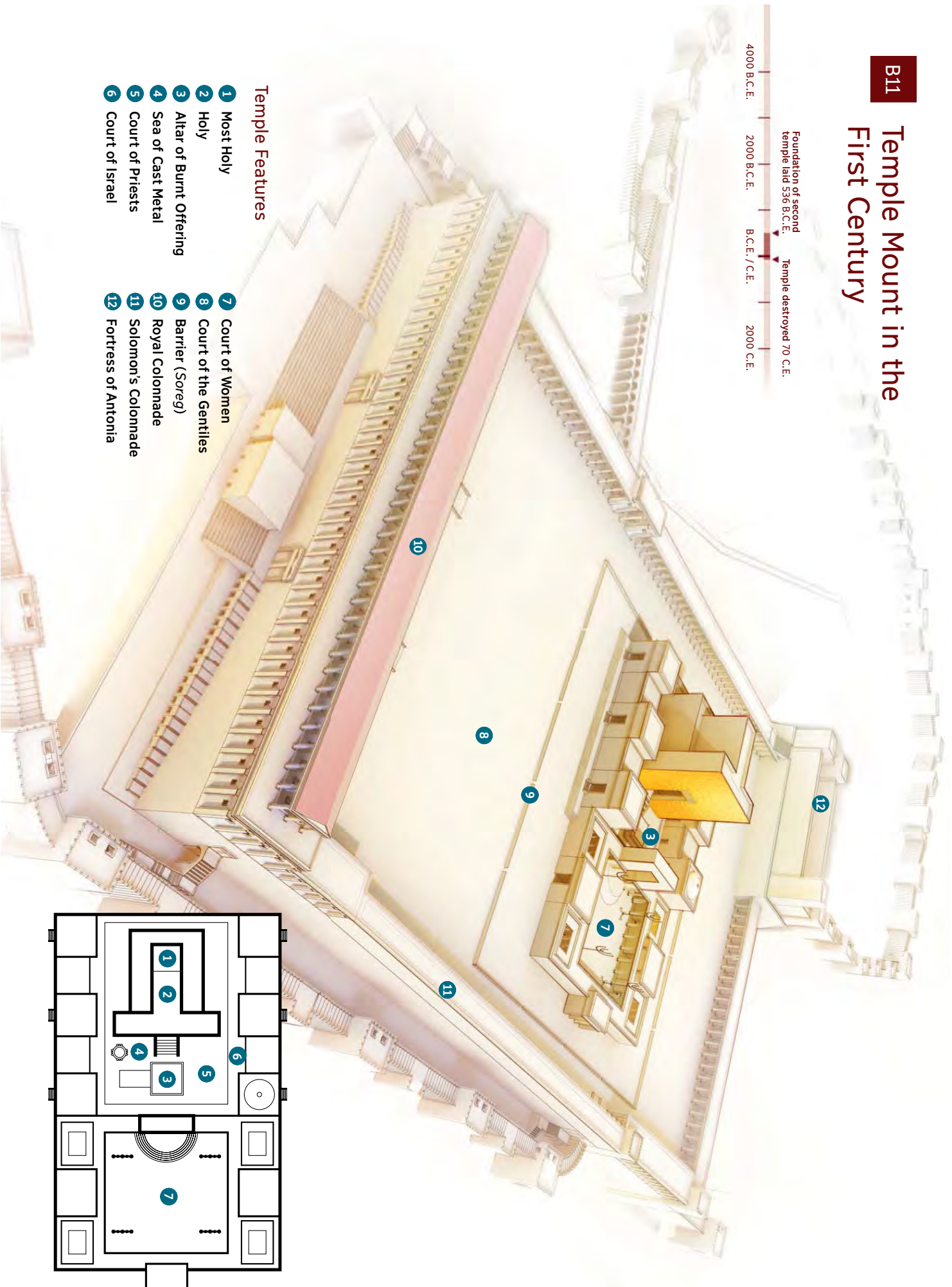
Foundation of second temple laid 536 B.C.E.
 Temple destroyed 70 C.E.

4000 B.C.E.

2000 B.C.E.

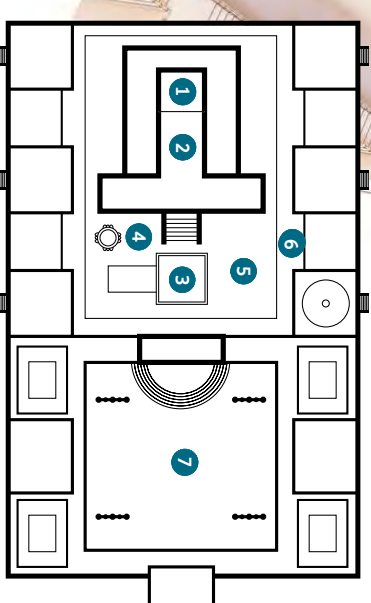
B.C.E. / C.E.

2000 C.E.



Temple Features

- 1 Most Holy
- 2 Holy
- 3 Altar of Burnt Offering
- 4 Sea of Cast Metal
- 5 Court of Priests
- 6 Court of Israel
- 7 Court of Women
- 8 Court of the Gentiles
- 9 Barrier (Soreg)
- 10 Royal Colonnade
- 11 Solomon's Colonnade
- 12 Fortress of Antonia



B12

The Final Week of Jesus' Life on Earth

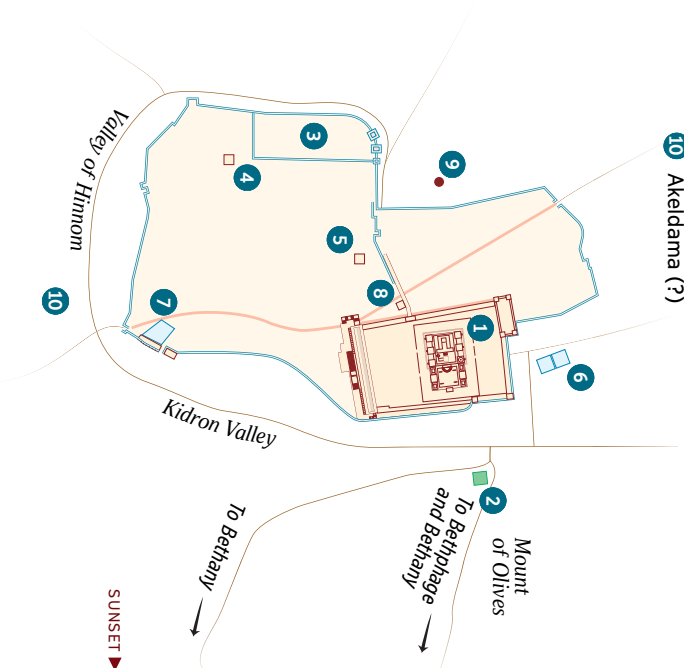


SUNSET ►
Jewish days start and end at sunset

Jerusalem and Surrounding Area

- 1 Temple
- 2 Garden of Gethsemane (?)
- 3 Governor's Palace
- 4 House of Caiaphas (?)
- 5 Palace Used by Herod Antipas (?)
- 6 Pool of Bethzatha
- 7 Pool of Siloam
- 8 Sanhedrin Hall (?)
- 9 Golgotha (?)
- 10 Akeldama (?)

SUNRISE ►



Nisan 8 (Sabbath)

- Arrives in Bethany six days before the Passover

Nisan 9

- Dines with Simon the leper
- Mary anoints Jesus with nard
- Jews come to visit Jesus and Lazarus

Nisan 10

- Spends the night in Bethany

Nisan 11



- Triumphal entry into Jerusalem
- Teaches in the temple 1



- Early trip into Jerusalem
- Cleanses the temple
- Jehovah speaks from heaven



- Teaches in the temple, using illustrations
- Condemns Pharisees
- Notes widow's contribution
- On Mount of Olives, foretells Jerusalem's fall and gives sign of future presence

Matthew 21:1-11, 14-17
Mark 11:1-11
Luke 19:29-44
John 12:12-19

Matthew 21:18, 19; 21:12, 13
Mark 11:12-19
Luke 19:45-48
John 12:20-50

Matthew 21:19-25:46
Mark 11:20-13:37
Luke 20:1-21:38

Nisan 12



- Quiet day with disciples
- Judas arranges betrayal

Matthew 26:1-5, 14-16

Mark 14:1, 2, 10, 11

Luke 22:1-6

Nisan 13



- Peter and John prepare for the Passover
- Jesus and other apostles arrive in late afternoon

Matthew 26:17-19

Mark 14:12-16

Luke 22:7-13

Nisan 14



- Eats the Passover with the apostles
- Washes the feet of the apostles
- Dismisses Judas
- Institutes the Lord's Evening Meal

Matthew 26:20-35

Mark 14:17-31

Luke 22:14-38

John 13:1-17:26



- Betrayed and arrested in the garden of Gethsemane ²
- Apostles flee
- Tried by the Sanhedrin at the house of Caiaphas ⁴
- Peter denies Jesus

Matthew 26:36-75

Mark 14:32-72

Luke 22:39-65

John 18:1-27



- Stands before the Sanhedrin again ³
- Taken to Pilate, ³
- then back to Pilate ³
- Sentenced to death and executed at Golgotha ⁹
- Dies about three o'clock in the afternoon
- Body removed and buried

Matthew 27:1-61

Mark 15:1-47

Luke 22:66-23:56

John 18:28-19:42



Nisan 15 (Sabbath)

- Pilate approves posting guards at Jesus' grave

Matthew 27:62-66

Nisan 16

- Additional burial spices are purchased

Mark 16:1



- Resurrected
- Appears to disciples

Matthew 28:1-15

Mark 16:2-8

Luke 24:1-49

John 20:1-25

The Spread of Christianity



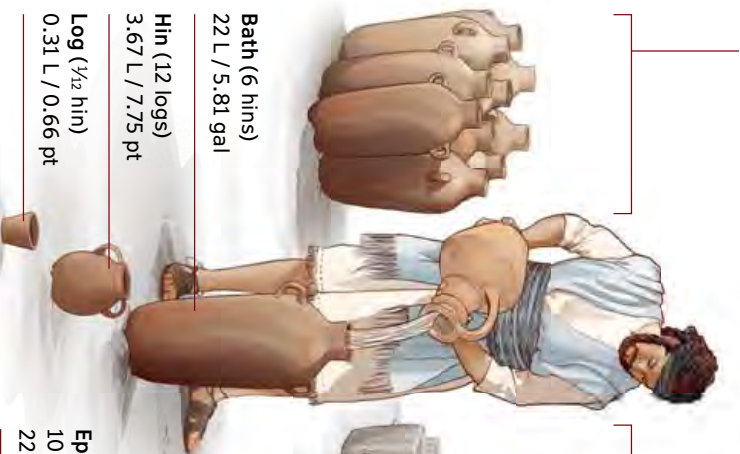
Trade and Commerce

Liquid Measures

Cor (10 baths / 60 hins)
220 L / 58.1 gal

Dry Measures

Homer (1 cor / 10 ephahs)
220 L / 200 dry qt



Bath (6 hins)
22 L / 5.81 gal

Hin (12 logs)
3.67 L / 7.75 pt

Log ($\frac{1}{12}$ hin)
0.31 L / 0.66 pt



Ephah (3 seahs / 10 omers)
22 L / 20 dry qt

Seah ($3\frac{1}{3}$ omers)
7.33 L / 6.66 dry qt

Omer ($1\frac{1}{5}$ cabs)
2.2 L / 2 dry qt

Cab
1.22 L / 1.11 dry qt

Quart
1.08 L / 0.98 dry qt

Linear Measures

Long reed (6 long cubits)
3.11 m / 10.2 ft

Reed (6 cubits)
2.67 m / 8.75 ft

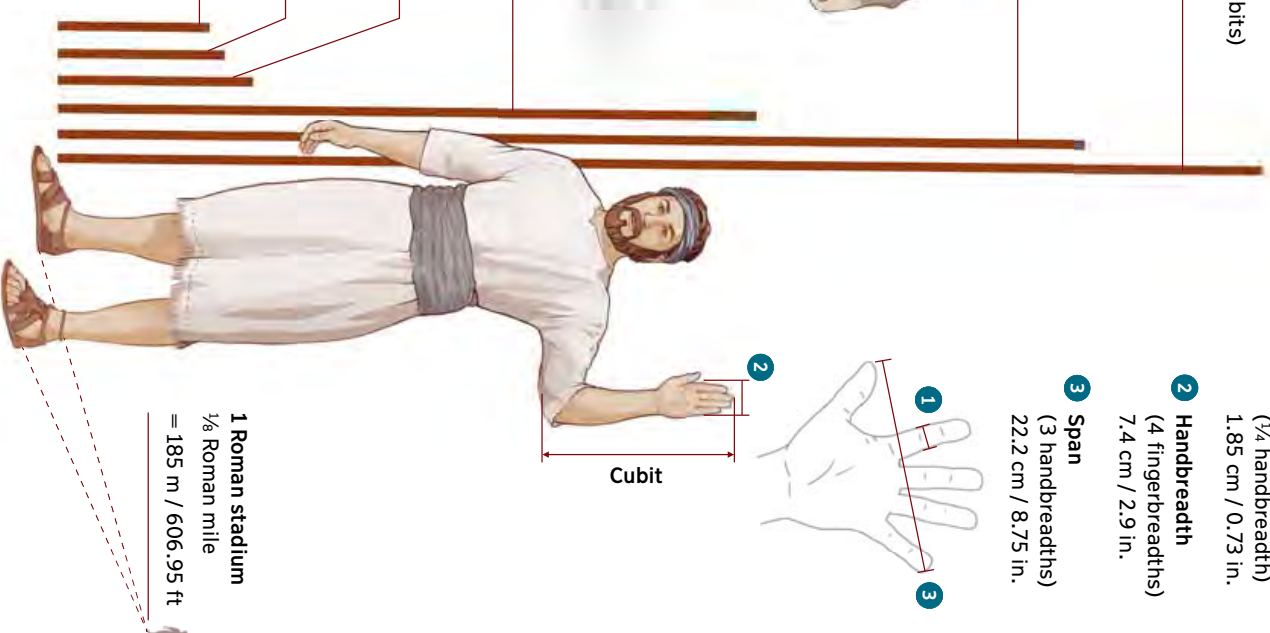


Fathom
1.8 m / 6 ft

Long cubit
(7 handbreadths)
51.8 cm / 20.4 in.

Cubit (2 spans / 6 handbreadths)
44.5 cm / 17.5 in.

Short cubit
38 cm / 15 in.



1 Fingerbreadth
($\frac{1}{4}$ handbreadth)
1.85 cm / 0.73 in.

2 Handbreadth
(4 fingerbreadths)
7.4 cm / 2.9 in.

3 Span
(3 handbreadths)
22.2 cm / 8.75 in.

1 Roman stadium
 $\frac{1}{6}$ Roman mile
= 185 m / 606.95 ft

Currency and Weight in the Hebrew Scriptures



Gerah ($\frac{1}{20}$ shekel)
0.57 g / 0.01835 oz t
10 gerahs = 1 bekah

Bekah

5.7 g / 0.1835 oz t
2 bekahs = 1 shekel

Pim

7.8 g / 0.2508 oz t
1 pim = $\frac{2}{3}$ shekel

Shekel

11.4 g / 0.367 oz t
50 shekels = 1 mina

Mina

570 g / 18.35 oz t
60 minas = 1 talent

Talent

34.2 kg / 1,101 oz t



Shekel weight



Daric

(Persian, gold)
8.4 g / 0.27 oz t
Ezra 8:27

Currency and Weight in the Christian Greek Scriptures



Lepton

(Jewish, copper or bronze)

$\frac{1}{2}$ quadrans
Luke 21:2



Quadrans

(Roman, copper or bronze)

2 lepta
Matthew 5:26



Assarion

(Roman and provincial, copper or bronze)

4 quadrantes
Matthew 10:29



Denarius

(Roman, silver)
64 quadrantes
3.85 g / 0.124 oz t
Matthew 20:10



Drachma

(Greek, silver)
3.4 g / 0.109 oz t
Luke 15:8



Didrachma

(Greek, silver)
2 drachmas
6.8 g / 0.218 oz t
Matthew 17:24



Tetradrachma of Antioch



Tetradrachma of Tyre (Silver shekel of Tyre)

(Greek, silver; also called silver stater)
4 drachmas
13.6 g / 0.436 oz t
Matthew 17:27



Pound (Roman)

327 g / 11.5 oz
John 12:3

"A pound of perfumed oil, genuine nard"



Mina

100 drachmas
340 g / 10.9 oz t
Luke 19:13
= about 100 days' wage

Talent

60 minas
20.4 kg / 654 oz t
Matthew 18:24
Revelation 16:21
= about 19 years' wage



1 Day's Wage
(12 hours)

2 Days' Wage

3 Days' Wage

4 Days' Wage

0°C
32°F10°C
50°F20°C
68°F30°C
86°F

APR. MAY JUNE JULY AUG. SEPT. OCT. NOV. DEC. JAN. FEB. MAR.	NISAN (ABIB)	14 Passover 15-21 Unleavened Bread 16 Offering of firstfruits	Jordan swells from rains, melting snow		Barley	
	IYYAR (ZIV)	14 Late Passover	Dry season begins, mostly clear skies		Wheat	
	SIVAN	6 Festival of Weeks (Pentecost)	Summer heat, clear air		Wheat, early figs	
	TAMMUZ		Heat increases, heavy dews in areas		First grapes	
	AB		Heat reaches maximum		Summer fruits	
	ELUL		Heat continues		Dates, grapes, and figs	
	TISHRI (ETHANIM)	1 Trumpet blast 10 Day of Atonement 15-21 Festival of Booths 22 Solemn assembly	Summer ends, early rains begin		Plowing	
	HESHVAN (BUL)		Light rains		Olives	
	CHISLEV	25 Festival of Dedication	Rain increases, frost, mountain snows		Flocks wintered	
	TEBETH		Maximum cold, rainy, mountain snows		Vegetation developing	
	SHEBAT		Cold weather lessens, rain continues		Almond blossoms	
	ADAR	14, 15 Purim	Frequent thunder and hail		Flax	
	VEADAR	Intercalary month added seven times in 19 years				