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Greber

The Watchtower, February 15, 1956, p. 111

“Very plainly the spirits in which ex-priest Greber believes helped him in his translation.”

The Watchtower, September 15, 1962, p. 554

“Johannes Greber” sited for support

The Word Who is He According to John, 1962 ed., p. 5

“Johannes Greber” sited for support

Aid to Bible Understanding, 1969 ed., p. 1134

“Johannes Greber” sited for support

Aid to Bible Understanding, 1969 ed., p. 1669

“Johannes Greber” sited for support

The Watchtower, October 15, 1975, p. 640

“Johannes Greber” sited for support

The Watchtower, April 15, 1976, p. 231

“Johannes Greber” sited for support

The Watchtower, April 1, 1983, p. 31

“Why, in recent years, has The Watchtower not made use of the translation by the former Catholic priest, Johannes Greber? But as indicated in a foreword to the 1980 edition of the New Testament by Johannes Greber, this translator relied on “god’s Spirit World” to clarify for him how he should translate difficult passages. The Watchtower has deemed it improper to make use of a translation that has such a close rapport with spiritism.”

(done)

title, *Communication with the Spirit-World: Its Laws and Its Purpose.*" (Page 15, ¶ 2, 3) In keeping with his Roman Catholic extraction Greber's translation is bound with a gold-leaf cross on its stiff front cover. In the Foreword of his aforementioned book ex-priest Greber says: "The most significant spiritualistic book is the Bible." Under this impression Greber endeavors to make his New Testament translation read very spiritualistic.

¹¹ Spiritualism claims that there are good spirits and bad spirits and that it does not want to have anything to do with the bad spirits but tries to communicate only with the good spirits. At 1 John 4:1-3 the Bible says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Greber's translation of these verses reads: "My dear friends, do not believe every spirit, but test the spirits to learn whether they come from God. For many false spirits have emerged from the abyss and gone out into the world, and are speaking through human mediums. This is how you can find out whether a spirit comes from God: every spirit who confesses that Jesus Christ appeared on earth as a man, comes from God. While every spirit who seeks to destroy belief in Jesus as our Lord incarnated does not come from God, but is sent by the adversary of Christ. You have been told that such spirits would come, and they are already appearing in the world." Very plainly the spirits in

which ex-priest Greber believes helped him in his translation.

"TRY THE SPIRITS"

¹² However, when the apostle John says, "Try the spirits," or, "Test the spirits," he does not mean for us to dabble in spiritualism and get in touch with the spirits by means of spirit mediums, ouija boards or planchettes or other spiritistic paraphernalia and try out which is a good spirit and which is a bad one. By "spirits" here John is referring, not to invisible spirit creatures, but to the purpose, the intent or the motivation of the prophesying or public declaration made by men respecting God and Christ. Hence *An American Translation* reads: "Do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world." And the *New World Translation* reads: "Do not believe every inspired expression, but test the inspired expressions to see whether they originate with God." To test these inspired utterances or inspired expressions of the prophets or mouthpieces of various religions to see whether they are inspired by God's spirit or not, we do not have to go to spiritualist séances or mediums. Long ago Jehovah God inspired his prophet Isaiah to say: "Bind up the testimony, seal the teaching among my disciples. And when they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living? To the teaching and to the testimony! Surely for this word which they speak there is no dawn. They will . . . be thrust into thick darkness." (Isa. 8:16, 19-22, RS) Obediently those who seek true, reliable information concerning the human dead and future events go to Jehovah's teaching and testimony as found in the Bible.

11, 12. (a) What is a questionable translation of 1 John 4:1-3? (b) What right understanding of this passage is derived from its accurate translation?

God, yes, itself of divine being."* By Stage: "The Word was itself of divine being."† By Menge: "And God (=of divine being) the Word was."‡ By Pfaefflin: "And was of divine weightiness."⁶ And by Thimme: "And God of a sort the Word was."⁶

⁵ But most controversial of all is the following reading of John 1:1, 2: "The Word was in the beginning, and the Word was with God, and the Word was a god. This Word was in the beginning with God." This reading is found in *The New Testament in An Improved Version*, published in London, England, in 1808.⁶ Similar is the reading by a former Roman Catholic priest: "In the beginning was the Word, and the Word was with God, and the Word was a god. This was with God in the beginning. Everything came into being through the Word, and without it nothing created sprang into existence." (John 1:1-3)⁶ Alongside that reading with its much-debated expression "a god" may be placed the reading found in *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey, second edition of 1947, namely: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning

* "Es war fest mit Gott verbunden, ja selbst goettlichen Wesens." *The New Testament*, by Rudolf Boehmer, 1910.

† "Das Wort war selbst goettlichen Wesens," *The New Testament*, by Curt Stage, 1907.

‡ "Und Gott (= goettlichen Wesens) war das Wort," *The Holy Scriptures*, by D. Dr. Hermann Menge, twelfth edition, 1951.

□ "Und war von goettlicher Wucht." *The New Testament*, by Friedrich Pfaefflin, 1949.

° "Und Gott von Art war das Wort," *The New Testament*, by Ludwig Thimme, 1919.

6 The title page reads: "The New Testament in An Improved Version, upon the basis of Archbishop Newcome's new translation: with a Corrected Text, and Notes Critical and Explanatory. Published by a Society for Promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books."—Unitarian.

6 *The New Testament—A New Translation and Explanation Based on the Oldest Manuscripts*, by Johannes Greber (a translation from German into English), edition of 1937, the front cover of this bound translation being stamped with a golden cross.

5. What is the most controversial translation of all, as shown by two examples, and why may the translation by Professor Torrey be placed alongside the above?

with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

⁶ So in the above-quoted Bible translations we are confronted with the expressions "God," "divine," "God of a sort," "god," and "a god." Men who teach a triune God, a Trinity, strongly object to the translation "a god." They say, among other things, that it means to believe in polytheism. Or they call it Unitarianism or Arianism. The Trinity is taught throughout those parts of Christendom found in Europe, the Americas and Australia, where the great majority of the 4,000,000 readers of *The Watchtower* live. Readers in the other parts, in Asia and Africa, come in contact with the teaching of the Trinity through the missionaries of Christendom. It becomes plain, in view of this, that we have to make sure of not only who the Word or Logos is but also who God himself is.

Christendom believes that the fundamental doctrine of her teachings is the Trinity. By Trinity she means a triune or three-in-one God. That means a God in three Persons, namely, "God the Father, God the Son, and God the Holy Ghost." Since this is said to be, not three Gods, but merely "one God in three Persons," then the term God must mean the Trinity; and the Trinity and God must be interchangeable terms. On this basis let us quote John 1:1, 2 and use the equivalent term for God, and let us see how it reads:

⁸ "In the beginning was the Word, and the Word was with the Trinity, and the Word was the Trinity. The same was in the beginning with the Trinity." But how

6. With what differing expressions are we confronted in the above-quoted translations, and so now whose identity do we have to find out?

7. 8. What does Christendom say that God is, but by applying this equivalent term to John 1:1, 2 what tangle do we get into?

"THE WORD"—WHO IS HE? ACCORDING TO JOHN

in translating them right in order to bring out the exact meaning.

* Of course, the Bible reader who uses the generally accepted versions or translations will at once say: "Why, there should be no difficulty about knowing who the Word is. It plainly says that the Word is God; and God is God." But, in answer, we must say that not all our newer modern translations by Greek scholars read that way, to say just that. For instance, take the following examples: *The New English Bible*, issued in March of 1961, says: "And what God was, the Word was." The Greek word translated "Word" is *logos*; and so Dr. James Moffatt's *New Translation of the Bible* (1922) reads: "The Logos was divine." *The Complete Bible—An American Translation* (Smith-Goodspeed) reads: "The Word was divine." So does Hugh J. Schonfield's *The Authentic New Testament*. Other readings (by Germans) are: By Boehmer: "It was tightly bound up with God, yes, itself of divine being."* By Stage: "The Word was itself of divine being."† By Menge: "And God (= of divine being) the Word was."‡ By Pfaeelin: "And was of divine weightiness."‡ And by Thimme: "And God of a sort the Word was."‡

§ But most controversial of all is the following reading of John 1:1, 2: "The Word was in the beginning, and the Word was with God, and the Word was a god. This Word was in the beginning with God." This reading is found in *The New Testament in An Improved*

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§ "Und war von goettlicher Wucht," *The New Testament*, by Friedrich Pfaeelin, 1949.

¶ "Und Gott von Art war das Wort," *The New Testament*, by Ludwig Thimme, 1919.

4. Do all modern translations read like the old accepted versions of the Bible, and what examples do we have to illustrate whether?

5. What is the most controversial translation of all, as shown by two examples, and why may the translation by Professor Torrey be placed alongside the above?

Version, published in London, England, in 1808.* Similar is the reading by a former Roman Catholic priest: "In the beginning was the Word, and the Word was with God, and the Word was a god. This was with God in the beginning. Everything came into being through the Word, and without it nothing created sprang into existence." (John 1:1-3)† Alongside that reading with its much-debated expression "a god" may be placed the reading found in *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey, second edition of 1947, namely: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

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§ With what differing expressions are we confronted in the above-quoted translations, and so how whose identity do we have to find out?

a memorial (sepulchre as a monument)." Related to *mne-me'ion* is the word *mne'ma*, which appears to have a corresponding meaning, referring also to "a memorial or record of a thing or a dead person, then a sepulchral monument, and hence a tomb."—*An Expository Dictionary of New Testament Words*, Vol. II, by W. E. Vine, pp. 172, 173.

Such tomb might be an excavated grave in the ground or, as was often the case among the Hebrews, might be a natural cave or a rock-cut vault. (Compare Acts 7:16 and Genesis 23:19, 20.) As has been seen above, whereas the word *ta'phos* or "grave" gives emphasis to the idea of burial, the words *mne'ma* and *mne-me'ion* lay stress on the thought of preserving the memory of the deceased person. These latter words, therefore, appear to carry a greater idea of permanence than *ta'phos*; they are related to the Latin word *monimentum*.

It seems evident that Jewish burial tombs were customarily built outside the cities, a major exception being those of the kings. The references to such tombs in the Christian Greek Scriptures would all appear to place them outside the cities, except the reference to David's tomb at Acts 2:29. Being thus withdrawn and also being avoided by the Jews, due to the ceremonial uncleanness connected with them, the areas in which such tombs were located were at times the haunt of crazed or demonized persons.—Matt. 8:28; Mark 5:5.

NOT ORNATE

While serving as a remembrance of the deceased person, the Jewish memorial tombs in general do not appear to have been ornate or ostentatious. Some were so unpretentious and inconspicuous that men might walk upon them without being aware of it. (Luke 11:44) Although it was the custom of the pagan peoples around them to make their tombs as lavish as their circumstances allowed, the early Jewish tombs that have been found are notable for their simplicity. This was due mainly to their worship being based on the Hebrew Scriptures and which allowed no veneration of the dead nor fostered any ideas of a conscious existence after death in a spirit world, ideas such as those held by the Egyptians, Canaanites, Babylonians and others. Thus, while many critics make the claim that the worship of the nation of Israel was, from early times, "syncretistic," that is, resulting from the union of conflicting beliefs and having developed by the addition of tenets and practices from earlier religions, the fundamental resistance to such religious corruption is evidenced once again in the plainness of these tombs. Apostasy, of course, did occur among the Israelites and would account for any deviations from the usual attitude toward the dead. Likewise, Jesus shows that in his day it was the practice of the scribes and Pharisees to decorate the memorial tombs of the prophets and others. (Matt. 23:29, 30) Under Greek and Roman influence, the tendency among the wealthy at this time was toward more pretentious tombs.

Aside from the tomb of John the Baptist (Mark 6:29), the principal tombs considered in the Greek Scriptures are those of Lazarus and of Jesus. Lazarus' tomb was typically Jewish, being a cave with a stone lying against the opening, which opening may have been relatively small, as has been true of similar tombs found in Palestine. The context would indicate it was outside the village.—John 11:30-34, 38-44.

JESUS' TOMB

The tomb used for Jesus' burial was a new one belonging to Joseph of Arimathea, and was not a cave but had been carved in a rock of a garden not far from the site of Jesus' impalement. The tomb had a door requiring a big stone to close it and this stone apparently was of the circular type sometimes used. (Matt. 27:57-60; Mark 16:3, 4; John 19:41, 42) Like other tombs found, it seems to have had within a

benchlike shelf or shelves cut into the walls on which bodies could be placed.—Compare Mark 16:5.

Claims are made for two principal sites as being the original location of Jesus' tomb. One is the traditional site over which the Church of the Holy Sepulchre has been erected. The other site is that known as the Garden Tomb, which is cut out of a huge stone protruding from the side of a hill and is outside even the present city walls. Inside it gives evidence of being a "new" tomb, since, of the several places for bodies, only one seems to have been completed. No definite proof exists, however, that either of these places authentically represents the memorial tomb in which Jesus was laid.

'TOMBS OPENED' AT JESUS' DEATH

The text at Matthew 27:52, 53 concerning the "memorial tombs [that] were opened" as the result of an earthquake occurring at the time of Jesus' death has caused considerable discussion, some holding that a resurrection occurred. However, a comparison with the texts concerning the resurrection makes clear that these verses do not describe a resurrection but merely a throwing of bodies out of their tombs, similar to incidents that have taken place in recent times, as in Ecuador in 1949, and again in Bogotá, Colombia, in 1962, when two hundred corpses in the cemetery were thrown out of their tombs by a violent earth tremor.—*El Tiempo*, Bogotá, Colombia, July 31, 1962.

The translation by Johannes Greber (1937) of these verses reads as follows: "Tombs were laid open, and many bodies of those buried were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on their way back to the city."

REMEMBRANCE BY GOD

In view of the thought of remembrance underlying the word *mne-me'ion*, Jesus' use of this word (rather than *ta'phos*) at John 5:28 with regard to the resurrection of "all those in the memorial tombs" seems particularly appropriate and contrasts sharply with the thought of complete repudiation and effacement from all memory represented by Gehenna. (Matt. 10:28; 23:33; Mark 9:43) The importance attached to burial by the Hebrews (see BURIAL, BURIAL PLACES) is indicative of their concern that they be remembered, primarily by Jehovah God in whom they had faith as "the rewarder of those earnestly seeking him." (Heb. 11:1, 2, 6) Inscriptions of the tombs of Israelite origin are very rare and, when found, usually consist of only the name. The outstanding kings of Judah left no magnificent monuments with their praises and exploits engraved thereon, as did the kings of other nations. Thus it seems evident that the concern of faithful men of ancient times was that their name be in the "book of remembrance" described at Malachi 3:16 and not be as the "name of the wicked one [which] will rot."—Prov. 10:7; compare Ecclesiastes 7:1; see NAME.

The basic idea of remembrance involved in the original Greek words for "tomb" or "memorial tomb" also gives added meaning to the plea of the thief impaled alongside Jesus to "remember me when you get into your kingdom."—Luke 23:42.

MEMPHIS (Mem'phis). One of the capitals of ancient Egypt, identified with the ruins near Mit Rahiney, about fourteen miles (22.5 kilometers) S of Cairo, on the W side of the Nile River. Memphis was for long the most important city in "Lower Egypt" (that is, the Delta region and a small section to the S thereof).

At Hosea 9:6 the city is called *Moph* in the Hebrew text (rendered "Memphis" in most English translations). Elsewhere it is referred to by the Hebrew *Noph*. (Isa. 10:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16) This Hebrew name is believed to come from Egyptian *Mn-nfr* (the vowels not being written), the name

the practical wisdom of righteous ones, to get ready for Jehovah a prepared people."—Luke 1:17.

The message of the good news from God's Word the Bible should therefore not be underrated. These words are more powerful than any words men can devise or speak. The ancient Bereans were commended for "carefully examining the Scriptures" to see whether what an apostle taught was correct. (Acts 17:11) God's ministers, speaking God's powerful Word, are energized and backed up by "power of holy spirit."—Rom. 15:13, 19.

"THE WORD" AS A TITLE

In the Christian Greek Scriptures "the Word" (Gr., *ho Logos*) also appears as a title. (John 1:1, 14; Rev. 19:13) The apostle John identified the one to whom this title belongs, namely, to Jesus, he being so designated not only during his ministry on earth as a perfect man, but also during his prehuman spirit existence as well as after his exaltation to heaven.

Regarding the Son's prehuman existence, John says: "In the beginning *the Word* was, and *the Word* was with God, and *the Word* was a god." (John 1:1, NW) The *Authorized Version* and the *Douay Version* read: "In the beginning was the Word, and the Word was with God, and the Word was God." This would make it appear that the Word was identical with Almighty God, while the former reading, in the *New World Translation*, indicates that the Word is not the God, Almighty God, but is a "mighty one," a god. (Even the judges of ancient Israel, who wielded great power in the nation, were called "gods." [Ps. 82:6; John 10:34, 35]) Actually, in the Greek text, the definite article *ho*, "the," appears before the first "God," but there is no article before the second.

Other modern translations aid in getting the proper view. The interlinear word-for-word reading of the Greek translation in the *Emphatic Diaglott* reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word." The accompanying text of the *Diaglott* uses capital and small capital letters for the God, and initial capital and lowercase letters for the second appearance of "god" in the sentence: "In the Beginning was the Logos, and the Logos was with God, and the Logos was God."

These renderings would support the fact that Jesus, being the Son of God and the one used by God in creating all other things (Col. 1:15-20), is indeed a "god," a "mighty one," and has the quality of mightiness, but is not the Almighty God. Other translations reflect this view. *The New English Bible* (1961) says: "And what God was, the Word was." The Greek word translated "Word" is *Logos*, and so Dr. James Moffatt's *New Translation of the Bible* (1922) reads: "The Logos was divine." *The Complete Bible—An American Translation* (Smith-Goodspeed) reads: "The Word was divine." Other readings (by German translators) are: By Boehmer: "It was tightly bound up with God, yes, itself or divine being." By Stage: "The Word was itself of divine being." By Menge: "And God (= of divine being) the Word was." By Pfaffen: "And was of divine weightiness." And by Thimme: "And God of a sort the Word was." All these renderings highlight the *quality* of the Word, not his identity with his Father, the Almighty God. Being the Son of God (Jehovah), he would have the divine quality, for divine means 'godlike.'—Col. 2:9; compare 2 Peter 1:4, where "divine nature" is promised to Christ's joint heirs.

A translation by a former Roman Catholic priest, *Johannes Greber* (1937 ed.) renders the second appearance of the word "god" in the sentence as "a god." And *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey (second ed., 1947), says: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

How "in the beginning with God"

This Word or *Logos* was God's only direct creation, the only-begotten son of God, and evidently the close associate of God to whom God was speaking when he said: "Let us make man in our image, according to our likeness." (Gen. 1:26) Hence John continued, saying: "This one was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence."—John 1:2, 3.

Other scriptures plainly show that the Word was God's agent through whom all other things came into existence. There is "one God the Father, out of whom all things are, . . . and there is one Lord, Jesus Christ, through whom all things are." (1 Cor. 8:6) The Word, God's Son, was "the beginning of the creation by God," otherwise described as "the first-born of all creation; because by means of him all other things were created in the heavens and upon the earth."—Rev. 3:14; Col. 1:15, 16.

Earthly ministry and heavenly glorification

In due time a change came about. John explains: "So *the Word* became flesh and resided among us [as the Lord Jesus Christ], and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14) By becoming flesh the Word became visible, hearable, feelable to eyewitnesses on earth. In this way men of flesh could have direct contact and association with "*the word of life*," which, John says, "was from the beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt."—1 John 1:1-3.

The glorified Lord Jesus Christ continues to carry the title "the Word," as noted in Revelation 19:11-16. There in a vision of heaven John says he saw a white horse whose rider was called "Faithful and True." "The Word of God," and "upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords."

Why God's Son is entitled "the Word"

A title often describes the function served or the duty performed by the bearer. So it was with the title *Kal Hatze*, meaning "the voice or word of the king," that was given an Abyssinian officer. Based on his travels from 1768 to 1773, James Bruce describes the duties of the *Kal Hatze* as follows. He stood by a window covered with a curtain through which, unseen inside, the king spoke to this officer. He then conveyed the message to the persons or party concerned. Thus the *Kal Hatze* acted as the word or voice of the Abyssinian king.

Recall, too, that God made Aaron the word or "mouth" of Moses, saying: "He must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him."—Ex. 4:16.

In a similar way God's firstborn Son doubtless served as the Mouth or Spokesman for his Father, the great King of Eternity. He was God's Word of communication for conveying information and instructions to the Creator's other spirit and human sons. Prior to Jesus' coming to earth, on many of the occasions when God communicated with humans it is reasonable to think he used the Word as his angelic mouthpiece. (Gen. 16:7-11; 22:11; 31:11; Ex. 3:2-5; Judg. 2:1-4; 6:11, 12; 13:3) Since the angel that guided the Israelites through the wilderness had Jehovah's name within him, he may have been God's Son, the Word.—Ex. 23:20-23; see JESUS CHRIST (Prehuman Existence; Why called "the Word"; Jesus' Godship).

Showing that Jesus continued to serve as his Father's Spokesman or Word during his earthly ministry, he told his listeners: "I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. . . . Therefore the things I speak, just as the

after Jesus' own resurrection, on the third day after this, before leaving their tombs? Why would God resurrect such "saints" or "holy ones" at this time, since Jesus was to be "the firstborn from the dead"? (Col. 1:18; 1 Cor. 15:20) Also, it was during Christ's future presence that anointed Christians or "holy ones" were to share in the first resurrection. —1 Thess. 3:13; 4:14-17; Rev. 20:5, 6.

Observe that, strictly speaking, the account does not say that the "bodies" came to life. It merely says that they were raised up or thrown out of the tombs by the earthquake. A similar thing happened in the town of Sonson in Colombia in 1962. *El Tiempo* (July 31, 1962) reported: "Two hundred corpses in the cemetery of this town were thrown out of their tombs by the violent earth tremor." Persons passing by or through that cemetery saw the corpses, and, as a result, many of the people in Sonson had to go out and rebury their dead relatives.

Without wresting the Greek grammar, a translator can render Matthew 27:52, 53 in a way that suggests that a similar exposing of corpses resulted from the earthquake occurring at Jesus' death. Thus the translation by Johan-

nes Greber (1937) renders these verses: "Tombs were laid open, and many bodies of those buried there were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on their way back to the city."—Compare the *New World Translation*.

Along with the rending of the temple curtain separating the Holy from the Most Holy, this violent earthquake, which exposed corpses that were soon seen by travelers who brought the news into Jerusalem, served as additional proof that Jesus was no mere criminal executed for wrongdoing. He was the Messiah and the one who would shortly be the firstborn from the dead destined for heavenly life.

"WATCHTOWER" STUDIES FOR THE WEEKS
November 23: One World, One Government, Under God's Sovereignty. Page 611. Songs to Be Used: 2, 27.
November 30: The One Government for One World Under God's Sovereignty. Page 617. Songs to Be Used: 46, 51.

Insight on the News

- The Vatican's Swiss Guards have now added tear gas to their arsenal, according to a recent Associated Press report. The ninety-man force

Pontiff's Protection

was said to want some protective weapon "less harmful" than their submachine guns and bayoneted rifles, or the combination spear and battle-ax with which they stand guard. But why should Vatican City have such armed guards in the first place? "Their principal function is the protection of the person of the pontiff," says the "New Catholic Encyclopedia." However, what of the one whom this pontiff as the "vicar of Christ" claims to represent? Jesus Christ said to Roman Governor Pilate: "Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews"—for execution. For this reason, Christ's "men" did not need an arsenal. But the pope apparently feels that his "men" do. It seems that neither his faith, courage nor "kingdom" matches that of Christ.—John 18:36, Catholic "Jerusalem Bible."

- Forensic (criminal) medicine may soon 'make it possible to reconstruct the personality

Blood Tells All

image of every person who leaves behind a bloodstain,' according to English criminologists who spoke at a meeting of the International Juridic Scientists in Zürich, Switzerland. As reported in the German newspaper "Die Welt," researchers have found that each person's blood carries a great variety of disease antibodies accumulated throughout life that mark the blood of that person as distinct from all others. "It is today accepted that every person has his own specific type of blood with which no other blood can compare exactly," notes the paper. Information about where a person has lived, his approximate age, his allergies, even something about his occupation and sexual habits, is coming within the scope of blood analysis. "In short there seem to be no limits to the possibilities of reconstructing a 'recognizable' person together with his life's history and his environment," the article concludes. Truly it can be said that, in more ways than one, "the

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life of every living creature is the blood." —Lev. 17:11, 14, "New English Bible."

- The recent Guatemalan earthquake affected even some of those already dead. "Time"

Event Clarifies Bible

magazine reports that "several mourners who went to bury their dead in family plots found that the coffins of long-dead relatives had been uncovered by the quake." Something similar occurred during an earthquake in the Jerusalem area at Jesus' death. At that time, dead bodies were customarily placed in vaults or chambers cut from Palestine's soft limestone rock, often in hillsides. A report in the Bible, as translated by Johannes Greber, says that when Jesus died, "the earth quaked, and the rocks were shattered. Tombs were laid open, and many bodies of those buried there were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on their way back to the city." Hence, rather than a resurrection, as some Bible translations imply, there appears to have been merely an exposure of the dead to observers, as in Guatemala.—Matt. 27:51-53.

- India's Cardinal Joseph Parecattil, president of the Catholic Bishops Conference, has urged

Bad Precedent

that Catholicism in that country strive to develop into "an Indian Church." At a general meeting of the conference, he emphasized the need, as reported in the Indian "Express," of 'drawing on the vast resources of Indian religions, thought and systems of philosophy' for this purpose. As a precedent, he referred the bishops to 'the first four centuries [after Christ, when] Christian theologians were open to constructive dialogue with other faiths.' Of course, the only 'other faiths' were non-Christian, but that did not hinder the cardinal from pleading that, as in the first four centuries, 'this absorption of terms and thought patterns from local cultures should be an ongoing process in the church.' Thus Cardinal Parecattil confirms the accuracy of the Bible's warning about "the apostasy," and that its beginnings were "already at work" from the first century onward.—2 Thess. 2:3, 7.

a way that Jehovah's Witnesses often do today. (Compare John 15:13, 14.) And how appropriate that John should know members of the local congregation so well that he could ask Gaius to convey his greetings to them "by name"!

Keep on Serving Loyal-ly as Fellow Workers

²⁴ Surely, the second and third inspired letters of John impress modern-day Christians with the need to love one another, reject apostasy, cling to the truth and promote the interests of true worship.

24, 25. Second and Third John should impress Jehovah's Witnesses with what need, and how should these letters motivate us?

Hence, we, as Jehovah's Witnesses, are determined to remain loyal to Scriptural truth as we sing our Father's praises, declare the good news of the Kingdom and point to Jesus Christ's vital role in God's arrangement for blessing mankind.

²⁵ As Jehovah's Witnesses, we face many tests of faith in these critical "last days." (2 Timothy 3:1-5) But the apostle John's sound counsel will help us to continue "walking in the truth" as our way of life. May we, therefore, imitate what is good, do all we can to promote Kingdom interests and go on serving together loyally as "fellow workers in the truth"—all to the praise of the marvelous God of truth, Jehovah.

Questions from Readers

■ Why, in recent years, has *The Watchtower* not made use of the translation by the former Catholic priest, Johannes Greber?

This translation was used occasionally in support of renderings of Matthew 27:52, 53 and John 1:1, as given in the *New World Translation* and other authoritative Bible versions. But as indicated in a foreword to the 1980 edition of *The New Testament* by Johannes Greber, this translator relied on "God's Spirit World" to clarify for him how he should translate difficult passages. It is stated: "His wife, a medium of God's Spiritworld was often instrumental in conveying the correct answers from God's Messengers to Pastor Greber." *The Watchtower* has deemed it improper to make use of a translation that has such a close rapport with spiritism. (Deu-

teronomy 18:10-12) The scholarship that forms the basis for the rendering of the above-cited texts

■ What does Hebrews 1:7 mean when it says that God "makes his angels spirits, and his public servants a flame of fire"?

The apostle Paul, contrasting the angels with God's Son, made this statement in Hebrews 1:7. He was quoting Psalm 104:4.

Since all angels are spirit creatures without fleshly bodies, it seems that when the verses say that God "makes his angels spirits" they are not referring to the type of organism that angels have. Rather, the understanding involves the underlying meaning of "spirit." The original words rendered "spir-

it" in the *New World Translation* is sound and for this reason does not depend at all on Greber's translation for authority. Nothing is lost, therefore, by ceasing to use his *New Testament*.

(Hebrew, *ruahh*; Greek, *pneuma*) have the basic meaning of "to breathe or blow." Depending on the context, they can be rendered "wind" or "active force." Hence, the point of Hebrews 1:7 and Psalm 104:4 evidently is that God makes his invisible angels to be spirit forces or powerful forces in his service. He also can use them as "a flame of fire," or, "a devouring fire," when employing them to carry out his fiery judgments.