

Jehovah, Lord & Jesus in the Septuagint and the New Testament

It seems beyond reasonable doubt that New Testament writers frequently used the ancient Greek Bible (Septuagint or LXX) in a form that contained *kyrios* (Lord) as a substitute for YHWH (Yahweh or Jehovah). The lines of evidence for this conclusion are as follows:

1. Distribution of the surrogates *kyrios* and *theos*

If the writers of the NT books used copies of the LXX that contained YHWH, then later scribes gradually had to surrogate (substitute) Lord or God for YHWH in circulating copies of both the LXX and NT books. It is impossible that such a process would yield uniform results. Scribes in different times and locations would occasionally have made a different choice between “Lord” and “God” in passages where the NT quoted the LXX, resulting in textual variations. Yet the distribution of *kyrios* versus *theos* as a substitute for YHWH shows nearly perfect agreement both between NT manuscripts and the LXX text and between NT manuscripts themselves. This is true going back to the most ancient NT manuscripts available.

2. Occurrence of surrogates other than *kyrios* and *theos*

The Jewish tradition of substituting some other term for YHWH is reflected in Matt 26:64; Mark 12:32-33; 14:61-62; Heb 1:3; 2 Pet 1:17. In these cases either a pronoun or descriptive appellation is substituted for YHWH, yet there is no indication either of textual tampering or of rejection of this tradition by Jesus and the NT writers.

3. Extra-biblical references to a surrogated LXX (text with substitution of YHWH, usually with *kyrios*) in usage both immediately before and after the time of Jesus and the apostles

Several passages in the works of Philo (born c. 10 BC) quote from the LXX and provide commentary that depends upon the occurrence of *kyrios* in place of YHWH. The same is true in Christian writings that briefly postdate the NT books, such as the Letter of Barnabas and the works of Justin Martyr.

4. Sense of context in many NT quotations from the OT

There is a large body of NT passages in which the argument or application of an OT scripture makes good sense only if *kyrios* instead of YHWH is read in the OT quotation. In most cases, the occurrence of *kyrios* in the LXX becomes a bridge whereby Paul or other NT writers are able to apply a text about Jehovah, or Hebrew-style language typically used of Jehovah, to Jesus. (Sometimes the “bridge” of *kyrios* is not present but

the OT reference is applied to Jesus anyway.) Examples:

John 12:37-42 / ref. Isa 6:1, 5, 10, LXX. Note: *tes dozes auto*, “his glory” in Isaiah 6:1 refers to *kyrios* (YHWH); the same words in John, referencing Isa 6, refer to Jesus.

Acts 7:59 / ref. Ps 30(31):4-5, LXX.

Rom 10:8-14 / ref. Ps 85(86):5, LXX; Joel 2:32, LXX. Note: Calling upon the Lord Jesus is the routine form of “calling upon the Lord” in the NT (Acts 9:14, 21; 22:16; Rom 1:2).

Rom 14:6-9 / ref. Exod 31:15; Deut 16:8; Ezek 18:4 (?). Note: The idea of observing a festival day “to the Lord” and of belonging to the Lord “whether we live or die” introduces the statement that Jesus died that he might become “Lord both of the dead and of the living.” The conclusion in verse 9 only makes sense if the Lord it refers to is the same figure as in the preceding verses.

1 Cor 1:30 – 2:2 / ref. Jer 9:23-24. Note: Because Jesus has become God's wisdom to believers, they boast “in the Lord.” The text in Jeremiah actually refers to boasting of “knowing YHWH” (Hebrew) or “knowing that I am the Lord” (LXX). By going on to say that he determined to “know” nothing among the Corinthians except “Jesus, and him crucified,” Paul gives the quote the meaning, “boast in the Lord (Jesus).” Cf. Gal. 6:14.

1 Cor 2:16 / Isa 40:13, LXX. Note: The previous nine verses are important context for verse 16, in that they argue that worldly, fleshly people know nothing of God, whereas believers do have knowledge of God by his Spirit. Isa 40:13 is taken to refer to the world in general, which does not have “the mind of the Lord.” Christians, by contrast, do have the mind of Christ (“the Lord”).

1 Cor 4:4-5 / Prov 21:2, LXX. Note: The “Lord” of verse 5, who is coming to judge his servants for faithfulness, clearly is Jesus. The judge Paul refers to in the previous verse must logically be the same figure.

2 Cor 3:16 / Exod 34:34, LXX. Note: The context of 3:7-4:6 shows that when either Jews or Gentiles turn to the Lord Jesus, the veil is removed so that the glory of God in the face of Jesus (4:6) is seen. The comparison is to Moses, whose veil was removed when he was face-to-face with *kyrios* (LXX; Heb, YHWH).

2 Cor 5:10-11 / ref. Isa 45:23, LXX, Ps 110(111):10, LXX. Note: Rom 14:10-12 shows that the image of all appearing before the judgment seat is based on Isa 45:23. The “fear of the Lord” in verse 11 most naturally refers to Christ, who has just been mentioned as the one who will render judgment.

Eph 4:8-10 / ref. Ps 68:17-18, LXX.

1 Thess 3:13 / ref. Zech 14:5, LXX.

1 Thess 4:16 / ref. Zech 9:14-16.

2 Thess 1:7-10 / ref. Isa 66:15-16, LXX; Isa 2:10-11, LXX, Ezek 38:22-23, LXX. Note: Verses 9-10 of 2 Thess 1 contain a nine-word Greek phrase, *kyriou kai apo tes dozes tes ischuos autou otan* (“of the Lord and from the glory of his power, when”) that is copied word-for-word from Isa 2:10, LXX.

2 Tim 3:11; 4:18 / ref. Ps 33(34):19; 53(54):7, LXX.

2 Tim 4:8 / Ps 7:11.

Heb 1:6 / ref. Deut 32:43, LXX. The introduction to the pronouncement containing verse 43 of the LXX is verse 36, which says, “The Lord (*kyrios*) will judge his people.”

Heb 1:10-11 / ref. Ps 101(102):25-26, LXX. The Greek *su kyrie*, “You, Lord,” or “You, O Lord,” is a common Greek translation of the Hebrew *atta YHWH* in various places in the Psalms (4:8; 9:10; 85/86:5; etc.). The LXX conflates “You, Lord,” from v. 12 of the Psalm with verse 25.

1 Pet 2:3 / Ps 33(34):8, LXX. Note: A second, extensive quote from Ps 34 at 1 Pet 3:10-13 shows that the the wording of this Psalm is specifically in mind.

1 Pet 2:8; 3:14 / ref. Isa 8:12-14, LXX. 1 Peter's two quotations from Isa 8 should be viewed together because they show that the specific wording of the Isaiah passage was important to the writer.

5. Parallel expressions in the OT and NT

Various expressions used of YHWH in the Hebrew Bible, and *kyrios/theos* in the LXX, are extended to apply to Jesus as well as to God in the NT. While the substitution of *kyrios* for YHWH is not the direct basis for all of these, it stands in the background.

Examples:

OT: The word of YHWH (Gen 15:1; Exod 9:20; etc.).

NT: The word of the Lord [Jesus] (Acts 11:16; 1 Thess 4:15).

OT: Messenger formula, “Thus says the LORD (YHWH),” LXX Greek, *tade legei* (Exod 7:17, etc.).

NT: Messenger formula, “Thus says (*tade legei*) the Son of God” (Rev 2:18; cf. 2:1, 8, 12; 3:1, 7, 14).

OT: The day of YHWH (Isa 13:6; Zeph 1:7; Mal 4:5, etc.).
NT: The day of the Lord Jesus (2 Cor 1:14), the day of the Lord/day of Christ (1 Cor 5:5; Phi 1:6, 10; etc.).

OT: Sin against YHWH (Deut 20:18; etc.).
NT: Sin against Christ (1 Cor 8:12).

OT: Be glad/rejoice in YHWH (Ps 32:11; Joel 2:23; etc.).
NT: Rejoice in the Lord [Jesus] (Phil 3:1; 4:4).

OT: Trust/hope in YHWH (Ps. 31:6; 37:3; 130:7; Prov 3:5; etc.).
NT: Trust/hope in the Lord Jesus, in Christ (John 12:36; 1 Cor 15:19; Eph 1:12; Phil 2:19; 1 Thess 1:3; etc.).

OT: The Spirit of YHWH (1 Sam 10:6; 2 Sam 23:2; Isa 63:14, etc.).
NT: The Spirit of Jesus/Spirit of Christ (Acts 16:7; Rom 8:9; Phil 1:19; 1 Pet 1:11).

OT: Called by the name of YHWH (2 Chron 7:14; Isa 43:7; Jer 14:9; 15:16).
NT: Called by the name of Christ (Acts 11:26; 1 Pet 4:14-16; James 2:7; 3 John 7).

OT: Sins forgiven for the sake of YHWH's name (Ps 25:11; 79:9).
NT: Sins forgiven for the sake of Jesus' name (1 John 2:12).

OT: Excluded for the sake of YHWH's name (Isa 66:5).
NT: Excluded for the sake of Jesus' name (Matt 10:22; Luke 12:12, 17; John 15:21; Acts 9:16).

OT: The fear of YHWH (Job 28:28; Prov 1:7; etc.).
NT: The fear of the Lord [Jesus]; fear of Christ (2 Cor 5:11; Eph 5:21).

OT: "Know YHWH!" (Jer 31:34; Hos 2:20; 6:3).
NT: Know the only true God, and Jesus; know Christ (John 17:3; Phil 3:8, 10; 2 Pet 3:18).

OT: Witnesses of YHWH (Isa 43:9-12).
NT: Witnesses of the Lord Jesus (Acts 1:8; 13:31; 22:15; 26:16).

OT: For the glory of YHWH (Isa 43:7).
NT: For the glory of the Lord [Jesus]/glory of Christ (2 Cor 8:19, 23; 2 Thess 1:12; cf. 1 Pet 4:11; 2 Pet 3:18; Rev 5:12-13).

OT: The blessing/favor of YHWH (Num 6:24; Ruth 2:4; Ps 90:17; 129:8; etc.).
NT: The blessing/grace/favor of the Lord Jesus (John 1:16; Rom 1:7; 15:29; 1 Cor 16:23; 2 Cor 8:9; 13:14; Phil 4:23; Philem 1:25; Rev 22:21).

OT: Love YHWH and keep his commands (Deut 11:1; etc.).

NT: Love the Lord Jesus and keep his commands (Matt 10:37; John 14:15; 21:15-17; 1 Cor 16:22).

OT: The grass withers and the flower fades, but the word of our God stands forever (Isa 40:8).

NT: Heaven and earth will pass away, but my [Jesus'] words will never pass away (Matt 24:35).

OT: He [YHWH] walks on the sea [*peripaton . . . epi thalasses*] as on firm ground (Job 9:8, LXX).

NT: He [Jesus] came to them, walking on the sea [*peripaton epi tes thalasses*] (Mark 6:48).

OT: Although YHWH sent prophets to the people to bring them back to him, and though they testified against them, they would not listen. Then the Spirit of God came upon Zechariah . . . But they plotted against him, and by order of the king they stoned him to death in the courtyard of YHWH's temple (2 Chron 24:19-21). Again and again I [YHWH] sent you my servants the prophets. But they did not listen to me or pay attention (Jer 7:25-26; cf. Luke 11:49-51).

NT: Therefore I [Jesus] am sending you prophets and wise men and teachers. Some of them you will kill and crucify . . . And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah . . . whom you murdered between the temple and the altar (Matt 23:34-35; cf. Luke 11:49-51).

OT: YHWH, save us! (Ps 118:25; cf. Ps 106:47).

NT: Lord [Jesus], save us! We are perishing! (Matt 8:25).

OT: The mercy of YHWH (Ex 33:19; 2 Sam 24:14; Isa 55:7).

NT: The mercy of the Lord Jesus (Jude 21).

OT: The love of YHWH (Ps 107:43).

NT: The love of Christ (Rom 8:35; Eph 3:18).

OT: "YHWH loved you . . . and redeemed you" (Deut 7:8).

NT: "The Son of God loved me and gave himself for me" (Gal 2:20; cf. Eph 5:2, 25; Tit 2:14).

OT: YHWH is coming (1 Chron 16:33; Ps 50:3; Isa 35:4; 30:27; Micah 1:3).

NT: The Lord Jesus is coming (Matt 24:44; Luke 12:40; 1 Thess 4:15; James 5:7; Rev 22:20; etc.).

OT: Then they said to Jeremiah, "May YHWH be a true and faithful witness against us . . . (Jer 42:5).

NT: These are the words of the Amen, the faithful and true witness, the ruler of God's creation (Rev 3:14; cf. 1:5).

OT: The presence of YHWH [LXX, *prosopou kyriou*] (Gen 3:8-9; 4:16; Ps 97(96):5; 114(113):7; Zeph 1:7; etc.).

NT: In the presence of Christ (2 Cor 2:10, *prosopo christou*); presence of the Lord (2 Thess 1:9, *prosopou tou kyriou*).

OT: Bring you near to myself [YHWH] (Exod 19:4, LXX, *humas pros emauton*, "near to myself").

NT: Receive you home to myself [Jesus] (John 14:3, *humas pros emauton*).

OT: YHWH be with you (Ruth 2:4; 1 Sam 17:37; etc.).

NT: The Lord [Jesus] be with you (2 Thess 3:16; cf. v. 18; 2 Tim 4:22).

OT: The hand of YHWH (Ex 9:3; Josh 4:24; Ezra 7:6; etc.).

NT: The hand of the Lord [Jesus] (Acts 11:21).

OT: Turned to YHWH (Ps. 21:27 (22:27), LXX, *epistraphesontai pros kyrion*; cf. 2 Kgs 23:25; 2 Chron 15:4).

NT: Turned to the Lord [Jesus] (Acts 11:20-21, *epistrepseu epi ton kyrion*; cf. Acts 9:34-35).

OT: The will of YHWH (1 Chron 13:2).

NT: The will of the Lord [Jesus] (Acts 21:14; Eph 5:17).

OT: I [YHWH] . . . will cleanse (*katharizo*) them and they shall be to me a people (*laon*) (Ezek 37:23, LXX).

NT: To purify (*katharizo*) for himself [Christ Jesus] a people (*laon*) (Titus 2:13-14).

OT: To me [YHWH] a peculiar people (Exod 19:5, LXX, *moi laos periousios*).

NT: For himself [Christ Jesus] a people for his own possession (Titus 2:14, *heato laon periousion*).

OT: I YHWH search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve (Jer 17:10; cf. Ps 7:9).

NT: And immediately when Jesus perceived in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts?" (Mark 2:8). Then all the churches will know that I [Jesus] am he who searches hearts and minds, and I will repay each of you according to your deeds (Rev 2:23).

OT: It is mine to avenge; I [YHWH] will repay. (Deut 32:35). May YHWH repay the evildoer according to his evil deeds! (2 Sam 3:39; cf. Hos 12:2).

NT: Alexander the metalworker did me a great deal of harm. The Lord [Jesus, cf. v. 8] will repay him for what he has done (2 Tim 4:14).

OT: See, the Sovereign LORD comes with power,
and his arm rules for him.

See, his reward is with him,

and his recompense accompanies him (Isa 40:10).

Surely you [YHWH] will reward each person according to what he has done
(Ps 62:12).

NT: For the Son of Man . . . will reward each person according to what he has done
(Matt 16:27). Behold, I am coming soon! My reward is with me, and I will give to
everyone according to what he has done (Rev 22:12).

OT: They will neither hunger nor thirst,
nor will the desert heat or the sun beat upon them.

He [YHWH] who has compassion on them will guide them
and lead them beside springs of water (Isa 49:10).

NT: Never again will they hunger;
never again will they thirst.

The sun will not beat upon them,
nor any scorching heat.

For the Lamb at the center of the throne will be their shepherd;
he will lead them to springs of living water.

And God will wipe away every tear from their eyes" (Rev 7:16-17).

OT: I [YHWH] am with you (Isa 41:10; Jer 46:28; Hag 1:13).

NT: I [the Lord Jesus] am with you (Matt 28:20; Acts 18:10; cf. 2 Tim 4:17).

OT: YHWH in their midst/among them (Exod 25:8; 29:45; Deut 6:15; 7:21; Josh 3:10).

NT: Jesus in their midst (Matt 18:20).

OT: To see YHWH, to see the glory of YHWH (Exod 16:7; 33:18; Job 19:27; Ps 97:6;
Isa 35:2; Isa 40:5; 66:18).

NT: To see the Lord [Jesus], to see the glory of Jesus (Luke 21:27; John 1:14; 2:11;
11:40; 17:24; Heb 12:14; 1 Pet 4:13; 1 John 3:2).

OT: And Moses said to them, "Why do you quarrel with me? Why do you test the LORD
[YHWH]?" (Exod 17:2).

NT: But Jesus, aware of their malice, said, "Why do you put me to the test, you
hypocrites?" (Matt 22:18).

OT: For all the men who have seen my [YHWH's] glory, and the signs (*semeion*, LXX) which I performed (*poieo*, LXX) in Egypt and in the wilderness, and have put me to the test these ten times and have not listened to my voice . . . (Num 14:22).

NT: Though he [Jesus] had done (*poieo*) so many signs (*semeion*) before them, yet they did not believe in him (John 12:37).

OT: For as a young man marries a virgin, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you. (Isa 62:5; cf. Hos 2:14-16, 19-20).

NT: And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? While the bridegroom is with them, they cannot fast" (Mark 2:19). "He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice" (John 3:29; cf. 2 Cor 11:2; Rev 19:6-8).

OT: To YHWH a thousand years is as one day (Ps 90:4).

NT: To the Lord [Jesus] a thousand years is as one day (2 Pet 3:8).

OT: YHWH as the one to whom the debt of sin is owed (Micah 6:7).

NT: Christ as the "creditor" to whom the debt of sin is owed (Luke 7:36-50).

Supplement: Jehovah and the Holy Spirit

In the New Testament, "the holy Spirit" or "the Spirit" occurs in a variety of expressions where YHWH would be expected from precedents in the Old Testament.

OT: Remember how YHWH your God led you all the way in the desert these forty years (Deut 8:2; cf. Exod 33:14-17).

NT: Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted (Luke 4:1; like Israel, Jesus was called out of Egypt, Hos 11:1; Matt 2:15, and then led through the wilderness by YHWH/the Spirit).

OT: Oh, that You would rend the heavens the heavens and come down . . . (Isa 64:1, of YHWH; "rend" or "tear" in Hebrew only, not LXX).

NT: And immediately coming up out of the water, he saw the heavens opened [*schizomenous*, "rent," "split"] and the Spirit like a dove descending upon him.

OT: Do not blaspheme God or curse the ruler of your people (Exod 22:28). YHWH will not hold guiltless the one who takes his name in vain (Exod 20:7b). Anyone who blasphemes the name of YHWH must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death (Lev 24:16).

NT: But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin (Mark 3:29). Anyone who rejected the law of Moses died without mercy

on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God . . . and who has insulted the Spirit of grace? (Heb 10:28-29).

OT: “So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers . . .” says YHWH Almighty (Mal 3:5).

NT: When he [the Spirit] comes, he will convict the world of guilt in regard to sin and righteousness and judgment (John 16:7-8).

OT: Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says YHWH Almighty (Mal 3:1).

NT: When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit (Acts 2:1-4).

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? (1 Cor 3:16). And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit (2 Cor 3:18).

OT: David said to Abigail, “Praise be to YHWH, the God of Israel, who has sent you today to meet me” (1 Sam 25:32).

NT: While Peter was still thinking about the vision, the Spirit said to him, “Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them.” (Acts 10:20).

OT: YHWH said to Moses, “Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether man or animal.” (Exod 13:2)

NT: The Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them” (Acts 13:2).

OT: Then say to Pharaoh, “This is what YHWH says . . .” (Exod 4:22, formula for emphasizing prophecy, “Thus says YHWH” here and throughout OT; LXX, *Tade legei kyrios*).

NT: After we had been there a number of days, a prophet named Agabus came down from Judea. Coming over to us, he . . . said, “The Holy Spirit says . . .” (Acts 21:10-11; *Tade legei to pneuma to hagian*, “Thus says the holy Spirit . . .”; cf. 1 Tim 4:1; Heb 3:7).

OT: Solomon . . . finished building his palace and the temple of YHWH (1 Kings 3:1; “house of YHWH,” here and throughout OT). Do not trust in deceptive words and say, “This is the temple of YHWH” (Jer 7:4; LXX, *naos kyriou*).

NT: Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? (1 Cor 6:19, *naos tou . . . hagiou pneumatou*).

OT: Do not grieve, for the joy of YHWH is your strength." (Neh 8:10).

NT: For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit (Rom 14:17; cf. Luke 10:21).

You also became imitators of us and of the Lord; having received the word in much tribulation with the joy of the Holy Spirit (1 Thess 1:6).

OT: YHWH said to him, "Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not I, YHWH? (Exod 4:11).

NT: To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit . . . All these are the work of one and the same Spirit, and he gives them to each one, just as he determines (1 Cor 12:8-11; cf. Acts 2:4).

OT: Now go; I [YHWH] will help you speak and will teach you what to say (Exod 4:12).

NT: Do not worry about how I will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say (Luke 12:11-12; cf. John 14:26; 1 Cor 2:13).

OT: Hear what YHWH says to you, O house of Israel (Jer 10:1).

NT: He who has an ear, let him hear what the Spirit says to the churches (Rev 2:7, 11, 17, 29; 3:6, 13, 22).

OT: And Moses said to them, "Why do you quarrel with me? Why do you test the LORD [YHWH]?" (Exod 17:2).

NT: Then Peter said to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test?" (Acts 5:9).

Comments:

Representation cannot explain the appearance of the Son and holy Spirit in contexts where we should expect YHWH. For one thing, we cannot attribute all the characteristics of a person to that person's representative. The fact that Paul represented Jesus does not mean that Paul can properly be glorified by the same worshipful expressions used of Jesus, for example. For another, use of a representative increases the distance between the party being represented and those with whom he is dealing. A person who has been allowed to call the governor directly, if told he must now deal with the governor through a representative, has been placed at a greater distance from the governor. Israelites called on YHWH directly. The NT writings tell all people that they must call on Jesus in order to reach the Father, and in fact cannot call on God without calling on Jesus as well. But this introduction of someone in addition to the Father who must be called on, glorified, praised and supremely loved somehow brings YHWH closer rather than putting him at a

distance. The treatment of Son and Spirit as divine necessarily complicates the OT conception of God. But the NT picture of divine nature, in spite of being more complicated, is supposed to be clearer and more informative. There is no explanation of the role of Son and Spirit that is easily understood or logical in the everyday sense of the word; the mystery cannot be avoided and must simply be accepted, however we choose to describe it.

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