

The Tetragrammaton In Hebrew Versions

The *NEW WORLD TRANSLATION* cites 25 Hebrew versions to support 237 occurrences of "Jehovah" in the Christian Greek Scriptures (New Testament). This book evaluates these Hebrew versions for their suitability as reference sources for the divine name in the Christian Scriptures (New Testament).

This book is primarily based on research from the helpful *Kingdom Interlinear Translation*. A thorough explanation is also given of the *Kingdom Interlinear Translation's* textual apparatus commonly referred to as the "J Documents." The reader will gain a wealth of information regarding this important interlinear (diaglott) translation.

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For the sake of credibility, the author was identified in the first publication of this material. As this material becomes generally known, there is no longer need for that precaution. The author has been in repeated contact with the Governing Body of the Watch Tower Society. If you need additional information, they can supply it to you at their discretion.

This book was condensed from the brochure *Field Service Encounter*. The material for both was taken from the 350 page book entitled *THE TETRAGRAMMATON and the Christian Greek Scriptures*. The full length book examines a wealth of textual and historic evidence from the first four centuries to answer the question, "Did the inspired writers of the Christian Greek Scriptures use the Tetragrammaton?"

For more information : www.tetragrammaton.org

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A Comment Regarding Terminology. This book was primarily written for Jehovah's Witness readers. Consequently, terminology common to Watch Tower publications is used rather than terminology more familiar to the average reader of religious materials. Specifically, the term *Christian Greek Scriptures* (or *Christian Scriptures*) is used rather than *New Testament*, and the term *Hebrew Scriptures* replaces the more familiar *Old Testament*. The divine name *Jehovah* is used rather than the more universally familiar *Yahweh*. *Inspired Christian writers* is the term used to identify the *New Testament writers*. In a more technical area, the Greek word for *Lord* is transliterated as *Kyrios* following the spelling preference of the Watch Tower Society rather than the common transliteration *Kurios*.

Reference material was limited to those publications familiar to the average Witness reader. For this reason, there are few references to books or research topics published by other than the Watch Tower Society.

An important note to our Witness readers: This short book is limited to the topic of textual evidence for the Tetragrammaton in Hebrew versions cited by the *New World Translation*. Such an evaluation is appropriate if we are fair and objective in our commitment to truth. However, if any from outside the Watch Tower's ranks would dare to evaluate the *New World Translation*, we must equally listen to what the Watch Tower has long said of the heresy within our own English Bible tradition. We boldly question the historical and textual basis for the use of "Jehovah" 237 times in what we call the New Testament. Why do we so miserably fail to see our own error in promoting an Old Testament which has removed God's name 6, 828 times by substituting LORD?

Dear Witness reader. You and the Watch Tower Society have been telling us since the *New World Translation* was published in 1950 that we have offended God by removing His holy name from our Bible. Please do not stop reminding us of that. We need to listen to the truth you are telling us—more importantly, with true repentance we must translate and publish what God has written in His Word. We must follow the example you set in your own Hebrew Scriptures and reinstate the name of God into our Old Testament.

Thank you for reminding us of our error. Persist until we change.

Chapter 1: A TETRAGRAMMATON DILEMMA

We are familiar with the Watch Tower Society's teaching regarding the divine name. We are told that Jehovah's name—written as the Tetragrammaton—was used by the inspired Christian writers of the Christian Greek Scriptures. (The Tetragrammaton is written in Hebrew letters as יהוה.¹) We are also told that because of heresy and changes made by the scribes who copied the Scriptures, the four Hebrew letters were changed to the Greek word *Kyrios*² which is translated into English as "Lord." Is the presence of the Tetragrammaton in the original writings merely a question of passing interest for one of Jehovah's Witnesses, or is it of greater importance? Something of much greater significance is involved, for the presence of the Tetragrammaton in the original Greek manuscripts is the stated reason for restoring Jehovah's name to the Christian Greek Scriptures of the *New World Translation*. There is an important statement in the Reference Bible which says, "The foremost feature of this translation is the restoration of the divine name to its rightful place in the English text."³

¹ During Jesus' time, Hebrew was written using only consonants. Sometime after 400 C.E., a group of Jewish scholars called Masoretes added vowel points in order to standardize pronunciation. Therefore, during the time of the *Septuagint* and the early Christian era, the divine name contained only the Hebrew consonants without vowel markings, and was written יהוה. (The English phonetic equivalent is YHWH.) These four letters are called the Tetragrammaton. After vowel points were added, the name of God was written יְהוָה. (In order to avoid pronouncing the divine name, the Masoretes used the vowel points from *Adonai*, the Hebrew title for God.) The Tetragrammaton without vowel points is the form with which we are concerned in this study.

² In this study, we will frequently refer to the Greek word κύριος. However, rather than using Greek letters, we will write it as *Kyrios*, using English letters. For a more complete discussion of the use of the Greek word *Kyrios*, see *The Divine Name That Will Endure Forever*, Watch Tower Bible and Tract Society, copyright 1984. Note especially the article starting on page 23, "God's Name and the 'New Testament.'" Also see *Insight on the Scriptures*, Volume 2, page 9.

³ The *New World Translation of the Holy Scriptures Reference Edition*, 1984, page 6.

The Tetragrammaton is Important

Does it make any difference to you if the original Christian Greek Scriptures actually used the Tetragrammaton? Yes, it must! If you are one of Jehovah's Witnesses who follows the instruction of the Faithful and Discreet Slave, verification that Jehovah's name was written by the inspired Christian writers is *essential*. There are many reasons why this verification is *essential* to the faith of a Witness. In this book, we will consider only two of those reasons.

- (1) HEBREW SCRIPTURE REFERENCES DEPICTING JEHOVAH MUST DESCRIBE THE SAME DIVINE BEING WHEN QUOTED IN THE CHRISTIAN GREEK SCRIPTURES. Many passages from the Hebrew Scriptures which use the divine name are quoted by the inspired Christian writers. These verses typically draw attention to a quality of Jehovah or make a statement regarding his character. It would be blasphemy for the inspired Christian writers to quote a passage which described Jehovah in the Hebrew Scriptures and then apply it in the Christian Greek Scriptures to anyone but God himself.⁴

Before we look at an example of a Greek Scripture writer who quoted a passage from the Hebrew Scriptures, we need to define the term "blasphemy." *Insight on the Scriptures* says, "Blasphemy includes the act of claiming the attributes or prerogatives of God, or ascribing these to another person or thing."⁵

Using Jehovah's holy name falsely is blasphemy and was met with serious consequences. (See Deuteronomy 5:11 and Leviticus 24:15-16.) The writers of the Christian Greek Scriptures knew

⁴ This statement must be appropriately applied. There are certain statements made of Jehovah in the Hebrew Scriptures which are applied to man in a limited sense within either the Hebrew or Christian Scriptures. (For example, compare Isaiah 40:13 with 1 Corinthians 2:16.) This certainly does not elevate man to equality with Jehovah. The statement above applies, however, to those qualities which are exclusively true to Jehovah as Almighty God.

⁵ See the entire discussion of "Blasphemy" in *Insight on the Scriptures*, Volume 1, beginning on page 337. This quotation is found on page 339.

this to be true. It would certainly be blasphemy if Jehovah's attributes were ascribed to any being other than God himself.

There are many examples of the inspired Christian writers quoting Hebrew Scripture passages in the Christian Greek Scriptures. Among these many verses, we can count 112 instances in which the divine name was either quoted or was at least a part of the context of the Hebrew Scripture passage.⁶ The following verses illustrate one of these 112 examples. First, consider Isaiah 45:21-24 which says:

"Is it not I, Jehovah, besides whom there is no other God... By my own self I have sworn...that to me every knee will bend down, every tongue will swear, saying, 'Surely in Jehovah there are full righteousness and strength.'"

If the Apostle Paul used the Tetragrammaton in his quotation at Romans 14:11, then it would read as it does in the *New World Translation*:

"As I live,' says Jehovah, 'to me every knee will bend down, and every tongue will make open acknowledgment to God.'"

On the other hand, if the Apostle Paul was referring to Jesus when he used the title *Kyrios* (Lord) (which is the wording found in the *Kingdom Interlinear Translation*), the verse would read:

"As I live,' says the Lord (Jesus), 'to me every knee will bend down, and every tongue will make open acknowledgment to God.'"⁷

⁶ See the summary at the end of the Appendix for this information. In some cases, the category into which a verse should be placed may be uncertain. For that reason, it is best to use the number 112 as a close approximation rather than as an absolute figure. The primary reference used to obtain this total was J²⁰, which is cited in the *Kingdom Interlinear Translation*. Additional references from the *New American Standard Bible* (NASB), Lockman Foundation, 1971, were used because they supplement the number of direct quotation references given by J²⁰. (That is, the NASB *increases* the number of allowable references over those given by the *Kingdom Interlinear Translation*.)

⁷ It is interesting to note that the same author (the Apostle Paul) quoted Isaiah 45:21-24 at Philippians 2:10-11: "So that in the name of Jesus every knee should bend...and every tongue should openly acknowledge that Jesus Christ is *Kyrios* (Lord) to the glory of God the Father." However, with the same wording and the same human author, the *New World Translation* renders *Kyrios* as *Lord* in one case, and as *Jehovah* (with added quotation marks) in the other. This introduces an interesting contradiction. If the Isaiah passage is read in context, it is very clear that Jehovah is saying, "Is it not I, Jehovah, besides whom there is no other God... There being none excepting me?... By my own self I have sworn...that to me every knee will bend down, every tongue will swear..." In these two verses, the Greek

It is necessary that we determine whether or not the Tetragrammaton was used by the Apostle Paul at the Romans 14 passage. If Paul himself used Jesus' title *Kyrios* (Lord), then Paul was either guilty of blasphemy, or, under the inspiration of God, he was identifying Jesus (*Kyrios*) with Jehovah.

We could examine a large number of these 112 passages and find a similar pattern.

(2) MANY PASSAGES GIVE THE ONE ADDRESSED IN A VERSE EQUALITY WITH JEHOVAH. Many passages unique to the Christian Greek Scriptures give the one identified in a particular verse equality with the Father. These verses attribute qualities to the subject of the verse which are reserved for Jehovah God. These passages are translated using the divine name "Jehovah" in the Christian Scriptures of the *New World Translation*. (In the following paragraphs we will look at examples from Romans 12:11 and Revelation 11:17.) In this category of verses, the *New World Translation* gives the Greek Scripture addressee equality with Jehovah, even though the verse is not a quotation from the Hebrew Scriptures. (Said in another way, these verses say something about the addressee which could only be true of Jehovah. If the verse is not a quotation from the Hebrew Scriptures, then the passage must be carefully studied to determine whom the Christian Scripture verse is identifying, because the addressee is given attributes which are equal to those of Jehovah.)

As we saw in the first category, of the 237 occurrences of the name "Jehovah" in the *New World Translation* Christian Scriptures, only 112 are quotations in which the divine name is found in Hebrew Scripture verses or their context.

On the other hand, 125 of the 237 occurrences are not quotations from any Hebrew Scripture passages. They are passages which use the divine name "Jehovah" in the *New World Translation*, even though the Greek word found in the *Kingdom Interlinear Translation* is *Kyrios* (Lord)—or occasionally *Theos* (God). It is this latter group of references which concern us here—those 125 occurrences of the name "Jehovah" in the *New World Translation's* Christian Scriptures in which

text published in the *Kingdom Interlinear Translation* credits *both* Jehovah and the Lord (Jesus) as receiving the worship which the Isaiah passage has reserved solely for Jehovah. A careful reading of the three passages in their entirety—using the *Kingdom Interlinear Text* where applicable—is encouraged.

there is no quotation source in the Hebrew Scriptures. There are numerous examples. For instance, Romans 12:11 says, "Slave for Jehovah." This has no cross references to any Hebrew Scripture passage.

Thus, there are many passages in the Christian Greek Scriptures in which the Tetragrammaton must be the original word used, or else the passage would be giving Jesus equality with Jehovah God. For example, Revelation 11:17 would read quite differently depending on whether the Tetragrammaton or *Kyrios* was used. If the Tetragrammaton was used by the Apostle John, the verse would read as translated in the *New World Translation*:

"We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king.

If, on the other hand, the Apostle John used the Greek word *Kyrios* (Lord) as published in the *Kingdom Interlinear Translation*, then the verse would read like this:

"We thank you, *Kyrios* [Lord] God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king."⁸

To any one of Jehovah's Witnesses who is concerned with the accuracy of his faith, it is essential to know whether the inspired Christian writers used the Tetragrammaton (Jehovah's name) for such verses, or the Greek title *Kyrios* (Lord) referring to Jesus. The use of *Kyrios* in many of these instances would identify the Lord Jesus as being "The Almighty," "God," and similar titles used for Jehovah.

It should be clear how important it is to determine whether a passage was originally written using the Tetragrammaton or the Greek word *Kyrios*. In many passages, the presence of the Greek word *Kyrios* (Lord) identifies Jesus with Jehovah. Revelation 1:8 gives us an illustration of the importance of this contrast. If the Tetragrammaton can be verified for this verse, it would read as it does in the *New World Translation*:

⁸ This is but one example of a reference which is not based on a Hebrew Scripture quotation in which the addressee—be it Jehovah or *Kyrios*—is clearly equal with Almighty God. Other examples in the book of the Revelation would include: 1:8, 4:11, 16:7, 18:8, 19:6, 21:22, and 22:5-6. There are numerous similar examples throughout the Christian Greek Scriptures.

"I am the Alpha and the Omega" says Jehovah God, "the One who is and who was and who is coming, the Almighty."

On the other hand, if the word used by the inspired Christian writer was *Kyrios* (Lord) as published in the Greek section of the *Kingdom Interlinear Translation*, then the verse would appropriately read:

"I am the Alpha and the Omega" says *Kyrios* God, "the One who is and who was and who is coming, the Almighty."

In this second instance, *Kyrios* (Lord) is designated as "God" who is "the Almighty." That is, *Kyrios*, who is most frequently identified as Jesus, would be given the title of "God...the Almighty."

It is clear that verifying the inspired Christian writers' use of the Tetragrammaton is of great importance to you as one of Jehovah's Witnesses. In many verses, if *Kyrios* rather than the Tetragrammaton had been used by the original writer, Jesus would be identified with titles which are ascribed to Jehovah such as "God Almighty."

The importance of the options

Consider the importance that these two options have to Witnesses. First, if the inspired Christian writers *did* use the Tetragrammaton, then we must be able to find strong manuscript evidence of its use in early Greek Scriptures. We cannot imagine that Jehovah would allow confusion between his divine name and the title of another without providing ample evidence to correct the error. On the other hand, what if the inspired Christian writers *did* use Jesus' title, "Lord" (*Kyrios*), as a substitute for the Tetragrammaton? It was either the highest form of blasphemy, or it was the strongest statement possible of the unique identification of Jesus with Jehovah.

SUMMARY. In this first chapter, we considered two reasons why it is important for you as a Witness to know whether the inspired Christian writers used the Tetragrammaton.

1. Hebrew Scripture references referring to Jehovah must equally refer to him when they are quoted in the Christian Greek Scriptures. It would have been blasphemy for the inspired Christian Scripture writers to quote a passage which referred to Jehovah in the Hebrew Scriptures and then apply it to anyone but God himself in the Christian Greek Scriptures. Improperly using Jehovah's name is blasphemy (Deuteronomy 5:11 and Leviticus 24:15-16.). The writers of the Christian Scriptures could not

have blasphemed under the inspiration of God.

2. Many Christian Scriptures which are *not* quotations from Hebrew Scriptures give the one addressed in a Scripture verse (whether that one is identified by the Tetragrammaton or *Kyrios* [Lord]) equality with Jehovah. What would the significance of Revelation 11:17 be if

Kyrios (Lord), the title of Jesus, was used rather than the Tetragrammaton? Which word is used in the Greek text of the *Kingdom Interlinear Translation*? (How do other verses in Revelation compare with this verse: 1:8, 4:11, 16:7, 18:8, 19:6, 21:22 and 22:5-6?)

Chapter 2: INSPIRATION AND THE CHRISTIAN SCRIPTURES

You have often heard the term "inspiration" used in reference to the Bible. Do you know what that term means? Does it simply mean that the Scripture is good literature? Or does it mean more? It certainly means much more. In the book *"All Scripture is Inspired of God and Beneficial"*, we read,

"All Scripture is inspired of God." These words at 2 Timothy 3:16 identify God, whose name is Jehovah, as the Author and Inspirer of the Holy Scriptures. [And further that] Jesus ... set the highest value on God's word, declaring, "Your word is truth."⁹

What kind of book do you think Jehovah would write? It would be a book which would be entirely free of error. Furthermore, because successive generations would read it, the Author would carefully protect his book so that later generations might also read it in the most accurate form possible. The authors of the book we have been quoting continue by saying:

"All the words of the inspired Scriptures are 'faithful and true', bringing immeasurable benefits to those who heed them.—Rev. 21:5.

How do these benefits come about? The complete expression of the apostle Paul at 2 Timothy 3:16, 17 supplies the answer: 'All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work.' The inspired Scriptures, then, are beneficial for teaching right doctrine and right conduct, setting things straight in our minds and lives, and reproving and disciplining us so that we may walk

humbly in truth and righteousness."¹⁰

When we understand the source of the Scriptures as Jehovah himself, we can certainly understand that they would be accurate. God would not give us a Bible with errors. But we need to be careful that we correctly understand what we mean when we say, "Scriptures without error." The *original* writings were without error. Could copies—and translations—of the original writing contain errors? Regrettably, history shows us that this has happened. That does not mean we cannot have confidence in our Bible. But it means we are talking about the original Hebrew and Christian Greek Scriptures when we say there was no error. (We will briefly come back to the subject of the accuracy of the Greek text later in this chapter.)

So far, we have only considered the *result* of inspiration; that is, that God as an author would not make mistakes. But we still have not explained the *process* called inspiration. The process is best understood when we learn the definition of the word "inspiration." To quote our previous source: "The expression 'Inspired of God'... is translated from the Greek *Theopneustos*, meaning 'God-breathed.'"¹¹ For the most part, we don't know how God gave his revelation to each of the inspired Scripture writers. (In some cases, however, the writer himself tells us. The writers of both Daniel and Revelation gave information about the inspiration process itself.) But we do know that God gave each writer his thoughts in such a way that they wrote the very words which Jehovah intended to communicate to the readers.

⁹ *"All Scripture Is Inspired of God and Beneficial,"* 1990, page 7.

¹⁰ *"All Scripture Is Inspired of God and Beneficial,"* 1990, page 7.

¹¹ *"All Scripture Is Inspired of God and Beneficial,"* 1990, page 9.

Thus, we know that the words in the original manuscripts are the exact words God wanted written.

Availability of Early Greek Manuscripts

Many ancient copies of the Greek Scriptures exist.¹² Significant portions are available which were copied in the third century C.E. Some of these manuscripts are cited in footnotes in the *New World Translation*. As we will see later, these are extremely important as "J" document references in the *Kingdom Interlinear Translation*.

Biblical scholars actually possess copies of the Christian Greek Scriptures which were made between 201 and 300 C.E. The inspired Christian writers wrote between 41 C.E. (Matthew) and 98 C.E. (the epistles of John).¹³ This means that the oldest copies were made within a relatively few years—to at most 150 years—of their writing. In one case, a manuscript for the Gospel of John is available which was copied about 125 C.E. This was approximately 25 years after the original was written.¹⁴ Was it possible that some of these copies were actually copies of the original? We will never be able to know for certain, but it is fascinating to consider.

The Accuracy of the Greek Text

Say, for instance, that the original manuscript of an important historical document had been destroyed. Also imagine that printing presses had not yet been invented before its loss. Thus, all that would be available would be copies of handwritten copies. (Of course, there would be errors made due to the copying process.) If you were assigned the task of establishing the most accurate reproduction of the original document, could you do it? You certainly could. First, you would look for as many copies of the lost document as you could find. Secondly, you would attempt to establish the date when each copy was made. Then, you would establish specific guidelines to determine the reliability of each copy. Finally, you would compare each of the existing copies in order to reconstruct the original document.

¹² "All Scripture Is Inspired of God and Beneficial," 1990, pages 313 - 314.

¹³ "Scripture writing dates are not easily authenticated. For consensus, we will use the writing dates given in the table "Christian Greek Scriptures (C.E.)" from *Insight on the Scriptures*, Volume 1, page 310.

¹⁴ This probable time span of 25 years between the Apostle John's death and the oldest manuscripts is given in "All Scripture Is Inspired of God and Beneficial," 1990, page 317.

After you had gathered all of the materials, you would first look for the oldest manuscripts, because the older the manuscript, the greater the possibility of its being a faithful reproduction of the original document. (A very old manuscript might be the second—or possibly even the first copy—made from the original lost document. On the other hand, a recent manuscript might have a large number of copies between it and the original. The more copies which exist between the original and the manuscript which you are editing, the greater the possibility there is for copying mistakes.) The older the manuscript of any portion of Scripture, the more likely it is that it represents a faithful reproduction of the work of the inspired Christian writer. (We say "likely" because there may be exceptions. If, for example, it could be shown that a recent copy was made from a very early copy, then the recent copy might be more accurate than other older copies.)

How would you compare the manuscripts after you had assembled them chronologically? Could you actually determine what the original text said? Again, the answer is "yes." Say, for instance, that each manuscript had ten copying errors. However, you would soon discover that each manuscript contained errors unique to that copy. Therefore, you would merely need to tabulate the highest agreement between each of the manuscripts for a particular sentence or word to find the most likely reading of the original document. For example, you might find that eight manuscripts used one specific word in a particular sentence, but two other manuscripts use other (but not the same) words with a similar meaning. You would understand that eight repetitions of the same word most likely represented the original text, whereas two synonyms which were different from each other, were most likely copying errors. (Again, there are exceptions to this rule. There is an exception when multiple copies were made from a single early, but faulty, manuscript.)

In the same way, biblical scholars have been able to compare the copies which are available today and determine the content of the original Greek Scriptures with amazing accuracy. This has been aided by the fact that there are over 5,000 ancient manuscript portions in the original Greek language which are available today. A very accurate summary of the reliability of our Greek text is given in the reference cited:¹⁵

F. J. A. Hort, who was co-producer of the

¹⁵ "All Scripture Is Inspired of God and Beneficial," 1990, page 319.

Westcott and Hort text, writes: "...If comparative trivialities...are set aside, the words in our opinion still subject to doubt [in the Greek text] can hardly amount to more than a thousandth part of the whole New Testament."...Sir Frederic Kenyon [says] 'The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed.'

SUMMARY. The question of inspiration and the reliability of the Greek text of the Christian Scriptures has been the primary concern of this chapter.

1. The source of the Scriptures is Jehovah

- himself. We can be certain that God would not give us a Bible with errors.
2. The process of inspiration is best understood from the definition of the word. "Inspired of God" comes from the Greek word *Theopneustos*, meaning "God-breathed." God gave the inspired Scripture writers his thoughts in such a way that they wrote the words that Jehovah intended to communicate to mankind.
3. The Greek text of the Christian Scriptures which we have today is essentially error-free. We can verify this because (a) we have many early manuscripts—some copied a hundred years or less after the originals were written, and, (b) because we have a large number (over 5,000) of ancient Greek manuscripts to study.

Chapter 3: A GREEK INTERLINEAR STUDY

The *Kingdom Interlinear Translation of the Greek Scriptures*,¹⁶ published by the Watch Tower Bible and Tract Society, will be the primary reference source for this study. The bulk of the information comes from the 1985 edition. Information from the 1969 edition will also be used, inasmuch as the material given in the section "EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES" (beginning on page 26 of the 1969 edition) is more comprehensive.

A brief explanation of the footnotes and reference material found in the *Kingdom Interlinear Translation* needs to be given. It is possible, however, that some readers are unfamiliar with the format of an interlinear Bible. A reproduction of the actual format, consisting of the Greek text, the word-for-word English translation beneath each corresponding Greek word, and the *New World Translation* column on the right, is shown in Figure 1. (Some may be more familiar with the term *diaglott* which has the same meaning as *interlinear*.) The footnotes for all verses are grouped together at the bottom of the page. Figure 1 shows Matthew 1:22-24 as these verses appear in the *Kingdom Interlinear*

Translation. This passage was selected merely because it contains two "Jehovah" references with their corresponding footnotes.

When the *New World Translation* text in the right-hand column uses God's name, an asterisk beside the word "Jehovah" identifies a footnote at the bottom of the page. This footnote cites a series of references listing two categories of textual evidence. The first category cites Hebrew translations which use the Tetragrammaton and are frequently identified as "J" references. The "J" references support the choice of the name "Jehovah" in the *New World Translation*. The second category cites early Greek manuscripts which substantiate the Greek word *Kyrios* (Lord) (or, in some cases, *Theos* [God]). These Greek manuscripts support the translation "Lord" in the *Kingdom Interlinear Translation*. Various notation characters will be used for this second category of documents. (These notation characters, Å, A, Arm, B, C, D, and It, will be explained in the following paragraph.)

In the introductory section of the *Kingdom Interlinear Translation*, each of these footnote reference texts are listed with a brief description and corresponding manuscript dates. For example, J⁷ (which is the document most frequently cited) is identified as the "Greek Scriptures in Hebrew."

¹⁶ The *Kingdom Interlinear Translation of the Greek Scriptures*, Watch Tower Bible and Tract Society, 1969 and 1985 editions.

This is a translation (version) of the original Greek Scriptures into Hebrew done by Elias Hutter of Nuremberg in 1599. The footnote reference "J⁷" in the *New World Translation* tells us that the selection of the name "Jehovah" in that particular verse is based on the use of the Tetragrammaton in this Hebrew translation made in 1599. The same footnote also cites early Greek manuscript sources for the Greek word found in the *Kingdom Interlinear Translation*. In most cases, the Greek word is *Kyrios*, which is translated as "Lord."

When the footnote cites "B," it refers us to a Greek Scripture manuscript identified as "Vatican MS. No. 1209" from the 4th century. Thus, when "B" is cited in the *Kingdom Interlinear Translation* footnote, we know that the word *Kyrios* (Lord) can be substantiated as early as the 4th century C.E., which is between 301 and 400 C.E. In almost all cases, both the "J" references and the *Kyrios* (Lord) references will cite multiple manuscripts or versions.

22 τούτο δέ ὅλον γέγονεν ἵνα πληρωθῇ
This but whole has happened in order that might be fulfilled
τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
the (thing) spoken by Lord through the prophet
λέγοντος 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει
saying Look! The virgin in belly will have
καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
and will give birth to son, and they will call the name
αὐτοῦ Ἐμμανουήλ ὃ ἐστὶν μεθερμηνεύμενον Μεθ
of him Immanuel; which is being translated With
ἡμῶν ὁ θεός. 24 Ἐγερθεὶς δέ ὁ Ἰωσήφ ἀπὸ
us the God. Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου
the sleep did as directed to him the angel of Lord
καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ
and he took along the woman of him;

22 All this actually came about for that to be fulfilled which was spoken by Jehovah*
23 "Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel," which means, when translated, "With Us Is God."
24 Then Joseph woke up from his sleep and did as the angel of Jehovah* had directed him, and he took his wife home.

22* Jehovah, J^{1-4,7-14,16-18,22-24,26}; Lord, ÅB.

24* Jehovah, J^{1-4,7-14,16-18,22-24}; Lord, ÅB.

Figure 1. The Greek and English format of the *Kingdom Interlinear Translation*.

Throughout the remainder of this study, we will often refer to the word *Kyrios* (Lord) as the Greek word used in the Christian Scriptures in these 237 instances. The word *Kyrios* (Lord) is almost always the Greek word which the *New World Translation* translates as "Jehovah," though there are a few exceptions where *Theos* (God) or other alternate readings are similarly translated. (A form of the Greek word *Kyrios* (Lord) is translated as Jehovah 223 of the 237 times.) We wish to be accurate, yet we need to avoid lengthy explanations at each occurrence. Therefore, we will use the word *Kyrios* to mean *Kyrios* (Lord), *Theos* (God), or an alternate reading unless it is necessary to specify the precise word.

A Study of the 237 "Jehovah" References

Our study of each of the 237¹⁷ "Jehovah" references in the *New World Translation* was done from the *Kingdom Interlinear Translation*. The information for this study was arranged in ten columns.

The following are the headings of each column in the study. Each heading is accompanied by a brief explanation of the purpose of the column. (The entire study is reproduced in the Appendix.)

(1) GREEK SCRIPTURE REFERENCE This column identifies the 237 references which use the name "Jehovah" in the *New World Translation*. They

¹⁷ Appendix 1D of the *New World Translation Reference Edition* of 1984 lists an additional 72 places where the name "Jehovah" appears in the footnotes of the *Kingdom Interlinear Translation* but not in the main text. For the sake of brevity, these references will not be included in the final summary of the Appendix.

are cited in numerous sources, such as Appendix 1D of the *Reference Edition Bible*.¹⁸

- (2) GREEK WORD USED IN KIT This column exactly reproduces the Greek word used in the *Kingdom Interlinear Translation*. It is generally a form of the word *Kyrios* (Lord), though there are some exceptions. Spelling is not always identical, because the final letters of certain Greek words must be in agreement with corresponding grammatical functions according to the word's use as an object or a subject, and whether it is used with a preposition or is possessive.
- (3) ENGLISH TRANSLATION IN KIT This column lists the English word used to translate *Kyrios* within the Greek portion of the *Kingdom Interlinear Translation*.
- (4) EARLIEST MANUSCRIPT DATE SUPPORTING "LORD" (OR "GOD") This column lists the date of the earliest¹⁹ Greek manuscript footnote citation using *Kyrios* (Lord). In most instances, more than one manuscript is cited in the actual *Kingdom Interlinear Translation* footnote. The date is usually identified by century in the *Kingdom Interlinear Translation's* footnote. For the sake of comparison, century dates are transposed to year dates. (That is, the fourth century is listed as 301 to 400.) *Only a single citation from the manuscript bearing the earliest date will be shown.* All dates are from

¹⁸ This study was originally done with *all* occurrences of the word *Kyrios* (Κύριος) in the entire Greek Scriptures. In the original study, the column which identifies the translation in the *New World Translation* was more meaningful in comparison with the 237 "Jehovah" passages. In reference to the original study, the Greek portion of the *Kingdom Interlinear Translation* uses *Kyrios* 714 times. Of these occurrences, the *New World Translation* renders the word as "Lord" 406 times, as "Jehovah" 223 times, as "Master(s)" 53 times, as "sir(s)" 17 times, as "lord(s)" 8 times, as "owner(s)" 5 times, and as "God" once. One occurrence of *Kyrios* is not counted.

¹⁹ The New World Bible Translation Committee used a limited number of Greek manuscripts as the basis for their footnote citations. Five manuscripts with somewhat later dates (Ä, A, B, C, and D dated between 301 and 600 C.E.) are generally cited. A small, additional group of earlier manuscripts (P⁴⁵, P⁴⁶, P⁴⁷, P⁶⁶, P⁷⁴, and P⁷⁵, which are dated as early as 200 C.E.) are listed in the EXPLANATION OF SYMBOLS USED section of the *Kingdom Interlinear Translation*, 1985 edition. However, these earlier manuscripts are not cited in the *Jehovah* footnotes. In addition to the manuscripts listed, numerous older Greek manuscripts are currently available. Consequently, the dates in this column are not the *earliest dates known* but merely represent the earliest dates used in the *Kingdom Interlinear Translation* footnotes. See the footnote references numbered 8, 10, 13, and 14 in the Appendix.

the Common Era.

Obtaining the manuscript dates for the respective wording is relatively simple. The footnote always gives a "J" reference identifying one or more Hebrew translations, which has a known publication date. In addition, the footnote usually gives an ancient Greek manuscript reference with a "Lord" reading. From this information, the "EXPLANATION OF SYMBOLS" section in the *Kingdom Interlinear Translation* identifies the manuscript date.

- (5) EARLIEST VERSION DATE SUPPORTING "JEHOVAH" This column gives the date of the earliest known Hebrew translation which uses the Tetragrammaton. In many cases, multiple references are cited through the actual footnote. Again, *only the earliest date will be shown.* (Note that in category 4 above, the evidence cited in the *Kingdom Interlinear Translation* is always a Greek manuscript. In the case of the evidence cited for the Tetragrammaton, the *Kingdom Interlinear Translation* always cites a Hebrew translation [version].) Again, all dates are from the Common Era.
- (6) NAME USED IN THE NEW WORLD TRANSLATION. This column lists the name used in the *New World Translation*. Because this is a compilation of the 237 occurrences of the divine name, it will in all cases be "Jehovah." The divine name is included at this point so that a full comparison can be made with other information in the study.
- (7) HEBREW SCRIPTURE QUOTATION USING THE DIVINE NAME In certain cases, the writer of the Christian Greek Scriptures quoted a Hebrew Scripture verse *in which the divine name is a part of the verse itself.* In cases where the divine name was directly quoted as a part of the particular Hebrew Scripture passage cited, the Hebrew Scripture passage is identified in this column. The primary source used by the New World Bible Translation Committee to identify Hebrew Scripture references was J²⁰ *A Concordance to the Greek Testament* by Moulton and Geden. *When the Hebrew entry is found in J²⁰, the Hebrew Scripture reference is entered in bold font.* A standard font in this column indicates that the Hebrew Scripture reference was found in the center column of the *New World Translation Reference Edition* or the *New American Standard Bible*.
- (8) HEBREW SCRIPTURE QUOTATION REFERRING TO THE DIVINE NAME In many cases, the Greek Scripture writer cited a Hebrew Scripture verse in which *the divine name was not found in the*

verse itself, though Jehovah was clearly identified in the Hebrew Scripture context as the subject of the cited verse. In these instances, the Hebrew Scripture passage will be identified in this 8th column. (Notice the difference between columns 7 and 8. In column 7, the actual name of Jehovah appears in the quotation. In column 8, the name "Jehovah" is not a part of the Hebrew Scripture quotation, yet the name of Jehovah is clearly included in the context of the verse.) The differentiation between columns 8 and 9 is made solely for interest's sake. Both columns represent passages quoted from the Hebrew Scriptures by the inspired Christian writers.

(9) CROSS REFERENCE CITATION ONLY Our primary source of Hebrew Scripture quotations for this study was the center column cross references of the *New World Translation Reference Edition*. Consequently, a distinction must be made between a true Hebrew Scripture quotation by an inspired Christian writer and mere cross references to subject- or parallel-thought citations in which the divine name occurs. The center column reference does not identify the form of cross references employed. The latter are informative citations, yet for our purposes, they must be segregated from those of columns 7 or 8 above. The mere presence of a parallel subject in the Hebrew Scriptures does not indicate that the inspired Christian writer was quoting that verse. In some cases, the cross reference is to a subject entirely distinct from the divine name. In these instances, an "X" indicates that the Hebrew Scripture verse is not applicable. No entry is made when the citation refers to a Greek Scripture verse.

(10) NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES. In a certain number of the 237 "Jehovah" references, the inspired Christian writer was not quoting the Hebrew Scriptures. All passages which lack a Hebrew Scripture source will be identified in this final column with an "X."

Scripture References in the Study

Each passage was first located in the Greek Scriptures of the *New World Translation Reference Edition* Bible. When there was a quotation from a Hebrew Scripture source, it was given in the center column. If the inspired Christian writer quoted a verse which used the divine name in the Hebrew verse, the reference was placed the column entitled HEBREW SCRIPTURE QUOTATION USING THE DIVINE NAME.

In many cases, the divine name is not a part of the verse quoted from the Hebrew Scriptures by the inspired Christian writer, but Jehovah is clearly identified in the Hebrew Scripture context. In these instances, the passage was identified in the column HEBREW SCRIPTURE QUOTATION REFERRING TO THE DIVINE NAME.

The column entitled CROSS REFERENCE CITATION ONLY identifies cross references to the Hebrew Scriptures which contained important information but do not cite a passage quoted by the inspired Christian writers.

In many cases, however, the Greek Scripture passage has no quotation source in the Hebrew Scriptures. When this is the case, it is placed under the column NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES.

You would expect that most of the 237 uses of Jehovah's name in the *New World Translation's* Christian Greek Scriptures would come from passages where the writer quoted the Hebrew Scriptures. However, this is not the case. As you saw earlier, the *New World Translation* uses the divine name in the Christian Greek Scriptures 125 times in which there is no quotation source from the Hebrew Scriptures. Thus, a majority of the occurrences of the name "Jehovah" in the Christian Greek Scriptures will be listed in one of the two categories CROSS REFERENCE CITATION ONLY or NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES.

The Appendix contains the entire Tetragrammaton study including all 237 references from the *New World Translation* in which the name of Jehovah is used in the Christian Greek Scriptures.

An Unexpected Discovery

More than half of the "Jehovah" references in the Greek Scriptures are not quotations from the Hebrew Scriptures. This is true in spite of the reference in the *New World Translation* Appendix 1D which *implies* that the 237 "Jehovah" references come directly from the Hebrew Scriptures:²⁰

To know where the divine name was replaced by the Greek words Κύριος and Θεός, we have determined where the inspired Christian writers have quoted verses, passages and expressions from the Hebrew Scriptures and then we have referred back to the Hebrew text to ascertain whether the divine name appears there. In this

²⁰ The *New World Translation of the Holy Scriptures Reference Edition*, 1984, pages 1564-1565.

way we determined the identity to give Κύριος and Θεός and the personality with which to clothe them.

To avoid overstepping the bounds of a translator into the field of exegesis, we have been most cautious about rendering the divine name in the Christian Greek Scriptures, always carefully considering the Hebrew Scriptures as a background. We have looked for agreement from the Hebrew versions to confirm our rendering.

The *New World Translation* appendix citation does not say that *all* of the 237 references to Jehovah are found in the Hebrew Scriptures. However, it is disturbing to see that only 112²¹ instances of the use of the divine name can actually be substantiated as quotations from the Hebrew Scriptures. (Of the 237 "Jehovah" passages, all but 1 Corinthians 7:17 have support from Hebrew versions. Nonetheless, only 112 are quotations from the Hebrew Scriptures.)

A Second Startling Discovery

Of the 237 "Jehovah" references, 232 of them can be documented with the word *Kyrios* (Lord) as early as the 4th century C.E. That means that if the Tetragrammaton had been used by the inspired Christian writers, all indications of its use had disappeared within two or three hundred years of the time the authors wrote.²² Yet, this is hard to imagine considering the large number of churches spread over Asia, Europe, and Africa by the end of the 3rd century. This would require the complete loss of many thousands of Scripture manuscripts on three continents almost simultaneously. It would also require that older manuscripts which were kept by the early church were never recopied. It would further require that many who had risked their lives for the Scriptures would raise no objection over the alteration.

Secondly, the evidence for the Tetragrammaton in the Christian Greek Scriptures was extremely late. The earliest evidence is from 1385 with the most frequently cited evidence coming from 1599.

It is interesting to note specific dates and the frequency of citation for several of the more important documents listed in the *Kingdom Interlinear Translation*. The earliest Hebrew

²¹ See the summary at the end of the Appendix for this figure.

²² Five *Kyrios* references actually come from the 3rd century C.E., which moves the manuscript date to within one century of the original writing. These are found in the Chester Beatty 2 manuscripts which are designated as p46.

language version of the Greek Scriptures used to document the Tetragrammaton in the Christian Greek Scriptures dates from 1385. (This is J².) That version²³ is listed 17 times in the "J" footnotes. The most frequently cited version, which is J⁷, is the Elias Hutter translation dating from 1599, with 181 references. The two earliest Greek manuscripts indicating that *Kyrios* (Lord) is the preferred reading date from the 4th century C.E. These are *Vatican MS. No. 1209*, and *Å (Aleph) Sinaitic MS*. These two documents account for 232 references in the *Kingdom Interlinear Translation* giving stronger evidence that *Kyrios* (Lord)—rather than the Tetragrammaton—was used by the inspired Christian writers.

The entire study of each of the 237 "Jehovah" references is reproduced in the Appendix. We would encourage you to read through the Appendix carefully.

SUMMARY. A study of the presence of the Tetragrammaton in the Christian Greek Scriptures must evaluate the earliest available texts from which our present Bible comes. The *Kingdom Interlinear Translation* gives substantial information in the following areas:

1. For a given passage using the divine name "Jehovah," the footnotes will direct the reader to both "J" translation documents giving the source of historic uses of the Tetragrammaton, and to ancient Greek manuscripts establishing the use of *Kyrios* (Lord) or other readings.
2. The introductory portion of the *Kingdom Interlinear Translation* entitled, EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES, will give a brief history and location of each document cited in the footnotes.
3. The earliest Hebrew language version of the Greek Scriptures used to document the Tetragrammaton in the Christian Greek Scriptures dates from 1385 (with 17 references). The most frequently cited version dates from 1599 (with 181 references) and is, itself, a

²³ The August 15, 1996 *Watchtower* magazine cited an important book by George Howard entitled *The Gospel of Matthew According to a Primitive Hebrew Text*. In his book, Howard indicates that J² may actually be a recension (that is, a copy with editorial changes) of Matthew's original Hebrew Gospel. Throughout this brochure, we will continue to use the term "version" to describe J². However, the reader should be aware that J² may have much greater importance than that of a mere version.

translation of an unspecified Greek text.

4. The two earliest Greek manuscripts cited in the *Kingdom Interlinear Translation* use *Kyrios* (Lord) in 232 of the 237 "Jehovah" passages. These Greek manuscripts date from the 4th century C.E., and are identified as *Vatican MS*.

No. 1209 and *Å (Aleph) Sinaitic MS*. Thus, these 232 references cited by the *Kingdom Interlinear Translation* indicate far stronger support that the inspired Christian Scripture writers used *Kyrios* (Lord) rather than the Tetragrammaton.

Chapter 4: CONCLUDING THE GREEK INTERLINEAR STUDY

The *Kingdom Interlinear Translation* gives helpful reference and footnote material for each occurrence of the divine name. For example, we have already seen the interlinear portion for Matthew 1:24 which reads:

24 Ἐγερθεὶς δέ ο Ἰωσήφ
Having been awakened but the Joseph
ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν
from the sleep did as directed
αὐτῷ ὁ ἄγγελος Κυρίου καὶ
to him the angel of Lord and
παρέλαβεν τὴν γυναῖκα αὐτοῦ
he took along the woman of him;

In the right hand margin, the *New World Translation* reads:

24 Then Joseph woke up from his sleep and did as the angel of Jehovah* had directed him, and he took his wife home.

Because the divine name is used, footnote "24*" is added at the bottom of the page. The footnote reads:

24* Jehovah, J^{1-4,7-14,16-18,22-24}; Lord, ÅB.

When the reader consults the foreword section of the *Kingdom Interlinear Translation* under the heading EXPLANATION OF THE SYMBOLS USED, a complete description of all the Greek manuscript and "J" symbols used in this verse is given. The description includes the date of both the Greek manuscripts and Hebrew translations. (For the sake of brevity, we will only quote the earliest or most concise²⁴ of the textual references. The reader

should study this entire section carefully. The 1969 edition gives more complete information than the 1985 edition, though in some cases, the 1985 edition will list a Hebrew translation with a later edition date.) For the Matthew 1:29 footnote, we will look at the dates for the Greek manuscript Å (*Aleph*), and the Hebrew translation J⁷. The following descriptions come from the 1969 edition:

Å (*Aleph*)

Sinaitic MS. An uncial Greek manuscript of the 4th century in codex form. Originally it evidently contained the whole Bible, including all the Christian Greek Scriptures. It is at present possessed by the British Museum, London, England.

J⁷

Greek Scriptures in Hebrew. In 1599 Elias Hutter of Nuremberg, Germany, published his translation of all the Christian Greek Scriptures into Hebrew. This was the first complete Hebrew version of all the canonical Christian Greek Scriptures, forming a part of Hutter's Polyglott New Testament of 1599. (A copy is found at the New York Public Library.)

The footnotes in the *Kingdom Interlinear Translation* are concise and easy to read, though a brief introduction will simplify their use. The footnote reading "24* Jehovah, J^{1-4,7-14,16-18,22-24}; Lord, ÅB," contains the following information. The "24*" refers to the asterisk after "Jehovah" in verse 24. Following the verse number, the word "Jehovah" indicates the group of documents which support the use of the divine name for this verse in the *New World Translation*. These documents are identified as J^{1-4,7-14,16-18,22-24}. This tells us that the Hebrew translations J¹, J², J³, J⁴, and each of J⁷ to J¹⁴, J¹⁶ to J¹⁸, and J²² to J²⁴ all contain the Tetragrammaton. The footnote then cites two

²⁴ The earliest "J" document used in this verse is J² which bears a date of 1385. Because J², J³, and J⁴ are all related documents, it is less confusing to use J⁷ for this illustration. (J⁷ is also the earliest complete Hebrew version.) In the Appendix information, however, the date from the earliest manuscript is always the one given.

Greek manuscripts identified by the *Kingdom Interlinear Translation*, which substantiate *Kyrios* (Lord) in this verse. The Greek manuscripts are Å (*Aleph Sinaitic MS*, and B (*Vatican Manuscript No. 1209*).

(The reader should be aware that the Greek manuscripts cited as footnote references in the *Kingdom Interlinear Translation* are merely representative of a much larger number of Greek Scripture manuscripts. We referred earlier to the statement on page 319 in "*All Scripture Is Inspired of God and Beneficial*" where we are told that over 5,000 Greek manuscripts of the Christian Greek Scriptures exist. The Watch Tower Society has not documented any of these Greek texts as using the Tetragrammaton.²⁵ We may therefore assume that all Greek manuscripts use *Kyrios* (Lord) in these passages.)

An Irreconcilable Contradiction

The Watch Tower Society introduces an irreconcilable contradiction in its footnote material. If the Greek text published by the Watch Tower Society is accurate as a result of Jehovah's inspiration, then the appropriate word is *Kyrios*. Generally, *Kyrios* is translated as "Lord," and would be a reference to Jesus Christ. (This is the preferred choice of the *New World Translation* in 406 cases.²⁶) On the other hand, the *New World Translation* uses the divine name "Jehovah" in 237 instances. If "Jehovah" is indeed correct, then the Greek text is in error.

This irreconcilable contradiction is built on three viewpoints which cannot coexist without compromise. Yet, each of these viewpoints is strongly defended by the Watch Tower Society:

1. **We possess faithful copies of the Christian Scriptures.** We concur with the authors of "*All Scripture Is Inspired of God and Beneficial*" that the Greek Scriptures we have today are substantially the same as they were written. "...Sir Frederic Kenyon [is quoted as saying] 'The interval then between the dates of original composition and the earliest extant evidence

becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed.'"²⁷

2. **The text of the *Kingdom Interlinear Translation* is trustworthy.** This Greek text demonstrates that *Kyrios* (Lord) was the word used by the inspired Christian writers with manuscripts substantiating its presence from the 3rd and 4th centuries C.E. That is, manuscript evidence given in the *Kingdom Interlinear Translation* clearly demonstrates that *Kyrios* (Lord) was accepted as the proper word from as early as 104 years—to no later than 301 years—from the time of its writing. (John wrote Revelation about 96 C.E. The 3rd century began in 201 C.E., or 105 years after John wrote.)
3. **The "J" reference sources are from a much later period of time.** The versions used to substantiate the inspired Christian writers' use of the Tetragrammaton are no earlier than 1385 C.E.

Do you see the problem we encounter? If the Greek text is reliable, then is it not logical that *all* of its words are reliable? But if the Greek text is to be regarded as reliable, then how can the Tetragrammaton in a Hebrew translation made in the 14th century C.E. have precedence over the Greek text which was known to use *Kyrios* (Lord) by no later than the 4th century C.E.?²⁸

²⁷ "*All Scripture Is Inspired of God and Beneficial*," Watch Tower Bible and Tract Society, 1990, page 319.

²⁸ The material leading to the summary of this paragraph does not contain important historical information. There are many additional topics relating to this discussion which must be explored before giving a final answer. Needless to say, the possibility of the removal of the Tetragrammaton from the inspired Christian writings in the 2nd and 3rd centuries C.E. must be examined. Regrettably, we have eliminated this book to Hebrew versions in order to be brief. For a complete discussion of the removal of the Tetragrammaton from the inspired Christian writings, see the book described on this book's copyright page entitled, *The Tetragrammaton and the Christian Greek Scriptures*. In the chapter, "Removal of the Tetragrammaton from Early Greek Manuscripts," the reader will discover five topics which—if true—would contribute to the argument that the Tetragrammaton was, in fact, removed: 1. The majority of the earliest extant Christian Scripture manuscripts should show the Tetragrammaton or a reasonable derivative embedded in the Greek text. 2. Early and abundant extant manuscripts of the Christian Greek Scriptures should show evidence of the Tetragrammaton's removal. 3. The writings of the early church fathers should record a debate ensuing from the Tetragrammaton's removal. 4. Early non-canonical writings should include reference to the Tetragrammaton. 5. The Tetragrammaton should be identifiable in Christian Scriptures written in the Hebrew language during the apostolic or early church era.

²⁵ The Tetragrammaton is readily documented in certain Greek language translations of the Hebrew Scriptures. (The most notable are Palestinian and Jewish copies of the *Septuagint* as well as the translation by Aquila. See Appendix 1C, *New World Translation Reference Edition*, 1984.) However, the *Septuagint* is a distinctly different text from the later Christian Scriptures. In fact, there are no Greek manuscripts of the Christian Scriptures which have been documented as containing the Tetragrammaton.

²⁶ Refer to footnote number 18.

A Personal Dilemma

Can we simply decide that the Greek text, though highly reliable, is consistently at fault in this single area? That is, is the Greek word *Kyrios* the correct reading, and should it be translated as "Lord" in all cases where it refers to Jesus' human ministry? Yet, in selected cases where the passage is referring to divine attributes, can we decide that the Greek word *Kyrios* (Lord) is in error and needs to be translated as "Jehovah"?

Which evidence do you think is more reliable? Much evidence substantiates the existence of the word *Kyrios* (Lord) in the Christian Greek Scriptures from approximately 100 to 300 years after the original writings. On the other hand, the bulk of the evidence given for the Tetragrammaton in these 237 highly specialized cases comes from translations of the Greek text made more than 1300 years later.

We need to look at the *Kingdom Interlinear Translation's* rendition of Revelation 1:8 in order to understand this conflict. The interlinear portion reads like this:

Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ
I am the Alpha and the Omega,
λέγει Κύριος, ὁ θεός, ὁ
is saying Lord, the God, The (one)
ὢν καὶ ὁ ἦν καὶ ὁ
being and the (one) was and the (one)
ἐρχόμενος, ὁ παντοκράτωρ.
coming, the Almighty.

Therefore, the *Kingdom Interlinear Translation* would have us to read the verse:

"I am the Alpha and the Omega" says *Kyrios* God, "the One who is and who was and who is coming, the Almighty,"

whereas the *New World Translation* quoted in the right-hand margin translates the verse:

"I am the Alpha and the Omega" says Jehovah* God, "the One who is and who was and who is coming, the Almighty."

The "8*" footnote for "Jehovah" lists ten Hebrew versions which use the Tetragrammaton. It also lists two early Greek manuscripts which use *Kyrios* (Lord), and two versions which also substantiate "Lord." The footnote reads:

8* Jehovah, J7,8,13,14,16-18,22-24; Lord, ÅAVgSy^h.

However, the Watch Tower Society does not give any evidence of the Tetragrammaton's presence in any one of these five areas. The only documentation comes from the *Septuagint* translation of the Hebrew Scriptures which is distinctly different from the inspired Christian Scriptures.

Thus, the evidence the Watch Tower Society presents in support of "Jehovah" is ten Hebrew versions with dates of 1599, 1661, 1838, 1846, 1866, 1981, 1885, 1979, 1975, and 1863 respectively.²⁹ The evidence used to support *Kyrios* (Lord) consists of two early Greek manuscripts from the 4th and 5th centuries (300 to 499) C.E. Also, two versions (the *Latin Vulgate* and a Syriac version) are listed which confirm the usage as being "Lord."

Notice also that both "God" and "Almighty" are articular nouns in the Greek *Kingdom Interlinear Translation*. (Both "God" and "Almighty" are preceded by the article "the."³⁰) Appendix 6A in the *New World Translation Reference Edition*, 1984, says:

These translations [referred to as examples] use such words as "a god," "divine" or "godlike" because the Greek word θεός (theos') is a singular predicate noun occurring before the verb and is not preceded by the definite article. This is an anarthrous theos'. The God with whom the Word, or Logos, was originally is designated here by the Greek expression ὁ θεός, that is, theos' preceded by the definite article *ho*. This is the articular theos'. Careful translators recognize that the articular construction of the noun points to an identity, a personality, whereas a singular anarthrous predicate noun preceding the verb points to a quality about someone. (Emphasis added.)

From this evidence concerning the use of the Greek article, we would conclude that the *Kyrios* (Lord) of Revelation 1:8 is "the [one, true] God," "the [eternal] Almighty."

SUMMARY. As seen in earlier studies, a verification of the use of the Tetragrammaton by the inspired Christian writers is essential to the faith of any one of Jehovah's Witnesses. Therefore, considering its importance, verification of the Tetragrammaton's actual use by the

²⁹ The reader should be aware that discussions of Hebrew versions are frequently used to replace any direct evidence of early Christian Greek Scripture manuscripts which use the Tetragrammaton. *In none of its literature does the Watch Tower Society cite a single example of actual use of the Tetragrammaton within Greek manuscripts of the Christian Scriptures.* (Evidence for the Tetragrammaton in the *Septuagint* does not replace the need for textual evidence in the Christian Greek Scriptures.)

³⁰ In fact, all the nouns in the verse are articular. Look carefully at the Greek text given in the example. "Alpha" and "Omega" are preceded by the neuter article *to* (τὸ), and the remaining noun functions are preceded by the masculine article *ho* (ὁ).

Christian Greek Scripture's writers should be a relatively straightforward undertaking. That is, the earliest available texts—the oldest ancient Greek manuscripts—should give ample evidence supporting its use.

The *Kingdom Interlinear Translation* gives substantial information regarding each of the 237 locations in which "Jehovah" appears in the *New World Translation* text. This information includes the most ancient Greek texts for that passage, the interlinear (English) translation of the Greek text, and supporting information regarding the documents used to substantiate the use of "Jehovah" in the *New World Translation*.

It should be expected, therefore, that the evidence would lead to a logical proof of the correct English translation. Consequently, it is surprising to find irreconcilable differences presented by the *Kingdom Interlinear Translation* for the 237 "Jehovah" passages as follows:

1. In most cases, *Kyrios* (Lord) is the Greek word used in the most accurate Greek texts. *Kyrios* (Lord) is almost always verifiable to within approximately 200 years of the actual writing of the original Christian Greek Scripture text.
2. In most instances outside of the 237 "Jehovah" references, the Greek word *Kyrios* (Lord) (when used as a title) is identified with the person of Jesus Christ by the *New World Translation*.

Kyrios is translated as "Lord" in reference to Jesus approximately 406 times. (In a small number of these 406 instances, a capitalized "Lord" may refer to someone other than Jesus in the Christian Greek Scriptures.)

3. The appropriateness of the Tetragrammaton for the 237 "Jehovah" passages is derived only from later Hebrew translations. The earliest supporting evidence comes from 1385, with the bulk of the evidence coming from 1599. In fact, *no direct textual evidence of any kind is given by the Watch Tower Society to show that the Tetragrammaton is in the original Christian Greek Scriptures.*
4. The Watch Tower Bible and Tract Society teaches that the Christian Greek text is trustworthy. That statement would lead us to believe that *Kyrios* (the "Lord" as Jesus Christ) is to be identified either *with*—or directly *as*—the addressee in these 237 passages.
5. In spite of the conflict that the above information introduces, the Watch Tower Bible and Tract Society also teaches that the Tetragrammaton was used in these 237 passages. Thus, in the same *Kingdom Interlinear Translation*, we are told that both "Lord" and "Jehovah" are the proper translation choices in each single instance.

Chapter 5: A DISCOVERY CONCERNING MANUSCRIPT DATES

Five statements summarize our findings regarding each of the 237 "Jehovah" passages:

1. In most cases *Kyrios* (Lord) is the Greek word used in the oldest and most reliable Greek texts.
2. The *New World Translation* identifies the Greek word *Kyrios* (Lord) most frequently with Jesus.
3. The appropriateness of the Tetragrammaton for the 237 "Jehovah" passages is derived only from Hebrew translations dating after 1385.
4. The Watch Tower Society teaches that the Christian Greek text is trustworthy.
5. The Watch Tower Society teaches, nonetheless,

that evidence from translations made after 1385 are more reliable textual confirmations of the Tetragrammaton than are the early Greek manuscripts.

Implications of this Translation Conflict

What are the implications of this translation conflict? Much will depend on the particular verse in question.

In a first category which includes a small number of these 237 verses, the presence of either "Lord" or "Jehovah" would direct our thinking to one or the other as the subject of the verse, but it would not represent any new understanding in theology. For example, Romans 14:4, in the context

of eating meat, says:

"Indeed, he will be made to stand, for Jehovah can make him stand," (according to the *New World Translation*) or,

"Indeed, he will be made to stand, for *Kyrios* ([the] Lord) can make him stand," (according to the *Kingdom Interlinear Translation*).

According to the *New World Translation*, the one eating meat will stand because of Jehovah. According to the *Kingdom Interlinear Translation*, the one eating meat will stand because of *Kyrios* ([the] Lord). Neither the one statement nor the other changes our understanding of who Jesus is in relationship to Jehovah.

However, in a second category, the difference between "Lord" or "Jehovah" becomes noteworthy. In the majority of these 237 verses, it is of great significance that both "Jehovah" and *Kyrios* (Lord) are presented as equal choices by the *New World Translation* and the *Kingdom Interlinear Translation*. In these verses, choosing between "Jehovah" on the one hand, or "Lord" on the other, would represent a significant change in our understanding of theology. These verses fall into two broad categories. First, many of these verses are identified with Hebrew Scripture quotations. Thus, if *Kyrios* (Lord) is the addressee in the Greek Christian Scriptures, "the Lord" is identified as being worthy of receiving an equivalent form of address as Jehovah of the Hebrew Scriptures. We see such examples as:

"As I live," says Jehovah, "to me every knee will bend down..." (Romans 14:11, according to the *New World Translation*, as quoted from Isaiah 45:23),

in contrast to,

"As I live," says *Kyrios* ([the] Lord), "to me every knee will bend down..." (Romans 14:11, according to the *Kingdom Interlinear Translation*, as quoted from Isaiah 45:23).

In a similar example we also see,

"Listen! Someone is crying out in the wilderness, 'Prepare the way of Jehovah..." (Matthew 3:3, according to the *New World Translation*, as quoted from Isaiah 40:3),

in contrast to,

"Listen! Someone is crying out in the wilderness, 'Prepare the way of *Kyrios* ([the] Lord)..." (Matthew 3:3, according to the *Kingdom Interlinear Translation*, as quoted

from Isaiah 45:23).³¹

Secondly, other such verses assign the addressee attributes or equality with Jehovah. Thus, if *Kyrios* (Lord) is the addressee in the Greek Christian Scriptures, "the Lord" would be identified as receiving glory or attributes reserved for Jehovah. We see such examples as:

With [the tongue] we bless Jehovah, even [the] Father... (James 3:9, according to the *New World Translation*),

in contrast to,

With [the tongue] we bless *Kyrios* ([the] Lord), even [the] Father... (James 3:9, according to the *Kingdom Interlinear Translation*),

Again, we also see another example,

"We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king," (Revelation 12:17, according to the *New World Translation*),

in contrast to,

"We thank you, *Kyrios* (Lord) God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king," (Revelation 12:17, according to the *Kingdom Interlinear Translation*).

Comparing Footnote Dates

A careful review of any "Jehovah" footnote reveals an interesting comparison of textual dates. We looked earlier at the "Jehovah" footnote of Revelation 1:8. Since we are already familiar with that verse and its footnote, we can refer to it again and pay particular attention to the dates of the texts which are identified. The footnote in the *Kingdom Interlinear Translation* appears like this:

8* Jehovah, J7,8,13,14,16-18,22-24; Lord, ÅAVgSy^h.

It would be helpful to identify each of the references given for both the Tetragrammaton and "Lord" in this verse. They are listed by reference symbol, identification of the version or Greek manuscript, and by date as listed in the introductory material in the *Kingdom Interlinear Translation*. We start with the information listed for various versions of the Greek Scriptures

³¹ There are a total of 112 verses in the Greek Christian Scriptures which either directly or indirectly attribute a quotation to Jehovah from the Hebrew Scriptures. All of these verses would be included in this category.

translated into Hebrew, each of which uses the Tetragrammaton:

| | | |
|-----------------|--|------|
| J ⁷ | <i>Christian Greek Scriptures in Hebrew</i> ; Elias Hutter. | 1599 |
| J ⁸ | <i>Christian Greek Scriptures in Hebrew</i> ; William Robertson. | 1661 |
| J ¹³ | <i>Christian Greek Scriptures in Hebrew</i> ; A. McCaul and others. | 1838 |
| J ¹⁴ | <i>Christian Greek Scriptures in Hebrew</i> ; John Christian Reichardt. | 1846 |
| J ¹⁶ | <i>Christian Greek Scriptures in Hebrew</i> ; John Christian Reichardt and Joachim H. R. Blesenthal. | 1866 |
| J ¹⁷ | <i>Christian Greek Scriptures in Hebrew</i> ; Franz Delitzsch. | 1981 |
| J ¹⁸ | <i>Christian Greek Scriptures in Hebrew</i> ; Isaac Salkinson. | 1885 |
| J ²² | <i>Christian Greek Scriptures in Hebrew</i> ; United Bible Societies. | 1979 |
| J ²³ | <i>Christian Greek Scriptures in Hebrew</i> ; J. Bauchet. | 1975 |
| J ²⁴ | <i>A Literal Translation of the New Testament</i> ; Herman Heinfetter. | 1863 |

From this same verse, a similar—though shorter—list³² is given for *Kyrios*.

| | | |
|---|---|-----------|
| Å | <i>Sinaitic MS.</i> An uncial Greek manuscript. | 4th cent. |
|---|---|-----------|

³² The number of references to *Kyrios* (Lord) passages in the *Kingdom Interlinear Translation* is small only because the editors have chosen to refer to so few of the existing Greek manuscripts. As noted earlier, there are 5,000 Greek manuscripts available today. These manuscripts are uniform in their use of *Kyrios* (or *Theos*) rather than the Tetragrammaton. (The United Bible Society's Greek Scripture textual apparatus, which shows all textual variants in Greek manuscripts, was consulted for each of the 237 "Jehovah" references. This volume lists *all* major Greek Scripture manuscript variations from which translators must choose. The following tabulation was made for each of the "Jehovah" references. 71 of the 237 references are specifically cited. A discussion of *Kyrios* (Lord) and *Theos* (God, in a small number of instances) as the choice for the specific verse occurs 31 times. (The discussion of the textual preference for *Kyrios* at Revelation 18:8 and 19:6 is particularly noteworthy.) *The presence of the Tetragrammaton is never mentioned, however, for any of these 71 verses, and is therefore not considered as a textual variant in any known Greek manuscript.* Further, because the remaining 166 references are not mentioned, we are assured that no basis for textual variants exists in any of the 237 "Jehovah" references.

| | | |
|----|---|-----------|
| A | <i>Alexandrine MS.</i> An uncial Greek manuscript. | 5th cent. |
| Vg | <i>Latin Vulgate.</i> Revision of Old Latin by Eusebius Jerome. | 405 CE |
| Sy | Syriac Peshitta Version. | 464 CE |

Notice the information which is available regarding version and manuscript dates. In the case of the Hebrew versions which were consulted for the Tetragrammaton, this verse (Revelation 1:8) lists ten sources. The earliest version is 1599, while the latest version is 1981. In contrast, two Greek manuscripts of the 4th (301 to 400 C.E.) and 5th (401 to 500 C.E.) centuries are cited for this verse in support of the Greek word *Kyrios* (Lord). Two early versions are also cited.

The contrast is interesting. The translators of the *New World Translation* choose to use the word "Jehovah" rather than "Lord" in 237 selected verses. In doing so, 25 Hebrew versions (or version portions)³³ dating no earlier than 1385 are given more weight as biblical texts than are the Greek manuscripts from as early as 300 C.E. (the beginning of the 4th century) which support the word "Lord."

SUMMARY. The footnote information supplied with each "Jehovah" reference in the *Kingdom Interlinear Translation* leads to the following conclusions:

1. For each of the 237 "Jehovah" verses found in the *New World Translation*, the *Kingdom Interlinear Translation* has given two sets of dates. The earliest dates verify that *Kyrios* (Lord) was in all Greek manuscripts between 301 and 400 C.E. The later dates support the Tetragrammaton in Hebrew versions with publication dates of 1385 and later.
2. The majority of these 237 references would represent a significant change in our understanding of theology if *Kyrios* (Lord) is the correct reading.
 - a) First, because many of these verses are identified with Hebrew Scripture quotations, "the Lord" (Jesus) would be identified as worthy of receiving an equivalent form of address as Jehovah of the Hebrew Scriptures.
 - b) Secondly, other such verses assign the addressee attributes or equality with

³³ This includes J¹ through J²⁷, excepting J²⁰ and J²¹. Neither J²⁰ (*A Concordance to the Greek Testament* by Moulton and Geden) nor J²¹ (*The Emphatic Diaglott* by Benjamin Wilson) are Hebrew Versions, though they are important references. J²¹ uses "Jehovah" only in the English (but not Greek) text.

Jehovah. Thus, "the Lord" (Jesus) would receive glory or attributes reserved for Jehovah.

3. The translators of the *New World Translation* choose to use the word "Jehovah" rather than

"Lord" in 237 selected references. Ten Hebrew versions dating from 1385 are given more biblical authority than are the Greek manuscripts from the 4th century C.E. which use the word "Lord."

Chapter 6: A SEARCH FOR THE ORIGINAL GREEK TEXT

We now want to look at examples of the Hebrew versions used by the New World Bible Translation Committee to substantiate the Tetragrammaton in the original writings of the Greek Scriptures. All "J" reference sources are listed in the *Kingdom Interlinear Translation* section entitled EXPLANATION OF THE SYMBOLS USED.

Some of these versions are rare books with copies found only in specialized libraries. Others, however, were widely distributed and can be found in well-stocked libraries.

J¹⁸ is a versions which was first published in 1885³⁴. It can often be found in both secular and theological libraries.

Information from this Hebrew Christian Scripture is important enough that it is reproduced below. Refer particularly to the title page.

Examples From a Hebrew Version

³⁴ Three separate editions of this Hebrew translation are listed as J¹⁸. (Each edition contains the same Hebrew text.) The first was published in 1885 and the second in 1939. The third was published in 1941 with an English side text. Though the imprint date is not given, the edition we consulted was published by the Trinitarian Bible Society of London and includes the English side text. This version can be definitively identified as J¹⁸ from two *Kingdom Interlinear Translation* footnote references which cite only this source. The first footnote is at Acts 22:17 and the second at Romans 14:4. The description of this Hebrew translation is given in the 1969 edition of the *Kingdom Interlinear Translation* as:

J¹⁸ *Greek Scriptures* in Hebrew. In London, England, in 1885, a new Hebrew translation of the Christian Greek Scriptures was published. This new translation was commenced by Isaac Salkinson and completed after his death by Christian David Ginsburg. Our oldest copy is of the third edition published in 1891. This has been compared with the small edition published by the Trinitarian Bible Society, London, England, in 1939, and also with the Hebrew-English New Testament published in 1941 by the same Society.

Refer to the copy of Luke 1:16-34 below.³⁵ Luke 1:16, 17, 25, 28, and 32 all contain "Jehovah" references. In each of these verses, the use of the Tetragrammaton can be seen. The footnote material for these verses appears in the *Kingdom Interlinear Translation* as follows:

16*, 17# Jehovah, J^{7-18,22-24}; Lord, ÅAB.

25* Jehovah, J^{7-18,22,23}; Lord, ÅAB.

28* Jehovah, J^{5,7-18,22,23}; Lord, ÅAB.

32* Jehovah, J^{5,-18,22-24}; Lord, ÅAB.

Careful evaluation of any of these versions confirms the Tetragrammaton in the verses cited³⁶ by the *Kingdom Interlinear Translation*.

A Startling Discovery!

Look carefully at the English title page of this Hebrew version. It reads:

THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST

Translated out of the original Greek: and with the former translations diligently compared and revised, by his majesty's special command

The wording is not at all unusual for any Bible translation. There is something, however, which catches our attention. Look again at the wording,

Translated out of the original Greek: and with the former translations diligently compared...

³⁵ These references were chosen simply because of the convenient number of "Jehovah" passages represented on a single page.

³⁶ However, the Shem Tob version which is identified as J², contains a circumlocution (substitute name) for God rather than the Tetragrammaton.

THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST

TRANSLATED OUT OF THE ORIGINAL GREEK AND WITH
THE FORMER TRANSLATIONS RELIGENTLY COMPARED
AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND

THE TRINITARIAN BIBLE SOCIETY

Instituted in London in the Year 1831.

DEPOSITORY

7 BURY PLACE, LONDON, W.C.1

הברית החדשה

התקנה חדשה שלשון יון ללשון עברית

מאת

יצחק ואלקיסמן דל

חובות ספרות עם הקונים והעדות

מאת

כ' דוד מנצחורג

על ידי חברת ספרות ספר חרות יתה ותלמידיה

THE TRINITARIAN BIBLE SOCIETY

7 BURY PLACE, LONDON, W.C.1

Figure 2. The English and Hebrew title pages from the Hebrew version J¹⁸.

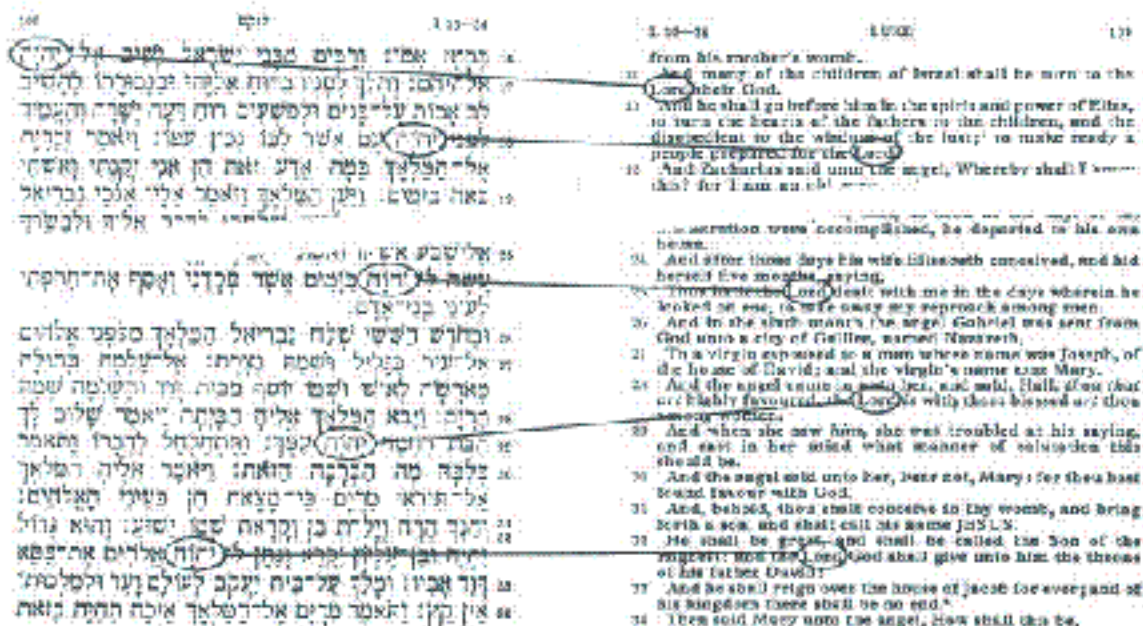


Figure 3. Luke 1 from the Hebrew version J¹⁸.

We know that the word "version" means translation. And yet, for all of our familiarity with the word itself, we seldom consider its meaning while studying the Tetragrammaton in the Christian Scriptures. We fail to ask ourselves, "Translated from which original text?" The answer is, of course, "From the Greek text."

All the textual evidence which the Kingdom Interlinear Translation is using to substantiate that the Tetragrammaton was in the original writings of the Christian Greek Scriptures was itself translated from original Greek language manuscripts.

The New World Bible Translation Committee used 25 Hebrew versions—which are themselves translations of the original Greek text which is known not to contain the Tetragrammaton—to prove that the Tetragrammaton was used in the original Greek Scriptures.

Why did the translators not ask a simple question concerning the text and its word origins? They should merely have asked, "What word does the original Greek manuscript use?"

There are only two possible answers. Either the Tetragrammaton appeared in the original Greek text and was copied by the Hebrew version translators, or the Tetragrammaton was merely a translation of an original Greek word. In either case, it is the Greek text which gives the correct answer.

Therefore, the *Kingdom Interlinear Translation* already tells us whether or not the Greek text uses the Tetragrammaton. The best evidence available—in fact, the *only* evidence available—shows that *the original Christian Greek Scriptures used the word Kyrios* (Lord).

Nor can it be argued that the Hebrew versions came from more reliable ancient sources which have now been lost. All the Hebrew versions used as "J" references were translated after 1385, and the most frequently quoted early Hebrew translation was published in 1599. These were not translations

from ancient, lost manuscripts. These translations came from the same Greek texts used for the King James version in 1611 which can still be examined today.

Has it occurred to you that the Hebrew Christian versions are translations made from the Greek text? Do you realize that the entire footnote evidence given in the *Kingdom Interlinear Translation* for the "restoration of the divine name" to the *New World Translation* is based on the very Greek texts which the translators are disputing?

Witnesses worldwide have made a wonderful contribution in reminding Christendom that God *does* have a name. Regrettably, many in these denominations have failed to understand that truth. Christendom has been negligently slow in learning to use His wonderful name.

The topic we are evaluating in this study, however, is not whether God has a name. He most certainly does, and his name should be used. Rather, *the topic is what God communicated to man in his written Scriptures*. No translator is ever justified in altering sacred Scripture. There is no Greek textual evidence which suggests that the 237 references to Jehovah in the *New World Translation* were originally written as the Tetragrammaton by the inspired Christian writers. All known evidence—including the evidence presented in the *Kingdom Interlinear Translation's* footnotes—verifies that the original writers used the Greek word *Kyrios* (Lord) in these passages.

SUMMARY. In spite of the fact that certain Hebrew translations of the Christian Greek Scriptures use the Tetragrammaton, there is no textual evidence in any Christian Greek manuscripts that the name "Jehovah" should be reinstated to the 237 passages of the *New World Translation*.

Chapter 7: THE CRUCIAL DECISION

The decision to honestly evaluate truth is one of the most crucial decisions any of us will ever make.

Whenever we confront new information or

insights concerning ourselves, our family, or our values, our first reaction is to retreat in order to avoid change.

At no time is this more true than when we

confront new information regarding our faith. No matter what we believe, we tend to avoid that which causes us to rethink what we have been taught.

But we need to be honest with both Jehovah God and ourselves. We must be willing to remain open to the simple truths of God's Word. We must be certain that our faith conforms to the truth of Scripture. This is the only way to be assured that our faith is the true faith which pleases Jehovah.

The Importance of the Tetragrammaton

The presence of the Tetragrammaton in the Christian Greek Scriptures concerns much more than the reliability of the *New World Translation* of which its foreword says,³⁷ "The foremost feature of this translation is the restoration of the divine name to its rightful place in the English text." *If the Tetragrammaton was not used by the original writers of the Christian Greek Scriptures, then our understanding of Jesus must be reevaluated.*

In the early parts of this study, we looked at a number of verses which show this to be the case. We will review just two of those verses here.

When the Apostle John was on the Island of Patmos, he was given a revelation which is now the last book in our Bible. John extols a divine being numerous times throughout the book. At Revelation 1:8 he says:

"I am the Alpha and the Omega" says [and then John wrote either the "Lord" or "Jehovah" whom he identifies as God], "the One who is and who was and who is coming, the Almighty."

Again, at Revelation 11:17 John writes,

"We thank you, [again, John wrote either the "Lord" or "Jehovah" whom he again identifies as God], the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king."

If the Apostle John used the Tetragrammaton in these two verses, it is clear that Jehovah was the one John referred to as "God" and the "Almighty." On the other hand, if John used the Greek word *Kyrios* (Lord), then the addressee of these two verses is the one to whom the title *Kyrios* applies. John used the title *Kyrios* most frequently to identify Jesus throughout the book of Revelation.³⁸

³⁷ *The New World Translation of the Holy Scriptures Reference Edition*, 1984, page 6.

³⁸ This becomes apparent when one evaluates the 23 *Kyrios* references found in the book of Revelation. These include Revelation 1:8, 4:8 & 11, 7:14, 11:4, 8, 15, 17, 14:13, 15:3-4, 16:7, 17:14 (twice), 18:8, 19:6 & 16 (twice),

Therefore, if John wrote *Kyrios* (Lord) in these two verses, the Apostle himself identified *Kyrios* (the "Lord") as "God" and the "Almighty."

Your understanding of the identity of Jesus is entirely dependent on whether the Tetragrammaton or *Kyrios* is used in these and similar verses.

Inspiration and Textual Evidence

How can we know whether the inspired Christian writers used the Greek word *Kyrios* (Lord) or the Tetragrammaton? We first considered Jehovah as the Author of the texts and the accuracy of the Greek manuscript copies we have today.

1. Because Jehovah himself is the Author of Scripture, we can be certain that the *original* writings were without error.
2. The Greek text of the Christian Greek Scriptures which we have today is essentially free of transcription errors. We know this to be true because we can examine over 5,000 ancient Greek manuscripts. Some of these manuscripts date to within a hundred years or less of the time when the originals were written.
3. The Greek text published by the Watch Tower Society in the *Kingdom Interlinear Translation* uses only the Greek word *Kyrios* (Lord) and never the Tetragrammaton. Generally, *Kyrios* is translated as "Lord" and would be a reference to Jesus Christ. "Lord" is the preferred choice of the *New World Translation* in 406 cases. No Greek textual evidence is given for *any* use of the Tetragrammaton in the original Greek text.³⁹

After considering the actual Greek manuscript evidence, we should compare the dates supporting either the Greek word *Kyrios* (Lord) or the Tetragrammaton.

1. The footnotes in the *Kingdom Interlinear Translation* clearly document the presence of the Greek word *Kyrios* (Lord) from the 3rd and 4th centuries C.E. (That is, 201 to 400 C.E.) In at least one instance, the documentation is as early as *circa* 200 C.E.
2. These same "J" footnotes also refer to the

21:22, 22:5, 6, 20, and 21. A form of *Kyrios* is also used at Revelation 1:10. Each of these occurrences can be verified in the *Kingdom Interlinear Translation*.

³⁹ The Watch Tower Society gives no evidence of the Tetragrammaton in any Christian Greek Scripture manuscripts. However, evidence for the Tetragrammaton in certain copies of the *Septuagint* (LXX) and Aquila's Greek version of the Hebrew Scriptures can be readily verified.

Tetragrammaton in certain Hebrew versions. The earliest date is 1385.

Thus, the evidence for *Kyrios* (Lord) comes from ancient Greek manuscripts dating between 201 and 400 C.E. In contrast, the evidence for the Tetragrammaton comes from translations made after 1385.

Translation Evidence

We are asking whether the inspired Christian writers used the Greek word *Kyrios* (Lord) or the Tetragrammaton. The answer to this question will greatly influence our understanding of who Jesus is. Consequently, we want to base our final conclusions on the most reliable evidence available.

Have you fully considered the basis on which your personal conclusions are founded? You already know that the Greek text for the Christian Scriptures published by the Watch Tower Society in the *Kingdom Interlinear Translation* is highly reliable. The *Kingdom Interlinear Translation* uses the Greek word *Kyrios* (Lord) in the 237 "Jehovah" references rather than the Tetragrammaton. You also know that all reliable Christian Scripture translations—including the Hebrew versions—have been made from Greek texts which do not contain the Tetragrammaton.

How, then, can the Hebrew translations of the Christian Greek Scriptures become a valid proof of the Tetragrammaton's presence when the Greek texts from which these translations were made do not contain the Tetragrammaton?

Earlier we examined one of these Hebrew versions identified as J¹⁸. What does the English title page of this version tell you?

**THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST**

Translated out of the original Greek: and with
the former translations diligently compared
and revised, by his majesty's special command

Does it really matter?

Many times when one of Jehovah's Witnesses is confronted with the assertion that the Tetragrammaton was not used by the inspired Christian Scripture writers, the answer is given, "It isn't critical whether or not the original writers used the Tetragrammaton. The absence of the

Tetragrammaton certainly does not change my faith!"

Yet the true answer is just the opposite. Your faith is entirely dependent on whether or not the inspired Christian writers used the Tetragrammaton in the Christian Greek Scriptures.

Try this simple test to verify your answer. For the next month as you follow the talks, Bible lessons, and discussions from the *Watchtower* and *Awake* magazines, do an evaluation in the privacy of your own mind. Each time you read or hear the word "Jehovah" read from a Christian Greek Scripture verse, substitute the word "Lord Jesus" in your mind.⁴⁰ If the inspired Christian writers truly wrote the word *Kyrios* (Lord), what were they saying about Jesus?

What do you discover from your "test?" Is the choice of the word used by the inspired Christian writers—whether it is the Tetragrammaton or *Kyrios* (Lord)—important to *your* faith?

You will soon realize that your understanding of the person of Jesus is entirely dependent on whether many of these 237 verses read "Jehovah" or "Lord."

Conclusion

Difficult as the decision to honestly evaluate truth is, are you willing to accurately consider the lack of evidence for the use of the Tetragrammaton in the Christian Greek Scriptures?

If the Tetragrammaton was not used at Revelation 1:8, then John was quoting Jesus as saying:

"I am the Alpha and the Omega" says the Lord God, "the One who is and who was and who is coming, the Almighty."

Again, at Revelation 11:17, John was saying to Jesus:

"We thank you, Lord God, the Almighty, the one who is and who was, because you have

⁴⁰ This "test" should not be applied to Hebrew Scripture references. The divine name should be read as "Jehovah" in all cases in which the *New World Translation* has rendered it as such in the Hebrew Scriptures. However, this test can be done with almost all of the 237 "Jehovah" references in the Christian Greek Scriptures of the *New World Translation*. (However, there are exceptions in the Christian Scriptures as well. For example, this could not be done when Jesus himself was addressing the Father, or when Gospel writers were quoting Hebrew Scripture passages regarding the coming of Messiah. This topic has been fully developed in the book *The Tetragrammaton and the Christian Greek Scriptures*, in the chapter "The Indistinct Meaning of *Kyrios*." See the front inside cover for a further description of that book.)

taken your great power and begun ruling as king."

After considering Jehovah as the Author of Scripture and then evaluating the manuscripts themselves, we must consider the significance of the lack of evidence supporting the use of the Tetragrammaton in the Greek Scriptures.

1. The Greek word *Kyrios* (Lord) is clearly documented from the 3rd and 4th centuries C.E., whereas, the Hebrew versions which support the Tetragrammaton all date from 1385 or later.
2. The Christian Scriptures of the *New World Translation* use 25 Hebrew translations *from the Greek Christian Scriptures which were known not to contain the Tetragrammaton*, to prove that the Tetragrammaton was used in the original Christian Scriptures. All Hebrew Christian versions are mere translations of the Greek text.

The Crucial Decision

To what will each of us finally give our highest allegiance? Will it be to the pressure of friends? Will it be to the expectations of our families? Will it be to our congregation and the organization it represents?

Or will it be to Jehovah and his precious Word?

On the basis of the best evidence available from the Greek text, *each of us must determine for ourselves who Jesus is.*

According to the *Kingdom Interlinear Translation*, at Revelation 4:8 and 11 the Apostle John said:

"Holy, holy, holy is the Lord (*Kyrios*) God, the Almighty, who was and who is and who is coming... You are worthy, Lord (*Kyrios*)," even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

Appendix: Comparison of 237 "Jehovah" References

| Information from the <i>Kingdom Interlinear Translation</i> Watch Tower Bible and Tract Society | | | | | | Hebrew Scripture references | | | |
|--|-------------------------------|-----------------------------------|---|--|---|--|---|-------------------------------|--|
| Greek Scripture reference | Greek word used in <i>KIT</i> | English translation in <i>KIT</i> | Earliest manuscript date supporting "Lord" (or "God") | Earliest version date supporting "Jehovah" | Name used in the <i>New World Translation</i> | Hebrew Scripture quotation using the divine name Bold font indicates J ²⁰ citation | Hebrew Scripture quotation referring to the divine name | Cross reference citation only | No quotation or reference to the Hebrew Scriptures |

Matthew

| | | | | | | | | | |
|-------|---------------------|------|----------------------|------|---------|----------------------|-----------|--|---|
| 1:20 | Κυρίου | Lord | 301-400 ¹ | 1537 | Jehovah | | | | X |
| 1:22 | Κυρίου ² | Lord | 301-400 | 1385 | Jehovah | Is 7:14 | | | |
| 1:24 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | | | | X |
| 2:13 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | | | | X |
| 2:15 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | Hos 11:1 | | |
| 2:19 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | | | | X |
| 3:3 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | Is 40:3 ³ | | | |
| 4:4 | θεοῦ ⁴ | God | 301-400 | 1385 | Jehovah | Dt 8:3 | | | |
| 4:7 | Κύριον | Lord | 301-400 | 1385 | Jehovah | Dt 6:16 | | | |
| 4:10 | Κύριον | Lord | 301-400 | 1385 | Jehovah | Dt 6:13 | | | |
| 5:33 | Κυρίῳ ⁵ | Lord | 301-400 | 1385 | Jehovah | Lv 19:12 | | | |
| 21:9 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | Ps 118:26 | | | |
| 21:42 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | Ps 118:23 | | | |
| 22:37 | Κύριον | Lord | 301-400 | 1385 | Jehovah | Dt 6:5 | | | |
| 22:44 | Κύριος | Lord | 301-400 | 1385 | Jehovah | Ps 110:1 | | | |
| 23:39 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | | Ps 118:26 | | |
| 27:10 | Κύριος | Lord | 301-400 | 1385 | Jehovah | Zch 11:13 | | | |
| 28:2 | Κυρίου | Lord | 301-400 | 1385 | Jehovah | | | | X |

Mark

| | | | | | | | | | |
|-------|---------------------|------|---------|------|---------|-----------|--|---------|--|
| 1:3 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Is 40:3 | | | |
| 5:19 | κύριός ⁶ | Lord | 301-400 | 1599 | Jehovah | | | Ex 18:8 | |
| 11:9 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Ps 118:26 | | | |
| 12:11 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Ps 118:23 | | | |
| 12:29 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Dt 6:4 | | | |
| 12:29 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Dt 6:4 | | | |
| 12:30 | Κύριον | Lord | 301-400 | 1599 | Jehovah | Dt 6:5 | | | |
| 12:36 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 110:1 | | | |
| 13:20 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | Is 1:9 | |

Luke

| | | | | | | | | | |
|------|--------|------|---------|------|---------|---------|---------|----------------|---|
| 1:6 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Lv 18:5 | |
| 1:9 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | X ⁷ | |
| 1:11 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 1:15 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 1:16 | Κύριον | Lord | 301-400 | 1599 | Jehovah | | Mal 4:6 | | |
| 1:17 | Κυρίῳ | Lord | 301-400 | 1599 | Jehovah | Is 40:3 | | | |
| 1:25 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | Gen 30:23 | |

Luke

| | | | | | | | | | |
|-------|---------------------|------|---------|------|----------------------|-----------|--|-----------|---|
| 1:28 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Jer 1:19 | |
| 1:32 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | 2 Sa 7:12 | |
| 1:38 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | 1 Sa 1:11 | |
| 1:45 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | X | |
| 1:46 | Κύριον | Lord | 301-400 | 1599 | Jehovah | | | 1 Sa 2:1 | |
| 1:58 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 1:66 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 1:68 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 1:76 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Mal 3:1 | | | |
| 2:9 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 2:9 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 2:15 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | X | |
| 2:22 | κυρίω | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 2:23 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Ex 13:2 | | | |
| 2:23 | κυρίω | Lord | 301-400 | 1599 | Jehovah | Ex 13:2 | | | |
| 2:24 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Lv 12:8 | | | |
| 2:26 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 2:39 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 3:4 | Κύριον | Lord | 301-400 | 1599 | Jehovah | Is 40:3 | | | |
| 4:8 | Κύριον | Lord | 301-400 | 1599 | Jehovah | Dt 6:13 | | | |
| 4:12 | Κύριον | Lord | 301-400 | 1599 | Jehovah | Dt 6:16 | | | |
| 4:18 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Is 61:1 | | | |
| 4:19 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Is 61:2 | | | |
| 5:17 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 10:27 | Κύριον ⁸ | Lord | 301-400 | 1599 | Jehovah | Dt 6:5 | | | |
| 13:35 | Κυρίου ⁸ | Lord | 301-400 | 1599 | Jehovah ⁹ | Ps 118:26 | | | |
| 19:38 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Ps 118:26 | | | |
| 20:37 | Κύριον | Lord | 301-400 | 1639 | Jehovah | | | Ex 3:2 | |
| 20:42 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 110:1 | | | |

John

| | | | | | | | | | |
|-------|----------------------|------|---------|------|---------|-----------|---------|--|--|
| 1:23 | Κυρίου ¹⁰ | Lord | 301-400 | 1599 | Jehovah | Is 40:3 | | | |
| 6:45 | θεοῦ ¹⁰ | God | 301-400 | 1599 | Jehovah | Is 54:13 | | | |
| 12:13 | Κυρίου ¹⁰ | Lord | 301-400 | 1599 | Jehovah | Ps 118:26 | | | |
| 12:38 | Κύριε ¹⁰ | Lord | 301-400 | 1661 | Jehovah | | Is 53:1 | | |
| 12:38 | Κυρίου ¹⁰ | Lord | 301-400 | 1599 | Jehovah | Is 53:1 | | | |

Acts

| | | | | | | | | | |
|------|--------|------|---------|------|---------|-----------|--------|----------|---|
| 1:24 | κύριε | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 2:20 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Joel 3:4 | | | |
| 2:21 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Joel 3:5 | | | |
| 2:25 | κύριον | Lord | 301-400 | 1599 | Jehovah | Ps 16:8 | | | |
| 2:34 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 110:1 | | | |
| 2:39 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Joel 2:32 | | | |
| 2:47 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 3:19 | κυρίου | Lord | 301-400 | 1838 | Jehovah | | | | X |
| 3:22 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Dt 18:15 | | | |
| 4:26 | κυρίου | Lord | 301-400 | 1599 | Jehovah | Ps 2:2 | | | |
| 4:29 | κύριε | Lord | 301-400 | 1599 | Jehovah | | | Is 37:17 | |
| 5:9 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ex 17:2 | |
| 5:19 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ps 34:7 | |
| 7:31 | Κυρίου | Lord | 301-400 | 1817 | Jehovah | | Ex 3:6 | | |
| 7:33 | κύριος | Lord | 301-400 | 1817 | Jehovah | Ex 3:10 | | | |
| 7:49 | Κύριος | Lord | 301-400 | 1817 | Jehovah | Is 66:1 | | | |
| 7:60 | Κύριε | Lord | 301-400 | 1877 | Jehovah | | | | X |
| 8:22 | κυρίου | Lord | 301-400 | 1885 | Jehovah | | | Is 55:7 | |
| 8:24 | κύριον | Lord | 301-400 | 1599 | Jehovah | | | Ex 8:8 | |

Acts

| | | | | | | | | | |
|-------|--------|------|---------|------|---------|----------------|---------|------------|---|
| 8:25 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 8:26 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 8:39 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | 1 Ki 18:12 | |
| 9:31 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ps 86:11 | |
| 10:33 | κυρίου | Lord | 201-300 | 1877 | Jehovah | | | | X |
| 11:21 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 12:7 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ps 34:7 | |
| 12:11 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ps 34:7 | |
| 12:17 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 12:23 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | 2 Sa 24:17 | |
| 12:24 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 13:2 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 13:10 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 13:11 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 13:12 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 13:44 | θεοῦ | God | 301-400 | 1877 | Jehovah | | | | X |
| 13:47 | κύριος | Lord | 301-400 | 1599 | Jehovah | | Is 49:6 | | |
| 13:48 | θεοῦ | God | 201-300 | 1599 | Jehovah | | | Is 66:5 | |
| 13:49 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 14:3 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 14:23 | κυρίῳ | Lord | 301-400 | 1838 | Jehovah | | | | X |
| 15:17 | κύριον | Lord | 301-400 | 1661 | Jehovah | Am 9:12 | | | |
| 15:17 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Am 9:13 | | | |
| 15:35 | κυρίου | Lord | 301-400 | 1877 | Jehovah | | | | X |
| 15:36 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 15:40 | κυρίου | Lord | 301-400 | 1877 | Jehovah | | | | X |
| 16:14 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 16:15 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 16:32 | θεοῦ | God | 201-300 | 1599 | Jehovah | | | | X |
| 18:21 | θεοῦ | God | 301-400 | 1877 | Jehovah | | | | X |
| 18:25 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 19:20 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 21:14 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |

Romans

| | | | | | | | | | |
|-------|--------|------|---------|------|---------|-----------------|----------|-----------|---|
| 4:3 | θεοῦ | God | 301-400 | 1599 | Jehovah | Gen 15:6 | | | |
| 4:8 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 32:2 | | | |
| 9:28 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Is 10:23 | | | |
| 9:29 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Is 1:9 | | | |
| 10:13 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Joel 2:32 | | | |
| 10:16 | Κύριε | Lord | 301-400 | 1599 | Jehovah | | Is 53:1 | | |
| 11:3 | Κύριε | Lord | 301-400 | 1599 | Jehovah | I Ki 19:10 | | | |
| 11:34 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Is 40:13 | | | |
| 12:11 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 12:19 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | Dt 32:35 | | |
| 14:4 | κύριος | Lord | c. 200 | 1885 | Jehovah | | | Jer 35:19 | |
| 14:6 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 14:6 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Ps 92:1 | |
| 14:6 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Lv 11:8 | |
| 14:8 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Ps 146:2 | |
| 14:8 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Es 4:16 | |
| 14:8 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 14:11 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | Is 45:23 | | |
| 15:11 | κύριον | Lord | 301-400 | 1599 | Jehovah | Ps 15:11 | | | |

1 Corinthians

| | | | | | | | | | |
|-------|--------|------|----------------------|-----------------|---------|-----------------|----------|-----------|---|
| 1:31 | Κυρίῳ | Lord | 301-400 | 1599 | Jehovah | Jer 9:24 | | | |
| 2:16 | Κυρίου | Lord | 301-400 | 1838 | Jehovah | Is 40:13 | | | |
| 3:20 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 94:11 | | | |
| 4:4 | κύριος | Lord | 3 rd C.E. | 1599 | Jehovah | | | Pr 21:2 | |
| 4:19 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 7:17 | κύριος | Lord | c. 200 | Ø ¹¹ | Jehovah | | | X | |
| 10:9 | κύριον | Lord | 301-400 | 1599 | Jehovah | | Num 21:6 | | |
| 10:21 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ps 116:13 | |
| 10:21 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ez 41:22 | |
| 10:22 | κύριον | Lord | 301-400 | 1599 | Jehovah | | Ez 34:14 | | |
| 10:26 | κυρίου | Lord | 301-400 | 1599 | Jehovah | Ps 24:1 | | | |
| 11:32 | κυρίου | Lord | 301-400 | 1838 | Jehovah | | | Pr 3:11 | |
| 14:21 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | Is 28:11 | | |
| 16:7 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 16:10 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |

2 Corinthians

| | | | | | | | | | |
|-------|--------|------|---------|------|---------|----------|----------|----------|---|
| 3:16 | Κύριον | Lord | 301-400 | 1599 | Jehovah | Ex 34:34 | | | |
| 3:17 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 3:17 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Is 61:1 | |
| 3:18 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Ps 138:5 | |
| 3:18 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 6:17 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | Is 52:11 | | |
| 6:18 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | Is 43:6 | | |
| 8:21 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 10:17 | Κυρίῳ | Lord | 301-400 | 1599 | Jehovah | Jer 9:24 | | | |
| 10:18 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Pr 29:26 | |

Galatians

| | | | | | | | | | |
|-----|-----|-----|---------|------|---------|----------|--|--|--|
| 3:6 | θεῷ | God | 201-300 | 1599 | Jehovah | Gen 15:6 | | | |
|-----|-----|-----|---------|------|---------|----------|--|--|--|

Ephesians

| | | | | | | | | | |
|------|--------|------|---------|------|---------|--|--|-----------|---|
| 2:21 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Zech 6:12 | |
| 5:17 | κυρίου | Lord | 301-400 | 1661 | Jehovah | | | | X |
| 5:19 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | Ps 33:2 | |
| 6:4 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Dt 6:7 | |
| 6:7 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 6:8 | κυρίου | Lord | 301-400 | 1863 | Jehovah | | | Ps 24:5 | |

Colossians

| | | | | | | | | | |
|------|--------|------|----------|------|---------|------------|--|-----------|---|
| 1:10 | κυρίου | Lord | 301-400 | 1661 | Jehovah | | | Mic 4:5 | |
| 3:13 | κύριος | Lord | c. 200 | 1975 | Jehovah | | | Jer 31:34 | |
| 3:16 | θεῷ | God | c. 200 | 1599 | Jehovah | 1 Ch 16:23 | | | |
| 3:22 | κύριον | Lord | 301-400 | 1885 | Jehovah | | | Pr 8:13 | |
| 3:23 | κυρίῳ | Lord | 201-300. | 1599 | Jehovah | | | Ps 9:1 | |
| 3:24 | κυρίῳ | Lord | 301-400 | 1599 | Jehovah | | | | X |

1 Thessalonians

| | | | | | | | | | |
|------|--------|------|---------|------|---------|----------|--|---------|---|
| 1:8 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Is 39:5 | |
| 4:6 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ps 94:1 | |
| 4:15 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 5:2 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Zep 1:14 | | | |

2 Thessalonians

| | | | | | | | | | |
|------|--------|------|---------|------|---------|----------|--|---------|---|
| 2:2 | Κυρίου | Lord | 301-400 | 1877 | Jehovah | Zep 1:14 | | | |
| 2:13 | Κυρίου | Lord | 301-400 | 1838 | Jehovah | | | | X |
| 3:1 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Is 38:4 | |

2 Timothy

| | | | | | | | | | |
|------|--------|------|---------|------|---------|----------|----------|----------|--|
| 1:18 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | Zep 2:3 | |
| 2:19 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Num 16:5 | | | |
| 2:19 | Κυρίου | Lord | 301-400 | 1661 | Jehovah | | Is 52:11 | | |
| 4:14 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ps 62:12 | |

Hebrews

| | | | | | | | | | |
|-------|--------|------|---------|------|---------|-----------|---------|--|--|
| 2:13 | θεός | God | 301-400 | 1599 | Jehovah | Is 8:18 | | | |
| 7:21 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 110:4 | | | |
| 8:2 | κύριος | Lord | 301-400 | 1599 | Jehovah | | Ex 25:9 | | |
| 8:8 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Jer 31:31 | | | |
| 8:9 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Jer 31:32 | | | |
| 8:10 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Jer 31:33 | | | |
| 8:11 | κυρίου | Lord | 301-400 | 1599 | Jehovah | Jer 31:34 | | | |
| 10:16 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Jer 31:33 | | | |
| 10:30 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 135:14 | | | |
| 12:5 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | Pr 3:11 | | | |
| 12:6 | Κύριος | Lord | 301-400 | 1574 | Jehovah | Pr 3:12 | | | |
| 13:6 | Κύριος | Lord | 301-400 | 1537 | Jehovah | Ps 118:6 | | | |

James

| | | | | | | | | | |
|------|--------------------------------|------|---------|------|---------|-----------|----------|------------|---|
| 1:7 | κυρίου | Lord | 301-400 | 1661 | Jehovah | | | | X |
| 1:12 | ἐπηγγε- ίλατο ¹² | he | 301-400 | 1599 | Jehovah | | | | X |
| 2:23 | θεῶ | God | 301-400 | 1846 | Jehovah | Gen 15:6 | | | |
| 2:23 | θεοῦ | God | 301-400 | 1877 | Jehovah | | Is 41:8 | | |
| 3:9 | κύριον | Lord | 301-400 | 1885 | Jehovah | Ps 34:1 | | | |
| 4:10 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | 2 Ch 7:14 | |
| 4:15 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ps 143:10 | |
| 5:4 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | Dt 24:15 | | |
| 5:10 | Κυρίου | Lord | 301-400 | 1599 | Jehovah | | | 2 Ch 36:17 | |
| 5:11 | Κυρίου | Lord | 301-400 | 1661 | Jehovah | Job 42:10 | | | |
| 5:11 | κύριος | Lord | 301-400 | 1599 | Jehovah | Ps 103:8 | | | |
| 5:14 | κυρίου | Lord | 301-400 | 1599 | Jehovah | | | | X |
| 5:15 | κύριος | Lord | 301-400 | 1599 | Jehovah | Hos 6:11 | | | |

1 Peter

| | | | | | | | | | |
|------|----------------------|------|---------|------|---------|----------|--|--|--|
| 1:25 | Κυρίου ¹³ | Lord | 301-400 | 1599 | Jehovah | Is 40:5 | | | |
| 3:12 | Κυρίου ¹³ | Lord | 301-400 | 1599 | Jehovah | Ps 34:16 | | | |
| 3:12 | Κυρίου ¹³ | Lord | 301-400 | 1599 | Jehovah | Ps 34:17 | | | |

2 Peter

| | | | | | | | | | |
|------|----------------------|------|---------|------|---------|----------|---------|----------|--|
| 2:9 | Κύριος ¹³ | Lord | 301-400 | 1661 | Jehovah | Ps 34:19 | | | |
| 2:11 | Κυρίῳ ¹³ | Lord | 301-400 | 1838 | Jehovah | | | Zech 3:2 | |
| 3:8 | Κυρίῳ ¹³ | Lord | 301-400 | 1599 | Jehovah | | Ps 90:4 | | |
| 3:9 | Κύριος ¹³ | Lord | 301-400 | 1599 | Jehovah | | | X | |
| 3:10 | Κυρίου ¹³ | Lord | 301-400 | 1599 | Jehovah | | | Joel 2:3 | |
| 3:12 | θεοῦ ¹³ | God | 301-400 | 1599 | Jehovah | | | Joel 2:3 | |

Jude

| | | | | | | | | | |
|----|----------------------|------|---------|------|---------|----------|--|----------|--|
| 5 | Κύριος ¹³ | Lord | 301-400 | 1599 | Jehovah | | | Ex 12:41 | |
| 9 | Κύριος ¹³ | Lord | 301-400 | 1599 | Jehovah | Zech 3:2 | | | |
| 14 | Κύριος ¹³ | Lord | 301-400 | 1599 | Jehovah | Dt 33:2 | | | |

Revelation

| | | | | | | | | | |
|-------|---------------------|------|---------|------|---------|----------|----------|---------|--|
| 1:8 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Is 48:12 | | | |
| 4:8 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Is 6:3 | | | |
| 4:11 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Gen 2:3 | |
| 11:17 | κύριε ¹⁴ | Lord | 301-400 | 1599 | Jehovah | | | Ex 6:3 | |
| 15:3 | κύριε ¹⁴ | Lord | 301-400 | 1599 | Jehovah | Ps 111:2 | | | |
| 15:4 | κύριε ¹⁴ | Lord | 301-400 | 1599 | Jehovah | | Jer 10:7 | | |

Revelation

| | | | | | | | | | |
|---------|---------------------|---------------------|--------------------|-----------------|------------------|--|-------------------|--------------------------------------|------------------|
| 16:7 | κύριε ¹⁴ | Lord | 301-400 | 1838 | Jehovah | | | Ex 6:3 | |
| 18:8 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | Jer 50:34 | |
| 19:6 | Κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ex 6:3 | |
| 21:22 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | Ex 6:3 | |
| 22:5 | Κύριος | Lord | 301-400 | 1599 | Jehovah | Is 60:19 | | | |
| 22:6 | κύριος | Lord | 301-400 | 1599 | Jehovah | | | 2 Sa 23:2 | |
| Totals | | | | | | | | | |
| 237 | K = 223 θ = 13 | Ld = 223 Gd = 13 | 200 to 400 C.E. | 1385 to 1979 | Jehovah = 237 | J ²⁰ = 42 ³ Othr = 50 | 20 ¹⁵ | 58 ¹⁶ 64 ¹⁸ | 61 ¹⁷ |
| Summary | | | | | NWT | Heb. Scrip. quote | None | | |
| | | | | | 237 | 112 ¹⁵ | 125 ¹⁷ | | |

¹Early Greek manuscripts do not bear precise dates. The section entitled EXPLANATION OF THE SYMBOLS USED in the foreword of the *Kingdom Interlinear Translation* lists the most probable date of each Greek manuscript. (Generally the listing is by century, though in rare cases it is more precise.) To give a more understandable comparison with the adjacent column which precisely dates Hebrew versions, the century designation is given as a date range. That is, the 4th century C.E. is written as 301-400.

²In keeping with recognized Greek capitalization style, the Westcott and Hort Greek text of the Christian Greek Scriptures uses an upper case (capital) letter only for a proper noun (a name) and the beginning of a quotation. The capitalization style of the Westcott and Hort text used in the *Kingdom Interlinear Translation* text has been followed in this appendix.

³Bold type identifies the reference as coming from J²⁰ wherein the divine name is listed. In all cases, where multiple cross references are possible, preference is given to the citation found in J²⁰. For this reason, not all references will correspond to those given in the center reference column of the *New World Translation Reference Edition*. Not all Hebrew Scripture quotations shown in J²⁰ are cited in the KIT footnotes or Appendix 1D in the *NWT Reference Edition*. (For example, see Mark 1:3.)

⁴Refer to footnote number 2 for an explanation of capitalization of Greek words. The Greek word θεοῦ (God) is written with a lower case *theta* (θ). Though not occurring in any of the references cited in this appendix, the upper case *theta* is written Θ.

⁵The noun identified in the English text as "Kyrios" is shown in this appendix with five spelling variations (κυρίου, κύριος, κυρίω, κύριε, and κύριον). In the Greek language, the noun must agree (or be identified) with its function in the sentence. This is achieved by spelling variations in the suffix (ending letters) of the word. Thus, each of the forms of the word "Kyrios" in this appendix are the same root word in the Greek language, though the spelling is altered according to the grammatical function of the word in the Greek sentence. The same is true of the variations in the spelling of θεός (God).

⁶Refer to footnote number 2 regarding upper and lower case first letters.

⁷In the rare instance in which no verse citation is given in this column, the "X" denotes that the Hebrew verse cited does not support or offer any parallel thought to the *Jehovah* wording. No cross reference is indicated for citations to the Greek Scriptures.

⁸This passage is shown in the Bodmer 14 and 15 (P⁷⁵) manuscripts showing a date of *circa* 200 C.E. The Bodmer 14 and 15 manuscripts record no use of the Tetragrammaton. Thus, the Greek entry of Kyrios as shown was used in approximately 200 C.E. ("*All Scripture Is Inspired of God and Beneficial*," p. 312, 1983 edition. Also see the *Kingdom Interlinear Translation*, 1985, p. 15.) The date of 301-400 C.E. used in this appendix reflects the date shown in the footnote of the *Kingdom Interlinear Translation* which is restricted to Greek manuscripts aAB.

⁹Possessive forms are not indicated in this appendix. In all cases, "Jehovah's" is indicated as "Jehovah." This entry procedure has been followed inasmuch as the English sentence may express the possessive as either "Jehovah's" or "of Jehovah."

¹⁰This passage is shown in both the Bodmer 14 and 15 (P⁷⁵) manuscript (see footnote 8 above) and Bodmar 2 (P⁶⁶) manuscript also showing a date of *circa* 200 C.E. The Bodmer 2 manuscript records no use of the Tetragrammaton. Thus, the Greek entry of Kyrios as shown was used in approximately 200 C.E. as attested by multiple ancient Greek manuscripts. ("*All Scripture Is Inspired of God and Beneficial*," p. 312, 1983 edition. Also see the *Kingdom Interlinear Translation*, 1985, p. 15.) The date of 301-400 C.E. used in this appendix reflects the date shown in the footnote of the *Kingdom Interlinear Translation* which is restricted to Greek manuscripts aAB.

¹¹See the footnote in the *New World Translation Reference Edition* for this verse.

¹²The suffix ...ατο (from the Greek word ἐπηγγείλατο) is the third person singular, masculine, past (aorist) tense ending for the Greek verb which is translated "promised" in the text. The verb ending agrees with the subject κυρίου in verse 8 which is translated "Jehovah." Thus, ἐπηγγείλατο is translated in verse 12 as "Jehovah promised."

¹³This passage is shown in the Bodmer 7 and 8 manuscripts (together classified as P⁷²) dating from the 3rd century C.E. Bodmer 7 and 8 manuscripts record no use of the Tetragrammaton. Thus, the Greek entry of Kyrios is verified by P⁷² as dating from 201 to 300 C.E. (*"All Scripture Is Inspired of God and Beneficial,"* p. 313.) The date of 301-400 C.E. used in this appendix reflects the date shown in the foreword material of the *Kingdom Interlinear Translation*.

¹⁴This passage is shown in the Chester Beatty 3 (P⁴⁷) manuscript dating from the 3rd century C.E. The Chester Beatty 3 manuscript records no use of the Tetragrammaton. Thus, the Greek entry of Kyrios is verified by P⁴⁷ as dating from 201 to 300 C.E. (*"All Scripture Is Inspired of God and Beneficial,"* p. 313.) The date of 301-400 C.E. used in this appendix reflects the date shown in the foreword material of the *Kingdom Interlinear Translation*.

¹⁵The total number of Hebrew Scripture quotations appearing in the 237 *Jehovah* references includes inclusively the 42 J²⁰ citations, the 50 *other* citations, and the 20 references in the following column citing verses which refer to the divine name even though the name is not found in the particular Hebrew Scripture verse *per se*. Consequently, the total for this category is properly 112.

¹⁶The total of 58 includes all instances of subject or parallel-thought *Jehovah* cross references.

¹⁷The *New World Translation* "reinstates the divine name in the Christian Greek Scriptures" on the basis that the Tetragrammaton is found in a verse *quoted* from the Hebrew Scriptures. This is quite different from a criteria which would allow reinstating the divine name on the basis of parallel thought or wording cross references. Thus, when considering only the criteria of verses quoted which employed the divine name, the 64 and 61 of the last two columns can be combined, giving a total of 125 references which use *Jehovah* in the Greek Scriptures of the *New World Translation* without a quotation source in the Hebrew Scriptures.

¹⁸The total of 64 includes all instances of *Jehovah* cross references irrespective of the content of that citation, and inclusive of the 58 previously tabulated.

Note 1: The final totals expressed in footnote numbers 14 and 15 must be used cautiously. Aside from the J²⁰ citations which can be counted with certainty, the distinction between such categories as 1) *Hebrew Scripture quotation using the divine name*, 2) *Hebrew Scripture quotation referring to the divine name*, 3) *Cross reference citation only*, and 4) *No quotation or reference to the Hebrew Scriptures* are difficult to assign with certainty. Consequently, the numbers given in summary of these categories do not represent absolute values. The reader is encouraged to do his own search in order to determine the appropriateness of the assignment of each of the 237 references to any one of the various tabulated columns.

Note 2: The value of the number 20 in footnote 13 is to be understood as equally significant as the values of the figures 42 and 50 in the previous column. That is, a Greek Scripture writer is able to faithfully attribute a quotation to "Jehovah" when the divine name is contextually understood, even though the Hebrew Scripture source does not actually use the divine name in the verse itself. Thus, the number 112 faithfully represents the total occurrences in which a Hebrew Scripture verse containing the divine name was quoted by a Greek Scripture writer. The division between the two columns was made for interest and precision but does not represent a difference in importance.



There is no better source for further study of the Tetragrammaton in the Christian Greek Scriptures than the Greek-English interlinear text itself. The reader is encouraged to obtain a copy of the *Kingdom Interlinear Translation of the Greek Scriptures*, published by the Watch Tower Bible and Tract Society. Obtain a copy through your local congregation or write directly to:

Watch Tower Bible and Tract Society
25 Columbia Heights
Brooklyn, NY 11201-2483
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