

Appendix E: The Greek Text of the Hebrew Versions

••245•• A reader may verify the Greek word used in any of the 237 *Jehovah* references of the *New World Translation* by consulting the Greek text portion of the *Kingdom Interlinear Translation*. This is further verified in Appendix 1D of the *New World Translation of the Holy Scriptures* (pages 1565-1566) showing that in 223 instances, the Greek word *Kyrios* (κύριος) in one of its principle forms (including κύριε, κύριον, κυρίου, or κυρίω) is the word used in the Westcott and Hort text.

On the surface, it would seem that *Kyrios*, rather than the Tetragrammaton, is the best textual choice in each of these instances. However, there is an alternate possibility which must be considered. The evidence supporting the restoration of *Jehovah* in each of these passages is found in 25 Hebrew versions. Therefore, *we must consider the Greek textual source for these versions*.

Are there older, more reliable Greek manuscripts from which these Hebrew versions were translated? That is, did translators of very early Hebrew versions have access to first century Greek manuscripts containing the Tetragrammaton? If so, we may expect to find the needed evidence to support the divine name in the Christian Greek Scriptures in these older texts.

The translation date of any given Hebrew version will suggest the Greek text which was available at the time of its translation. (For example, the translator of a Hebrew version completed in the first century C.E. would have had access to Greek manuscripts which pre-date those which are available today.)

The earliest complete Hebrew version of the Christian Scriptures is J⁷ which was completed by Elias Hutter in 1599.¹ This late date entirely eliminates the possibility of an earlier Greek text unknown to today's translators. The Greek text of 1599 was essentially the same text which was used in the 1611 *King James* version. Several pages of this Greek text are reproduced in the following pages. Furthermore, according to the foreword in the *Emphatic Diaglott New Testament* published by the Watch Tower Bible and Tract Society (1942 edition), only about eight manuscripts of the entire Christian Greek Scriptures were known in 1599:

[The] KING JAMES BIBLE, or the Authorized Version, was published in 1611...It has been convicted of containing over ••246•• 20,000 errors. Nearly 700 Greek MSS are now known,² and some of them very ancient; whereas the translators of the common [King James] version had only the advantage of some 8 MSS, none of which was earlier than the tenth century.

The following pages contain copies of the Greek text from which the earliest Hebrew versions were translated. Notice that the Tetragrammaton is nowhere found in these Luke passages, nor does it appear elsewhere in the entire manuscript. (Luke 1:6, 9, 11, 15, 16, 17, 25, and 28 are all *Jehovah* references.)

The subject of Greek manuscripts used in the Hebrew translation "J" references suggests an oversight on the part of the translators and editors of the *New World Translation*. Clearly, the objective of *supporting* texts for Greek manuscript verification is *early* evidences. That is, the older the manuscript, the more accurately it should reflect the original writing. Therefore, the more highly sought manuscripts are the *oldest* manuscripts.

Nonetheless, in the 1985 edition of the *Kingdom Interlinear Translation*, the editors have added new "J" references to further support the argument favoring the Tetragrammaton. These include the following:

J ²²	Christian Greek Scriptures in Hebrew by the United Bible Societies	1979
J ²³	Christian Greek Scriptures in Hebrew by J. Bauchet	1975
J ²⁴	<i>A Literal Translation of the New Testament...From the Text of the Vatican Manuscript</i>	1863

¹ We have not included J² because this may be a recension of Matthew's Hebrew Gospel.

² Today this number stands at 5,000.

J ²⁵	<i>St. Paul's Epistle to the Romans</i>	1900
J ²⁶	<i>Psalms and Matthew</i>	1533
J ²⁷	<i>Die heilige Schrift des neuen Testaments</i>	1796

J²² and J²³ are particularly interesting. The editors have literally used Hebrew translations from current United Bible Societies' printed Greek New Testaments to establish the existence of the Tetragrammaton over Greek manuscripts of the second and third century. To verify the Greek text for J²² and J²³, one must merely purchase the United Bible Societies' current Greek New Testament!

••247••

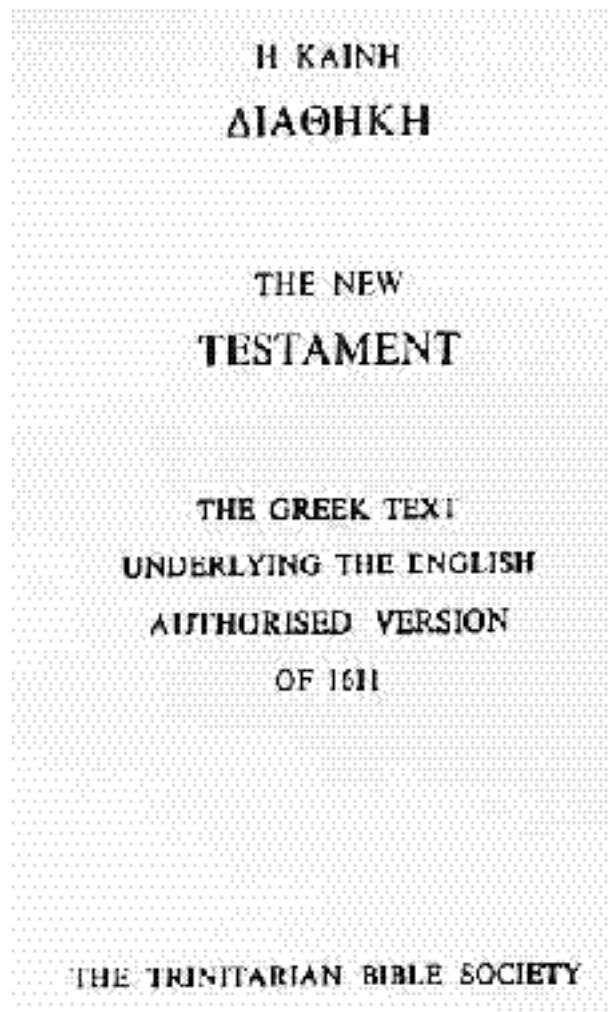


Figure 8. The title page of an edition of the Greek text used for the 1611 *King James* version.

••248••

PREFACE

The Textus Receptus printed in this volume is the Greek text followed by the translators of the English Authorised Version of the Bible first published in the year 1611. Its relationship to other editions of the Greek text printed in the 16th and 17th centuries is shown in the following paragraphs.

The first edition of the Greek text to be published was that of Desiderius Erasmus printed in Basle in 1516, which was followed by his edition of 1519, which was used by Martin Luther for his German translation. Erasmus also published editions in 1522, 1527 and 1535, the last two of which included some changes from the Complutensian Polyglot. The New Testament portion of this Polyglot Bible of Complutum, or Alcalá in Spain, was actually printed in 1514, but was not in circulation until 1522. Christopher Plantin reprinted the Complutensian Greek text in Antwerp in 1554, 1573, 1574, 1584 and 1590, and it was also printed in Geneva in 1609, 1619, 1620, 1628 and 1632.

Simon Colinaeus, a printer in Paris, published in 1534 an edition based upon those of Erasmus and the Complutensian Greek New Testament. This work of Colinaeus was never reprinted, but was superseded by the more famous editions of his step-son Robert Stephens, published in Paris in 1546, 1549, 1550 and 1551. The edition of 1550, known as the "royal edition" or *editio regia*, followed the text of the 1527 and 1535 editions of Erasmus, with marginal readings from the Complutensian Polyglot. The 1551 Geneva edition was a reprint of the 1550 text in which the present numbered verse divisions first appeared.

Theodore Beza published in Geneva four folio editions of the Stephens Greek text, with some changes and a Latin translation of his own, in 1565, 1582, 1588 and 1595. During this period Beza also published several octavo editions in 1565, 1567, 1580, 1590 and 1604. The editions of Beza, particularly that of 1598,

••249••

PREFACE

and the two last editions of Stephens, were the chief sources used for the English Authorised Version of 1611.

The Elzevir brothers, Henaventure and Abraham, published editions of the Greek text at Leyden in 1624, 1633 and 1641, following Beza's 1565 edition, with a few changes from his later revisions. The preface to the 1633 Elzevir edition gave a name to this form of the text, which underlies the English Authorised Version, the Dutch Statenvertaling of 1637, and all of the Protestant versions of the period of the Reformation—"Textum ergo habes, nunc ab omnibus receptum . . ." The Elzevir text became known throughout Europe as the *Textus Receptus* or *Received Text*, and in course of time these titles came to be associated in England with the Stephens text of 1550.

The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the *Textus Receptus* underlying the English Authorised Version of 1611 follows the text of Beza's 1598 edition as the primary authority, and corresponds with "The New Testament in the Original Greek according to the text followed in the Authorised Version," edited by E. H. A. Scrivener, M.A., D.C.L., LL.D., and published by Cambridge University Press in 1894 and 1902.

Figure 9. The preface of this same edition of the Greek text used for the 1611 *King James* version.

••250••

ΕΥΑΓΓΕΛΙΟΝ
ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

<p>Ἐπειδή περὶ τῶν παρέθεσιν γενόμενος πᾶσιν ἐκ ἐπιθυμίας ἀκριβῶν κατὰ τὰς λέγων τὴν ἀσφάλειαν.</p>	<p>THE GOSPEL ACCORDING TO</p> <p style="font-size: 2em; border: 1px solid black; border-radius: 50%; padding: 2px; display: inline-block;">LUKE</p>	<p>ἵνα διηγήσῃ σημάτων, κατὰ καὶ ὑπηρετήσῃ σὺν ἀκριβείᾳ τῆς ἀσφάλειας, ἵνα ἐπιθυμίας ἀκριβῶν κατὰ τὰς λέγων τὴν ἀσφάλειαν.</p>
---	--	--

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρακλῆος τοῦ βασιλέως τῆς
Ἰουδαίας, ἡμερῶν τοῦ ἀσφαλείου Ζαχαρίας, ἐκ ἐφημερίας Ἰαβὴθ
καὶ ἡ γυναῖξ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὰ δύο
αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ
Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐπιτηδείαις καὶ δικαιοῦνται
τοῦ Κυρίου ἀκριβῶς, καὶ οὐκ ἦν αὐτοῖς τέκνον, καθὼς
ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀφοτεροὶ προβιβηκότος ἐν ταῖς
ἡμέραις αὐτῶν ἦσαν.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις αὐτῶν ἐν τῇ πόλει τῇ Ἰερουσαλὴμ
ἄριστος αἰεὶ ἄσφαλτος τοῦ Θεοῦ, καὶ αὐτὸς ἔσχε τὴν ἰατροῦ
Ἐλισῆ του θυμιατοῦ, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου καὶ
ἐπιθυμίας τὰ πλήθος τοῦ λαοῦ ἐν προσευχαίᾳ ἕως τῆς ἑσπέρης
τοῦ θυμιατοῦ. Ὁρῶν δὲ αὐτῷ ἄγγελος Κυρίου ἐκ τῆς δεξιᾶς
αὐτοῦ τοῦ θυμιατοῦ τοῦ θυμιατοῦ, καὶ ἠπαύσατο τὸν
Ζαχαρίας λέγων, καὶ φόβος ἐπέπεσε ἐπ' αὐτόν, εἶπε δὲ πρὸς
αὐτὸν ὁ ἄγγελος, Μη φοβῆθαι, Ζαχαρία, διότι ἐστὶκούσθη ἡ
βέβηξίς σου, καὶ ἡ γυναῖξ σου Ἐλισάβετ γενήσεται υἱόν σου, καὶ
καλεῖσθαι τὸ ὄνομα αὐτοῦ Ἰωάννη, καὶ ἔσται χαρὰ σοὶ καὶ
ἀγαλλίασις, καὶ πολλοὶ ἐπιθυμίας γενήσονται ἀπὸ τῆς χαρῆς αὐτοῦ,
διότι, καὶ μέγα ἐκτίθειν τοῦ Κυρίου καὶ αὐτὸς καλεῖσθαι

103

••251••

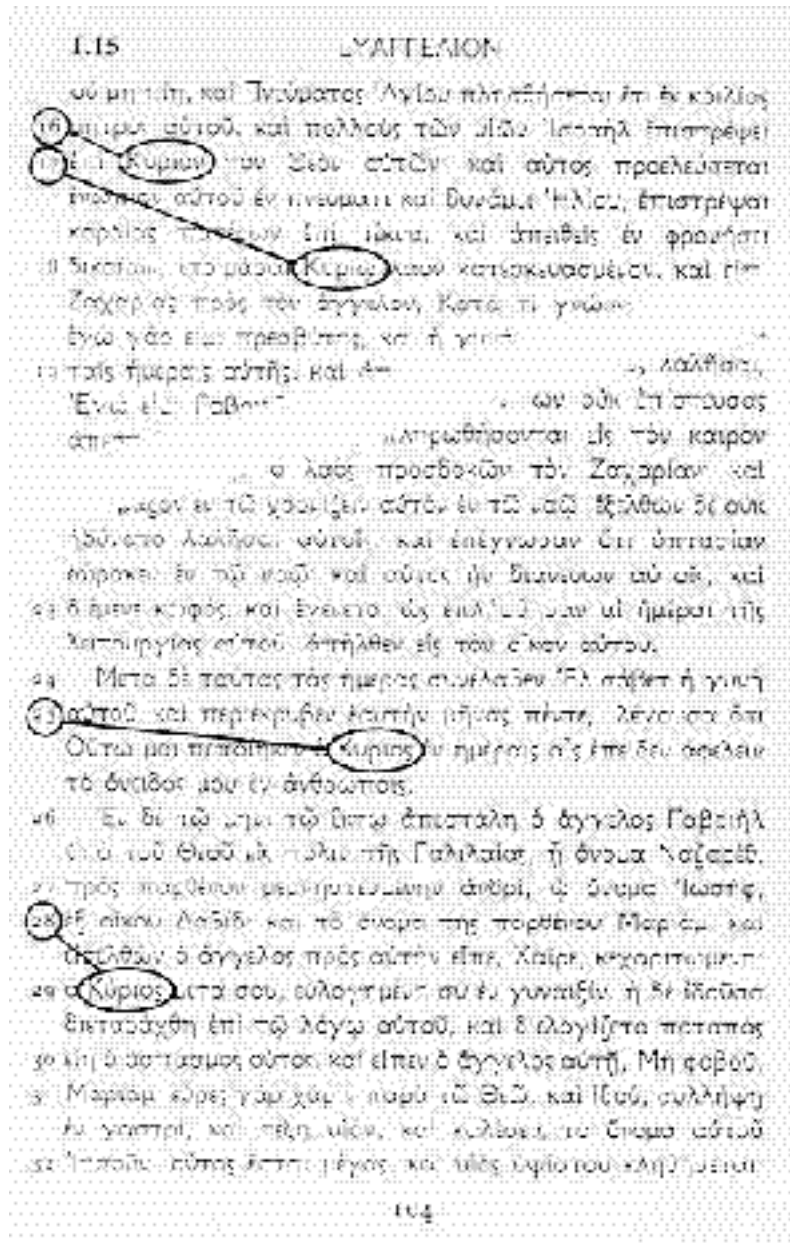


Figure 10. Two pages of text from of this same Greek edition used for the translation of the 1611 *King James* version. The Tetragrammaton was not used in the Greek text.