

Chapter 3: A GREEK INTERLINEAR STUDY (Part 1)

We have reached a point in our discussion of the Tetragrammaton at which we must examine each of the 237¹ *Jehovah* citation references in the Christian Greek Scriptures.

••29•• The translation work on the Christian Scriptures of the *New World Translation* was started in December, 1947 and completed in September, 1949.² Consequently, the footnote references supporting the Tetragrammaton are now more than 45 years old.³ In Chapters 3 and 4, we will re-examine these references in the light of present understanding of textual and historical information published by the Watch Tower Bible and Tract Society.

These two chapters will also give the reader a concise explanation of the footnote reference system employed in the *Kingdom Interlinear Translation*. (Surprisingly, the footnote references are not well understood by most Witnesses who use this helpful interlinear edition for study.)

The Kingdom Interlinear Translation and its footnotes

The *Kingdom Interlinear Translation of the Greek Scriptures*⁴ contains an immense amount of information regarding the 237 occurrences of the name *Jehovah* in the *New World Translation's* Christian Greek Scriptures. The bulk of the information in the following chapters comes from the 1969 edition because it is the more comprehensive of the two. However, the 1985 edition includes additional Hebrew version citations which are not found in the earlier edition.

The footnote and reference system used in the *Kingdom Interlinear Translation* is comprehensive and easy to use. Nonetheless, a brief ••30•• explanation is necessary in order to enhance their usefulness. The *Kingdom Interlinear Translation* contains three complete Christian Scripture texts. The main section contains both a faithful reproduction of the original Greek text and an interlinear word-for-word English translation. The right-hand column consists of a parallel *New World Translation* text.

Each time the divine name appears in the *New World Translation* text, an attached asterisk (i.e. *Jehovah**) identifies a footnote for that verse. *Within each footnote, the reader is given a first group of citations consisting of Hebrew translations containing the Tetragrammaton, and a second group of citations identifying early Greek manuscripts which use Kyrios (Lord).*

1. The first group of textual sources consists of Hebrew translations which use the Tetragrammaton in that verse. These occurrences of יהוה substantiate the English translation *Jehovah*. The Hebrew translations are identified as J¹, J², J³, and so on, continuing to J²⁷. Each of the letter and superscript symbols are known as "J" references because they support the name *Jehovah* in the *New World Translation*.
2. The second group of textual sources consists of a select number of early Greek manuscripts and Armenian, Syriac, and Latin versions which substantiate the Greek word *Kyrios* (or, on occasion, *Theos*). The Greek manuscripts are identified by a unique symbol assigned to each as Å, A, B, C, D,⁵ L, P⁴⁵, P⁴⁶, P⁴⁷, P⁶⁶, P⁷⁴, and P⁷⁵. The Latin and other language versions are identified as Arm, It, Sy, Sy^P, Sy^C, Sy^H, Sy^{hi}, Sy^P, Sy^S, Vg, Vg^C, and Vg^S. These manuscripts support the word *Lord* (from *Kyrios*) in both the Greek and English portions of the *Kingdom Interlinear Translation*. (Refer

¹ Appendix 1D of the *New World Translation Reference Edition* (1984) lists an additional 72 references 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 study summary of Appendix B.

² See "All Scripture Is Inspired of God and Beneficial," (1990), p. 324.

³ We do not mean to imply that the footnote reference material has not been edited since 1949. The publication of the 1969 and 1985 editions of the *Kingdom Interlinear Translation* are themselves significant examples of more recent editing.

⁴ Watch Tower Bible and Tract Society, 1969 and 1985. After using the *Kingdom Interlinear Translation* in personal study for a number of years, the author has developed a great appreciation for this publication.

⁵ D (the Bezae Codices) is identified in the *Kingdom Interlinear Translation* as including both a Greek and Latin text. The *Kingdom Interlinear Translation* footnote does not differentiate between a Greek or Latin citation. Presumably the reference is parallel in both texts.

to Appendix A for identification of each notation symbol.)

In a helpful introductory section of the *Kingdom Interlinear Translation*, each of these footnote reference texts is enumerated with a brief description and publication date. For example, J⁷ of group 1 above (which is the document cited most frequently) is listed as the "Greek Scriptures in Hebrew." This is a translation (version) of the original Greek Scriptures into Hebrew published by Elias Hutter of Nuremberg in 1599. Thus, the footnote reference "J⁷" in the *New World Translation* tells us that the choice of the name *Jehovah* in a particular verse is based on the use of God's name in this 1599 Hebrew translation.

••31•• This same *Jehovah* footnote also lists Greek manuscripts identified in group 2 which support the choice of Westcott and Hort in the *Kingdom Interlinear Translation*. In most cases, their choice from the best extant manuscripts was the Greek word *Kyrios* (Κύριος) and is translated *Lord*. If, for example, the footnote lists "B" as the Greek manuscript evidence, it is referring to a Greek Scripture manuscript called the *Vatican MS. No. 1209* which is a fourth century Greek manuscript. (That is, the evidence supporting the Greek word used in the *Kingdom Interlinear Translation* shows that *Kyrios* was known to have been used as early as the fourth century—between 301 to 400 C.E.)

In almost all cases, both the "J" references and the *Kyrios* references will cite multiple Hebrew versions or Greek manuscripts.

The *Kingdom Interlinear Translation* format

It is possible that some readers are unfamiliar with the format of an interlinear Bible. Though we will be referring to Matthew 1:24 in ••32•• the following chapter, it may be helpful to the reader to see 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. 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*.

<p>22 τούτο δέ ὅλον γέγονεν ἵνα This but whole has happened in order that πληρωθῆ τὸ ῥηθὲν ὑπὸ Κυρίου might be fulfilled the (thing) spoken by Lord διὰ τοῦ προφήτου λέγοντος 23 Ἴδου through the prophet saying Look! ἡ παρθένος ἐν γαστρὶ ἔξει καὶ The virgin in belly will have and τέξεται υἱόν, καὶ καλέσουσιν τὸ will give birth to son, and they will call the ὄνομα αὐτοῦ Ἴμμανουήλ ὃ ἐστὶν name of him Immanuel; which is μεθερμηνευόμενον Μεθ ἡμῶν ὁ θεός. being translated With us the God.</p> <p>24 Ἐγερθεὶς δέ ὁ Ἰωσήφ ἀπὸ Having been awakened but the Joseph from τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ the sleep did as directed to him the ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα angel of Lord and he took along the woman αὐτοῦ of him;</p>	<p>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.</p>
<p>22* Jehovah, J¹⁻⁴, 7-14, 16-18, 22-24, 26; Lord, ÅB. 24* Jehovah, J¹⁻⁴, 7-14, 16-18, 22-24; Lord, ÅB.</p>	

Figure 1: Format of the *Kingdom Interlinear Translation*.

The study and its headings

Before reading further, look carefully at the example of the study shown on the following page. You will see that each of the 237 *Jehovah* references occupies a horizontal line. On that single line, you will find the various categories of information (represented by the individual column headings) which are true of that verse. Six headings (including the verse reference) come directly from the *Kingdom Interlinear Translation*. The remaining four columns are derived from Hebrew Scripture quotations.

There are ten headings in the study. We will briefly explain the meaning of each of these categories which are shown on page 33 before looking at the information in greater depth. (The complete study is given in Appendix B.)

- (1) GREEK SCRIPTURE REFERENCE. This column identifies the 237 references which use the name *Jehovah* in the *New World Translation*. They are listed in many sources, such as Appendix 1D of the *Reference Edition*.⁶ (Also refer to Appendix A.)
- (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*, though there are some exceptions. Spelling is not always identical because the final letters of certain 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. Refer to Appendix C for a complete description of the Greek word *Kyrios*.
- (3) ENGLISH TRANSLATION IN *KIT*. This column lists the English word used to translate *Kyrios* in the Greek portion of the *Kingdom Interlinear Translation*.
- (4) EARLIEST MANUSCRIPT DATE SUPPORTING "LORD" (OR "GOD"). This column lists the date of the earliest Greek manuscript footnote ••34•• citation using *Kyrios*.⁷ In most instances, more than one manuscript is cited. 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 the Common Era.
- (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 in 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 translation committee for Hebrew Scripture references was J²⁰ A *Concordance to the Greek Testament* by Moulton and ••35•• Geden. *When the Hebrew entry is*

⁶ The *New World Translation of the Holy Scriptures Reference Edition*, pp. 1565-1566.

⁷ The New World Bible Translation Committee used a limited number of Greek manuscripts as the basis for its 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 important earlier manuscripts are not cited in the *Jehovah* footnotes in the books represented by these manuscripts (the Gospels of Luke and John, 1 and 2 Peter, Jude, or Revelation). 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 Appendix B. Also see Appendix I for a comprehensive tabulation of early Greek Scripture manuscripts.

A comparison of the 237 *Jehovah* references

(••33••)

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		Ho 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 ⁷	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	Zc 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	

Mark 11:9 and following is found in Appendix B.

¹ Early 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 given 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 fourth century C.E. is written as 301-400.

²⁻⁶ See Appendix B for other footnotes found in this section.

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 other resource materials.

- (8) HEBREW SCRIPTURE QUOTATION REFERRING TO THE DIVINE NAME. In many cases, the Greek Scripture writer cites a Hebrew Scripture verse in which *the divine name is not found in the verse itself, though Jehovah is 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.)
- (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 apostolic writer, as against 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 column 8 above. As we will see later in this chapter, 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 Christian Scripture verse.
- (10) NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES. In a certain number of the 237 *Jehovah* references, the inspired Christian Scripture 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."

The study and its background

In the actual study done by the author, all *Kyrios* (Κύριος) references in the entire Christian Greek Scriptures were evaluated. The complete *Kyrios* list was obtained from the *Kingdom Interlinear Translation* J²⁰ reference. However, since there are a number of column entries which apply only to those passages in which *Kyrios* has been ••36•• translated as *Jehovah* in the *New World Translation*, the total study has been divided. Thus, the 237 *Jehovah* references appear in Appendix B with the above ten columns of tabulated information. The total 714 occurrences of *Kyrios* in the Greek Scriptures appear in Appendix C in which the English translation found in the *New World Translation* is given.⁸ For the sake of contrast, Appendix C also includes the *Jehovah* references with the exception of those instances where *Jehovah* was translated from *Theos* (God).

Obtaining the manuscript dates for the respective wording is relatively simple. The footnote for each *Jehovah* passage found in the *Kingdom Interlinear Translation* always gives a "J" reference identifying one or more Hebrew translation(s) which have a known publication date. In addition, the footnote usually gives an ancient Greek manuscript reference with a *Lord* reading. With this information, the reader can consult the EXPLANATION OF SYMBOLS section in the foreword material of the *Kingdom Interlinear Translation* to find the manuscript date.

Completing the section on the Hebrew Scripture references is more time-consuming, though it is not complicated. First, each *Jehovah* verse is examined in the *New World Translation Reference Edition*

⁸ As a matter of reference to the original study, the Greek portion of the *Kingdom Interlinear Translation* uses the word *Kyrios* 714 times. Of these occurrences, the *New World Translation* renders the word as *Lord* 405 times, as *Jehovah* 223 times, as *Master* (or *master*) 53 times, as *Sir* (or *sir*) 17 times, as *lord* 7 times, as *owner* 5 times, as *God* once, and in one instance the word is not translated. Plurals and possessives of the same word are counted as a single category. In a small number of cases, not all upper case *Lord* citations refer to Jesus. In the Greek language, quotations commence with an upper case letter. Therefore, in a few instances where a quotation includes an address to someone other than Jesus as *Sir*, the word *Kyrios* may be capitalized. (For an example, see Luke 13:25.)

Bible. When there is a quotation from a Hebrew Scripture source, its reference is given in the center column. The Hebrew Scripture passage is then read, allowing its subsequent placement in the proper category. If the Greek Scripture writer quoted a verse which employed the divine name in the Hebrew Scripture verse, the reference is noted in the column entitled HEBREW SCRIPTURE QUOTATION USING THE DIVINE NAME. Special notice should also be taken of the references set in bold type. The bold type indicates citations from J²⁰ which show the Tetragrammaton in a Hebrew Scripture verse quotation. *These citations represent the most decisive evidence of a quotation source containing ••37•• יהוה, and are always given precedence over other cross reference citations.*⁹

In many cases, the divine name is not a part of the verse quoted from the Hebrew Scriptures by the Greek Scripture writer, although *Jehovah* is clearly identified in the Hebrew Scripture context. In these instances, the passage is identified in the column HEBREW SCRIPTURE QUOTATION REFERRING TO THE DIVINE NAME. The division between actual citation of the divine name and contextual reference to the divine name was made for the sake of interest and precision. *The two categories do not represent a difference of importance.* The 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 use the divine name in the actual verse itself. In the study summary, these two categories will be counted as a single entity.

Some further explanation is required for the column heading CROSS REFERENCE CITATION ONLY. *The New World Translation Reference Edition* has a complete, multi-function cross reference column in the center of the page. As is common practice, this type of cross reference system will include numerous classes of cross references depending on the subject of the verse. As would be expected, when a *Jehovah* verse is quoted from the Hebrew Scriptures, the Hebrew Scripture reference is given.¹⁰ However, there can be confusion if the intent of the cross reference system is not understood. In frequent cases, Hebrew Scripture references are given which refer to a subject- or parallel-thought which contains the divine name, but is not a Hebrew Scripture verse from which a quotation was made. Numerous examples could be given. At Mark 5:19, Jesus tells the man who had been called *Legion* to "Go home ••38•• to your relatives, and report to them all the things *Jehovah*^c has done for you..." The "c" footnote cites Exodus 18:8 which says, "And Moses went to relating to his father-in-law all that *Jehovah* had done to Pharaoh and Egypt on account of Israel." This is a useful comparison to the phrase, "All that *Jehovah* had done," but it is certainly not to be understood as a direct quotation.¹¹ In other cases, the footnotes are mere parallels in subject matter. At Romans 14:6 Paul says, "...and he who does not eat does not eat to *Jehovah*^b..." with the "b" footnote referring to Leviticus 11:8 which says, "YOU must not eat any of their flesh, and YOU must not touch their dead body. They are unclean for YOU."

There are two further qualifications which must be made regarding this column heading CROSS

⁹ Few differences exist between the *New World Translation* cross references given as the primary quotation source and J²⁰. When differences in citations for a given quotation between Bible editors do exist, however, it indicates no sense of discrepancy or confusion. Frequently, an important passage will be quoted numerous times throughout the Hebrew Scriptures. Even Moses reiterated what he himself had written; the book of Deuteronomy summarizes much of which was given in Exodus and Leviticus.

¹⁰ In most cases, the actual cross reference to the Hebrew Scripture quotation is not directly linked to the word *Jehovah*, but is attached to a separate word within the verse. As an example, Matthew 3:3 says, "Listen! Someone is crying out in the wilderness, 'Prepare the way of *Jehovah*,* you people! Make his roads straight.'" In this case, the quotation source of Isaiah 40:3 is given in footnote "f" rather than the asterisk following *Jehovah*. The asterisk (*) merely identifies the textual sources authenticating the divine name. Some care is needed when using these references so that Hebrew quotation sources are not overlooked.

¹¹ We would certainly not be justified in substituting the name *Jehovah* in place of the *Lord Jesus* in each occurrence throughout the Greek Scriptures for the idea expressing, "...something that the Lord did..." based on this statement regarding an event in Moses' life! Many similar examples from other parallel references would show the error which would be introduced by taking a common phrase in the Hebrew Scriptures which used *Jehovah*'s name to introduce the name of *Jehovah* into the work of *Jesus* in the Greek Scriptures. The phrase "Following *Jehovah* fully..." illustrates how subject- or parallel-thought cross reference citations could be misused. This phrase with slight alteration is found at Numbers 32:12, Deuteronomy 1:36, and Joshua 14:8, 9, and 14. It would completely violate the biblical meaning at Luke 9:61 to introduce the name *Jehovah* into the passage making the man *Jesus* asked to follow him say, "I will follow you, *Jehovah*; but first permit me to say good-bye to those in my household."

REFERENCE CITATION ONLY. In some cases, cross references are given to Greek Scripture verses. Since these verses are outside the purview of our search for *Hebrew Scripture* quotations, the category is left blank. (For example, see 1 Corinthians 16:7.) In a few cases, the cross reference to the Hebrew Scripture has insufficient bearing on the divine name to justify its exclusion—though the cross reference remains valuable for other purposes. (For example, see 1 Corinthians 7:17 and Psalm 143:10 with Isaiah 46:11.)

In many cases, however, the Greek Scripture passages have no quotation source in the Hebrew Scriptures. When this is the case, the verse is noted under the column, NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES.

In our final summary, we will combine the results of the two columns CROSS REFERENCE CITATION ONLY and NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES. Inasmuch as the focus of this portion of our study is the determination of genuine Hebrew Scripture quotations, it would be erroneous to include mere parallel references in the count. Both of these columns, in fact, represent the ••39•• absence of a direct quotation in the Greek text from the Hebrew Scriptures which uses the divine name.

The reader must be aware that assigning quotation sources is not a precise science. In some cases, a certain objectivity may be employed; the J²⁰ references can be directly counted, and many of the *New World Translation* footnote references to Hebrew Scripture verses are clear enough to indicate obvious quotation. In other cases, however, any decision regarding selection of verses allowed as a quotation source is subjective. For this reason, the figures given in these categories must be regarded tentatively—it is not the author's intention that they be viewed as absolute numbers. The best solution to this dilemma is for the reader to do his own evaluation of each of the 237 *Jehovah* references. Notwithstanding this difficulty, the policy followed in this research was to recognize a cross reference as an allowable quotation source whenever possible. *If error was made, it was on the side of allowing use of uncertain cross references rather than excluding them.*

For an example of the first entries from Matthew, refer to page 33. You will notice that the first six columns of information come from the *Kingdom Interlinear Translation*. That means that all dates and information regarding the original Greek words recorded in the study are dates and textual information established by the Watch Tower Society.

A surprising discovery

We are uncertain of the expectations of readers in the early 1950's when they first began studying their new translation. Today, however, experience indicates that readers of the *New World Translation* presume that the majority of the 237 occurrences of Jehovah's name in the *New World Translation's* Christian Greek Scriptures come from passages where the inspired Christian writer inserted a quotation from the Hebrew Scriptures. However, this is not the case. As seen in Appendix B, the *New World Translation* introduces the divine name in the Christian Greek Scriptures 125 times in which there is no quotation source(s) from the Hebrew Scriptures. That is, only 112 references in the Greek manuscripts are quotations of the Hebrew Scriptures which contain the divine name. Thus, a majority of the occurrences of the name *Jehovah* in the Christian Greek Scriptures will be listed in either the category, NO QUOTATION OR REFERENCE TO THE HEBREW SCRIPTURES, or CROSS REFERENCE CITATION ONLY.

*The discovery that more than half of the **Jehovah** references in the Greek Scriptures are not quotations from the Hebrew Scriptures may be surprising to many.* The following quotation from the *New World ••40•• Translation* Appendix 1D may leave the reader with the impression that all 237 *Jehovah* references come directly from the Hebrew Scriptures:¹²

To know where the divine name was replaced by the Greek words Kuvrio" and Qeov", 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 way we determined the identity to give Kuvrio" and Qeov" 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

¹² The *New World Translation of the Holy Scriptures Reference Edition*, pp. 1564-1565.

Hebrew versions to confirm our rendering.¹³

A second surprising discovery

There is a second discovery which may also surprise the reader. From today's vantage point of more than 45 years after the original textual materials were gathered, there is an apparent disparity between the dates supporting the Tetragrammaton and those supporting evidence that the original writers of the Christian Greek Scriptures used *Kyrios*. Of the 237 *Jehovah* references, 232 are documented by the *Kingdom Interlinear Translation* footnotes as using the word *Kyrios* in extant Greek manuscripts as early as the fourth century C.E. When information from the foreword of the *Kingdom Interlinear Translation* is used in conjunction with "All Scriptures is Inspired of God and Beneficial," (1983 edition, p. 312), seven¹⁴ of these references are affirmed to the year 200 C.E. as using *Kyrios* rather than the Tetragrammaton. Said another way, if the Tetragrammaton had been used by the original writers, all indications of its use had disappeared ••41•• within 100-200 years (at most) of the time the apostolic authors wrote. In seven instances substantiated by the *Kingdom Interlinear Translation* (1985 edition, p. 15 in reference to P⁴⁶ and P⁷⁵), evidence of the Tetragrammaton would have been lost a mere 102 years after its writing. *In the thousands of manuscript remains which are now available, we realize that there is an absence of even a single example of יהוה in the Greek Scriptures.* Secondly, we now see that evidence for the Tetragrammaton is extremely late. The earliest Hebrew manuscript containing the Tetragrammaton is from 1385 C.E. with the most frequently cited evidence coming from 1599 C.E.

It is interesting to note the specific dates and frequency of citation for several of the more important documents used in the 1947-1949 translation. The earliest Hebrew language version of the Greek Scriptures used to document the Tetragrammaton dates from 1385 C.E. This version is J² and is cited 16 times in the "J" footnotes. (In Chapter 5 we will find evidence that J² may have greater weight than merely being a version.) The most frequently cited version—J⁷—is the Elias Hutter translation dating from 1599 C.E. with 181 references. The two earliest Greek manuscripts indicating that *Kyrios* is the original reading cited in the *Kingdom Interlinear Translation's* footnotes date from the fourth century C.E. These are *Vatican MS. No. 1209* and *Å (Aleph)-Sinaitic MS.*¹⁵ These two documents account for 232 references in the *Kingdom Interlinear Translation*. With today's availability of textual evidences, if we consider only the date as the basis of comparison, the Greek manuscripts give by far the stronger evidence that *Kyrios* (rather than the Tetragrammaton) was used by the original Greek Scripture writers inasmuch as these two Greek manuscripts predate the J² and J⁷ documents by at least 1,000 years.

Because of its length, the complete study is not duplicated in this chapter. It is reproduced in its entirety in Appendix B.

Remember the objective which prompted this study: our goal was to evaluate our new understanding of the textual and historical evidence supporting the Tetragrammaton in the original Christian Greek Scriptures which may not have been readily available to the New World Bible Translation Committee 45 years ago. From our study thus far, we have discovered that the most current information—researched •• 42•• entirely from Watch Tower Society documents—does not give clear documentation for early Hebrew or Greek sources containing יהוה. The only sources cited by the

¹³ In the quotation above, the reader must note that the "agreement... which confirms our rendering," does not come from the Hebrew Scriptures, but rather from Hebrew versions (translations) which are dated 1385 C.E. and later.

¹⁴ Luke 10:27 and 13:35, and John 1:23, 6:45, 12:13, and 12:38 (twice), are represented in P⁷⁵. John 1:23, 6:45, 12:13, and 12:38 (twice) are also represented in P⁶⁶. Both of these composite manuscripts are dated *circa* 200 C.E., which places them a mere 102 years after John wrote his epistle. *Kyrios* rather than the Tetragrammaton is used throughout these very early Greek manuscripts. ("All Scripture Is Inspired of God and Beneficial," 1983 edition, p. 312).

¹⁵ Because this particular manuscript is cited frequently in this study, a brief explanation of its textual notation is in order. The textual notation used to identify this Greek manuscript is the Hebrew letter *Aleph* (א). The identifying name of the manuscript itself is *Sinaitic*, and *MS* is the notation for *manuscript*. The parenthetical notation "(Aleph)" is merely supplying the English pronunciation for the Hebrew letter א.

translation committee are relatively recent versions done since 1385 C.E. On the other hand, the Greek manuscripts supporting *Kyrios* are easily documented to a very early date.



CHAPTER SUMMARY. A study of the presence of the Tetragrammaton in the Christian Greek Scriptures must evaluate the earliest and most reliable texts from which our present Bible comes. This is particularly true in light of our progressive understanding of the textual and historical material which has become available since the completion of the *New World Translation* more than 45 years ago. The *Kingdom Interlinear Translation* gives substantial information in the following areas:

1. For a given passage using the divine name *Jehovah* in the *New World Translation*, the footnotes will direct the reader to both "J" translation documents which cite uses of the Tetragrammaton, and to ancient Greek manuscripts which cite *Kyrios*.
2. The introductory portion, EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES from the *Kingdom Interlinear Translation*, will give a brief history and location of each document cited in the footnotes. This information will include the date of writing.
3. The majority of the 237 instances in the *New World Translation* in which the divine name is used in the Greek Scriptures are *not* derived from the Hebrew Scriptures. Only 112 of these instances have a traceable source in the Hebrew Scriptures. The remaining 125 *Jehovah* instances rely solely on Hebrew translations made after 1385.
4. The earliest Hebrew language version of the Greek Scriptures used to document the Tetragrammaton in the Christian Greek Scriptures dates from 1385 C.E. and is cited 16 times in *Jehovah* footnote references. The most frequently cited version dates from 1599 C.E. and is cited 181 times in the *Jehovah* footnote references.
5. All extant Greek Scripture manuscripts use *Kyrios* rather than the Tetragrammaton. The two early Greek manuscripts which are most frequently cited in the *Jehovah* footnotes date from the fourth century C.E. These Greek manuscripts are *Vatican MS. No. 1209* and *••43•• Å (Aleph)-Sinaitic MS.* These two manuscripts alone are cited 232 times. Thus, the footnote references from the *Kingdom Interlinear Translation* themselves give substantially stronger support for *Kyrios* than יהוה.