

TRANSLATING WITH PREJUDICE

At times, the translator of the New World Translation (NWT) of the NT renders the Greek word for “Lord” with the word “Jehovah”.

It is a translator’s duty is to translate, and he must not permit his personal views to intrude. A translation must be a translation, and must not be altered to make it incorporate the translator’s opinion, comment, or interpretation.

[The translator must] avoid overstepping the bounds of a translator into the field of exegesis. (Kingdom Interlinear Translation [KIT] of the NWT, Foreword, page 19).

We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, ... [to] best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. (KIT Foreword, page 10)

Nevertheless, in his introduction, the translator reasons:

The modern translator is warranted in using the divine name as an equivalent of those two Greek words [*kyrios* and *theos*], that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the LXX where the divine name occurs. (KIT Foreword, page 18)

The translator is saying that whenever a NT writer quotes from an MT or an LXX that contained the Tetragram (YHWH), he has replaced “Lord” with “Jehovah”. There is no evidence from any early NT Manuscript that justifies such an action. It is most doubtful to go even further, using the Divine Name in “expressions” or putting the Name in the mouths of people.

How is a modern translator to know or determine when to render the Greek words *Kyrios* and *Theos* into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *kyrios* and *theos* and he can then clothe them with personality. (KIT Foreword, page 18)

Seeking support from “J” sources

The translator of the NWT seeks support for his actions from others who have allegedly used “Jehovah” in their NT. These supports, which he names as “J1”, “J2”, and so on, use the four letters of the tetragram in Hebrew letters (YHWH in English), not the word “Jehovah” (apart from “J21”, written by a Christadelphian and which the WTS owns the rights to).

For a more detailed study, see my

http://au.geocities.com/doug_mason1940/witnessing_the_name.pdf and find further information at <http://www.tetragram.org>

The translator’s source “J20”

One of the “J” sources referenced by the translator of KIT provides the OT source being cited by the NT writer. The WTS knows this source as “J20”.

J20. *A Concordance to the Greek Testament*, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh; Scotland. Principally in the Scripture references under THEOS and KYRIOS it

intersperses parts of the Hebrew text containing the Tetragram (YHWH) to which the Greek text refers or from which it makes a quotation. (KIT introduction, page 30)

J20 is not a translation of the NT. It is a “concordance” that also shows where a NT writer cites an OT verse, including those references which employ the tetragram. When a NT writer quotes the OT, J20 thus provides – in Hebrew – the OT text being cited. J20 does not insert the tetragram or “Jehovah” into any NT text.

J20 shows that the NWT translator did not use “Jehovah” every time a NT writer cites a verse that contained the tetragram. Two NT verses that quote OT verses which contain the tetragram but where the NWT NT does not, are 1 Peter 2:3 and 1 Peter 3:15.

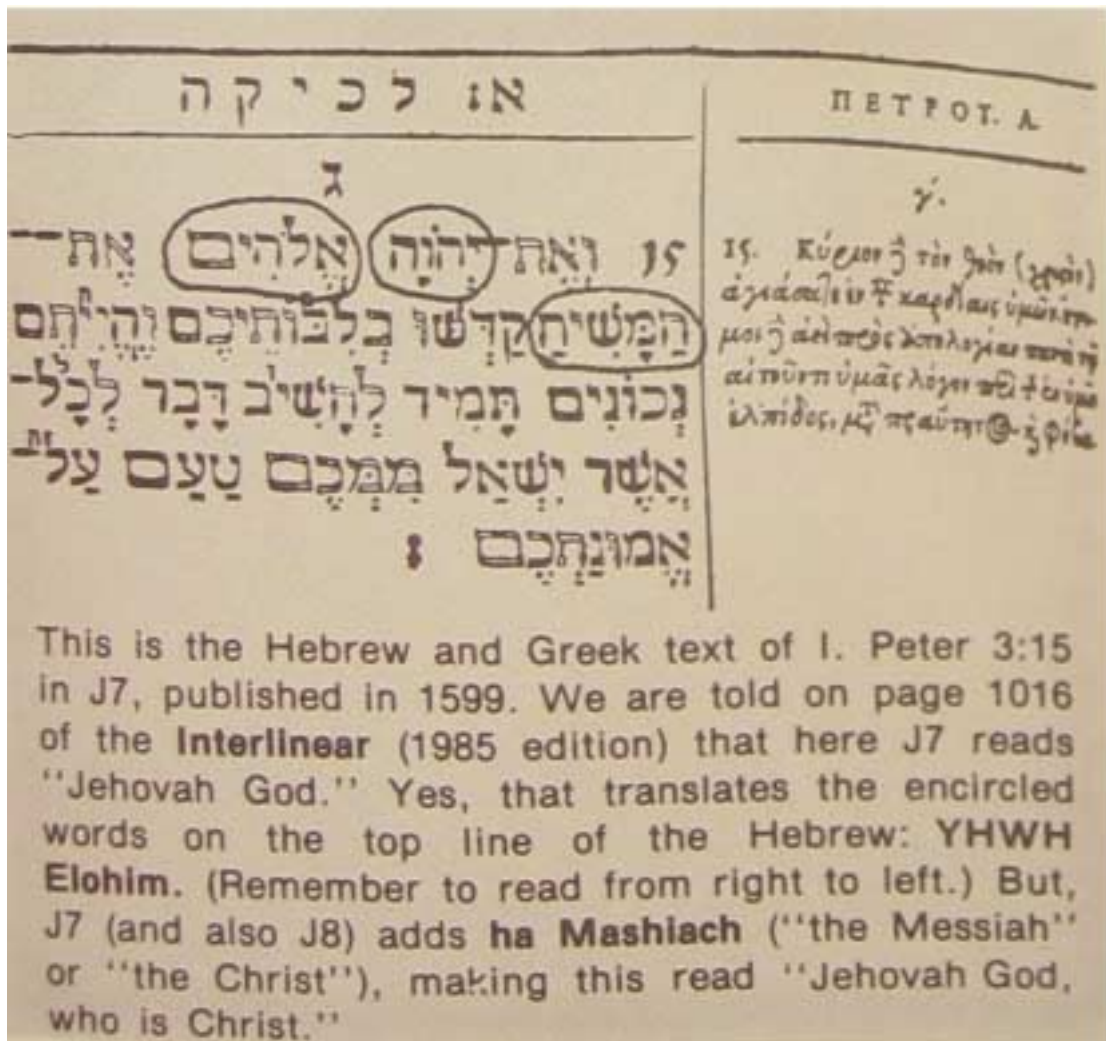
Κύριος 573

A typical page from "J20"

<p>II Ti 2 19 ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων ὄνομα Κυρίου, <i>ib</i> 26, cf. Is. lii. 11</p> <p>22 μετὰ τ. επικαλουμένων τ. Κύριον ἐκ καθαρᾶς καρδίας</p> <p>24 δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι</p> <p>3 11 ἐκ πάντων με ἐρύσατο ὁ Κύριος</p> <p>4 8 ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τ. ἡμέρᾳ</p> <p>14 ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ</p> <p>17 ὁ δὲ Κύριός μοι παρέστη</p> <p>18 ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ</p> <p>22 ὁ Κύριος μετὰ τ. πνεύματός σου</p> <p>Phm 3 2 3 χάρις ὑμῖν κ. εἰρήνη ἀπὸ . . . Κυρίου Ἰησοῦ Χριστοῦ</p> <p>5 2 τ. πίστιν ἣν ἔχεις εἰς τ. Κύριον Ἰησοῦν πρὸς τ. Κύρ. Ἰησ., TWH mg. R</p> <p>16 πῶσψ δὲ μάλλον σοι κ. ἐν σαρκί κ. ἐν Κυρίῳ</p> <p>20 ἐγὼ σου ὀναίμην ἐν Κυρίῳ</p> <p>25 2 3 ἡ χάρις τ. Κυρίου Ἰησοῦ Χριστοῦ μετὰ τ. πνεύματος ὑμῶν</p> <p>He 1 10 σὺ κατ' ἀρχὰς Κύριε τ. γῆν ἐβεμελίωσας</p> <p>יְהוָה יָרַח לְבָרִיךְ אֱלֹהֵינוּ, Ps. cii. 26</p> <p>2 3 ἦτις ἀρχὴν λαβοῦσα λαλείσθαι: διὰ τ. Κυρίου</p> <p>7 14 5 ἐξ Ἰουδα ἀνατέταλκεν ὁ Κύριος ἡμῶν</p> <p>21 ὥμοσεν Κύριος κ. οὐ μεταμελήσεται</p> <p>יְהוָה אֱלֹהֵינוּ יְבָרֵךְ, Ps. cx. 4</p> <p>8 2 ἣν ἐπηξεν ὁ Κύριος οὐκ ἄνθρωπος</p> <p>8 ἰδοὺ ἡμέραι ἔρχονται λέγει Κύριος</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Jer. xxxi. 31</p> <p>9 καγὼ ἡμέλησα αὐτῶν λέγει Κύριος.</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, <i>ib</i>. 32</p> <p>10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τ. οἴκῳ Ἰσραὴλ . . . λέγει Κύριος</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה . . . , <i>ib</i>. 33</p> <p>11 λέγων Γνωθί τ. Κύριον</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, <i>ib</i>. 34</p> <p>10 16 αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς . . . λέγει Κύριος, Jer. Lc.</p> <p>30 κρινεῖ Κύριος τ. λαὸν αὐτοῦ</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Ps. cxxxv. 14</p> <p>12 5 μὴ ὀλιγῶρει παιδείας Κυρίου</p> <p>אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Pr. iii. 11</p> <p>6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, <i>ib</i>. 12</p> <p>14 οὐ χωρὶς οὐδέεις ὄψεται τ. Κύριον</p> <p>13 6 Κύριος ἐμοὶ βοηθός</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Ps. cxviii. 6</p> <p>20 2 5 τ. ποιμένα τ. προβάτων . . . τ. Κύριον ἡμῶν Ἰησοῦν</p>	<p>Ja 3 9 ἐν αὐτῇ εὐλογοῦμεν τ. Κύριον κ. πατέρα</p> <p>4 10 ταπεινώθητε ἐνώπιον Κυρίου κ. ὑψώσει ὑμᾶς</p> <p>15 εἰάν ὁ Κύριος θέλῃ</p> <p>5 4 8 αἱ βοαὶ τ. θερισάντων εἰς τὰ ἔδα Κυρίου</p> <p>Σαβαθὸς εἰσελήλυθαι</p> <p>7 μακροθυμήσατε οὖν . . . ὥσ τ. παρουσίας τ. Κυρίου</p> <p>8 ὅτι ἡ παρουσία τ. Κυρίου ἤγγικεν</p> <p>10 τ. προφήτας οἱ ἐλάλησαν ἐν τ. ὀνόματι Κυρίου</p> <p>11 τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ Κύριος κ. οἰκτίρμων</p> <p>—ὁ, WH marg.</p> <p>14 ἀλείψαντες ἐλαίῳ ἐν τ. ὀνόματι τ. Κυρίου τ. Κυρ., [WH]</p> <p>15 ἐγερεῖ αὐτὸν ὁ Κύριος</p> <p>I Pe 1 3 2 3 5 εὐλογητός ὁ Θεὸς κ. πατὴρ τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ</p> <p>25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τ. αἰῶνα</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Is. xl. 5</p> <p>2 3 εἰ ἐνεύσασθε ὅτι χρηστὸς ὁ Κύριος</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Ps. xxxiv. 9</p> <p>13 ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τ. Κύριον</p> <p>8 6 κύριον αὐτὸν καλοῦσα</p> <p>12 ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, <i>ib</i>. 16</p> <p>12 πρόσποπον δε Κυρίου ἐπὶ ποιούντας κακά</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, <i>ib</i>. 17</p> <p>15 8 Κύριον δε Χριστὸν ἁγιάσατε ἐν τ. καρδίας ὑμῶν</p> <p>יְהוָה אֱמַר בְּאֵם בְּאֵם יִמִּים יִהְיֶה, Is. viii. 13</p> <p>II Pe 1 2 3 5 ἐν ἐπιγνώσει τ. Θεοῦ κ. Ἰησοῦ τ. Κυρίου ἡμῶν</p> <p>8 2 3 5 καθίστησιν εἰς τὴν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν</p> <p>11 2 3 5 ἡ εἰσόδος εἰς τ. αἰώνιον βασιλείαν τ. Κυρίου ἡμῶν κ. σωτήρος Ἰησοῦ Χριστοῦ</p> <p>14 2 3 5 καθὼς κ. ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι</p> <p>16 2 3 5 ἐγνωρίσαμεν ὑμῖν τὴν τ. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν</p> <p>2 9 αἶδεν Κύριος εἰσεβείς ἐκ πειρασμοῦ ῥύεσθαι</p> <p>11 οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν</p> <p>παρ. Κύρ., [WH]</p> <p>20 2 3 ἐν ἐπιγνώσει τ. Κυρίου κ. σωτήρος Ἰησοῦ Χριστοῦ</p> <p>8 2 τῆς τ. ἀποστόλων ὑμῶν ἐντολῆς τ. Κυρίου κ. σωτήρος</p> <p>8 μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη</p> <p>9 οὐ βραδύνει Κύριος τ. ἐπαγγελίας</p> <p>10 ἦξει δὲ ἡμέρα Κυρίου ὡς κλέπτῃς</p> <p>15 5 τὴν τ. Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγείσθε</p> <p>18 2 3 5 αὐξάνετε δὲ ἐν χάριτι . . . τ. Κυρίου ἡμῶν κ. σωτήρος Ἰησοῦ Χριστοῦ</p> <p>Ju 4 3 8 5 τ. μόνον δεσποτῆν κ. Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνοίμενοι</p> <p>5 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας Ἰησοῦς, WH mg. R mg.</p>
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Evidence from "J" translations

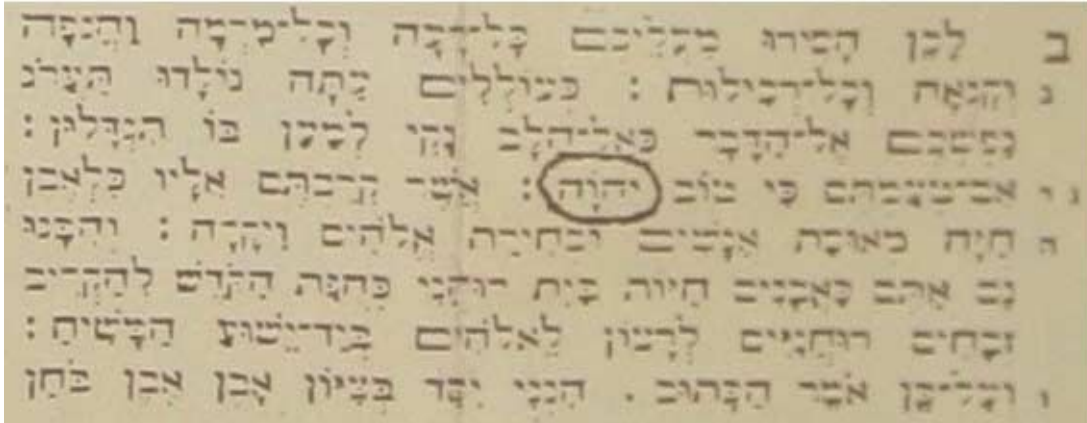
The following examples from "J" sources show that the NWT translator does not reveal all of the places where these "J" sources use the tetragram (YHWH, in Hebrew letters). These verses show the "J" translators were quite prepared to apply such OT verses to Jesus Christ.



J7 and J8 on 1 Peter 3:15

The **WT of May 15 1960, page 320** is not telling the truth when it says that no “J” source used the tetragram at 1 Corinthians 12:3 (see picture above)

The word *ky'rios* without the definite article is thus used also in 1 Corinthians 12:3. There in the Greek text the same expression occurs as in Philippians 2:11, namely, *KYRIOS YESOUS*. In both texts the Greek word *ky'rios* is a title by which a person of a certain name is to be addressed. Hence it would be wrong, in fact ridiculous, to render that expression *KYRIOS YESOUS* “Jehovah Jesus.” None of the Hebrew translations render it “Jehovah Jesus,” but recognize the Greek word *ky'rios* there as a title and hence use the Hebrew word *Adón*, meaning Lord, instead of the name Jehovah.



J14 on 1 Peter 2:3

Byington

The WTS bought the rights to Byington’s translation, presumably because it contains the word “Jehovah” in its text. However, that version only contains the name in its OT, never in its NT. Byington wrote in the Preface to his work:

As to the Old Testament name of God, certainly the spelling and pronunciation "Jehovah" were originally a blunder. But the spelling and the pronunciation are not highly important. What is highly important is to keep it clear that this is a personal name. There are several texts that cannot be properly understood if we translate this name by a common noun like "Lord," or, much worse, by a substantivized adjective. (Translator’s Preface, page 7)

Consistent behavior

The Watch Tower Bible and Tract Society (WTS), the translator of the NWT, thus hides the full evidence from its followers.

Further, it presumes that all the original NT writings, written in Greek or Aramaic, contained the four Jewish letters of the Divine Name. It presumes these letters were removed and replaced with the corresponding Greek word. It has no evidence for any of this, but it needs to say this because it needs to arrive at its predetermined conclusion.

The WTS thus starts with a predetermined conclusion, and then seeks evidences that appear to support the conclusion it wants to arrive at. That is why it uses only some parts of the “J” references, because it sees them as “support” for its predetermined conclusion, not a means of arriving at Truth, whatever that might be. This is not honest research.

The WTS consistently behaves this way, across a range of matters. For example, with neo-Babylonian chronology, which is critical to its very existence, the WTS hides evidence from

its followers and manipulates reasoning that enables it to arrive at the conclusion it wants regarding the year 1914 CE.

During my first serious encounter with Witnesses at my front door in 1964, I discovered their basic error with the neo-Babylonian chronology. I was delighted, since their authority, their very reason for being, relied on information that could be proven to be false without any subjective interpretation, such as of passages in Scripture.

So, armed with original material obtained from the library, I showed the Witnesses where the organization was being less than honest with them. But I was absolutely staggered when they looked me in the face without being affected in any way.

After much thinking, I came to realize that Witnesses believe anything the WTS told them because of who it claims to be, regardless of what it is saying. (How the WTS could argue about other churches teaching error was beyond me.)

In another respect, this manifests itself in a most heartless outcome, where the WTS hides the full evidence, secular and sacred, regarding the medical use of blood.

When I undertook a point-by-point analysis of the statements made in the booklet “Jehovah’s Witnesses and the Question of Blood”, I discovered that it provided false and misleading information, deliberately misrepresented authorities and facts, and misrepresented quotations. This should make everyone very angry, that the WTS was prepared to put people’s lives at peril by deliberately providing information that is less than honest.

Not only are the Witnesses given false information, but their books provide Witnesses with partial quotations, misquotations, misrepresentations, misinformation, and so on.

One can reason about the use of “Jehovah” in their NT, chronology, blood, and so on, but in the end one must confront the *manner* in which the WTS behaves, and *how* they deceive Witnesses.

Never blame the poor JW, for they are kept in the dark. No wonder the WTS is fearful of “independent thinking”!
