

How is a modern translator to know or determine when to render the Greek words κύριος and θεῖος 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 *ky'ri-os* and *the-os'* and he can then clothe them with personality.

Realizing that this is the time and place for it, we have followed this course in rendering our version of the Christian Greek Scriptures. To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin show the support we have for our renderings from the Hebrew versions and other authorities.

*The Kingdom Interlinear Translation of the Greek Scriptures* (New York, NY: Watchtower Bible and Track Society, 1969), 18-19.