

1969 edition of *The Kingdom Interlinear Translation of the Greek Scriptures*

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.

(New York, NY: Watchtower Bible and Track Society, 1969), 18-19.

1985 edition of *The Kingdom Interlinear Translation of the Greek Scriptures*

How may modern translators determine when to render the Greek words *Ky'ri•os* and *The•os'* as the divine name? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then they must refer back to the Hebrew text to locate whether the divine name appears there. In this way they can determine the identity to be given to *Ky'ri•os* and *The•os'*, and make appropriate use of the personal name.

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 as a background. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our rendering. Thus, out of the 237 times that we have restored Jehovah's name in the body of our translation, there is only one instance wherein we have no support or agreement from any of the Hebrew versions. But in this one instance, namely, at 1 Corinthians 7:17, the context and related texts strongly support restoring the divine name.

(New York, NY: Watchtower Bible and Track Society, 1985), 11-12.

[As an aside, I noticed in the 1985 version that the Greek was removed from this section of the *Forward*. I wonder if the Watchtower did so to impede -just a little- the curious Jehovah's Witness from tracking down its use. Just me "spit balling."]