

Home Page

Jehovah

Aid to Bible Understanding, 1969 ed., p. 886

“Use of the Name in the Christian Greek Scriptures...
Why, then, the absence of its full form from the
Christian Greek Scriptures?”

Aid to Bible Understanding, 1969 ed., p. 887

“Why, then, is the name absent from the extant
manuscripts of the Christian Greek Scriptures or so
called “New Testament”? Evidently because by the
time those extant copies were made (from the third
century CE onward) the original text of the writings
of the apostles and disciples had been altered. The
divine name in Tetragrammaton form was
undoubtedly replaced with Ky’ri-os and ho Theo-
os’ by later copyists, which is precisely what the
facts show was done in later copies of the
Septuagint translation of the Hebrew Scriptures.”

New World Translation, 1984 p. 9-10

Manuscripts j1-j27 (all after 1500 CE) cited to
support use of Jehovah in NT

New World Translation, 1984 p. 1564-1566

Explanation of NT usage of Jehovah in NWT

(done)

'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords,' there is actually to us one God the Father, out of whom all things are, and we for him." The belief in numerous gods, which makes essential that the true God be distinguished from such, has continued even into this twentieth century.

Paul's reference to "God the Father" does not mean that the true God's name is "Father," for the designation "father" applies as well to every human male parent and describes men in other relationships. (Rom. 4:11, 16; 1 Cor. 4:15) The Messiah is given the title "Eternal Father." (Isa. 9:6) Jesus called Satan the "father" of certain murderous opposers. (John 8:44) The term was also applied to gods of the nations, the Greek god Zeus being represented as the great father god in Homeric poetry. That "God the Father" has a name, one that is distinct from his Son's name, is shown in numerous texts. (Matt. 28:19; Rev. 3:12; 14:1) Paul knew the personal name of God, Jehovah, as found in the creation account in Genesis, from which Paul quoted in his writings. That name, Jehovah, distinguishes "God the Father" (compare Isaiah 64:8), thereby blocking any attempt at merging or blending his identity and person with that of any other to whom the title "god" or "father" may be applied.

Not a "tribal god"

Jehovah is called the "God of Israel" and the 'God of their forefathers.' (1 Chron. 17:24; Ex. 3:16) Yet this intimate association with the Hebrews and with the Israelite nation gives no reason for limiting the name to that of a "tribal god," as some have done. The Christian apostle Paul wrote: "Is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also." (Rom. 3:29) Jehovah is not only the "God of the whole earth" (Isa. 54:5) but also the God of the universe, "the Maker of heaven and earth." (Ps. 124:8) Jehovah's covenant with Abraham, nearly two thousand years earlier than Paul's day, had promised blessings for people of all nations, showing God's interest in all mankind.—Gen. 12:1-3; compare Acts 10:34, 35; 11:18.

Jehovah God eventually rejected the unfaithful nation of fleshly Israel. But his name was to continue among the new nation of spiritual Israel, the Christian congregation, even when that new nation began to embrace non-Jewish persons in its membership. Presiding at a Christian assembly in Jerusalem, the disciple James therefore spoke of God as having "turned his attention to the [non-Jewish] nations to take out of them a people for his name." As proof that this had been foretold, James then quoted a prophecy in the book of Amos in which Jehovah's name appears twice.—Acts 15:2, 12-14; Amos 9:11, 12.

USE OF THE NAME IN THE CHRISTIAN GREEK SCRIPTURES

In view of this evidence, it seems most unusual to find that the extant manuscript copies of the original text of the Christian Greek Scriptures do not contain the divine name in its full form. The name therefore is also absent from most translations of the so-called "New Testament." Yet the name does appear in these sources in its abbreviated form at Revelation 19:1, 3, 4, 6, in the expression "Alleluia" or "Hallelujah" (AV, DY, JB, AS, RS).

The call there recorded as spoken by spirit sons of God to "Praise Jah, you people!" (NW) makes clear that the divine name was not obsolete; it was as vital and pertinent as it had been in the pre-Christian period. Why, then, the absence of its full form from the Christian Greek Scriptures?

The argument long presented was that the inspired writers of the Christian Greek Scriptures made their quotations from the Hebrew Scriptures on the basis of the *Septuagint*, and that, since this version substituted *Kyrios* or *Theos* for the Tetragrammaton, therefore these writers did not use the name Jehovah. As has been shown, this argument is no longer valid. Commenting on the fact that the oldest fragments of the *Septuagint* translation do contain the divine name in its Hebrew form, Dr. Kahle (previously quoted) says: "We now know that the Greek Bible text [the *Septuagint*] as far as it was written by Jews for Jews did not translate the Divine name by *kyrios*, but the Tetragrammaton written with Hebrew or Greek letters was retained in such MSS [manuscripts]. It was the Christians who replaced the Tetragrammaton by *kyrios*, when the divine name written in Hebrew letters was not understood any more." (*The Cairo Geniza*, pp. 222, 224) When did this change in the Greek translations of the Hebrew Scriptures take place?

It evidently took place in the centuries following the death of Jesus and his apostles. In Aquila's Greek version, dating from about the year 128 C.E., the Tetragrammaton still appeared in Hebrew characters.

Around 245 C.E. the noted scholar Origen produced his *Hexapla*, a six-column reproduction of the inspired Hebrew Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and by the Greek versions of (3) Aquila, (4) Symmachus, (5) the *Septuagint*, and (6) Theodotion. On the evidence of the fragmentary copies now known, Professor W. G. Waddell says: "In Origen's *Hexapla* . . . the Greek Versions of Aquila, Symmachus, and LXX [*Septuagint*] all represented *JHWH* by *ΙΗΘΙ*; in the second column of the *Hexapla* the Tetragrammaton was written in Hebrew characters (cf. the Ambrosian palimpsest, edited by G. Mercati, 1896)." (*The Journal of Theological Studies*, Vol. XLV, July-October, 1944 pp. 158, 159) Others believe the original text of Origen's *Hexapla* used Hebrew characters for the Tetragrammaton in all its columns. Origen himself stated that "in the

ΑΓΓΛΕΙΔΕΣ' ΟΥΝ ΠΑ
 Τ' Α' Τ' Ο' Ν' ΟΧ' ΛΟΝ' ΤΟ
 ΜΕΓΑΝΤΟ' ΥΤΟΝ ΕΙ
 ΔΟΥΕΓΩ ΔΙΔΩΜΙ
 ΑΥΤΟΝ ΕΙΣ ΧΕΙΡ' Α' ΟΥ
 ΣΗΜΕΡΟΝ ΚΑΙ Γ' ΝΩ
 ΣΗΟΤΙ ΕΓΩ ΑΓΓΛ
 ΚΑΙ ΕΙ ΠΕ' ΝΑ ΑΒ' ΕΝΤΙ
 ΝΕΙ' ΚΑΙ ΕΙ ΠΕΝ' ΤΑ ΔΕ
 ΛΕΓΕΙ' ΑΓΓ' ΕΝ' ΠΕΣΙ
 ΑΡΧΟΝ' ΤΩΝ' ΤΩΝ Ε
 ΠΑΡΧΙΩΝ ΚΑΙ ΕΙ ΠΕ

Copy of a late fifth- or early sixth-century-C.E. manuscript of Aquila's Greek translation. The Tetragrammaton is represented in lines 1, 7 and 10 by one form of old Hebrew characters

most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."

As late as the fourth century, Jerome, the translator of the Latin *Vulgate*, says in his *Prologus Galea-*

TRANSLITERATIONS: The footnotes also present a rich collection of enlightening transliterations of Hebrew, Aramaic, Greek and Syriac words. Transliterations are words of another language presented in English, with their individual characters converted into Roman letters. They approximate the actual pronunciation and are generally syllabified and accented. Latin words do not need transliteration and are thus simply syllabified. Also, since original-language manuscripts did not distinguish between capital and lower-case letters, the use of capitals in transliterations follows what is considered to be most helpful to the reader.

Many Hebrew words include *prefixes* and *suffixes*, which at times combine with a base word to make up a complete phrase in translation. Where this is the case, the main part of the transliterated Hebrew word is presented in boldfaced italic type and corresponds with the boldfaced portion of the footnoted English phrase to highlight the base

word. In a few instances there is no translation required for the lightfaced portion of the transliteration. This system of lightfaced and boldfaced type also applies to the phrases of Greek, Syriac and Latin words. However, since this contrast applies mainly to the Hebrew language, at times only the word or words under study are shown in the other languages. Examples:

Genesis 23:8*: Lit., "with your **soul**," used collectively. Heb., '*eth-naph-shekhem*'; Gr., *psy-khei*'.

Mark 10:30*: Or, "order of things." Gr., *ai-o'-ni*; J^{17,18}(Heb.), *u-va-'oh-lam*', "and in the **order of things**."

Transliterations with no contrast correspond to the footnoted word or phrase. Further, transliterations indicate the words quoted but not those omitted by an ellipsis. For further information on prefixes and suffixes, see App 3B.

TEXTUAL SYMBOLS: Throughout our footnotes, when giving textual information, it has been necessary to refer to many early manuscripts and papyri, codices, printed editions, and recent authoritative publications. Following is a chart of the major symbols that are referenced in the footnotes of this publication.

κ ('Aleph)	Codex Sinaiticus, Gr., fourth cent. C.E., British Museum, H.S., G.S.
A	Codex Alexandrinus, Gr., fifth cent. C.E., British Museum, H.S., G.S.
ad	<i>Aid to Bible Understanding</i> , Watch Tower Bible and Tract Society, Brooklyn, 1971.
Al	Aleppo Codex, Heb., c. 930 C.E., Israel, H.S.
Aq	Aquila's Gr. translation of H.S., second cent. C.E., Cambridge, England.
Arm	Armenian Version, fourth to thirteenth cent. C.E.; H.S., G.S.
B	Vatican ms 1209, Gr., fourth cent. C.E., Vatican City, Rome, H.S., G.S.
B 19 ^a	See Leningrad.
Bauer	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979).
BDB	<i>Hebrew and English Lexicon of the Old Testament</i> , by Brown, Driver and Briggs, Oxford, 1978 reprint.
BHK	<i>Biblia Hebraica</i> , by Kittel, Kahle, Alt and Eissfeldt, Privilegierte Württembergische Bibelanstalt, Stuttgart, seventh to ninth ed., 1951-55, H.S.
BHS	<i>Biblia Hebraica Stuttgartensia</i> , by Elliger and Rudolph, Deutsche Bibelstiftung, Stuttgart, 1977, H.S.
C	Codex Ephraemi rescriptus, Gr., fifth cent. C.E., Paris, H.S., G.S.
Ca	Cairo Codex, Heb., 895 C.E., Cairo, Egypt, H.S.
D	Bezae Codices, Gr. and Lat., fifth and sixth cent. C.E., Cambridge, England, G.S.
Gins.	<i>Massoretico-Critical Text of the Hebrew Bible</i> , by C. D. Ginsburg, London, 1926.
Gins. ^{int}	<i>Introduction to the Massoretico-Critical Edition of the Hebrew Bible</i> , by C. D. Ginsburg, Ktav Publishing House, New York, 1966 reprint.
Gins. ^{mas}	<i>The Massorah</i> , by C. D. Ginsburg, Ktav Publishing House, New York, 1975 reprint.
GK	<i>Gesenius' Hebrew Grammar</i> , by E. Kautzsch and A. E. Cowley, Oxford, England (1910).
Grn	<i>The Interlinear Hebrew/English Bible</i> , Vol. I-III, by J. Green, Wilmington, U.S., 1976.
Int	<i>The Kingdom Interlinear Translation of the Greek Scriptures</i> , Watch Tower Bible and Tract Society, Brooklyn, 1969, a word-for-word rendering from Greek into English.
It	Old Latin Versions, Itala, second to fourth cent. C.E.; H.S., G.S.
J ¹	Matthew, Heb., edited by J. du Tillet, with a Lat. translation by J. Mercier, Paris, 1555.
J ²	Matthew, Heb., incorporated as a separate chapter in ' <i>E'ven bo'chan</i> ["Tried Stone"]', by Shem-Tob ben Isaac Ibn Shaprut, 1385. Mss of 16th and 17th cent., Jewish Theological Seminary, New York.

- J³ Matthew and Hebrews, Heb. and Lat., by Sebastian Münster, Basel, 1537 and 1557 respectively.
- J⁴ Matthew, Heb., by J. Quinquarboreus, Paris, 1551.
- J⁵ Liturgical Gospels, Heb., by F. Petri, Wittemberg, 1573.
- J⁶ Liturgical Gospels, German, Lat., Gr. and Heb., by Johann Clajus, Leipzig, 1576.
- J⁷ Christian Greek Scriptures in 12 languages, including Heb., by Elias Hutter, Nuremberg, 1599.
- J⁸ Christian Greek Scriptures, Heb., by William Robertson, London, 1661.
- J⁹ Gospels, Heb. and Lat., by Giovanni Battista Jona, Rome, 1668.
- J¹⁰ *The New Testament . . . in Hebrew and English*, by Richard Caddick, Vol. I-III, contains Matthew-1 Corinthians, London, 1798-1805.
- J¹¹ Christian Greek Scriptures, Heb., by Thomas Fry and others, London, 1817.
- J¹² Christian Greek Scriptures, Heb., by William Greenfield, London, 1831.
- J¹³ Christian Greek Scriptures, Heb., by A. McCaul, M. S. Alexander, J. C. Reichardt and Hoga, London, 1838.
- J¹⁴ Christian Greek Scriptures, Heb., by J. C. Reichardt, London, 1846.
- J¹⁵ Luke, Acts, Romans and Hebrews, Heb., by J. H. R. Biesenthal, Berlin, 1855, 1867, 1853 and 1858 respectively.
- J¹⁶ Christian Greek Scriptures, Heb., by J. C. Reichardt and J. H. R. Biesenthal, London, 1858.
- J¹⁷ Christian Greek Scriptures, Heb., by Franz Delitzsch, London, 1981 ed.
- J¹⁸ Christian Greek Scriptures, Heb., by Isaac Salkinson and C. D. Ginsburg, London.
- J¹⁹ John, Heb., by Moshe I. Ben Maier, Denver, Colorado, 1957.
- J²⁰ *A Concordance to the Greek Testament*, by W. F. Moulton and A. S. Geden, fourth ed., Edinburgh, 1963.
- J²¹ *The Emphatic Diaglott* (Greek-English interlinear), by Benjamin Wilson, New York, 1848; reprint by Watch Tower Bible and Tract Society, Brooklyn, 1942.
- J²² Christian Greek Scriptures, Heb., by United Bible Societies, Jerusalem, 1979.
- J²³ Christian Greek Scriptures, Heb., by J. Bauchet, Rome, 1975.
- J²⁴ *A Literal Translation of the New Testament . . . From the Text of the Vatican Manuscript*, by Herman Heintetter, London, 1863.
- J²⁵ *St. Paul's Epistle to the Romans*, by W. G. Rutherford, London, 1900.
- J²⁶ Psalms and Matthew 1:1-3:6, Heb., by Anton Margaritha, Leipzig, 1533.
- J²⁷ *Die heilige Schrift des neuen Testaments*, by Dominik von Brentano, third ed., Vienna and Prague, 1796.
- JTS *Journal of Theological Studies*, Clarendon, Oxford.
- KB *Lexicon in Veteris Testamenti Libros*, by L. Koehler and W. Baumgartner, Leiden, Netherlands, 1953.
- KB³ *Hebräisches und Aramäisches Lexikon zum Alten Testament*, by W. Baumgartner, third ed., Leiden, Netherlands, 1967 and later ed.
- Leningrad Codex Leningrad B 19^a, Heb., 1008 C.E., H.S., Saltykov-Shchedrin State Public Library, Leningrad, U.S.S.R.
- LS *A Greek-English Lexicon*, by H. Liddell and R. Scott, Oxford, 1968.
- LXX *Septuagint*, Gr., third and second cent. B.C.E., H.S. (A. Rahlfs, Deutsche Bibelgesellschaft, Stuttgart, 1935).
- LXX^{*} See *.
- LXX^A See A.
- LXX^B See B.
- LXX^{Bagster} *Septuagint* (with an English translation by Sir Lancelot Brenton, S. Bagster & Sons, London, 1851).
- LXX^L *Septuagint* (P. de Lagarde, Göttingen, Germany, 1883).
- LXX^{Thomson} *Septuagint*, translated by C. Thomson, Pells ed., London, 1904.
- M Masoretic Hebrew text found in Codex Leningrad B 19^a as presented in BHK and BHS.
- NW *New World Translation of the Holy Scriptures*, Watch Tower Bible and Tract Society, Brooklyn, 1984 revision.
- P⁴⁵ Papyrus Chester Beatty 1, Gr., third cent. C.E., Dublin, G.S.
- P⁴⁶ Papyrus Chester Beatty 2, Gr., c. 200 C.E., Dublin, Ann Arbor, Michigan, U.S.A., G.S.
- P⁴⁷ Papyrus Chester Beatty 3, Gr., third cent. C.E., Dublin, G.S.
- P⁶⁶ Papyrus Bodmer 2, Gr., c. 200 C.E., Geneva, G.S.
- P⁷⁴ Papyrus Bodmer 17, Gr., seventh cent. C.E., Geneva, G.S.
- P⁷⁵ Papyrus Bodmer 14, 15, Gr., c. 200 C.E., Geneva, G.S.

(10) Ambrosian O 39 sup. renders the divine name by the Tetragrammaton written in square Hebrew characters (יהוה) in all five columns in the following places: Ps 18:30, 31, 41, 46; 28:6, 7, 8; 29:1, 1, 2, 2, 3, 3; 30:1, 2, 4, 7, 8, 10, 10, 12; 31:1, 5, 6, 9, 21, 23, 23, 24; 32:10, 11; 35:1, 22, 24, 27; 36:Sup, 5; 46: 7, 8, 11; 89:49 (in columns 1, 2 and 4), 51, 52. This codex, dated to the end of the ninth century C.E., has five columns. The first column contains a transliteration of the Hebrew text into Greek, the second column has the Greek version of Aquila, the third column has the Greek version of Symmachus, the fourth column contains the LXX and the fifth column contains the Greek version of Quinta. A facsimile edition of this

palimpsest, together with a transcript of the text, was published in Rome in 1958 by Giovanni Mercati under the title *Psalterii Hexapli Reliquiae . . . Pars prima. Codex Rescriptus Bibliothecae Ambrosianae O 39 sup. Phototypice Expressus et Transcriptus.*

These ten manuscript fragments indicate that the translators of the Hebrew text into Greek used the divine name where it occurred in the Hebrew text. Moreover, the occurrence of the Tetragrammaton in Zec 9:4 corroborates the claim that the Jewish Sopherim replaced the Tetragrammaton with 'Adhōnai' (Sovereign Lord) in the Hebrew text in 134 places. —See App 1b.

1D

**The Divine Name in the Christian Greek Scriptures
"Jehovah." Heb., יהוה (YHWH or JHVH)**

From App 1a and 1c it is evident that the Tetragrammaton in Hebrew characters (יהוה) was used in both the Hebrew text and the Greek *Septuagint*. Therefore, whether Jesus and his disciples read the Scriptures in either Hebrew or Greek, they would come across the divine name. In the synagogue at Nazareth, when Jesus rose and accepted the book of Isaiah and read 61:1, 2 where the Tetragrammaton occurs twice, he pronounced the divine name. This was in accordance with his determination to make Jehovah's name known as can be seen from his prayer to his Father: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known."—Joh 17:6, 26.

There is evidence that Jesus' disciples used the Tetragrammaton in their writings. In his work *De viris illustribus [Concerning Illustrious Men]*, chapter III, Jerome, in the fourth century, wrote the following: "Matthew, who is also Levi, and who from a publican came to be an apostle, first of all composed a Gospel of Christ in Judaea in the Hebrew language and characters for the benefit of those of the circumcision who had believed. Who translated it after that in Greek is not sufficiently ascertained. Moreover, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it." (Translation from the Latin text edited by E. C. Richardson and published in the series "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Vol. 14, Leipzig, 1896, pp. 8, 9.)

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. Where these quotations included the divine name he would have been obliged faithfully to include the Tetragrammaton in his Hebrew Gospel account. When the Gospel of Matthew was translated into Greek, the Tetragrammaton was left untranslated within the Greek text according to the practice of that time.

Not only Matthew but all the writers of the Christian Greek Scriptures quoted verses from the Hebrew text or from the *Septuagint* where the divine name appears. For example, in Peter's speech in Ac 3:22 a quotation is made from De 18:15 where the Tetragrammaton appears in a papyrus fragment of the *Septuagint* dated to the first century B.C.E. (See App 1c §1.) As a follower of Christ, Peter used God's name, Jehovah. When Peter's speech was put on rec-

ord the Tetragrammaton was here used according to the practice during the first century B.C.E. and the first century C.E.

Sometime during the second or third century C.E. the scribes removed the Tetragrammaton from both the *Septuagint* and the Christian Greek Scriptures and replaced it with *Ky'rios*, "Lord" or *Theos*, "God."

Concerning the use of the Tetragrammaton in the Christian Greek Scriptures, George Howard of the University of Georgia wrote in *Journal of Biblical Literature*, Vol. 96, 1977, p. 63: "Recent discoveries in Egypt and the Judean Desert allow us to see first hand the use of God's name in pre-Christian times. These discoveries are significant for N[ew] T[estament] studies in that they form a literary analogy with the earliest Christian documents and may explain how NT authors used the divine name. In the following pages we will set forth a theory that the divine name, יהוה (and possibly abbreviations of it), was originally written in the NT quotations of and allusions to the O[ld] T[estament] and that in the course of time it was replaced mainly with the surrogate κ̄ [abbreviation for *Ky'rios*, "Lord"]. This removal of the Tetragrammaton, in our view, created a confusion in the minds of early Gentile Christians about the relationship between the 'Lord God' and the 'Lord Christ' which is reflected in the MS tradition of the NT text itself."

We concur with the above, with this exception: We do not consider this view a "theory," rather, a presentation of the facts of history as to the transmission of Bible manuscripts.

RESTORING THE DIVINE NAME

Throughout the centuries many translations of parts or of all the Christian Greek Scriptures have been made into Hebrew. Such translations, designated in this work by "J" with a superior number, have restored the divine name to the inspired Christian Greek Scriptures in various places. They have restored the divine name not only when coming upon quotations from the Hebrew Scriptures but also in other places where the texts called for such restoration.

To know where the divine name was replaced by the Greek words *Kyrios* and *Theos*, 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

14:6 *Ky*; J7.8.10.13.16.18.22.24
 14:6 *Ky*; J7.8.10.13.16.18.22.24
 14:6 *Ky*; J7.8.10.13.16.22.24
 14:8 **Ky*; J7.8.10.13.16.18
 14:8 **Ky*; J7.8.10.13.16.18
 14:8 **Ky*; J7.8.10.13.16.18
 14:11 *Ky*; J7.8.10.18.22.25
 15:11 **Ky*; J7.8.10.18.20.22.23.25
1 CORINTHIANS
 1:31 *Ky*; J7.8.10.14.16.18.22.24
 2:16 *Ky*; J13.14.16.18.22.24
 3:20 *Ky*; J7.8.10.14.16.18.20.22.24
 4:4 *Ky*; J7.8.10.17.18.23.24
 4:19 **Ky*; J7.8.10.22.23
 7:17+ **Ky*;
 10:9+ **Ky*; J18.22.23
 10:21 *Ky*; J7.8.10.24
 10:21 *Ky*; J7.8.10.24
 10:22 **Ky*; J7.8.10.14
 10:26 **Ky*; J7.8.10.11.13.14.16.18.20.22.23
 11:32 **Ky*; J13.16.18
 14:21 *Ky*; J7.8.10.14.16.18.22.24
 16:7 **Ky*; J7.8.10.13.14.16.18.22.23
 16.10 *Ky*; J7.8.10.13.14.16.18.24
2 CORINTHIANS
 3:16 *Ky*; J7.8.13.14.16.22.24
 3:17 **Ky*; J7.8.13.14.16
 3:17 *Ky*; J7.8.13.14.16.22.24
 3:18 *Ky*; J7.8.13.14.16.22.24
 3:18 *Ky*; J7.8.13.14.16.22.24
 6:17 *Ky*; J7.8.11.14.16.18.22.24
 6:18 *Ky*; J7.8.11.14.16.18.22.24
 8:21+ *Ky*; J7.8.24
 10:17 *Ky*; J7.8.13.14.16.18.22.24
 10:18 **Ky*; J7.8.13.14.16.18.22.23
GALATIANS
 3:6 **Th*; J7.8
EPHESIANS
 2:21 *Ky*; J7.8.13.16.18.22.24
 5:17+ **Ky*; J7.8

5:19 **Ky*; J7.8.13.16.23
 6:4 *Ky*; J7.8.22.24
 6:7 **Ky*; J7.8
 6:8 *Ky*; J22.24
COLOSSIANS
 1:10+ **Ky*; J7.8
 3:13+ **Ky*; J23
 3:16+ **Th*; J7.8.13.14.16.17
 3:22+ **Ky*; J18.22
 3:23 **Ky*; J7.8.17.18.22.23
 3:24 *Ky*; J7.8.13.14.16.18.22.24
1 THESSALONIANS
 1:8+ **Ky*; J7.8.17.18.22.23
 4:6 *Ky*; J7.8.17.18.22.24
 4:15 *Ky*; J7.8.17.18.24
 5:2 *Ky*; J7.8.13.14.16.18.22.24
2 THESSALONIANS
 2:2 **Ky*; J18.22.23
 2:13+ *Ky*; J13.16.24
 3:1 **Ky*; J7.8.13.14.16.18.22.23
2 TIMOTHY
 1:18 *Ky*; J7.8.13.14.16.18.22.24
 2:19 *Ky*; J7.8.13.14.16.18.20.22.24
 2:19 *Ky*; J18.22.23
 4:14 **Ky*; J7.8.13.16.18.22.23
HEBREWS
 2:13 **Th*; J3.7.8.17.20.22
 7:21 *Ky*; J3.7.8.11.18.20.22.24
 8:2 **Ky*; J7.8.13.16.18.22.23
 8:8 *Ky*; J3.7.8.11.18.20.22.24
 8:9 *Ky*; J3.7.8.11.18.20.22.24
 8:10 *Ky*; J3.7.8.11.18.20.22.24
 8:11 **Ky*; J3.7.8.11.18.20.22.23
 10:16 *Ky*; J3.7.8.11.18.22.24
 10:30 *Ky*; J3.7.8.11.18.20.22.24
 12:5 *Ky*; J7.8.11.18.20.22.24
 12:6 *Ky*; J3.7.8.11.18.20.22.24
 13:6 *Ky*; J3.7.8.11.18.20.22.24
JAMES
 1:7 **Ky*; J7.8.13.14.16.18.22.23

1:12+ J7.8.13.16.17
 2:23 **Th*; J14.17.20.22
 2:23 *Th*; J17
 3:9+ **Ky*; J18.23
 4:10 *Ky*; J7.8.13.14.16.18.22.23
 4:15 **Ky*; J7.8.13.14.16.18.22.23
 5:4 *Ky*; J7.8.11.14.16.18.22.24
 5:10 *Ky*; J7.8.13.14.16.18.22.24
 5:11 *Ky*; J7.8.13.14.16.18.22.24
 5:11 **Ky*; J7.8.13.14.16.18.22.24
 5:14 **Ky*; J7.8.13.14.16.18.22
 5:15 **Ky*; J7.8.13.14.16.18.22.23
1 PETER
 1:25+ *Ky*; J7.8.13.14.16.18.20.22.23
 3:12 *Ky*; J7.8.11.14.16.18.20.22.24
 3:12 *Ky*; J7.8.11.14.16.18.20.22.24
2 PETER
 2:9 *Ky*; J7.8.13.14.16.18.22.24
 2:11+ *Ky*; J7.8.13.16.18.22.24
 3:8 *Ky*; J7.8.13.14.16.18.22.24
 3:9 *Ky*; J7.8.13.16.18.22.24
 3:10 *Ky*; J7.8.13.16.18.22.24
 3:12+ **Th*; J7.8.17
JUDE
 5+ *Ky*; J7.8.11.14.16.18.22.23
 9+ *Ky*; J7.8.11.14.16.18.22.24
 14 *Ky*; J7.8.13.14.16.18.22.24
REVELATION
 1:8 *Ky*; J7.8.13.14.16.18.22.24
 4:8 *Ky*; J7.8.11.14.16.18.22.24
 4:11 **Ky*; J7.8.13.14.16.18
 11:17 *Ky*; J7.8.13.14.16.18.22.23
 15:3 *Ky*; J7.8.13.14.16.18.22.23
 15:4 *Ky*; J7.8.13.14.16.18.22.23
 16:7 *Ky*; J13.14.16.18.22.23
 18:8+ *Ky*; J7.8.13.14.16.18.22.24
 19:6 *Ky*; J7.8.13.14.16.18.22.24
 21:22 **Ky*; J7.8.13.14.16.18.22.23
 22:5 *Ky*; J7.8.11.14.16.18.22.24
 22:6 **Ky*; J7.8.13.14.16.18.22.24

Following is a list of the 72 places where the name "Jehovah" occurs, not in the main text of the *New World Translation of the Christian Greek Scriptures*, but only in the footnotes.

Mt 22:32; Mr 11:10; Lu 1:2; 2:11, 29, 38; 4:4, 18; Joh 5:4; Ac 2:30; 7:30, 37; 10:22; 13:43, 50; 14:25; 19:23; 20:25; 22:17; 26:7; Ro 7:6; 10:17; 11:8; 1Co 7:17; 10:28; 11:23; Ga 2:6; 3:20; 5:10, 12; Php 4:1, 4, 5, 10, 18; Col 3:15; 1Th 4:9, 16, 17, 17; 5:27;

1Ti 2:2, 10; 3:16; 4:7, 8; 5:4, 8; 6:2, 3, 6, 11; 2Ti 1:16, 18; 2:14, 22, 24; Tit 2:12; Heb 4:3; 9:20; 10:30. 1Pe 2:13; 3:1, 15; 5:3; 2Pe 1:3; 2Jo 11; Re 11:1, 19; 16:5; 19:1, 2.

"Jah," the shorter form of the divine name, occurs in the Greek expression *hal-le-lou-ia*, a transliteration of the Hebrew *ha-lelu-Yah*, "Praise Jah, you people!" Re (4 times) 19:1, 3, 4, 6.—See Ps 104:35 ftns.

1E

**"Sovereign Lord"
 Heb., 'Adho-nai'**

The Hebrew word *'Adho-nai'* without an additional suffix always refers to Jehovah God, denoting his sovereign power. Therefore, it is appropriate to render it as "Sovereign Lord." *'Adho-nai'* occurs 439 times in BHK and BHS. We have restored the original reading in 133 places where the original reading "Jehovah" was changed by the Sopherim to *'Adho-nai'*. (See App

1b.) Therefore, this reduces from 439 to 306 the number of places where *'Adho-nai'* occurs. In these 306 places the *New World Translation* renders *'Adho-nai'* as "Sovereign Lord."

The expression *'Adho-nai' Yehwih*, "Sovereign Lord Jehovah," is found 285 times in BHK and BHS, namely, in Ge 15:2, 8; De 3:24; 9:26; Jos 7:7; Jg 6:22.