

In Journal of Biblical Literature, Kurt Aland showed that the Tetragrammaton, YHWH, does not appear in any of the 5,255 known New Testament Greek manuscripts (Aland 1968: 184). The Tetragrammaton is also absent in the writing of the early Christians. For example, Clement's epistle to the Corinthians written ca. 100 A.D. quoted Joshua 2 cf. Heb. 11:31 ("I[Rahab] know assuredly that the Lord ("κύριος") your God hath given you this city [...]) (1 Clement 12), Ezekiel 33:11 "For as I live, said the Lord (Ky'ri-os), I do not desire the death of the sinner so much as his repentance". (1 Clement 🤔). NWT's unwarrantedly added "Jehovah" in front of "Lord".

In the same period, the author of the epistle of Barnabas quoted Exodus 24:18, 31:18, 32:7; Deut. 9:12. and Isa. 42:6-7, 61:1-2 in just chapter fourteen and in all times he used "κύριος" (Lord). While years later Irenaeus quoted Matthew 1:20; 4:10, Romans 11:34, and Acts 2:25 in Against Heresies using "Lord" and not "Jehovah", contrary to Watchtower Society's Translation Committee. Both Philo and Josephus, like New Testament writers and early Christians, probably used the complete Septuagint (LXX) which had "κύριος" (Lord). Some of older fragments of LXX do contain the tetragrammaton while others simply had blank spaces in place of the tetragrammaton (e.g. Papyrus Rylands 458)

Even though Watch Tower Society do know as entailed by their own question, viz., "[w]hy, then, is the name absent from the extant manuscripts of the Christian Greek Scriptures or so-called "New Testament"?" (Watchtower 1971: 887) that the tetragrammaton does not appear in any known Greek manuscripts, they, without warrant, press forward and reject the use of Kyrios (Lord) in 5000+ Greek manuscripts dating from 2nd century and early Christians' writings as corrupted. Watch Tower Society found their support, that New Testament must have had tetragrammaton, in 25 Hebrew J Versions of the Bible and 2 non-version (J1 to J27), the translations of New Testaments into Hebrew, which came to scene earliest late 14th century onwards

New World Translation translators should be commend for restoring the tetragrammaton in Hebrews Scriptures (Old Testament) but I think from their own reasoning which is in a form of a question and answer, namely:

How is a modern translator to know or determine when to render the Greek words κύριος and θεός 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. (Watchtower 1969: 18-19)

With the use of Lord and not YHWH (tetragrammaton) in all known copies of copies of originals (since historians have no surviving original or copies of originals) of New Testaments Greek manuscripts, contrary to Watch Tower's Society, adding of the tetragrammaton in New Testament would not be restoration of God's name but distorting and blurring the author's meaning.

Blurring of 1 Corinthians 10:9: Who Is Put To The Test?

One of the passage which I believe Watchtower Society's Translation Committee blurs with this maneuver is 1 Corinthians 10:9: "Neither let us put Jehovah to the test, as some of them put

[him] to the test, only to perish by the serpents.”(NWT). With this move Jehovah’s Witnesses are led to believe that it is Jehovah the Father that the Israelites put to test and not Christ Jesus who is the rock to which Israelites drank a spiritual drink (v4).

Faithfully Watchtower Society’s translators added a footnote in their translation of this verse. They explained that “Jehovah” appears in Hebrews J Versions of the Bible 18, 22 and 23, while Codex Sinaiticus(⌚), and Vatican ms 1209(B) both of 4th century and Codex Ephraemi rescriptus(C) of 5th century have ton Ky’ri·on (Lord), Papyrus 46 of 3rd century and Bezae Codices(D) of 5th and 6th century have “the Christ” and last Codex Alexandrinus(A), of 5th century has “God.”

“On closer examination,” The NET Bible Bible First Edition Notes explained, “the variants appear to be intentional changed.”

Alexandrian scribes replaced the highly specific term “Christ” with the less specific terms “Lord” and “God” because in the context it seems to be anachronistic to speak of the exodus generation putting Christ to the test. If the original had been “Lord,” it seems unlikely that a scribe would have willingly created a difficulty by substituting the more specific “Christ.”(Biblical Studies Press 2006)

They argued that scribes were likely “to assimilate the word “Christ” to “Lord” in conformity with Deut 6:16 or other passages”.

The evidence from the early church regarding the reading of this verse is rather compelling in favor of “Christ.” Marcion, a second-century, anti-Jewish heretic, would naturally have opposed any reference to Christ in historical involvement with Israel, because he thought of the Creator God of the OT as inherently evil. In spite of this strong prejudice, though, {Marcion} read a text with “Christ.” Other early church writers attest to the presence of the word “Christ,” including {Clement of Alexandria} and Origen.(ibid)

If The NET Bible First Edition Notes is correct, which I believe it is, then Watch Tower Bible translators blurred 1 Cor. 10:9 that depicts Christ Jesus as the Yahweh of the Old Testament by selectively embracing a late 14th century J version of the Bible when convenient. Watch Tower Society ignored places in J versions, for example J14’s reading of 1 Corinthians 12:3, “[...] no one can say “Jesus is Lord Jehovah, except by the Holy Spirit.” and J7 and J8’s reading of Hebrew 1:10; J13 , J14 and J20’s reading of 1 Peter 2:3 which all applied the tetragrammaton to Jesus.

Question To Jehovah’s Witnesses: If the name “Jehovah” was changed to “Lord” in all 5000+ Greek manuscripts ranging from 2nd century, why don’t we have even a single early manuscripts with “Jehovah” nor do the first Christians make use of it?

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