

# JESUS IS JEHOVAH

## NOTE TO THE READER:

This set of notes uses the New World Translation of the Holy Scriptures, published by the **WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.** This translation has been used to illustrate to our Jehovah's Witness friends that even their own translation teaches Jesus to be Jehovah.

It may be that the title has caught your attention, and if that is the case, then I am thrilled. Some will scoff at the title saying that this writer has no idea what he is speaking of, and thus will set this paper aside. Others, those with honest hearts, will continue reading, and consider what the Scriptures teach.

## SOME IMPORTANT WORDS:

**ELOHIYM.** This Hebrew word appears 2606 times in the Old Testament, and is translated almost exclusively as **"God"**. It ought to be noted that this is the plural form of the noun **ELOWAHH**, which only appears 55 times in the Scriptures.

**YEHOVAH.** This Hebrew word appears 6519 times in the Old Testament, and is transliterated **"Jehovah"** in the **NWT**. In the **KJV**, it is translated almost exclusively as **"LORD."**

**THEOS.** This Greek word appears 1343 times in the New Testament, and is translated almost exclusively as **"God."**

**THEIOTES.** This Greek word appears 1 time in the New Testament, and is translated **"Godship"** in the **NWT**. The **KJV** translates it **"Godhead."**

**THEIOS.** This Greek word appears 3 times in the New Testament, being translated **"Divine Being"** and **"divine"** in the **NWT**. The **KJV** translates the same as **"Godhead"** and **"divine."**

**THEOTES.** This Greek word appears 1 time in the New Testament, and is translated **"divine nature"** in the **NWT**. In the **KJV**, it is translated **"Godhead."**

**KURIOS.** This Greek word appears 748 times in the New Testament, and is translated as **"Jehovah"** or **"Lord"**, and perhaps other words in the **NWT**. In the **KJV**, it is translated almost exclusively as **"Lord."**

## USING THE WORD "GOD"

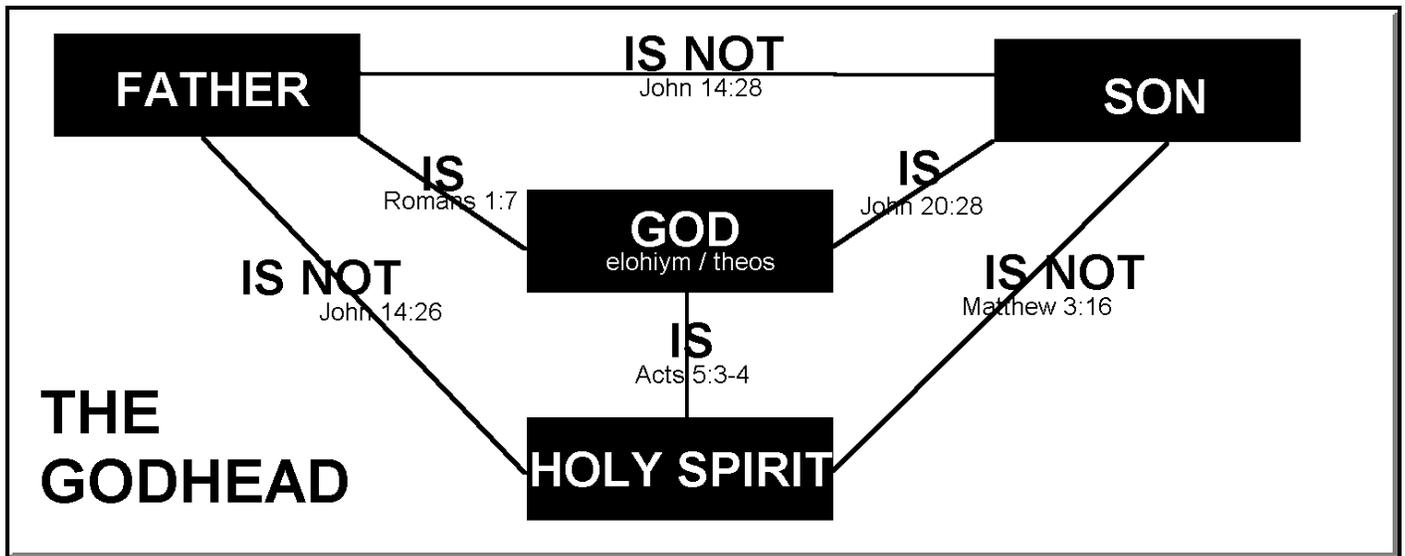
The word God, theos in the Greek, ought to be understood as the supreme Divine Being, nothing less, nothing more. If one ascribes to the word God a specific personality, problems will arise in the reading of Scriptures, and in understanding the nature and plurality of the Godhead.

Some immediately ascribe the word God to the Father. This is faulty, and will bring about much confusion. It is true that more often than not, the word God is used of the Father, but certainly not exclusively. One must examine the context wherein the word is found, and then ascertain who is spoken of, whether it is the Father, the Son or the Holy Spirit.

## ONE GOD: THREE PERSONS WHO ARE DISTINCT AND SEPARATE

No doubt some will consider this section title to be self-contradictory. Indeed, there is one God, even as the Scriptures declare, “Listen, O Israel: Jehovah our God is one Jehovah.” (Deuteronomy 6:4) To avoid what appears to be a contradiction, some will affirm that the Father is Jehovah, and none other. Others still will declare Jesus to be the one true God, denying His co-existence with both the Father and the Holy Spirit. The root of this problem is discussed in short in the “USING THE WORD ‘GOD’” section on page one. Refer to page three for a discussion of how there can be three persons who are God, and yet still one God.

Concerning the text above, it is noteworthy to mention that the word “God” is translated from the plural noun, ELOHIYM. Thus, “...Jehovah our God [plural] is one Jehovah.”



**THE FATHER IS GOD, BUT HE IS NOT THE SON OR THE HOLY SPIRIT.**

**“Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you; for upon this one the Father, even God, has put the seal [of approval].” (John 6:27)**

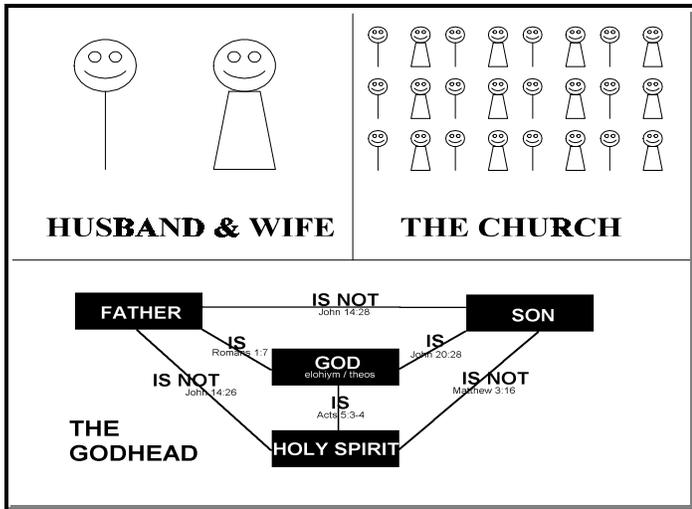
**THE SON IS GOD, BUT HE IS NOT THE FATHER OR THE HOLY SPIRIT.**

**“Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him that all the fulness of the divine quality dwells bodily. And so you are possessed of a fullness by means of him, who is the head of all government and authority.” (Colossians 2:8-10)**

**THE HOLY SPIRIT IS GOD, BUT HE IS NOT THE FATHER OR THE SON.**

**“However, a certain man, Ananias by name, together with Sapphira his wife, sold a possession and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. But Peter said: ‘Ananias, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God.’ (Acts 5:1-4)**

## HOW CAN MORE THAN ONE BE ONE?



**“That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh.” (Genesis 2:24)**

**“For just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ.” (1 Corinthians 12:12)**

**“Listen, O Israel: Jehovah our God is one Jehovah.” (Deuteronomy 6:4)**

### MORE THAN ONE CAN BE ‘ONE’:

A husband and wife are **“..one flesh..”**, yet there are two.

The church is **“..one body..”**, yet has **“..many members..”**

God is **“..one Jehovah..”**, yet there are three persons to the Godhead.

### HOW ARE THEY ‘ONE’?

Being united in nature / form / being.

Being united in purpose / goals / aims.

Being united in thought / reason.

## THE CHARACTERISTICS OF GOD

CHARACTERISTIC	FATHER	SON
<i>Creator</i>	Genesis 1:1; 2:4	John 1:1-3
<i>Unchangeable</i>	Psalm 102:26-27	Hebrews 13:8
<i>Omnipresent</i>	Psalm 139:7-12	John 1:47-51; Matthew 18:20
<i>Omnipotent</i>	Genesis 17:1; 18:14	Matthew 28:18
<i>Omniscient</i>	Psalm 147:4-5	John 16:30; 21:17
<i>Discerner of Thoughts</i>	Psalm 44:21; 139:2	Matthew 9:4; 12:25
<i>Power to Forgive Sins</i>	Isaiah 43:25	Matthew 9:6; Mark 2:5-12
<i>Object of Worship</i>	Matthew 4:10; Psalm 99:9	Matthew 2:11; 8:2; 9:18; 14:33
<i>Eternal</i>	Exodus 3:14	John 8:58

# IS JESUS GOD? WHAT DO THE SCRIPTURES SAY?

[I have tried to be as brief as possible. In each case, questions and comments will be given on the text, and if necessary, on the NWT rendering of the Greek.]

**‘Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel, which means, when translated, ‘With Us Is God.’’(Matthew 1:23)**

G Who is **‘Immanuel’** ?

G What does this name mean?

**‘And when Jesus saw their faith he said to the paralytic: ‘Child, your sins are forgiven.’ Now there were some of the scribes there, sitting and reasoning in their hearts: ‘why is this man talking in this manner. He is blaspheming. Who can forgive sins except one, God?’ ... ‘Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up and pick up your cot and walk?’ But in order for you men to know that the Son of man has authority to forgive sins upon the earth, ‘ — he said to the paralytic: ‘I say to you, get up, pick up your cot, and go to your home.’’(Mark 2:5-7, 9-11)**

G As the Jews reasoned, **‘Who can forgive sins except one, God?’**

G Jehovah speaks, **‘I — I am the One that is wiping out your transgressions for my own sake, and your sins I shall not remember.’**(Isaiah 43:25)

G Micah asked, **‘Who is God like you, one pardoning error and passing over transgressions of the remnant of his inheritance? He will certainly not hold onto his anger forever, for he is delighting in loving-kindness.’**(Micah 7:18)

G Daniel records, **‘To Jehovah our God belong the mercies and the acts of forgiveness, for we have rebelled against him.’**(Daniel 9:9)

G Only God can forgive sins. We are left with the conclusion that Jesus is God.

**‘In [the] beginning the Word was, and the Word was with God, and the Word was a god.’(John 1:1)**

G Who is the text speaking about?

G The indefinite article ‘a’ is not found in the Greek text. What basis is there for making a distinction between the ‘*theos*’ of **John 1:1b** and the ‘*theos*’ of **John 1:1c**, unless one is predisposed to a particular doctrine?

G The NWT rendering of **John 1:1** has been identified by many Greek scholars as being a deceptive misquote. For quotes, go to notes on **John 1:1 — Scholars**.

G In **John 1**, the word ‘*theos*’ appears 13 times, 7 times with the definite article (**1:b, 1:2, 1:29, 1:34, 1:36, 1:49, 1:51**) and 6 times without the definite article (**1:1c, 1:6, 1:12, 1:13, 1:18a, 1:18b**). Consistency would demand that the indefinite article be added to all occurrences which lack the definite article.

G Further, there are other verses similar to **John 1:1**, which have the word ‘*theos*’ occurring two or more times, once with the definite article, once without (**John 3:2; John 13:3; Romans 1:21; 1 Thessalonians 1:9; Hebrews 9:14; 1 Peter 4:11**). The NWT has not added the indefinite article ‘a’ to any of these passages.

G For more regarding the indefinite article, refer to the notes entitled **‘A GOD, NOT GOD’**

## GRAMMAR NOTE:

A definite article is the word ‘the’, used to refer to a specific item. An indefinite article is the word ‘a’, used to refer to one of multiple items.

**“On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God.” (John 5:18)**

- G The argument has been put forth that these accusations were incorrect, that Jesus neither broke the Sabbath, nor did he make himself equal to God. But Jesus did break the Sabbath, yet without sin (ref. **Jeremiah 17:21-22**). Notice, the argument he uses to defend himself, justifying his breaking the Sabbath, yet without sin.
- G Other examples where the law of Moses was broken, but no sin was committed (**Matthew 12:1-14; Mark 2:23-3:6; Luke 6:1-11; 13:10-17; 14:1-6; John 5:8-18; 7:19-24; 9:14-16**)
- G The Jews did not misunderstand Jesus’ actions nor his claim. He did break the Sabbath, and he did make himself equal to God.

**“Jesus said to them, “Most truly I say to you, before Abraham came into existence, I have been.” (John 8:58)**

- G In the Greek, Jesus said, ‘*ego eimi*’, literally, **“I am.”** The NWT rendering, **“I have been”** is inconsistent at best, and deceptive at worst. To give some sense of validity to such a rendering, two other texts (**John 3:28 & 14:9**) are rendered **“have been.”**
- G Consider the word “*eimi*” in the immediate context of **John 8:58**:
  - # **“..I am {eimi} the light of the world...” (8:12)**
  - # **“..I am {eimi} not alone, but the Father who sent me is with me.” (8:16)**
  - # **“I am {eimi} one that bears witness about myself...” (8:18)**
  - # **“..I am {eimi} from the realms above...I am {eimi} not from this world.” (8:23)**
  - # **“..if you believe not that I am {eimi} [he], you will die in your sins.” (8:24)**
  - # **“..then you will know that I am {eimi} [he]...” (8:28)**
  - # **“As long as I am {eimi} in the world, I am {eimi} the world’s light.” (9:5)**
  - # **“..the man would say, ‘I am {eimi} [he].’ (9:9)**
- G Why change the rendering of ‘*eimi*’ in **John 8:58**? To avoid Jesus saying, **“..before Abraham came into existence, I am.”** This is undoubtedly a statement of eternal existence, wherein Jesus identifies Himself with the One who appeared to Moses (**Exodus 3:14**).

G Notice the progression of the conversation in John 8:

v 18 – The Father who sent me bears witness of me.	v 21 – Where I am going you cannot come.	v 23 – I am not from this world.	v 42 – From God I came forth.	v 51 – If anyone observes my word, he will never see death.	v 53 – You are not greater than our father Abraham...Who do you claim to be?
v 19 – Where is your Father?	v 22 – He will not kill himself, will he?	v 25 – Who are you?	v 46 – Who of you convicts me of sin?	v 52 – Now we do know you have a demon.	v 58 – Before Abraham came into existence, I have been (ego eimi)
		v 28 – When once you have lifted up the Son of man, then you will know that I am [he].	v 48 – You are a Samaritan and have a demon.		...they picked up stones...

G For more, refer to notes entitled **“EIMI”**

**“I and the Father are one.” (John 10:30)**

- G How are Jesus and the Father **“one”** ?
- G The Jews understood, for **“Once more the Jews lifted up stones to stone him.”**
- G Why stone Jesus? **“..for blasphemy, even because you, although being a man, make yourself a god.” (10:33)** [NOTE – the indefinite article ‘*a*’ is not present in the Greek. They literally said, **“su anthropos on poieo seautou theos”** → **“you man being make yourself God.”** ]

**“In answer Thomas said to him: ‘ My Lord and my God.’”(John 20:28)**

G What did Thomas call Jesus?

G Some have interpreted this as Thomas saying of Jesus, **“My Lord,”** and then exclaiming **“My God!”** Besides the fact that this explanation ignores the conjunction **“and”**, it leave Thomas guilty of blasphemy, and that before Jesus! If this is the case, why did Jesus not rebuke his disciple for vainly using the name of God? Rather, Jesus commended Thomas’ faith. The key is found in the Greek text.

G In the Greek, Thomas’ words were, **“ὁ κυριος μου και ο θεος μου”**. Translated into English, he said, **“The Lord of me and the God of me.”**

**“to whom the forefathers belong and from whom the Christ [sprang] according to the flesh: God, who is over all, [be] blessed forever. Amen.” (Romans 9:5)**

G A literal translation of the latter portion would read, **“...who is over all God blessed forever. Amen.”** By inserting a colon directly after the word **“flesh”**, by putting **“God”** before **“...over all...”**, and by inserting the word **“be”**, the original intent of Paul’s statement may have been thwarted.

G Literally from the Greek, the text reads, **“...of whom the fathers, and from whom the Christ according to the flesh the [one] being over all God blessed unto the ages amen.”** (The Interlinear Greek-English New Testament, Marshall)

G It is universally acknowledged that punctuation marks can drastically change the meaning of a sentence. For instance, consider the sentence, *“A woman without her man is nothing.”*

# *“A woman: without her, man is nothing.”*

# *“A woman, without her man, is nothing.”*

**“Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God’s form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave’s form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake.”(Philippians 2:5-7)**

G What form did Jesus exist in? How did He empty himself?

G The NWT rendering, **“.. gave no consideration to a seizure, namely, that he should be equal to God...”** is nothing more than a tailor-made rendering. Without even considering the Greek, this rendering falls by the testimony of other Scriptures in the NWT:

# **“But he answered them: ‘My Father has kept working until now, and I keep working.’ On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God.”(John 5:17-18)**

# **“I and the Father are one...The Jews answered him: ‘We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god.’” (John 10:30, 33) [NOTE – They literally said, ‘you man being make yourself God.’]**

# **“Jesus said to him: Have I been with you men so long a time, and yet, Phillip, you have not come to know me? He that has seen me has seen the Father [also]. How is it you say, ‘Show us the Father?’”(John 14:9)**

**‘because it is in him that all the fullness of the divine quality dwells bodily.’ (Colossians 2:9)**

G Is there any doubt as to what Paul has said?

- # **“...it is in him...”** — In Jesus
- # **“...that all...”** — entirely, the whole
- # **“...the fullness...”** — that which is filled, complete, the substance
- # **“...of the divine quality...”** — of the state of being God
- # **“...dwells...”** — is present, is found
- # **“...bodily.”** — in physical form

**‘Indeed, the sacred secret of this godly devotion is admittedly great: ‘He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory.’ (1 Timothy 3:16)**

G Who is the subject in this text?

G The NWT is based upon the **Wescott-Hort Greek Text**, and thus says, **“...He was made manifest in the flesh...”** Other translations relying upon the **Textus Receptus** and **Byzantine Greek** texts read, **“God was made manifest in the flesh...”**

**‘Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.’ ... ‘I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star.’ (Revelation 22:12-13, 16)**

G Who is **“...coming quickly...”** ?

G Who will **“...render to each one as his work is.”** ?

G Who is **“...the Alpha and the Omega, the first and the last, the beginning and the end”**?

**‘Listen! Someone is calling out in the wilderness: ‘Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight.’ (Isaiah 40:3)**

G Without doubt, this is a prophesy about the coming of John the Baptist. Matthew confirms this in **Matthew 3:1-3**.

G **‘Look! I am sending my messenger, and he must clear up a way before me. And suddenly there will come to His temple the [true] Lord, whom you people are seeking, and the messenger of the covenant in whom you are delighting. Look! He will certainly come, Jehovah of armies has said.’ (Malachi 3:1)**

G Who was the messenger sent? Who sent him, and came after him?

**“And it must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount Zion and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling.” (Joel 2:32)**

G **“On the contrary, this is what was said through the prophet Joel, ... “And everyone who calls on the name of Jehovah will be saved.” (Acts 2:16, 21)**

G Notice in the context, Peter speaks of Jesus.

G **“Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved.” (Acts 4:12)**

G The same Peter, who applied Joel’s words to Jesus in **Acts 2** now outright says there is no other name but that of Jesus by which men must be saved.

**“For this is what Jehovah of armies has said, ‘Following after [the] glory he has sent me to the nations that were despoiling you people; for he that is touching you is touching my eyeball. For here I am waving my hand against them, and they will have to become spoil to their slaves. And you people will certainly know that Jehovah of armies himself has sent me. Cry out loudly and rejoice, O daughter of Zion; for here I am coming, and I will reside in the midst of you,’ is the utterance of Jehovah. ‘And many nations will certainly become joined to Jehovah in that day, and they will actually become my people; and I will reside in the midst of you.’ And you will have to know that Jehovah of armies himself has sent me to you. And Jehovah will certainly take possession of Judah as his portion upon the holy ground, and he must yet choose Jerusalem. Keep silence, all flesh, before Jehovah, for he has aroused himself from his holy dwelling.” (Zechariah 2:8-13)**

G The speaker is “...Jehovah of armies...”

G The speaker, “...Jehovah of armies...” says, “...he has sent me to the nations...”

G The speaker, “...Jehovah of armies...” says, “...Jehovah of armies himself has sent me.”

G CONCLUSION – “...Jehovah of armies...” SENT “...Jehovah of armies...”

G It is even as he concludes, “...he has aroused himself...”

**“A pronouncement: ‘The word of Jehovah concerning Isarel,’ is the utterance of Jehovah, the One who is stretching out [the] heavens and laying the foundations of [the] earth and forming the spirit of man inside him... ‘And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of favor and entreaties, and they will certainly look to the One whom they pierced through, and they will certainly wail over Him as in the wailing over an only [son]; and there will be a bitter lamentation over him as when there is bitter lamentation over the firstborn [son].’” (Zechariah 12:1, 10)**

G The NWT rendering “...they will certainly look to the One...” differs from the majority of English texts. With but a few exceptions, we find they looked “...on Me...”

G The **Septuagint (LXX)**, translated to English reads, “...they shall look upon Me...”

# ‘EIMI’

<b>CONSISTENCY PLEASE!!</b>		
<b>TEXT</b>	<b>NKJV</b>	<b>NWT</b> (If it were consistent in its use of eimi)
<b>John 4:26</b>	I who speak to you <b>am</b> <i>He</i> .	I who am speaking to you <b>have been</b> he.
<b>John 6:35</b>	<b>I am</b> the bread of life.	<b>I have been</b> the bread of life.
<b>John 8:12</b>	<b>I am</b> the light of the world.	<b>I have been</b> the light of the world.
<b>John 8:18</b>	<b>I am</b> One who bears witness of Myself.	<b>I have been</b> one that bears witness about myself.
<b>John 8:23</b>	You are from beneath; <b>I am</b> from above. You are of this world, <b>I am</b> not of this world.	You are from the realms below; <b>I have been</b> from the realms above. You are from this world; <b>I have been</b> not from this world.
<b>John 8:24</b>	If you do not believe that <b>I am</b> <i>He</i> , you will die in your sins.	If you do not believe that <b>I have been</b> [he], you will die in your sins.
<b>John 8:28</b>	When you lift up the Son of Man, then you will know that <b>I am</b> <i>He</i> .	When once you have lifted up the Son of man, then you will know that <b>I have been</b> [he].
<b>John 8:58</b>	Most assuredly, I say to you, before Abraham was, <b>I AM</b> .	Most truly I say to you, before Abraham came into existence, <b>I have been</b> .
<b>John 9:9</b>	Some said, ‘This is he.’ Others said, ‘He is like him.’ He said, ‘ <b>I am</b> <i>He</i> .’	Some would say: ‘This is he.’ Others would say, ‘Not at all, but he is like him.’ The man would say: ‘ <b>I have been</b> [he].’
<b>John 10:7</b>	Most assuredly, I say to you, <b>I am</b> the door of the sheep.	Most truly I say to you, <b>I have been</b> the door of the sheep.
<b>John 10:11</b>	<b>I am</b> the good shepherd.	<b>I have been</b> the fine shepherd.
<b>John 11:25</b>	<b>I am</b> the resurrection and the life.	<b>I have been</b> the resurrection and the life.
<b>John 13:19</b>	Now I tell you before it comes, that when it does come to pass, you may believe that <b>I am</b> <i>He</i> .	From this moment on I am telling you before it occurs, in order that when it does occur you may believe that <b>I have been</b> [he].
<b>John 14:6</b>	<b>I am</b> the way, the truth, and the life. No one comes to the Father except through Me.	<b>I have been</b> the way and the truth and the life. No one comes to the Father except through me.
<b>John 15:1</b>	<b>I am</b> the true vine, and My Father is the vinedresser.	<b>I have been</b> the true vine, and my Father is the cultivator.
<b>John 18:5-6</b>	Jesus said to them ‘ <b>I am</b> <i>He</i> .’	He said to them: ‘ <b>I have been</b> [he].’
<b>Mark 14:61-62</b>	‘Are You the Christ, the Son of the Blessed?’ Jesus said, ‘ <b>I am</b> .’	‘Are you the Christ the Son of the Blessed One?’ Then Jesus said: ‘ <b>I have been</b> .’
<b>Luke 22:70</b>	‘Are You then the Son of God?’ So He said to them, ‘You rightly say that <b>I am</b> .’	‘Are you, therefore, the Son of God?’ He said to them: ‘You yourselves are saying that <b>I have been</b> .’

# ‘A GOD, NOT GOD’

<b>CONSISTENCY PLEASE!!</b>		
<b>TEXT</b>	<b>NWT</b> (As it does read)	<b>NWT</b> (If it were consistent in its translation when the definite article is absent with the word theos)
<b>John 1:1</b>	In <b>[the] beginning</b> the Word was, and the Word was with God, and the Word was <b>a god</b> .	In <b>a beginning</b> the Word was, and the Word was with God, and the Word was <b>a god</b> .
<b>John 1:6</b>	There arose a man that was sent forth as a representative of <b>God</b> ; his name was <b>John</b> .	There was a man that was sent forth as a representative of <b>a god</b> : his name was <b>a John</b> .
<b>John 1:12</b>	However, as many as did receive him, to them he gave authority to become <b>God’s</b> children, because they were exercising faith in his name.	However, as many as did receive him, to them he gave authority to become <b>a god’s</b> children, because they were exercising faith in his name.
<b>John 1:13</b>	and they were born, not from blood or from a fleshly will or from man’s will, but from <b>God</b> .	and they were born, not from blood or from a fleshly will or from man’s will but from <b>a god</b> .
<b>John 1:18</b>	No man has seen <b>God</b> at any time; the only begotten god who is in the bosom [position] with the Father is the one that has explained him.	No man has seen <b>a god</b> at any time; the only begotten god who is in the bosom [position] of the Father is the one that has explained him.
<b>John 3:2</b>	This one came to him in the night and said to him: Rabbi, we know that you as a teacher have come from <b>God</b> ; for no one can perform these signs that you perform unless <b>God</b> is with him.	This one came to him in the night and said to him: Rabbi, we know that you as a teacher have come from <b>a god</b> ; for no one can perform these signs that you perform unless God is with him.
<b>John 13:3</b>	he, knowing that the Father had given all things into [his] hands and that he came forth from <b>God</b> and was going to <b>God</b>	he, knowing that the Father had given all things into [his] hands and that he came forth from <b>a god</b> and was going to God
<b>Romans 1:21</b>	because, although they knew <b>God</b> , they did not glorify him as <b>God</b> nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened.	because, although they knew God, they did not glorify him as <b>a god</b> nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened.
<b>1 Thessalonians 1:9</b>	For they themselves keep reporting about the way we first entered among you and how you turned to <b>God</b> from [your] idols to slave for a living and true <b>God</b> .	For they themselves keep reporting about the way we first entered among you and how you turned to God from [your] idols to slave for a living and <b>a true god</b> .
<b>Hebrews 9:14</b>	how much more will the blood of Christ, who through an everlasting spirit offered himself without blemish to <b>God</b> , cleanse our consciences from dead works that we may render sacred service to [the] living <b>God</b> .	how much more will the blood of Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to <b>a living god</b> .
<b>1 Peter 4:11</b>	If anyone speaks, [let him speak] as it were [the] sacred pronouncements of <b>God</b> ; if anyone ministers, [let him minister] as dependent on the strength that <b>God</b> supplies; so that in all things <b>God</b> may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen.	If anyone speaks, [let him speak] as it were [the] sacred pronouncements of <b>a god</b> ; if anyone ministers, [let him minister] as dependent on the strength that God supplies, so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen.

# JOHN 1:1 —SCHOLARS

## What do reputable Greek scholars say about the NWT's rendering of John 1:1?

“The deliberate distortion of truth by this sect is seen in their New Testament translations. John 1:1 is translated: ‘...the Word was a god,’ a translation which is grammatically impossible....It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest.”

—**Dr. William Barclay**

“I have never heard of, or read of any Greek scholar who would have agreed to the interpretation of this verse insisted upon by the Jehovah's Witnesses...I have never encountered one of them who had any knowledge of the Greek language.”

—**Dr. James L. Boyer**

“Much is made by Arian amateur grammarians of the omissions of the definite article with ‘God’ in the phrase ‘And the Word was God.’ Such an omission is common with nouns in a predicative construction... ‘a god’ would be totally indefensible.”

—**Dr. F. F. Bruce**

“I can assure you that the rendering which the Jehovah's Witnesses give John 1:1 is not held by any reputable Greek scholar.”

—**Dr. Charles L. Feinberg**

“So numerous and clear are the arguments and testimonies of Scriptures in favor of the true Deity of Christ, that I can hardly imagine how, upon the admission of the Divine authority of Scripture, and with regard to fair rules of interpretation, this doctrine can by any man be called in doubt. Especially the passage, John 1:1-3, is so clear and so superior to all exception, that by no means daring efforts of either commentators or critics can it be snatched out of the hands of the defenders of truth.”

—**Dr. J. J. Griesbach**

“...no justification whatsoever for translating THEOS EN HO LOGOS as ‘the Word was a god.’ There is no syntactical parallel to Acts 28:6 where there is a statement in indirect discourse; John 1:1 is direct...I am neither a Christian nor a Trinitarian.”

—**Dr. J. Johnson**

“The Jehovah's Witnesses people evidence an abysmal ignorance of the basic tenets of Greek grammar in their mistranslation of John 1:1.”

— **Dr. Paul L. Kaufman**

“I have never read any New Testament so badly translated as the Kingdom Interlinear Translation of the Greek Scriptures...it is a distortion of the New Testament. The translators used what J.B. Rotherham had translated in 1893, in modern speech, and changed the readings in scores of passages to state what Jehovah's Witnesses believe and teach. That is a distortion not a translation.”

—**Dr. Julius Mantey**

“The translation... ‘a god’ instead of ‘God’ is erroneous and unsupported by any good Greek scholarship, ancient or contemporary and is a translation rejected by all recognized scholars of the Greek language many of whom are not even Christians, and cannot fairly be said to be biased in favor of the orthodox contention.”

—**Dr. Walter R. Martin**

“This anarthrous (used without the article) construction does not mean what the indefinite article ‘a’ means in English. It is monstrous to translate the phrase ‘the Word was a god.’”

—**Dr. Samuel J. Mikolaski**

“With regard to John 1:1, there is of course a complication simply because the New World Translation was apparently done by persons who did not take seriously the syntax of the Greek.”

—**Dr. Eugene A. Nida**

“From beginning to end this volume is a shining example of how the Bible should not be translated.”

—**Dr. H.H. Rowley**

“The predicate (God) stands emphatically first, as in IV.24. It is necessarily without the article... No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word...in the third clause ‘the Word’ is declared to be ‘God’ and so included in the unity of the Godhead.”

—**Dr. B.F. Wescott**

**The following quotes are from a taped conversation between Dr. Julius Mantey and Dr. Walter R. Martin regarding the NWT, and its rendering of John 1:1:**

“The Jehovah’s Witnesses have forgotten entirely what the order of the sentence indicates - that the “Logos” has the same substance, nature, or essence as the Father. To indicate that Jesus was just ‘a god’, the JWs would have to use a completely different construction in the Greek.”

—**Dr. Julius Mantey**

“...there is not a single Greek scholar in the Watchtower Bible and Tract Society. I did everything I could to find out the names of the translating committee of the NWT, and the Watchtower wouldn’t tell me a thing. Finally, an ex-JW who knew the committee members personally told me who they were, and the men on that committee could not read New Testament Greek; nor could they read Hebrew....Only one of them had been to college, and he had dropped out after a year. He briefly studied the biblical languages while there...He read modern Greek, and I met him when I visited the watchtower. I asked him to read John 1:1 in the Greek and then said, ‘How would you translate it?’ He said: ‘Well, ‘the word was a god.’ I said: ‘What is the subject of the sentence?’ He just looked at me. So I repeated, ‘What is the subject of the sentence?’ He didn’t know. This was the only person in the Watchtower to read Greek and he didn’t know the subject of the sentence in John 1:1.”

—**Dr. Walter R. Martin**

## **CAUGHT IN A MISQUOTE!**

The Watchtower has quoted Dr. Mantey, as well as other scholars in their publications. Here is one example of their misrepresentation of facts, as they quoted and then commented on a section from Dr. Mantey’s Manual Grammar of the Greek New Testament.

### **What the Watchtower concluded from the quote they made from Dr. Mantey:**

“...their [The Dana-Mantey Greek Grammar] work allows for the rendering found in the Kingdom Interlinear Translation of the Greek Scriptures at John 1:1.”

### **Dr. Mantey, confronted the Watchtower’s misuse of his material in a letter:**

“...There is no statement in our grammar that was ever meant to imply that ‘a god’ was a permissible translation of John 1:1...Your quotation from P. 148(3) was in a paragraph under the heading: ‘With the Subject in a Copulative Sentence.’...we made no statement in this paragraph about the predicate except that, ‘as it stands the other persons of the trinity may be implied in theos.’ And isn’t that the opposite of what your translation ‘a god’ infers? You quoted me out of context. On page 139 and 140 (VI) in our grammar we stated: ‘without the article theos signifies divine essence...theos en ho logos emphasizes Christ’s participation in the essence of the divine nature.’ Our interpretation is in agreement with that of NEB and the TED: ‘What God was, the Word was’; and with that of Barclay: ‘The nature of the Word was the same as the nature of God.’”