

A LOOK AT THE NWT OF THE

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**JEHOVAH'S WITNESSES**

## COMPARISON- GENESIS 1:2

- ▶ "Now the earth was formless and desolate,\* and there was darkness upon the surface of the watery deep,\*+ and **God's active force**\*+ was moving about over the surface of the waters." - (Genesis 1:2 NWT 2013 Rev.)
- ▶ "The earth was without form and void, and darkness was over the face of the deep. And the **Spirit of God** was hovering over the face of the waters." (Genesis 1:2, ESV)
- ▶ "The earth was formless and void, and darkness was over the surface of the deep, and the **Spirit of God** was moving over the surface of the waters." (Genesis 1:2, NASB95)

## COMPARISON- JOHN 1:1-3

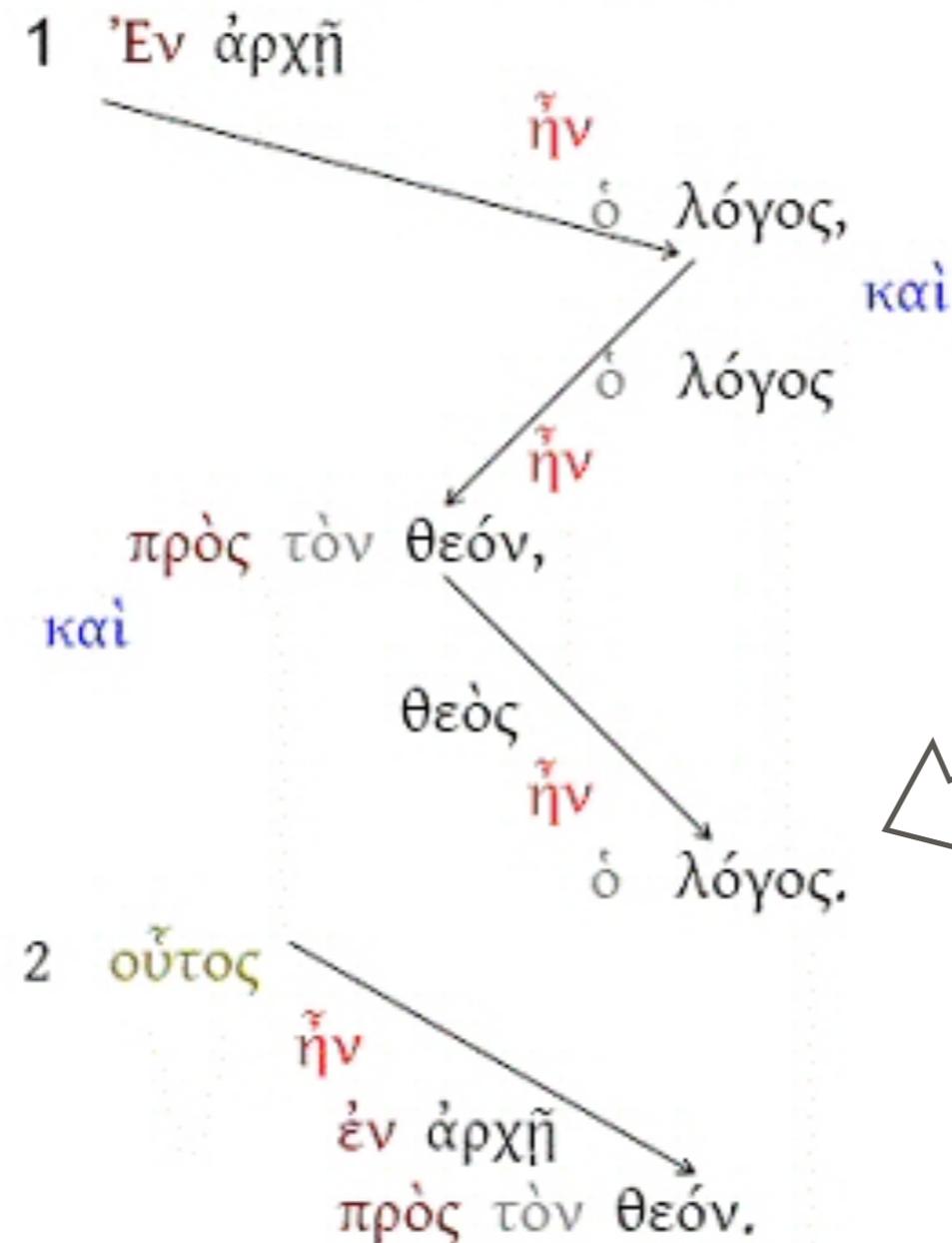
- ▶ “In the beginning was the Word, and the Word was with God,+ **and the Word was a god.\* This one** was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence.” (John 1:1-3 NWT 2013 Rev.)
- ▶ “In the beginning was the Word, and the Word was with God, and the **Word was God. He was** in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” (John 1:1-3, NASB95)
- ▶ “In the beginning was the Word, and the Word was with God, and the **Word was God. He was** in the beginning with God. All things were made through him, and without him was not any thing made that was made.” (John 1:1-3, ESV)

## MORE ON JOHN 1:1

- ▶ “Returning to John 1:1, we must determine the significance of the anarthrous θεός: Does it mean *a god* (indefinite meaning) or does it mean *God in essence* (qualitative meaning)? The application of Colwell’s Rule in addition to the book context of John allows us to conclude that the anarthrous θεός in John 1:1 is *qualitative* (Wallace 269), emphasizing the divine status of the Word (*God in essence*). In the context of John 1:1, the Word is affirmed as existing before creation (“in the beginning was the Word”). Thus, we have little doubt as to what John wanted to affirm about the identity of the Word: The Word was *God in essence* from before the beginning with God the Father. For a more complete discussion from a grammatical perspective, see Wallace 266–269.”
- ▶ Point taken from: Long, F. J. (2005). *Kairos: a beginning Greek grammar* (p. 51). Mishawaka, IN: Fredrick J. Long.

# A BREAKDOWN

## John 1:1-2 (UBS4 Int.)



“The Word” is in the nominative case with the article, which means it would come first in the sentence before “God,” yet “God” is also in the nominative case, but without the article, this means that “God” is predicating the subject, which in this case is “The Word.”

## COMPARISON- COLOSSIANS 1:16-17

- ▶ “because by means of him **all other things** were created in the heavens and on the earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. **All other things** have been created through him, and for him. Also, he is before **all other things**, and by means of him **all other things** were made to exist,” (Colossians 1:16-17 NWT 2013 Rev.)
- ▶ “For by him **all things** were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things** were created through him and for him. And he is before **all things**, and in him **all things** hold together.” (Colossians 1:16-17, ESV)
- ▶ “For by Him **all things** were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things** have been created through Him and for Him. He is before **all things**, and in Him **all things** hold together.” (Colossians 1:16-17, NASB95)

## MORE ON COLOSSIANS 1:16-17

- ▶ “ὅτι ἐν αὐτῷ ἐκτίσθη τὰ (other?) πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ (other?) πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστιν πρὸ πάντων (other?) καὶ τὰ (other?) πάντα ἐν αὐτῷ συνέστηκεν,” (Colossians 1:16–17, SBLGNT)
- ▶ To have this text as the JW’s would want it to be, the words “ἕτερος” or “ἄλλος” should be in the places (or around the places) where I have place the word (other?) but you can clearly see, it is not. The JW’s have intentionally misrepresented the Greek text here according to their own theological biases.

## COMPARISON- COLOSSIANS 1:18-20

- ▶ “and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, so that he might become the one who is first in all things; **because God was pleased to have all fullness to dwell in him**, and through him to reconcile to himself **all other things**+ by making peace through the blood+ **he shed on the torture stake,\*** whether the things on the earth or the things in the heavens.” (Colossians 1:18-20 NWT 2013 Rev.)
- ▶ “And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. **For in him all the fullness of God was pleased to dwell**, and through him to reconcile to himself **all things**, whether on earth or in heaven, **making peace by the blood of his cross.**” (Colossians 1:18-20, ESV)
- ▶ “He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. **For it was the Father’s good pleasure for all the fullness to dwell in Him**, and through Him to reconcile **all things** to Himself, **having made peace through the blood of His cross**; through Him, I say, whether things on earth or things in heaven.” (Colossians 1:18-20, NASB95)

## COMPARISON- TITUS 2:13

- ▶ “while we wait for the happy hope, and glorious manifestation of the **great God and of our Savior, Jesus Christ,**” (Titus 2:13 NWT 2013 Rev.)
- ▶ “waiting for our blessed hope, the appearing of the glory **of our great God and Savior Jesus Christ,**” (Titus 2:13, ESV)
- ▶ “looking for the blessed hope and the appearing of the glory **of our great God and Savior, Christ Jesus,**” (Titus 2:13, NASB95)

## COMPARISON- ROMANS 9:5

- ▶ “To them the forefathers belong, **and from them the Christ descended according to the flesh. God, who is over all, be praised forever.** Amen.” (Romans 9:5 NWT 2013 Rev.)
- ▶ “To them belong the patriarchs, and from their race, according to the flesh, **is the Christ, who is God over all, blessed forever.** Amen.” (Romans 9:5, ESV)
- ▶ “whose are the fathers, and from **whom is the Christ according to the flesh, who is over all, God blessed forever.** Amen.” (Romans 9:5, NASB95)

## COMPARISON- HEBREWS 1:8

- ▶ “But about the Son, he says: “God is your throne, forever and ever, and the scepter of your Kingdom is the scepter of uprightness.\*” (Hebrews 1:8 NWT 2013 Rev.)
- ▶ “But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.” (Hebrews 1:8, ESV)
- ▶ “But of the Son He says, “Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.” (Hebrews 1:8, NASB95)

## COMPARISON- 2 PETER 1:1

- ▶ “ Simon Peter, a slave and an apostle of Jesus Christ, to those who have acquired a faith as precious as ours\* through the righteousness **of our God and the Savior Jesus Christ:**” (2 Peter 1:1 NWT 2013 Rev.)
- ▶ “Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness **of our God and Savior Jesus Christ:**” (2 Peter 1:1, ESV)
- ▶ “Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness **of our God and Savior, Jesus Christ:**” (2 Peter 1:1, NASB95)

## CONCLUSION

- ▶ The New World Translation plainly misrepresents the text of the Bible, especially the New Testament in regards to Jesus.
- ▶ When looking at the Greek New Testament the text is very plain in the verses regarding Jesus' divinity, the Jehovah's Witnesses obviously adulterate the text in favor of their doctrinal wishes.