

J.W.

# WHAT GREEK SCHOLARS REALLY THINK!

About the New World's translation:  
". . . the Word was a god."

Dr. J. R. Mantey (who is quoted on pages 1158-1159) of the Witnesses own *Kingdom Interlinear Translation*: "A shocking mistranslation." "Obsolete and incorrect." "It is neither scholarly nor reasonable to translate John 1:1 'The Word was a god.'"

Dr. Bruce M. Metzger of Princeton (Professor of New Testament Language and Literature): "A frightful mistranslation." "Erroneous" and "pernicious" "reprehensible" "If the Jehovah's Witnesses take this translation seriously, they are polytheists."

Dr. Samuel J. Mikolaski of Zurich, Switzerland: "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. Paul L. Kaufman of Portland, Oregon: "The Jehovah's Witnesses people evidence an abysmal ignorance of the basic tenets of Greek grammar in their mistranslation of John 1:1."

Dr. Charles L. Feinberg of La Mirada, California: "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. James L. Boyer of Winona Lake, Indiana: "I have never heard of, or read of any Greek Scholar who would agree 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. Walter R. Martin (who does not teach Greek but has studied the language): "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. J. Johnson of California State University, Long Beach: "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. William Barclay of the University of Glasgow, Scotland: "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. F. F. Bruce of the University of Manchester, England: "Much is made by Arian amateur grammarians of the omission 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."

[Barclay and Bruce are generally regarded as Great Britain's leading Greek scholars. Both have New Testament translations in print!]

Dr. Ernest C. Colwell of the University of Chicago: "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb. . . . this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas. 'My Lord and my God.'—John 20:28."

Dr. Philip B. Harner of Heidelberg College: "The verb preceding an anarthrous predicate, would probably mean that the *logos* was 'a god' or a divine being of some kind, belonging to the general category of *theos* but as a distinct being from *ho theos*. In the form that John actually uses, the word "*theos*" is placed at the beginning for emphasis."

Dr. Eugene A. Nida, head of Translations Department, American Bible Society: "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." [Responsible for the Good News Bible—The committee worked under him.]

Dr. B. F. Westcott (whose Greek text—not the English part—is used in the *Kingdom Interlinear Translation*): "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. J. J. Griesbach (whose Greek text—not the English part—is used in the *Emphatic Diaglott*): "So numerous and clear are the arguments and testimonies of Scriptures in favour 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 daring efforts of either commentators or critics can it be snatched out of the hands of the defenders of the truth."

Mr. Jehovah's Witness: Are we to simply ignore these eminent Greek scholars, and stubbornly cling to the Man-made teachings of the Watchtower, none of whom had any education to speak of in Greek Grammar?!

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