

# RE How Jehovahs Witnesses Changed The Bible

Location **Tennessee**  
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This guy is so stubborn and self righteous that he refuses to look at facts. He keeps putting his faith in a translation with thousands of errors and added texts that were not in the original Greek manuscripts. He also states the New World Translation is the only one that puts an "a" before god but that is simply not true. Read on for the correct rendering of the original Greek meaning.

This guy thinks, that the King James Version was the one used by Jesus and the 1st century Christians. However, the original writings were written in Hebrew and Greek. Sadly, he is the one who is deceived and can't be reasoned with. Thus the King James translators translated John 1:1 how they wanted to. However, many other translations, translate it the proper way based on the original Greek meaning.

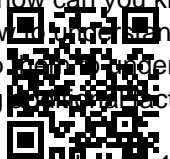
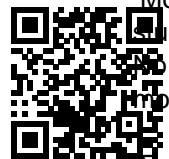
John 1:1 states: "In the beginning was the Word, and the Word was with God, and the Word was God." (King James Version) Later in the same chapter, the apostle John clearly shows that "the Word" is Jesus. (John 1:14) Since the Word is called God, however, some conclude that the Son and the Father must be part of the same God.

Bear in mind that this part of the Bible was originally written in Greek. Later, translators rendered the Greek text into other languages. A number of Bible translators, though, did not use the phrase "the Word was God." Why not? Based on their knowledge of Biblical Greek, those translators concluded that the phrase "the Word was God" should be translated differently. How? Here are a few examples: "The Logos [Word] was divine." (A New Translation of the Bible) "The Word was a god." (The New Testament in an Improved Version) "The Word was with God and shared his nature." (The Translator's New Testament) According to these translations, the Word is not God himself. Instead, because of his high position among Jehovah's (Jehovah is the name of God Almighty, the father and creator of Jesus as found in the Bible) creatures, the Word is referred to as "a god." Here the term "god" means "mighty one."

## GET MORE FACTS

Most people do not know Biblical Greek. So how can you know what the apostle John really meant? Think of this example: A schoolteacher explains a subject to his students. He wants the students to know how to think and the teacher asks the students to think. How can the students really know the matter? They can ask the teacher if more information is available. In addition, the teacher would help them to understand the matter better. So how can we grasp the meaning of John 1:1? We can look at the Gospel of John and see more information about Jesus' mission. Learning these facts on his mission will help us to see the right conclusion.

For instance, consider what John further writes in chapter 1, verse 18: "No man has seen [Almighty] God at any time." However, humans have seen Jesus, the Son, for John says: "The Word [Jesus] was made flesh and dwelt among us, and we beheld his glory." (John 1:14, KJ) How, then, could the Son be part of Almighty God? John also states that the Word was "with God." But how can an individual be with someone and at the same time be that person? Moreover, as recorded at John 17:3, Jesus makes a clear distinction between himself and his heavenly Father. He calls his Father "the only true God." And toward the end of his Gospel John sums up matters by saying: "These have been written down that you may believe that Jesus is the Christ, the Son of God." (John 20:31) Notice that Jesus is called, not God but the Son of God. This additional information provided in the Gospel of John shows how John 1:1 should be understood. Jesus, the Word, is "a god" in the sense that he has a high position but is not the same as Almighty God.



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Notice, too, how other translations render this part of the verse:

1808: "and the word was a god." The New Testament in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text.

1864: "and a god was the word." The Emphatic Diaglott, interlinear reading, by Benjamin Wilson.

1928: "and the Word was a divine being." La Bible du Centenaire, L'Evangile selon Jean, by Maurice Goguel.

1935: "and the Word was divine." The Bible--An American Translation, by J. M. P. Smith and E. J. Goodspeed.

1946: "and of a divine kind was the Word." Das Neue Testament, by Ludwig Thimme.

1950: "and the Word was a god." New World Translation of the Christian Greek Scriptures.

1958: "and the Word was a God." The New Testament, by James L. Tomanek.

1975: "and a god (or, of a divine kind) was the Word." Das Evangelium nach Johannes, by Siegfried Schulz.

1978: "and godlike kind was the Logos." Das Evangelium nach Johannes, by Johannes Schneider.

At John 1:1 there are two occurrences of the Greek noun *theos* (god). The first occurrence refers to Almighty God, with whom the Word was ("and the Word [*ho logos*] was with God [a form of *theos*]). This first *theos* is preceded by the word *ton* (the), a form of the Greek definite article that points to a distinct identity, in this case Almighty God ("and the Word was with [the] God").

On the other hand, there is no article before the second *theos* at John 1:1. So a literal translation would read, "and god was the Word." Yet we have seen that many translations render this second *theos* (a predicate noun) as "divine," "godlike," or "a god." On what authority do they do this?

The Koine Greek language had a definite article ("the"), but it did not have an indefinite article ("a" or "an"). So when a predicate noun is not preceded by the definite article, it may be indefinite, depending on the context.

The Journal of Biblical Literature says that expressions "with an anarthrous [no article] predicate preceding the verb, are primarily qualitative in meaning." As the Journal notes, this indicates that the *ho logos* can be likened to a god. It also says of John 1:1: "The qualitative force of the predicate is so prominent that the noun [*theos*] cannot be regarded as definite."

So John 1:1 highlights the quality of the Word, that he was "divine," "godlike," "a god," but not Almighty God. This harmonizes with the rest of the Bible, which shows that Jesus, here called "the Word" in his role as God's Spokesman, was an obedient subordinate sent to earth by his Superior, Almighty God.

There are many other Bible verses in which almost all translators in other languages consistently insert the article "a" when translating Greek sentences with the same structure. For example, at Mark 6:49, when the disciples saw Jesus walking on water, the King James Version says: "They supposed it had been a spirit." In the Koine Greek, there is no "a" before "spirit." But almost all translations in other languages add an "a" in order to make the rendering fit the context. In the same way, since John 1:1 shows that the Word was with God, he could not be God but was "a god," or "divine."

Joseph Henry Thayer, a theologian and scholar who worked on the American Standard Version, stated simply: "The Logos was divine, not the divine Being himself." And Jesuit John L. McKenzie wrote in his Dictionary of the Bible: "Jn 1:1 should rigorously be translated . . . 'the word was a divine being.'"

Here's where the facts are that the King James translators deliberately translated John 1:1 to fit their trinitarian views and not according to truth:

In the original greek at John 1:1 KJV translates "the word was theos" as "the word was God."

However, at Acts 28:6 referring to Paul, the original greek says the people "said that he was theos" and here KJV translated it properly and says "a god"

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Same at Acts 12:22 speaking of Herod. The original Greek "It is the voice of theos." KJV here translates it "a god"

So all the 3 verses have the same grammatical structure in Greek. KJV properly translated two of them to agree with Greek grammar and the rest of the Bible, but why did they change John 1:1? Don't be deceived. The notion that Jesus Christ is Almighty God is found nowhere in the Bible. KJV changed original text and even added text to fit their wrong views.

If you want to see the original Greek for yourself go to [biblegateway.com](http://biblegateway.com) and look up the Scriptures in MOUNCE Reverse Interlinear.

Again, read the context and let Scripture interpret Scripture. The King James Version is the one that changed the original meaning. Do a google search for King James errors and you will find it added texts that are not in the original writings and changed wording such as John 1:1 to try to support the false teaching of the trinity. The truth is simple. If you would like truthful answers to Bible questions please visit JW