

Truth Community Church

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John 1:1 and Jehovah's Witnesses

GraceLife: May 6, 2007

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What has been on my mind over the past few weeks is dealing with the whole issue of the doctrine of the deity of Christ. I want to spend a week or two dealing with that.

I have had a number of interactions in recent weeks that have brought this into the forefront of my mind and have made it urgent for me to deal with it. It is on the forefront of my consciousness and I feel the responsibility to address this matter in some detail.

Many of you are going to have the sense, "I am comfortable with the deity of Christ. I have affirmed deity of Christ. And so, maybe this is not that important to me."

Listen, this is really important. It is really important for us on a consistent basis, on a year-to-year basis, on a generation-to-generation basis, to teach and affirm those doctrines that are central to the Christian faith. It is when we neglect such central doctrines that we open up ourselves to the nefarious influences of various cults and false teachers.

The cults never stop attacking the deity of Christ. They never stop undermining His person. And if we are going to be faithful in our ministry, it is crucial for us to uphold Him lest they make inroads that they are not entitled to.

Now there are multiple ways to teach on the deity of Christ. I want to give you something to write down here as a supplement to what I am going to be teaching on over the next couple of weeks. We posted on our website two articles that will supplement your study if you want to do further research on this. That website is www.thegracelifepulpit.com.

There is an article by Phil and there is an article by me that approach this from two completely different perspectives than what I am going to give to you here today.

Let me just explain to you why I am doing it this way. As I have studied the deity of Christ over the years, especially in my earlier days when I had hair, I wanted to just pull it out. Because it was really hard for me to be able to keep it all cataloged in my mind. I would read articles and there would be so many different lines of explanations that I could never keep it all straight in my mind. Even though the material was good, it just never seemed to stick in a way that I could reduplicate when I needed it on the spot.

What I am going to try to give to you today and next week are things that I have found helpful by simply confining our thoughts and confining our teaching on this subject to

one particular area of Scripture and that is the gospel of John. We are going to survey over the next couple of weeks at least seven different passages from John that can conclusively prove that Jesus Christ is God in human flesh.

Let me say this from the outset, I'll say it again and again and again just today. Who knows what I'll say next week about it. But this issue of the deity of Christ is not open for discussion. Jesus Christ is God in human flesh. And no matter what kind of garbage false teachers try to throw up against that, it is just that. It is smelly, stinky garbage that is not credible.

It is not a debatable fact. It is not uncertain. It is not unclear. God speaks to this definitively. And those of us that know Christ and love Him and are committed to ministry on His behalf have to have it clear in our minds that this is a matter that is absolutely settled.

And it is important not only from a ministry standpoint, but on a personal level. And I speak from experience. I was saved out of an environment where the deity of Christ had been strongly questioned. And it had been attacked. And I was saved out of that. But it took me a while. It took three or four years maybe for me to really work through some of the issues and some of the passages.

And I know the impact that not having this clear in your mind has on your own walk. It undermines your confidence. It undermines your stability because you have questions. "Was Jesus God or not?" "What does this passage mean?" And all of those questions frustrate your ability to grow and to mature. So this is practical on a personal level.

This is crucial on a macro level that we deal with this and have it clear in our minds. And we would be as faithful and persistent on teaching the truth about Christ as false teachers are in attacking Him.

What I want to do here this morning is start by taking a quick and a very broad view of the gospel of John right from the start. Turn with me to John chapter 1 verse 1. John opens with this great introduction. We are just going to look at verse 1, but I'll read through verse 5.

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. In Him was life and the life was the light of men. And the light shines in the darkness and the darkness did not comprehend it.

Now with that passage being read and getting ready to focus just on John 1:1, let me make a brief explanation to prepare you for this message, for what is going to follow.

There is a lot of content that I have to share with you to be faithful to what this verse teaches. And to help you I'm doing something that I have never done before. I have

actually got some PowerPoint slides to help you with your taking notes and being able to follow along.

You will see that I am not a skilled PowerPoint artist. That's okay. It is the content that we are after. And so, hopefully that will be helpful to you as we go through this material.

John 1:1 gives a definitive statement about the Lord Jesus Christ. And to borrow some terms from the great S. Lewis Johnson who passed away so recently, in this verse you are going to see three different aspects about Jesus Christ who is the Word. The Word who in verse 14 John tells us "became flesh."

a. The Eternity of the Word

First of all, in this verse, you see the eternity of the Word. You see the eternity of the word when John says "In the beginning was the Word." Here in this opening statement John says "In the beginning".

That is the exact same phrase that the Greek translation of the Old Testament uses in Genesis 1:1 to refer to the very starting point of creation. "In the beginning God created the heavens and the earth." John is calling that point in time, that first point in time to mind with this phrase "in the beginning". He is referring to the absolute beginning of creation. Second number one is the point that he is talking about when God spoke the world into existence as it was.

Now listen. Look at your Bible very, very carefully. He says "in the beginning *was* the Word." That word "was" is in the Greek imperfect tense. Let me tell you what that means. That is referring to the fact that this Word that he is describing had a continual past existence. It refers to an ongoing existence in past time.

So if you will look at my hand and take my hand as the beginning point of creation, what the grammar of this passage is teaching is that before this beginning point, the Word continually was in existence.

"In the beginning was the Word." Prior to the beginning of time, prior to creation, prior to Genesis 1:1 the Word was in continual existence. Looking back before eternity – looking back before the beginning of time maybe is a better way to say that – this Word existed from all eternity in continual existence. He is preexistent. He is eternal. He had no beginning. *That* is this Word that John is going to tell us about.

Secondly in this passage, you also see:

b. The Community of the Word

Look at verse 1 with me again. The community of the Word. As John begins to unfold the relationship that existed between the persons of the Trinity, he says "and the Word was *with* God." This phrase is showing that the Word had a distinction from God, and

yet, He had a personal relationship with Him. This is the “with” of personal fellowship. This is the “with” of communication. This is one person *with* another person before the beginning of time.

“In the beginning was the Word,” and in that pre-beginning “the Word was with God.” A standard Greek lexicon translates this preposition in this context in a beautiful way. It says it has the idea that the Word was “in company with God.” There is a personal relationship expressed that was the reality for this preexistent Word.

Let me just kind of illustrate this and borrow from a similar illustration that Dr. Johnson used. I could sit in my study. And there is a sense in which when I am there, I look at my books and my books are there.

But I am not *with* them in a personal sense, because my books don’t talk to me. I don’t walk in and say “Well, hello books. Hello encyclopedia. Hello dictionary.” I could do that. My kids would call the funny doctors if they heard me doing that. But my books don’t speak back because we are of a different essence. We are of a different kind. They are silent.

That is not the kind of “with” that John is describing here as the Word had with God. This is the “with” of fellowship. This is the “with” of intimacy. This is the “with” of communication.

This is an ever so slight pulling back of the veil to what it was like for the Trinity before creation. They were *with* each other. It is the fellowship between equals that is expressed and hinted at in Genesis 1:26 when God said “Let *Us* make man in *Our* own image.” And so this eternal Word was in communion *with* God in a personal intimacy.

Now this way, I am just covering this pretty quickly, but this is the way we have to go with it to get through the material. The eternity of the Word, the community of the Word and now point #3 . . . and this is what we are going to camp on and this is where the fight is engaged.

c. The Deity of the Word

The fullness of God is expressed in this phrase, the final phrase of verse 1, “and the Word was God.” This phrase shows the quality of this Word that John is introducing to his readers.

When it says “the Word was with God,” the word *theos* in that phrase is the same word that is used here in this final clause—“the Word was God.” A full equality. The deity that belongs exclusively to God also fully belongs to the Word. All that is found in God is found in Jesus Christ without exception and without diminishment.

Let me say it another way. I am saying the same thing ten different ways here so that the point cannot be possibly missed.

Every attribute that is a quality of God Himself, of God the Father, is also fully an attribute of Jesus Christ who is the Word. Everything essential to the being of God – everything that resides in God – resides also fully without exception in the Lord Jesus Christ. That’s what it means. “The Word was God.” The Word had the quality of God in all of its fullness, undiminished. So we see the deity of the Word here.

Now a quick side point for those of you that are theologically inclined. Notice carefully that John does not say “the Word was the God”. He says “the Word was God.”

He does not say “the Word was the God.” In the construction of the Greek language, if he had said that it would mean that the divine essence *only* belongs to the Word. It would make the Word the same as the Father. That would be in theological terms what is called modalism—the idea that God exists in only one person, and that the different things that you see described as Father, Son, and Spirit are the same God manifested in different persons but at different times. That is modalism; that is Sabellianism, but that is not what John teaches here.

What he is saying is this: When John says “the word was God” he is affirming the full deity of Jesus Christ and simultaneously saying that He is a distinct person from the Father. One God, one divine essence, but that divine essence is present in three different persons: Father, Son and Holy Spirit. The essential nature of God is shared by equal persons in the Trinity. All of that is clearly taught in this one verse.

Now I want you to get this point (not that I didn’t want you to get the other points). But this next point is the key to so much else of what flows in the rest of these series of messages.

1. The Bible Calls Jesus God

In John 1:1, the apostle is introducing the theme of his gospel. Jesus Christ is the theme of his gospel. Jesus Christ, he says, this Word who became flesh, verse 14, this Jesus Christ is God. That is his starting point. That reality—think about it this way, this will help you a lot—that reality is the first bookend of his gospel.

Now taking a big-picture look at the gospel of John, the other bookend for the gospel is the great confession of Thomas after the resurrection. You have to be able to see this to appreciate the fullness of what this gospel is teaching. Turn to John 20:26.

You remember the story. Jesus was resurrected but Thomas had not seen the first appearance of Him. And when the others told him that they had seen the risen Lord in verse 25, he said:

Unless I see in His hands the imprint of the nails and put my finger in to the place of the nails and put my hand into His side, I will not believe.

It is an emphatic statement there. He is pounding the table saying I am not going to believe this unless I see it.

After eight days, Jesus' disciples were again inside and Thomas with them. Jesus came, the doors having been shut and stood in their midst and said "Peace be with you." Then he said to Thomas, "Reach here with your finger and see my hands; and reach here your hand and put it in to My side; and do not be unbelieving, but believing."

And here in verse 28 you see the second bookend of this gospel when Thomas exclaims in a great statement of faith,

Thomas answered and said to Him, "My Lord and my God."

Thomas is confessing with his own lips the truth that John opened the gospel with. Jesus is Lord and Jesus is God.

In between those two bookends, what John is doing is telling you the life and the words and the works of Jesus in such a way that there would be no doubt left in your mind that what he said at the start and what Thomas said at the end is fully supported by the way Jesus lived and taught. That He Himself is God in human flesh.

That is why he wrote it. He wrote it so that you would believe that and so that you would put your faith in Him for eternal life. Let's look at chapter 20:30- 31 where he says:

Therefore, many other signs Jesus also performed in the presence of the disciples which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

What kind of belief is he driving after? What does he want you to express from the depths and the bowels of your heart? It is what he just showed Thomas expressing: "My Lord and my God. I bow before You. I believe the resurrection. I believe in Your deity. You are my Master, my Boss, my God, and I bow before you." John says that is the whole purpose.

Every one of you in this room, every one who has ever read the gospel of John: the apostle John's whole purpose was evangelistic, to bring you to a point where you would make that identical confession. From the start he said the Word was God. Thomas says "my Lord and my God." Everything in between those two bookends is designed to reinforce that point.

What does that mean? What are the implications of that?

John frames the purpose of his gospel in terms of the deity of Christ. In an age that diminishes doctrine, we need to make this point very, very clear. If you do not believe in

the unique deity of Jesus Christ, if you believe that He is something other than God, you are still in your sins. This is an inherent component of saving faith. John wants you to understand that, recognize Christ for all of His undiminished glory of deity, and bow before Him.

The people who deny—actively deny—the deity of Christ are simply proclaiming the fact that they are not saved.

I had a family member one time who told me, “I can’t believe that if I just have some facts wrong about who Jesus really is that God is going to send me to hell.” There is a certain rational appeal for that. But it is totally counter to what John teaches in the Bible.

Beloved, listen. Why is this so important? Why would I spend time on this? Someone who teaches a false Christ is teaching a false salvation. If you believe in a false savior, you have a false salvation. If you believe in a false Jesus, one of your own making, if you believe in a Jesus that someone else has invented, you don’t have Jesus at all. He is who He is. You can’t make up your own.

This is about a living reality, about a living person who has existed from all eternity. You do not have permission to make up your own god. And if you try to, you have sealed your own tomb in hell. It is that serious. Apart from this confession, you cannot be saved.

Let me give you the point at the end of what I just said. The first point in receiving this, the first point in this survey of the deity of Christ in the gospel of John is this: The Bible calls Jesus God. Colossians 2:9 says:

In Him (that is, in Christ), all the fullness of Deity dwells in bodily form.

The inspired apostle Paul summarized in five or six words what I just spent 20 minutes trying to say. “All the fullness of Deity dwells in Him in bodily form.” That is the positive, proactive dimension of what I have to say today.

Part of the responsibility of a Bible teacher, of an elder in a church, is that he not only exhorts in sound doctrine, but he will also refute those who contradict. I have the serious obligation of taking that to heart during the rest of our time today and deal with a well known point of contention on this verse.

Most of you know that there is a vocal, aggressive cult called the Jehovah’s Witnesses who would emphatically deny everything that I just taught you. They have their own website. They have distributed hundreds of millions of different booklets and pamphlets, all designed to undermine the truth of the deity of Christ.

Now, I have two goals with what I am about to say as I respond to them:

First of all, I want to protect you from their error. Some of you have been here for a long time and this is solid in your mind. And that is great. But people come in that are new. People come in that have only been here for a few months or a year or two. And they don't know these things. They haven't heard them. And they are exposed to the wolves that would come and devour them and take advantage of their weakness, their lack of opportunity, and draw them away.

I have in mind a friend that I had from a few years ago. I lost track of him. A friend that was in the Jehovah's Witnesses and had seen through their lies. But he was not free to leave. Because when you leave the Jehovah's Witnesses, they shun you in a brutal way. They so dominate the people that are under their authority that if you try to leave, you become a wicked enemy to the point that this friend was about to lose his wife over it, about to lose his job over it.

This is not a simply a doctrinal discussion beloved. This is about protecting people from wolves. And the entry point that so often they use is that they go to John 1:1 and grab an unsuspecting person and say, "Do you realize that that is not really what that verse means? That Jesus is not really God?"

And the uninformed unbeliever or uninformed, weak Christian says, "No, I didn't know that." They put on this false display of scholarship, trying to impress you with the fact that they know something that you don't. They put you on the defensive and put you on your heels and you say, "Man, he knows more than I do. I must need to listen to him."

We are going to expose this once and for all this morning by the grace of God.

So I speak today to protect you from error and I speak also as an invitation to any Jehovah's Witness who may get this message. I speak to you out of a spirit of love and a desire for your soul, and to pull you and to rescue you from the flames that you are about to enter into. This is for the well being of everyone that would hear it.

It is not so much that the individual Jehovah's Witnesses on the street are our enemies. That is not the case. They're the mission field. The enemies are the ones who know what I am about to tell you and who propagate this damning heresy from hell nonetheless. These are the ones who are the true enemies, energized by the devil himself. These are the ones that need to be exposed. The rest as Jude says, need to be rescued.

Before I can get into this, I need to remind you of a little bit of English grammar. Stick with me here, because this is going to get a little bit technical. This is why I wanted to do the PowerPoint to help you out.

This battle against Jehovah's Witnesses is fought in details of grammar that are really clear but that they [*i.e.*, *Jehovah's Witnesses*] obscure. If you don't take the time to think through it, you are subject and vulnerable to their attacks. At the end, this is going to be really clear. But we need to lay a little groundwork before we can get into it.

Let me remind you of a little English grammar to help you follow the issues here. In English, in the language that you and I speak as our primary language (most of us anyway), English has a definite article—the word “the”—which we use when we have a specific object in mind. You see *the* blue car in the parking lot. You have a specific car in mind when you say that. You see *the* red apple in *the* tree over there—a specific apple and a specific tree in mind. We use the word “the” to express that kind of specificity.

In English, we also have an indefinite article, the word “a” or “an” that we use to indicate an object in general without a specific one being in mind. So we could say “I need *a* new car,” or, “I’d sure like to have *an* apple right about now.”

The Greek language, which is the language that the New Testament was written in, does not have an indefinite article. It doesn’t have a word that exclusively means “a” or “an.” And so it uses different kinds of constructions to communicate the idea of an indefinite noun.

Any Jehovah’s Witness that is well trained at all that shows up at your doorstep is going to use the concept of an indefinite noun to try to attack your faith in Christ. If you had a copy of their New World Translation of the Holy Scriptures, you would see this is how they translate John 1:1 – they say: “In the beginning, the Word was, and the Word was with God, and the Word was a god.”

That one little letter “a” they insert (contrary to the clear grammar of the text) and the small letter “g” is their way of saying that Jesus Christ is not God. They want to say that Jesus was “a god,” that He was the first creation of God. Actually their whole view of Christ and the whole course of His life and resurrection is complicated.

But understand that in the view of the Jehovah’s Witnesses, Jesus Christ was a created being, not God Himself. Their translation of John 1:1 reflects that.

Here is how they try to justify that translation. They say there is no article before the Greek word “God” in that clause. It simply says “The Word was” and then *theon*. No article—it is just the Greek word for God. What they say about that is true. There is no article in front of that.

Based on that, they say the word “God” in the last clause of this verse is an indefinite noun that should be translated “a god”. That is the sum of their basic argument.

Now we have to refute that directly, soundly, and conclusively—and that is exactly what we are going to do here today. But before I do, let me just remind you that this material is a little difficult to absorb at first, speaking from personal experience. But don’t let that hinder you or make you lazy in appropriating what I am about to say. Because it is precisely at the point of this kind of information that Jehovah’s Witnesses will try to proselytize with information that most people are not equipped to understand.

I am not willing to let anyone in this room or anyone who hears this tape be in that vulnerable position. We need to defuse their ability to use points of grammar to confuse people about eternal truths.

Their translation is absolutely impossible. It doesn't matter if they publish five billion tracts that assert it to the contrary. It is not open for discussion. I am going to support that with four specific reasons to prove it beyond doubt. Each of these coming points would independently prove what I just said. Their translation of John 1:1 is impossible. John is not saying Jesus was a god. He is saying Jesus was God in the fullness of deity.

So how do we know that? Why is their translation of John 1:1 utterly impossible?

A. Their translation of John 1:1 teaches polytheism.

That is, it teaches that there is more than one god. If you look at their translation, they say "The Word was with God" – capital *G*, and then, "The Word was a god" – small *g*, another god. That is absolutely contrary to what the Bible says about the nature of God. The Bible clearly forbids the idea of multiple gods. Isaiah 44:6 says this – God is speaking here:

Thus says the LORD, the king of Israel and his Redeemer, the LORD of hosts: 'I am the first and I am the last. And there is no God besides me.

I am the LORD and there is no other; besides Me there is no God (Isaiah 45:5).

There is no other God besides Me, a righteous God and a Savior; there is none except Me (Isaiah 45:21).

It couldn't be any clearer. So for the Jehovah's Witnesses or any other cult to suggest that there is another god, even if it is a lesser deity than the true God who created the heavens and the earth, you know as a matter of first principles that they are wrong. They are at best absolutely mistaken. Truer to the reality of it, they are actively trying to deceive you and lead you astray.

The Jehovah's Witnesses' translation of John 1:1 teaches a false god. Their translation on that ground alone cannot possibly be correct. This is not open for discussion.

That point on its own settles the matter. If I closed in prayer right now, the issue would be over. But that is not all. Getting more to the grammar of John 1:1, the next reason why their translation is impossible is that:

B. The Greek construction in John 1:1 never refers to an indefinite noun in the gospel of John.

The construction that is in the Greek (stay with me on this technical stuff because this is where the battle is engaged), the construction here is you have a noun without an article,

the word “was,” and then you have “the word.” The literal sequence in the text would be “God was the word.” So a noun without an article occurs before a linking verb (the verb that means “to be”), followed by the subject which is denoted by the article in the Greek text.

This construction in the Greek language is not used to communicate an indefinite idea. It is used to communicate the idea of quality, most often. And so, when John says “the Word was God,” he is saying this word that I am talking to you about has the very quality of God, the God that I had just referred to in the second clause. “The Word was with God” and this Word had the same quality, the same essence as that God that I just described.

How would this work out in English? In the English sentence “God is love,” God is the subject and love is what is called the predicate nominative. It is what describes God. What is God like? God is love.

Now in John 1:1, the predicate nominative occurs before the verb. That construction occurs 53 times in the Gospel of John. Scholars have examined all 53 of those constructions and determined that none of them can be taken as indefinite as proposed by the Jehovah’s Witnesses in John 1:1.

They have done careful study. They have looked at every one of those 53. The same construction repeated over and over again. They say there is not an indefinite one in the bunch. That is not what that construction is used to express. It is Colwell’s construction, for those of you that like the Greek language. None of them can be taken as indefinite to justify putting that letter “a” in front of the word “God.” That construction is never used to express what Jehovah’s Witnesses say John 1:1 says.

When John says in his opening verse of his gospel “The Word was God,” he means the Word has the essence of God Himself. It is a clear reference to the first two members of the Trinity when the verse is viewed as a whole. It is not open for discussion. This is conclusive.

There is a third reason why their translation of John 1:1 is impossible and therefore, their teaching about Jesus Christ should be utterly rejected without further thought.

C. Their translation of John 1:1 contradicts the consensus translation of John 1:1 by every other major English translation that is in existence today.

During the course of my study, I looked at all the prominent English Bible translations and many others as well. The prominent ones all translate John 1:1 in absolutely word-for-word identical fashion: “*In the beginning was the Word, and the Word was with God, and the Word was God.*”

That is the exact language you find in:

1. King James Version
2. New King James Version
3. American Standard Version from 1901
4. New American Standard Bible
5. Update of the New American Standard Bible
6. New International Version
7. Today's New International Version,
8. English Standard Version
9. Revised Standard Version
10. New Revised Standard Version
11. Holman Christian Standard Bible
12. Third Millennium Bible
13. New American Bible
14. The Darby Translation
15. Douay-Rheims
16. The Webster Bible
17. Weymouth
18. The Complete Jewish Bible
19. World English Bible
20. Young's Literal Translation

It is identical in all 20 of those translations. Most of those Bibles, if not all of them, represent the informed consensus of multiple scholars who were on the translation committees of those individual versions. This is the collective judgment of the Christian scholarly community, beloved. Old and new translations, conservative and liberal, Protestant and Catholic, they all translate it the same.

Here is why that is important for you – most of whom do not understand the Greek language.

They can be identical in their translations because the Greek text is absolutely clear about how it should be translated. Otherwise, if it was disputed, these translations would differ with each other as they do in other places of the Bible. On this particular verse where so much is at stake, everybody sees it the same – except for the Jehovah's Witnesses.

The fact that Jehovah's Witnesses point to a few individual, non-Christian scholars who might differ, or the fact that they quote Christian scholars out of context, does not diminish this point. To pull in people who don't even believe in Christian theology or to take people out of context to "prove" their point only highlights how isolated they are in the treatment of this text.

Now, beloved, you have got to think for yourselves and not just rely on me. When you look at that list of 20 translations, every translation that you have ever heard of, and a bunch that you haven't, you should ask yourselves this very fundamental question. Was God, when he revealed His Word to us by His Holy Spirit, clear in what He said?

To use a theological term, is there perspicuity in the Bible? Is it clear on the most fundamental doctrines of the faith? Yes. God is intelligent, omniscient, and He is able to communicate clearly what He wants you to understand. When it comes to communicating about His Son, the Lord Jesus Christ who is the only Savior of the world, He is clear. This is not open for discussion.

Now when you see that list of 20 versions (that a Jehovah's Witness will never quote for you), you should ask yourself this question. Is it possible that a cult that started in 1872 translated a key verse about the person of Christ correctly when it contradicts every major Bible translation over the past 500 years? That is ridiculous. This is not open for discussion.

These translations can be unanimous because the Greek text is not that difficult to translate. When you see a New World Translation of the Scriptures, the Jehovah's Witness' version, and you read that, you should raise your eyebrow and say, "They are up to something." They have an agenda that goes beyond faithfully translating what the Greek text says.

It is over. This is not debatable.

Now, this final point. Point #4 is fun. Here is the final reason why you should reject Jehovah's Witness' translation of John 1:1.

D. They don't believe it, either.

They don't believe their own translation principle that they say governs John 1:1. Remember, they say you *must* translate John 1:1 as "The Word was a god" because the word "god" does not have the article before it. That is their fundamental translation principle in John 1:1.

They don't believe that.

That's right. That's exactly what I said. They do not believe that. It is easy to prove that.

Listen to these verses as I follow the translation principle that the Jehovah's Witnesses say must occur. They say you must translate a noun without the article by using the indefinite article "a." That is why they translate John 1:1 that way. They have four pages of commentary to try to justify it. But if that were true, here is how we would read the following verses.

"There came a man sent from *a god* whose name was *a John*" – John 1:6.

"But as many as received him, to them he gave the right to become children of *a god*" – John 1:12.

“Who were born not of blood nor of *a will of a flesh* nor of *a will of a man* but of *a god*” – John 1:13.

“No man has seen *a god* at any time” – John 1:18.

Does your Bible read that way? You want to know something? Their Bible doesn't read that way, either. That is not how they translate those verses.

Beloved, listen to me. They are making this up so they can destroy souls. They don't translate any of those verses like that because they don't think the character of God is at stake. Their translation principle in John 1:1 is false. When it comes to John 1:1, they literally alter God's Word to support their false teaching.

It is not just in John 1, beloved. I have to share this information with you so you will see how conclusive this is.

In the New Testament the word “God” occurs 282 times without the article. Do you know how many times the Jehovah's Witnesses translate it as God with the capital *G*? 266 times. That means that 94% of the time they violate their own so-called rule that they say governs their translation of John 1:1.

Beloved, let me ask you this. Does that sound like truth to you? That is not the mark of truth. That, beloved, is the mark of deliberate deceit. This is not open for discussion.

Most of the men who translated the New World Translation did not have training in the original languages and it shows. When two people come to your door whom you have never met and they start talking to you about the meaning of John 1:1 and say how wrong what you believe is, don't let that disturb you. Don't let that shake your confidence in your Bible. Don't let it shake you from your trust in the Lord Jesus Christ.

The apostle John under the inspiration of the Holy Spirit meant exactly what he said when he said, “the Word was God.” And for heaven's sakes, I say this gently, but I say it in love to anyone who would be tempted to think anything to the contrary, don't be so gullible as to let two people who probably can't even read the Greek alphabet teach you about the character of God from the Greek text that they can't read for themselves. That's ridiculous. This is not even open for discussion. This is conclusive.

Now with that said, let's circle back around and talk to one another as believers as we close.

Beloved, I am going to show you a whole lot more about why we know conclusively that Jesus is God in human flesh. But take this out of the door with you. Because Jesus is God, He is worthy of your worship. He has the authority and the power to save you from your sins. No one can pluck you from His omnipotent hand. Because Jesus is God, your

salvation rests on one who can save you to the uttermost. Your security rests in this, beloved—on the rock of the deity of Christ. Believe in him and enter into eternal life.

Let's pray.

Father, may you take these things that we have discussed today and seal them to our hearts. Build us up in the faith and protect us from error. And as you give us opportunity in the days to come, Father, help us to find ways to translate this into loving, compassionate appeals to those who are under the influence of false teaching so that they might be saved from the fire and come to a true saving knowledge of the Lord Jesus Christ.

We pray in Jesus' name, Amen.

This transcript was prepared by Shari Main.