

The New World Translation - NWT - 25 FAMOUS QUOTES - (UPDATED)

Professor Frederick E. Mayer (1892-1954) wrote about the NWT "It is a version that lends support to denial of doctrines which the Christian churches consider basic.." (The Religious Bodies of America (1st edition) (1961 Revised ed.). Concordia Publishing House. p. 469)

Professor Harold H. Rowley (1890-1969), the British bible scholar, stated in his book that the NWT is "a shining example of how the Bible should not be translated." and "an insult to the Word of God." ("How Not to Translate the Bible," The Expository Times, No. 1953, p.41-42)

Professor William Barclay (1907-1978), the Scottish author stated, "It is abundantly clear that a sect which can translate the New Testament like that is intellectually dishonest." (cited by Ron Rhodes "The Challenge of the Cults and New Religions, The Essential Guide to Their History, Their Doctrine, and Our Response", 2001, p. 94)

Professor Frederick F. Bruce (1910-1990) 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!]

Professor Bruce M. Metzger (1914-2007), the American Greek scholar, said in 1953 of the NWT "several quite erroneous renderings of the Greek." ("Jehovah's Witnesses and Jesus Christ," Theology Today, (April 1953 p. 74); and "a frightful mistranslation," "erroneous," "pernicious," and "reprehensible."

Professor Julius R. Mantey (1909-2005) co- author of A Manual Grammar of the Greek New Testament, calls the NWT "a shocking mistranslation." "Obsolete and incorrect." "It is neither scholarly nor reasonable to translate John 1:1 'The Word was a god' " and

"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." (Julius Mantey , Depth Exploration in The New Testament p.136-137) *

Professor John L. McKenzie (1910-1991) Watchtower cite him out of context by quoting only a portion of his article, he is made to appear to teach that the Word (Jesus) is less than Jehovah because he said "the word was a divine personal being'." He is less than Jehovah. However, as apologist Robert M. Bowman correctly notes, "On the same page McKenzie calls Yahweh (Jehovah) 'a divine personal thing'; McKenzie also states that Jesus is called 'God' in both John 20:28 and Titus 2:13 and that John 1:1-18 expresses 'an identity between God and Jesus Christ. ; So McKenzie's words actually argue against the Watchtower position."

Professor Philip B. Harner (1932- alive) Not only does Harner's article in the Journal of Biblical Literature not support the Watchtower's rendering of John 1:1, he emphatically argues against it!

"Because of the word order used by John, the verse can only be interpreted to mean that the Word (Jesus) was God in the same sense as the Father."

(All five cited by Ron Rhodes, in his book Reasoning from the Scriptures with the Jehovah's Witnesses (pages 97 and 103-105)

Professor Robert L. Reymond (1932-2013), American Greek Theologian, in 1990 referred in his book to the addition of "other" in Colossians 1:16-17 as "sheer theological perversity...", (Jesus, Divine Messiah: The New Testament Witness, 1990 p. 248.)

Professor Anthony A. Hoekema (1913-1988) wrote in 1963: "Their New World Translation of the Bible is by no means an objective rendering of the sacred text into modern English, but is a biased translation in which many of the peculiar teachings of the Watchtower Society are smuggled into the text of the Bible itself." (The Four Major Cults, Christian Science, Jehovah's Witnesses, Mormonism, Seventh-day Adventism, William B. Eerdmans, 1963, p. 208–209)

Professor Edmond C. Gruss. (1933- alive). wrote in 1970 " The translators did not live up to their declared responsibility, but rather insinuated into the Bible their own thoughts and theology" and " The Christian who is confronted with the renderings or evidence from these translations which is contradictory to orthodox Christianity should be aware of their utter lack of authority and dishonesty in handling of many portions of the Word of God" (Apostles of Denial: An Examination and Exposé of the History, Doctrines and Claims of the Jehovah's Witnesses 1970 p. 212–213) **

Professor Robert H. Countess (1937-2005) wrote in 1982 of the NWT "must be viewed as a radically biased piece of work." (The Jehovah's Witness' New Testament (The Jehovah's Witness' New Testament, A Critical Analysis of the New World Translation of the Christian Greek Scriptures, 1982, p. 91-93)

Professor Rolf Furuli, (1942- alive) wrote in 1990 whilst still a witness, wrote of the NWT " a literal translation that follows the sentence structure of the source language rather than target language must be somewhat wooden and unidiomatic " (The Role of Theology and Bias in Bible Translation. p. 293–294).

In 2020, Furuli published a book entitled My Beloved Religion – and the Governing Body in which he challenges the authority of the Jehovah's Witnesses' leadership. Subsequently, he was disfellowshipped from the denomination. Furuli said on 25 June 2020 "I have just been excluded from Jehovah's Witnesses because I have published a book criticizing the Governing Body. However, I see the publication of the book as an emergency. And I'm left with a good conscience".

Professor Gordon D. Fee, (1934- alive) wrote in 1993 of the NWT as an "extremely literal translation filled with heretical doctrines" (How to Read the Bible for All Its Worth, 3rd ed. p.52)

Professor Jason BeDuhn (1963- alive) in 2004 examined the NWT New Testament passages that he believed "bias is most likely to interfere with translation" from nine of "the Bibles most widely in use in the English-speaking world". For each passage, he compared the Greek text with

the renderings of each English translation, and looked for biased attempts to change the meaning. BeDuhn states the NWT introduction of the name "Jehovah" into the New Testament 237 times was "not accurate translation by the most basic principle of accuracy", and that it "violate[s] accuracy in favor of denominationally preferred expressions for God" (Truth in Translation: Accuracy and Bias in English Translations of the New Testament, 2004, pp. 169, 175, 176)

Robert M. McCoy wrote in 1963 "One could question why the translators have not stayed closer to the original meaning, as do most translators. ... In not a few instances the New World Translation contains passages which must be considered as 'theological translations.' This fact is particularly evident in those passages which express or imply the deity of Jesus Christ." ('Jehovah's Witnesses and Their New Testament', Andover Newton Quarterly, Jan., 1963, Vol. 3, p.15–31)

Samuel Haas, in his 1955 review of the 1953 first volume of the New World Translation of the Hebrew Scriptures, in the Journal of Biblical Literature, states: " It is to be regretted that religious bias was allowed to colour many passages." (Reviewed Work: New World Translation of the Hebrew Scriptures, Vol. 1 by New World Bible Translation Committee". Journal of Biblical Literature. 74 (4): p. 282–283)

OTHERS.

Professor Charles L. Feinberg (1909-1995) "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 (1911-2003) of Grace Theological Seminar, Winona Lake, Indiana: "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."

Professor Samuel J. Mikolaski (1923- ?) 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.'"

Professor Ernest C. Colwell (1901-1974) 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"

Professor Phillip 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. 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. 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. 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 may of whom are not even Christians, and cannot fairly be said to be biased in favor of the orthodox contention."

Theologian, TV Host & author John Ankerberg (1945- alive) accused the NWT translators of renderings that conform "to their own preconceived and unbiblical theology." (Translation of the Jehovah's Witnesses, accessible online Archived October 29, 2012, at the Wayback Machine)

* Dr J.R.Mantey is even quoted on page 1158 of the Watchtower Kingdom Interlinear Translation and recognized by Watchtower as a Greek scholar.

** Free Download of Professor Gruss

http://watchtowerdocuments.org/documents/1970_Apostles_Of_Denial.pdf

VERSE CHANGES

<http://www.bible.ca/Jw-NWT.htm>