



A Few Questions For Guests Who Are Jehovah's Witnesses

1) Has the Bible always been reliable & can we trust it entirely without any doubt?

2) Can I see your Bible?

Why does it not say the word '**Bible**' anywhere on the cover of your book?

3) Can you read aloud & then show me the following verses in your book?

a) Matthew 17:21 & 18:11;

b) Mark 9:44 & 9:46;

c) Luke 17:36;

d) John 5:4;

4) Please read Mark 16:9-20 in your Bible.

Is this passage the word of God without doubt?

Should these verses be in your Bible?

5) Please read John 8:1-11 in your Bible.

Is this passage the word of God without doubt?

Should these verses be in your Bible?



6) In 1 Corinthians 7:12 & 7:25 Paul says that he is offering his personal opinion. He has no command from the Lord. Why do you say these words are God's, when Paul clearly tells you that they are not?

7) a) How can the Bible be trusted when your Kingdom Interlinear Translation confirms that **every manuscript** is imperfect?

b) How can the Bible be trusted when your Kingdom Interlinear Translation confirms that **tampering** has taken place?

c) How can your Bible be trusted when your 'Awake' magazine refers to **thousands** of mistakes?

d) How many mistakes does your Bible contain now?

8) Have you forgotten God's name?

Are you able to pronounce it **properly**?

9) Why does your book "All Scripture Is Inspired Of God And Beneficial" say that the 'certainty of pronunciation is not now attainable'?

Doesn't this mean that you have forgotten God's name?

10) a) Can you show me the name of God in the book of Esther in your Bible?

Has God forgotten to inspire His own name in this book?

b) Did an idol worshipper write the chapter in your Bible, called 'Song of Solomon'?

11) Can you pronounce the name of the son of Mary, **correctly**?

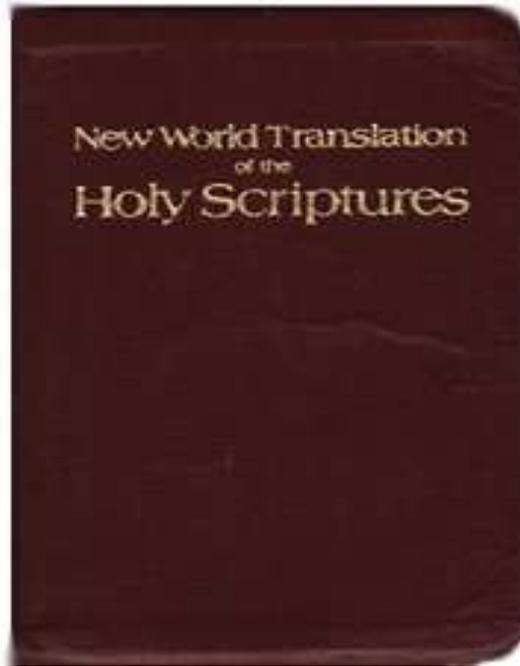
12) According to your book, 'What Does the Bible Really Teach?' no-one knows how to pronounce the true name of the son of Mary. Doesn't this mean that you have forgotten his name too?

13) Can I ask again whether you can **honestly & sincerely say** that the Bible has **always** been reliable & can be trusted **entirely without any doubt**?

Information for question 2

The Jehovah's Witnesses book is not even called the Bible!

This is a copy of the cover.



Information for question 3

The verses from their Bible are listed below. This shows that they have removed some verses from their book.

3a) Matthew 17:21

20 He said to them: "Because of YOUR little faith. For truly I say to YOU, If YOU have faith the size of a mustard grain, YOU will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for YOU."

21 ———

22 It was while they were gathered together in Gal'i-lee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands,

Matthew 18:11

10 See to it that YOU men do not despise one of these little ones; for I tell YOU that their angels in heaven always behold the face of my Father who is in heaven.

11 ———

12 "What do YOU think? If a certain man comes to have a hundred sheep and one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying?"

3b) Mark 9:44 & Mark 9:46

43 “And if ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Ge·hen´na, into the fire that cannot be put out.

44 —

45 And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two feet to be pitched into Ge·hen´na.

46 —

47 And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God than with two eyes to be pitched into Ge·hen´na,

3c) Luke 17:36

35 There will be two [women] grinding at the same mill; the one will be taken along, but the other will be abandoned.”

36 —

37 So in response they said to him: “Where, Lord?” He said to them: “Where the body is, there also the eagles will be gathered together.”

3d) John 5:4

3 In these a multitude of the sick, blind, lame and those with withered members, was lying down.

4 —

5 But a certain man was there who had been in his sickness for thirty-eight years.

Information for question 4

They do not know whether these verses should be in the Bible or thrown out. Some Bibles contain the verses & some have removed them. Jehovah's Witnesses have left them in their book with a warning that they may be wrong. Also, they have used a smaller writing style to indicate that these words are doubtful.

Mark 16:9-20

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSyc,p) add the following long conclusion, but which ~~MSys~~ omit:

9 After he rose early on the first day of the week he appeared first to Mary Mag'da-lene, from whom he had expelled seven demons. 10 She went and reported to those who had been with him, as they were mourning and weeping. 11 But they, when they heard he had come to life and had been viewed by her, did not believe. 12 Moreover, after these things he appeared in another form to two of them walking along, as they were going into the country; 13 and they came back and reported to the rest. Neither did they believe these. 14 But later he appeared to the eleven themselves as they were reclining at the table, and he reproached their lack of faith and hardheartedness, because they did not believe those who had beheld him now raised up from the dead. 15 And he said to them: "Go into all the world and preach the good news to all creation. 16 He that believes and is baptized will be saved, but he that does not believe will be condemned. 17 Furthermore, these signs will accompany those believing: By the use of my name they will expel demons, they will speak with tongues, 18 and with their hands they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well."

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

Information for question 5

They do not know whether these verses should be in the Bible or thrown out. Some Bibles contain the verses & some have removed them. Jehovah's Witnesses have left them in their book with a warning that they may be wrong. Also, they have used a smaller writing style to indicate that these words are doubtful.

John 8:1-11

* **Manuscripts ~~MSy~~ omit verses 53 to chapter 8, verse 11**, which read (with some variations in the various Greek texts and versions) as follows:

53 So they went each one to his home.

8 But Jesus went to the Mount of Olives. 2 At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. 3 Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, 4 they said to him: "Teacher, this woman has been caught in the act of committing adultery. 5 In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But Jesus bent down and began to write with his finger in the ground. 7 When they persisted in asking him, he straightened up and said to them: "Let the one of YOU that is sinless be the first to throw a stone at her." 8 And bending over again he kept on writing in the ground. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. 10 Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" 11 She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

Information for Question 6

Paul is giving his personal opinion. The Lord has not commanded him to write this.

1 Corinthians 7:12 But to the others **I say, yes, I, not the Lord**: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her;

1 Corinthians 7:25 Now concerning virgins **I have no command from the Lord**, but I give my opinion as one who had mercy shown him by the Lord to be faithful.

Information for Question 7a)

6 BY WAY OF EXPLANATION

parallel flowing translation into English. Yet in doing so, one is rewarded with increased Bible comprehension.

PARENTHESES: In the English interlinear readings, parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents, or relation to context.

BRACKETS: In the English readings (interlinear and main), brackets occur. These denote that the word or words enclosed have been inserted by the translators to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender, and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek, the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English readings, double brackets are to be found. These enclose matter that creditors Westcott and Hort considered to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be "important matter" apparently derived from extraneous sources,* as, for instance, the alternate conclusions to Mark's Gospel.—See *The New Testament in the Original Greek*, by Westcott and Hort, London, 1881, Vol. I, p. 565.

SECOND PERSON PLURALS: Where "you" is printed in small capital letters, it shows that the pronoun is plural. Also, where the plural number of a verb is not apparent, its plurality is indicated by printing it in small capital letters. If the context already clearly indicates plurality, then no special capitalization is used.

OMITTED VERSES: Verses found in the *King James Version* of 1611 but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: In this edition we have updated the footnotes. These footnotes use symbols that are explained in the section entitled "Explanation of the Symbols Used" (pages 13-15).

In the firm conviction that this work will be of great aid to readers in the understanding of the original inspired Greek Scriptures, we take pleasure in offering it to the public.

THE PUBLISHERS

FOREWORD

The original writings of the Christian* Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the

inspired originals by hand, the element of human frailty entered in, and so none of the thousands of copies in existence today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since this is the case with handwritten copies of the Scriptures, it is to be expected that no translation of them could be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so when the translation is made from an imperfect copy. From this fact arises the need for a fresh translation from time to time, as better understanding of the original languages, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter.

From the time of the Roman Catholic clergyman John Wycliffe, of the 14th century, until the final decades of this 20th century, many English translations of the inspired writings of Christ's disciples have been made. All of these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word into the common language of the people. Much good has been accomplished by them and will yet be. However, it is to be noted that, while each of them has its points of merit, they have fallen victim to the power of religious traditions in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, inconsistency and unreasonable-

* Called "Christian" to distinguish them from the pre-Christian Greek Septuagint translation of the inspired Hebrew Scriptures.

Close watch has been kept against taking liberties with texts merely for the sake of brevity or shortcuts and against substitution of a modern parallel where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, indeed, has imposed a restriction upon our diction, yet it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position, or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

CHAPTER AND VERSE NUMBERING: This follows that of the *King James Version*, thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of persons and places, rather than that of the Greek text, which imitates the Greek *Septuagint* translation (*LXX*) of the Hebrew Scriptures.

RESTORING THE DIVINE NAME, JEHOVAH: The evidence is that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. (See App 1A, B.) Sometime during the second or third centuries C.E., the Tetragrammaton (*YHWH*, or *JHVH*) was eliminated from the Greek text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-

Information for Question 7c)

Awake!

"Now it is the time to awake."
—Romans 13:11

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"YOUR WORD IS TRUTH" JOHN 8:17

50,000 Errors
in the Bible?

RECENTLY a young man purchased a King James Version Bible thinking it was without error. One day when glancing through a back issue of *Look* magazine he came across an article entitled "The Truth About the Bible," which said that "as early as 1720, an English authority estimated that there were at least 20,000 errors in the two editions of the New Testament commonly read by Protestants and Catholics. Modern students say there are probably 50,000 errors." The young man was shocked. His faith in the Bible's authenticity was shaken. "How can the Bible be reliable when it contains thousands of serious discrepancies and inaccuracies?" he asks.

Bear in mind that the author's purpose in presenting the material that appeared in *Look*, February 26, 1952, was to show why an intensive study of ancient manuscripts has been undertaken by scholars. Hence his article deals with the errors that have crept into the Bible text, rather than the general reliability of the text. He cites the most outstanding errors and, by stating that some students claim the *King James Version* has 50,000 errors, he leaves the impression that 50,000 such serious errors occur in the Bible, which, of course, is not true. Most of these so-called errors have been corrected by modern translators. The remaining discrepancies are of an extremely minor nature, which do not appreciably affect the authenticity of the Bible text. DOES IT NOT?

The article begins with a question: "How accurate is the Holy Bible that we read today?" But throughout his entire article the author never answers that question. But if he had, he would have had to answer that as a whole the Bible is accurate, true and authentic.

But what about the other points the article raises, such as, "Was there really, in Jesus' time, an adulteress whose accusers were sternly told, 'He that is without sin among you, let him first cast a stone at her' . . . ? Did Jesus really say, 'Go ye into all the world and preach the Gospel . . . ' or 'He that believeth and is baptized shall be saved' . . . ? Did St. John himself write the reference to the Holy Trinity attributed to him? From information modern scholars have developed, the answer to each question is probably 'No.'" Here again, the author of the article, Hartzell Spence, is only partly correct.

The passage, "He that is without sin among you, let him first cast a stone at her" is not found in several of the older manuscripts of the Bible. The New World Translation of the Bible sets aside the first eleven verses from the rest of the text of John chapter eight. It is given as a footnote, which shows that the Sinaitic manuscript, the Vatican MS. No. 1209 and the Sinaitic Syriac codex do not contain these words. Keep in mind that the Sinaitic and the Vatican No. 1209 manuscripts are two of the oldest in existence, dating from the fourth century. These verses are found in the Codex Bezae of the sixth century, the Latin *Vulgate* of the fourth and fifth centuries and the Jerusalem Syriac version of the sixth century. But since the oldest Greek manuscripts do not contain these verses their origin is doubtful.—John 8:7.

What about the next point, "Did Jesus really say, 'Go ye into all the world and

25

BY SCHOLARS?

→

SEPTEMBER 8, 1957 → ?

Information for Question 9

alness for what they consider to be elegance of language and form. They argue that literal renderings are wooden, stiff, and confining. However, their abandonment of literal translation has brought about, by the introduction of paraphrase and interpretation, many departures from the accurate original statements of truth. They have, in effect, watered down the very thoughts of God. For example, the dean emeritus of a large American university once charged Jehovah's Witnesses with destroying the beauty and elegance of the Bible. By the Bible he meant the *King James Version*, which had long been venerated as a standard of beautiful English. He said: "Look what you have done to Psalm 23. You have destroyed its swing and beauty by your 'Jehovah' is/ my/ shep/herd." Seven syllables instead of six. It is shocking. It is off balance. There is no rhythm. The King James has it right with its six balanced syllables—"The/ Lord/ is/ my/ shep/herd." It was protested to the

professor that it was more important to put it the way that David, the Bible writer, put it. Did David use the general term "Lord," or did he use the divine name? The professor admitted that David used the divine name, but he still argued that for the sake of beauty and elegance, the word "Lord" would be warranted. What a lame excuse for removing Jehovah's illustrious name from this psalm to his praise!

³⁵ Thousands of renderings have been sacrificed in this way on the altar of man's concept of language beauty, resulting in inaccuracies in the many Bible versions. Thanks be to God that he has provided the *New World Translation*, with its clear and accurate Bible text! May his great name, Jehovah, be sanctified in the hearts of all who read it!

35. For what may we thank God, and what is our hope and prayer?

Study Number 8

Advantages of the "New World Translation"

A discussion of its modern language, its uniformity, its careful verb renderings, and its dynamic expression of the inspired Word of God.

IN RECENT years a number of modern Bible translations have been published that have done much to help lovers of God's Word to get to the sense of the original writings quickly. However, many translations have eliminated the use of the divine name from the sacred record. On the other hand, the *New World Translation* dignifies and honors the worthy name of the Most High God by restoring it to its rightful place in the text. The name now appears in 6,973 places in the Hebrew Scripture section, as well as in 237 places in the Greek Scripture section, a total of 7,210 places all together. The form *Yahweh* is generally preferred by Hebrew scholars, but certainty of pronunciation is not now attainable. Therefore, the Latinized form *Jehovah* continues to be used because it has been in use for centuries and is the most commonly accepted English rendering of the Tetragrammaton, or four-letter Hebrew name יהוה. Hebrew scholar R. H. Pfeiffer observed: "What-

ever may be said of its dubious pedigree, 'Jehovah' is and should remain the proper English rendering of *Yahweh*."

² The *New World Translation* is not the first version to restore the divine name in the Christian Greek Scriptures. From at least the 14th century onward, many translators have felt forced to restore God's name to the text, particularly in places where the Christian Greek Scripture writers quote from Hebrew Scripture texts that contain the divine name. Many modern-language missionary versions, including African, Asian, American, and Pacific-island versions of the Greek Scriptures, use the name Jehovah liberally, as do some European-language versions. Wherever the divine name is rendered, there is no longer any doubt as to which "lord" is indicated. It is the Lord of heaven and earth, Jehovah, whose name is sanctified by being

² *Introduction to the Old Testament*, Robert H. Pfeiffer, 1952, page 94.

1. (a) What trend does the *New World Translation* correct, and how? (b) In English, why is *Jehovah* used rather than *Yahweh* or some other form of the name?

2. (a) Are there precedents for restoring the divine name in the Christian Greek Scriptures? (b) What doubt is thus removed?

Information for Question 10b)

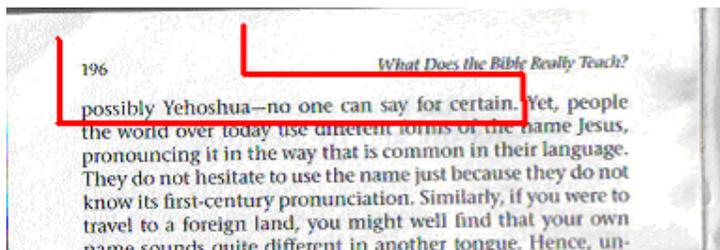
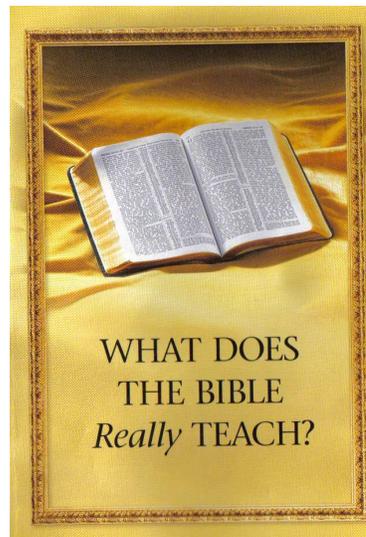
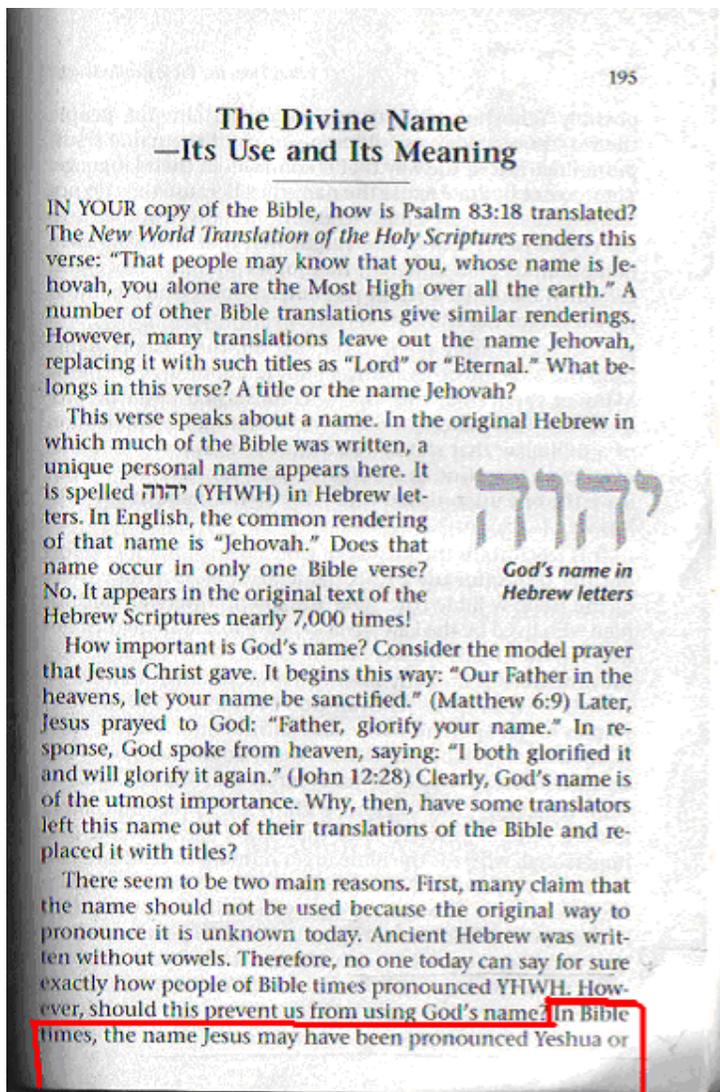
The Bible says that Solomon worshipped idols!

1 Kings 11:4-10

4 And it came about in the time of Sol´o-mon’s growing old that his wives themselves had inclined his heart to follow other gods; and his heart did not prove to be complete with Jehovah his God like the heart of David his father. 5 And Sol´o-mon began going after Ash´to-reth the goddess of the Si-do´ni-ans and after Mil´com the disgusting thing of the Am´mon-ites. 6 And Sol´o-mon began to do what was bad in the eyes of Jehovah, and he did not follow Jehovah fully like David his father.

7 It was then that Sol´o-mon proceeded to build a high place to Che´mosh the disgusting thing of Mo´ab on the mountain that was in front of Jerusalem, and to Mo´lech the disgusting thing of the sons of Am´mon. 8 And that was the way he did for all his foreign wives who were making sacrificial smoke and sacrificing to their gods.

9 And Jehovah came to be incensed at Sol´o-mon, because his heart had inclined away from Jehovah the God of Israel, the one appearing to him twice. 10 And respecting this thing he commanded him not to go after other gods; but he had not kept that which Jehovah had commanded.



**PAGES 195-6 from "WHAT DOES THE BIBLE REALLY TEACH?"
(2005 edition)**

[All Biblical references in this article are taken from the Jehovah's Witnesses own New World Translation (NWT)]