

God, yes, itself of divine being."\* By Stage: "The Word was itself of divine being."† By Menge: "And God (=of divine being) the Word was."‡ By Pfaefflin: "And was of divine weightiness."° And by Thimme: "And God of a sort the Word was."°

° But most controversial of all is the following reading of John 1:1, 2: "The Word was in the beginning, and the Word was with God, and the Word was a god. This Word was in the beginning with God." This reading is found in *The New Testament in An Improved Version*, published in London, England, in 1808.° Similar is the reading by a former Roman Catholic priest: "In the beginning was the Word, and the Word was with God, and the Word was a god. This was with God in the beginning. Everything came into being through the Word, and without it 'nothing created sprang into existence.'" (John 1:1-3)° Alongside that reading with its much-debated expression "a god" may be placed the reading found in *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey, second edition of 1947, namely: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning

with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

° So in the above-quoted Bible translations we are confronted with the expressions "God," "divine," "God of a sort," "god," and "a god." Men who teach a triune God, a Trinity, strongly object to the translation "a god." They say, among other things, that it means to believe in polytheism. Or they call it Unitarianism or Arianism. The Trinity is taught throughout those parts of Christendom found in Europe, the Americas and Australia, where the great majority of the 4,000,000 readers of *The Watchtower* live. Readers in the other parts, in Asia and Africa, come in contact with the teaching of the Trinity through the missionaries of Christendom. It becomes plain, in view of this, that we have to make sure of not only who the Word or Logos is but also who God himself is.

° Christendom believes that the fundamental doctrine of her teachings is the Trinity. By Trinity she means a triune or three-in-one God. That means a God in three Persons, namely, "God the Father, God the Son, and God the Holy Ghost." Since this is said to be, not three Gods, but merely "one God in three Persons," then the term God must mean the Trinity; and the Trinity and God must be interchangeable terms. On this basis let us quote John 1:1, 2 and use the equivalent term for God, and let us see how it reads:

° "In the beginning was the Word, and the Word was with the Trinity, and the Word was the Trinity. The same was in the beginning with the Trinity." But how

6. With what differing expressions are we confronted in the above-quoted translations, and so now whose identity do we have to find out?

7, 8. What does Christendom say that God is, but by applying this equivalent term to John 1:1, 2 what tangle do we get into?

\* "Es war fest mit Gott verbunden, ja selbst goettlichen Wesens." *The New Testament*, by Rudolf Boehmer, 1910.

† "Das Wort war selbst goettlichen Wesens." *The New Testament*, by Curt Stage, 1907.

‡ "Und Gott (= goettlichen Wesens) war das Wort." *The Holy Scriptures*, by D. Dr. Hermann Menge, twelfth edition, 1951.

° "Und war von goettlicher Wucht." *The New Testament*, by Friedrich Pfaefflin, 1949.

° "Und Gott von Art war das Wort." *The New Testament*, by Ludwig Thimme, 1919.

° The title page reads: "The New Testament in An Improved Version, upon the basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes Critical and Explanatory. Published by a Society for Promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books."—Unitarian.

° *The New Testament—A New Translation and Explanation Based on the Oldest Manuscripts*, by Johannes Greber (a translation from German into English), edition of 1937, the front cover of this bound translation being stamped with a golden cross.

5. What is the most controversial translation of all, as shown by two examples, and why may the translation by Professor Torrey be placed alongside the above?