

- **John 1:1-3**—“*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 received being through him, and without him not one thing received being which has received being.*”

That is:

In the beginning was the Word [not ‘came into being’ in the beginning, but ever ‘was’ in the beginning, and thus had no beginning], and the Word was with God [not ‘came to be’ with God, but ever ‘was’ with God, that is, ever was personally in communion with {Gr. pros} the other two Persons of the Triune Godhead: God the Father and God the Holy Spirit], and the Word was God [not ‘became,’ but ever ‘was’ God, that is, absolute deity in nature, equally and fully as the Father and the Holy Spirit]. He was in the beginning with God [He, or this very One, who had no beginning, who is personally God, absolute deity in His eternal, timeless nature, and is thus Uncreated and Self-Existent, this very One ever ‘was’ in the beginning as a distinct Person in fellowship with the Father and the Holy Spirit—which is further confirmed by the next verse]. All things [not merely some things, most things, or all things except one, but ‘ALL things,’ all creation] came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!].

“All is founded upon the uncreated existence of Him who created everything: at the beginning of all things He was there, without any beginning. ‘In the beginning was the Word,’ is the formal expression that the Word had no beginning. But there is more in this remarkable passage: the Word was *personally distinct*, “the Word was with God”; but He was not *distinct in nature*, “the Word was God.” Thus we have the eternal existence, the distinct personality, the identity of nature, of the Word; and all this existed in eternity. The distinct personality of the Word was not . . . a thing which had a beginning. ‘In the beginning the Word was with God,’ v. 2. His personality is eternal as His nature. This is the great and glorious basis of the doctrine of the gospel and of our eternal joy, what the Saviour is in Himself, His nature, and His Person.” (J.N. Darby [JND])

“It is not exactly the Word with the Father; for such a phrase would not be according to the exactness of the truth; but the Word with God. The term God comprehends not only the Father, but the Holy Ghost also. He who was the Son of the Father then, as I need not say always, is regarded here as the Revealer of God. [As ‘the Word,’ He is the blessed Revealer in person of all that God is.] . . . He is, therefore, and in the strictest sense, eternal. ‘In the beginning was the Word,’ when there was no reckoning of time; for the beginning of what we call time comes before us in the third verse. ‘All things,’ it is said, ‘were made by Him.’ This is clearly the origination of all creaturehood, wherever and whatever it be. Heavenly beings there were before the earthly; but whether — no matter of whom you speak, or of, what — angels or men, whether heaven or earth, all things were made by Him.” (William Kelly [WK])

“We see One Who was before time began. It is not even the beginning of creation, but before then, when the Word was with God before all things were made by Him. Look back as we may before creation, the Word was—not ἐγένετο . . . as One that had commenced to be, but ἦν, was, the Word . . . yea, the Creator. Further, He ‘was with God,’ not exactly here with the Father as such; for Scripture never speaks with such correlation. ‘The Word was with God.’ Father, Son, and Holy Ghost were there; but the Word was with God, ‘and the Word was God.’ He was no creature, but essentially Divine, though not He alone Divine. [Two] Other Persons there were in the Godhead.” (William Kelly)

Now compare the following to John 1:1-3:

“In the beginning God created the heavens and the earth.” (Gen. 1:1)

“Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: *I am Jehovah, the maker of all things; who ALONE* stretched out the heavens, who did spread forth the earth BY MYSELF.” (Isa. 44:24)

“The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands.” (Acts 17:24)

"Come, let us sing aloud to **Jehovah**, let us shout for joy to **the rock of our salvation**; Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, and his hands formed the dry land. Come, let us worship and bow down; let us kneel before Jehovah our Maker."** (Ps. 95:1-6)

"Ye are blessed of **Jehovah, who made the heavens and the earth.**" (Ps. 115:15)

"Put not confidence in nobles, in a son of man, in whom there is no salvation. . . Blessed is he who hath the God of Jacob for his help, whose hope is in **Jehovah his God, Who made the heavens and the earth, the sea and all that is therein**; who keepeth truth for ever." (Ps. 146:3, 5-6)

"And he [the prophet Jonah] said unto them, I am a Hebrew, and I fear **Jehovah, the God of the heavens, who hath made the sea and the dry land.**" (Jonah 1:9)

"Dost thou not know, hast thou not heard, that **the everlasting God, Jehovah, the Creator of the ends of the earth**, fainteth not nor tireth? There is no searching of his understanding." (Isa. 40:28)

"Alas, Lord Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm; there is nothing too hard for thee . . . thou, the great, **the mighty God,—Jehovah of hosts is his name.**" (Jer. 32:17-18)

"Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5)

"For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it,—not as waste did he create it: he formed it to be inhabited:—**I am Jehovah, and there is none else.**" (Isa. 45:18)

"Thus saith Jehovah, the Holy One of Israel, and his Maker . . . **It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have I commanded.**" (Isa. 45:11, 12)

"Hearken unto me, Jacob, and thou Israel, my called. **I am HE [Jehovah]; I, the First, and I, the Last.** Yea, **my hand** hath laid the foundation of the earth, and **my right hand** hath spread abroad the heavens: I call unto them, they stand up together." (Isa. 48:12-13)

"When I behold thy [Jehovah's] heavens, **the work of thy fingers**, the moon and the stars which thou hast established." (Ps. 8:3)

"The heavens declare **the glory of God**; and the expanse sheweth **the work of his hands.**" (Ps. 19:1)

"The portion of Jacob is not like them; **for it is he that hath formed all things**: and [Israel] is the rod of his inheritance: **Jehovah of hosts is his name.**" (Jer. 51:19)

"For every house is built by someone; but **he [Christ, the Son] who has built all things is God [as demonstrated in Heb. 1].**" (Heb. 3:4)

"By faith we apprehend that **the worlds [Gr. aiones, lit. "ages," meaning "the whole created universe of time and space"] were framed by the word of God**, so that that which is seen did not take its origin from things which appear." (Heb. 11:3)

"**God [God as such, the (now fully revealed) Triune God]** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son [the Son become flesh, the Son in Manhood]**, whom he [the personal God as such] has established heir of all things, **by whom [by the Creator-Son] also he made the worlds [Gr. aiones, lit. "ages," meaning the Son made "the whole created universe of time**

and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high." (Heb. 1:1-3)

"But as to **the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And **[as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast founded the earth, and works of thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same [another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable]**, and thy years shall not fail." (Heb. 1:8, 10-12)

"Thou art the Same, thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven worshippeth thee." (Neh. 9:6)

"Thou art worthy, **O our Lord and God**, to receive glory and honour and power; **for thou hast created all things, and for thy will they were, and they have been created.**" (Rev. 4:11)

"Because by him [*'by,' Gr. en, by the Son]* were **created all things** [*"En. Lit. 'in him,' in the power of whose person. He {the Son} was the one whose intrinsic power characterized the creation. It exists as His creature {as His creation}" (JND)], the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created through him [i.e., 'through,' Gr. dia, through the Son] and for him [i.e., 'for,' Gr. eis, for the Son, for His glory as the ultimate end]. And [to be even more unmistakably clear and absolute] he is before all, and all things subsist together by him."* (Col. 1:16-17)

"Yet to us there is **one God, the Father**, of whom **all things [not merely some things but 'ALL things,' all creation without exception]**, and we for him; **and one Lord, Jesus Christ**, by whom are **all things [the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation]**, and we by him." (1 Cor. 8:6)

[Note: 1 Cor. 8:6 no more implies that the Father alone is **God**, to the exclusion of absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme **Lord**, to the exclusion of Divine Lordship from the Father and the Holy Spirit!]

"For it became him [**God], for whom [i.e., 'for,' Gr. dia (accusative case), for Him, for His glory as the ultimate end] are all things, and through whom [i.e., 'through,' Gr. dia, (genitive case), through Him] are all things**, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings." (Heb. 2:10)

"He was in the world, and **the world had its being through him [the eternal Word, God the Son]**, and the world knew him not." (John 1:11)

"And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself; and he is clothed with a garment dipped in blood; **and his name is called THE WORD OF GOD.**" (Rev. 19:11-13)

"Fear God and give him glory . . . worship him who has made the heaven and the earth and the sea and fountains of waters." (Rev. 14:7)

"And every creature [not every 'other' creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and

those that are upon the sea, and all things in them [that is, ALL creation], **heard I saying, To him that sits upon the throne, and to the Lamb** [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] **blessing, and honour, and glory, and might, forever and ever.** And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] **fell down and worshipped** [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].” (Rev. 5:13-14)

As Isa. 44:24, 45:11-12, 48:12-13, e.g., make explicitly clear that Jehovah, the I AM, created all things **directly, solely, entirely Himself.** Jehovah had no assistance from any creatures . . . did not accomplish any creation through delegation (regardless of how powerful the creature, and impossible that it could be otherwise!). **As the NT scriptures everywhere ascribe all creation to the Son, the Son must Himself be Jehovah God**—as is explicitly stated, e.g., in Heb. 1:10-12, where we are told most clearly by the Holy Spirit that **Jehovah the Creator** in Ps. 102:25-27 is none other than **Jehovah the Son.** Yet Scripture excludes neither the Father nor the Holy Spirit from involvement in the creation of all things. **Thus God must be Triune: the three distinct Persons must each equally be Jehovah, while not three separate, independent Jehovahs (i.e., Polytheism or Tritheism, which is likewise impossible)—but only one Jehovah God, in accordance with all scriptural revelation.**

† “I am Jehovah, that is my name; and *my glory will I not give to another.*” (Isa. 42:8)

† “*For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.*” (Ps. 89:6, 8)

† “And he said, Jehovah, God of Israel! *there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.*” (1 Kings 8:23)

† “*Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?*” (Exod. 15:11)

† “*To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.*” (Isa. 46:5, 9)

➤ **John 1:1-3**—“*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 received being through him, and without him not one thing received being which has received being.*”

That is:

In the beginning was the Word, and the Word was with God, and the Word was God [literally, “God was the Word”; not “a god,” as if the Word was a created and independent and lesser “god” (for see comments and all passages immediately above), unbiblically propounding some form of polytheism, with the Word being a created “god” rather than the eternal true Jehovah God]. **He was in the beginning with God. All things came into being through him, and without him not one thing came into being which has come into being.**

Compare the following verses in just this chapter alone (John 1), where “God” is *anarthrous*, i.e., has no article (“the”) preceding it in the Greek (examples of which could be multiplied throughout the Gospel of John and the entire New Testament):

“There was a man **sent from God** [there is no article before “God” . . . but this should certainly not, as a result, be translated as “sent from a god”!], his name John [the Baptist]. He came for witness, that he might witness concerning the light, that all might believe through him.” (John 1:6-7)

“He came to his own, and his own received him not; but as many as received him, to them gave he the right to be **children of God** [there is no article before “God” . . . but this should certainly

*not, then, be translated as “children of a god”!], to those that believe on his name; who have been **born**, not of blood, nor of flesh's will, nor of man's will, but **of God** [again, there is no article before “God” here either . . . but this should not be translated as “born . . . of a god”!].” (John 1:11-13)*

“No one has seen God at any time [*there is no article before “God” . . . but this should certainly not, as a result, be translated as “a god no one has seen at any time”!]; the only-begotten Son, who is in the bosom of the Father, he hath declared him.*” (John 1:18)

“This is in every way a striking passage: **when everything began, He was—that is, had no beginning, was God, as indeed it must be, yet was a distinct personality**; He was with God, and always such, was so in the beginning, that He created everything. Subsequently we find the Word made flesh. The effort to weaken the force of the word of God here by the absence of the article is perfectly futile; unless in reciprocal propositions the predicate never has the article.” (JND)

“The [contrary] comment on Theos (God) here [in John 1:1] is idle, and proves only the ignorance of the [unbelieving] commentators. Every affirmation of nature or quality concerning an object is without the article [anarthrous], and the object or subject matter affirmed of with it [with the article, arthrous]. Had it been ho Theos [i.e., had it been “the God was the Word”], it would have [been a reciprocal proposition and thus would have] made ho Logos (the Word) exclusively God, and denied the Deity of the Father and the Spirit.” (JND)

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very “God,”** as in John 1:1, **both with and without the article, just as is true of the Father** (and note that these are only a few examples setting forth His absolute Deity from the NT; they do not include, e.g., **all of those many NT scriptures** wherein He is shown to be *equal and one* with the Father in the unity of the divine nature, or “*Lord*” in the unmistakable and inescapable sense of “*Jehovah*” or declared to be the Self-Existent, Ever Existing One, the “*I AM*”; nor do they include **all of those many OT scriptures** which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah* (Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc., etc.)):

“Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God** [*the article appears before “God” here; literally it reads that Thomas said to Him: “the Lord of me and the God of me”*]. Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.” (John 20:27-29)

“And she shall bring forth a son, and thou shalt call **his name Jesus, for he himself shall save his people** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, **‘God with us.’** [*the article appears before “God” here; literally it reads: “with us the God”*].” (Matt. 1:21-23)

“Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, as according to flesh, is **the Christ, who is over all God** [*there is no article before “God” here; literally it reads: “the one being over all God”*] **blessed for ever. Amen.**” (Rom. 9:4-5)

“For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God** [*there is no article before “God” here*], did not esteem it an object of rapine {as something to be snatched at or seized to His own advantage or enrichment} to be on an **equality with God** [*there is no article before “God” here either*]; but emptied himself, **in taking the form of a servant**, in being come in the likeness of men; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord** [*that He is supreme Lord: Jehovah, Jehovah-Jesus*] to God the Father's glory.” (Phil. 2:5-11)

“Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ** [the article appears once before “great God and Saviour,” thereby joining both appellatives together in reference to Jesus Christ; literally it reads: “the great God **and** Saviour of us Jesus Christ”]; who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.” (Tit. 2:13-14)

“Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ** [the article appears once before “God and Saviour,” thereby joining both appellatives together, again, in reference to Jesus Christ; literally it reads: “the God of us **and** Saviour of us Jesus Christ”].” (2 Pet. 1:1)

“**But as to the Son** [the Father says in Ps. 45:6], **Thy throne, O God** [the article appears before “God” here; literally it reads: “the throne of you the God”], **is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [as to the Son, the Father says in Ps. 102:25-27], **Thou in the beginning, Lord** [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin], **hast founded the earth, and works of thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same** [another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail.” (Heb. 1:8, 10-12)

“For every house is built by someone; but **he** [Christ, the Son] **who has built all things is God** [there is no article before “God” here].” (Heb. 3:4)

“Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God** [the article appears before “God” here; literally it reads: “the assembly of the God”], **which he has purchased** [or ‘acquired for Himself’] **with his own blood**.” (Acts 20:28) [As our blessed Lord is both God and Man in His Person, Scripture can, therefore, speak of the atoning blood of God. But this, of course, refers to human blood, His infinitely precious blood, not to some sort of ‘divine’ blood.]

“But if I delay, in order that thou mayest know how one ought to conduct oneself in **God’s house** [there is no article before “God” here], which is **the assembly of the living God** [again there is no article before “God” here; literally it reads: “which is assembly of God living”], the pillar and base of the truth. And confessedly the mystery of piety is great: **God** [or, ‘Who,’ ‘He who,’ the relative pronoun contextually referring back to none other than God (referred to twice: ‘God,’ the ‘living God’) in the Person of God the Son, who] **has been manifested in flesh**, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory.” (1 Tim. 3:15-16)

“**And the life has been manifested**, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us . . .** And we know that **the Son of God has come**, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life** [the article appears once before “true God and Eternal Life,” joining both appellatives together, again, in reference to Jesus Christ; literally it reads: “He is the true God **and** Life Eternal”]. Children, **keep yourselves from idols**.” (1 John 1:2; 5:20-21)

In fact, “God” *with the article* is even used of Satan, a created being, that fallen angelic creature who is indeed a *false god* to this Christ-rejecting (true God-rejecting) world: in 2 Cor. 4:4 he is called “*the god of this age*.” Thus the presence of the article with “God” is not what determines whether the only true God is spoken of, or that which distinguishes the only true God from a false god. And Satan’s designation as “*the god of this age*” no more undermines the true and absolute deity of the Son than it does that of the Father or of the Holy Spirit.

“During ‘this age’ the Lord Jesus was rejected. His crucifixion marked the end of the testing of the first man (man in the lost, Adamic standing of responsibility). Since His rejection, Satan is called the god of this age (2 Cor. 4:4). The true God has been rejected. And ‘this age’ is now for the Christian ‘this present evil age’ (Gal. 1:4). Demas forsook Paul, ‘having loved the present age’ (2 Tim. 4:10). How

well it is for us to 'love his appearing' (2 Tim. 4:8) which will display the rights and glory of Christ in 'the age to come,' i.e., the millennium." (R.A. Huebner)

"The world was made for Christ, and it will yet be His; but for the time being, Satan is in possession. The Lord Himself twice spoke of him as the 'prince of this world.' Many blunder as to this. Even some true Christians imagine that because Christianity has come in, Satan's hold upon the world is not what it was in pagan times. Instead of this being true, the Spirit calls him "the GOD of this age" (2 Cor. 4:4), i.e., of the present Gospel era. God having come to earth in human flesh and been rejected, Satan has usurped His place in the minds of men." (W.W. Fereday)

Note: According to Countess, *Theos* ("God") occurs 282 times in the New Testament *without* the article (anarthrous), and the Jehovah's Witnesses' *New World Translation* (NWT) has it only 16 times as either a *god, god, gods, or godly*. Which means that in the other 266 occurrences of *Theos* without the article, the NWT translates it as *God*. "Sixteen out of 282 means that the translators were faithful to *their* translation principle only six percent of the time. *To be ninety-four percent unfaithful hardly commends a translation to careful readers.*" (Robert H. Countess, *The Jehovah's Witnesses' New Testament: A Critical Analysis of the New World Translation of the Christian Greek Scriptures*). And if we more precisely exclude from these counts the 7 occurrences of the anarthrous plural "gods" (Gr. *theoí*), then it is actually 9 out of 275, or only *three percent* of the time, that the NWT translators were "faithful" to their translation principle manufactured to nullify John 1:1. *The NWT itself thus implicitly confesses this translation "principle" as a complete and utter sham.*