



08-17-2006

#1

Laurie

Senior Member



Join Date: Apr 2006
Location: Deuteronomy 18:21-22 NWT
Posts: 2,520
61 Reputation Points



? NWT use of the word 'obesience' in connection with Jesus

Does anyone have any info on the use of the word obesience in connection with Jesus in the NWT. I noticed in the footnotes of the NWT [big brown one with footnotes]that it says "Or let...worship" for Hebrews 1:6 where it says all the angels worship Jesus. Is the word obesience used in any other translation but the NWT? Any info on the use of this word?

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [Eph. 1:15-16]



08-17-2006

#2

tkkclark

Member

Join Date: Apr 2006
Posts: 276
18 Reputation Points

Laurie, I haven't done a focused study on the NWT's use of obeisance as yet, but I'm currently eyeball-deep in a paper on Second Temple monotheism and the NT application of *theos* to Jesus. Without boring you with all the details (especially since I haven't finished researching much less writing the paper as yet, LOL), Larry Hurtado in *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* posits 6 areas in which cultic devotion to Jesus reflects "worship," as opposed to the lesser "obeisance" demanded by the NWT. Quoting Hurtado, p. 138:

Quote:

As far as Roman-era Jewish religious practice is concerned, these devotional actions look like the sort of reverence reserved for the one God of Israel. Just as importantly, they represent the sort of reverence characteristically denied to any other figure including God's own agents (such as principal angels or exalted patriarchs). Thus, for this reason, too, these devotional actions are best taken as "worship" in the specific sense of the reverence that devout monotheists otherwise reserved for God.

Hurtado then discusses 6 distinct areas in which the cultic devotion to Jesus reflects the proper reverence due to God alone, reverence not given to any intermediary figure. They are:

1. Prayer
2. Invocation and Confession of Jesus

- 3. Baptism in Jesus' Name
- 4. The Lord's Supper
- 5. Hymns (i.e. ancient hymns preserved in the Bible, such as Phil 2:6-11, [Col 1:15-20](#))
- 6. Prophecy

JWs will no doubt argue #1, prayer to Jesus, to which I obviously disagree, but what of the rest? Is there any evidence, for instance, of cultic meals revering Moses or principal angels? Evidence that first century Jews invoked principal agents and/or patriarchs in healing, casting out demons, etc.? Legitimately so? I've read (?somewhere? LOL) that Second Temple Jews privately (secretly, given the OT prohibition against) invoked principal angels and/or patriarchs in magic rituals in the first century, but such practices were not corporate (public worship) for rather obvious reasons and even in doing so, they called upon a **series** of principal angels, etc, never one alone as we are directed to call upon Jesus' name and no other in the NT ([Acts 4:12](#)). Do we find hymns sung to Elijah, etc, etc?

As such, *proskueno*, as applied to Jesus means far, far more than the NWT's obeisance.

But again, my research is hardly complete and my focus is primarily Second Temple monotheism (which I thus far view to be creational circa N.T. Wright) rather than limited solely to worship, per se. Hurtado's book is really quite comprehensive, though. I highly recommend it.



08-17-2006

#3

[katierussell](#)

Member

Join Date: May 2006
 Posts: 1,481
 16 Reputation Points



Some other translations at [Hebrews 1:6](#) uses not the word "worship" but another word/expression such as the NEB's "pay him homage." Abbott-Smith's Greek-English Lexicon says for the word *proskuneo* "to make obeisance, do reverence, worship.." The word is used at [Revelation 3:9](#) by the way and the NAB while it has "worship" at [Hebrews 1:6](#) has "fall prostrate at your feet" (*proskynesousin*, being the 3rd person future) at [Rev 3:9](#). Likewise the NAS has "worship" at [Heb 1:6](#) and "come and bow down at your feet" at [Rev 3:9](#). Obviously then, the word does not always mean religious worship but meaning an act or an attitude of respect/reverence which the word "obiesance" means.



08-17-2006

#4

[tkkclark](#)

Member

Join Date: Apr 2006
 Posts: 276
 18 Reputation Points



Quote:

Originally Posted by [katierussell](#)

Obviously then, the word does not always mean religious worship but meaning an act or an attitude of respect/reverence which the word "obiesance" means.

Very true. Context, context, context!

I simply disagree that the context in which *prosekuno* (sp? coffee, work faster) is applied to Jesus is in any way comparable to the context in which *prosekuno* is applied in the lesser sense to others.

For instance, I think somewhere in the OT, *prosekuno* is applied to David, where

it very obviously is intended in this lesser sense, not as worship. We translate it in this lesser sense, very rightly so, as David certainly never developed cultic devotion that Jesus did. First century Jews didn't call on the name of David for confessional purposes and/or invoke David's name in healing, casting out demons, etc, sing hymns about David, etc, etc.



08-17-2006

#5

[katierussell](#)

Member

Join Date: May 2006
Posts: 1,481
16 Reputation Points



I think it does! That is, the word is never ever applied to Jesus because he is God. In fact in the very first verse of Hebrews we are told that in the past God had spoken through prophets. These prophets were not God, the God of the OT., obviously, but the ones he spoke through. Then we are told that now, when Hebrews was being written, God has spoken through a Son. Once again this "Son" and this "God" are not the same, they are seperate and distinct from each other, they are not one and the same. This "God" is the God of the OT. Jehovah. Hence, the "Son" is not this God of the OT, not Jehovah. The Son then if not this God of the OT must be a lessor and nothing we read next in [Hebrews 1](#) alters that. And as David became a king but never a priest, also never died on our behalf, never pre-existed and was the one through whom God created all things then its not surprising there is a difference in what is accorded to him and Jesus. Someone who agrees that proskyneo(btw, the Greek letter ypsilon is often represented by some with the English 'y' as I often do, but not always)when applied to Jesus, in the gospels at least, does not mean "worship" is BeDuhn in his book [Truth in Translation](#). See the chapter "Bowing to Bias." Have you read it?

Last edited by katierussell : 08-17-2006 at 11:00 AM.



08-17-2006

#6

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 276
18 Reputation Points



Quote:

Originally Posted by [katierussell](#)

I think it does! That is, the word is never ever applied to Jesus because he is God. In fact in the very first verse of Hebrews we are told that in the past God had spoken through prophets. These prophets were not God, the God of the OT., obviously, but the ones he spoke through. Then we are told that now, when Hebrews was being written, God has spoken through a Son. Once again this "Son" and this "God" are not the same, they are seperate and distinct from each other, they are not one and the same. This "God" is the God of the OT. Jehovah. Hence, the "Son" is not this God of the OT, not Jehovah. The Son then if not this God of the OT must be a lessor and nothing we read next in [Hebrews 1](#) alters that.

KR, is there anything within the context of Hebrews that limits the use of "God" to the entire Godhead or could "God" refer to God the Father? I take it as referring to God the Father. As such, no, Jesus and God the Father certainly aren't the same and no Trinitarian would ever say so.

But take all with a very large grain of salt...I haven't looked at [Hebrews 1:6](#) specifically to any degree of depth, as my research project deals with Second Temple monotheism rather than worship, per se, as noted in my OP. My comments therein dealt with the general use of *prosekuno* within the first century context.

As for Jesus being referred to as *theos* as Almighty God...As noted (again) in my OP, my research is incomplete and even if it were complete, this thread is about the NWT use of obeisance (or however, it's spelled), not the divinity of Christ so I don't think it would be proper to go into it here. When I've finished, if you'd like, I'll be happy to post my paper on a separate thread and/or provide a link to it, but...Not here. And until I've finished my study, not now. Which, btw, could take awhile as I've been waiting very impatiently for a reference bk I feel is necessary to completing the study for nearly 3 months now. Very aggravating. If the bk doesn't come by mid-September, I may just finish the paper regardless and revise if/when the blasted book ever gets here.

Quote:

And as David became a king but never a priest, also never died on our behalf, never pre-existed and was the one through whom God created all things then its not surprising there is a difference in what is accorded to him and Jesus.

Uh...That was my point, too. The obeisance given to David is a far cry different than the *prosekuno* given to Jesus.

Quote:

Someone who agrees that proskyneo(btw, the Greek letter ypsilon is often represented by some with the English 'y' as I often do, but not always)when applied to Jesus, in the gospels at least, does not mean "worship" is BeDuhn in his book [Truth in Translation](#). See the chapter "Bowng to Bias." Have you read it?

No, I haven't read it, though I've come across excerpts and certainly looked at reviews. It's on my list, but as I said, my current project focuses primarily on Second Temple monotheism. References that deal with montheism have priority for the time being in my bk budget. Actually, the Hurtado bk quoted in my first post was a mistake. I meant to order his [One God, One Lord](#) instead. Compounded by the persistent non-delivery of the other reference bk...My project has become exceedingly frustrating, to say the least.



08-17-2006

#7

[katierussell](#)

Member

Join Date: May 2006

Posts: 1,481

16 Reputation Points



Well, the writer was referring the the God of the OT, who is Jehovah. He limits it to Jehovah! Yet if you say you think "God" of v.1 is limited to God the Father and hence there is then no problem for you as the Son is a seperate and distinct person/being from this one, is not this one(and I agree the Son is), yet this "God" is not restricted to one person of a 'Godhead'(are you not guilty of reading post-biblical words and doctrine into a 1st century christian document?)but to the God of the O.T., Jehovah, which it undoubtedly does, you do have a problem for it means that the Son is not this God of the O.T., not Jehovah! Anyone one not Jehovah is not his equal, must be "lessor."

However, you explain that I should take what you said with a "grain of salt." So I think you mean lets not try to debate [Hebrews 1](#) as to whether it shows the Son is God or not. I agree. I have no time for such an indepth debate!

It is interesting what you are looking into and will be presenting. What book are you wanting btw?

And while the proskyneo given to David was a far cry from what Jesus recieves what Jesus receives is not because he was God but for the reasons I gave. But I did miss your point but funnily enough stil answerd it. I think.

BedUhn book is worthwhile getting as excerpts are never revealing enough either way. I have read Hurtado's book btw. In fact we had a copy. But for the life of us can't find it but that is what happens when one moves from place to place as we do. It could be anywhere in the world right now!
And did I spell obiesance wrong? Probably did as I often get my i's before my e's when the e' should be before my i's and vice versa!

Last edited by [katierussell](#) : 08-17-2006 at 12:31 PM.



08-17-2006

#8

Classylookinguy

New Member

Join Date: Aug 2006
Posts: 30
14 Reputation Points

Hi Laurie here is your answer about Hebrews 1:6

I found out that the Watchtower Society changes the New World Translation as time goes by. Example: In the 1970 edition of the NWT, in [Heb. 1:6](#) the greek word Proskuneo is translated to the word "worship". This is actually the right word to translate. Every English Bible in the World uses the word worship when translating the Greek word Proskuneo into English. In the 1980 version of the NWT the Watchtower changed the word to 'obeisance.' Why the change? Simple, the Watchtower Organization is methodically altering the Bible to make it agree with their theology. The reason why the JW's changed [Heb. 1:6](#) is because they dont believe that Jesus should be worshipped. The JW's used to believe that Jesus should be worshipped but when they started believing that Jesus was not God but just a man, they had to change the NWT to support their beliefs. When I confront the JW's on this, they have no answers.

Quote:

Originally Posted by [Laurie](#)
Does anyone have any info on the use of the word obesience in connection with Jesus in the NWT. I noticed in the footnotes of the NWT [big brown one with footnotes]that it says "Or let...worship" for Hebrews 1:6 where it says all the angels worship Jesus. Is the word obesience used in any other translation but the NWT? Any info on the use of this word?



08-17-2006

#9

secondbirth

CARM Super Member



Join Date: Jul 2006
Location: NEW JERSEY
Posts: 1,757
41 Reputation Points



Katie, Hi.. Tell Me Who The Elders Fell Down And Worshipped To... In The Nwt It Say God And The Lamb.. Check It Out



08-17-2006

#10

secondbirth

CARM Super Member





In That Verse Its Says Even The Ants, Whales, Birds, You, Me, Others, Hippo, Lions, Every Living Thing Will Praise Jesus....

Join Date: Jul 2006
Location: NEW JERSEY
Posts: 1,757
41 Reputation Points



08-17-2006

#11

secondbirth
CARM Super Member



REVELATION 5:11-13.....11 And I saw, and I heard a voice of many angels around the throne and the living creatures and the elders, and the number of them was myriads of myriads and thousands of thousands, 12 saying with a loud voice: "The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing."

13 And every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them, I heard saying: "To the One sitting on the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever." 14 And the four living creatures went saying: "Amen!" and the elders fell down and worshiped.

Join Date: Jul 2006
Location: NEW JERSEY
Posts: 1,757
41 Reputation Points



08-17-2006

#12

aa118816
Member



Join Date: May 2006
Location: Boston
Posts: 786
25 Reputation Points

You are only to pay God homage and you are only to worship God according to Jewish custom. All of the apostles were Jews and would understand this, so I suggest that you consider [Heb 1:6](#) in its true context as a first century writing from first century Jews. One big problem with the JW's is that they do not use linguists that are trained outside of the NWT fold. The true NT is scrutinized by linguists who are not Christians! My wife's brother is an aesthetic Jew teaching at the University of Utah with his PhD in linguistics. He would agree that [Heb 1:6](#) exclusively means the type of reverence only given to God.

I pray for you that you will have the devil unlock his grip on your mind. I used to be a Buddhist atheist, so I know what it feels like to be locked in an undefendable system.

Dan



08-18-2006

#13

katierussell
Member



Join Date: May 2006
Posts: 1,481

No, one *can* pay homage to others not God. It's the attitude of the giver that matters not what word or words one uses to express that attitude. And the word the writer used was used by others when speaking of creatures giving proskyned

16 Reputation Points

to another creature and this is when a Jew did so to another not God of course. And the very first verse of [Hebrews 1](#) shows you that just as the "prophets" were not "God," the God of the O.T. but were the ones this God spoke "through" neither is the "Son" but the one God spoke "through" in the 1st century. Thankyou for the prayer. I will ask one for you for God to open your eyes to the truth about God and his Son.



08-18-2006

#14

[katierussell](#)

Member

Join Date: May 2006
Posts: 1,481
16 Reputation Points



Quote:

....Every English Bible in the World uses the word worship when translating the Greek word Proskuneo into English....

This is not correct as my above post showed!!!!



08-18-2006

#15

[aa118816](#)

Member

Join Date: May 2006
Location: Boston
Posts: 786
25 Reputation Points



Honestly,
I do not understand what you are saying. Jesus was worthy of worship from the Angels and only God is worthy of worship. I appreciate your prayers, but I do know that I am correct. When referring to firstborn, Jesus is the first born of a new creation because he was fully man and God and his human nature was the first to be resurrected from the dead for eternal life.

Dan



08-18-2006

#16

[katierussell](#)

Member

Join Date: May 2006
Posts: 1,481
16 Reputation Points



No, another other than God Himself is worthy of proskuneo, a word that can be used for other than religious worship and done toward others not God. And I have shown from the very first verse of [Hebrews 1](#) that the "God" there is the God of the OT, Jehovah, and this one is not the "Son" but the one whom spoke "through" the "Son"(and "through" the "prophets."). What you write that Jesus was "fully man and God" is your belief certainly but nowhere do we read that in holy scripture nor that it was 'only' his "human nature" that was resurrected. You are using non-biblical terms here to describe a non-scriptural belief. IMO.



08-18-2006

#17

[Allan 747](#)

Inactive

Join Date: Jan 2006
Location: Alberta, Canada
Gender: ♂
Posts: 1,005
57 Reputation Points



Katie; Explain this verse

Phl 2:6 Who, being in the form of God, thought it not robbery to be **equal** with God:



08-18-2006

#18

[katierussell](#)

Member

Join Date: May 2006
Posts: 1,481
16 Reputation Points



The pronun "it" does not appear in the Greek. It means not that he did not "think" it "robbery" to be equal to God but that he did not "think" of a "robbery" to be equal with God, (to put it using the words from the translation you give).

But this has nothing whatsoever to do with [Genesis 19:24!](#)



08-18-2006

#19

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 276
18 Reputation Points



Katie, would you care to respond to my OP? In which I list Hurtado's differentiation of worship given to Jesus as compared/contrasted to reverence that is **not** given to intermediary figures such as angels, exalted patriarchs (i.e. the lesser, derived gods proposed to be legitimate gods by the WTS)?

The argument is **not** whether or not Jesus is differentiated from God of [Hebrews 1](#). The argument is whether or not Jesus receives worship or obeisance.

As I noted, Jesus received cultic devotion that was **not** given to intermediary figures like angels and patriarchs: prayer, confession/invocation of Jesus, baptism in Jesus' name, the Lord's Supper, Jesus hymns, and prophecy.

This, very clearly IMO, demonstrates the difference between the obeisance given others and the worship given to Jesus.

Last edited by tkkclark : 08-18-2006 at 11:50 AM. Reason: I have apparently lost the ability to spell, LOL



08-18-2006

#20

[Allan 747](#)

Inactive

Join Date: Jan 2006
Location: Alberta, Canada
Gender:
Posts: 1,005
57 Reputation Points



From what you write it sounds like you think that Jesus believed He was equal with God?

I know this has nothing to do with [Genesis 19:24](#), but in you previous post you said that we must only worship God. so I think it is relevent to ask if Jesus claimed to be God and should we worship Him, like the angels do.



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