



08-19-2006

#41

**Allan 747**

Inactive

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

I don't think Jesus was trying to attain something that He already was.

[Isa 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.



08-19-2006

#42

**katierussell**

Member

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

Yes, and just as this does not mean the Son is Jehovah neither does it mean that the Son is Solomon when a scripture that originally has an application to him is then applied to the Son. See v.5. And of course, one has to understand *why* these scriptures are being applied to the Son. Not to identify, he's already been identified as the Son" but not the "God" spoken in the very first verse of [Hebrews 1](#), but to show the readers of Hebrews that the Son is greater than any one else God has used in the past and that the Christians religion then is far superior to that of the Jews who could point to it's temple in Jerusalem and where the priests had been sacrificing to Jehovah for millenia. Note from the very first that the "God" who spoke "through" the "prophets" in the past is of course the God of the O.T., Jehovah. This "God" is not those "prophets" nor those "prophets" this "God" but God spoke by means of them. Then the writer says that God has now "spoken" by means of a "Son." This mean that this "God," this God of the O.T., Jehovah is not the "Son" and this "Son" not this God of the O.T., Jehovah but the one who the God of the O.T., Jehovah "spoke" through. Seeing this, which one needs not be a "rocket scientist" to be able to, then one can see why the writer goes on the apply scriptures that originally applied to others, like Solomon and Jehovah Himself. Not to identify the Son as these ones but to show the greatness of the one whom through God in these days has spken through. 😊



08-19-2006

#43

**tkkclark**

Member

Join Date: Apr 2006

Quote:

Originally Posted by **katierussell** ➡

Posts: 276

■ 18 Reputation Points

*Worship that acknowledges Jehovah is God and creator, neither which is Jesus. Hence, the worship Jehovah only receives is religious worship. Jesus does not so receive but obeisance for his being exalted by God to a position second only to God Himself and which all creation must recognize.*

Well, that is downright odd. If I remember correctly -- and I could be wrong -- John offers *prosekuno* to an angel in Revelation, without your demanded context of honoring the angel as Creator and translated **as** worship by the NWT. And I'm pretty sure John didn't think this angel was Almighty God, either.

I wonder what context people are said to worship demons in the NT? Is your demanded context of recognizing the demon as Creator noted in these occurrences? Hm. (Btw, I'm not being sarcastic or any such thing. Having never looked at it previously, I am genuinely curious as to what the context of the worship of demons tells us.)

I must say, I've never seen a definition of worship so delineated as you have asserted, however.

Insight on the Scriptures says worship is "The rendering of reverent honor or homage." No Creator assertion demanded.

ISBE: "It is to render homage to men, angels, demons, the Devil, the "beast," idols, or to God. It is rendered 16 times to Jesus as a beneficent superior; at least 24 times to God or to Jesus as God." And "The New Testament idea of worship is a combination of the reverential attitude of mind and body, the general ceremonial and religious service of God, the feeling of awe, veneration, adoration; with the outward and ceremonial aspects approaching, but not reaching, the vanishing point." No Creator assertion demanded here, either.

Easton's: "Homage rendered to God which it is sinful (idolatry) to render to any created being ([Exo 34:14](#); [Isa 2:8](#)). Such worship was refused by Peter ([Act 10:25](#), [Act 10:26](#)) and by an angel ([Rev 22:8](#), [Rev 22:9](#))." Refers to sin of worshipping a creature, but does not limit worship to assertion of Creator, either

Strongs: "...to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore): - worship."

Thayers: "...3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication  
3a) used of homage shown to men and beings of superior rank  
3a1) to the Jewish high priests  
3a2) to God  
3a3) to Christ  
3a4) to heavenly beings  
3a5) to demons"  
No Creator context here, either.

So, a quick check (granted, a very quick check through references I happened to have on-hand) does not indicate that worship must be rendered in the context of honoring Almighty God as Creator.

Frankly, I worship God all the time, in song, prayer, etc. Do I always refer to him as Creator? Uh...No. Not always. Does that mean those times that I don't recognize and praise God as Creator mean that I'm not actually worshipping him? Or, if I don't praise him in his role as Creator, does that mean I'm only doing obeisance?

Of course, I may have missed whatever point you were trying to make altogether, but as I understand it, you are asserting that honoring God as Creator is demanded in order to differentiate obeisance from worship and I simply haven't found anything (as yet) that supports that demand.

KR, with all due respect, you're importing your theology into the text. You say *prosekuno* can't be given to Jesus in the sense of worship because only God can receive worship. You presume, at the outset, that Jesus is not God -- Since Jesus isn't God, he doesn't receive worship.

The evidence (Hurtado's six areas of cultic devotion shown to Jesus) very clearly proves that the *prosekuno* given Jesus **was** worship. Don't tell me oh, only God receives worship. I know that. Don't tell me God receives worship because he's the only Creator. I know that, too. Don't tell me your theology. Explain to me why those cultic practices **weren't** worship. How do these cultic practices differ from the worship we as Believers give God? And if those cultic practices fall under the parameter of obeisance, would you agree that it's okay to offer the same *prosekuno* to other (so-called) gods? I mean, it's only obeisance, right? If these cultic devotional practices/patterns are only obeisance and kings are given obeisance in the OT, then it must be okay to, extrapolating forward to contemporary times, I dunno, sing songs to/about President Bush in order to give him obeisance. (Perish the thought.)

Last edited by tkkclark : 08-19-2006 at 11:18 AM.



08-19-2006

#44

### Robert V Frazier

Senior Member

Join Date: Jan 2006  
Location: Coral Springs, Florida, USA  
Gender:   
Posts: 3,174  
 89 Reputation Points

Quote:

Originally Posted by **tkkclark**   
*Well, that is downright odd. If I remember correctly -- and I could be wrong -- John offers prosekuno to an angel in Revelation, without your demanded context of honoring the angel as Creator and translated **as** worship by the NWT. And I'm pretty sure John didn't think this angel was Almighty God, either.*

**You do remember correctly. [Revelation 19:10](#). The verb is *proskuneo*.**

**Robert V Frazier**

***The Watchtower is not the instrument of any man or any set of men, nor is it published according to the whims of men. No man's opinion is expressed in The Watchtower. (The Watchtower, 1931 November 1 p.327) If you believe that, you'll believe ANYTHING!***



08-19-2006

#45

### Laurie

Senior Member



Join Date: Apr 2006  
Location: Deuteronomy 18:21-

Oh Katie. You can dance around it, but Scripture plainly says Jesus IS the creator who is forever blessed. Like it or not, He is the true God and eternal life. Please bow to Him while there is still time.

**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]**

22 NWT  
Posts: 2,520  
61 Reputation Points



08-20-2006

#46

[tkkclark](#)

Member

Join Date: Apr 2006  
Posts: 276  
18 Reputation Points



Quote:

Originally Posted by [Robert\\_V\\_Frazier](#)  
*The verb is proskuneo.*

Ahhhhhh. So THAT's how you spell it. LOL. Well, *prosekuno* was in the right ball park, anyway. 😊



08-20-2006

#47

[katierussell](#)

Member

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



And the angel tells John to "Worship God." In Revelation the "Lamb," Jesus, is never ever called "God," always distinguished from "God," even from the "Lord God the Almighty." So when the angel said to John he must "Worship God" he did not have in mind the "Lamb" Jesus but another person, another being, someone else. So the "Lamb" Jesus, is *excluded* from *this* "worship." That the NWT is right to translate proskuneo in v.10a as "worship" is because the angel tells him he must only give "proskuneo"(v.10b) to God so John was offering to this angel what was only God's. Note the reason why John was asked to "be careful." The angel tells him he, the angel, is also a "fellow slave." So the angel would not even receive obseiance from John, as this angel was a "**fellow** slave." So one just can not make too much from the English word "worship" used. Jesus is praised and is confessed to, his name is invoked, he receives proskuneo. But only to the "glory" of *another*, God.-Phil.2:11

*Last edited by katierussell : 08-20-2006 at 10:29 AM.*



08-20-2006

#48

[katierussell](#)

Member

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



Oh Laurie, when you actually deal/address the substance of my post you will tell me won't you?  
If you bow down to any other as God but they are not you are in a very dangerous position. There is but a short time for you to change your worship to accord with the truth.



08-20-2006

#49

[katierussell](#)

Member

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



...*your* "statements" are "false"! Cor, this is easy this is!



08-20-2006

#50

[Wotcher](#)

Member

JW

Join Date: Jan 2006  
 Posts: 788  
 15 Reputation Points



Hi Katie, your PM box is full.

**May Jehovah bless you and keep you. May Jehovah make his face shine toward you, and may he favor you. May Jehovah lift up his face toward you and assign peace to you.**

--Numbers 6:24-26



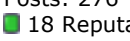
08-20-2006

#51

[tkkclark](#)

Member

Join Date: Apr 2006  
 Posts: 276  
 18 Reputation Points



Quote:

Originally Posted by [katie russell](#)  
*And the angel tells John to "Worship God." In Revelation the "Lamb," Jesus, is never ever called "God," always distinguished from "God," even from the "Lord God the Almighty." So when the angel said to John he must "Worship God" he did not have in mind the "Lamb" Jesus but another person, another being, someone else. So the "Lamb" Jesus, is excluded from this "worship." That the NWT is right to translate proskuneo in v.10a as "worship" is because the angel tells him he must only give "proskuneo"(v.10b) to God so John was offering to this angel what was only God's. Note the reason why John was asked to "be careful." The angel tells him he, the angel, is also a "fellow slave." So the angel would not even receive obeisance from John, as this angel was a "**fellow** slave." So one just can not make too much from the English word "worship" used.  
 Jesus is praised and is confessed to, his name is invoked, he receives proskuneo. But only to the "glory" of another, God.-Phil.2:11*

Uh huh. But the point I was making was that there is no context of *proskuneo* as honoring God as Creator in the context of the angel and John in Revelation. You had said something to the effect that the *proskuneo* offered to Jesus differed from the *proskuneo* offered to God differed in that *proskuneo* offered to God is honoring him as Almighty and Creator. My reference to John and the angel showed that, in that context, God as Creator was not the context of this particular translation as worship, nor did John think the angel was the Almighty.

And you **still** haven't addressed how Hurtado's 6 areas of cultic devotion differ from worship only God rightfully deserves or explained how these patterns of devotion to Jesus reflect the lesser obeisance demanded by the NWT.



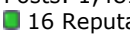
08-20-2006

#52

[katie russell](#)

Member

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



Hurtado's "six areas of cultic devotion" of Jesus I have not read for a while. I will not try to overturn him here in this thread! Yet Jesus is not God in the NT. He is not the Almighty. He is not the Creator. He is certainly a highly exalted creature, even God's Son. For him to receive what he does does not change this, his status, his being a creature.

As for [Revelation 19:10](#). John was over come, was over awed, off balance. The

angel set him right. It is for this reason he offered to do proskuneo towards *this* angel. This means that we can not read much into John's attempt to do this towards this creature. But the angel took the 'opportunity' to tell him, and us, that angels are "fellow slaves" of John and that now only God should receive proskuneo from such "slaves", and at the same time the angels words barr even the Lamb from such.



08-20-2006

#53

[tkkclark](#)

Member

Join Date: Apr 2006  
 Posts: 276  
 18 Reputation Points



Quote:

Originally Posted by [katierussell](#)

*Hurtado's "six areas of cultic devotion" of Jesus I have not read for a while. I will not try to overturn him here in this thread!*

Oh, I see. The thread's about worship. Hurtado's book is about worship. I present evidences that the *proskuneo* Jesus receives was, in fact, worship rather than obeisance and you don't want to address any of that. Nope.

Quote:

Yet Jesus is not God in the NT. He is not the Almighty. He is not the Creator. He is certainly a highly exalted creature, even God's Son. For him to recieve what he does does not change this, his status, his being a creature.

No discussion of worship, uh uh, nope, *nada*, but I get to read over your theology again? And again?

Just to make sure I've got this straight -- you aren't going to address the evidences I presented that very much relate to the thread topic (worship) but you **are** going to (repeatedly) discuss your theology, which has nothing to do with the thread topic (worship -- **NOT** the divinity of Christ which you keep returning to).

Pardon, but if you want to argue the deity of Christ, post a new thread. This one's about **worship**. And if you can't refute or answer the evidence I've presented...

Frankly, don't nitpick a couple verses that deal with John and the angel in Revelation, preach your theology into those verses (see below), then blow off solid evidence that very much refutes your position. It's annoying.

Quote:

As for [Revelation 19:10](#). John was over come, was over awed, off balance. The angel set him right. It is for this reason he offered to do proskuneo towards *this* angel. This means that we can not read much into John's attempt to do this towards this creature. But the angel took the 'opportunity' to tell him, and us, that angels are "fellow slaves" of John and that now only God should receive proskuneo from such "slaves", and **at the same time the angels words barr even the Lamb from such.** (Emphasis mine)

1. You're the one who said worship had to be in the context of honoring Almighty God as Creator, not me. Now, you say we aren't too read too much into the *proskuneo*/worship John tried to offer to the angel because he was overwhelmed

or whatever...Well, the NWT **still** translated it as worship and whether John was overwhelmed or not, it **still** had no Creator context. Does worship demand honoring God as Creator or not? According to the NWT and all the references I've cited, no. According to you, worship must be in the Creator context...unless somebody is overwhelmed. \*snort\*

2. The angel's words bar the Lamb from receiving worship? The angel told John, hey, don't worship Jesus?

I must've missed that part.

The angel told John that he should only worship God. Your theology demands that Jesus is not God, to be certain, but by saying what you did above, you are simply importing your theology into the text. The text does not say don't worship the Lamb. It says only worship God. **You** define God as not including the Lamb, but **the text** does not. See what I'm saying here? Notice the difference?

Anyway, how about we talk a little bit more about worship?

What should we rightfully consider worship?

Hymns. Singing to/about God is very much a form a worship prevalent in the church today, just as it was in NT times. Several passages in the Bible are believed to be fragments of hymns from NT times -- [Philippians 2:6-11](#), [Colossians 1:15-20](#) (both of which I think I mentioned previously). Philippians and Colossians date to what? 60-70 A.D.? Very early. The hymn fragments would pre-date even that. And both of those early hymn fragments are inarguably christo-centric. They honor, revere and celebrate **Jesus**.

Then, you've got the Psalms the early church sung. Quoting Hurtado again, p. 148, 149:

Quote:

In addition to the passages that scholars often point to as hymnic material, we should also recognize that a great part of earliest Christian "hymnody" involved the chanting of biblical psalms, which were interpreted christologically. The well-known importance of, and frequency of reference to, [Psalm 110](#) and other psalms in the New Testament is to be accounted for through prior widespread and frequent usage in Christian worship.

So the early Christians stuck to the old Psalms in worship, too, except they applied psalms like the ever-popular [Ps. 110](#) to **Jesus**.

Sounds like worship.

If you want, we could talk about the Lord's Supper or prophecy instead. Whatever floats your boat.



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