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Titus 2:13

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User CP FAQ Donate Members List Calendar Arcade New Posts Search Quick Links Log Out



Page 11 of 11 << First < 7 8 9 10 11 >

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1 Week Ago

#201

John Milton

Member

Join Date: Dec 2006
Posts: 1,820
24 Reputation Points

Quote:

Originally Posted by **AmazingGrace**
Hey - that is not nice. I said I don't know Greek and clearly the your EIS doesn't look like theirs.

You really should try a little kindness.

You can be forgiven. But for someone like Kelton, who claims to be able to read the Greek, how could there have been any doubt that I was referring to εἰς with eis ? Unless ofcourse --

King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Week Ago

#202

Robert V Frazier

Senior Member

Join Date: Jan 2006
Location: Coral Springs, Florida, USA
Gender: ♂
Posts: 2,607
92 Reputation Points

Quote:

Originally Posted by **John Milton**
This is for those who are really interested in learning something:

Well, we've learned that you can't read the Greek alphabet, the Greek NT, or Greek reference books, not even the most beginner-level of them all, Strong's. I was vaguely hoping for a bit more than that.

Quote:

Originally Posted by **John Milton**
*So we have the two prepositions **eis** and **dia**.*

No, we have the two prepositions **ek [εκ] (spelled **ex** [εξ] when it**

precedes a vowel) and **dia** [δία].

Quote:

Originally Posted by **John Milton**
*This is how Strong's explains eis εἰς: Eis is a primary preposition denoting origin(**the point whence motion or action proceeds**), from, **out (of place, time, or cause; lit' or fig.; direct or remote);..***

No, that's the Strong's entry for εκ, not for εις. Read your own text inside the "Font=Symbol" tags! εκ and εις are antonyms, for pity's sake!

Here's a mnemonic device that should help you keep the two straight: "ex" is the first syllable in "exit", an English word which comes directly from this Greek preposition, and "eis" is the first syllable in "eisegesis", an English word meaning "reading INTO the text something which isn't there". (And of course, there's also "exegesis", which means "reading OUT OF the text what is there".)

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!**



1 Week Ago

#203

[Robert V Frazier](#)

Senior Member

Join Date: Jan 2006
 Location: Coral Springs,
 Florida, USA
 Gender:
 Posts: 2,607
 92 Reputation Points

Quote:

Originally Posted by **John Milton**
*My goodness! **ex** is **eis**. It is the Greek εἰς.*

My goodness! What a total noob! WRONG! εκ and εις are antonyms, not the same word! Go review the Greek alphabet, before you embarrass yourself even further.

Quote:

Originally Posted by **John Milton**
Are you Kelton's twin?

Are you always this rude, or is it only when you're wrong and corrected by someone whom you wrongly imagine knows less than you do?

Robert V Frazier

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Last edited by Robert_V_Frazier : 1 Week Ago at 06:33 PM.



1 Week Ago

#204

Robert V Frazier

Senior Member

Join Date: Jan 2006
 Location: Coral Springs,
 Florida, USA
 Gender: ♂
 Posts: 2,607
 92 Reputation Points



Quote:

Originally Posted by **John Milton**
You can be forgiven.

Wow, that is SO magnanimous of you. Willing to "forgive" someone for being correct! The mind boggles.

Quote:

Originally Posted by **John Milton**
But for someone like Kelton, who claims to be able to read the Greek, how could there have been any doubt that I was refering to εξ with eis ? Unless of course --

I can read Greek. You obviously cannot. Why not stay out of discussions of it until you get a clue? Don't blame Kelton for your own mistakes. Correct them. And seriously, stay out of discussions about the Greek NT until you can do a lot more than read the alphabet -- something you manifestly cannot do as yet.

Robert V Frazier

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1 Week Ago

#205

John Milton

Member

Join Date: Dec 2006
 Posts: 1,820
 24 Reputation Points

Quote:

Originally Posted by **Robert_V_Frazier**
Well, we've learned that you can't read the Greek alphabet, the Greek NT, or Greek reference books, not even the most beginner-level of them all, Strong's. I was vaguely hoping for a bit more than that.

No, we have the two prepositions ek [εκ] (spelled ex [εξ] when it precedes a vowel) and dia [δια].

No, that's the Strong's entry for εκ, not for εις. Read your own text inside the "Font=Symbol" tags! εκ and εις are antonyms, for pity's sake!

Here's a mnemonic device that should help you keep the two straight: "ex" is the first syllable in "exit", an English word which comes directly from this Greek preposition, and "eis" is the first syllable in "eisegesis", an English word meaning "reading INTO the text something which isn't there". (And of course, there's also "exegesis", which means "reading OUT OF the text what is there".)

Robert V Frazier

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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!

My goodness! I was using the **english spelling , eis**, to facilitate for pronouncement. That would be obvious to everyone. **If** I didn't mean ex [εξ] by eis then why did I define it as **out of** and Kelton said it was wrong!! And why did he say both the prepositions were wrong? What else could I have meant by eis? **I had already defined it.**

Now knock yourself on the head for me, three times.



King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Week Ago

#206

Robert V Frazier

Senior Member

Join Date: Jan 2006
Location: Coral Springs, Florida, USA
Gender:
Posts: 2,607
 92 Reputation Points

Quote:

Originally Posted by **John Milton**
*My goodness! I was using the **english spelling , eis**, to facilitate for pronouncement. That would be obvious to everyone.*

Hello, McFly! The English spelling of εκ/εξ is NOT eis! Not! It is ek (before a consonant) or ex (before a vowel). The English spelling of εις is eis. Get it straight!

It is obvious to everyone that you are not only a clueless noob, you are an unteachable clueless noob! And just for comic relief, you're an unteachable, clueless, obnoxious, pompous, insufferable noob, to boot!

Quote:

Originally Posted by **John Milton**
*If I didn't mean ex [εξ] by eis then why did I define it as **out of** and Kelton said it was wrong!!*

As I said, clueless and unteachable. What Kelton said was wrong was your insisting on transliterating the preposition completely wrong. He is right; you were (and still are, it seems) transliterating it wrong. Which shows you cannot even read the Greek alphabet, or you could not have made the same error over and over again.

Quote:

Originally Posted by **John Milton**
*And why did he say both the prepositions were wrong? What else could I have meant by eis? **I had already defined it.***

And spelled it wrong every single time you did! Learn the Greek alphabet. It's the first baby step toward having a clue about Greek. A step you have not yet taken.

Quote:

Originally Posted by **John Milton**
Now knock yourself on the head for me, three times.

You need serious help with your violent tendencies. No, I won't play the masochist to your Marquis de Sade.

You are the one who is wrong. I deserve no punishment for being right.

Robert V Frazier

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1 Week Ago

#207

John Milton


Member

Join Date: Dec 2006
 Posts: 1,820
 24 Reputation Points



Hi Robert,

Quote:

Originally Posted by **Robert_V_Frazier** 
Hello, McFly! The English spelling of εκ/εξ is NOT eis! Not! It is ek (before a consonant) or ex (before a vowel). The English spelling of εις is eis. Get it straight!

It is obvious to everyone that you are not only a clueless noob, you are an unteachable clueless noob! And just for comic relief, you're an unteachable, clueless, obnoxious, pompous, insufferable noob, to boot!

As I said, clueless and unteachable. What Kelton said was wrong was your insisting on transliterating the preposition completely wrong. He is right; you were (and still are, it seems) transliterating it wrong. Which shows you cannot even read the Greek alphabet, or you could not have made the same error over and over again.

And spelled it wrong every single time you did! Learn the Greek alphabet. It's the first baby step toward having a clue about Greek. A step you have not yet taken.

You need serious help with your violent tendencies. No, I won't play the masochist to your Marquis de Sade.

You are the one who is wrong. I deserve no punishment for being right.

Robert V Frazier

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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!**

You're complaining because I spelled εἰ improperly in the English !? Fact is I clearly pointed it out in the Greek , and I clearly defined it . Same with δὲ. No one could have missed what I meant.

I think you're vastly overreacting because you know kelton fumbled and are now trying to cover up for him by arguing over trivia (changing the subject), just as he also fumbled over the *Adoni*, *Adonai* and *Adonaieyu* distinction. Why not grumble over my poor English spelling of these Hebrew words also?

If you had a real case, you wouldn't be grumbling over how I spelled a Greek words in the English.

best wishes,

P.S. Knock yourself on the head three more times, for being petty.



King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Week Ago

#208

[Robert V Frazier](#)

Senior Member

Join Date: Jan 2006
Location: Coral Springs,
Florida, USA
Gender: ♂
Posts: 2,607
92 Reputation Points



Quote:

Originally Posted by **John Milton**
Hi Robert

Goodbye, John.

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!*



1 Week Ago

#209

[Robert V Frazier](#)

Senior Member

Join Date: Jan 2006
Location: Coral Springs,
Florida, USA



Quote:

Originally Posted by **John Milton**
Hi Robert.

Gender: 
Posts: 2,607
92 Reputation Points

Goodbye, John. Not one thing in your post is true, and I have better things to do with the rest of my life than include you in it.

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!



1 Week Ago

#210

John Milton


Member

Join Date: Dec 2006
Posts: 1,820
24 Reputation Points





Hi Robert,

Quote:

Originally Posted by **Robert_V_Frazier** 
Goodbye, John. Not one thing in your post is true, and I have better things to do with the rest of my life than include you in it.
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!

Why not chew into the essence(no pun intended) of [1 Cor. 8:6](#) instead of arguing about petty things? Is this you way of avoiding the meat of the verse? I think so. In [1 Cor. 8:6](#) Paul clearly identifies the one God(may He be blessed forever) as the Father.Period. No *son*, no *holy trinity*, in short, no trinity business here. This is deadly to the trinitarian scheme of things.

Perhaps you want to here adopt Olyott's stance that the Father in 8:6 refers to the "Godhead" ?  Or maybe buy into Kelton's argument that Lords and Gods are lumped into some sort of unholy alliance e so that one God the Father and one Lord Jesus is a parallelism in line with the pagan Lords and Gods? Heck, maybe even try sneaking Sharp's rule into this one, eh(good luck). 

best wishes,

King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Week Ago

#211

kelton graham

Member

Join Date: Jan 2006
Posts: 330
21 Reputation Points

Well I was going to let this rest but since you are still going and by some stretch of the imagination trying to pretend like I am making the error and on top of that since there are others who do not read Greek I decided to reply. I am going to combine a couple of your statements so there will be no doubt.

Quote:

Originally Posted by **John Milton** 
Hi kelton graham
My friend is a couple of semesters away from getting his degree in Greek.

Response: It does not matter, he is still incorrect. Just because he is getting a degree does not mean he is somehow right in this regard. By the way having a degree in Greek is different than studying biblical Greek.

Quote:

From your comments so far, I have **absolutely no doubt** in my mind that you have ZERO formal training in Greek and **cannot speak it**.

Response: Well John, it is pretty obvious that you are not qualified to make such an assesment. But if you are curious I've had five semesters of biblical Greek, I am an MDIV canidate & serve as the grader for my seminary for in coming Greek students. I have a couple of online articles over on forananswer, a member of B-Greek & Hebrew, I've been studying on my own for several years since I finished up the Greek sequence.

Quote:

More lame excuses.

Response: Another non-response, I was suppose to keep count but I think this has got to be number 6 or so.

Quote:

Olyott is fluent in Greek .He is also a Trinitarian. He realizes the problems associated with [1 Cor. 8:6](#) and Trinity doctrine. If you understood the Greek, you wouldn't say "no, not really."

Response: It does not matter if someone is fluent, it all depends on how good they are at understanding grammar. I speak fluent English but my grammar is not the best. But I understand biblical Hebrew and biblical Greek grammar.

In talking with Amazing Grace you wrote:

Quote:

You can be forgiven. But for someone like Kelton, who claims to be able to read the Greek, how could there have been any doubt that I was refering to ex with eis ? Unless ofcourse --

Response It is pretty simple, you quoted your friend who said,

Quote:

I wouldn't agree with this view of things, but it is the view that springs from the grammar, where eis (unto) and dia (through) are set in opposition to one another.

Not only did your friend say EIS, he even translated it as 'unto' so here we have not only the word but a translation. Now John, you supported him by saying:

Quote:

The Father ofcourse. Through whom are all things? Jesus Christ ofcourse.

My friend is not wrong. I'm not wrong . You're wrong.

Response: Now John, you are supporting your friend who used EIS. The part that you meant to argue was 'through whom are all things' does not use EIS but EK a totally different preposition. Since you seem to have BDAG turn to page 288

EIS: prep w. acc 1) extension involving a goal or place, into, in, toward, to. A)into, toward, to after verbs of going, or that include motion toward a place 2) extension in time, to, unto, on. 3) marker of degree, up to. 4) marker of goals involving affective/abstract/suitability, aspects, into to. 5) marker of a specific point of reference.6) marker of a guarantee. by 7)distributive marker.8) predicate noun. 9)marker of instrumentality, by, with.

Now turn to page 295:

EK 1) marker denoting separation, from, out of, away from. 2) marker denoting the direction from which something comes. 3)marker denoting origin,cause, motive, reason, from of. 4)marker used in periphrasis from of.5) marker denoting temporal sequence, from.

So John, these are two entirely different prepositions, your argument did not go with your use of the Greek. You said to Robert:

Quote:

You're complaining because I spelled ex improperly in the English !? Fact is I clearly pointed it out in the Greek , and I clearly defined it . Same with di. No one could have missed what I meant.

Response: A) it was not a spelling error, your friend also defined it for us and you agreed with him. Secondly, I knew what you meant and waited for a few days and let you hang yourself over and over then finally pointed out the error in your ways. And lastly you said:

Quote:

Or maybe buy into Kelton's argument that Lords and Gods are lumped into some sort of unholy alliance e so that one God the Father and one Lord Jesus is a parallelism in line with the pagan Lords and Gods?

Response: Notice what BDAG says in relation to [Cor 8:6](#):

Quote:

in contrast to the one Kurios of the Christians there are OEOI POLLOI KAI KURIOI POLLOI many gods and many lords; we cannot say just what difference, if any, Paul makes betw. these QEOI and KURIOI; unless we have here an henidadys, the apostle may imply that K are of lower rank than Q.

So John, even liberal BDAG understands that there is no distinction and only can speculate a henidadys which still does not hurt my point in any way shape form or fashion.

Last edited by kelton graham : 1 Week Ago at 12:16 AM. Reason: update



1 Week Ago

#212

[John Milton](#)



Member

Join Date: Dec 2006
 Posts: 1,820
 24 Reputation Points



Hi kelton graham

Quote:

Not only did your friend say EIS, he even translated it as 'unto' so here we have not only the word but a translation. Now John, you supported him by saying:

But that's not how **I** translated it . How did **I** translate it Kelton? Come on? I presumed he made an innocent error and thought you understood that too . If he's indeed referring to EIS then I totally missed his point.

Quote:

Response: Now John, you are supporting your friend who used EIS. The part that you meant to argue was 'through whom are all things' does not use EIS but EK a totally different preposition. Since you seem to have BDAG turn to page 288

Again I ask you, how did **I** translate it?

The fact of the matter is that in [1 Cor. 8:6](#) the apostle says for us there is only one God, the Father. Hence Olyott, the Greek speaking trinitarian's quandary. You on the other hand, are not even willing to face it.

best wishes,

King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Week Ago

#213

[tkkclark](#)

Member

Join Date: Apr 2006
 Posts: 325
 20 Reputation Points



John, as far as I'm concerned, you lost pretty much all credibility as having a working knowledge of Greek (much less any degree of proficiency) when you said:

Quote:

...you listed [Eph 6:21](#):

Quote:

Tychicus, the beloved brother and faithful servant

But in this text the sense is so plain that there can be no controversy. Isn't Tychicus a proper name? So this falls outside of Sharp's rule. Also, some others of your so-called "examples" didn't even remotely resemble a Sharp's construction.

You couldn't even identify TSKS constructions when they were set right in front of you.

And now here you are, fumbling prepositions.

Honestly, mondo, learning Greek isn't all that hard. Well, okay, it isn't Intro to Basketweaving or what-have-you, but we argue Greek and grammar so much here on CARM (as you do elsewhere, on other sites), you'd be surprised how much you didn't know that you already know. It's just a matter of filling the gaps, connecting the dots. I finally knuckled down myself a few months, bought a basic Greek grammar. Not saying I'm proficient. I voluntarily confess my knowledge of Greek is rudimentary, at best. But I'm not fumbling simple prepositions and madly trying to pass it off as a minor mistake, either.



1 Week Ago

#214

John Milton

Member

Join Date: Dec 2006

Posts: 1,820

24 Reputation Points



Hi tkclark,

Quote:

Originally Posted by **tkkclark**

John, as far as I'm concerned, you lost pretty much all credibility as having a working knowledge of Greek (much less any degree of proficiency) when you said:

You couldn't even identify TSKS constructions when they were set right in front of you.

And now here you are, fumbling prepositions.

Honestly, mondo, learning Greek isn't all that hard. Well, okay, it isn't Intro to Basketweaving or what-have-you, but we argue Greek and grammar so much here on CARM (as you do elsewhere, on other sites), you'd be surprised how much you didn't know that you already know. It's just a matter of filling the gaps, connecting the dots. I finally knuckled down myself a few months, bought a basic Greek grammar. Not saying I'm proficient. I voluntarily confess my knowledge of Greek is rudimentary, at best. But I'm not fumbling simple prepositions and madly trying to pass it off as a minor mistake, either.

Read the context in which I made that comment. I was telling him [Eph. 6:21](#) is not a parallel example to [Titus 2:13](#). [Eph. 6:21](#) is a clear, indisputable case of Sharp's rule ("**But in this text the sense is so plain that there can be no controversy**"), but [Titus 2:13](#) isn't. So [Eph. 6:21](#) falls *outside of the kind of "Sharp's rule"* (namely [Titus 2:13](#)) Kelton is referring to.

I guess the only way you can make any progress against me is by distorting my position !

King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Last edited by John Milton : 1 Week Ago at 04:33 PM.



1 Week Ago

#215

tkkclark

Member


Join Date: Apr 2006

Posts: 325

20 Reputation Points



Quote:

Originally Posted by **John Milton** 
Hi tkkclark,

Howdy. 

Quote:

Read the context in which I made that comment. I was telling him [Eph. 6:21](#) is not a parallel example to [Titus 2:13](#) . [Eph. 6:21](#) is a clear, indisputable case of Sharp's rule ("**But in this text the sense is so plain that there can be no controversy**"), but [Titus 2:13](#) isn't. So [Eph. 6:21](#) falls *outside of the kind of "Sharp's rule"* (namely [Titus 2:13](#)) Kelton is referring to.

Are you serious?

Are you listening to yourself?

I'm quoting you here. I'm not making this up out of thin air.

I repeat:

Quote:

Isn't Tychicus a proper name? So this falls outside of Sharp's rule.

Tychicus was the referrant OF the TSKS construction, not one of the nouns IN the TSKS construction. Kelton had to spell that out for you:

Quote:

Response: Oh my fault, I thought you could read the Greek text. Let me type it out for you and underline the relevent portions.

[Eph 6:21](#) TUCIKOS hO AGAPHTOS ADELPHOS KAI PISTOS DIAKONOS

The portion that is relevent to the Grandville construction are the things after the article. The faithful brother and faithful minister, both refer to Tychicus. And neither brother nor minister are proper names. So this does fit sharp's rule. And all my examples fit the rule, I can go over them later on if you'd like. (Post #94)

Then, you got all unhinged and outright refused to discuss any Pauline TSKS constructions with Kelton at all. Probably because you couldn't identify them.

Quote:

I guess the only way you can make any progress against me is by distorting my position !

John, I don't need to distort a single, solitary thing. You shoot your own self in the foot with alarming regularity.



6 Hours Ago

#216

[John Milton](#)



Member

Join Date: Dec 2006
 Posts: 1,820
 24 Reputation Points



Hi tkkclark,

Quote:

Are you serious?

Are you listening to yourself?

I'm quoting you here. I'm not making this up out of thin air.

I repeat:

Tychicus was the referrant OF the TSKS contruction, not one of the nouns IN the TSKS construction. Kelton had to spell that out for you:

Again, you're **misrepresenting** my position . Either that or you're **misunderstanding** it. I can't help it if you persist in this.

Quote:

Then, you got all unhinged and outright refused to discuss any Pauline TSKS constructions with Kelton at all. Probably because you couldn't identify them.

See what I mean? Please cut the ad hominems.

Quote:

John, I don't need to distort a single, solitary thing. **You shoot your own self in the foot** with alarming regularity.

More ad hominems.

By the way, I once got a 7 day suspension for writing "you shot yourself in the foot" to a trinitarian. Was it you by any chance? I can't remember!

Anyway, best wishes and have a lovely day ,

King James Version

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.



1 Minute Ago

#217

tkkclark

Member

Join Date: Apr 2006
 Posts: 325
 20 Reputation Points

Quote:

Originally Posted by **John Milton**
*Again, you're **misrepresenting** my position . Either that or you're **misunderstanding** it. I can't help it if you persist in this.*

SNORT

Whatever floats your boat, man.

Really.


LOL

Quote:

Originally Posted by **John Milton** 
See what I mean? Please cut the ad hominem.



Quote:

Originally Posted by **John Milton** 
More ad hominem.



Oh, please.

Stop.

Seriously.


If I laugh any harder, I'll likely rupture something. My insurance is excellent, but I'm working Vacation Bible School all week, plus a Cub Scout Pack Hike, plus...blah, blah, blah. I've got too much stuff to do to be in ICU.

I'll tell you what.

Let me get back to you.

I think I can risk rupturing my spleen laughing my fool head off about you whining about how **I**'ve so atrociously insulted **you** in July. Between fair and day camp perhaps. (If I **do** rupture my spleen, I don't have to deal with the annual plague of gnats at day camp, wahoo!)

Quote:

Originally Posted by **John Milton** 
By the way, I once got a 7 day suspension for writing "you shot yourself in the foot" to a trinitarian. Was it you by any chance? I can't remember!


I don't know.

Was it me you wrote that to?

Quite a bit of the stuff you wrote to me got edited by the mods for insulting my intelligence, name-calling, etc, etc...I didn't see most of it before it was edited so

I can't tell you if you wrote that to me or not.

Quote:

Originally Posted by **John Milton** 
Anyway, best wishes and have a lovely day ,

Why, thank you, John. Since you're so sincere in your wishes for me to have a lovely day et al, I'll say that my day was busy, exhausting, but exceedingly wonderful. 95 in VBS, which is positively **stellar** considering this was our first night. Nothing like leading classes of 15 or so kids in reciting each night's key verse (tonight: [Ps 119:34](#)). And talking with each of the classes about the night's lesson (tonight: Joseph, Mary and the birth of Jesus)...*sigh* VBS, one of my favorite times of the year. I'm richly blessed for playing a part in it.




 Post Reply



Page 11 of 11 << First < 7 8 9 10 **11** ▾





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