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Titus 2:13

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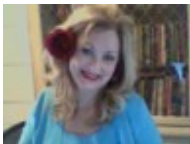
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2 Weeks Ago

#61

flowerchild

CARM Super Member



Join Date: Jun 2006
Location: Plant City, Florida
Gender: ♀
Posts: 838
37 Reputation Points

Quote:

Originally Posted by **tkkclark** ▾

Just a quick note...I made a list of chores for my week and if I can knock off several of them early this afternoon, I may be able to reply to your counter-arguments later this evening. Fingers duly crossed, etc, etc.

Regardless, I must say -- katie (or rather, I should say, jonniel since that seems to be the handle you're going by now 🙄), you were completely, 100% right. I was already being snide and condescending in my remarks re "yammering" and "blowing hot air," much to my chagrin. For that, I apologize -- profusely - and ask that your or anyone else I may have offended forgive my rude remarks. I shall try to refrain from such behavior in future.

See? I can admit when I'm wrong and have wronged others, responding with the appropriate Christian attitude. Can you do the same? Rather, will you?

*Also...Robert is right as well, John Milton. (Your syntax seems oddly familiar, too. Have I debated you before?) If you look at Wallace's paper, he reviewed the TSKS construction in ANF literature and if I remember correctly, even in secular Greek. Although he did find a **possibility** of exceptions in other constructs (for which he provides explanation/answer), he found **NONE** for theos kai soter in **ANY** of the literature.*

You might also like to review Mr. Bowman's paper (pp. 24-27) in regards to your assertion that Great God and Savior Jesus Christ serves as compound proper names. Particularly, I challenge you to find instances in which Great God functions as a proper name in either the OT or the NT.

If I can, I'll be back with proper supports and a more thorough response.

Hi tkkclark...how are you..hope you get your chores done 😊 I like your reasoning....

In referring to my fleshly father.....is this proper...

a Great Man and Humanitarian.....

Am I talking about two different persons, or one man, who is a great man and humanitarian.

This for those whose premise is that the statement Great God and Saviour Jesus Christis referring to two persons 😊

I myself see it as referring to one person Christ Jesus the Saviour of us and God of us 😊

**FORMER MEMBER OF THE WATCHTOWER BIBLE AND TRACT SOCIETY
KNOW AS JEHOVAHS WITNESSES 1974-2007**

Last edited by flowerchild : 2 Weeks Ago at 08:44 AM.



2 Weeks Ago

#62

[tkkclark](#)

Member

Join Date: Apr 2006

Posts: 275

18 Reputation Points



Bad, bad, bad me. I'm supposed to be building a volcano. At least I got the crystal snowflakes started. ROTFL.

In regards to [Ps 85:10](#) in the LXX...In future, katie/jonniel, it would be helpful if you would specifically note LXX when that is your reference. The numbering is a tad different in the LXX than in our Bibles today. Would eliminate any confusion as to which verse to which you are referring.

Re Ezra Abbot...I defer to Daniel Wallace (paper previously linked):

Quote:

Even a scholar the stature of Ezra Abbot, though interacting explicitly with Sharp and Middleton ("Titus II. 13"), failed on two counts in his understanding of Sharp's rule: (1) he suggests that touV" pwlou'nta" kaiV ajgoravzonta" in Matt 21:12 proves Sharp's rule wrong ("No one can reasonably suppose that the same persons are here described as both selling and buying," 452), even though plural substantives are involved; and (2) he argues that English syntax is wholly analogous to Greek with reference to Sharp's rule (451-52). Yet, as we have seen, in his appendix, Sharp rightly takes G. Blunt to task for just such a supposition (Remarks on the Uses of the Definitive Article, 126, 147). (Wallace, footnote 46, p.12)

So Abbot based his rejection of G-S on fallacious parameters including but not limited to inclusion of plurals, which Sharpe expressly excluded (see Wallace, p. 5).

Wallace also speaks of Abbot in regards to ANF evidence in another footnote:

Quote:

Ezra Abbot in fact tries to nullify the masses of patristic evidence with this approach ("On the Construction of Titus II.13," in The Authorship of the Fourth Gospel and other Critical Essays [Boston: G. H. Ellis, 1888] 145):

Quote:

That the orthodox Fathers should give to an ambiguous passage the construction which suited their theology and the use of language in their time was almost a matter of course, and

furnishes no evidence that their resolution of the ambiguity is the true one.

The cases are so numerous in which the Fathers, under the influence of a dogmatic bias, have done extreme violence to very plain language, that we can attach no weight to their preference in the case of a construction really ambiguous, like the present.

Apart from the question as to whether unorthodox writers also used such texts, what seems to be a significant blow to Abbot's sweeping statement is the fact that the patristic writers did not invoke the language of [1 Tim 5:21](#) or [2 Thess 1:12](#) in their appeals to Christ's deity—the very passages which have proper names and are thus **not valid examples of Sharp's rule**. Thus, the singular construction which does not involve proper names seems to be a genuine idiom in the language. (Wallace, footnote 165, p. 37. Emphasis mine.)


I find it very interesting that the ANFs cited [Titus 2:13](#) as a proof of Jesus' deity whereas they did not cite 2Thess and other verses which do not fall under the parameters of G-S. If you've time, that whole section of Wallace's paper is really very good.

As to developments in scholarship since Abbot, Wallace's paper alone proves my point, not to mention the many mss (both religious and secular) in which the rule can be (and has been) confirmed in Greek, particularly those of the ANFs some of whose works may have only been available in Latin and/or may have been corrupted (ex. the long and short recensions of Ignatius).

Are you seriously asserting that there has been no significant development in NT scholarship since the 1880s? That none of the mss discovered and published since has added to our understanding of Koine Greek?

Whatever.

Quote:

Originally Posted by **John Milton** 
What's this got to do with the fact that THE GREAT GOD is the functional equivalent of a proper noun in the writings of Paul? 🤔

Fact?


Oh really?

Please provide evidence - all verses that support your assertion that "THE GREAT GOD" is a functional proper name in the body of Paul's writings. As much as I'm aware, Paul uses "great God" once and once only - [Titus 2:13](#). This hardly establishes any "fact" and certainly does not provide support for any pattern or habit of use by Paul. Or any other NT writer, for that matter. According to Bowman, *megas* occurs over 200 times in the NT and only modifies *theos* in [Titus 2:13](#).

Yet, you grandly proclaim the Great God as a compound proper name in the corpus of Paul's writings as fact.

SNORT

Quote:

Originally Posted by **John Milton** 

Hello, get with the programme. We're saying the phrase **Saviour Jesus**

Christ is a compound proper name in [Titus 2:13](#).




Easy to say, maybe.


But as yet, you haven't proven it.

I don't recall a single shred of support for your assertion that Savior Jesus Christ is a compound proper name, though I certainly may have missed it. If so, someone, please tell me where this matter has been addressed. Otherwise, simply repeating your assertion doesn't prove anything other than a total disregard for providing evidence and scholastic support for your position.


And I must say, your attitude is deplorable. Insufferable, really. Do you think this somehow **improves** your witness and personal testimony?

Quote:

Originally Posted by **John Milton** 

Where does [Micah 5:4](#) refer to Messiah as THE GREAT GOD?  You're simply clutching at straws aren't you?

Quote:

Originally Posted by **John Milton** 

What's your point? Are you suggesting Jesus is being referred to as God in the above, let alone THE GREAT GOD.

katierussell/jonniel wrote:

Quote:


The expression "great God" would restrict it even more so. See [Psalm 85:10](#). There YHWH alone is the great God. But if, as it does, the OT shows that this God is the God of the Messiah(see [Micah 5:4](#) and see also [Revelation 3:12](#))

to which I replied, addressing the issue of the Messiah having a God (to which you criticized its relevance). I also pointed out that in [Micah 5:4](#), the Messiah is prophetically referred to as great and noted a few commentaries which agreed that *Because at that time He will be great To the ends of the earth.* (NASB) was attributed to the Messiah, not the Father. *Megaluno* (origin - *megas*, in case you weren't aware) rather than *megas*, but I still found it rather interesting, given the subject at hand.

In any event, if you found the matter irrelevant, you may take katierussell/jonniel to task for it, as she was the one to introduce it.

And btw...The colloquialism is "grasping at straws," not "clutching." You seem to be rather fond of using the idiom to grandly proclaim how desperate you insist I must be, but...Clutch just doesn't do it for these American ears. If I must be desperate, as you so adamantly insist, whatever, but if it's all the same to you, I'd prefer to grasp please. I'd be most grateful for your cooperation, as "clutch" is beginning to annoy.

Quote:

Originally Posted by **John Milton** 

Talk of the pot calling the kettle black. Sharp's rule is infact a circular argument par excellence since one already has to assume Jesus is God for it to be applicable. There is not the slightest indication that the early Church would have mistaken THE GREAT GOD with SAVIOUR JESUS CHRIST, therefore the kai can be excluded without problem. The early Church would have seen both referents as functional proper names.

Providing evidence that supports your position would be very helpful. Until such time, you just keep proclaiming unsupported opinions as though the grandiosity of your proclamation magically increases the validity of your assertions. Er...No. Sorry. Doesn't work that way.

If G-S is as fallacious as you say, you should have no trouble finding a plethora of **contemporary** scholars who say G-S is a circular argument.

Better yet, if G-S is as fallacious as you say, there should be a plethora of evidences against it. Within the NT, of course, but also extrabiblical lit and secular Greek as well. See Robert's quote from Wallace, but I've got one I like just as much:

Quote:

After an exhaustive investigation, from Greek Christian literature covering a span of over 1000 years, Wordsworth was able to make the astounding comment,

Quote:

. . . I have observed more (I am persuaded) than a thousand instances of the form οἱ Cristo" kai Qeo" (Ephes. v. 5)[,] some hundreds of instances of the οἱ mega" qeo" kai swthr (Tit. ii. 13); and not fewer than several thousands of the form οἱ qeo" kai swthr (2 Pet. i. 1.)[,] while in no single case, have I seen (where the sense could be determined) any of them used, but only of *one* person.

(Wallace, p. 36)

as well as:

Quote:

Wordsworth quotes a number of fathers who used these passages as proofs against Arianism—in fact, he even finds a few Arians who conceded the syntax of the construction to their opponents. For example, regarding [Titus 2:13](#) he argues that

Quote:

The interpretation of *our* version [KJV] was never once thought of in any part of the Christian world, even when Arianism was triumphant over the Catholic faith. Surely, this fact, [sic] might of itself suffice to overturn every notion of an ambiguity in the form of expression.

(Wallace, p. 37)

I do not recall – did Robert's quote include this bit?

Quote:

And although a few possible exceptions to his rule were found in the literature, the phrase oJ qeoV" kaiV swthvr ([Titus 2:13](#) and [2 Pet 1:1](#)) admitted of no exceptions—either in Christian or secular writings. (Wallace, p. 39.

Did you catch that? **No** exceptions, be they biblical, extrabiblical or secular.

Wow.

Doesn't say much for your position, does it?

Quote:

Originally Posted by **John Milton** [▶](#)
Actually Bowman got soundly thrashed by Stafford on the issue of Sharp's rule.

You're certainly entitled to your opinion. Sorry, I disagree.



2 Weeks Ago

#63

Bonnie

CARM Super Member



Join Date: Jan 2006

Posts: 6,438

236 Reputation Points



Origen wasn't the bible, and he was eventually declared a heretic, so I wouldn't use him as an example too much, if I were you. And anyway, I didn't see anything that has Origen saying that "God" or "Great God" is His personal name, if that is what you are saying.

"Great God' is not His name. His proper name is YHWH--something JW's have been telling us for YEARS on here, hence, their insistence on calling God "Jehovah."

Here is the first part of the rule:

Quote:

Rule I.
When the copulative kai connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of **personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill,**] if the article ho, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes farther description of the first-named person, as -

See the bolded stuff? "Great God" denotes a personal description, office, dignity, affinity, attribute, property, etc., to God.

It is NOT a personal name. YHWH is.

"Man stands in his own shadow, and wonders why it is dark."



2 Weeks Ago

#64

Bonnie

CARM Super Member





Join Date: Jan 2006
Posts: 6,438
236 Reputation Points



Oh, you're a lady. Awesome! So glad you are here. I feel kinda alone sometimes as one of the few female apologists on this board.

Good job...no, great job!!

"Man stands in his own shadow, and wonders why it is dark."



2 Weeks Ago

#65

John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Quote:

Originally Posted by **Bonnie**
Nonsense. You non-Trinitarians don't know what you are talking about. They are the same GOD, but NOT the same PERSON. There is a difference.

Ofcourse Bonnie. That's why Titus 2:13 is an exception to Sharp's rule . Why? Because Paul consistently uses *Theos* as a fixed title for the Father in his epistles, and *Megas Theos* is even more restrictive . Not ony that, but the compound proper name *Saviour, Jesus Christ* is the functional equivalent of a proper name. Double whammy Bonnie.

One thing is clear, you're not following the conversation here.

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.



2 Weeks Ago

#66

John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Edited By Moderator



Hi tkkclark

Quote:

Please provide evidence - all verses that support your assertion that "THE GREAT GOD" is a functional proper name in the body of Paul's writings.

I already did. Here it is [again](#).

Quote:

As much as I'm aware, Paul uses "great God" once and once only - [Titus 2:13](#). This hardly establishes any "fact" and certainly does not provide support for any pattern or habit of use by Paul.

You're missing the point*****EDIT. The word *God(THEOS)* is used by Paul about 500 times in his epistles and always refers to the Father. "*The great God*"

is even MORE restrictive than a proper name, since a proper name can be applied to more than one person, but according to the OT LXX "the great God" is only to be applied to one person, and we know from Paul's epistles who that one great person or *God* or *Theos* is, i.e. *the Father*.

In any event, the one thing that is CERTAIN is that Paul did not use the term "God" in any sense commensurate with trinitarianism, because the doctrine of the Trinity is not articulated in Scripture, and Paul everywhere uses the term "God" in reference to the being of the Father ([1 Cor. 8:6](#)) or the being of some other entity. Of course, the fact that he frequently refers to the "God and Father of our Lord Jesus Christ" also shows that he did not believe in the Trinity, and understood that the "one God" was different in His being than the one over whom He is God, namely, Jesus. That is why Sharp's is a first class circular argument.

Quote:

Yet, you grandly proclaim the Great God as a compound proper name in the corpus of Paul's writings as fact.

SNORT

Why are you behaving *****EDIT BY MODERATOR

Quote:

Easy to say, maybe.

But as yet, you haven't proven it.

I don't recall a single shred of support for your assertion that Savior Jesus Christ is a compound proper name, though I certainly may have missed it.

Isn't *Jesus Christ* a proper name? 🙄🙄 You cannot in your right mind deny that *Saviour Jesus Christ* is a compound proper name. Can *Saviour Jesus Christ* refer to anyone but the person of Jesus? 😊

The rest of your post was just more *****EDIT BY MODERATOR

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.

Last edited by moderator13 : 2 Weeks Ago at 10:52 AM. Reason: Inappropriate and inflammatory language - Too much putting-down of another poster



John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Quote:

Originally Posted by **Bonnie**
No, there are NO exceptions, if one stays strictly to within the parameters of Sharp's rule. "God" is not a proper noun in the original Greek. It's proper NAMES that are excluded from the rule. Here is a URL that shows the full rule:

Bonnie, I hate to break it to you but a **name** is a **noun**. The word comes from the latin *nomen* meaning "name."



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.



2 Weeks Ago

#68

John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Unless the quality of discussion is improved by Bonnie and tk, I'm quickly going to loose interest .

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.



2 Weeks Ago

#69

tkkclark

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by **Bonnie**
Oh, you're a lady. Awesome! So glad you are here. I feel kinda alone sometimes, as one of the few female apologists on this board.

Good job...no, great job!!

Thanks. I don't meet many women apologists, either. Actually, I live in the boonies. I don't meet many apologists, period. LOL.



2 Weeks Ago

#70

tkkclark

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by **John Milton**
Unless the quality of discussion is improved by Bonnie and tk, I'm quickly

going to loose interest .

No, dear heart, you're going to LOSE interest.

Not L**OO**SE.

L**O**SE.

That is me being a child.



If the "quality" of my part in the discussion is so subpar, john, perhaps you'd like to offer pointers as to how I may improve? Perhaps citing even more references and scholars that support my position, thereby refuting yours? Let's see, I've quoted Wallace, Bowman, AT Robertson, no less than 4 commentaries. I know. I haven't quoted a grammar yet and as it happens, I've been studying Greek so I now possess a proper grammar...No, now that I come to think of it, Bonnie quoted a grammar.

Wait!

Oh my goodness, I **have** debated you before!

Mondo, how are you?

If I can get my recalcitrant printer to cooperate, I'll print out your latest and look over it this evening...



2 Weeks Ago

#71

tkkclark

Member

Join Date: Apr 2006


Posts: 275

18 Reputation Points



Quote:

Originally Posted by **John Milton** >

 *Hi tkkclark*

Right back atcha.

Quote:

Originally Posted by **John Milton** >

I already did. Here it is again.

Oh, you meant **that**!

Uh...I beg your pardon, but you asserted as fact that THE GREAT GOD, specifically -- your words, not mine -- was a proper name in the corpus of **Paul's writings** .

None of the references in the post you linked to had a single citation from Paul. Or from the NT at all, for that matter.

So maybe what you asserted wasn't quite the **fact** you so richly lauded it to be, aye?

At a just a glance, I will also note that in a great many of your citations, "great" does not function as a proper name. It's just part of a string of adjectives describing God. Unless you also propose that "awesome" ([Deut. 7:21](#)) or strong ([Deut. 10:17](#), [Neh 1:5](#), [Neh 9:32](#)) are part and parcel of compound proper names connected with God as well? Actually, bowing to your logic of including descriptive phrases that includes the key word, your list of citations presents a pretty good case for Strong God being a compound proper name, too. 🍷

You should also note that "great" is not capitlized in any of those verses, not even in the NWT as far as I know, thereby indicating that the translators at least did not consider "great" as functioning as part of a compound proper name, either.

The only ones -- again, just giving the linked post a quick glance -- that could in any way be construed as **possibly** leaning toward including "great" as a compound proper name (and I certainly am **not** conceding that they do) is [Daniel 2:45](#), [Daniel 9:4](#), [Ps 85:10](#), and [Nehemiah 8:6](#).

That's 4 maybe's.

You're basing your adamant assertion of habitual pattern of usage (re compound proper name for great God) on 4 maybes. From the OT. Then forcing this...ahem...overwhelming preponderance of evidence re pattern of usage...ahem...on the NT, which contains great God only once and you admit contains it only once.

Oh, yeah.

Quite the evidence you've got there.

Until I review your post more fully, I shall humbly tremble in fear of such a wealth of supports. [/sarcasm]

Last edited by tkkclark : 2 Weeks Ago at 05:36 PM. Reason: typo



2 Weeks Ago

#72


John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Quote:

Originally Posted by **tkkclark** 
No, dear heart, you're going to LOSE interest.

Not LOOSE.

LOSE.

That is me being a child.



*If the "quality" of my part in the discussion is so subpar, john, perhaps you'd like to offer pointers as to how I may improve? Perhaps citing even more references and scholars that support my position, thereby refuting yours? Let's see, I've quoted **Wallace, Bowman**, AT Robertson, no less than 4 commentaries. I know. I haven't quoted a grammar yet and as it happens, I've been studying Greek so I now possess a proper grammar...No, now that I come to think of it, Bonnie quoted a grammar.*

Wait!

*Oh my goodness, I **have** debated you before!*

Mondo, how are you?

If I can get my recalcitrant printer to cooperate, I'll print out your latest and look over it this evening...

Stop geting excited lady.

Thus far you've quoted only **trinitarians** like Bowman and Wallace. They are **highly biased trinitarians**, and their point of view therefore has **zero credibility**. I've already shown how Wallace tried to exclude translational Greek from Sharp's rule purely because of theological considerations. As for Bowman, most people run away from him, and here you're touting him. 🙄

It's a joke.

Thus far, you have been **unable** to refute the simple fact that both THE GREAT GOD and SAVIOUR JESUS CHRIST function as proper noun equivalents . Unless you can prove otherwise, you're simply clutching at straws.

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.

Last edited by John Milton : 2 Weeks Ago at 06:06 PM.



2 Weeks Ago

#73

John Milton

Member

Join Date: Dec 2006

Posts: 1,683

22 Reputation Points



John Milton - FIRST WARNING

tk,

Quote:

Originally Posted by **tkkclark**

Right back atcha.

*Oh, you meant **that!***

*Uh...I beg your pardon, but you asserted as fact that THE GREAT GOD, specifically -- your words, not mine -- was a proper name in the corpus of **Paul's writings**.*

None of the references in the post you linked to had a single citation from Paul. Or from the NT at all, for that matter.

*So maybe what you asserted wasn't quite the **fact** you so richly lauded it to be, aye?*

*****DELETED BY MODERATOR. RULE VIOLATION. INFRACTION POINTS GIVEN.

I said Paul only ever uses THEOS to mean the Father , and he uses THEOS about 500 times in the NT. I've already given you examples of this , and Jonniel also has. Go back and re hash the posts in this regard. I also noted that MEGAS THEOS in LXX and NT is even more restrictive than THEOS. So if you put two and two together, and if you can add to four, you will find that MEGA THEOS functions as a proper noun equivalent in titus 2:13 and THEOS is a proper noun in the Pauline rightings.

Quote:

That's 4 maybe's.

One is more than enough.

The rest of your post did not deserve comment.

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.

Last edited by moderator13 : 2 Weeks Ago at 10:56 AM. Reason: Deliberate insult of another poster's intelligence



2 Weeks Ago

#74

tkkclark


Member

Join Date: Apr 2006

Posts: 275

18 Reputation Points

Quote:

Originally Posted by **John Milton** 
Maybe if you learn to read properly.


Ooooooh! So hostile.

Quote:

Originally Posted by **John Milton** 
I said Paul only ever uses THEOS to mean the Father ,...

Oh really? This is precisely what you said and what I quoted:

Quote:

Originally Posted by **John Milton** 
*What's this got to do with the **fact** that **THE GREAT GOD is the functional equivalent of a proper noun in the writings of Paul?** (Emphasis mine.)*

Maybe if **you**, not **I**, would learn to read your own posts properly...

I would suggest admitting **your** mistake and retracting your richly lauded "fact," quoted (again) above.

Quote:

Originally Posted by **John Milton** [▶](#)
and he uses THEOS about 500 times in the NT.

You asserted that "GREAT GOD" was the functional equivalent, ad nauseum. Not just *theos*, which you keep on about (again without scholarly support) but *mega theos*. Also without support.

Quote:

Originally Posted by **John Milton** [▶](#)
I've already given you examples of this , and Jonniel also has. Go back and re hash the posts in this regard.

You made assertions in regards to *theos* only, not *mega theos* (at least not the NT, much less in the writings of Paul), again neither of which you have bothered to support. Saying something is so don't make it so. Don't just say it. Prove it.

Quote:

Originally Posted by **John Milton** [▶](#)
I also noted that MEGAS THEOS in LXX and NT is even more restrictive than THEOS...

"even more restrictive" according to whom? You've quoted no one, not a single scholar or authority to support your assertion that the adjective (*megas*) further identifies what you assert to be the proper name (*theos*) and the adjective necessarily becomes part and parcel of the compound proper name by virtue of this restrictive...er...affect? Did you make this up? If not, you've certainly failed - utterly -- to support it.

Quote:

Originally Posted by **John Milton** [▶](#)
So if you put two and two together, and if you can add to four, you will find that MEGA THEOS functions as a proper noun equivalent in titus 2:13 and THEOS is a proper noun in the Pauline rightings.

You have no scholarly support or support from authorities. You just keep repeating the same sad unsubstantiated claims, over and over and over without any shred of evidence.

Sorry, but **you** are not an authority.

You have an **opinion**, one you will not (or cannot) support.

That's it.

Quote:

Originally Posted by **John Milton** [▶](#)
One is more than enough.

Please note I said each of these 4 were maybe's, that I did not agree that they were actual exceptions only that they were within the realm of possibility. If you, however, will consult Wallace (or Bowman, for that matter), you will find why these 4 are not true exceptions.

Oh, yes, that's right. Wallace and Bowman (or any other authority I've quoted, apparently) are filthy trinitarians and their nasty trinitarian bias, blah, blah, blah...

yawn

Really, if the swaggering arrogance and irrational boasting hadn't tipped me off, the blanket (and unsupported) charges of bias to respected authorities that dare (gasp!) to disagree with you would've sealed it. I've said it before, but I'll say it again, you are one piece of work, mondo.

Quote:

Originally Posted by **John Milton** 
The rest of your post did not deserve comment.

It is quite apparent to me that you cannot answer much less refute the many, many evidences I presented. For instance, you keep insisting Savior Jesus Christ is a compound proper name...Why? Where is your evidence? I agree that Jesus Christ is a compound proper name, of course, but where is your evidence that Savior Jesus Christ is, in toto, a compound proper name? For goodness sake, Savior Jesus Christ only appears 4 times in the NT, all 4 occurrences in 2 Peter. If Savior Jesus Christ **was** a compound proper name, Peter was the only one of the NT writers who must've been in on it. You never bothered to explain your reasoning, never supported it, just kept repeating the assertion. What? Am I just supposed to take your word for it???

[EDITED TO ADD: Oops. Occurrences of Savior Jesus Christ: Titus2:13, as well as 2Peter 1:1, 2Peter 2:20, and 2Peter 3:18. So they're not all in 2Peter, as noted above. Airhead moment. My bad.](#)


You've never interacted with the linkage of *theos* and *soter* in the OT, either. Or "appearing" being singularly applied to Jesus in the NT. I never even brought up v.14. Why bother? Anything that doesn't agree with your opinions is completely ignored. Unless it's something you feel the need to mock someone over, that is.

For the most part, though, you choose to just run, run away.

So be it.

I've more than adequately made my case.

Quote:

Originally Posted by **John Milton** 
*Unless you can prove otherwise, **you're simply clutching at straws.***
(Emphasis mine.)

Admittedly from the previous post, but sorry, I couldn't resist.

Oh dear.

Again, with the **clutching**...



No grasping *por vous!*



I take it back.

It's no longer annoying.

Now, it's just funny.



Last edited by tkkclark : 2 Weeks Ago at 10:04 PM.



2 Weeks Ago

#75

Agon

CARM Super Member



Join Date: Mar 2007
Location: Medford, Oregon
Gender: ♂
Posts: 521
50 Reputation Points

Quote:

Originally Posted by **tkkclark**

Ooooooh! So hostile.

Oh really? This is precisely what you said and what I quoted:

*Maybe if **you**, not **I**, would learn to read your own posts properly...*

*I would suggest admitting **your** mistake and retracting your richly lauded "fact," quoted (again) above.*

You asserted that "GREAT GOD" was the functional equivalent, ad nauseum. Not just theos, which you keep on about (again without scholarly support) but mega theos. Also without support.

You made assertions in regards to theos only, not mega theos (at least not the NT, much less in the writings of Paul), again neither of which you have bothered to support. Saying something is so don't make it so. Don't just say it. Prove it.

"even more restrictive" according to whom? You've quoted no one, not a single scholar or authority to support your assertion that the adjective (megas) further identifies what you assert to be the proper name (theos) and the adjective necessarily becomes part and parcel of the compound proper name by virtue of this restrictive...er...affect? Did you make this up? If not, you've certainly failed -- utterly -- to support it.

You have no scholarly support or support from authorities. You just keep repeating the same sad unsubstantiated claims, over and over and over without any shred of evidence.

*Sorry, but **you** are not an authority.*

*You have an **opinion**, one you will not (or cannot) support.*

That's it.

Please note I said each of these 4 were maybe's, that I did not agree that they were actual exceptions only that they were within the realm of possibility. If you, however, will consult Wallace (or Bowman, for that matter), you will find why these 4 are not true exceptions.

Oh, yes, that's right. Wallace and Bowman (or any other authority I've quoted, apparently) are filthy trinitarians and their nasty trinitarian bias, blah, blah, blah...

yawn

Really, if the swaggering arrogance and irrational boasting hadn't tipped me off, the blanket (and unsupported) charges of bias to respected authorities that dare (gasp!) to disagree with you would've sealed it. I've said it before, but I'll say it again, you are one piece of work, mondo.

*It is quite apparent to me that you cannot answer much less refute the many, many evidences I presented. For instance, you keep insisting Savior Jesus Christ is a compound proper name...Why? Where is your evidence? I agree that Jesus Christ is a compound proper name, of course, but where is your evidence that Savior Jesus Christ is, in toto, a compound proper name? For goodness sake, Savior Jesus Christ only appears 4 times in the NT, all 4 occurrences in 2 Peter. If Savior Jesus Christ **was** a compound proper name, Peter was the only one of the NT writers who must've been in on it. You never bothered to explain your reasoning, never supported it, just kept repeating the assertion. What? Am I just supposed to take your word for it???*

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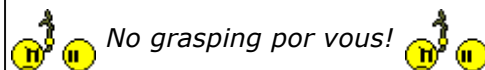
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Admittedly from the previous post, but sorry, I couldn't resist.

Oh dear.

*Again, with the **clutching**...*



I take it back.

It's no longer annoying.

Now, it's just funny.



Well met!

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

~1 Timothy 1:5

Light of the world you stepped down into darkness. Amazing love, how can it be? That you my King would die for me.



2 Weeks Ago

#76

John Milton

Member

Join Date: Dec 2006

Posts: 1,683

22 Reputation Points



tk,

Quote:

Originally Posted by **tkkclark**

Ooooooh! So hostile.

Oh really? This is precisely what you said and what I quoted:

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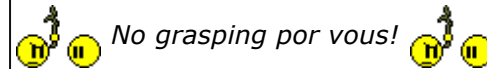
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Admittedly from the previous post, but sorry, I couldn't resist.

Oh dear.

Again, with the clutching...



I take it back.

It's no longer annoying.

Now, it's just funny.



Let's get back to the basics.

You accuse us of not having enough examples to show that THEOS is a proper name. Over 500 times Paul uses THEOS in his Epistles, and **ZERO** times it refers to Jesus. What does this mean? It means you have **zero** examples for your position that THEOS is not a proper name in the epistles of Paul but **we have 500 examples** that it is a proper name of the Father. Do you understand how **ironical** your charge against us is?

I think jonniel said it best.

Quote:

What you did not factor in and and so completely ignored was that for paul hO QEOS is invariably the Father. In Titus lone QEOS occurs 13 times, 12 definitelt refer to the father...Titus 2;13 of course is the one in dispute. **But lets go to Romans. QEOS occurs 153 times. How often does it refer to the Father out of this 153 times? 152.** One in disopue, Rom.9:5...but some think here it also refers to the Father. **Lets go to 1 Cor. QEOS occurs 106 times. It refers to the Father 104 times, twice for others. Not once for the Christ. 2 Cor. 79 times, 78 for the father, once for another being, not once for the Christ...and so it goes on.** So, do you see now that 1) Sharp's Rule does NOT(excuse the caps) that the Christ is the "great God" here at [Titus 2;13](#) and there are god reasons to think that it refers to the Father based on Paul's own writings where QEOS is clearly restricted to the Father.

best wishes,

I'm going to be selective in my responses to you until such time you are able to furnish (a) logical counter-arguments and (b) calm down.

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.



2 Weeks Ago

#77

kelton graham

Member

Join Date: Jan 2006
Posts: 331
19 Reputation Points



@John Milton:

Let's get back to the basics.

You accuse us of not having enough examples to show that THEOS is a proper name. Over 500 times Paul uses THEOS in his Epistles, and **ZERO** times it refers to Jesus. What does this mean? It means you have **zero** examples for your position that THEOS is not a proper name in the epistles of Paul but **we have 500 examples** that it is a proper name of the Father. Do you understand how ironical your charge against us is?

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best wishes,

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best wishes,[/quote]

Response: I don't think this one is a big deal because Paul usually refers to the Father as QEOS and the Son as KURIOS in his writings. Both in my opinion are titles of deity etc. But that does not mean that Paul would never call the Son QEOS in [Titus 2:13](#) but rather reflects his writing style.



2 Weeks Ago

#78

John Milton

Member

Join Date: Dec 2006
Posts: 1,683
22 Reputation Points



Hi kelton graham

Quote:

Response: I don't think this one is a big deal because Paul usually refers to the Father as QEOS and the Son as KURIOS in his writings.

It is a big deal because he never refers to Jesus as THEOS . Your argument about KURIOS actually strengthens my point since Paul uses Lord of the Father

and of Jesus but THEOS is only ever a designate of the Father throughout his writings.

Quote:

Both in my opinion are titles of deity etc.

Which begs the question. If Jesus is Deity then why he is never called THEOS by Paul?

Quote:

But that does not mean that Paul would never call the Son QEOS in [Titus 2:13](#) but rather reflects his writting style.

This is an argument from silence.

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.

Last edited by John Milton : 2 Weeks Ago at 12:31 AM.



2 Weeks Ago

#79

[jonniel](#)

Member

Join Date: Mar 2007

Location: USA

Gender: ♀

Posts: 445

13 Reputation Points

Quote:

Originally Posted by [John Milton](#)

*Stop geting excited lady. Thus far you've quoted only trinitarians like Bowman and Wallace. They are highly biased trinitarians, and their point of view therefore has zero credibility. I've already shown how Wallace tried to exclude translational Greek from Sharp's rule purely because of theological considerations. As for Bowman, most people run away from him, and here you're touting him. It's a joke. Thus far, you have been **unable** to refute the simple fact that both THE GREAT GOD and SAVIOUR JESUS CHRIST function as proper noun equivalent . Unless you can prove otherwise, you're simply clutching at straws.*

Yes, because when we turn to standard works on Greek Grammar we do not find Sharp's Rule there but we do see a pattern in the Greek that Sharp saw then tried his best to fix as a rule to determine that Christ is called "God" which of course is what he set out to do from the beginning! Are we alone in stating that Sharp's rule is invalid? And this in spite of trinitarian Daniel B. Wallace and his entry in his Greek Grammar Beyond the Basics, An Exegetical Syntax of the New Testament, Zondervan, Grand Rapids, Michigan, 1996, pages 270-290 on "The Article with Multiple Substantives Connected by KAI (Granville Sharp Rule and Related Constructions)" where he concludes that [Titus 2:13](#) is "an explicit affirmation of the diety of Christ"? (See also Wallace "The Article with Multiple Substantives Connected by KAI in the New Testament: Semantics and Significance" (Ph.D. dissertation, Dallas Theological Seminary, 1995) which I believe has been published.) No. Professor Jason Beduhn in his book "Truth in Translation, Accuracy and Bias in English Translations of the New Testament" in a chapter "Words Together and Apart" (pages 89-95) concerning such Greek sentences rejects out right Sharp's Rule and he is well aware of Wallace's treatment of it. BeDuhn states:

Quote:

"Sharp's Rule does not survive close scrutiny."

BeDuhn turns to the standard work of Greek Grammar, Herbert Weir Smyth's Greek Grammar. What we find in this standard work on Greek grammar is what I found from Green's Handbook to the Grammar of the Greek Testament. What Sharp saw but tried to make a rule to determine that Christ is the "great God" of [Titus 2:13](#) was none other than Smyth section 1143:

Quote:

"A single article, used with the first of two or more nouns connected by and produces the effect of a single notion."

Please compare this with what Green stated as I have quoted him previously (and has been ignored by our antagonistic friend tkkclark):

Quote:

"an enumeration of two or more persons or things, joined by a connective particle [such as kai, "and"] and where the Article [ho, "the"] before the first only intimates a connection between the whole, forming one object of thought."

Such then does not necessarily mean that the two nouns are being identified as the same thing or person. Beduhn adds though "While we're on the subject of Sharp's attempt to distinguish personal names from personal titles in constructing his rule, it should be pointed out that ho theos ("the God") functions as a proper name ("God") in the New Testament. So by a strict reading of "Sharp's Rule," it wouldn't even apply to verses Sharp hoped to interpret." We would add that swteros "savior" as Beduhn makes clear from Smyth's Greek Grammar section 1129, like words such as "man," "soldier" and "god," being words that denote persons "may omit the article." BeDuhn then cites Smyth's section 1140 "Several appellatives, treated like proper names, may omit the article." Smyth's has the word "king" as an example. Beduhn rightly says then "the term "Savior" certainly would have the same level of definiteness for a Christian writer." It certainly would when it is enjoined to the proper name "Christ Jesus" as it is in [Titus 2:13](#) so that one has "Savior Christ Jesus" which is a compound proper name. This also would exclude [Titus 2:13](#) from what is Sharp's Rule.

A trinitarian here said Jesus' disciples were 'false' light of the world (Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



2 Weeks Ago

#80

moderator13

Moderator

Join Date: Jan 2006
Location: Pennsylvania
Posts: 671
19 Reputation Points



Poster John Milton - Be careful how you address another poster. Refrain from put downs or insults to intelligence or other board rule violations.

OR, don't post here anymore.


Consider this post "a word of caution" to you, and not an official warning. However, please know that your posts are being reviewed.


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