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Titus 2:13

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1 Week Ago

#121

[tokwat baboy](#)

New Member

Join Date: May 2007
Posts: 1
11 Reputation Points



Titus 2:13

2:11 For the grace of God has appeared, bringing salvation to all people. 2:12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 2:13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. 2:14 He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good. 2:15 So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on you (Net Bible)I believe verse 14 explains verse 13, since the verse only talks about 1 person, JESUS CHRIST OUR GREAT GOD AND SAVIOR



1 Week Ago

#122

[kelton graham](#)

Member

Join Date: Jan 2006
Posts: 331
19 Reputation Points



@John Milton

Hi kelton graham

Response: Hello:

John:If *God* is a proper name and *father* a common name, then what do you do?
🙄 .

Response: I'd say that this was talking about two different people. For example if I replaced God with Yahweh it would read

"Blessed be Yahweh and the Father of our Lord Jesus Christ." So now you have Yahweh not being the Father.

John:I already told you I'm not going on a wild Goose chase with you.

Response: You mean you are not going to deal with any passage that is contrary to your view. I understand but the point was that it is obvious from those other verses that God and Father are talking about the same person. Which has the excate same grammar as [Titus 2:13](#), so if you are going to be consistant either God is not the Father in any of those verses just like you argue Christ is not the great God in Titus. Now if you are going to disagree with me then I'd ask that

you kindly go through the passages and demonstrate grammatical differences. And the adjective 'great' does not change anything, but if you insist it does then kindly provide other examples from other verses, we don't just want to take your word for it.

John:Who said he had a special meaning for *Theos*? I'm saying he invariably used *Theos* as a designate of the Father.

Response: And Satan, but that is ok.

John:Strawman. Who's saying *Theos becomes a proper name simply because Paul is using it? It's the way Paul uses Theos* which makes it a proper name in his epistles. If you're not satisfied with GOD, then GREAT GOD in [Titus 2:13](#) leaves no room for doubt. GREAT GOD definitively has the restrictive force of a proper name in [Titus 2:13](#).

Response: Sorry, an adjective does not change a common noun into a proper noun. For example if a muslim were to say "Great God" do you think he would still be referring to Yahweh?? No he would be referring to Allah, a proper name such as John Milton can only refer to one person, namely you. Now if you say that this is different because Paul is speaking, then your only reason for believing this is a proper noun is because Paul is speaking and thus proved my point.

John:Nice try. He calls Satan **THE GOD OF THIS WORLD**, not **GOD**.

Response: No, no, I am not arguing what it means when he is called QEOS, only that he is called QEOS.

John:Satan is called THE GOD OF THIS WORLD, not GOD.

Response: Read above. Your point about anyone else being called QEOS has been answered. I am not arguing about meaning or context because you did not mention that. You just said that "God" is only reserved for the Father and it is not.

John:Nice strawman.

Response: Nice non-response.

John:I'm 99% there. If your next response is not an improvement, I will simply limit my responses to you.

Response: You've already done that. You did not address a single argument, the only difference between this post and the next is that you are going to tell me you won't respond before you actually don't respond.

John:This is not an irrefutable argument, infact it's not even an argument, but an opinion. Do you expect people to start believing Jesus is YHWH just because it's your opinion that **Saviour Jesus Christ** is not being used as a compound proper name? 🤔 Infact even the term Saviour on it's own came to be regarded as a proper name of Jesus by the early Christians.

Response: If it is not an irrefutable argument then provide a diagram that refutes it. And you mean Messiah was a proper name by early Christians, there

were a lot of saviours during that time period.

John:So [John 8:58](#) is your strongest proof text that Jesus is YHWH? Do you know that *ego eimi* is not the name of God and even the blind man in [John 9:9](#) uses *ego eimi*? Is he *God* ?

You're simply clutching at straws.

best wishes.

Response:No it isnot my strongest, but you asked me to use a verse in which Jesus is actually talking and I did. And with regards to [John 9:9](#), my answer would be no. But if you want to argue that I am clutching at straws, feel free to critique my article.



1 Week Ago

#123

John Milton

Member

Join Date: Dec 2006

Posts: 1,683

22 Reputation Points



Hi kelton graham

Quote:

Response: Hello:

John:If *God* is a proper name and *father* a common name, then what do you do? 🙄 .

Response: I'd say that this was talking about two different people.

And which rule is that? Kelton's ? 🙄 Only if **both** are proper nouns does it refer to two persons. For example, *Jerry Adams(proper noun)* and *Tony Blair(proper noun)* , two people are in view.

Quote:

For example if I replaced God with Yahweh it would read

"Blessed be Yahweh and the Father of our Lord Jesus Christ." So now you have Yahweh not being the Father.

🙄 Not if *father* is a common noun. If *God* is a proper noun and *father* a common noun(which it certainly is) Granville Sharp rule cannot be pressed. It would be akin to saying *Tom(proper noun)* and *father(common noun)* of Kelton. In other words *Tom the father of kelton*. Similarly we have *God and father of Jesus*.

The rest of your post was the same old, same old. I'm getting bored .

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 : 1 Week Ago at 11:58 AM.



1 Week Ago

#124

PassingTheTest

Member

Join Date: Jan 2006

Posts: 376

26 Reputation Points

When in doubt...

Good morning Nathan P and TJohnson,

When I see a passage like this that has a couple of possible translations, I like to go to the the ECF and see how they used the text in question...

It just so happens that we have the writings of "Clement of Alexandria" who lived from about 153AD - 217AD. Here is the surrounding text where he quotes [Titus 2:13](#):

Quote:

<http://www.sacred-texts.com/chr/ecf/...#vi.ii.i-p20.1>

Clement of Alexandria "Exhortation to the Heathen" Chapter 1.

You have, then, God's promise; you have His love: become partaker of His grace. And do not suppose the song of salvation to be new, as a vessel or a house is new. For "before the morning star it was;" and "in the beginning was the Word, and the Word was with God, and the Word was God." Error seems old, but truth seems a new thing.

Whether, then, the Phrygians are shown to be the most ancient people by the goats of the fable; or, on the other hand, the Arcadians by the poets, who describe them as older than the moon; or, finally, the Egyptians by those who dream that this land first gave birth to gods and men: yet none of these at least existed before the world. But before the foundation of the world were we, who, because destined to be in Him, pre-existed in the eye of God before,—we the rational creatures of the Word of God, on whose account we date from the beginning; for "in the beginning was the Word." Well, inasmuch as the Word was from the first, He was and is the divine source of all things; but inasmuch as He has now assumed the name Christ, consecrated of old, and worthy of power, he has been called by me the New Song. **This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, He alone being both, both God and man—the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal.** For, according to that inspired apostle of the Lord, "the grace of God which bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ."

Take the Greek speaking ECFs for what it is worth... It does help shed some light on HOW the verse was used by those that KNEW the native language.

Hope this helps.

Peace,
Bob

2 Corinthians 13:5 (NASB)

Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you--unless indeed you fail the test?



1 Week Ago

#125

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by [John Milton](#)
I'm back.

Well, isn't this interesting. Once my calendar cleared, I started enjoying some richly deserved time off, books without footnotes, things of that nature, LOL, but very glad I checked back. Printing subsequent posts, but I'm heading out of town this afternoon...May be able to jump back into the discussion tomorrow.

Until then, I shall make every effort to practice clutching my straws.



Btw, PassingTheTest, **excellent** work!



1 Week Ago

#126

[John Milton](#)

Member

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



Hi passingthetest,

Quote:

Originally Posted by [PassingTheTest](#)
This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being, this very Word has now appeared as man, He alone being both, both God and man—the Author of all blessings to us; by whom we, being taught to live well, are sent on our way to life eternal. For, according to that inspired apostle of the Lord, "the grace of God which bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ." Take the Greek speaking ECFs for what it is worth... It does help shed some light on HOW the verse was used by those that KNEW the native language.

Hope this helps.

*Peace,
Bob*

☺ It's hard to tell exactly what Clement is saying here -- "This Word, then, the Christ, the cause of both our being at first (**for He was in God**) and of our well-being,.. " If Jesus was God, how could he be "in God?" Are you seriously

suggesting Clement would have passed muster by Nicene standards? Besides the *church fathers* were not inspired. It's funny you have to recourse them to show the so-called *Deity* of Christ.

And you talk of "those who KNEW the native language." Do you understand that Origen(the heretic) was Clement's protege? Have you read Origen's analysis of the significance of the anarthrous THEOS in [John 1:1c](#) in his commentary on the Gospel of John? Do you know that Origen was the foremost Greek scholar of his time?

Even the Catholics (who try to claim virtually all Church fathers as trinitarians) cannot deny the following, see [here](#):

Quote:

Clement preceded the days of the Trinitarian controversies. He taught in the [Godhead](#) three Terms. Some critics [doubt](#) whether he distinguished them as Persons, but a careful reading of him [proves](#) that he did. The Second Term of the Trinity is the Word. [Photius believed](#) that Clement taught a plurality of Words, whereas in reality Clement merely drew a distinction between the Father's Divine [immanent](#) attribute of intelligence and the Personal Word Who is the Son. The Son is [eternally](#) begotten, and has the very attributes of the Father. They are but one [God](#). So far, in fact, does Clement push this notion of unity as to seem to approach Modalism. **And yet, so loose a writer is he that elsewhere are found disquieting traces of the very opposite [error](#) of Subordinationism. **These, however, may be explained away.**** 😊 In fact, he needs to be judged, more than writers generally, not by a chance phrase here or there, but by the general drift of his teaching.

All in all, another shoddy attempt.

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 02:43 PM.



1 Week Ago

#127

John Milton

Member

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

Quote:

Originally Posted by **tkkclark**

Well, isn't this interesting. Once my calendar cleared, I started enjoying some richly deserved time off, books without footnotes, things of that nature, LOL, but very glad I checked back. Printing subsequent posts, but I'm heading out of town this afternoon...May be able to jump back into the discussion tomorrow.

Until then, I shall make every effort to practice clutching my straws.

*Btw, PassingTheTest, **excellent** work!*

I have no interest in a discussion with you. Quit barking up my tree.

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

#128

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points



Quote:

Originally Posted by [John Milton](#)
I have no interest in a discussion with you. Quit barking up my tree.

Feel free to put me on ignore, John. That's what it's for. I'd actually consider it an honor (not to mention excessively funny), but my nature **is** rather contrary that way. 🍷

There are no rules forbidding me from responding to your arguments that I'm aware of, however, and if I feel like it, I will certainly do so. Sorry, them's the breaks.



1 Week Ago

#129

[PassingTheTest](#)

Member

Join Date: Jan 2006
Posts: 376
26 Reputation Points

It almost looks like....

Hi John Milton,

Quote:

Originally Posted by [John Milton](#)
🙄 It's hard to tell exactly what Clement is saying here .-- "This Word, then, the Christ, the cause of both our being at first (**for He was in God**) and of our well-being,.. " If Jesus was God, how could he be "in God?" Are you seriously suggesting Clement would have passed muster by Nicene standards? Besides the church fathers were not inspired. It's funny you have to recourse them to show the so-called Deity of Christ.

I guess you need to read more than that which was colored in purple. :-) That is why I included the quote as I did. :-) We agree that the ECF are not inspired, but what is important here is how the INSPIRED word WAS understood by those that fluently spoke and wrote Koine Greek. And Clement's understanding of [Titus 2:13](#) is not as the JWs say it is. As for the statement "for He was in God", I've posted my view to that position a while back. Here it is again:


<http://www.christiandiscussionforums...741#post740741>

Quote:

Originally Posted by [John Milton](#)
And you talk of "those who KNEW the native language." Do you understand that Origen(the heretic) was Clement's protege? Have you read Origen's analysis of the significance of the anarthrous THEOS in [John 1:1c](#) in his commentary on the Gospel of John? Do you know that Origen was the foremost Greek scholar of his time?

Hmmmm.... You seem to think Origen agrees with you regarding that of [John 1:1c](#). :-) Now I know you do not understand the trinity well. :-) But that is for another post. Can you point to another ECF taking [Titus 2:13](#) to mean what the JW's teach?

Quote:

Originally Posted by **John Milton** 

Even the Catholics (who try to claim virtually all Church fathers as trinitarians) cannot deny the following, see [here](#):

Quote:

Clement preceded the days of the Trinitarian controversies. He taught in the Godhead three Terms. Some critics doubt whether he distinguished them as Persons, but a careful reading of him proves that he did. The Second Term of the Trinity is the Word. Photius believed that Clement taught a plurality of Words, whereas in reality Clement merely drew a distinction between the Father's Divine immanent attribute of intelligence and the Personal Word Who is the Son. The Son is eternally begotten, and has the very attributes of the Father. They are but one God. So far, in fact, does Clement push this notion of unity as to seem to approach Modalism. **And yet, so loose a writer is he that elsewhere are found disquieting traces of the very opposite error of Subordinationism. These, however, may be explained away. In fact, he needs to be judged, more than writers generally, not by a chance phrase here or there, but by the general drift of his teaching.**

All in all, another shoddy attempt.

Actually, all I showed was how an ECF read AND understood [Titus 2:13](#) with fully understanding the language it was written in.

As for your highlighted portions, how can one be a Modalist AND a Subordinationist???? :-) Here is an explanation... When one is defending against Modalism, he ONLY shows the distinctions of the unique of persons between the Father and the Son, hence one MAY LOOK like a subordinationist to some. But when he was truly defending against a subordinationist, he tends to ONLY highlight the equality of the Father and the Son, which MAY LOOK to some to be Modalist.

But taking both together, one can see that Clement views the distinctions between the Father and the Son, yet sees both as the one God.

;-) Gee and he got all that from knowing exactly what [Titus 2:13](#) said... ;-)

Peace,
Bob

2 Corinthians 13:5 (NASB)

Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you--unless indeed you fail the test?



John Milton

Member

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



John Milton Post Edited By Moderator

Quote:

Originally Posted by **PassingTheTest**
Now I know you do not understand the trinity well. :-) But that is for another post. Bob

I can pretty much guarantee I understand the trinity to a greater degree than you do.

*****EDITED BY MODERATOR. The remark was both not true and a put down. If you genuinely feel that way about another posting, you simply don't respond to it, period - There is no need to engage in remarks that are not true and a put down.

moderator13

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 : 1 Week Ago at 10:37 AM.



1 Week Ago

#131

kelton graham

Member

Join Date: Jan 2006
 Posts: 331
 19 Reputation Points



@John Milton

Hi kelton graham

Response: Hello;

John:And which rule is that? Kelton's ? Only if **both** are proper nouns does it refer to two persons. For example, *Jerry Adams(proper noun) and Tony Blair (proper noun)* , two people are in view.

Response: Now let's put Tony Blair into a sentence with a common noun and watch what happens.

Blessed by Tony Blair and Father of John Milton.

Does that makes sense to you???a

John: Not if *father* is a common noun. If *God* is a proper noun and *father* a common noun(which it certainly is) Granville Sharp rule cannot be pressed. It would be akin to saying *Tom(proper noun) and father(common noun) of Kelton*. In other words *Tom the father of kelton*. Similarly we have *God and father of Jesus*.

The rest of your post was the same old, same old. I'm getting bored .

best wishes.

Response: Well put your example in an actual sentence.

Blessed by Tom and Father of Kelton????? That does not make sense. And don't worry about getting bored, my arguments will still be there when you are in a better mood.



1 Week Ago

#132

John Milton

Member

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



tk,

Are you always like this?

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 10:09 PM.



1 Week Ago

#133

John Milton

Member

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



Hi Kelton,

You're wasting my time. I'm going to ask you once more:

Please show me which rule of Greek grammar you're referring to ?

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 11:08 PM.



1 Week Ago

#134

imJR

CARM Super Member

Join Date: Jan 2006
Posts: 4,473
99 Reputation Points



Anyone can make the claim of, "I know more than you do."

Prove it.



1 Week Ago

#135

PassingTheTest

Member

Join Date: Jan 2006
Posts: 376
26 Reputation Points



I am glad you feel....

Hi John Milton,

I am glad you feel confident in your knowledge... If you truly are knowledgeable in all things, such as the trinity, then maybe you can engage in some of my other topics that went by here without any debate:

<http://www.christiandiscussionforums...ad.php?t=39199>

<http://www.christiandiscussionforums...ad.php?t=24721>

I will bump them up for you...

Peace,
Bob

NOTE TO MODERATOR: I didn't think the comment was all that much of a put down towards me as much as a cop out on his part. If it is at all possible, please place John's original post back, and let the readers judge for themselves. Thanks...

2 Corinthians 13:5 (NASB)

Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you--unless indeed you fail the test?



1 Week Ago

#136

[kelton graham](#)

Member

Join Date: Jan 2006
Posts: 331
19 Reputation Points

Quote:

Originally Posted by [John Milton](#)

Hi Kelton,

You're wasting my time. I'm going to ask you once more:

Please show me which rule of Greek grammar you're referring to ?

Response: Well actually it is not just a Greek grammar rule but a rule found in any language. Copying D.Wallace in reference to KAI. The KAI "connects an additional element to a discussion or adds an additional idea to the train of thought. Why would you add a 'kai' between QEOS(if it was a proper noun) and PATHR(a common noun) when they are referring to the same person ??Since it would not be adding or connecting anything?? Rather God and Father would appositional to one another.

So the rule would be KAI only links additional thoughts not appositional ones.



1 Week Ago

#137

[tkkclark](#)

Member

Join Date: Apr 2006
Posts: 275
18 Reputation Points

Quote:

Originally Posted by [tokwat_baboy](#)

2:11 For the grace of God has appeared, bringing salvation to all people. 2:12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 2:13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. 2:14 He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good. 2:15 So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on you (Net Bible)I believe verse 14 explains verse 13, since the verse only talks about 1 person, JESUS CHRIST OUR

GREAT GOD AND SAVIOR


Never got around to posting my argument from immediate context, which you presented above, well done!

Good luck getting any responses, though. Nobody's even tried to address OT linkage of *theos* and *soter* or *epiphaneia* only being ascribed to Jesus in the NT, either. Or the patristic and secular Greek evidence supporting GS (my post #62 quoting Wallace).

Oh, wait.

To be fair, John Milton did insist that Wallace (et al) were biased Trinitarians, but did not, as I recall, provide so much as a **shred** of evidence to prove what Wallace asserted (and I quoted) was incorrect.

Quote:

Originally Posted by **John Milton** 
It's hard to tell exactly what Clement is saying here .-- "This Word, then, the Christ, the cause of both our being at first (for He was in God) and of our well-being,.. " If Jesus was God, how could he be "in God?" Are you seriously suggesting Clement would have passed muster by Nicene standards?

Clement could write that and maintain an orthodox position (your "Nicene standards"), despite your insistence to the contrary, the same way the Church maintains that *the Word was with God* and *the Word was God* ([John 1:1, KJV](#)) is also orthodox. There's no dilemma for the orthodox position here. But by all means, if you can't answer the points made about [Titus 2:13](#), continue merrily down your rabbit trail.

How about that Hippolytus quote I had trouble tracking down last week?


Quote:

<http://www.ccel.org/ccel/schaff/anf05.iii.iv.ii.i.html>

67. These things, then, I have set shortly before thee, O Theophilus, drawing them from Scripture itself,⁸¹ in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men, **"looking for that blessed hope and appearing of our God and Saviour," (Tit_2:13) when, having raised the saints among us, He will rejoice with them, glorifying the Father.** To Him be the glory unto the endless ages of the ages. Amen. (The Extant Works and Fragments of Hippolytus. - DOGMATICAL AND HISTORICAL. TREATISE ON CHRIST AND ANTICHRIST. Emphasis mine.)

Hippolytus, circa 170-236 AD, was a native Greek and attributed great God to Jesus, above. Let us hope he understood the grammar of his native language.

Quote:


Originally Posted by **John Milton** 
Besides the church fathers were not inspired. It's funny you have to recourse them to show the so-called Deity of Christ.

No one has said the ANFs were inspired. We consult the ANFs to determine how the early church, Greek speakers, understood a text. They would certainly be

familiar with the grammar they themselves used.


Also, please note - this thread is specifically about [Titus 2:13](#), not proving Christ's deity from Scripture as a whole. No one has asserted (barring yourself?) that proving Christ's Deity rests on [Titus 2:13](#) and patristic evidence alone. Basically...Another rabbit trail.

Quote:

Originally Posted by **John Milton** 
*And you talk of "those who KNEW the native language." Do you understand that Origen(**the heretic**) was Clement's protege? (Emphasis mine.)*

Your point?

Quote:

Originally Posted by **John Milton** 
Have you read Origen's analysis of the significance of the anarthrous THEOS in [John 1:1c](#) in his commentary on the Gospel of John?

Why yes. Yes, I have.

What bearing does Origen's commentary of John have on [Titus 2:13](#), pray tell?

Quote:

Originally Posted by **John Milton** 
Do you know that Origen was the foremost Greek scholar of his time?

I know (as do you, see emphasized bit above) that Origen was declared a heretic. Furthermore, unless I am mistaken, the passage in Origen to which you refer does not contain any mention of [Titus 2:13](#). In fact, having completed an admittedly cursory search of Origen's commentary on John, I can find **no** mention of Titus whatsoever, nor a single occurrence of the phrase "great God." If I am mistaken, please feel free to correct me, but barring a quote(s) from you that relate specifically to remarks Origen made in regards to [Titus 2:13](#), Origen has **zero** bearing on the matter at hand.

Quote:

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

Let's see. My arguments have been deigned unworthy of comment and beneath Sir John's notice, as has Bonnie's. Now, PassingTheTest.

Then, we have:

Quote:


Originally Posted by **John Milton** 
If you do not improve the quality of this discussion, I will lose interest pretty quick, kelton, and will stop rsponding to you altogether.

So Kelton gets to join the low-quality posting club right along with me, Bonnie, and perhaps PassingTheTest. (Kelton, your secret decoder ring is in the mail. LOL)

Is anyone else noticing a pattern here?

And finally...


Quote:

Originally Posted by **John Milton** 

tk,

Are you always like this?

I thought you weren't talking to me and ordered me to stop barking up your tree?

As I understand it, btw, hunting dogs bark up a tree when they've tree'd (trapped) their quarry. Fascinating idiom you chose to employ there. 




1 Week Ago

#138

moderator13

Moderator

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



Sorry - Not possible. The editing stands, and I do not want to see that kind of remark again. End of discussion.

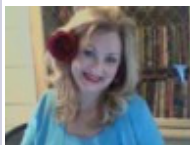



1 Week Ago

#139

flowerchild


CARM Super Member



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



Quote:

Originally Posted by **tokwat_baboy** 

2:11 For the grace of God has appeared, bringing salvation to all people. 2:12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 2:13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ. 2:14 He gave himself for us to set us free from every kind of lawlessness and to purify for himself a people who are truly his, who are eager to do good. 2:15 So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on you (Net Bible)I believe verse 14 explains verse 13, since the verse only talks about 1 person, JESUS CHRIST OUR GREAT GOD AND SAVIOR

Hi tokwat.....this really brings it out that it's talking about one person doesn't it.....in verse 14 it says HE GAVE HIMSELF.....how much more explicit can it be

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



1 Week Ago

#140

John Milton

Member

Join Date: Dec 2006



Quote:

Originally Posted by **kelton graham** 

Posts: 1,683

22 Reputation Points



Response: Well actually it is not just a Greek grammar rule but a rule found in any language. Copying D.Wallace in reference to KAI. The KAI "connects an additional element to a discussion or adds an additional idea to the train of thought. Why would you add a 'kai' between QEOS(if it was a proper noun) and PATHR(a common noun) when they are referring to the same person ??Since it would not be adding or connecting anything?? Rather God and Father would appositional to one another.

So the rule would be KAI only links additional thoughts not appositional ones.

In other words, you have no rule.

I've already explained to you two distinct persons are in view only if **both** are proper nouns.

This discussion is over.

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.



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