



1 Week Ago #141

John Milton
Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points

Warning To John Milton

Quote:

Originally Posted by **tkkclark** ▾

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. 🍌

Actually I had the following in mind:

*****DELETED BY MODERATOR. RULE VIOLATION - NAME CALLING.

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 : 1 Week Ago at 03:43 PM. Reason: Name Calling

1 Week Ago #142

tkkclark
Member

Join Date: Apr 2006
Posts: 277
18 Reputation Points

Poor John.

I'd continue hammering away at your arguments (or rather I would if you ever bothered to substantiate any of them), but honestly, it doesn't feel sporting any more.

For those who may be lurking about, however...

Anyone remember jonniel/katie's quotation of Green as a support? To which I was alleged to be studiously ignoring? Er...No. I repeatedly said I was insanely busy last wk. Frankly, I was prioritizing my arguments and that one didn't make the cut primarily because I suspected exactly what I found below:

Quote:

Similarly, S.G. Green (*Handbook to the Grammar of the Greek New Testament*, rev. ed. [London: Religious Tract Society, **1912**]), **has both impersonal and plural constructions** and speaks of such constructions "as forming one object of thought" (198; 232), a comment which equals Radermacher's in its ambiguity. (Wallace's "Sharp *Redivivus*? A Reexamination of the Granville Sharp Rule," Footnote 45, p. 11; emphasis mine.)

So, like Abbot, Green rejected GS by failing to grasp the parameters of the Rule. Green based his rejection on the inclusion of plurals and impersonal nouns, both of which were excluded by Sharp. (See, again, Wallace, p. 5)

I also emphasized the copyright in the quote above: 1912. Returning to Wallace's paper, p. 6 begins his consideration of the history of the GS Rule, particularly Winer's early rejection based on theological rather than grammatical grounds and Wallace briefly discusses his influence. See particularly A.T. Robertson's comments in regards to Winer on pp. 8 and 9.

Wallace also addressed *theos* as a proper noun, pp. 41-43 wherein he lists 4 reasons *theos* should not be taken as a proper noun. I think he makes several interesting points that I, at least, had not fully considered. See also Footnote 198, pp. 42-43 in regards to *soter*.

The link to Wallace's article is on the first pg of this thread, I believe.



1 Week Ago

#143

[kelton graham](#)

Member

Join Date: Jan 2006

Posts: 315

20 Reputation Points

Quote:

Originally Posted by **John Milton**

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.

Response: 1) That is a rule of grammar, I even gave you a quote. 2) You said and I quote:

Quote:

If God is a proper name and father a common name, then what do you do?

and:

Quote:

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.

In your argument you said what if God was a proper noun & the Father was a common noun. If this is true and God and father are talking about the same person then you would not need the KAI because of the rules I explained earlier. KAI is connective, this is not a connective sentence, rather it is appositional then you translate as God, who is the Father.(cf [1 Cor 8:6](#))

Now if you want to argue that these are talking about different people, then you have eliminated the Father from being God.

Finally, this is the excate same construct as [Titus 2:13](#), I challenged you to show me the difference between the two and you have not answered. Therefore, it is safe to assume you have no answer.

So if Jesus is not the 'great God' in [Titus 2:13](#), then God is not the Father in [Eph 1:3](#). And if God is the Father in [Eph 1:3](#) then Jesus is the great God in [Titus 2:13](#), since they have the excate same construction and you have not given a single argument against this.

So if you do respond, please discuss my points & not the same "I am bored stuff." We can see through that.



3 Days Ago

#144

John Milton

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



Hi kelton graham

I'm going to give you one last chance.

Quote:

1) That is a rule of grammar, I even gave you a quote.

Which rule of Greek grammar says in a TSKS construction if one of the two nouns is a proper name, then two persons are in view? Infact Sharp said his rule is **inapplicable** if one of the two nouns is a proper name. You have not been able to point this mysterious "rule of Greek grammar" to us despite repeated requests.

Quote:

In your argument you said what if God was a proper noun & the Father was a common noun.

This has already been explained to you.

Quote:

If this is true and God and father are talking about the same person then you would not need the KAI because of the rules I explained earlier.

And which rule of Greek grammar is this?

Quote:

KAI is connective, this is not a connective sentence, rather it is

appositional then you translate as God, who is the Father.(cf [1 Cor 8:6](#))

Now if you want to argue that these are talking about different people, then you have eliminated the Father from being God.

Gibberish.

Quote:

Finally, this is the exact same construct as [Titus 2:13](#), I challenged you to show me the difference between the two and you have not answered. Therefore, it is safe to assume you have no answer.

So if Jesus is not the 'great God' in [Titus 2:13](#), then God is not the Father in [Eph 1:3](#). And if God is the Father in [Eph 1:3](#) then Jesus is the great God in [Titus 2:13](#), since they have the exact same construction and you have not given a single argument against this.

So if you do respond, please discuss my points & not the same "I am bored stuff." We can see through that

More gibberish.

Look it. In [1 Tim. 6:13](#), is one or two persons in view?

Quote:

In the sight of **God**, who preserves all things alive, **and** of **Christ Jesus**, who as a witness made the fine public declaration before Pontius Pilate, ..

Even Wallace admits that if THEOS is a proper name then Sharp's rule is inapplicable, see [here](#).

α. Θεός as a Proper Name

Quote:

C. J. Ellicott, in his essay, "Scripture, and its Interpretation," argues that "Granville Sharp's rule . . . is sound in principle, but, in the case of proper names or quasi-proper names, cannot safely be pressed."¹⁹⁰ As we have already noted, it can *never* be pressed in the case of proper names, just as Sharp himself pointed out. But what about quasi-proper names? Several scholars take θεός to be just that—in fact, it is often considered to be unequivocally a proper name. If indeed it is, then [Titus 2:13](#) and [2 Pet 1:1](#) do not identify Christ as God.

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 Day Ago

#145

[John Milton](#)



Member

Join Date: Dec 2006
 Posts: 1,728
 22 Reputation Points




Well?... One or two persons in [1 Tim. 6:13](#) ?

And that's the way the cookie crumbles. 🙄

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 Day Ago

#146

[kelton graham](#)

Member

Join Date: Jan 2006
 Posts: 315
 20 Reputation Points



@John Milton;1386502]::

John:THi kelton graham

I'm going to give you one last chance.

Response: Gee, thanks, I feel so lucky.

John:Which rule of Greek grammar says in a TSKS construction if one of the two nouns is a proper name, then two persons are in view? Infact Sharp said his rule is **inapplicable** if one of the two nouns is a proper name. 🙄 You have not been able to point this mysterious "rule of Greek grammar" to us despite repeated requests.

Response: None, because there are no instances in the entire NT where this type of construction happens. Unless you have one.

John:This has already been explained to you.

Response: Have you studied Greek?

John:And which rule of Greek grammar is this?

Response: They don't have rules for things that don't happen.

John:Gibberish.

Response: Another non-response. I think I need to keep track of the number of these. That is one.

John:More gibberish.

Response: Thats two.

John:Look it. In [1 Tim. 6:13](#), is one or two persons in view?

Response: Three. God & Christ Jesus & Pilate.

John:Even Wallace admits that if THEOS is a proper name then Sharp's rule is inapplicable, see [here](#).

α. Θεός as a Proper Name

Response: Well we know that already, silly. But obviously, it is not a proper name. Otherwise, Paul is Yahweh ([Acts 28:6](#)).

best wishes,[/quote]



1 Day Ago

#147

[kelton graham](#)

Member

Join Date: Jan 2006
Posts: 315
20 Reputation Points

Quote:

Originally Posted by [John Milton](#)
Well?... One or two persons in [1 Tim. 6:13](#) ?

And that's the way the cookie crumbles. 😊

Response: Your kidding right?



1 Day Ago

#148

[John Milton](#)

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



Quote:

Originally Posted by [kelton graham](#)
@John Milton;1386502]::

Response: Three. God & Christ Jesus & Pilate.

best wishes,



Which means there are two persons in the following TSKS construction:

"In the sight of **God**,who preserves all things alive, **and** of **Christ Jesus..**"

Which renders your whole position senseless. Do you even understand why?

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 Day Ago

#149

[John Milton](#)

Member

Quote:

[Empty quote box]

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



Originally Posted by **kelton graham**

Response: Your kidding right?

Not in the least. By now it's clear you're not even following your own arguments. 🙄

Big joke.

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 Day Ago

#150

John Milton

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



kelton graham

Quote:

John: Which rule of Greek grammar says in a TSKS construction if one of the two nouns is a proper name, then two persons are in view? Infact Sharp said his rule is inapplicable if one of the two nouns is a proper name. You have not been able to point this mysterious "rule of Greek grammar" to us despite repeated requests.

Response: None, because there are no instances in the entire NT where this type of construction happens. Unless you have one.

Just to remind you of your own words(in bold):

Quote:

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.

Isn't [1 Tim. 6:13](#) an instance where at least one of the two nouns in a TSKS construction is a proper name? So obviously your claim that "there are no instances in the entire NT where this type of construction happens" is false.

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 Day Ago at 01:45 AM.



1 Day Ago

#151

John Milton

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



Kelton, I will be waiting for an expeditious reply from you.

It's going to be fun, **if** you reply, that is. 😊

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.



19 Hours Ago

#152

John Milton

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



By the way,

Following is another example of Keltonic Gibberish :

Quote:

Originally Posted by **kelton graham** @John Milton;1386502]::
Response: Well we know that already, silly. But obviously, it is not a proper name. Otherwise, Paul is Yahweh (Acts 28:6).

best wishes,

[Acts 28:6](#)

Quote:

They were expecting him to swell up or suddenly to fall down dead but, after waiting a long time and seeing nothing unusual happen to him, they changed their minds and began to say that he was **a god**.

A god is not the same as **God** or **the God**. **A god** (one of many, hence the **a**) is god in a qualified sense, not a proper 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.



16 Hours Ago

#153

kelton graham

Member

Join Date: Jan 2006



Quote:

Originally Posted by **John Milton**

Posts: 315
 20 Reputation Points



Which means there are two persons in the following TSKS construction:

*"In the sight of **God**, who preserves all things alive, **and of Christ Jesus..**"*

Which renders your whole position senseless. Do you even understand why?

Response: Well John, this can easily be explained by looking at the Greek text itself of [1 Tim 6:13](#).

PARAGGELLW SOI ENWPION TOU QEOU TOU ZWIOGONOUNTOS TA PANTA KAI CRISTOU IHSOU TOU MARTURHSANTOS EPI PONTIOU PILATOU THN KALHN HOMOLOGIAN

1) The part I underlined clearly shows that there are two articles in this clause. So immediately we see that this is not a TSKS construction. I guess you could call it TSTSKS, just kidding.

2) So one must ask, what is the article governing? Well the answer is simple, this is just an example of a participle ZWIOGONOUNTOS functioning like an attributive adjective, modifying QEOU. Therefore Christ Jesus is not being governed by the article at all.

3) This is no different of a construction as Matt 6:4. In it we have hO PATHR SOU hO BLEPWN.

The Father, the one who sees you. This just like [1 Tim 6:13](#) is an example of a participle functioning attributively and not a TSKS construction.

And with regards to [Acts 28:6](#), again a simple look into the Greek shows that Paul is called QEOS.

hOI DE PROSEDOKWN AUTON MELLEIN PIMPRASQAI H KATAPIPTEIN AFNW NEKRON EPI POLU DE AUTWN PROSDOKWNTWN KAI QEWROUNTWN MHDEN ATOPON EIS AUTON GINOMENON METABALOMENOI ELEGON AUTON EINAI QEON

Thus the argument stands if QEOS is a proper name then Paul is it.



14 Hours Ago

#154

[John Milton](#)

Member

Join Date: Dec 2006
 Posts: 1,728
 22 Reputation Points



Hi kelton,

Quote:

Originally Posted by [kelton graham](#)

Response: Well John, this can easily be explained by looking at the Greek text itself of [1 Tim 6:13](#).

PARAGGELLW SOI ENWPION TOU QEOU TOU ZWIOGONOUNTOS TA PANTA KAI CRISTOU IHSOU TOU MARTURHSANTOS EPI PONTIOU PILATOU THN KALHN HOMOLOGIAN

1) The part I underlined clearly shows that there are two articles in this clause. **So immediately we see that this is not a TSKS construction.** I guess you could call it TSTSKS, just kidding.

As usual you're spewing **gibberish**. The folks at B-Greek consider [1 Tim. 6:13](#) to be a TSKS construction. See [here](#).

In anycase, here's another TSKS (article noun kai noun) construction which according to you is non-existent in the NT.

"of the God and Christ Jesus" ([2 Tim. 4:1](#))
 tou theou kai Christou Iêsou

You're wasting my precious time with **pure gibberish**, Kelton.

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.



13 Hours Ago

#155

[tkkclark](#)

Member

Join Date: Apr 2006
 Posts: 277
 18 Reputation Points

Quote:

Originally Posted by [John Milton](#)

Hi kelton,

As usual you're spewing **gibberish**. The folks at B-Greek consider [1 Tim. 6:13](#) to be a TSKS construction. See [here](#).

In anycase, here's another TSKS (article noun kai noun) construction which according to you is non-existent in the NT.

"of the God and Christ Jesus" ([2 Tim. 4:1](#))
 tou theou kai Christou Iêsou

You're wasting my precious time with **pure gibberish**, Kelton.

best wishes

Christ in [1Tim 6:13](#) (and [2 Tim 4:1](#), by the looks of it, though I'd have to look at the entire verse in Greek, of course) is a proper name, thereby removing it from Sharp's parameters. If you like, I'll track down the post in the BGreek archives in which this matter (Christ as a proper name in [1Tim 6:13](#)) is broached.

I may as well also point out that if you are seeking to force a parallel between [Titus 2:13](#) and [1Tim 6:13](#) (and/or [2Tim 4:1](#)), as I believe you are, you must **first PROVE** that either great God or Savior Jesus Christ is a proper name in [Titus 2:13](#).

You have not done so.

Re *theos* in [Acts 28:6](#)

Quote:

Thus the argument stands if QEOS is a proper name then Paul is it.

Hee hee hee...



13 Hours Ago

#156

John Milton

Member

Join Date: Dec 2006

Posts: 1,728

22 Reputation Points



Hi Tk,

Quote:

Christ in [1 Tim 6:13](#) (and [2 Tim 4:1](#), by the looks of it, though I'd have to look at the entire verse in Greek, of course) is a proper name, thereby removing it from Sharp's parameters.

Correct!

At least you are intelligent enough to know that [1 Tim. 6:13](#) is a TSKS construction!



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.



12 Hours Ago

#157

kelton graham

Member

Join Date: Jan 2006

Posts: 315

20 Reputation Points



Quote:

Originally Posted by **John Milton**

Hi kelton,

As usual you're spewing **gibberish**. The folks at B-Greek consider [1 Tim. 6:13](#) to be a TSKS construction. See [here](#).

In anycase, here's another TSKS (article noun kai noun) construction which according to you is non-existent in the NT.

"of the God and Christ Jesus" ([2 Tim. 4:1](#))
tou theou kai Christou Iêsou

You're wasting my precious time with **pure gibberish**, Kelton.

best wishes

Response: John, just for the record I am a member of B-Greek & Hebrew fyi. But anyway John, this again is simple.

1: Let's start of with your initial quote, you said...

[quote]"In the sight of **God**,who preserves all things alive, **and** of **Christ Jesus..**"[/quote]

The reason I bring this up is because the link which you gave me does not discuss the relationship between God and Jesus, but rather the relationship between Jesus & all things. Notice your own link...

Quote:

At the risk of imposing yet ANOTHER restriction to Sharp's rule <g>, I fail to see how [1 Tim. 6:13](#) is a problem text for Sharp. I assume you are referring to the phrase *TA PANTA KAI XRISTOU IHSOU*.

So John, this is a different argument than what you are presenting which leads me to believe that you have not looked at the Greek text nor have done proper research. And secondly, TA PANTA (all things) is the object of the participle, the article is not and I repeat is not governing IHSOU."

And with regards to [2 Tim 4:1](#), once again this does not help you because this proves my point of when you have a common noun and a proper noun (which goverened by an article and connected with a KAI) in the same clause it refers to two different people. Again, your point of saying that a TSKS can happen in which there is a proper noun linked by a KAI with a common noun and refer to the same person does not happen.



10 Hours Ago

#158

[John Milton](#)

Member

Join Date: Dec 2006

Posts: 1,728

22 Reputation Points



Hi kelton graham

Quote:

And with regards to [2 Tim 4:1](#), once again this does not help you because this proves my point of **when you have a common noun and a proper noun (which goverened by an article and connected with a KAI) in the same clause it refers to two different people**. Again, your point of saying that a TSKS can happen in which there is a proper noun linked by a KAI with a common noun and refer to the same person does not happen.

🙄 Nice try ! Not two posts ago you were denying such constructions even existed in the NT. That's why I brought up [2 Tim. 4:1](#) .

Back to square one , kelton. *Which rule of Greek grammar says when you have a common noun and a proper noun goverened by an article and connected with a kai, **two persons must be in view**?* Does Sharp say that? 🙄 Infact Sharp's rule is **invalid** in such situations so that such constructions can be predicated of either one or of two persons. Do you know that some trinitarians think God and

Jesus in [2 Tim. 4:1](#) refer to the same person?  

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.



9 Hours Ago

#159

John Milton

Member

Join Date: Dec 2006
Posts: 1,728
22 Reputation Points



Infact, even in the case of two proper names in a TSKS construction, there is no rule of Greek grammar which states that two different persons **must** be in view, let alone where only one of the two nouns is a proper name. Here's [Wallace](#):

Quote:

When one begins to think in such categories, he or she notices that "strictly speaking, a proper name is a word with denotation but no connotation, reference but no sense . . ." [74](#) Hence, two proper names in the TSKS construction could not fit the Granville Sharp rule for proper names are used merely to identify (and therefore distinguish), not describe, [75](#) while common personal nouns both identify and describe. [76](#) The only conceivable exception to this would be something like "the Simon and Peter" in which both names would refer to one individual. Such an expression, however, would seem to be just as awkward in Greek (it never occurs in the NT) as it is in English (cf., e.g., Σαῦλος . . . ὁ καὶ Παῦλος [[Acts 13:9](#)], which is the normal way for joining two proper names that have the same referent).

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.



8 Hours Ago

#160


kelton graham


Member


Join Date: Jan 2006
Posts: 315
20 Reputation Points



Quote:

Originally Posted by [John Milton](#) 
Hi kelton graham

 *Nice try ! Not two posts ago you were denying such constructions even existed in the NT. That's why I brought up [2 Tim. 4:1](#) .*

*Back to square one , kelton. Which rule of Greek grammar says when you have a common noun and a proper noun governed by an article and connected with a kai, **two persons must be in view**? Does Sharp say that?  Infact Sharp's rule is **invalid** in such situations so that such constructions can be predicated of either one or of two persons. Do you know that some trinitarians think God and Jesus in [2 Tim. 4:1](#) refer to the*

same person? 

Response: John, this is pretty simple. And I am not back to square one. You asked me this:

Quote:

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

I replied that it was talking about two different people. Then you asked

Quote:

And which rule is that? Kelton's ?

I said there is no rule for this because such a construction does not exist. Which means John, that there is no construction in the NT that has an article followed by a proper noun, kai, and a common noun that is referring to the same person. There is no rule that I can give you for a construction that does not exist, which means you are asking a question that does not have an answer because it does not exist.

Why? Because as I've stated earlier KAI is connective, if they are referring to the same person then the KAI is not necessary and we would take it as appositional. So John, it is clear that I am no where near square one & with regards to [2 Tim 4:1](#) referring to the same person, I'd have to see there argument.











 Post Reply




Page 8 of 9 << First < 4 5 6 7 **8** 9 >

<< [Previous Thread](#) | [Next Thread](#) >>

Quick Reply

Message:

Please click one of the Quick Reply icons in the posts above to activate Quick Reply.

Options

Quote message in reply?

Post Quick Reply

Go Advanced

Posting Rules

You **may** post new threads
 You **may** post replies
 You **may not** post attachments
 You **may** edit your posts

[vB code](#) is **On**
[Smilies](#) are **On**
[\[IMG\]](#) code is **On**
HTML code is **Off**

All times are GMT -4. The time now is 07:52 AM.
As of July 6, 2006, Total Page Views: 22,621,725, Page Views Today: 22,621,725

-- Default Style 

[Contact Us](#) - [Christian Discussion Forums](#) - [Archive](#) - [To](#)

Powered by vBulletin® Version 3.6.7
Copyright ©2000 - 2007, Jelsoft Enterprises Ltd.
copyright CARM 2006,2007
Get Weather for any City, State, Zipcode, or Country:

[Fast Forecast](#)