



CARM.ORG - Christian Discussion Forums > RELIGIONS > Jehovah's Witnesses
How can Jesus be worshiped if only a "god"?

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Page 10 of 26 << First < 6 7 8 9 **10** 11 12 13 14 20 > Last >> ▾

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08-27-2006

#181

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **tkkclark**

Mondo, good to see you back!

Otherwise (i.e. completely undirected at Mondo, but addressed generically to all)...

If the "a god" translation is as grammatically proper/demanded as the WTS and JWs have insisted right here on this thread, why is it no credible Greek/NT scholar agrees with the NWT? I once read through a loooooooooooooong list of quotations from scholars specifically and vehemently condemning the NWT of [John 1:1](#), including quotations from the very scholars the WTS quotes to support their "a god" position.

I don't know Greek so I depend on authorities who do know Greek. These scholars uniformly state that the "a god" translation is abominable. If the "a god" position is at all credible, why the lack of scholarly support?

Mayhap a conspiracy?

snort

*You can babble on about prevarable whatchamacallits all you want, but as for my grasping what you're saying...Well, you might as well try dilligently explaining the laws of physics to a three-toed sloth. No idea what you're talking about, no interest in trying to figure out what in the world you're talking about (sorry, but my study time is limited to an entirely different subject at the moment). But I betcha those Greek scholars have heard of your prevarable whatchamacallits and they **still** uniformly disagree with your "a god" interpretation. Please note I said interpretation, **not** translation.*

As for [John 1:1](#)...What about [John 1:1a](#)? John's deliberate use of the imperfect eimi is quite indicative, denoting the continual existance of the Word before the beginning. No matter where you put the beginning, the Word was already there. John doesn't apply the form (tense?) of eimi that has a starting point, egeneto (sp?) to the Word until 1:14, I think, (when the Word became flesh) but always use this egeneto in reference to created things (John himself, the world, etc). Very deliberate usage. John is also alluding to [Gen 1:1](#), In the beginning, God created...John's

prologue speaks of creation as does the start of Genesis. Same subject matter (creation), same words (at least in the LXX) that John chooses to start his Gospel...

John 1:1a tells us what kind of God John thought the Word was -- an eternal one, one that existed -- continually existed -- before the beginning, no matter where you place that beginning. If the Word continually existed before the beginning (creation), then the Word is no part of the creation. So the Word is eternal and uncreated -- and as such, hardly a secondary god. Only Yahweh is eternal and uncreated. Therefore, the Word is God, with the big 'G,' even before you get to 1:1c.

Also, and this one **is** directed at mondo, wasn't Origen eventually excommunicated for his unorthodox/heretical views?

First of all, the vast majority of NT Greek scholars are Trinitarian. They have no choice but to reject that translation. "a god" is easily justified by looking to the numerous predicate nominatives in the NT that are translated indefinitely.

Second, your argument on the imperfect is entirely invalid. Nothing in EIMI demands eternal existence. This is a fallacious argument.



08-27-2006

#182

truffy

Inactive



Join Date: Jul 2006
Posts: 1,593
27 Reputation Points

Quote:

Originally Posted by **mondo**

I actually taught myself and studied it at a Baptist seminary if you must know where I learned Greek. We are not coming to conclusions that are "against Jesus," as you claim, merely against your understanding of Scripture. There is a difference, so please do not confuse the issue. Simply because your theology is wrong doesn't mean that Jesus is.

As for qeos preceeding a verb, of course it can. Now, in [John 1:1c](#) it preceeds the verb as the predicate and in the nominative case, without the article. If you want a parallel to that, you need to look for it. [John 6:70](#) is a parallel with that, as is [Acts 28:4](#). [Acts 28:4](#), in terms of structure of the predicate nominative, perfectly matches [John 1:1c](#). Different words, but same sentence structure.

Mondo

I am a Baptist myself, so let me ask you this. Who taught you the theos in [John 1:1](#) is 'a god'? Who taught you proskuneo for Jesus is not worship but only 'obesance'? It is strange your Bible writers didn't want to change what Thomas said..."My Lord and My God!", they should have changed it to My lord and My god or a lord and a god...but they just couldn't find a way to change it here, that's too bad for you. Common sense will dictate your doctrines are so incredibly flawed and was only made up by men. When you look for a way to serve the WatchTower, you are only against Jesus, not for Him. This Greek New Testament was translated for the last 2000 years, and then your negative doctrines for Jesus arrived and mistranslated not only the NT but also the OT too. You followed a corrupt Bible made to attack Jesus and God, and I don't need to show you in the Bible what will happen to those who change The Law and The

Word.....you can figure it out for yourself.

Tim 😊😊😊



08-27-2006

#183

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

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Originally Posted by **truffy**

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Truffy,

One of the most ancient translations available, the Sahidic Coptic, when translated literally, says "a god." This language has the indefinite article in it and makes use of it in [John 1:1c](#).

Who taught me that [John 1:1c](#) can be translated indefinitely? It is simple grammar. [John 1:1c](#) is nothing unique. [Acts 28:4](#) perfectly parallels [John 1:1c](#) with respects to grammar, and nobody denies that we translated that as "a murderer."

As for Jesus and proskunew. Every Bible I can think of sometimes translates it differently depending on the context. It isn't a change. [Revelation 3:9](#) is a good example of that. Most say "I will make them bow down before your feet," or something similar, when the word is proskunew.

[John 20:28](#) isn't an issue at all. As a god to Thomas, and Thomas could rightfully identify Jesus as hO QEOS MOU. Not an issue.



08-27-2006

#184

truffy

Inactive



Join Date: Jul 2006
Posts: 1,593
27 Reputation Points

Quote:

Originally Posted by **katierussell**

Yes, I did respond albiet to the first one you gave [Matthew 19:6](#). It was enough to show me you still did not have any grasp what is the grammar and sentence structure of [John 1:1c](#) and why theos can be indefinite. Go read my showing you why your [Matthew 19:6](#) did not parallel [John 1:1c](#). This is which I wrote:

So when you cited [Matthew 19:6](#) you could hardly have got another peice of Greek that was more different!

Everyone watching you Tim would have grasped that theos of [John 1:1c](#) was a singular anarthrous predicate nominative preceding the verb. You were told that over and over again. But now you say when you give us all nouns before a verb that "but now you want more than that, a perfect match." No, I have never moved ground and wanted "more."! You simply can't get it can you! It has always been the case that the basis for the indefinite rendering of [John 1:1c](#) is because its being a singular anarthrous predicate theos preceding the verb(as well as its context of course). Just admit Tim that what you thought of as "more" was already on the table.

And as for Robert not being "here"! He has visited the board many times since I posted a rebutal of his and he has seemingly not wished to reply. His choice but it means his mistakes have not been acknowledged or my post rebutted.

Whew, you people are always avoiding my questions...

In [John 3:34](#) God speaks, so that is theos preceding a verb. In [John 8:42](#) "If God father of you was, ye would have loved me; for I of God came forth and have come". [John 11:22](#) God will give. [John 13:31](#) God was glorified. [John 13:32](#) God was glorified and God will glorify. Is this done right Katie? I try not to make any mistakes. In [John 1:18](#) you will see theos "God the one being in the bosom of the Father...". Is this one preceding a verb or would you say it is not?

And again I ask you about the proskuneo word, Katie, you did not reply. And.....well.....? What's the answer? I'm still waiting, Katie. Robert probably doesn't want to reply because he isn't getting answers from you and other Witnesses just like me.

Tim 😊😊😊



08-27-2006

#185

[katie russell](#)

Member

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



Yes, there is only one "true God." Paul at [1 Thess 1:9,10](#) mentions this one "true God" but as a seperate being from and distinguished from "his Son." For Paul then, this one "true God" is not this "Son" nor this "Son" this one "true God."



08-27-2006

#186

[mondo](#)

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Quote:

Originally Posted by [truffy](#)

Whew, you people are always avoiding my questions...

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right Katie? I try not to make any mistakes. In [John 1:18](#) you will see theos "God the one being in the bosom of the Father...". Is this one preceding a verb or would you say it is not?

And again I ask you about the proskuneo word, Katie, you did not reply. And.....well.....? What's the answer? I'm still waiting, Katie. Robert probably doesn't want to reply because he isn't getting answers from you and other Witnesses just like me.

Tim,

You don't know Greek and so you are confused. You have been refuted on this point but because you don't know any Greek you don't know any better! Go and learn some Greek and then come back.. We'll give you 6 months. That should be more than enough time for you to get the basics down and so you'll stop making these errors.



08-27-2006

#187

[katierussell](#)

Member

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



Whew..and you Tim seem intent on avoiding places in the GNT where one has a **singular anarthrous nominative preceding the verb** as none of those places you cite are but of course it is at [John 1:1c](#)!

And Robert did not reply because of the reason you have thought up as he was not asking anything from me but I made a post that seriously challenged one of his posts.

Please Tim, take Mondo's advice.



08-27-2006

#188

[truffy](#)

Inactive



Join Date: Jul 2006
Posts: 1,593
27 Reputation Points



Quote:

One of the most ancient translations available, the Sahidic Coptic, when translated literally, says "a god." This language has the indefinite article in it and makes use of it in [John 1:1c](#).

And did you find this in WatchTower literature also? You can't deny your sources were searched frantically just to attack Jesus. Are these manuscripts from the same people who wrote Judas of Iscariot's Gospel? Looks like they both came from the same area in Northern Egypt.

Quote:

Who taught me that [John 1:1c](#) can be translated indefinitely? It is simple grammar. [John 1:1c](#) is nothing unique. [Acts 28:4](#) perfectly parallels [John 1:1c](#) with respects to grammar, and nobody denies that we translated that as "a murderer."

I asked you because you said you studied in a Baptist Seminary, so I ask you again. Who taught you these Greek words, the Baptists or the WatchTower? This time if you deliberately avoid my question I'm not going to reply.

Tim 😊😊😊



08-27-2006

#189

truffy

Inactive



Join Date: Jul 2006
 Posts: 1,593
 27 Reputation Points

Quote:

Originally Posted by [katierussell](#)

*Whew..and you Tim seem intent on avoiding places in the GNT where one has a **singular anarthrous nominative preceding the verb** as none of those places you cite are but of course it is at [John 1:1c](#)!*

And Robert did not reply because of the reason you have thought up as he was not asking anything from me but I made a post that seriously challenged one of his posts.

Please Tim, take Mondo's advice.

I don't have two years to study Greek and I'm not going to Katie. My limited knowledge for Greek is enough for me to get by. Once again you avoided my questions...

In [John 3:34](#) God speaks, so that is theos preceding a verb. In [John 8:42](#) "If God father of you was, ye would have loved me; for I of God came forth and have come". [John 11:22](#) God will give. [John 13:31](#) God was glorified. [John 13:32](#) God was glorified and God will glorify. Is this done right Katie? I try not to make any mistakes. In [John 1:18](#) you will see theos "God the one being in the bosom of the Father...". Is this one preceding a verb or would you say it is not?

And again, what about proskuneo? Can this game end with an answer, Katie? So where is your answer and don't forget to name those verses in John with your corresponding answers.

Tim 😊😊😊



08-27-2006

#190

truffy

Inactive



Join Date: Jul 2006
 Posts: 1,593
 27 Reputation Points

Quote:

Originally Posted by [pestmanpat1](#)

Greek NT - Byz./Maj.) you can see here that [John 1:1](#) shows in the original greek that the two "gods" are different. one is acusative "The God" and one is descriptive, Like god or divine as another translation puts it.

the king james does not relay this difference.

εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος

Γρεεκ NT – Ω–Η) [θον 1:1](#) εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος

Katie and Mondo, will you please look at these two Greek theos words, and this time will you honestly answer my question without avoiding it or changing it to a sentence structure issue or anything else, and tell me if the last letter in both Greek words theos destines the word as God or 'a god'?

You two have avoided this all along, so will you please stop playing games and answer the question. Do these two theos words have different meanings just because of their last letter in red?

Tim 😊😊😊



08-27-2006

#191

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **truffy**

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And again, what about proskuneo? Can this game end with an answer, Katie? So where is your answer and don't forget to name those verses in John with your corresponding answers.

It is not enough for you to get by, it is enough for you to make basic errors and arguments that are entirely invalid and have no idea that you are doing it!



08-27-2006

#192

truffy

Inactive



Join Date: Jul 2006
Posts: 1,593
27 Reputation Points

Quote:

Originally Posted by **mondo**

It is not enough for you to get by, it is enough for you to make basic errors and arguments that are entirely invalid and have no idea that you are doing it!

I asked questions and didn't get answers, so you Witnesses are deliberately avoiding my questions on this JW board. This board is about JW beliefs, not my Greek, so just answer my questions and move on.

Tim 😊😊😊



08-27-2006

#193

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816

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Originally Posted by **truffy**

I asked questions and didn't get answers, so you Witnesses are

13 Reputation Points

deliberately avoiding my questions on this JW board. This board is about JW beliefs, not my Greek, so just answer my questions and move on.

The problem is that you won't even understand the full answer if we give it! If we don't give the full answer, you will try and manipulate the partial answer.

I'll answer you on [John 1:18](#) though. Neither use of QEOS is a predicate nominative as in [John 1:1c](#). However, when Jesus is called QEOS he is done so with the adjective MONOGENHS. I take this adjective, as it most naturally reads, to be modifying the noun. Thus it defines the type of QEOS that Jesus is, making him a different type of QEOS than the Father.



08-27-2006

#194

[katierussell](#)

Member

Join Date: May 2006

Posts: 1,481

16 Reputation Points



It took me all of half a day with my average intelligence(prompted by my husband though) to grasp the simple rules of Greek grammar involved in what is the simple Greek of [John 1;1c](#)!

And your "limited" Greek is **not** enough to "get you by" because time and time again you have been told what the sentence structure is of [John 1:1c](#) and time and time and time again you have cited Greek that bears little or no resemblance to [John 1;1c](#)!

Yet what do you do? You again cite the same examples where none of them are places where theos is a singular **anarthrous nominative predicate** preceding the verb!

You say that you " try not to make any mistakes." But you not only are making "mistakes" you are making the same "mistakes" over and over again.



08-27-2006

#195

[mondo](#)

501-1000 Posts

Join Date: Mar 2006

Posts: 816

13 Reputation Points



Quote:

Originally Posted by [truffy](#)
And did you find this in WatchTower literature also? You can't deny your sources were searched frantically just to attack Jesus. Are these manuscripts from the same people who wrote Judas of Iscariot's Gospel? Looks like they both came from the same area in Northern Egypt.

Nope. Coptic is a language. Check out www.copticjohn.com

Quote:

I asked you because you said you studied in a Baptist Seminary, so I ask you again. Who taught you these Greek words, the Baptists or the WatchTower?
This time if you deliberately avoid my question I'm not going to reply.

Taught me these Greek words? The ones in [John 1:1](#)? Neither one! I knew those ones from my own study of Greek grammar.



08-27-2006

#196

truffy

Inactive



Join Date: Jul 2006
 Posts: 1,593
 27 Reputation Points



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Taught me these Greek words? The ones in [John 1:1](#)? Neither one! I knew those ones from my own study of Greek grammar.

Typical, you are always avoiding the question and didn't answer. I know what region these manuscripts you are referring to came from, so stop playing games and answer my questions.

So, are you honestly saying you are self-taught? And when exactly did you teach yourself this, when in the Baptist Seminary or when influenced by the WatchTower literature? I'm talking about the theos 'a god' and the proskuneo 'obeisance' Greek words.

Tim 😊😊😊



08-27-2006

#197

mondo

501-1000 Posts

Join Date: Mar 2006
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 13 Reputation Points



Quote:

Originally Posted by **truffy**

Typical, you are always avoiding the question and didn't answer. I know what region these manuscripts you are referring to came from, so stop playing games, and answer my questions.

Coptic is not a "region," it is a language. You are the game player here. It is not just any Coptic either, for there are specific dialects of Coptic. This is the Sahidic Coptic.

Quote:

So, are you honestly saying you are self-taught? And when exactly did you teach yourself this, when in the Baptist Seminary or when influenced by the WatchTower literature? I'm talking about the theos 'a god' and the proskuneo 'obeisance' Greek words.

QEOS is easily shown to be translated "a god" and the construction of [John 1:1c](#) is easily shown to be indefinite. [Acts 28](#) does both of these. That PROSKUNEW can be rendered obeisance can be seen by looking in any Greek lexicon.



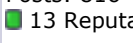
08-27-2006

#198

mondo

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Originally Posted by **truffy**

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You two have avoided this all along, so will you please stop playing games and answer the question. Do these two theos words have different meanings just because of their last letter in red?

I stated this yesterday very clearly, but you apparently did not understand. There has been no avoiding this.

geoS, with a sigma, shows the case to be nominative. The subject case, or in the case of [John 1:1c](#), a predicate nominative. The NU in toN qeoN shows the accusative case. This in itself tells us nothing of whether it should be definite or indefinite.



08-27-2006

#199

[truffy](#)

Inactive



Join Date: Jul 2006

Posts: 1,593

27 Reputation Points

Quote:

Originally Posted by [katierussell](#)

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*And your "limited" Greek is **not** enough to "get you by" because time and time and time again you have been told what the sentence structure is of [John 1:1c](#) and time and time and time again you have cited Greek that bears little or no resemblance to [John 1;1c](#)!*

*Yet what do you do? You again cite the same examples where none of them are places where theos is a singular **anarthrous nominative predicate** preceding the verb!*

You say that you " try not to make any mistakes." But you not only are making "mistakes" you are making the same "mistakes" over and over again.

Then name those verses you are referring to that does not reach your expectations because I asked you again and again and again to name those verses in the rest of the Gospel of John, and you never answered them. If you answered them with those verse numbers, then I would be satisfied, so what will it be? So you learned Greek fast, so what does that have to do with me?

Everyone here knows it takes quite some time to learn a language, and like I said before, this board is about JW beliefs, not my Greek. So I asked you a lot of questions and never got all the straight answers, Katie. If you kindly answer with everyday English language words instead of 'anarthrous nominative predicate', which I know came from WatchTower literature and was deliberately designed to confuse people with average intelligence, then your words would be much more meaningful. If you tried hard enough to get across to us then this thread would probably not be this lengthy with so many posts. And, again, my questions were not answered about proskuneo, is it positive or negative for Jesus? Seems like all the games are coming from your side, Katie, we only want answers.

Tim 😊😊😊



08-27-2006

#200

[truffy](#)

Inactive



Join Date: Jul 2006
 Posts: 1,593
 27 Reputation Points

Quote:

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You people are always playing games. My question was **do the last letters destine the word as God or 'a god'**? Forget the nominative and accusative, is it God or 'a god'? That was my question here. Once again you deliberately avoided my question and answered it with something else which has nothing to do with my question. I didn't ask whether it is nominative or accusative, does the last letter destine the word as God or 'a god'? Get it?

Tim 😊😊😊



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Page 10 of 26 << First < 6 7 8 9 **10** 11 12 13 14 20 > Last >>

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