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How can Jesus be worshiped if only a "god"?

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08-28-2006

#341

katierussell

Member

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

It was a rhetorical question or perhaps a typo. Metzger misunderstood Colwel's Rule when he used it to criticise the "a god" translation of the NWT at [John 1:1c](#). That's what I said when I said they are not "always" to be trusted. In this case Metzger's criticisms are rather worthless. I referred to that book on Greek grammar that said what I have said. Metzger made a mistake. I do not mean he still has to agree with the "a god" translation. It just means that what you quoted from him is worthless as it was based on his misunderstanding of a certain 'rule' of NT Greek. You seem to think I said he is totally untrustworthy. I did not. Now, if you can not accept this truth, for such it is, why should I expect you to accept the truth, the Bible's, for such that is. 😊



08-28-2006

#342

Toejamken

Junior Member

Join Date: Jul 2006
Location: NW Florida
Posts: 89
16 Reputation Points

According to you, you have explained [Isaiah 43:10-11](#) in its proper context. I haven't taken the passage out of context. I believe the passage clearly shows Jesus cannot be "a god." We are at an impasse.

Have you or anyone in the WBTS ever used [1 Corinthians 8:5](#) to explain that Jesus is only "a god" when the context is clearly about food sacrificed to idols?



08-28-2006

#343

truffy

Inactive



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

Quote:

Originally Posted by **katierussell** ▾
Truffy, the Greek definite article is not before theos of [John 1:1c](#). Here is the Greek: kai theos en ho logos. Literally "and god was the word." The subject here is the Word for this is shown from the very first part of this verse when we read "In the beginning was the Word." The predicate nominative is theos. It has no Greek article before it. Hence we know that the Word, the subject, is being described, in the predicate, as theos. Can you see this? Do you accept this? If not why not?

Wrong, the subject here is not the Word, the subject is theos.

Now, in [Luke 12:24](#) we have :*kai ho theos trephei autous*. Here **theos does** have the Greek definite article. Here the subject of the sentence is *theos* and the predicate tells us what the subject does. In this case it is *trephei autous*, "is feeding them." IF you disagree tell us why you do.

*Now if you take [John 1:1c](#) and declare that subject is the Word, then you will have to also do that to [Luke 12:24](#) and declare the subject is not *theos* but only *ravens*. You can't have it one way for this verse and then put it another way for that verse, both verses will have to be treated the same.*

From this though you should now be able to see that the *theos* in [John 1:1c](#) is an anarthrous predicate noun (and preceding the verb *en*) but in [Luke 12:24](#) *theos* is the subject (and preceding the verb *trephei*). Now, see that they are certainly then **not of the same sentence structure** as far as *theos* is concerned and of course in [John 1:1c](#) the predicate is first while in [Luke 12:24](#) the subject.

Wishful thinking, nice try.

This has nothing whatsoever to do with "beliefs" truffy. Nor is the above any "theory"! Just simple grammar! Perhaps a non-witness should come into it now and tell you this then perhaps you will accept what you should? It seems that you are simply arguing against what I and Mondo are telling you because we are JW's! Now, that is as close-minded as one can get and is against your claim you are "open minded"!

Then why don't you see Jesus?

I will no longer disucuss the sentence structure of [John 1:1c](#) with you but advise you to do some basic study.

My studies are just fine, thank you. 😊

Tim 😊😊😊



08-28-2006

#344

Toejamken

Junior Member

Join Date: Jul 2006
Location: NW Florida
Posts: 89
16 Reputation Points



You may be right about what you say about Metzger and Colwell's rule. I'm not that knowledgeable on the subject.

I accept the Bible, and Its claims, and the support of scholars who know the original languages. I do not accept the NWT or your claims. I don't know anyone of any scholarly reputation who does, either secular or Christian. This is an extremely important point for those like me who do not know the original languages.

What I understand, though I may not be as well read as you, is that though you point out disagreements between them, no scholarsip of any reputation acknowledges the NWT of "a god". Your arguments aren't really with me because I am not a Greek scholar. Your arguments are really with those who know the language of the New Testament. Unless you can convince them, your words are just as worthless as Metzgers.

Last edited by Toejamken : 08-28-2006 at 03:31 PM.

08-28-2006 #345

AmazingGrace

CARM Super Member



Join Date: Jun 2006
Location: Columbus, OH
Gender: ♀
Posts: 2,682
56 Reputation Points

Well it does seem that all of our conversations lead to that in a way. We are constantly at an impass over the deity of Christ.

Praise God that the Holy Spirit dwells in me confirming the truth.

Until the end of our testing we cannot take for granted our being saved; **and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"**w52 7/1 p391 [See 1Jo 4 truth](#)

08-28-2006 #346

truffy

Inactive



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

Quote:

Originally Posted by **secondbirth** [▶](#)
Lol, With A Piece Of Chicken Wing Stuck To My Teeth.

I laughed my belly out to these people. Can't help it, but I think this board is good therapy. 😄

Tim 😄😄😄

08-28-2006 #347

AmazingGrace

CARM Super Member



Join Date: Jun 2006
Location: Columbus, OH
Gender: ♀
Posts: 2,682
56 Reputation Points

And there is always the debate board here where others are not allowed unless you say so.

Until the end of our testing we cannot take for granted our being saved; **and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"**w52 7/1 p391 [See 1Jo 4 truth](#)

08-28-2006 #348

truffy

Inactive



Join Date: Jul 2006

Quote:

Originally Posted by **mondo** [▶](#)
Btw, I'm waiting for you to join the message board at www.scripturaltruths.com so we can discuss the Trinity.

.....and I'm still waiting for your answer...did you learn this Greek negative for

Posts: 1,593
27 Reputation Points

Jesus when in the Baptist Seminary, or was it when you were first influenced by WatchTower literature?

Tim 😊😊😊



08-28-2006

#349

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **truffy** ↘
....and I'm still waiting for your answer...did you learn this Greek negative for Jesus when in the Baptist Seminary, or was it when you were first influenced by WatchTower literature?

That question is impossible to answer, for AGAIN, I do not know "Greek negative for Jesus," for there is *no such thing*!!!



08-28-2006

#350

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **Toejamken** ↘
You may be right about what you say about Metzger and Colwell's rule. I'm not that knowledgeable on the subject.

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If "a god" is wrong in [John 1:1c](#), "a devil" is wrong in [John 6:70](#) and "a murderer" is wrong in [Acts 28:4](#). You can't have those acceptable and [John 1:1c](#) as "a god" not acceptable, for the grammar is *identical*.



08-28-2006

#351

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **Toejamken** ↘
According to you, you have explained [Isaiah 43:10-11](#) in its proper context. I haven't taken the passage out of context. I believe the passage clearly shows Jesus cannot be "a god." We are at an impasse.

Have you or anyone in the WBTS ever used [1 Corinthians 8:5](#) to explain

that Jesus is only "a god" when the context is clearly about food sacrificed to idols?

Actually, the context is much more than that, for in [1 Cor. 8:5](#) while he focuses on the so-called gods to whom food is sacrificed, Paul acknowledges also that there are "many gods" beyond those that are merely so-called.



08-28-2006

#352

truffy

Inactive



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



Quote:

Originally Posted by **mondo**
The problem is that most Bible are translated by people with a theological agenda. And if you are a Trinitarian, you would not believe that [John 1:1c](#) is definite, for a definite reading is Modalism, not Trinitarianism. It makes Jesus the Father. That is why Trinitarians also say it is not definite.

The Old Latin Bible was translated from the middle of the 2nd century. The Sahidic Coptic Bible was translated at around 300 A.D. Which Bible is older, and which one was more widely used? I prefer to follow the Bible of our Church, not the one from Egypt. The one in Egypt is followed by Orthodox believers of that time, not the Church of our fathers. Our modern Bibles were not translated in any way by people with a theological agenda, but yours does follow that path.

Tim 😊😊😊



08-28-2006

#353

AmazingGrace

CARM Super Member



Join Date: Jun 2006
Location: Columbus, OH
Gender: ♀
Posts: 2,682
56 Reputation Points



Notice he refers to them as 'so-called gods'.

Until the end of our testing we cannot take for granted our being saved; **and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"**w52 7/1 p391 [See 1Jo 4 truth](#)



08-28-2006

#354

Keith Courage

CARM Super Member



Quote:

Originally Posted by **mondo**
The problem is that most Bible are translated by people with a theological agenda.

You mean like Fred Franz! 🤪

Join Date: Jun 2006
Posts: 2,109
49 Reputation Points

**Former Member of the Jehovah's Witnesses (1991-2006).
Soldier of the Cross, Defender of Christianity and the Gospel of Jesus Christ.**
"And he that taketh not his cross, and followeth after me, is not worthy of me." - Mat 10:38



08-28-2006

#355

Toejamken

Junior Member

Join Date: Jul 2006
Location: NW Florida
Posts: 89
16 Reputation Points

Quote:

Originally Posted by **mondo**
Actually, the context is much more than that, for in [1 Cor. 8:5](#) while he focuses on the so-called gods to whom food is sacrificed, Paul acknowledges also that there are "many gods" beyond those that are merely so-called.

I see that it means "much more than" because you're forcing the passage to fit your beliefs. Since Paul is not here to elaborate further, any additional conclusions other than Paul is talking about false gods is nothing more than speculation.



08-28-2006

#356

AmazingGrace

CARM Super Member



Join Date: Jun 2006
Location: Columbus, OH
Gender: ♀
Posts: 2,682
56 Reputation Points

Is the grammar the only thing a scholar looks at when translating?

I'm curious, how many scriptures would it take showing Christ to be God before you would believe?

Everytime I come to this board this scripture runs through my head:

John 5:39-40 (Amplified Bible)

39You search and investigate and pore over the Scriptures diligently, because you suppose and trust that you have eternal life through them. And these [very Scriptures] testify about Me! 40And still you are not willing [but refuse] to come to Me, so that you might have life.

Until the end of our testing we cannot take for granted our being saved; **and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"**w52 7/1 p391 See 1Jo 4 truth



08-28-2006

#357

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points

Quote:

Originally Posted by **Toejamken**
I see that it means "much more than" because you're forcing the passage to fit your beliefs. Since Paul is not here to elaborate further, any additional conclusions other than Paul is talking about false gods is

nothing more than speculation.

Paul was very clear. There are the so-called gods, which are the idols, then there are also "many gods" such as the angels ([Psa. 8:5](#)). The two categories cannot be mixed and Paul was very careful to distinguish them. Looks to me as though you are running from Paul's words.



08-28-2006

#358

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Quote:

Originally Posted by **AmazingGrace**
Notice he refers to them as 'so-called gods'.

Yes, he speaks of the so-called gods, but then also "many gods"



08-28-2006

#359

AmazingGrace

CARM Super Member



Join Date: Jun 2006
Location: Columbus, OH
Gender: ♀
Posts: 2,682
56 Reputation Points



Let's back up a few verses to get the context:

4Therefore concerning the eating of ([H](#))things sacrificed to idols, we know that [[a](#)]there is ([I](#))no such thing as an idol in the world, and that ([J](#))there is no God but one.

5For even if ([K](#))there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6yet for us ([L](#))there is but one God ([M](#))the Father, ([N](#))from whom are all things and we exist for Him; and ([O](#))one Lord, Jesus Christ, ([P](#))by whom are all things, and we exist through Him.

I think this clears up the matter of who/what the "gods" were he was talking about. NO ONE TO BE CONCERNED WITH.

Until the end of our testing we cannot take for granted our being saved; **and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"**w52 7/1 p391 [See 1Jo 4 truth](#)



08-28-2006

#360

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Quote:

Originally Posted by **AmazingGrace**
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Him; and (O)ne Lord, Jesus Christ, (P)by whom are all things, and we exist through Him.

I think this clears up the matter of who/what the "gods" were he was talking about. NO ONE TO BE CONCERNED WITH.

Yes, there are "so-called gods" just as there are "many gods."



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