



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

Welcome, tkkclark.
You last visited: 1 Hour Ago at 06:19 AM
[Instant Messages](#): Unread 0, Total 0.

User CP FAQ [Donate](#) Members List Calendar New Posts Search ▾ Quick Links ▾ Log Out



Page 3 of 26 < 1 2 **3** 4 5 6 7 13 > Last » ▾

Thread Tools ▾ Search this Thread ▾ Rating: ★★★★★ ▾ Display Modes ▾

08-23-2006

#41

AmazingGrace

CARM Super Member



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



nt - duplicate post submission

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](#)

Last edited by AmazingGrace : 08-23-2006 at 09:48 PM.



08-23-2006

#42

AmazingGrace

CARM Super Member



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



Please understand the trinity Pat. Jesus isn't the Father! Trinity means 'the threeness". 3 in 1 - One God.

And guess what, it is all in the bible. Do you think we just made up the doctrine of Jesus being God the Son? Of course not - and it isn't difficult unless you are looking at scriptures that have purposely been changed to suit a doctrine. The WT bible has changed many times over the years. What was changed, scriptures showing the deity of Christ changed, scriptures showing Jesus worshipped changed.

It is a fact. Check it for yourself at your local KH. Look back in the older bibles. You know the WT used the Greber translation to base it's rendering of JOHN 1:1 as 'a god'. How did Greber translate his bible you ask? Well his wife told him what the spirits said the words meant. And the WT knew it all along and even condemned the use of the Greber translation.

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](#)



08-23-2006

#43



[pestmanpat1](#)

Member

Join Date: Aug 2006

Posts: 1,119

15 Reputation Points

your saying that calling the word "a god "is giving worship to another god.im saying that is not the case.the eg;of "one lord"illustrates the need to apply what we read in its proper context. as i said one who is called "lord is one haveing authority or ownership and is not exclusive to jesus.the term elohim in all of its forms is also not exclusive to jehovah. so the term "a god " or mighty one or divine.in no way puts jesus as a false god.

some other translations

1808: "and the word was a god." The New Testament in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text.

1864: "and a god was the word." The Emphatic Diaglott, interlinear reading, by Benjamin Wilson.

1928: "and the Word was a divine being." La Bible du Centenaire, L'Evangile selon Jean, by Maurice Goguel.

1935: "and the Word was divine." The Bible—An American Translation, by J. M. P. Smith and E. J. Goodspeed.

1946: "and of a divine kind was the Word." Das Neue Testament, by Ludwig Thimme.

1958: "and the Word was a God." The New Testament, by James L. Tomanek.

1975: "and a god (or, of a divine kind) was the Word." Das Evangelium nach Johannes, by Siegfried Schulz.

1978: "and godlike kind was the Logos." Das Evangelium nach Johannes, by Johannes Schneider.

At [John 1:1](#) there are two occurrences of the Greek noun the·os´ (god). The first occurrence refers to Almighty God, with whom the Word was ("and the Word [lo´gos] was with God [a form of the·os´]"). This first the·os´ is preceded by the word ton (the), a form of the Greek definite article that points to a distinct identity, in this case Almighty God ("and the Word was with [the] God").

On the other hand, there is no article before the second the·os´ at [John 1:1](#). So a literal translation would read, "and god was the Word." Yet we have seen that many translations render this second the·os´ (a predicate noun) as "divine," "godlike," or "a god." On what authority do they do this?

The Koine Greek language had a definite article ("the"), but it did not have an indefinite article ("a" or "an"). So when a predicate noun is not preceded by the definite article, it may be indefinite, depending on the context.

The Journal of Biblical Literature says that expressions "with an anarthrous [no article] predicate preceding the verb, are primarily qualitative in meaning." As the Journal notes, this indicates that the lo´gos can be likened to a god. It also says of [John 1:1](#): "The qualitative force of the predicate is so prominent that the noun [the·os´] cannot be regarded as definite."

So [John 1:1](#) highlights the quality of the Word, that he was "divine," "godlike," "a god," but not Almighty God. This harmonizes with the rest of the Bible, which shows that Jesus, here called "the Word" in his role as God's Spokesman, was an obedient subordinate sent to earth by his Superior, Almighty God.1808: "and the word was a god." The New Testament in an Improved Version, Upon the Basis of

Archbishop Newcome's New Translation: With a Corrected Text.

1864: "and a god was the word." The Emphatic Diaglott, interlinear reading, by Benjamin Wilson.

1928: "and the Word was a divine being." La Bible du Centenaire, L'Evangile selon Jean, by Maurice Goguel.

1935: "and the Word was divine." The Bible—An American Translation, by J. M. P. Smith and E. J. Goodspeed.

1946: "and of a divine kind was the Word." Das Neue Testament, by Ludwig Thimme.

1950: "and the Word was a god." New World Translation of the Christian Greek Scriptures.

1958: "and the Word was a God." The New Testament, by James L. Tomanek.

1975: "and a god (or, of a divine kind) was the Word." Das Evangelium nach Johannes, by Siegfried Schulz.

1978: "and godlike kind was the Logos." Das Evangelium nach Johannes, by Johannes Schneider.

At [John 1:1](#) there are two occurrences of the Greek noun the·os´ (god). The first occurrence refers to Almighty God, with whom the Word was ("and the Word [lo´gos] was with God [a form of the·os´]"). This first the·os´ is preceded by the word ton (the), a form of the Greek definite article that points to a distinct identity, in this case Almighty God ("and the Word was with [the] God").

On the other hand, there is no article before the second the·os´ at [John 1:1](#). So a literal translation would read, "and god was the Word." Yet we have seen that many translations render this second the·os´ (a predicate noun) as "divine," "godlike," or "a god." On what authority do they do this?

The Koine Greek language had a definite article ("the"), but it did not have an indefinite article ("a" or "an"). So when a predicate noun is not preceded by the definite article, it may be indefinite, depending on the context.

The Journal of Biblical Literature says that expressions "with an anarthrous [no article] predicate preceding the verb, are primarily qualitative in meaning." As the Journal notes, this indicates that the lo´gos can be likened to a god. It also says of [John 1:1](#): "The qualitative force of the predicate is so prominent that the noun [the·os´] cannot be regarded as definite."

So [John 1:1](#) highlights the quality of the Word, that he was "divine," "godlike," "a god," but not Almighty God. This harmonizes with the rest of the Bible, which shows that Jesus, here called "the Word" in his role as God's Spokesman, was an obedient subordinate sent to earth by his Superior, Almighty God.

500 billion years and still burning"think about that"



08-23-2006

#44

AmazingGrace

CARM Super Member



Quote:



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



your saying that calling the word "a god "is giving worship to another god

I don't recall saying that referring to Jesus as 'a god' is giving worship to another god.

I said that if there is only One true God - then you've made Jesus a liar and the Father. Because that makes Jesus a false god. Clearly a dilemma.

Please re-read my post that was actually for Wannabe. Because I still think you might be missing the heart of what I was trying to say.

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](#)



08-23-2006

#45

[wannabe](#)

Junior Member

Join Date: Aug 2006
 Posts: 63
 10 Reputation Points

Quote:

Originally Posted by [AmazingGrace](#)

I think it boils down to this. If you call Jesus 'a god' - you have shown Jesus to be a liar and you've shown the Father to be a liar. (BTW - If Jehovah is uni-personal, how come He isn't referred to as Jehovah everywhere? Why Lord, Father, etc? If it is all about glorifying His name, it doesn't make a lot of sense to call Him anything but Jehovah, right? The bible goes to a lot of trouble to show that Jesus and the Father are distinct, but then unites them by commonly referring to both of them as Lord.)

>> I agree that both Jesus and Jehovah/Yehweh are called Lord, but after reading all these posts in this forum, you have to know the difference between LORD and Lord. To expand on this,

PSALM 110:1 in the Hebrew Scriptures, Masoretic Text clearly teaches the difference between the two words for lord. LORD = Tetragrammaton and the other is the hebrew word Adonai(sp??). When the quote is used in the NT Greek Scriptures it is written, Kyrios for both Lords. Now just looking at the Greek we cannot distinguish the difference per say, but we reason, we can see that the Apostles knew the difference between the two. Remember these men were GOD fearing Jews, God fearing. Kyrios has been applied to humans also.

You could ask, "What about the LXX?" Well, I believe the quotes of the NT Greek came from the LXX, so how can the Masoretic Text be legit? Well just because there was a Greek Translation of the Hebrew Scriptures to quote from doesn't mean that they didn't know the Hebrew.

So if God says:

*10 "You are my witnesses," declares the LORD,
 "and my servant whom I have chosen,
 so that you may know and believe me
 and understand that I am he.
 Before me no god was formed,
 nor will there be one after me.
 11 I, even I, am the LORD,
 and apart from me there is no savior.*

How do you reconcile that with 'a god'? There is no "other" god, no 'a god' - there is only God. All the other "gods" in the bible were not true "gods" and you & I know that. John went to an awful lot of trouble just to say Jesus was only a man, no one different from say, a king or something. No, John set Jesus apart. Nothing was created apart from Jesus and everything is held together by Jesus, the Word.

>>> The words "a god" in [John 1:1c](#) are used because theos meant to be used in the same sense as elohim in the hebrew. Interesting, I see here on the internet, a coptic verse of John that translates it into "a god" because the coptic at the time had a definite and indefinite article not found in Greek.

>>> Jesus was more than man, he was the only begotten Son of God, that came in the flesh as part of God's purpose.

Jesus is prayed to and worshipped. But everywhere that someone has attempted to worship a person or being that they thought was God (like an angel for instance), they were stopped. Yet Jesus didn't stop anyone from worshipping him. [and please don't go saying that kings were worshipped as 'gods', because you and I both know it isn't the same thing at all].

>>> At no place in the Greek Scriptures does Jesus, say to WORSHIP him. I find that funny. If he is God in the Flesh and even 1/3 part God of the OT then he would have said to WORSHIP him. He shouldn't have worried about stoning from the Jews, because they were willing to stone him for alot less. The OT God, Jehovah/Yehweh, demanded that he be worshipped. That should lead us to believe that the word worship when applied to Jesus, really should have been something less. For example, knelt down before, bowed, prostrated, honored, and the infamous obeisance. One thing to note, can you lead me to a scripture that says we are to worship the other 1/3 part of the trinitarian Godhead called the Holy Spirit? Where is that?

Jesus is a part of God. He was in the Father's bosom. He proceeds forth from him. He is begotten of God, therefore he is the same substance as God.

>>> Grace, I agree they are of the same substance. The scriptures definitely say that. By being the same substance, doesn't remove the fact that Jesus was created(begotten.) God is a spirit, Jesus is a spirt. God is an eternal spirit, Jesus is an eternal spirit, because he is of the same substance and the fact that he was granted eternal life after his resurrection.

As usually, its been my very most pleasure speaking to you.
wannabe



08-23-2006

#46

[pestmanpat1](#)

Member

Join Date: Aug 2006
Posts: 1,119
15 Reputation Points



no it doesnt grace.you no grace weve already been over this.i dosent make him a false god any more than a king is a false god if refered to as "elohim." interestingly when satan offered all the kingdoms of the world to jesus.jesus did not deny they were satans.thats because satan is the god of this system of things.in fact he is god of this system because jehovah allows him to be.so is satan a false god in this context "well no hes the god of this system" but when we speak of satan misleading people

and haveing them worship in an unpure way it is in this context that satan is a false god.for he seeks to draw worship away from jehovah.he puts up a counterfeit god.

500 billion years and still burning"think about that"



08-23-2006

#47

pestmanpat1

Member

Join Date: Aug 2006
Posts: 1,119
15 Reputation Points



grace i dont think you personaly have made up anything .i think you are sincere.

Ive already shown you other translations that support that rendering.so thats a mute point. Quoting other translations dosent mean you support the individual s who wrote them.its just showing that others have come to the same conclusion. You no if you have a glass of water it looks clear.put one single drop of ink in it and then ask someone what colour it is and they will say its blue.

thats what happenes when you remove the divine name from the bible. it supports the trinity.compare psalms 110:1 in **kjv** and then **nwt**. and youll see what trouble it causes.JESUS QUOTED FROM THE OLD TESTAMENT AND WHEN HE DID HE SAID GODS NAME SUCH AS WHEN HE QUOTED DUET 6;4 **"and the lord said to my lord" ?**

500 billion years and still burning"think about that"



08-23-2006

#48

Toejamken

Junior Member

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



Great comments Bill.

[John 1:3](#) is further proof John was not calling Jesus "a god." John declares: "All things came into being through Him, and apart from Him nothing came into being that has come into being..." (Please note the use of the personal pronouns). Let's compare this with [Isaiah 44:24](#): "I, the **LORD** (YHWH), am the maker of all things, stretching out the heavens **by Myself**, an spreading the earth out **all alone**." The Watchtower translation of "a god" is a clear contradiction of the Word of God.

This rendering also contradicts several other passages in Isaiah. [Isaiah 43:10](#) says: "You are My witnesses," declares the **LORD**, And My servant whom I have chosen, so that you may know and believe Me and understand that I am He. **Before Me there was no God formed, And there will be none after Me.**" Since Yahweh has no beginning, Christ cannot be another god.

It would be good to pay attention to verse eleven too: "I, even I, am the **LORD**, And **there is no savior besides Me.**" Compare this with [Matthew 1:21](#) where the angel of the Lord said: "She will bear a Son; and you shall call His name Jesus, for **He will save His people from their sins.**" If Christ is only "a god" in [John 1:1](#), then the Bible contradicts itself, and God could be called a liar because He needed a created being to help him save mankind, BUT this is not the correct translation, and YHWH is the only Savior. Christ and the Father are one in substance which has additional verification in [Colossians 1:15-16](#); 2:9 as well as other passages.

Blessings,

Ken



08-24-2006

#49

Toejamken

Junior Member

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



Hello Pat,

If any of the translators you mentioned were trinitarian, wouldn't that also mean you were quoting them out of context, since they obviously haven't interpreted the passage in the same manner you have. Have you checked that out?

Your interpretation and translation is a clear contradiction of passages in Isaiah. Jesus quoted Isaiah so we know it is the Word of God.

[John 1:3](#) is proof John was not calling Jesus "a god." John declares: "All things came into being through Him, and apart from Him nothing came into being that has come into being..." (Please note the use of the personal pronouns). Let's compare this with [Isaiah 44:24](#): "I, the **LORD** (YHWH), am the maker of all things, stretching out the heavens **by Myself**, an spreading the earth out **all alone**." The Watchtower translation of "a god" is a clear contradiction of the Word of God. This rendering also contradicts several other passages in Isaiah.

[Isaiah 43:10](#) says: "You are My witnesses," declares the **LORD**, And My servant whom I have chosen, so that you may know and believe Me and understand that I am He. **Before Me there was no God formed, And there will be none after Me.**" Since Yahweh has no beginning, Christ cannot be another god. I noticed you did not respond to this quote in AmazingGrace's post.

It would be good to pay attention to verse eleven too: "I, even I, am the **LORD**, And **there is no savior besides Me.**" Compare this with [Matthew 1:21](#) where the angel of the Lord said: "She will bear a Son; and you shall call His name Jesus, for **He will save His people from their sins.**" If Christ is only "a god" in [John 1:1](#), then the Bible contradicts itself, and God could be called a liar because He needed a created being to help him save mankind, BUT this is not the correct translation, and YHWH is the only Savior. Christ and the Father are one in substance which has additional verification in [Colossians 1:15-16](#); 2:9 as well as other passages.

Blessings,
Ken

Last edited by Toejamken : 08-24-2006 at 12:34 AM. Reason: 1 sentence moved



08-24-2006

#50

Toejamken

Junior Member

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



What is this? Why no comment from any JWs for 20 hours? I thought you made a good point.

Last edited by Toejamken : 08-24-2006 at 12:29 AM. Reason: touched the wrong key. unfinished post



08-24-2006

#51

olivetree
Junior Member



Join Date: Jan 2006
Posts: 225
26 Reputation Points



Your post added to and gave my post credibility.

Don't be sorry. Keep up the good work.

Peace and Joy in the HOly Spirit, bill

John 17:20,21 "that they all may **be one**, as You, Father, in Me, and I in You; that they also may **be one** in Us, **that the world may believe that you sent Me.** 😊 😊



08-24-2006

#52

olivetree
Junior Member



Join Date: Jan 2006
Posts: 225
26 Reputation Points



Thank you for your excellent contribution.

Keep up the good work.

Peace and Joy in the Holy Spirit, Bill

John 17:20,21 "that they all may **be one**, as You, Father, in Me, and I in You; that they also may **be one** in Us, **that the world may believe that you sent Me.** 😊 😊



08-24-2006

#53

Robert V Frazier
Senior Member

Join Date: Jan 2006
Location: Coral Springs, Florida, USA
Gender: ♂
Posts: 3,173
89 Reputation Points



Quote:
Originally Posted by [pestmanpat1](#)
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.

You have never studied Greek. You cannot read it. And believe me, it shows. It's the same word, *theos*, in both clauses. Yes, obviously it's used in two different senses, since a person cannot be with another person and also be that same person. The first occurrence of *theos* in [John 1:1](#) is accusative because it's the object of the preposition *pros*. The second occurrence is a predicat nominative. It is being used as an adjective, defining what the nature of the Word is. To wit, that He is GOD. Not the same Person as the GOD whom He is with (the Father), but the same GOD.

"Like God" is a total mistranslation. "Divine" is a good translation, provided you understand it to mean: "having all of the unique attributes which make GOD, GOD, as distinct from all non-GOD beings in the universe". Unfortunately, most JW's prefer to define it as "sorta goddish, in a vague, ill-defined way".

Jesus is GOD in exactly the same sense as the Father is GOD. That is what John clearly conveyed, and that is what you JW's stubbornly refuse to believe.

Quote:

Originally Posted by [pestmanpat1](#)
the king james does not relay this difference.

What does the KJV have to do with it? Every accurate translation of [John 1:1](#) that is at all literal translates it the same way. "and the Word was God," is the best literal translation possible. If you don't want to go for literalness, "and the Word was everything that God was, having all of the attributes that make God uniquely God," does convey what John meant more clearly.

Robert V Frazier

The Watchtower is not the instrument of any man or any set of men, nor is it published according to the whims of men. No man's opinion is expressed in The Watchtower. (The Watchtower, 1931 November 1 p.327) If you believe that, you'll believe ANYTHING!




08-24-2006

#54

faithful281

CARM Super Member



Join Date: Mar 2006
 Location: Washington
 Gender: ♂
 Posts: 726
 44 Reputation Points




pestmanpat1:

This has been noted in the past but I think it should be noted once again for you

Concerning [John 1:1](#)-No reputable scholars support the rendering of [John 1:1](#) of the JW's. Since the Watchtower sings the praises of the Wescott & Hort text. Let's let Dr. B. F. Westcott give his scholarly opinion on this position of the Greek.

"The predicate (God) stands emphatically first, as in iv. 24. It is necessarily without the article...No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word...In the third clause "the Word" is declared to be "God" and so included in the unity of the Godhead."

Simply put, since the definite article "ho" was used once earlier in the phrase, in Greek grammar it is understood but not stated again later in the phrase. Dr. Wescott concludes, with his knowledge of Greek, that the Word (Jesus Christ) is understood to be "Ho Theos", even in [John 1:1](#). This is precisely the point that [1 Peter 3:15](#) makes in the Kingdom Interlinear Translation.

Sometimes we have to look beyond the surface reading to the footnotes to see the depth of deception in the KIT, but the truth is there for the finding.

"But sanctify the Christ as Lord * in YOUR hearts, always ready to make a defense before everyone that demands of YOU a reason for the hope in YOU, but doing so together with a mild temper and deep respect."

Ahah! a '*' after the word "Lord". What could they be concealing in the footnote? Let's see:

15* The Christ as Lord, %ABC; The Lord God, Texus Rceptus; Jehovah God.

[J7, 8, 11, 14, 15, 17, 24](#)

[1 Peter 3:15](#) (footnote)

Let's therefore read it as written, according to the footnote:

"But sanctify the Christ as Jehovah God in YOUR hearts."

Oh my! The Watchtower translators couldn't very well have their followers sanctifying Christ as Jehovah could they? Nor could they entertain the idea that Christ could be in their individual hearts as Jehovah God. Therefore they mistranslated, breaking all their own rules to hide this important truth.



08-24-2006

#55

[wannabe](#)

Junior Member

Join Date: Aug 2006

Posts: 63

10 Reputation Points



Was it okay to put my responses to your last thread in the quotes of AG's so it was easier to follow along? I hope this wasn't confusing for anyone.



08-24-2006

#56

[Jonathan Roy](#)

Member

Join Date: Feb 2006

Location: Newcastle Upon

Tyne, England, UK

Posts: 1,019

28 Reputation Points



Quote:

Originally Posted by [pestmanpat1](#)

some other translations

1808: "and the word was a god." *The New Testament in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text.*

1864: "and a god was the word." *The Emphatic Diaglott, interlinear reading, by Benjamin Wilson.*

1928: "and the Word was a divine being." *La Bible du Centenaire, L'Evangile selon Jean, by Maurice Goguel.*

1935: "and the Word was divine." *The Bible—An American Translation, by J. M. P. Smith and E. J. Goodspeed.*

1946: "and of a divine kind was the Word." *Das Neue Testament, by Ludwig Thimme.*

1958: "and the Word was a God." *The New Testament, by James L. Tomanek.*

1975: "and a god (or, of a divine kind) was the Word." *Das Evangelium nach Johannes, by Siegfried Schulz.*

1978: "and godlike kind was the Logos." *Das Evangelium nach Johannes, by Johannes Schneider.*

At [John 1](#).

Where did all those well respected and used Bible translations come from? Having read 'What the Bible Really Teaches' (and, consequently, rejoicing that it teaches no such thing), it seems that the WTBTs like to drag out VERY obscure references to back up their claims. Now, it seems to me that nobody with any real knowledge of the subject gives much credence to them. Besides which, [John 1:1](#) is only one verse. Even if it did translate that way, Scripture must be interpreted in the light of Scripture... if it seems to say something different then it is wrong.

Let me quote an example, from the NWT:

[Isaiah 9:6](#) 'For there has been a child born to us, there has been a son given to us, and the princely rule will come to be on his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace'.

This is clearly a Messianic text and gives force to the name Emmanuel... God with us, not a god with us.

Or perhaps if we look in zechariah...12:10... Jehovah is speaking through his prophet and, in the middle of this verse, he says ' ... and they shall look upon me whom they have pierced...' (KJV - I think the famous translation committee were wise to this one since they translate it as 'they will certainly look to the One whom they pierced through'.)

Anyways, these are just a few of the texts that underline for me that Jesus is God... there are so many more but, I suspect, JW's would not know them because, despite their grandiose claims, they only know a very small amount of the Bible. It amazes me how the same verses get repeated.



08-24-2006

#57

AmazingGrace

CARM Super Member



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



You make Jesus a false god if you call him 'a god' because there is only ONE TRUE GOD. And please either prove that YHWH was taken out of the NT or stop saying that. The NT is about Jesus - you know, the name above all names, remember Him?

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](#)



08-24-2006

#58

wannabe

Junior Member

Join Date: Aug 2006
Posts: 63
10 Reputation Points



Post Deleted. Wannabe - Post on another Board.

Wannabe - You have identified yourself as not being a Jehovah's Witness.

You have been told (more than once) that the purpose of this board is to discuss JW beliefs, teachings, and practices.

You have been told (more than once) that you will not be allowed to discuss or debate Christian beliefs with Christians here.

In the post that has been deleted, you are debating the Incarnation and the deity of Christ with a Christian.

You've been spoken to enough times, yet you continue to ignore the directives given.

Your posts from here on will be deleted from this Board. Post here again, and the procedure of warnings that can (or will) result in your suspension from CARM will be enacted.

Moderator 13

Last edited by moderator13 : 08-24-2006 at 09:09 AM. Reason: Poster debating Christian beliefs with Christians



08-24-2006

#59

AmazingGrace

CARM Super Member



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



I prefer that you didn't, but you can do it however you like. You can cut and paste and then use the icon that looks like a thought bubble (in the bar where you type) to quote that and make it separate (just highlight what you want quoted and click it).

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](#)



08-24-2006

#60

AmazingGrace

CARM Super Member



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



Quote:

>> I agree that both Jesus and Jehovah/Yehweh are called Lord, but after reading all these posts in this forum, you have to know the difference between LORD and Lord. To expand on this, PSALM 110:1 in the Hebrew Scriptures, Masoretic Text clearly teaches the difference between the two words for lord. LORD = Tetragrammaton and the other is the Hebrew word Adonai(sp???). When the word is used in the NT Greek Scriptures it is written, Kyrios for both Lords. Now just looking at the Greek we cannot distinguish the difference per se, but we reason, we can see that the Apostles knew the difference between the two. Remember these men were GOD fearing Jews, God fearing. Kyrios has been applied to humans also. You could ask, "What about the LXX?" Well, I believe the quotes of the NT Greek came from the LXX, so how can the Masoretic Text be legit? Well just because there was a Greek Translation of the Hebrew Scriptures to quote from doesn't mean that they didn't know the Hebrew.

I agree that the apostles knew the difference. I think that is why they used the term interchangeably.

Quote:

>>>> The words "a god" in

Quote:

[John 1:1c](#) are used because theos meant to be used in the same sense as elohim in the hebrew. Interesting, I see here on the internet, a coptic verse of John that translates it into "a god" because the coptic at the time had a definite and indefinite article not found in Greek.

But you disregard the context of scripture. I can quote plenty of scholars that say the WT translation is wrong for plenty of grammatical reasons – I say it is wrong because it doesn't fit with what John is saying. John would not say Jesus is only 'a god' because He believed in ONE God. You can't make this make sense. This is only one scripture that shows the deity of Christ – there are so many more.

Quote:

>>> Jesus was more than man, he was the only begotten Son of God, that came in the flesh as part of God's purpose.

I agree with you 100%

Quote:

>>>> At no place in the Greek Scriptures does Jesus, say to WORSHIP him. I find that funny. If he is God in the Flesh and even 1/3 part God of the OT then he would have said to WORSHIP him. The OT God, Jehovah/Yehweh, demanded that he be worshipped. That should lead us to believe that the word worship when applied to Jesus, really should have been something less. For example, knelt down before, bowed, prostrated, honored, and the infamous obeisance.

I find it funny for a different reason. Jesus receives the SAME worship that the Father receives. Read Revelation. Hebrews says that Jesus is to receive it and I would say that if you are thinking that 'Jesus should have demanded worship if he was God' – then you have missed Jesus' character completely. He was simple and He wanted people to have FAITH in Him. He didn't want to demand anything (Phillipians 'he didn't demand and cling to his rights as God). We are saved by FAITH in the Lord Jesus Christ. People witnessed his power and they believed and they worshipped. The fact that Jesus didn't re-direct any worship to the Father like the angels did says a lot. See some of the scriptures below of instances of worship. (I don't want to harp on this because it has been rehashed over & over again recently - so this is it from me on the subject)

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. ([Matthew 2:2](#))

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. ([Matthew 2:11](#))

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. ([Matthew 8:2](#))

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. ([Matthew 9:18](#))

Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. ([Matthew 14:33](#))

Then came she and worshipped him, saying, Lord, help me. ([Matthew 15:25](#))

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. ([Matthew 20:20](#))

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. ([Matthew 28:9](#))

And they worshipped him, and returned to Jerusalem with great joy: ([Luke 24:52](#))

And he said, Lord, I believe. And he worshipped him. ([John 9:38](#))

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. ([Hebrews 1:6](#))

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. ([Revelation 14:7](#))

4:9 And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,

4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

4:11 Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. ([Revelation 4:9-11](#))

5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. ([Revelation 5:11-14](#))

Quote:

He shouldn't have worried about stoning from the Jews, because they were willing to stone him for alot less.

Why do you think the Jews wanted to stone Jesus?

Quote:

One thing to note, can you lead me to a scripture that says we are to worship the other 1/3 part of the trinitarian Godhead called the Holy Spirit? Where is that?

I don't know there is any scripture telling us we must worship the Spirit, but it does tell us that the Spirit is deity. Is not deity worthy of worship?

Quote:

>>> Grace, I agree they are of the same substance. The scriptures definitely say that. By being the same substance, doesn't remove the fact that Jesus was created(begotten.) God is a spirit, Jesus is a spirt. God is an eternal spirit, Jesus is an eternal spirit, because he is of the same

substance and the fact that he was granted eternal life after his resurrection.

Can you show me where Christ was created? Cause I can show you that he is existing from the beginning – same as the Father – eternal. Just read [John 1:1-3](#) the context shows that Jesus was with God always. I don't see how you get a created being out of that. Especially when the created beings in the heavenly realm are angels. Hebrews makes it very clear that Jesus is no angel.

Pleasure chatting with you again. God bless you today.

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](#)



[Post Reply](#)

Page 3 of 26 < 1 2 **3** 4 5 6 7 13 > Last »

[« Previous Thread](#) | [Next Thread »](#)

Quick Reply

Message:

B
I
U
A

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 07:28 AM.
 As of July 6, 2006, Total Page Views: 22,354,390, Page Views Today: 22,354,390

-- 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