



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

**Welcome, tkkclark.**  
You last visited: 31 Minutes 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 4 of 26 < 1 2 3 **4** 5 6 7 8 14 > Last » ▾

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

08-24-2006

#61

### AmazingGrace

CARM Super Member



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



Can you tell me how that verse should be translated?

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

#62

### katierussell

Member

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



But Robert, when you say that he has "never studied Greek and it shows" then it showed you have not for you thought choikos which basically means "dusty" meant "covered in dust." 😊 As I had to point out to you "dusty" for the Greek meant "made of dust."

Anyway, you state in reference to theos of [John 1:1](#) that "Yes, obviously it's used in two different senses, since a person cannot be with another person and also be that same person." But John is **not** writing in terms of "person," but in terms of theos. So it would have been more in line with what John wrote to have said: " Yes, obviously [theos is] used in two different senses, since [one theos] cannot be with another [theos] and also be that same [theos]." Exactly! Your own reasoning if applied to what John actually wrote means that the Word is not the same theos as the one he is with. We have then two whom are theos. But to translate the anarthrous theos as "God" one is making that "God" the same "God" that it is with! Modalism!

And if theos is being used in "two different senses"(and I agree it is) would you not agree that in an English translation one would then have to *show this*? But translating it as "and the Word was with God and the Word was God" certainly does not!" So how can you say ""and the Word was God," is the best literal translation possible."? This translation does not bring out what you say are the two different sense theos is being used with in this place! Therefore "and the Word of God" is certainly **not** the "best literal translation possible"  
If you think that theos here at 1:1c is being used an adjective then please supply us all with an English translation that uses an English adjective not an English noun!!!

You next write: "The second occurrence is a predicate 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." But if the anarthrous theos is being used as an adjective then why have you said it means "He is GOD"? (I have no idea why you caps all letters though!). God is not an adjective! It is a noun and in English is used as a proper noun. Yes, theos here indicates "what the nature of the Word is" but then how can one translate it as "God" when in English "God" is not an adjective?

If you think the anarthrous theos denotes the nature of the Word and hence does not identify him then you can not have "and the Word was God" for the reason that "God" is not an adjective and it identifies him! And it identifies him as the God he was with! Modalism!

And why do you say "Divine" is a good translation? "Divine" with its captial is not an adjective either! But "divine" would be.

Last edited by *katierussell* : 08-24-2006 at 10:50 AM.



08-24-2006

#63

### AmazingGrace

CARM Super Member



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



I didn't know if you saw this in the current thread - but because I didn't feel like going into all the detail in my previous post and someone else did, it might be worth a look:

<http://www.christiandiscussionforums.org/v/showthread.php?p=461039#poststop>

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

#64

### Toejamken

Junior Member

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



Quote:

Originally Posted by **pestmanpat1**   
*thats what happens 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" ?***

Excuse me, Pat, but you have no proof that Jesus invoked the Hebrew Tetragrammaton, YHWH. He could have spoken the Aramaic transliteration of the Divine Name. Your statement is only an opinion.

God's Word has not neen changed through the removal of the Divine Name in the NT. If it has then God is not allmighty, BUT He is Allmighty. He said: "The grass withers, the flower fades, but **the word of our God stands forever.**" ([Isaiah 40:8](#)) God's word will forever be unchnaged.

Jesus is the way, the truth, and the life, and the only way to the Father; not the Watchtower.

Ken



08-24-2006

#65

**pestmanpat1**

Member

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



ive already proved that .jesus quotes from old testement in duet 6;4.he would had to have read the divine name.

500 billion years and still burning"think about that"



08-24-2006

#66

**AmazingGrace**

CARM Super Member



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



There is one true God. So if there is only one, then what does that make Jesus? A liar. He said he is God, scripture repeatedly says he is God. ONE TRUE GOD. There is no room for 'a god'. what other god is listed in the bible that is a true god Pat? You need to understand scripture in light of scripture. Context, context, context.

Jesus Christ is the Alpha & Omega. Your own bible says that, yet you refuse to believe. why? And how come you've never answered my question about you asking Jesus to show you 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](#)



08-24-2006

#67

**kezza**

Junior Member



Join Date: Aug 2006  
Posts: 108  
12 Reputation Points



the jews wanted to kill jesus after he said something to them that made them angry.....angry enough to pick up stones to stone him.....what did he say to them for them to act this way?  
i have discussed this a lot with jw's on another board and they all come up with the same answer.....( alot of to and fro), my question is why were they going to kill him????He made himself equal to God!!!!



08-24-2006

#68

**Bro Maurice**

Senior Member



Join Date: Jan 2006  
Posts: 3,280



Bravo!!! Good sound Christian apologetics here. An effective refutation of faulty JW logic. Congrats. Keep on keeping on. You are a real blessing to CARM and all truth seekers trying to see through the fog of lies that emanate from the "dark tower" ie WT.

69 Reputation Points



08-24-2006

#69

### Bro Maurice

Senior Member



Join Date: Jan 2006  
Posts: 3,280  
69 Reputation Points



One thing's for sure. All JW's fear hell----and for good reason.

08-24-2006

#70

### Toejamken

Junior Member

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



(this post is a partial repetition of a previous post) Excuse me, Pat, but you have no proof that Jesus invoked the Hebrew Tetragrammaton, YHWH. He could have spoken the Aramaic transliteration of the Divine Name. Your statement is only an opinion. The only way you could perhaps prove this is if you had an ancient Hebrew NT or single gospel manuscript and there are none.

God's Word has not been changed through the removal of the Divine Name in the NT. If it has then God is not almighty, BUT He is Almighty. He said: "The grass withers, the flower fades, but **the word of our God stands forever.**" ([Isaiah 40:8](#)) God's word will forever be unchanged.

Jesus is the way, the truth, and the life, and the only way to the Father; not the Watchtower.

Ken

08-25-2006

#71

### Toejamken

Junior Member

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



Quote:

Originally Posted by [pestmanpat1](#)  
*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.*

Pat,

You are missing the context of [John 1:1](#).

First, your argument defies simple logical deduction. If there is only one God (the clear teaching of the Bible) there cannot be another. If you view [John 1:1c](#) in the light of [Isaiah 43:10](#):

"Before Me there was no God formed, And there will be none after Me,"

you should know that it is impossible for John to be calling Jesus "a god." Also, the term "was" used in three places in [John 1:1](#) fully conveys the eternity of "the Word." The NWT translation "a god" contradicts what the Bible teaches about the deity of the Father and the Son.

Second, no scholar of the Biblical languages with any credible reputation supports the "a god" translation of the NWT. Your translation references are bogus. An excellent article refuting the credibility of most if not all of the translators you refer to can be found at this link:

[http://www.aomin.org/GERM\\_JWS.html](http://www.aomin.org/GERM_JWS.html)


Here is a portion of the conclusion:

"So what does all of this mean? It seems to be important that we cannot find any scholar who actually believes that the Bible is the Word of God and is inspired and consistent with itself that renders [John 1.1](#) as "a god." We have found spirit mediums that do so, and Unitarians who have to use someone else's translation as a basis upon which they make "corrections". We've also found German scholars who try to differentiate between the Father and the Son by coming up with unusual translations of [John 1.1](#), though none of these would identify Jesus as some kind of created being like Michael the Archangel - they would just engage in a form of subordinationism that would identify the Logos as a secondary "emanation" from the being of God."

Judging from the perspective of the article, one can't help but question the integrity of someone using these translations to support their translation. The phrase "birds of a feather flock together" comes to mind.

The article clearly refutes your understanding of how to translate [John 1:1](#) as well.

Quote:

Originally Posted by [pestmanpat1](#)   
*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."

The words in **bold** are your own words and not a part of the article. Is the article in full support of the NWT rendering of "a god" in [John 1:1](#) or are you taking a portion out of context to support the NWT?

Quote:

Originally Posted by [pestmanpat1](#)   
*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.*

The article states the corrected text was made by Unitarians.

Jesus is the way, the truth, and the life; not the Watchtower Bible and Tract Society.

Ken

Last edited by Toejamken : 08-25-2006 at 01:18 AM.

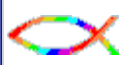




08-25-2006

#72

**faithful281**  
CARM Super Member



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



[quote=pestmanpat1;460535]**grace i dont think you personally 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" ?**

[[Psalm 110:1](#) - The LORD [Jehovah] said unto my Lord [Adona], Sit thou at my right hand, until I make thine enemies thy footstool.

This verse has been universally accepted for centuries by both Jews and Christians as a Messianic psalm. [Matthew 22:41-46](#) shows that Jesus understood "the LORD" [Jehovah] in [Psalm 110:1](#) to refer to the heavenly Father and "Lord" [Adona] to refer to the Son of God and Messiah:

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ [Messiah]? who so is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Two other New Testament passages, [Acts 2:32-36](#) and [Hebrews 1:13](#), quote [Psalm 110:1](#) and also interpret it as an invitation by the the Father ["LORD"/Jehovah] to Jesus Christ ["Lord"/Adona] to sit at His right hand.

Two important implications arise from the names of God as used in [Psalm 110:1](#). First, notice that Jehovah is speaking to Adona (a singular from of Adonai). When the word "Lord" is used for God it is generally written in the plural form (Adonai), though it consistently takes singular verbs and pronouns. This is in harmony with the historic Christian doctrine that God is Tr-une (three Divine Persons, but only one Divine Being). In the case of Pslam 110:1, Jehovah is speaking to a specific Person within the Tri-une Godhead, so he uses the singular word for Lord. God is in fact speaking to God, or to put it another way, as we can understand the passage from the perspective of Peter's sermon in [Acts 2:34-36](#), God the Father is speaking to His pre-incarnate Son.

/QUOTE]



08-25-2006

#73

**olivetree**  
Junior Member



Thanks for the link. Very informative.



Join Date: Jan 2006  
Posts: 225  
26 Reputation Points

As I read the WT literature, I suspected they were using quotes out of context, but had not looked into it. I also noticed that they seemed to use obscure translations.

We fight not against flesh and blood but against principalities and powers in high places. And the weapons of our warfare are not carnal but spiritual. The shield of faith is quenching the fiery darts (lies) of the enemy.

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.** 😊 😊



08-25-2006

#74

### faithful281

CARM Super Member



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



[quote=faithful281;464208][quote=pestmanpat1;460535]**grace i dont think you personally 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 doesnt 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 happens 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" ?**

[Psalm 110:1 - The LORD [Jehovah] said unto my Lord [Adona], Sit thou at my right hand, until I make thine enemies thy footstool.

This verse has been universally accepted for centuries by both Jews and Christians as a Messianic psalm. [Matthew 22:41-46](#) shows that Jesus understood "the LORD" [Jehovah] in [Psalm 110:1](#) to refer to the heavenly Father and "Lord" [Adona] to refer to the Son of God and Messiah:

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ [Messiah]? who so is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Two other New Testament passages, [Acts 2:32-36](#) and [Hebrews 1:13](#), quote [Psalm 110:1](#) and also interpret it as an invitation by the the Father ["LORD"/Jehovah] to Jesus Christ ["Lord"/Adona] to sit at His right hand.

Two important implications arise from the names of God as used in [Psalm 110:1](#). First, notice that Jehovah is speaking to Adona (a singular from of Adonai). When the word "Lord" is used for God it is generally written in the plural form

(Adonai), though it consistently takes singular verbs and pronouns. This is in harmony with the historic Christian doctrine that God is Tr-une (three Divine Persons, but only one Divine Being). In the case of Psalm 110:1, Jehovah is speaking to a specific Person within the Tri-une Godhead, so he uses the singular word for Lord. God is in fact speaking to God, or to put it another way, as we can understand the passage from the perspective of Peter's sermon in [Acts 2:34-36](#), God the Father is speaking to His pre-incarnate Son.

/QUOTE][?/QUOTE]



08-25-2006

#75

**imJR**

CARM Super Member

Join Date: Jan 2006

Posts: 4,473

99 Reputation Points



Pat - What you FAIL to do though, is deal with what "mother" org teaches. You have done nothing but RUN AWAY from ONE QUESTION that Robert F. has for you on the thread that began with your request.

That one question isn't going to go away, Pat. And the fact that you cannot deal with it DOES indicate that you can't think for yourself.

There's no official JW answer for Robert's question, is there, Pat? You have to think for yourself for that one!

I can see why that might intimidate you.

JR



08-25-2006

#76

**katierussell**

Member

Join Date: May 2006

Posts: 1,481

16 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) [θονην 1:1](#) εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος*

Yes, you were right to write as you did and you captured the two different senses of theos in [John 1:1,2](#) and yet the poster who criticised you for not knowing Greek made some horrendous errors as I shew everyone in my reply to his reply to yours. 😊



08-25-2006

#77

## katierussell

Member

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



mmm....does not look as if my post will be answered. It would appear then that the errors of the post I replied to were certainly errors and the questions I have raised against the translation of "and the Word was God" as the "best literal translation possible" for the reasons that were given stand unrefuted. But perhaps I am being impatient.....perhaps a reply from the poster who I refute will make an answer? Either to acknowledge the errors of his post or defend them? Silence of course might just be indicative I have indeed shown what was written was erroneous and self-contradictory.



08-25-2006

#78

## AmazingGrace

CARM Super Member



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



Quote:

And if theos is being used in "two different senses"(and I agree it is) would you not agree that in an English translation one would then have to *show this*? But translating it as "and the Word was with God and the Word was God" certainly does not!" So how can you say ""and the Word was God," is the best literal translation possible."?

I was just reading this today and I thought I'd post it in reply since you are looking for the best literal translation possible:

Quote:

THEOS EN HO LOGOS. The first task of the translator faced with this clause is to determine the subject. In most sentences or clauses (such as [John 1:1b](#)), the noun in the nominative case is the subject. The noun in the accusative case is the direct object. However, in Greek, "copulative" verbs (generally a form of "to be" or "to become") take the nominative case, not the accusative. Technically, a copulative verb does not ascribe an action, but predicates something about the subject. The "object" of a copulative verb, therefore, is called the "[Predicate Nominative \(PN\)](#)," not the direct object. As we have seen, EN is a form of the verb "to be." Therefore, both THEOS and LOGOS are in the nominative case - one is the subject and the other the PN. In such cases, if one noun has the article and the other does not, the noun with the article is the subject (see [Dana and Mantey](#), p. 148; [McGaughy](#), p. 50; etc.). Thus, HO LOGOS is the subject of the sentence; THEOS is the PN. "The Word was God," not "God was the Word." While the latter is not impossible from the standpoint of pure grammar, [McGaughy's](#) study makes it highly unlikely.

So, John is telling us something about the LOGOS - that He is THEOS. The \$64,000 question, then, is what does John mean by this? Since THEOS is [anarthrous](#), does he mean that the Word was "a god" (indefinite)? Or does he mean that the Word is God (definite)? Or does he mean that the Word has all the qualities and attributes of God (qualitative)? To answer this essential question, we will need to review how several prominent grammarians have viewed this issue.

Please note that I skipped all of the grammarian comments, but posted the link below.

### Conclusion

While the scholars we have considered have some differences with regard to the applicability of Colwell's Rule to [John 1:1c](#) and the particular semantic force of THEOS in this clause, they are unanimous in regarding the proper understanding of John's meaning: The Word has all the

qualities, attributes, or nature of God, the same God referenced in the previous clause. The absence of the article, all agree, is purposeful; John intends to remove any possibility of a convertible proposition. The definite article signifies a *personal* distinction, thus the Person of God is in view in [John 1:1b](#). The absence of the article signifies that the nature or essence of God is in view in 1:1c. John is not teaching that the Logos is the same Person as the Father. Nor, do the scholars believe, is John teaching that the Logos is a second god. All agree that the indefinite semantic force is unlikely.

It is my view that those who argue that the definite semantic force would signify a convertible proposition have the best case. The purely qualitative nuance is well-attested in the Greek New Testament, as has been demonstrated by Harner, Dixon, Wallace, and Hartley. The latter has demonstrated its application to both mass and count terms, and thus its application to THEOS in [John 1:1c](#). It is important to note that even those scholars who maintain that THEOS is definite nevertheless argue that the significance of John's words are virtually identical with those who argue for a qualitative nuance.

Based on the evidence presented here, we may confidently take John's meaning as:

"In the beginning of all creation, the Word was already in existence. The Word was intimately with God. And the Word was as to His essence, God."

Here is the link if you want to review the grammarians  
[http://www.forananswer.org/John/Jn1\\_1.htm](http://www.forananswer.org/John/Jn1_1.htm)

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 : 08-25-2006 at 11:54 AM. Reason: Forgot to add the conclusion



08-25-2006

#79

[katierussell](#)

Member

Join Date: May 2006

Posts: 1,481

16 Reputation Points



"Since THEOS is anarthrous, does he mean that the Word was "a god" (indefinite)? Or does he mean that the Word is God (definite)? Or does he mean that the Word has **all the qualities and attributes of God** (qualitative)? To answer this essential question, we will need to review how several prominent grammarians have viewed this issue."

I have made bold which I certainly am strongly against! One can not get that out of this anarthrous theos! What he should have written is "Or does he mean that the Word has all the qualities and attributes of **theos**" What he wrote is based on thinking that theos here is **ho theos**! And if one wants "the best literal translation as possible" where does the English word "essence" come from? The literal translation of theos is either "God" or "god." But if one wants "God" and literally translates all the other Greek words( kai ... en ho logos, "and ... was the word") we then understand theos as definite..and that is now rejected my most trinitarians up to date with their Greek. So lets translate theos with the only other "literal" translation, "god." What does one get? And what other PNV that is considered purely "qualitative" is then not translated with its literal equivalent in English?



08-25-2006

#80

## AmazingGrace

CARM Super Member



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



Did you look at the link? I'm no scholar, but I don't think he is 'thinking that theos here is ho theos'. And does this answer what you said above? It was in my previous post so I'm pasting it for you below:

It is my view that those who argue that the definite semantic force would signify a convertible proposition have the best case. The purely qualitative nuance is well-attested in the Greek New Testament, as has been demonstrated by Harner Dixon, Wallace, and Hartley. The latter has demonstrated its application to both mass and count terms, and thus its application to THEOS in [John 1:1c](#). **It is important to note that even those scholars who maintain that THEOS is definite nevertheless argue that the significance of John's words are virtually identical with those who argue for a qualitative nuance.**

Can you perhaps point to some of 'these trinitarians up to date with their greek'? I'd like to read them too. Thanks Katie, have a blessed day.

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 : 08-25-2006 at 12:46 PM.*



[Post Reply](#)

Page 4 of 26 < 1 2 3 **4** 5 6 7 8 14 > 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 06:50 AM.  
As of July 6, 2006, Total Page Views: 22,353,444, Page Views Today: 22,353,444

-- 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](#)