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

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08-25-2006

#81

[katierussell](#)

Member

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



Yes, been aware of it for ages and ages. If he said "God" it means ho theos for the English "God" is definite. It need take no scholar to see that.  
Yes, Harner for one. He writes categorically that theos of [John 1:1c](#) is not definite. I think Dixon would be another.



08-25-2006

#82

[AmazingGrace](#)

CARM Super Member



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



Katie, I am looking into these two, Harner & Dixon. But what i've found thus far on Harner says that he does not support the 'a god' translation at all. Can you point to something showing that he does?

Thanks!

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](#)



08-25-2006

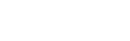
#83

[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*

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

If you look up [John 3:16](#), your second theos is the same as the theos in this verse...For **god (theos)** so loved the world, He gave his only begotten Son, so whoever believes in Him shall not perish but have everlasting life. So, if this is the second theos in your example, then you are claiming God in this verse as 'a god'. The same in [John 3:17](#) too, is this also 'a god'?

Tim 😊😊😊

Last edited by truffy : 08-25-2006 at 04:48 PM.



08-25-2006

#84

## katierussell

Member

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



You are correct. He does not support the "a god" translation. But he does not support the definite understanding of the anarthrous theos either. Thats what I meant by that 'those who are up to date with the Greek' comment. But that link uses the English word "God" in its description of a 'qualitative' meaning for it. 'All the qualities of God.' But "God" is not qualitative but definite. So that description really said all the qualities of ho theos. But [John 1:1c](#) has theos, not ho theos. Yet theos if qualitative would mean the Word had the qualities not of "God" but of "god."



08-25-2006

#85

## AmazingGrace

CARM Super Member



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



Oh, I see - sorry, a bit slow on the uptake today. I am still going to look at Dixor too. It does seem that there is serious debate about the structure, but almost all scholars seem to be in agreement as to meaning.

Hey, I was wondering if you could answer a question that's been really bugging me today: I know you support the WT view that Jesus is 'a god' - but what does the WT see him as god of? I've been talking to my mom and she's got me thinking about some of the WT points, but I haven't had the opportunity to ask her about this.

Thanks for your help 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](#)



08-25-2006

#86



## Athanasian Creed

Member



[John 1:1](#) - The JW's say that Jesus is "a" god.

1. If Jesus is "a" god, then isn't that polytheism? (or henotheism?)
2. If Jesus is "a" god, then how many gods are there in JW theology?
3. If Jesus is "a" god, then is he a true God or false god since the Bible says

Join Date: Jul 2006  
 Location: Toronto  
 Gender:   
 Posts: 671  
 30 Reputation Points

there is only one God? ([Isaiah 43:10](#); 44:6,8)?

4. If Jesus is "a" god, then why does he tell people to come to him and not the Father (Matt. 11:28)?

The Witnesses have flip-flopped on many doctrinal issues. At one point, they taught it was proper to offer worship to Christ as Jehovah's 'Chief Agent' -

### **Worship of Jesus is OK?**

1879 "His position is contrasted with men and angels, as he is Lord of both, having 'all power in heaven and earth'. Hence it is said, 'Let all of the angels of God worship him' [that must included Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because he has 'by inheritance obtained a more excellent name than they.'" (C.T. Russell, Watchtower Nov. 1879, bracketed comment in the original)

1880 "He was the object of unreproved worship even when a babe, by the wise men who came to see the new-born king... He never reproved any for acts of worship offered to Himself... Had Christ not been more than man the same reason would have prevented Him from receiving worship." (Watchtower Reprints, 1, Oct., 1880, p. 144).

1898 "Question... Was he really worshipped, or is the translation faulty? Answer. Yes, we believe our Lord while on earth was really worshipped, and properly so... It was proper for our Lord to receive worship..." (Watchtower Reprints, 111, July 15, 1898, p. 2337).

1915 "As the special messenger of the Covenant, whom the Father had sanctified and sent into the world to redeem the world, and whom the Father honored in every manner, testifying, 'This is my beloved son, in whom I am well pleased' - it was eminently proper that all who beheld his glory, as the glory of an Only Begotten of the Father, full of grace and truth, should reverence him, hear him, obey him, and worship him - do him homage - as the representative of the Father." (At-One-Ment Between God And Man, 1899; 1915 ed.; p. 134)

1945 "Since Jehovah God now reigns

as King by means of his capital organization Zion, then whosoever would worship him must also bow down to Jehovah's Chief One in that organization, namely Christ Jesus, his co-regent on the throne of The Theocracy." (Watchtower, Oct 15, 1945)

1945 "The purposes of this Society are: ... public Christian worship of Almighty God and Jesus Christ; to arrange for and hold local and world-wide assemblies for such worship..." (Charter of the Watchtower Society of Pennsylvania, Article II, Feb 27, 1945 [the 1969 Yearbook quotes Article II of the Charter, "and for public Christian worship of Almighty God...." leaving off the original requirement to worship Jesus])

1970 "But when He again brings his First-born into the inhabited earth, he says: 'And let all God's angels worship him' [Hebrews 1:6](#)." (**New World Translation, 1950, 1961, 1970 editions, [The NWT revised 1971 edition was changed to read, "do obeisance to" rather than "worship"]**)

Another one i'll mention is that the Watchtower once taught that Jesus died on a Cross, not on a 'torture-stake' as they teach today and refer to in their NWT PERversion -

1927 Picture of Christ on a cross. (Creation; 1927; 2,175,000 ed.; p. 265)

1927 Picture of Christ on a cross. (Creation; 1927; 2,175,000 ed.; p. 336)

1928 Picture of Christ on a cross. (The Harp of God; 1921; 1928 ed.; p. 113)

1929 Picture of Christ carrying a cross. (Life; 1929; 1,000,000 ed.; p. 198)

1929 "Jesus was crucified upon the cross; but it is a well-known fact that, contrary to the custom in respect to the victims of crucifixion, not one bone of his body was broken." (Life; 1929; 1,000,000 ed.; p. 216)

There are far more doctrinal flip-flops, but for the sake of the topic, i've limited it to just the two.

JESUS IS JEHOVAH GOD, THE ALMIGHTY!!!

Ray 😊

"We shall not adjust our Bible to the age; but before we have done with it, by God's grace, we shall adjust the age to the Bible."  
- Charles Spurgeon



08-25-2006

#87

**Toejamken**

Junior Member

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



Hi Katie,

Could you please inform me on your qualifications as a Greek scholar? The season I'm asking is because I don't know of a single reputable scholar of Koine Greek who supports the NWT concerning the "a god" translation of [John 1:1](#).

Thanks,  
Ken



08-26-2006

#88

**katierussell**

Member



There are good grounds for the "a god" translation. You must judge those

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



grounds not on who or who not rejects them. You must judge the reasons for it or against it. Don't get caught up in this 'qualification's' thing.



08-26-2006

#89

[katierussell](#)

Member

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



The Word would have been "a god" over those he was greater to, say, the other spirit beings whom Jehovah created. He was God's spokesperson, God's Word. But John is simply stating to his readers that Jesus as the Word was "a god" and the angels are called gods also. But this one, the Word was the one through God created all things. So he would have been a greater "god" than all other spirit creatures, he being the first and only one created by God Himself. I know you will disagree with all the above but that was just answering your question

*Last edited by katierussell : 08-26-2006 at 03:07 AM.*



08-26-2006

#90

[Laurie](#)

Senior Member



Join Date: Apr 2006  
 Location: Deuteronomy 18:21-22 NWT  
 Posts: 2,513  
 61 Reputation Points



Amen, excellent post. God is the only Savior, and Jesus came to save His people from their sins.[[Matthew 1:21](#)]

**Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [Eph. 1:15-16]**



08-26-2006

#91

[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–H) [θονη 1:1](#) εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος*

My study of the Greek theos in the gospel of John revealed theos in your second

example which you say is god, divine, etc. is used for 'The God' all over this gospel...

[John 3:16](#); 3:17; 3:33; 3:34; 4:24; 6:27; 8:42; 8:54; 9:29; 9:31; 11:22; 13:31; 13:32

[John 3:34](#); 8:42; 11:22 had the two theos in both of your two examples used for the same 'The God' in those verses. [John 13:32](#) has two theos of your second example used for the same 'The God'. If you claim your second example of theos is only 'a god', 'god', 'divine', then you are so very wrong, that theos is also 'The God', 'Almighty God', etc... And this is only for the Gospel of John, the rest of the New Testament is not included in my study.

Tim 😊😊😊

Last edited by truffy : 08-26-2006 at 07:56 AM.



08-26-2006

#92

### AmazingGrace

CARM Super Member



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



Do you believe he was a god **only** to spirit creatures? And if God created Jesus, how do you understand the scripture (below) that says that nothing, not one thing was created without Jesus?

Quote:

In the beginning was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God. [3] All things were made by him; and without him was not any thing made that was made. [4] In him was life; and the life was the light of men. [5] And the light shineth in darkness; and the darkness comprehended it not.

Thanks Katie, have a great 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



08-26-2006

#93

### truffy

Inactive



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



Are there any Jehovah's Witnesses who want to discuss my two previous posts? The first one was made 17 hours ago, then you all disappeared, then the second post (the last one) was made 1 hour ago, then you all disappeared again. Is there a pattern for this, or is it just a coincidence? I did spend a lot of time studying the Gospel of John and getting the theos data, and.....oh well, I guess I must have wasted my time.

Tim 😊😊😊



08-26-2006

#94

### katierussell

Member



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

He, as God's "Word," would have been mightier and had more authority than any other spirit creature so would have been a god over them, but not of course the god that they would worship but they would obey. In respects to humans he also would have been a god as the angels from our perspective are such and the OT calls them gods. As to [John 1:3](#), that translation has "All things were made **by** him." Firstly, "all things" might be restricted to the physical material universe for the "beginning" may well be referencing [Genesis 1:1](#) and there the "beginning" was not to the spirit heavens and those who exist there but to this universe only. So this would not mean that the Word was uncreated himself. Secondly the word "by" in "All things were made by.." is the word *dia* and this indicates that the Word is not the ultimate agent in creation but the intermediary that *another* used. Obviously this another being God, God the Father. Hence, a better translation would be "all things came into existence *through* him." Compare [1 Cor 8:6](#) for who is the ultimate agent (the source of creation and hence the Creator) and the intermediate agent. See also [Revelation 4:8-11](#) for who is the Creator. This one here is made separate and distinct from the "Lamb" who comes to this one later on. Hence the "Lamb" Jesus, is not this Creator, not the Creator.

Last edited by [katierussell](#) : 08-26-2006 at 09:49 AM.



08-26-2006

#95

[truffy](#)

Inactive



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



I made my case, for so far there are no Witnesses' replies. I found theos was used all over the Gospel of John spelled both ways, and both do have the same meanings. Jehovah's Witnesses is a religion of contextual convenience, set up only the way a Witness would want it to be, and they only read what they want to read. I don't mean to offend anyone, I just want the truth and the way, which is God the Son.

Tim 😊😊😊



08-26-2006

#96

[mondo](#)

501-1000 Posts

Join Date: Mar 2006  
Posts: 816  
13 Reputation Points



Quote:

Originally Posted by [truffy](#)

*I made my case, for so far there are no Witnesses' replies. I found theos was used all over the Gospel of John spelled both ways, and both do have the same meanings. Jehovah's Witnesses is a religion of contextual convenience, set up only the way a Witness would want it to be, and they only read what they want to read. I don't mean to offend anyone, I just want the truth and the way, which is God the Son.*

Truffy,

You made no case because your examples are not parallel. The word does not exist in isolation, but in a sentence and in that sentence it is used in a certain Greek construction known as a predicate nominative, which does not parallel. No argument is made by the word in isolation, but by the word in a sentence that uses a certain structure.

-Mondo



08-26-2006

#97

**truffy**

Inactive



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

Quote:

Originally Posted by **mondo**  
Truffy,

*You made no case because your examples are not parallel. The word does not exist in isolation, but in a sentence and in that sentence it is used in a certain Greek construction known as a predicate nominative, which does not parallel. No argument is made by the word in isolation, but by the word in a sentence that uses a certain structure.*

-Mondo

My examples? You don't know what you're reading or saying, so I advise you to go back and read what my study found. All the theos words in both of Pat's examples in the Gospel of John were used in sentences, not in isolation, so what you are saying here just doesn't make any sense to anyone except to a JW. Where do you see a theos word in isolation, they're **all** in sentences. Please go back and read it more carefully, if you care to.....well, what's the point, you just won't do it anyways. Then why not look a little ways back and see what Katie said about Pat's post...

Quote:

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.

They were trying to say here that if the Greek word theos was spelled differently with the last letter, that word decides whether it is God or 'a god'. So, my study found that to be completely untrue. Your argument has nothing to do with the spelling, but more to do with isolation and sentences, again that is totally untrue, and really makes no sense.

Tim 😊😊😊

Last edited by truffy : 08-26-2006 at 12:10 PM.



08-26-2006

#98

**mondo**

501-1000 Posts

Join Date: Mar 2006  
Posts: 816  
13 Reputation Points

Quote:

Originally Posted by **truffy**  
*My examples? You don't know what you're reading or saying, so I advise you to go back and read what my study found. All the theos words in both of Pat's examples in the Gospel of John were used in sentences, not in isolation, so what you are saying here just doesn't make any sense to anyone except to a JW. Where do you see a theos word in isolation, they're **all** in sentences. Please go back and read it more carefully, if you care to.....well, what's the point, you just won't do it anyways.*

Truffy, I know exactly what I'm talking about and obviously you don't know Greek at all, so you are the one that doesn't know. Yes, they are in sentences, but Greek grammar is very different than English and certain texts are constructed a certain way. [John 1:1c](#) uses *qeos* in what is known as a perverbal anarthrous predicate nominative. Other examples of this are "devil" in [John 6:40](#) and "murderer" in [Acts 28:4](#). Unless you can come up with examples of QEOS in this construction you're argument has no weight.

-Mondo



08-26-2006

#99

**katierussell**

Member

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



Quote:

Originally Posted by **truffy**  
*My study of the Greek theos in the gospel of John revealed theos in your second example which you say is god, divine, etc. is used for 'The God' all over this gospel...*

*[John 3:16](#); [3:17](#); [3:33](#); [3:34](#); [4:24](#); [6:27](#); [8:42](#); [8:54](#); [9:29](#); [9:31](#); [11:22](#); [13:31](#); [13:32](#)*

*[John 3:34](#); [8:42](#); [11:22](#) had the two theos in both of your two examples used for the same 'The God' in those verses. [John 13:32](#) has two theos of your second example used for the same 'The God'. If you claim your second example of theos is only 'a god', 'god', 'divine', then you are so very wrong, that theos is also 'The God', 'Almighty God', etc... And this is only for the Gospel of John, the rest of the New Testament is not included in my study.*

In [John 1:1c](#) *theos* is in the nominative case, has no article preceding it and it precedes the verb. Also, we have a context where one *theos* is said to be "with" another *theos*

Now, could you tell us all from the scriptures you cite whether in each case they are like [John 1:1c](#) as to grammar, sentence structure and context? Over to you.



08-26-2006

#100

**truffy**

Inactive



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



Quote:

Originally Posted by **mondo**  
*Truffy, I know exactly what I'm talking about and obviously you don't know Greek at all, so you are the one that doesn't know. Yes, they are in sentences, but Greek grammar is very different than English and certain texts are constructed a certain way. [John 1:1c](#) uses *qeos* in what is known as a perverbal anarthrous predicate nominative. Other examples of this are "devil" in [John 6:40](#) and "murderer" in [Acts 28:4](#). Unless you can come up with examples of QEOS in this construction you're argument has no weight.*

-Mondo

It's not the "pervurrant antros prectiva" whatever you're coming up with..., its

the spelling of the last letter of the Greek word theos that matters here and that was what I found to be in complete error. Again, I ask you to go back and read it over carefully, I know you didn't do it. Please go back and read what Pat posted and what my study revealed, is it too much to ask?

Tim 😊😊😊



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