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

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Page 6 of 26 << First < 2 3 4 5 **6** 7 8 9 10 16 > Last >> ▾

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08-26-2006

#101

truffy

Inactive



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

Quote:

Originally Posted by **katierussell** ▾
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.

Hi Katie, its so kind of you to reply to me. Can I ask you which verb you are referring to preceding the theos in [John 1:1](#)?

Tim 😊😊😊



08-26-2006

#102

katierussell

Member

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

No, he was not claiming anything about [John 3:16](#)....you are. **You are wrong to assert that his "second theos" is the same as that of [John 3:16](#)** for there while *theos* is indeed the same 'spelling,' it being in the nominative case and singular **it has the Greek article preceding it**. There is no definite article before the *theos* of [John 1:1](#), it being **anarthrous**. Also, it is not, like that which we have in [John 1:1c](#) in the predicate. (And do not forget the context where in [John 1;1](#) we have one *theos* said to be with another *theos*). No such thing occurs in [John 3:16](#) of course!) No one, and not the one you are replying to, Pat, has simply asserted that because *theos* is a singular nominative it means "a god." This show you have not a clue as to the grounds for translating the anarthrous predicate singular nominative of [John 1:1c](#) as "a god."! I hope now you are clear as to your erroneous thinking about Pat's post?



08-26-2006

#103

mondo

501-1000 Posts

Quote:

[Empty quote box]

Join Date: Mar 2006
 Posts: 816
 13 Reputation Points

Originally Posted by **truffy** 

It's not the "pervurrral antros prectica" 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?

Truffy,

Have you ever studied Greek? I'm thinking not. Indeed, in this case the sigma tells us that the noun is in the nominative case, but that in and of itself does not make it perverbal, or anarthrous or the predicate!

Again, it is a perverbal anarthrous predicate nominative, because it is the nominative case, it comes before the verb HN and it lacks the article. You might want to start with Greek 101 before you start discussing this stuff, because you've made it very clear that you simply do not have any idea of what you're talking about.

-Mondo



08-26-2006

#104

[katierussell](#)

Member

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



Tim, I did not say that theos is preceded by a verb but that "it[theos] precedes the verb."

[John 1:1](#) reads in Greek: En arche en ho logos kai ho logos en pros ton theon ka theos **en** ho logos.

I have made bold which is the verb that precedes the anarthrous predicate singular theos.

Now, as to my question to you:

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?



08-26-2006

#105

[Allan 747](#)

Inactive

Join Date: Jan 2006
 Location: Alberta, Canada
 Gender: 
 Posts: 1,005
 57 Reputation Points



Katie; When you called Jesus a spirit creature it reminded me of this verse.

[John 4:24](#) God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

Jesus also calls Himself the truth, what does He mean when He says that?



08-26-2006

#106

[truffy](#)

Inactive



Quote:



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

Originally Posted by **katierussell**

Tim, I did not say that theos is preceded by a verb but that "it[theos] precedes the verb."

*[John 1:1](#) reads in Greek: En arche en ho logos kai ho logos en pros ton theon kai theos **en** ho logos.*

I have made bold which is the verb that precedes the anarthrous predicate singular theos.

Now, as to my question to you:

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?

These verses are in the four Gospels and contain the theos preceding the verbs...[Mathew 19:6](#); [Mark 10:9](#); [Mark 12:26](#); [Luke 12:24](#); [Luke 12:28](#). In [John 3:34](#) God speaks, so that is theos preceding a verb. In [John 8:42](#) "If **God father of you was**, ye would have loved me; for I of **God came forth** and have come". [John 11:22](#) God will give. [John 13:31](#) God was glorified. [John 13:32](#) God was glorified and God will glorify. Is this done right Katie? I try not to make any mistakes. In [John 1:18](#) you will see theos "**God the one being** in the bosom of the Father...". Is this one preceding a verb or would you say it is not? I don't know what rules were made by who, but I think it isn't directly in preceding a verb. What do you think?

Tim 😊😊😊

Last edited by truffy : 08-26-2006 at 01:51 PM.



08-26-2006

#107

katierussell

Member

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



I think the first pneuma should be translated as "spirit," not as "Spirit" as its not being used as a proper noun here. It is a count noun and not qualitative so should be translated as "a spirit." The second pneuma has a different sense than the first. It is being used as a mass noun. (So you will not be able to pluralize it) It is describing what quality one's worship should be. Jesus says he is the "truth." But how is he? Because he was sent by the Father, God, he came not in his own name but that of the Father's([John 5:43](#)) and what he did was not his but the will of another's, God's. What he spoke was not his but another's, God's and what he taught was not his but another's, God's. See [John 4:34](#); 5:30, 36,37,43 ; 6:38; 7:15,29; 8:28; 9:4 etc



08-26-2006

#108

katierussell

Member

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



So, you seem to be admitting now that your original list of scriptures had nothing to do with why the anarthrous predicate theos that precedes the verb can be translated as an indefinite noun?

I ask for I had asked you: "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?" Could you now please answer?

But now you offer some more scriptures.

Lets take the first one you offer to begin with.

Unfortunately Tim theos is indeed nominative but it is preceded by the Greek article. It is articular. This is not what we have at [John 1:1c](#) where theos is anarthrous, without the article. Also at [Matthew 19:6](#) theos is the subject not the predicate whereas theos of [John 1:1c](#) is in the predicate. Tim, I will let you ponder over this as it still seems you are still not grasping the grammar, the sentence structure and the context of [John 1:1c](#) which all forms the basis for the translation "a god."



08-26-2006

#109

Beka

Junior Member



Join Date: Jan 2006
Posts: 30
10 Reputation Points



I read all these discussions on John and it makes me wonder; What ever happened to just reading the Bible and asking God to show you what he means? Do all of the JW's that say this stuff truly understand what they are saying or is it just a memorized response? 🤔



08-26-2006

#110

katierussell

Member

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



ahhh..but when you read the "Bile" you don't mean, probably, the original languges, but a *translation* of the Bible. If [John 1:1](#) is translated very differently, and it can be, how are you going to choose which is correct? And when you ask: "Do all of the JW's that say this stuff truly understand what they are saying or is it just a memorized response?" the answer for some would be yes, they do and no they don't. But why did you frame your question by limiting it to the "JW's"? Why did you not also ask do the **non**JW's understand this "stuff" and is it the case the **non**JW's just give a "memorized response"? Why did you not ask these also???????



08-26-2006

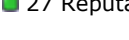
#111

truffy

Inactive



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



Quote:

Originally Posted by **katierussell**
*So, you seem to be admitting now that your original list of scriptures had nothing to do with why the anarthrous predicate theos that precedes the verb can be translated as an indefinite noun?
I ask for I had asked you: "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?" Could you now please answer?*

But now you offer some more scriptures.

Lets take the first one you offer to begin with.

Unfortunately Tim theos is indeed nominative but it is preceded by the Greek article. It is articular. This is not what we have at [John 1:1c](#) where theos is anarthrous, without the article. Also at [Matthew 19:6](#) theos is the

subject not the predicate whereas theos of [John 1:1c](#) is in the predicate. Tim, I will let you ponder over this as it still seems you are still not grasping the grammar, the sentence structure and the context of [John 1:1c](#) which all forms the basis for the translation "a god."

Nice try, katie, I did include the previous list from the Gospel of John. Now for your question...

Quote:

"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?**" Could you now please answer?

It is not so likely you or anyone else can find an exact matching sentence like the one in question, but that does not mean this particular theos is not 'The God'. Sorry, the world isn't perfect the way you want it, and this Greek sentence isn't going to satisfy you people, but it does satisfy me and countless others. Still you did not go through my whole list of verses including the rest of John. And besides that, I thought you said before to Pestmanpat you agreed to him about the last letters of the two differently spelled theos in question?

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.
 en arch hn o logoV kai o logoV hn proV ton qeon kai qeoV hn o logoV
 Greek NT - W-H) [John 1:1](#) en arch hn o logoV kai o logoV hn proV ton qeon kai qeoV hn o logoV

And your reply...

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.

So what two different senses are you talking about, the last letters of the Greek word theos like Pat said? That's what Pat was talking about in his post. Robert V Frazier was right to say the last letters of the Greek word theos does not decide whether this means God or 'a god', and he was correct to criticize him for his error.

Now let's go on to the proskuneo word (worship). You said last month to me there is a negative and positive sense of proskuneo, negative for the Devil and positive for God. So which one is the one for Jesus to you? Is it God or the Devil? I hope you will see what you are doing to Jesus, Katie, everyone in the board is watching.

Tim 😊😊😊



08-26-2006

#112

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Why don't you go and learn a little Greek before you continue discussing Greek. I've read a number of your posts now and you've made it very clear that you do not have even a basic understanding of the language, which means you shouldn't be doing anything but trying to learn and ask questions. You simply have no business trying to state what means what when you yourself don't know.



08-26-2006

#113

truffy

Inactive



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



Quote:

Originally Posted by **mondo**
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You learned yours from the WatchTower, its correct I have a limited knowledge for Greek, so try and explain how you people came to conclusions that are against Jesus, not for Him? If you think you have a knowledge of Greek, then why don't you go over my previous list and you tell me if theos can precede a verb, then you tell me if there is any such thing as a perfectly matching sentence like the one in question. Are there any other examples in the Bible where two sentences are perfectly matched? Go ahead and find it.

Tim 😊😊😊



08-26-2006

#114

mondo

501-1000 Posts

Join Date: Mar 2006
Posts: 816
13 Reputation Points



Quote:

Originally Posted by **truffy**
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Truffy,

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



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

Mondo



08-26-2006

#115

[katierussell](#)

Member

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



Truffy, if you now admit you are not interested in how one ought to determine the best way of translating this very simple Greek of [John 1:1c](#) then so be it. But you originally tried to find parallels to [John 1:1c](#) and when it was pointed out to you all your examples were not your response was it not a perfect world! Then why did you try in the first place?

However, there are many examples of the sentence structure of what we have at [John 1:1c](#) and guess what? In this imperfect world the singular anarthrous predicate nominative that precedes the verb is translated as an indefinite noun.



What Pat wrote can not be criticised. He did not say all that could or should be said on the matter but what he did say was perfectly OK.. He realized that the two occurrences of theos here at [John 1:1](#) have two separate senses. He did not say why the second one was "descriptive" but he was right.

It was Robert who made the bad errors and contradicted himself in the post you refer me to. May I refer you to my reply to his post where I showed how this is the case. He has neither defended his post nor acknowledged his errors!

Yes, Tim, everyone here is watching. They have just watched you try to do something but when you failed, because you simply did not and apparently can not grasp the grammatical and contextual issues surrounding that of the Greek of [John 1:1c](#) you then simply plead 'this is not a perfect world!' As if that's got anything to do with the Greek of [John 1:1](#)! It hasn't. It's just your way of admitting you did not and have not a clue about the translation issues of [John 1:1c](#).



08-26-2006

#116

[truffy](#)

Inactive



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



Quote:

Originally Posted by [katierussell](#)

Truffy, if you now admit you are not interested in how one ought to determine the best way of translating this very simple Greek of [John 1:1c](#) then so be it.

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Again, this is the second time, you did not go over the rest of my list including the ones from the Gospel of John.

Quote:

These verses are in the four Gospels and contain the theos preceding the verbs...[Mathew 19:6](#); [Mark 10:9](#); [Mark 12:26](#); [Luke 12:24](#); [Luke 12:28](#).
In [John 3:34](#) God speaks, so that is theos preceding a verb. In [John 8:42](#) "If God father of you was, ye would have loved me; for I of God came forth and have come". [John 11:22](#) God will give. [John 13:31](#) God was glorified. [John 13:32](#) God was glorified and God will glorify. Is this done right Katie? I try not to make any mistakes. In [John 1:18](#) you will see theos "God the one being in the bosom of the Father...". Is this one preceding a verb or would you say it is not?

You didn't respond or reply about any of these verses. If you did, I wish you would include the verse you are replying about. I just wanted us to go over what I found was theos preceding a verb, but now you want more than that, a perfect match.

You agreed to Pat's description of the two theos in question. Why not take a second look at his description and look at the last letters in each word. They both had a different last letter as he showed it on his post, with the last letter in both theos words in red, and Robert V Frazier was right to criticize him. I criticized Pat too, if you will check, because even I know the last letter does not decide whether it is God or 'a god' despite my limited knowledge for Greek. You can't expect Robert to defend himself when he's not here. You sure are deliberately putting me down with that manipulative talk...

Quote:

Yes, Tim, everyone here is watching. They have just watched you try to do something but when you failed, because you simply did not and apparently can not grasp the grammatical and contextual issues surrounding that of the Greek of [John 1:1c](#) you then simply plead 'this is not a perfect world!' As if that's got anything to do with the Greek of [John 1:1](#)! It hasn't. It's just your way of admitting you did not and have not a clue about the translation issues of [John 1:1c](#).

Where is Jesus in your heart? If you talk like this everyday on this board, then the truth is in your writing. And you still didn't reply to my question about proskuneo. I'm gone til tomorrow, Katie. Bye.

Tim 😊😊😊



08-26-2006

#117

truffy

Inactive



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

Quote:

Originally Posted by **mondo**

Truffy,

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

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Mondo

If you attack Jesus' deity everyday of your life, just think what He will think about you when He comes back. Wait and see.

Tim 😊😊😊



08-26-2006

#118

mondo

501-1000 Posts

Join Date: Mar 2006
 Posts: 816
 13 Reputation Points

Quote:

Originally Posted by **truffy**

If you attack Jesus' deity everyday of your life, just think what He will think about you when He comes back. Wait and see.

Well you'll be glad to know I never do that, for I fully accept his deity, I merely reject the pagan concept of a Triune God. I know that God is one. He is one person and one being and I know his name, YHWH. I know his Son, Jesus Christ. I reject false doctrines and accept what is true.



08-26-2006

#119

JaySee

Member

Join Date: Jun 2006
 Posts: 861
 24 Reputation Points

JWs don't have a sound answer to that. They only said that Yeshua claimed to have existed before Abraham. They knew or rumors were going around that the prophet Elijah came back to life in the form of John the Baptist, so the Jews wouldn't be surprise if Yeshua claimed to have existed before Abraham. But they were really angry to the point of stoning Yeshua to death because He claimed to God - He claimed to be the Great I AM in [Exodus 3:14](#). For that, they said, "We are not stoning for any of these miracles, but for blesphemy, because you are a mere man claimed to be God!" The scriptures explained it plainly. No need to have someone else explaining it to us.



08-26-2006

#120

mondo

501-1000 Posts

Join Date: Mar 2006

Posts: 816

13 Reputation Points

Jaysee,

We have a perfectly good explanation for that, which is in perfect harmony with 1st century Judaism.

Indeed, looking strictly at the grammar, Jesus claimed to be before Abraham. That is the trust of the text. Grammatically, the text doesn't even start to resemble [Ex. 3:14](#). Why did they attempt to stone him? Because, nobody could claim to have that type of existence without exalting themselves and taking for themselves power and authority that belonged to God. Only God could grant one such an existence and to them God had not given it to this one. So in their eyes, he took it for himself, which was blasphemy.

Mondo



Page 6 of 26 << First < 2 3 4 5 **6** 7 8 9 10 16 > Last >>
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