

Who REALLY is the “FAITHFUL AND DISCREET SLAVE”

*Who then is the faithful and wise servant
...to give them meat in due season? — Matthew 24:45.*

THE following paragraphs are quoted directly from Watchtower publications and give the Society's official answers to this question. References at the end of each paragraph indicate the source from which the quotation is taken. The reader is urged to check the context of each citation by (1) visiting his nearest Kingdom Hall library, (2) writing to Brooklyn, or (3) writing to P.O. Box 1641, Scottsdale, AZ 85252, and requesting photo copies of the entire pages from which the quotations are taken.

Whom has the Lord used to thus serve the church meat in due season? Every one who desires to state the facts must answer that he used Charles Taze Russell.—*Watch Tower*, 12/1/22, p. 376.

CHARLES T. RUSSELL...fed the Household of Faith “meat in due season” for 42 years.—*Watch Tower*, 4/15/17, p. 127.

If his interpretations are true, he is ‘that servant’ now engaged in ‘giving meat in due season to the household of faith.’—*Zion’s Watch Tower*, 6/15/99, p. 157.

The Lord Jesus, in his great prophetic statement in Matthew 24:45-47, made known the fact that at the end of the Age He...should have a special servant...to give meat in due season...Pastor Russell is that servant.—*Watch Tower*, 11/1/17, p. 323.

SOCIETY PRESIDENT OR “ELECTIVE ELDERS”?

The Watch Tower unhesitatingly proclaims Brother Russell as “that faithful and wise servant.” — *Watch Tower*, 3/1/17, p. 67.

Without a doubt Pastor Russell filled the office for which the Lord provided and about which he spoke, and was therefore that wise and faithful servant,

ministering to the household of faith meat in due season.—*The Harp of God* by J.F. Rutherford, 1927 edition, p. 239, paragraph 420.*

...unprogressive “elective elders” in the local congregations...insisted on living in the past, in the time of Pastor Russell, who was claimed by them to be the sole channel of Scriptural enlightenment, whom they called “the servant” of Matthew 24:45.—*Qualified to be Ministers*, 1955 edition, p. 318.

DID HE OR DIDN'T HE?

Thousands of the readers of Pastor Russell's writings believe that he filled the office of “that faithful and wise servant,” and that his great work was giving to the household of faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation.—*The Divine Plan of the Ages*, 1925 edition, p. 7.

[C.T. Russell] disavowed any claim to being individually, in his person, that “faithful and wise servant.” He never did claim to be such.—*God's Kingdom of a Thousand Years*, p. 346.

“WITHOUT REGARD” OR “AS A PART”?

Often when asked by others, Who is that faithful and wise servant?—Brother Russell would reply: “Some say I am; while others say the Society is.” Both statements were true; for Brother Russell was in fact the Society in a most absolute sense, in this, that he directed the policy and course of the

**This book was advertised and sold by the Watchtower Society well into the 1940s — it taught that the second presence began in 1874.*

Society without regard to any other person on earth.—*Watch Tower*, 3/1/23, p. 68.

[C.T. Russell] served as a part of the “faithful and discreet slave” class...—*God’s Kingdom of a Thousand Years*, p. 346.

“ALL” OR “MANY”?

We believe that all who are now rejoicing in present truth will concede that Brother Russell faithfully filled the office of special servant of the Lord; and that he was made ruler over all the Lord’s goods.—*Watch Tower*, 3/1/23, p. 68.

...the idea adopted by many was that C.T. Russell himself was the “faithful and wise servant.”—*1975 Yearbook*, p. 88.

...all who have a knowledge of present truth received it through this channel [C.T. Russell] and from no other source.—*Watch Tower*, 6/15/17, p. 181.

However, the sense of appreciation and indebtedness toward Russell moved many of his associates to view him as the fulfillment of the “faithful and discreet slave.”—*God’s Kingdom of a Thousand Years*, p. 346.

(2) Do we believe that the Lord chose as an earthly representative to serve the household of faith one wise and faithful servant whom he made ruler over the household, and that the person so chosen was Charles Taze Russell?...

We assume that every one in present truth, realizing that his knowledge of present truth came from the Lord through the ministration of his servant, will answer the foregoing questions in the affirmative;...

No one in present truth for a moment doubts that Brother Russell filled the office of the “faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season”. (Matthew 24:45)—*Watch Tower*, 4/1/20, p. 100.

A NECESSITY OF FAITH!?

This passage has been under much notice during the past forty years because of a very apparent fulfillment. There are some

who loudly dispute a fulfillment in any man; but those who have seen, held, and taught present truth, most assuredly have believed that our late beloved leader, Brother Russell, held that position of steward. And this we most certainly hold, both as a fact and as a necessity of faith.—*Watch Tower*, 12/15/22, p. 396.

Satan has attempted by many attacks upon this fact to break it down; to cause the Lord’s people to believe: (1) that Brother Russell was *not* the only channel by which the Lord would lead his people;...*Watch Tower*, 9/15/22, p. 279.

The identity of the “faithful and discreet slave,” or “faithful and wise servant” (*King James Version*), was a matter of quite some concern back in those years. Much earlier, in 1881, C.T. Russell wrote: “We believe that every member of this body of Christ is engaged in the blessed work, either directly or indirectly, of giving meat in due season to the household of faith.” ...So it was understood [in 1881] that the “servant” God used to dispense spiritual food was a class. With the passing of time, however,...—*1975 Yearbook of Jehovah’s Witnesses*, p. 88.

THE LIGHT GREW BRIGHTER!

In our examination of this text we seem to have treated the term “that servant” as though the Spirit had erred in saying “that servant” when it meant servants (plural), and we applied it to *all true* servants of God. Since then we have been met from various quarters with objections to so general an application,...to which proposition we agree.—*Zion’s Watch Tower*, 3/1/96, p. 47.

It was [Mrs. Russell] who first called attention to Matt. 24:45-47, applying it to me in a meeting at Allegheny and subsequently in another meeting with the New York Church....I could not deny the force of the argument that it pointed out “that servant,” and “fellow servants” and “the household,” apparently clearly and designedly distinguishing between these terms....I urged great moderation in the

making of any personal application, suggesting that the WATCH TOWER rather than its editor might be considered "that servant."—*Zion's Watch Tower*, 7/15/06, p. 215.

Since then we have been met from various quarters with objections...that it would be wrong to allow modesty or any other consideration, good or bad, to warp our judgment in the exposition of the inspired Word; to which proposition we agree. God evidently has some purpose in all that he has caused to be written for our admonition; and faithfulness as servants requires that we deliver to the household the Lord's word, as he gives it...Let each "fellow servant" and each member of the "household of faith" use his consecrated judgment in accepting or rejecting this exposition,...*Zion's Watch Tower*, 3/1/96, p. 47.

"SLAVE-CLASS" OR ONE INDIVIDUAL?

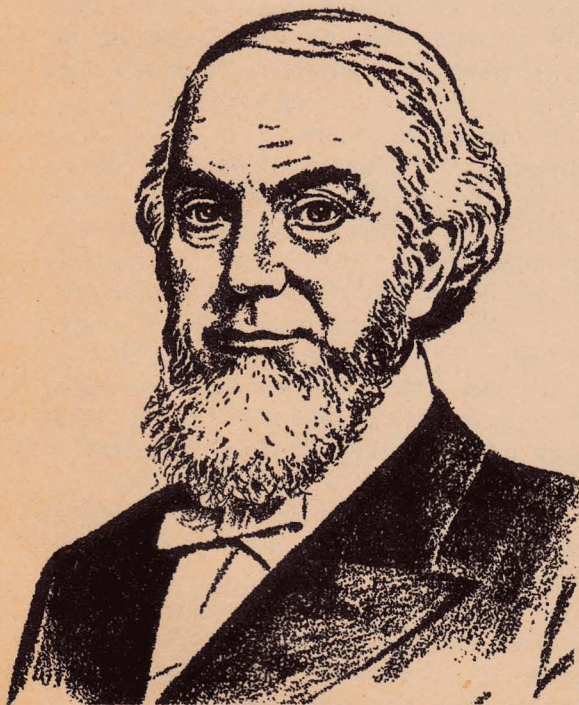
This "faithful and discreet slave" is not an individual Christian man. He is a class. . . This fact is very evident, . . .—*Life Everlasting*, p. 183.

Clearly, then, the Lord foretold an office that would be filled by a man....the man whom the Lord chose to fill that office was that modest, humble, and faithful servant, Brother Russell.—*Watch Tower*, 5/1/21, p. 135.

Our opponents are often bitter and sarcastic after taking the antagonistic position. They retort that the expression "that servant" should be understood to mean all the members of the church of Christ, and that the expression, "his fellow-servants," is meaningless, because it refers to the same class.—*Watch Tower*, 10/1/09, p. 292.

We would naturally enough endeavor to interpret our Lord's words as signifying a composite steward — that is that a certain number or class of brethren together would constitute the steward of this parable. In endeavoring to make such an interpretation we are met with several difficulties, however.

(1) To suppose such a class in the Church would be to recognize what is elsewhere denied—to recognize a clerical or authoritative class as distinct and separate from the remainder of the Church, because this steward is to dispense the meat in due season to the household, to the fellow-servants. The Church of Christ, we hold, is not composed of clergy and laity, but "ye are all one in Christ Jesus, and one is your Master, even Christ." There would be no violation of principle, however, in supposing that the Lord at the time indicated would specially use one member of his Church as the channel or instrument through which he would send the appropriate messages, spiritual nourishment appropriate at that time; because at various times in the past the Lord has used individuals in such a manner....



C. T. RUSSELL

(2) However much we might endeavor to apply this figure to the Lord's people collectively, the fact would still remain that the various items stated would not fit to a company of individuals. For instance, in the 42nd verse, in the common version it is rendered, *that* faithful steward; the revised version, *the* faithful steward; as though a particular one were meant and the term not used indefinitely for a number....since the servant mentioned is to dispense food to the other members of the body, his fellow-servants, the term seems to be limited to some particular individual.—*Zion's Watch Tower*, 4/15/04, p. 125.

The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of his Word, thus providing bountifully "things new and old" for the sustenance and joy of the household, and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.—*Zion's Watch Tower*, 9/1/00, p. 271.

It is admitted that in many Scriptures the consecrated are addressed individually when all of a class are meant,—as, for instance, "To *him* that overcometh I will grant to sit with me in my throne." This, according to the rules of language, means—"To *each one* who overcomes," etc. And in the texts under consideration, it is held that if neither the "household" nor "fellow-servants" were mentioned, it might be questionable whether the expression "*that* servant" referred to one or to all faithful servants; but that when "*that* servant" and "*his fellow* servants" and the "household" are all mentioned in one connection, and in *contrast*, it would be a perversion of the rules of language and interpretation to mix and confound that which the holy spirit has so emphatically marked as distinct.—*Zion's Watch Tower*, 3/1/96, p. 47.

This, however, does not require that the "slave" prefigured only one particular person who would be so privileged...Thus the entire Christian congregation was to serve in a united stewardship, dispensing such truths. At the same time the individual members making up such composite body or, the "domestics" making up the "house" of God...would also be *recipients* of the "food" dispensed.—*Aid to Bible Understanding*, p. 562.

GOD'S MOUTHPIECE!

...God gave Brother Russell to the church to be as a mouthpiece for him; and those who claim to have learned the truth apart from Brother Russell and his writings have been manifested by the Lord as deceivers,...—*Watch Tower*, 9/15/22, p. 279.

He never did claim to be such.—*God's Kingdom of a Thousand Years*, p. 346.

The special messenger to the last Age of the Church was Charles T. Russell, born February 16, 1852. He has privately admitted his belief that he was chosen for his great work from before his birth.—*Studies in the Scriptures*, Volume VII, p. 53.

He never did claim to be such.—*God's Kingdom of a Thousand Years*, p. 346.

No, the truths I present, as God's mouthpiece were not revealed in visions or dreams, nor by God's audible voice,...—*Zion's Watch Tower*, 7/15/06, p. 229.

He never did claim to be such.—*God's Kingdom of a Thousand Years*, p. 346.

It was the published and accepted thought down till 1927 that he was "that servant" of Matthew 24:45—*Jehovah's Witnesses in the Divine Purpose*, p. 95.

Did he ever claim to be such? It is evident that for 31 years (from 1896 to 1927) C.T. Russell and ALL (not "many") of those associated with him believed and taught that he was "that faithful and wise servant." True, he never was; but neither is the organization that tries to hide this fact today.

IS

Jesus Christ

GOD?

THE churches commonly teach that Jesus Christ is God. But is this true? Is he really Almighty God?

²It is vital that we know. For if Jesus is God then he must be given the worship due to God. To deny worship to him would be to insult the Creator! And if Jesus Christ is not God, and yet one worships him as if he were, he would be worshipping someone other than Almighty God.

³So let us examine *carefully* what personal acquaintances of Jesus said regarding his identity. Did Peter, Paul, John or any other of Jesus' followers preach that he is God?

OUR GOD AND SAVIOR JESUS CHRIST

⁴"Symeon Peter, servant and apostle of Jesus Christ, to those whose lot it has been in the justice of our God and Savior Jesus Christ to have as rich a faith as ours:"—2 Peter 1:1 *Byington*. By this statement at the beginning of Peter's second letter it is clear that he not only preached Christ as "the Son of the Living God" (Matthew 16:16) but he also preached Christ as "our God and Savior."

1. In view of what churches commonly teach regarding Jesus Christ, what question must we ask?

2. Is it vital that we know if Jesus Christ is God, and why?

3. Whose testimony will be most valuable in helping us make our determination on the question: "Is Jesus Christ God?"

4. (a) What does Peter call Christ at Matthew 16:16? (b) What does Peter call Christ at 2 Peter 1:1?

⁵The grammatical construction in the original Greek requires just such an understanding. This construction is well known among Greek scholars and is commonly called "Granville Sharp's Construction" or "Granville Sharp's Rule," after the man who first explained it. *A Manual Grammar of the*

Greek New Testament by Dana and Mantey states on page 147:

With Nouns connected by καί. The following rule by Granville Sharp of a century back still proves to be true: "When the copulative *καί* connects two nouns of the same case, if the article *ὁ* or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person."

⁶Dana and Mantey then cite this example:

τοῦ κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ

Of our Lord and Savior Jesus Christ. 2 Pt. 2:20.

And they go on to say: "The article here indicates that Jesus is both Lord and Savior. So in 2 Pt. 1:1 τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ means that Jesus is our God and Savior."

⁷Several examples of Granville Sharp's Construction are found in 2 Peter. Careful comparison of the end of verse 11 with the end of verse 1 in chapter 1 is quite revealing:

τοῦ κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ

τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ

Of our Lord and Savior Jesus Christ-1:11

Of our God and Savior Jesus Christ-1:1

5. (a) Name the Greek construction or "rule" which applies in 2 Peter 1:1. (b) Explain how this "rule" operates.

6. What Bible book is cited by Dana and Mantey to illustrate Granville Sharp's construction, and what two specific verses are used?

7. What further example of Granville Sharp's construction might be given?

⁸ *The International Critical Commentary*, volume 42, page 251, says:

It is hardly open for anyone to translate in 1 Peter i. 3 ὁ Θεὸς καὶ πατὴρ by "the God and Father," and yet here to decline to translate ὁ Θεὸς καὶ σωτὴρ by "the God and Saviour." This point is rather strengthened than weakened by the addition of ἡμῶν to Θεός. It must be admitted that if the author intended to distinguish two persons, he has expressed himself with singular inaccuracy.

If the author had intended to distinguish two persons, it is exceedingly doubtful whether he could have omitted the article before σωτήρος.

⁹ A.T. Robertson, the noted American Greek scholar who is quoted on at least four different pages in the appendix of the *Kingdom Interlinear Translation*, says: "...2 Pet. 1:1...can only mean grammatically in the righteousness of our God and Saviour Jesus Christ."

¹⁰ Throughout 2 Peter it is important to note that Jesus Christ is never called "Savior." He is always called "_____ and Savior."

3:18 "Lord and Savior Jesus Christ"

3:2 "Lord and Savior Jesus Christ"

2:20 "Lord and Savior Jesus Christ"

1:11 "Lord and Savior Jesus Christ"

1:1 "God and Savior Jesus Christ"

"Though σωτήρ is one of his favourite words he never uses it alone, but always couples it under the same article with another name."

— *The International Critical Commentary*. (See also Acts 5:31.)

¹¹ Why, then, does the King James *Authorized Ver-*

sion (AV) seem to distinguish between "God" and "our Savior" as though two persons are intended? Because it follows the Vulgate closely, which does make such a distinction; and Granville Sharp's Rule was not well understood until 1798 while the AV was translated in 1611. Then what about the *American Standard Version (ASV)* which says: "our God and the Saviour?" The ASV was admittedly a revision of the AV done by a committee of qualified American scholars who attempted to retain as much as possible the style established by the Vulgate and AV. That they were aware of Granville Sharp's Rule may be seen by 1) noticing that "the" is in italics, indicating that it is not in the original Greek; and 2) consulting the margin where this alternate reading occurs:

ΠΕΤΡΟΥ Β
OF PETER 2

<p>1 Σίμων Πέτρος δούλος καὶ ἀπόστολος Simon Peter slave and apostle</p> <p>Ἰησοῦ Χριστοῦ τοῖς ἰσότημον of Jesus Christ to the (ones) equally precious</p> <p>ἡμῖν λαχοῦσιν πῖστιν ἐν to us having obtained (by lot) faith in</p> <p>δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτήρος righteousness of the God of us and of Savior</p> <p>Ἰησοῦ Χριστοῦ Jesus Christ;</p>	<p>1 Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith, held in equal privilege with ours, by the righteousness of our God and [the] Savior Jesus Christ.*</p>
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Above is 2 Peter 1:1 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

Below is 2 Peter 1:11 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

<p>μὴ πταισθήτε ποτε· ἢ οὕτως γὰρ not you should trip sometime; thus for</p> <p>πλουσιῶς ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος richly will be supplied upon to you the entrance</p> <p>εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου into the everlasting kingdom of the Lord</p> <p>ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. of us and of Savior Jesus Christ.</p>	<p>by no means ever fail. 11 In fact, thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.</p>
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Notice that in the Greek text the last seven words of verse one and the last seven words of verse eleven are absolutely identical except for one word. Verse eleven calls Jesus Christ "our Lord and Savior" while verse one calls him "our God and Savior."

8. If the writer of 2 Peter intended to point to two persons in 1:1, what may be said regarding his accuracy?
9. How many possible translations does A.T. Robertson give for 2 Peter 1:1?
10. Describe the use of the word "Savior" in 2 Peter.
11. (a) How do the "Standard Versions" translate 2 Peter 1:1, and why? (b) What about more recent revisions and translations?

“our God and Saviour.” The *Revised Standard Version* reverses the order by placing the correct reading in the main text and relegating the outdated reading to the margin. Clearly, “tradition dies hard.” More recent revisions of these “standard” versions (such as *King James II* and the *New American Standard Bible*) do not even give the obsolete rendering as an alternative. The same may be said for all recent scholarly translations from the original Greek (such as *NEB, NAB, JB, NIV*, etc.).

OUR GREAT GOD AND SAVIOR JESUS CHRIST

¹²“Watching for the blessed hope and oncoming of the glory of our great God and Savior Jesus Christ”—Titus 2:13 *Byington*. By this statement of Paul’s written to Titus it is clear that he not only preached Christ as “the Son of God” (Acts 9:20) but also as “our great God and Savior.”

¹³As explained above, Granville Sharp’s Rule applies here too. In fact, it applies twice in this one verse! The “blessed hope” is the “oncoming.” The one article (*the*) followed by two substantives connected by “and” means that they are different names for the same event. Likewise, “the great God” is “our Savior Jesus Christ.” They are two different names for the same person.

¹⁴On this passage of the Greek text Moulton’s *Grammar*, volume 3, page 181, says: “The relevant consideration...is that the phrase *God and Saviour* in contemporary language referred to only one person, c. A.D. 100. Moreover, the art. could have been repeated to avoid misunderstanding if separate individuals had been intended.”

12. (a) What does Paul call Christ at Acts 9:20? (b) What does Paul call Christ at Titus 2:13?

13. (a) How does Granville Sharp’s “Rule” help us understand Titus 2:13? (b) What is “the blessed hope”? (c) Who is “the great God”?

14. (a) How does Moulton’s *Grammar* say the phrase “God and Savior” was used in the first century? (b) How could Paul have indicated two separate and distinct persons? (c) What other Greek scholars could be cited in support of Moulton’s *Grammar*?

Page 1163 of *The Kingdom Interlinear Translation* correctly quotes volume 1 of Moulton’s *Grammar* as saying: “We cannot discuss *here* the problem of Titus 2:13,” but it fails to point out that volume 3 discusses it. In further proof that the omitting of the definite article before “Savior” was deliberately meant to show no difference in persons, we quote what Dr. A.T. Robertson’s *Grammar* says on page 786: “2. *When to be Distinguished*. Then the article is repeated.” Many examples, such as Luke 11:39, Acts 26:30, James 3:11, Revelation 18:20, etc., are then cited. This disposes of the unitarian argument that the article was omitted before *σωτήρος* in Titus 2:13 because it was not needed, but would be understood. On page 555 the Bauer-Arndt-Gingrich *Lexicon* says: “c. On the other hand, the art. is repeated when two different persons are named.”

¹⁵*Grammatik des neutestamentlichen Sprachidioms* states on page 158: “Grammar demands that one person be meant.” A.T. Robertson declares: “of our great God and Saviour Jesus Christ... This is the necessary meaning of the one article with *theou* and *soteris* just as in II Peter 1:1”—*Word Pictures in the New Testament*, volume IV, page 604.

¹⁶The context, both before and after the phrase “our great God and Savior,” clearly indicates that only one person is intended. The word *ἐπιφάνειαν* (appearing, manifestation, or oncoming) is found only in these places: 2 Thessalonians 2:8, 1 Timothy 6:14, 2 Timothy 1:10, 4:1, 4:8 and Titus 2:13. According to *The Tyndale New Testament Commentaries*, volume 14, page 200: “The use of the word *appearing*, which is never used of God, further supports the ascription of the entire phrase to

15. How many possible translations of Titus 2:13 are given by *Grammatik* and A.T. Robertson?

16. (a) What word before the phrase “our great God and Savior” indicates that only one person is meant? (b) How is this word used elsewhere? (c) Who can this word not apply to, and why?

3 χάρις ὑμῖν καὶ εἰρήνη
 undeserved kindness to you and peace
 ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
 from God Father of us and of Lord Jesus
 Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
 Christ, the (one) having given himself over
 τῶν ἀμαρτιῶν ἡμῶν ὅπως ἐξέληται
 the sins of us so that he might take out
 ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
 us out of the age the having stood in
 πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
 wicked according to the will of the God
 καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
 and Father of us, to whom the glory into
 τῶν αἰώνων τῶν αἰώνων· ἀμήν.
 the ages of the ages; amen.

3 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ. 4 He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

Above is Galatians 1:3-5 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

Below is Titus 2:13-14 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
 age, awaiting the happy hope
 καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
 and manifestation of the glory of the great
 θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
 God and of Savior of us of Christ Jesus,
 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
 who gave himself over us in order that
 λυτρώσῃται ἡμᾶς ἀπὸ πάσης
 he might loose by ransom us from all
 ἀνομίας καὶ καθάρσῃ ἑαυτῷ
 lawlessness and he might cleanse to himself
 λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
 people being overly much, zealous of fine works.

13 while we wait for the happy hope and glorious manifestation of the great God and of [the] Savior of us, Christ Jesus, 14 who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.

Compare the end of Galatians 1:4 with that of Titus 2:13. The addition of an adjective (such as "great") to either noun does not change "Granville Sharp's Construction." Galatians speaks of one who is "our God and Father" while Titus speaks of "our great God and Savior" who is Jesus Christ.

Christ." Our God and Father has not and will not "appear" to anyone.—John 1:18, 6:46.

17 The relative clause which follows "our great God and Savior," namely, "who gave himself for us," plainly relates only to Christ Jesus. The purpose, "that he might deliver us from all lawlessness," is attributed to Jehovah in Psalm 130:8 LXX, but

17. (a) After the phrase "our great God and Savior," what indicates that only one person is intended? (b) Who is said to "deliver us from all lawlessness?"

is here quoted and applied to Jesus Christ; so it is only natural that he should be called "God" in the preceding verse.

18 The *New Testament Commentary* series by William Hendriksen cites the evidence from grammar and then says, "even the very context (verse 14) ascribes to Jesus functions which in the Old Testament are ascribed to *Jehovah*, such as *redeeming* and *purifying* (II Sam. 7:23; Ps. 130:8; Hos. 13:14 then Ezek. 37:23); and that *Savior* is in each of the three chapters of Titus ascribed first to *God*, then to *Jesus*."

1:3 "command of our Savior God"
 1:4 "Christ Jesus, our Savior"
 2:10 "teaching of our Savior God"
 2:13 "our great God and Savior Jesus Christ"
 3:4 "love of our Savior God"
 3:6 "through Jesus Christ our Savior"

19 Three times Jesus Christ is referred to as *our Savior* by name; three times "God" (it does not say "Father") is referred to as *our Savior*. In one of the

places where Jesus Christ is called *our Savior* he is also called *our Great God*. Could it be that the one who is called *our Savior God* is the one who is elsewhere called *our Savior Jesus Christ*? The noted scholar Karl Rahner, who is quoted on page 7 of the March 22, 1972 *Awake!* magazine, says "the word and concept 'God' signifies (*significat*) the Person to whom the divine

18. What additional evidence is cited by the *New Testament Commentary*?

19. (a) How is the word "Savior" used in Titus? (b) When the word "God" occurs, what must we do?

nature is proper; and so 'God' can stand for (*suppositur*) each of the three Persons who possess this nature, or again 'God' can stand for all three Persons together."—*Theological Investigations*, Vol. 1, page 126.

²⁰ Finally, to the evidence from grammar, usage, and context may be added the evidence from history. Early Christian

20. (a) What first century Christian writer, outside the Bible, helps us understand Titus 2:13, and how? (b) How did Jehovah's faithful ones oppose Emperor worship in the ancient world?

writers who knew the apostles personally also understood this verse to refer to Christ as "our great God." Ignatius of Antioch, who died about 110 C.E., often referred to Christ as "our God." (In Ephesians alone, he calls Christ "God" in 1:1, 7:2, 15:3, 18:2 and 19:3; but also see Ro 3:3, 6:3, Sm 1:1, 10:1, Tr 7:1, and Pol 8:3 to mention a few others.) *The Cambridge Bible Commentary* volume on Titus, page 116, says: "It is quite possible that the

**WHAT THE HOLY ONE OF ISRAEL – JEHOVAH – DID FOR THEM
OUR GREAT GOD AND SAVIOR – JESUS CHRIST – DOES FOR US**

Are they in competition or are they one?

"EXPRESSIONS" IN TITUS 2:14

QUOTED BY PAUL
ABOUT CHRIST JESUS

FROM THE SEPTUAGINT
REGARDING JEHOVAH

λυτρώσεται	...	ἑαυτῷ	λαὸν	2 Samuel 7:23
redeem		for-himself	a-people	

ἑαυτὸν	λυτρώσεται	...	πάσης	ἀνομίας	Psalm 130:8
himself	redeem	(us from)	all	iniquity	

ἀπὸ πάσης ἀνομίας	...	καὶ καθάριση ἑαυτῷ	...	λαὸν	Ezekiel 37:23
from all iniquity		and cleanse for-himself		a-people	

ἑαυτῷ	λαὸν	περιούσιον	Deuteronomy 7:6, 14:2, 26:18 and Exodus 19:5
for-himself	a-people	a-special-property	

OUR GREAT GOD AND SAVIOR JESUS CHRIST

gave HIMSELF	}	TO REDEEM US	}	for HIMSELF
		TO CLEANSE US		
		TO MAKE US A PEOPLE		
		A SPECIAL PROPERTY		

author uses this particular formula here in conscious opposition to the emperor cult." Antiochus IV (about 170 B.C.E.) styled himself "God Manifest" and the first-century emperor Domitian affected the honor of being "Lord and God" (two names for one person). Pagans were worshippers (τοῦ μεγάλου θεοῦ ἐνεργέτου καὶ σωτήρος) "of the great God, Benefactor and Savior" – Ptolemy; those faithful to Jehovah were worshippers (τοῦ μεγάλου θεοῦ καὶ σωτήρος) "of the great God and Savior" – Jesus Christ.

GOD THE ONLY SON

21 "No man has ever yet seen God; God the Only Son, who is ever with the Father – He has revealed him."—John 1:18 *The Twentieth Century New Testament*. By this statement of the apostle John it is clear that he not only preached Christ as "the Son of God" (John 20:31) but also as "God the Only Son."

22 In summarizing his introduction to his account of the life of Jesus Christ, John (in 1:18) again directs our attention to four things he has already said regarding the Word. He is the unique One, μονογενής, (1:14); he is God, θεός, (1:1); he has special intimacy with the Father, πρὸς τὸν θεόν, (1:1); and he makes the Father known ἐθεασάμεθα, (1:14).

23 Unfortunately, the tradition of men has dominated many of our older translations which use the term "only-begotten Son" or "only-begotten" in John 1:18. *The Vocabulary of the Greek New Testament* by J.H. Moulton and G. Milligan says, on page 416:

21. (a) What does John call Christ in John 20:31? (b) What does John call Christ in John 1:18?

22. What two verses in John 1 emphasize "the Word" and what two thoughts from each verse are summarized in verse 18?

23, 24. (a) What tradition of men is found in older translations of John 1:18? (b) Briefly explain the meaning of the Greek word monogenes and suggest how it might better be translated. (c) How does Hebrews 11:17 help us understand the meaning of monogenēs?

μονογενής

is literally "one of a kind," "only," "unique" (*unicus*), not "only-begotten," which would be μονογέννητος (*uni-genitus*), and is common in the LXX in this sense (e.g. Judg 11³⁴, Ps 21 (22)²¹, 24 (25)¹⁸, Tob 3¹⁵). It is similarly used in the NT of "only" sons and daughters (Lk 7¹², 8⁴⁰, 9³⁸), and is so applied in a special sense to Christ in Jn 1^{14,18}, 3^{16,18}, 1 Jn 4⁹, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father.

The Anchor Bible, volume 29, page 13 comments: "Literally the Greek means 'of a single [*monos*] kind [*genos*].' Although *genos* is distantly related to *gennan*, 'to beget,' there is little Greek justification for the translation of *monogenēs* as 'only begotten.'" This word, then, shows Jesus Christ to be in a category by himself. He is "one-of-a-kind." He is unique. The usage of this term, *monogenēs*, with reference to Isaac (Hebrews 11:17) is most instructive for Isaac was neither "only-begotten" (Genesis 25:1-2) nor "first-begotten" (Genesis 16:15); however, he was Abraham's "unique" son. Just so, Jesus Christ is God's unique Son.

24 The *Wycliffe Bible Encyclopedia*, volume 2, page 1250 agrees: "The root of the Greek word, careful lexicographical experts now see, is not *gennaō*, 'to beget or generate,' but *genos* and therefore its meaning is 'the only one of its kind' rather than the only one born." One of the translations suggested by this encyclopedia is "unique," but the term means even more than that. It is a term of endearment.

The expression also suggests the thought of the deepest affection, as in the case of the O.T. word *yachid*, variously rendered, "only one," Gen. 22:2, 12; "only son," Jer. 6:26; Amos 8:10; Zech. 12:10; "only beloved," Prov. 4:3, and "darling," Ps. 22:20; 35:17.

—*Expository Dictionary of New Testament Words*, volume III, page 140.

25 The *RSV mg* would make the verse read "the only God" and others suggest "the unique God." The latter is not out of

25. (a) How have some translators suggested John 1:18 be translated? (b) What have other Bible translators pointed out concerning John 1:18? (c) Is monogenēs an adjective or a noun in John chapter 1?

harmony with the rest of God's Word; but the former sounds somewhat strange. Moreover, *The International Critical Commentary*, volume 29, page 31 points out "that *μονογενής* is not to be taken as an adjective qualifying *θεός*, but that *μονογενής, θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς* are three distinct designations of Him who is the Exegete or Interpreter of the Father." Bible translator William Barclay agrees: "John says three things about him.

- (i) Jesus is *unique*....
- (ii) Jesus is *God*....
- (iii) Jesus is *in the bosom of the Father*."

²⁶The five thoughts of the verse may be outlined thus:

- A. No man has seen God, the Father
- B. The unique and beloved One
- C. He is also God
- B. The One always in the Father's heart
- A. That One openly discloses the Father

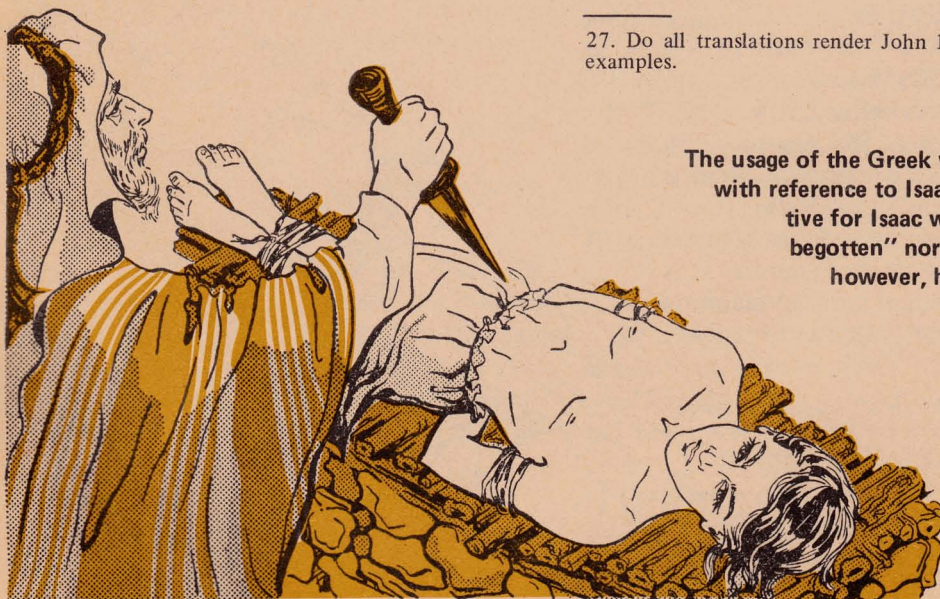
Here we see the parallel between the first and last thought, the second and third thought and the central thought standing by itself.

²⁶ Certain parallels in structure occur in John 1:18; describe them, pointing out the central thought.

²⁷ While translations such as *The Twentieth Century New Testament* (also see *The Anchor Bible*, *The New American Bible*, and *The New International Version*) are correct in the translation "God the Only Son," this does invert the Greek word order. Perhaps the translation which most forcefully brings out the five thoughts of John 1:18 in the order in which John presents them is the one found on page 73 of volume 5 of *The Daily Bible Study Series* (1975 Revised Edition): "No one has ever seen God. It is the unique one, he who is God, he who is in the bosom of the Father, who has told us all about God." Two other translations which follow the Greek word order and the order of the five thoughts are: *The New Testament in the Language of Today* by Wm. F. Beck and *The New Testament: A Private Translation in the Language of the People* by C.B. Williams. "Nobody has ever seen God. The only Son who is God and close to the Father's heart has told us about Him."—Beck. "No one has ever seen God: the only son, Deity Himself, who lies upon the Father's breast, has made him known."—C.B. Williams.

²⁷ Do all translations render John 1:18 the same? Give examples.

The usage of the Greek word *monogenēs*, with reference to Isaac is most instructive for Isaac was neither "only-begotten" nor "first-begotten," however, he was Abraham's "unique" son.



MY LORD AND MY GOD

²⁸“In answer Thomas said to him: ‘My Lord and my God!’—John 20:28 *New World Translation*. This statement by the apostle Thomas is the climax of the account which begins: “In the beginning the Word existed; and the Word was face to face with God; yea, the Word was God Himself.”—*C.B. Williams*.

²⁹From beginning to end John’s theme is Jesus Christ whom he called “God the Only Son” or “the Son of God.” In chapter 1, verse 1, he introduces Jesus Christ as:

- 1) Eternal Ἐν ἀρχῇ
- 2) Equal πρὸς τὸν θεόν
and of the same
- 3) Essence θεὸς ἦν ὁ λόγος
as the Father.

Throughout John’s account of his life, Christ, himself, claimed to be:

- 1) Equal (5:18)
- 2) Eternal (8:58)
and of the same
- 3) Essence (10:30)
as the Father.

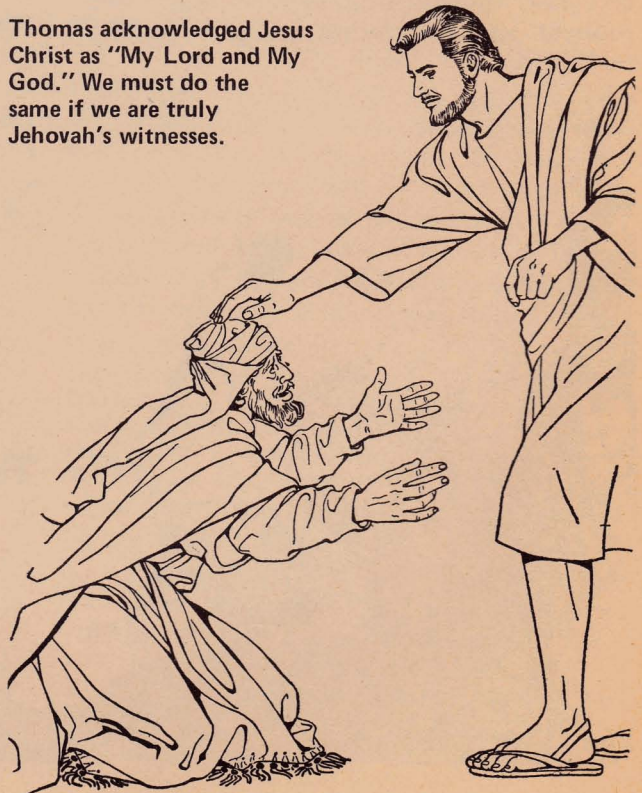
His enemies each time tried to kill him (5:18; 8:58) “because you, being a man, are claiming to be God” (10:30 *Byington*). His enemies did finally kill him, “because he claimed to be God’s son” (19:7 *Byington*). By these statements of his beloved disciple and his deadly enemies it is clear that they understood “claiming to be the Son of God” was the same

as “claiming to be God.” (Much the same as claiming to be the Son of man is claiming to be man.) “But these have been written down that YOU may believe that Jesus is the Christ the Son of God and that believing, YOU may have life by means of his name.” —John 20:31 *New World Translation*.

³⁰Before one can truly be one of Jehovah’s witnesses he must follow Thomas’ example and personally proclaim the Lord Jesus Christ to be “my Lord and my God.” Then, and only then, may one become Jehovah’s witness (Acts 1:8) and preach “THE NAME” (יהוה) “THE-one OVER EVERY NAME — THAT IN THIS^E NAME of-JESUS EVERY KNEE should-be-BOWING, CELESTIAL AND TERRESTRIAL AND SUBTERRANIAN, AND EVERY TONGUE should-be-ACCLAIMING THAT JEHOVAH is JESUS CHRIST INTO THE GLORY of-GOD the FATHER.” —Phillipians 2:9-11 *A Word for Word Literal Translation*.

30. (a) Before you can truly become one of Jehovah’s witnesses, what must you do? (b) After you have become one of Jehovah’s witnesses, what will you proclaim?

Thomas acknowledged Jesus Christ as “My Lord and My God.” We must do the same if we are truly Jehovah’s witnesses.



28, 29. (a) How does John’s account of the life of Christ come to a climax? (b) What is John’s theme? (c) With what three phrases does John introduce us to the Word and what do they tell us about him? (d) Where did Christ personally make these claims for himself? (e) How did his religious enemies react on these occasions? (f) What did his enemies say which indicates that claiming to be “the Son of God” is the same as claiming to be “God”? (g) Why was John’s account written?