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Titus 2:13

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3 Weeks Ago

#1

TJohnson

Member



Join Date: Mar 2007
Location: Gardner, KS
Gender:
Posts: 324
 28 Reputation Points

Titus 2:13

I've recently had several JWs tell me there is no where in the Bible where Jesus Christ is called God. I've pointed out several verses including [John 1:1](#), [Hebrews 1:8](#), [John 20:28](#), [Col. 2:9](#), [Hebrews 1:3](#), etc. They've all found illegitimate and illogical reasons to deny these verses. Please note that these verses are not open for discussion in this thread. We can beat that dead horse elsewhere.

While reading through Titus the other day, I found this:

[Titus 2:13](#)

while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ,

So... what's wrong with this one?

*With open arms He's welcoming me home
Even though no righteousness I've shown
I am spared by mercy a child of His grace
Received into His favor despite my selfish ways*



3 Weeks Ago

#2

jonniel

Member

Join Date: Mar 2007
Location: USA
Gender:
Posts: 445
 13 Reputation Points

Quote:

Originally Posted by **TJohnson**
[Titus 2:13](#)>*while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ,So... what's wrong with this one?*

Nothing. Except that it can be translated so that there are two, not one subject referred to here. So some translations read: "of the great God and of our Savior Christ Jesus"- New American Bible, 1970. It all has to do with Sharpe's Rule I believe. So, one again, when QEOS might be applied to Jesus there is ambiguity in the Greek wheter it has been(like [Romans 9:5](#), [Hebrews 1:8](#) etc)

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



3 Weeks Ago

#3

TJohnson

Member



Join Date: Mar 2007
Location: Gardner, KS
Gender: ♂
Posts: 324
28 Reputation Points

Quote:

Originally Posted by **jonniel**
Nothing. Except that it can be translated so that there are two, not one subject referred to here. So some translations read: "of the great God and of our Savior Christ Jesus"- New American Bible, 1970. It all has to do with Sharpe's Rule I believe. So, one again, when QEOS might be applied to Jesus there is ambiguity in the Greek wheter it has been(like [Romans 9:5](#), [Hebrews 1:8](#) etc)

Up till now I had never heard of Sharp's rule. So, I did some research on it: http://en.wikipedia.org/wiki/Granville_Sharp

Why on earth would you bring up something that hurts your case? From what I gathered, Sharp's rule works like this:

When you have two nouns, which are not proper names, which are describing a person, and the two nouns are connected by the word "and," and the first noun has the article ("the") while the second does not, **both nouns are referring to the same person**. In [Titus 2:13](#), the two nouns are God and Savior, used to describe Christ.

According to Wikipedia, this rule ALWAYS works with singular nouns, which are being used in this verse. A quote from this article even says: "**After a century of scrutiny, this rule remains without exception**".

Thanks for helping me support my point.

Now, according to a rule that has been under scrutiny for over a century, yet has not been found wrong, you have to debate this issue solely on a theological level. Can you do that?

*With open arms He's welcoming me home
Even though no righteousness I've shown
I am spared by mercy a child of His grace
Received into His favor despite my selfish ways*



3 Weeks Ago

#4

jonniel

Member

Join Date: Mar 2007
Location: USA
Gender: ♀
Posts: 445
13 Reputation Points

Quote:

Originally Posted by **TJohnson**
Up till now I had never heard of Sharp's rule. So, I did some research on it: [href="http://en.wikipedia.org/wiki/Granville_Sharp"](http://en.wikipedia.org/wiki/Granville_Sharp) target="_blank">http://en.wikipedia.org/wiki/Granville_SharpWhy on earth would you bring up something that hurts your case?

Some rejects Sharps rule. 😊 That translation from the New American Bible I gave you is an example.

Quote:

From what I gathered, Sharp's rule works like this:When you have two nouns, which are not proper names, which are describing a person, and the two nouns are connected by the word and,t; and the first noun has

the article (the 😊 while the second does not, both nouns are referring to the same person. In [Titus 2:13](#), the two nouns are God and Savior, used to describe Christ. According to Wikipedia, this rule ALWAYS works with singular nouns, which are being used in this verse. A quote from this article even says: After a century of scrutiny, this rule remains without exception

Obviously then this source has misled you as even this translation, the New American Bible will have shown you.

Quote:

Thanks for helping me support my point.

You will see just because I mentioned this 'rule' I was not "supporting your point"!

Quote:

Now, according to a rule that has been under scrutiny for over a century, yet has not been found wrong, you have to debate this issue solely on a theological level. Can you do that?

I'm afraid you need to do far more research than simply going to wikipedia! I can argue against what is 'sharp's rule' here as well as theologically. 😊

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



3 Weeks Ago

#5

flunky

Junior Member

Join Date: Jan 2006

Posts: 208

20 Reputation Points

****edited by mod**Granville Sharp, PDFs and Wilberforce**

Quote:

Originally Posted by **TJohnson** 
Up till now I had never heard of Sharp's rule. So, I did some research on it: http://en.wikipedia.org/wiki/Granville_Sharp

Here is some interesting reading re Sharp's rule:

"Sharp Redivivus? A Reexamination of the Granville Sharp Rule" can be found at http://www.bible.org/page.php?page_id=1496

and one more: "The New World Translation and Christologically Significant Article-Substantive-Kaiv"

http://www.bible.org/page.php?page_id=555

And one last piece of trivia:

Granville Sharp was a contemporary and friend of William Wilberforce, the man who helped removed the slave trade and slavery itself from Britain. "God Almighty has set before me two great objects, the suppression of the Slave Trade and the Reformation Manners."

flunky

Last edited by moderator9 : 2 Weeks Ago at 08:37 AM.



3 Weeks Ago

#6

Keith Courage

CARM Super Member



Join Date: Jun 2006
Posts: 2,109
49 Reputation Points



Thanks for the info on Sharp's rule. That's a big help.

Former Member of the Jehovah's Witnesses (1991-2006).
Soldier of the Cross, Defender of Christianity and the Gospel of Jesus Christ.
"And he that taketh not his cross, and followeth after me, is not worthy of me." - Mat 10:38



3 Weeks Ago

#7

flowerchild

CARM Super Member



Join Date: Jun 2006
Location: Plant City, Florida
Gender: ♀
Posts: 838
37 Reputation Points



Even leaving the word God out of the verse and using Saviour makes a statement...as we think of God the Father as our Saviour, so once again we are left with the conclusion, that what God the Father is capable of doing the Son is.... the title of Saviour is the end all...if I were drowning and someone saved me from drowning....this would be the end all for me....now take this and apply it to everlasting and eternal life that God is only capable of giving us.

Things such as the ability to resurrect and give eternal life....read our hearts...the power of life and death....all authority in heaven and on earth....and think about what heaven would include.....ALL AUTHORITY IN HEAVAN....what does this mean?

Yes....Jesus is our Great God and Saviour.

**FORMER MEMBER OF THE WATCHTOWER BIBLE AND TRACT SOCIETY
KNOW AS JEHOVAHS WITNESSES 1974-2007**



3 Weeks Ago

#8

TJohnson

Member



Join Date: Mar 2007
Location: Gardner, KS
Gender: ♂
Posts: 324
28 Reputation Points



Flunky gets an A!

Thanks for the info. Much appreciated.

**With open arms He's welcoming me home
Even though no righteousness I've shown
I am spared by mercy a child of His grace
Received into His favor despite my selfish ways**



3 Weeks Ago

#9

TJohnson

Member



Join Date: Mar 2007
Location: Gardner, KS
Gender:
Posts: 324
 28 Reputation Points



Quote:

Originally Posted by **jonniel**
Some rejects Sharps rule. 😊 That translation from the New American Bible I gave you is an example.

Well the NAB translates [John 1:1](#) as "In the beginning was the Word, and the Word was with God, and the Word was God."

Do you agree with the NAB translation there? Funny how you're using a double-standard to get the desired results. If the NAB agrees with you, then it is OK. If it doesn't agree with you, then the NWT is better. Why not be consistent with one translation?

Aside from that, the NAB has a foot note stating:
"another possible translation is "of our great God and savior Jesus Christ."
foot note at: <http://www.nccbuscc.org/nab/bible/ti...tus2.htm#foot3>

Does the NWT **EVER** say that the verse can be translated as "of our great God and Savior Jesus Christ"?

Anyone that reads the context of the whole NAB won't need to use Titus to affirm their knowledge of Christ being God. There are a slew of other verses that will take care of that.

Quote:

Originally Posted by **jonniel**
Obviously then this source has misled you as even this translation, the New American Bible will have shown you.

Obviously you are incorrect. The NAB **concedes** to the fact that the verse can be rendered as it is in other translations. Sharp's rule still hasn't been proved wrong.

Quote:

Originally Posted by **jonniel**
I'm afraid you need to do far more research than simply going to wikipedia!

What do you have against Wikipedia? Does too much open-mindedness bother you? Wikipedia is a great source. It's completely unbiased and only contains objective information. Just because it's not WT affiliated doesn't mean it doesn't contain legitimate information.

*With open arms He's welcoming me home
Even though no righteousness I've shown
I am spared by mercy a child of His grace
Received into His favor despite my selfish ways*



3 Weeks Ago

#10

gww

CARM Super Member

TULIP



Sharpe's Rule aside, just look at the passage as a whole and we can see that the title of 'Saviour' is given to God, in v10. So, why strip God of the title 'Saviour' a

Join Date: Aug 2006
Location: London, England
Gender:
Posts: 262
 24 Reputation Points



few verses on in v13 and give it to Jesus Christ, unless of course they are one and the same??

the blood of Jesus Christ his Son cleanseth us from all sin.



2 Weeks Ago

#11

Bonnie

CARM Super Member



Join Date: Jan 2006
Posts: 6,438
 236 Reputation Points



The NWT adds a "the" in front of "Savior" to make it appear that two Persons are being discussed here. A "the" that is NOT there in the original Greek. But only Jesus is coming back again, not the Father.

I once did a study on these type of verses, where Jesus is called God. The JW's deny all of them and attempt to make them appear to be talking about 2 Persons, and not just one, Jesus Christ. And they will try to show other Bibles that do the same thing. These verses are examples of Sharp's Rule or , named by an English linguist, back in the late 1700's. If his rule is followed *exactly*, there are no exceptions to it in the Bible.

In my own studies, I found several verses with similar structure, in the Greek. These are:

[Jude 4](#), [Titus 2:13](#), [2 Pet. 1:1](#), [2 Pet. 2:20](#), [2 Pet. 3:18](#) [Thes. 1:2](#). Two of these have the exact same structure in the Greek--[Jude 4](#) and [Titus 2:13](#).

[Jude 4](#)--"the only Master and Lord of us, Jesus Christ."
[2 Pet. 1:1](#)--"The great God and Savior of us, Jesus Christ."

The WBTS would have two persons in the 2 Pet. verse. But they would say only one is being spoken of in the [Jude 4](#) verse. Yet the sentence structure is exactly the same. Only one Person is being spoken of in both verses--Jesus Christ.

"Man stands in his own shadow, and wonders why it is dark."



2 Weeks Ago

#12

jonniel

Member

Join Date: Mar 2007
Location: USA
Gender:
Posts: 445
 13 Reputation Points



Quote:

Originally Posted by **TJohnson**
Well the NAB translates [John 1:1](#) as "In the beginning was the Word, and the Word was with God, and the Word was God. Do you agree with the NAB translation there? Funny how you're using a double-standard to get the desired results. If the NAB agrees with you, then it is OK. If it doesn't agree with you, then the NWT is better. Why not be consistent with one translation?

Fallacy. Just because I disagree with how the NAB translates [John 1:1c](#) does not mean then I can not accept how they translated [Titus 2:13](#)! I did not cite the NAB because "it agree with me" but that is disagree with Sharp's Rule! Get it? But this simple fact that you wish to ignore is that this Sharp's Rule does NOT (excuse caps) convince everyone and at [Titus 2:13](#) included.

Quote:

[Empty text box for a quote]

Aside from that, the NAB has a foot note stating: ;'another possible translation is ;of our great God and savior Jesus Christ

Which means then this, the Greek, can be translated this way...but as they translated it in their main text as of two subjects being referred to then they decided that Sharp's rule does not 'apply' here. And there are translations that will translate as if Jesus Christ is this "Great God"....but in a foot note offer the translation where he is not. Take for example the NRSV and REB footnotes. Obviously, then, they do not let Sharp's rule disallow the two subject translation.

Quote:

Does the NWT EVER say that the verse can be translated as ;of our great God and Savior Jesus Christ

The NWT does not but it does have a good appendix why they did translate how they did so they fully inform their readers as to their decision. 😊[quoteAnyone that reads the context of the whole NAB won't need to use Titus to affirm their knowledge of Christ being God. There are a slew of other verses that will take care of that.[/quote]Then I am pleased that you won't rest your case on ambiguous Greek then. Thats wise. 😊

Quote:

Obviously you are incorrect. The NAB concedes to the fact that the verse can be rendered as it is in other translations. Sharp's rule still hasn't been proved wrong.

It, the NAB, though decided not in the favor of the one subject translation. They then did not apply [Titus 2:13](#) here. This shows that not all scholars have let this 'rule' over weigh other considerations.

Quote:

What do you have against Wikipedia? Does too much open-mindedness bother you? Wikipedia is a great source. It's completely unbiased and only contains objective information. Just because it's not WT affiliated doesn't mean it doesn't contain legitimate information.

To say that an entry in Wikipedia has to be totally unbiased is extraordinary! Now, you ask me about Wikipedia. Let me ask you this then. Have you read Prof.Jason BeDuhn's book? In a chapter there is discusses Sharp's Rule and shows it really "does not survive close scrutiny."-Truth in Translation, page 92. Will you get this book for yourself?

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



2 Weeks Ago

#13

moderator9

Moderator

Join Date: Jan 2006
Posts: 425
11 Reputation Points



Flunky, only 2 URLs per post, please. I took out two; you can put them back on in a separate post.



2 Weeks Ago

#14

jonniel

Member

Join Date: Mar 2007
 Location: USA
 Gender: ♀
 Posts: 445
 13 Reputation Points



Quote:

Originally Posted by **Bonnie**

The NWT adds a "the" in front of "Savior" to make it appear that two Persons are being discussed here. A "the" that is NOT there in the original Greek. But only Jesus is coming back again, not the Father. </p>

I once did a study on these type of verses, where Jesus is called God. The JW's deny all of them and attempt to make them appear to be talking about 2 Persons, and not just one, Jesus Christ. And they will try to show other Bibles that do the same thing. These verses are examples of Sharp's Rule or , named by an English linguist, back in the late 1700's. If his rule is followed exactly, there are no exceptions to it in the Bible.

In my own studies, I found several verses with similar structure, in the Greek. These are:

[Jude 4](#), [Titus 2:13](#), [2 Pet. 1:1](#), [2 Pet. 2:20](#), [2 Pet. 3:18](#) [Thes. 1:2](#). Two of these have the exact same structure in the Greek--[Jude 4](#) and [Titus 2:13](#).

*[Jude 4](#)--"the only Master and Lord of us, Jesus Christ."
[2 Pet. 1:1](#)--"The great God and Savior of us, Jesus Christ."*

The WBTS would have two persons in the 2 Pet. verse. But they would say only one is being spoken of in the [Jude 4](#) verse. Yet the sentence structure is exactly the same. Only one Person is being spoken of in both verses--Jesus Christ.

Sorry I can't address at this moment all of what you have written. But, look at [John 20:28](#). Just a thought...as both substantives _have_ the article and are connected with kai then does this mean that there are two subjects being spoken to there?

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



2 Weeks Ago

#15

Bonnie

CARM Super Member



Join Date: Jan 2006
 Posts: 6,438
 236 Reputation Points



What does [John 20:28](#) have to do with the verses I have stated? The John verse is NOT an example of Granville Sharp's rule. So your point is moot. If there WAS a point....

Only one Person, anyway, is being spoken of in [John 20:28](#). Thomas was saying both TO Jesus--who, the last time I checked--is only one Person. 😊 And what we have been saying on here is that in these other verses, only one Person is being addressed--Jesus.

I also stated that Sharp's rule must be followed *exactly*. And [John 20:28](#) is NOT an example of this rule.

"Man stands in his own shadow, and wonders why it is dark."



2 Weeks Ago

#16

jonniel

Member

Join Date: Mar 2007
Location: USA
Gender: ♀
Posts: 445
13 Reputation Points

Quote:

Originally Posted by **Bonnie**
What does [John 20:28](#) have to do with the verses I have stated? The John verse is NOT an example of Granville Sharp's rule. So your point is moot. If there WAS a point....</p>
Only one Person, anyway, is being spoken of in [John 20:28](#). Thomas was saying both TO Jesus--who, the last time I checked--is only one Person. 😊 And what we have been saying on here is that in these other verses, only one Person is being addressed--Jesus.

I also stated that Sharp's rule must be followed exactly. And [John 20:28](#) is NOT an example of this rule.

The fact is though that if in the article-noun-kai-noun construction only one subject is in view that when a writer does use an article with the second noun does this mean there are two subjects? Can you see now why I raised this question with [John 20:28](#)?

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.



2 Weeks Ago

#17

tdickensheets

Member

Join Date: Jan 2006
Location: Seattle, WA
Posts: 1,793
42 Reputation Points



Jesus said in [John 10:30](#)

Here Jesus is saying one nature. One person.



2 Weeks Ago

#18

Bonnie

CARM Super Member



Join Date: Jan 2006
Posts: 6,438
236 Reputation Points

Thank you for explaining, but you are comparing apples to oranges. Also, in [John 20:28](#), John says that Thomas answered and said to HIM--singular, Jesus--"My Lord and My God!" There is no way it could be construed to mean that Thomas was addressing two Persons, though the WBTS has tried, over the years, to make it seem so. They failed.

"Man stands in his own shadow, and wonders why it is dark."




2 Weeks Ago

#19


flunky

Junior Member

Join Date: Jan 2006
 Posts: 208
 20 Reputation Points


Mea Culpa

Quote:

Originally Posted by **moderator9** 
Flunky, only 2 URLs per post, please. I took out two; you can put them back on in a separate post.

Apologies.

I just got carried away in all the CTRL-V excitement.

(Not to mention the fact that I didn't really know about that rule - although I should have!!! )

flunky



2 Weeks Ago

#20


jonniel

Member

Join Date: Mar 2007
 Location: USA
 Gender: ♀
 Posts: 445
 13 Reputation Points



Quote:

Originally Posted by **Bonnie** 
Thank you for explaining, but you are comparing apples to oranges. Also, in [John 20:28](#), John says that Thomas answered and said to HIM-- singular, Jesus--"My Lord and My God!" There is no way it could be construed to mean that Thomas was addressing two Persons, though the WBTS has tried, over the years, to make it seem so. They failed.

How is it I am not comparing similar Greek sentence constructs? [John 20:28](#) has article-noun-kai-article-noun, so that both substantives has the article. Now, if when we have article-noun-kai-noun and _this in itself_ must mean one person is in view then what of construction where both substantives have the article? - Must_ mean two subjects? No, as you have shown it is not the case always. Others considerations come into play(personal possessive pronoun at [John 20:28](#) for instance). What I am pointing out(and in fact how you argued you ought to agree with me) is that the Greek is AMBIGUOUS(excuse caps) and one can _not_ make the construction _itself_ determine whether one or two subjects are in view. This is the reason why similar constructs are translated dis-similarly.

A trinitarian here said Jesus' disciples were 'false' light of the world(Mt.5:14) like the same way false teeth are false! Msg me to find out who or see "False" thread, 1st post.

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All times are GMT -4. The time now is 06:35 AM.

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