

- **Eph. 5:5**—“For this ye are well informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in **the kingdom of the Christ and God.**”

Note the one article (“the”) joining Christ and God the Father together—*such an association possible only by virtue of both Persons being Divine Persons, **on an equal footing** in oneness of nature and glory in the Triune Godhead*—as to the coming Kingdom being equally that of Christ, the Risen Man, the God-Man (cf. “His Kingdom,” e.g., in 2 Tim. 4:1) and that of the Father.

“That Christ and God, though distinct [*Persons*], are subsumed under the one definite article [*appearing only once before ‘Christ’*] provides impressive evidence of our Lord’s divinity.” (A. Skevington Wood)

- **2 Thess. 1:12**—“So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of the our God and Lord Jesus Christ.**”

Note the one article (“the”) joining the God the Father and the Lord Jesus Christ together—*such an association possible only by virtue of both Persons being Divine Persons, **on an equal footing** in oneness of nature and glory in the Triune Godhead*—who are equally the source of this same blessed “grace.”

“That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category . . . Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before ‘Lord Jesus Christ’] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object [of this divine grace]; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature.**” (William Kelly [WK])

- **1 Tim. 5:21**—“I testify before **the God and Christ Jesus** and [*separately*] **the** elect angels, that thou keep these things without prejudice, doing nothing by favour.”

Note the one article joining God the Father and Christ Jesus together—*an association possible only by virtue of both Persons being Divine Persons, **on an equal footing** in oneness of nature and glory in the Triune Godhead*—in this adjuration equally before both of Them. And further note **the additional article** before the elect angels, thereby marking them off as a separate group. **All elect angels** are thus distinct from the Divine Persons of the Father and Christ Jesus, the Risen Man, the God-Man.

“But the sense of God before his [Paul’s] soul, with Whose presence he binds up ‘Christ Jesus,’ would give firmness and decision, and keep love and obedience indissoluble and active, in contrast with the moral laxity which usurps the name of that holy affection, though as far from it really as God is from fallen man whose evil will is allowed. **There is but one article in the first part of the apostle’s ground of appeal, not because it is one person . . . but to mark their entire association, which could not be unless they stood on the same level of divine nature and glory.** The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the ‘elect angels,’ however exalted, as having no title to be so identified. Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10.” (WK)

- **2 Tim. 4:1-2**—“I testify before **the God and Christ Jesus**, who is about to judge living and dead, **and by his appearing and his kingdom**, proclaim the word; be urgent in season and out of season, convict, rebuke, encourage, with all longsuffering and doctrine.”

Note the one article joining God the Father and Christ Jesus together—*an association possible only by virtue of both Persons being Divine Persons, **on an equal footing** in oneness of nature and glory in the Triune Godhead*—in this adjuration equally before the Father and Christ Jesus, the Risen Man, the God-Man.

- **2 Pet. 1:1-3**—“Simon Peter, **bondman and apostle of Jesus Christ**, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ**. **Grace and peace** be multiplied to you *in the knowledge of* God **and** Jesus our Lord. As **his divine power** has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue.”

That is:

Grace and peace be multiplied to you **in knowledge of [the] God and** Jesus our Lord [*in the knowledge that equally and unitedly embraces both Divine Persons; lit. ‘in knowledge of the God and Jesus the Lord of us’*].

Note the one article (“the”) joining God (the Father) and Jesus together—*such an association possible only by virtue of both Persons being Divine Persons, on an equal footing in oneness of nature and glory in the Triune Godhead*—as to the manner in which the blessings of grace and peace flow to believers; i.e., in the knowledge embracing equally and unitedly God the Father and Jesus our Lord, the Risen Man, the God-Man.

“**God and of Jesus our Lord** (*tou theou kai Iésou tou kuriou hēmōn*). At first sight the idiom here [in 2 Pet. 1:2] seems to require one person as in 2 Peter 1:1 [but] . . . *Iésou* [Jesus] is a proper name.” (A.T. Robertson)

With respect to the construction in the above five noted passages (Eph. 5:5; 2 Thess. 1:12; 1 Tim. 5:21; 2 Tim. 4:1; and 2 Pet. 1:2), note that:

“No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person. . . but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems [utterly] impossible unless both stood on precisely the same platform of nature or position [unless there were a common nature and glory].*” (WK)

Note on the “Granville Sharp Rule”:

“In Greek, when two nouns are connected by *kai* [‘and’] and the article [‘the’] precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity*. At a higher level, it may connote *equality*. At the highest level it may indicate *identity*. When the construction meets three specific demands [*as they do, e.g., in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:18*], then the two nouns **always refer to the same person**. When the construction does not meet [all three of] these requirements [*as they do not appear to in, e.g., Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2*], the nouns may or may not refer to the same person(s)/object(s) [*in Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 they apparently do not refer to the same Person, but they do indicate the unity and equality of the two distinct Persons*].”

“**Statement of the Granville Sharp Rule:** both substantives (nouns, participles, adjectives) [**always**] refer to the **same** person in the article-substantive-*kai*-substantive (TSKS) construction when [*each of the following is true*]:

- both are personal
- both are singular
- both are non-proper (i.e., common terms, not proper names [not proper names such as “Paul,” “John,” “Moses,” “Joshua,” etc.]”

“In other words, in the TSKS construction, the second noun [*i.e., substantival adjective, substantival participle, or noun*] refers to the *same* person mentioned with the first noun when [*each of the following is true*]:

- (1) neither is *impersonal*;
 - (2) neither is *plural*;
 - (3) neither is a *proper name*.
- {‘A *proper noun* is defined as a noun which *cannot* be “pluralized”—thus it does *not* include titles. A person’s name, therefore [as in “Peter,” “James,” “Daniel,” “Jeremiah,” etc.], is proper and

consequently does not fit the rule. But θεός [*God*] is not a proper noun because it can be pluralized—thus when θεός is in a TSKS construction in which both nouns are singular and personal, it fits Sharp’s rule [and thus *always* refers to *one and the same Person*].’}

[The same is true, e.g., of *Pater, Father*, which, while it is the *name* of one the Persons of the Triune Godhead, it is not grammatically a “proper” name in that it can be “pluralized.” Thus in the expression “*the God and Father*” (Eph. 1:3, 1 Pet. 1:3, etc.) both “God” and “Father” refer to **one and the same Person.**]

“Therefore, according to Sharp, the rule applied **absolutely only** with personal, singular, and non-proper nouns. **The significance of these requirements can hardly be overestimated . . .**” (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, pp. 270ff)

Thus, Eph. 5:5, 2 Thess. 1:12, 1 Tim. 5:21, 2 Tim. 4:1, and 2 Pet. 1:2 all express the *unity and equality* of Christ and God (*as two distinct Persons, the Son and the Father*), rather than, apparently, indicating Christ and God *as the same Person*. For each of these passages appear to involve a *proper* noun in the TSKS construction—that is:

- “Jesus” as a *proper* name in 2 Pet. 1:2 (i.e., in the knowledge of “*God and Jesus our Lord*”);
- “Christ” as a *proper* name in Eph. 5:5 (though *Christ*, by itself, is also used as a title; and as a title, it may be pluralized, e.g., “false christs”);
- “Christ Jesus” as a *proper* name in 1 Tim. 5:21 and 2 Tim. 4:1 (rather than *Jesus* by itself being the proper name, separated from “Christ,” and both “God and Christ” being used there as *non-proper* nouns in reference to *Jesus*); and
- “Lord Jesus Christ,” as His *full proper* name in 2 Thess. 1:12 (rather than *Jesus Christ* by itself being the proper name, separated from “Lord,” and both “God and Lord” being used there as *non-proper* nouns in reference to *Jesus Christ*).

Either way, all of these passages bear testimony to and require the absolute Deity of Christ!

The TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15, on the other hand, **all absolutely** refer to **one and the same person**, for all three requirements are met, including the fact that neither of the two nouns is a *proper* name—i.e., “**great God and Saviour,**” “**God and Saviour,**” “**Lord and Saviour**”—in reference to Jesus Christ. Amen!