2 Thessalonians

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- **2 Thess. 1:2—**"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ."
- **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."

In verse 2, the Father and the Son are ***equally*** the source of this ***same*** blessed "grace" and "peace," which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *"if they were not one in the unity of the divine nature"* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

"To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace *from*** God our Father ***and*** our Lord Jesus Christ." (Rom. 1:7)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (1 Cor. 1:3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (2 Cor. 1:2)

"Paul, apostle, not from men nor through man, ***but through*** Jesus Christ ***and*** God the Father who raised him from among the dead . . . **Grace** to you and **peace *from*** God the Father ***and*** our Lord Jesus Christ." (Gal. 1:1, 3)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Eph. 1:2)

"**Peace** to the brethren, and **love with faith, *from*** God the Father ***and*** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption." (Eph. 6:23-24)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Phil. 1:2)

"Grace, mercy, peace, *from* God our Father ***and*** Christ Jesus our Lord." (1 Tim. 1:2)

"Grace, mercy, peace, *from* God the Father ***and*** Christ Jesus our Lord." (2 Tim. 1:2)

"Grace and **peace *from*** God the Father ***and*** Christ Jesus our Saviour." (Tit. 1:4)

"**Grace** to you and **peace *from*** God our Father ***and*** the Lord Jesus Christ." (Philem. 3)

"Grace and **peace** be multiplied to you ***in the knowledge of*** God ***and*** Jesus our Lord *[in the knowledge that equally and unitedly embraces both Divine Persons]*." (2 Pet. 1:2)

"**Grace** shall be with you, **mercy**, **peace *from*** God the Father ***and*** from the Lord Jesus Christ, **the Son of the Father,** in truth and love." (2 John 3)

"Grace to you and **peace *from*** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come ***[God the Father]; and*** from the seven Spirits which are before his throne ***[God the Holy Spirit*** *(seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)]; and*** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth ***[God the Son].*"** (Rev. 1:4-5)

✞ **"I am Jehovah, that is my name; and *my glory will I not give to another.*"** (Isa. 42:8)

- ✞ **"*For who in the heaven can be compared to Jehovah? who* among the sons of the mighty *shall be likened* to Jehovah? . . . Jehovah, God of hosts, *who is like unto thee,* the strong Jah? And thy faithfulness is round about thee."** (Ps. 89:6, 8)
- ✞ **"And he said, Jehovah, God of Israel! *there is no God like thee*, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart."** (1 Kings 8:23)
- ✞ ***"Who is like unto thee, Jehovah,* among the gods? *Who is like unto thee*, glorifying thyself in holiness, Fearful in praises, doing wonders?"** (Exod. 15:11)
- ❖ ***"To whom will ye liken me and make me equal, or compare me, that we may be like?* . . . Remember the former things of old; *for I am God, and there is none else; I am God, and there is none like me."*** (Isa. 46:5, 9)

➢ **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." (See previous comments on 2 Thess. 1:2 above.)

"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])

Compare also the use of the one unifying article in the following passages, which likewise bear testimony to our Lord's absolute Deity, His equality with God the Father:

> "I testify before **[the] God and Christ Jesus** and *[separately]* **the** elect angels, that thou keep these things without prejudice, doing nothing by favour." (1 Tim. 5:21)
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> "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." (2 Tim. 4:1-2)
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> "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."** (Eph. 5:5)
>
> **"Grace** and **peace** be multiplied to you **in knowledge of [the] God and Jesus our Lord."** (2 Pet. 1:2)

"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)

Commenting on 1 Tim. 5:21:
"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)

Commenting on Eph. 5:5:
"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)

Note on the "Granville Sharp Rule":
"In Greek, when two nouns are connected by *καί ['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-*καί*-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 *im*personal;
(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!**

- **2 Thess. 2:16-17—**"But our Lord Jesus Christ himself, ***and*** our God and Father, who has loved us, and given us eternal consolation and good hope by grace, ***encourage*** your hearts, and ***establish*** you in every good work and word."

That is:

But our Lord Jesus Christ himself, ***and*** our God and Father, who has loved us and given us eternal consolation and good hope by grace, ***encourage*** your hearts, and ***establish*** you in every good work and word ***[the verbs** 'encourage' and 'establish' are in the **singular number,** although grammatically **the subject** (the Son and the Father) is **plural—**which thus emphasizes **the essential unity of nature and equality** of the two Persons of the Son and the Father in the Godhead].*

Compare:

"But our God and Father himself, ***and*** our Lord Jesus, ***direct*** our way to you ***[the verb** 'direct' is in the **singular number,** although grammatically **the subject** (the Father and the Son) is **plural—**which, again, emphasizes **the essential unity of nature and equality** of the two Persons of the Father and the Son in the Godhead]."* (1 Thess. 3:11)

"There are two examples in Paul's Epistles of departure from grammatical law with the obvious design of bringing out a point of doctrine. The simple rule that the verb agrees with its subject in number is ignored in two passages. When the apostle says, 'Now our God and Father Himself, and our Lord Jesus direct our way unto you' (1 Thess. 3:11), he puts the verb 'direct' into the singular number, although grammatically the subject is plural. This gives a striking evidence of the unity of the two Persons of the Father and the Son in the Godhead. The other instance is in 2 Thess. 2:16-17, where he says, 'Now our Lord Jesus Christ Himself, and God our Father . . . comfort (singular number) your hearts and stablish you.' The verb 'stablish' is again in the singular. As in the book of the Revelation, these breaches of grammatical law ***are designed."*** (W.E. Vine)

- **2 Thess. 2:16-17—**"But our Lord Jesus Christ himself, ***and*** our God and Father, who has loved us, and given us eternal consolation and good hope by grace, ***encourage*** your hearts, and establish you in every good work and word."
- **2 Thess. 3:5—"But the Lord direct your hearts** into the love of God, and into the patience of the Christ."
- **2 Thess. 3:16—"But the Lord of peace himself give you peace continually in every way.** *The Lord be with you all."*

That is:

But *[prays Paul,]* **our Lord Jesus Christ himself, *and* our God and Father,** who has loved us, and given us eternal consolation and good hope by grace, *[jointly, in the unity and equality of the Godhead]* ***encourage*** *[both Persons singularly 'encourage']* your hearts, and ***establish*** *[both Persons singularly 'establish']* you in every good work and word.

But *[prays Paul,]* ***the Lord*** **direct your hearts** into the love of God, and into the patience of the Christ.

But *[prays Paul,]* ***the Lord*** **of peace himself give you peace continually in every way.** *The Lord be with you all.*

"Our Lord, and God our Father, are remarkably identified [in the prayer of 2:16-17] in thus cheering and strengthening us now, as in 1 Thess. 3:11: *a special phraseology, inexplicable save grounded on the eternal relation of the Father and the Son, and their unity of nature in the Godhead."* (WK)

These scriptures—2 Thess. 2:16-17 as well as 3:5 and 3:16—therefore, demonstrate and necessitate Christ's very Godhood, and His Divine Omniscience in particular, *also* by virtue of ***prayer directed to Him*** *(for prayer should be directed only to God, the true God, the Omniscient God)*.

Compare also the following, on the propriety of praying to our omniscient God and Saviour, the Lord Jesus Christ:

> "But *[prays Paul,]* our God and Father himself ***and our Lord Jesus*** *[jointly, in the unity and equality of the Godhead]* ***direct*** our way to you *[the verb 'direct' is in the singular number, although grammatically the subject (the Father and the Son) is plural—which thus emphasizes the essential unity of nature and equality of the two Persons of the Father and the Son in the Godhead]*. But you ***may the Lord*** *[the Lord Jesus]* ***make*** to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of ***our Lord Jesus*** with all his saints." (1 Thess. 3:11-13)
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> **"For this *I thrice besought the Lord [the Lord Jesus]*** that it might depart from me. And he said to me, My grace suffices thee; for **my power *[the power of the Lord Jesus Christ]*** is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that **the power of the Christ** may dwell upon me." (2 Cor. 12:8-9)
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> "But being full of the Holy Spirit, having fixed his eyes on heaven, **he saw the glory of God, and Jesus standing at the right hand of God**, and said, Lo, I behold the heavens opened, and **the Son of man standing at the right hand of God** *[the 'Son of Man' of Dan. 7, where, in 7:13, He is seen as a distinct Person coming to the 'Ancient of Days' to receive the Kingdom, while in 7:22 the Son of Man Himself is seen characterized by nature as 'Ancient of Days' coming to establish the Kingdom; the 'Ancient of Days,' that is, the Eternal God, God as such characterized according to His eternal nature, 'Him that is, and that was, and that is to come,' 'the high and lofty One that inhabiteth eternity'—the Son of Man characterized in Rev. 1:13-15 as having the same Divine attributes as the 'Ancient of Days' in Dan. 7:9]*. And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast him out of the city, they stoned him. And the witnesses laid aside their clothes at the feet of a young man called Saul.And they stoned ***Stephen, praying, and saying, Lord Jesus, receive my spirit.*** And kneeling down, he cried with a loud voice, ***Lord, lay not this sin to their charge*** *[an inherent prerogative that belongs solely to God; for 'who is able to forgive sins but God alone?' (cf. Luke 5:20-21); thus demonstrating and necessitating the very Godhood of the Lord Jesus once again on double grounds: (1) the fact of prayer directed to Him, and (2) the specific appeal of the prayer, that He 'lay not this sin to their charge'].* And having said this, he fell asleep." (Acts 7:55-60)
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> "It is necessary therefore that of the men who have assembled with us all the time in which ***the Lord Jesus*** came in and went out among us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection. And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. ***And they prayed, and said, Thou Lord [thou Lord Jesus], KNOWER OF THE HEARTS OF ALL,*** shew which one of these two thou hast chosen *[as the apostles were His, as the Lord Jesus is the One who chose the Twelve for their office and ministry (Acts 1:2; John 6:70; Luke 6:13),* ***He—the Omniscient, Knower-of-the-Hearts of All, Jehovah-Jesus (1 Kings 8:39)—****is the One to whom they prayed for His will, for His choice, to replace the apostate and betrayer, Judas Iscariot]."* (Acts 1:21-24)
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> "Then hear thou ***[Jehovah]*** in the heavens, the settled place of thy dwelling, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest ***(for thou, thou only, knowest the hearts of all the children of men)."*** (1 Kings 8:39)
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> "And to the angel of the assembly in Thyatira write: **These things says *the Son of God*,** he that has his eyes as a flame of fire, and his feet are like fine brass . . . **all the assemblies shall know**

that *I am he that* *searches the reins and the hearts;* and I will give to you each according to your works." (Rev. 2:18, 23b)

"In matters which concern His service and His Church it is even more proper, according to Scripture, to pray to Him [the Lord Jesus] than to the Father, to Whom we instinctively turn *for all that concerns the family of God in general."* (WK)

- **2 Thess. 3:12-13, 16, 18—**"Now such we enjoin and exhort **in the Lord Jesus Christ,** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . **But the Lord of peace himself give you peace continually in every way. *The Lord be with you all***. . .**The grace of our Lord Jesus Christ be with you all."**

That is:

Now such we enjoin and exhort ***in the Lord Jesus Christ,*** that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. . . ***But the Lord of peace himself give you peace continually in every way.*** **The Lord be with you all** *[that is, the conscious blessing of His presence in fellowship, comfort, refreshment, guidance, protection, strength with each and all of the Thessalonian saints anywhere and everywhere]* . . .***The grace of our Lord Jesus Christ be with you all.***

2 Thess. 3:16 thus necessitates the *Omnipresence* of the Lord Jesus as very God for such a precious blessing to even be possible**.**

Compare also for example:

"For ***where*** two or three are gathered together unto my name [no limitations: *anywhere and everywhere* believers are so gathered], ***there am I in the midst of them*****."** (Matt. 18:20)

"And behold, ***I am with you*** **all the days** [no limitations: *anywhere and everywhere* He will be with us]**, until the completion of the age."** (Matt. 28:20b)

"Verily, verily, I say unto thee, ***We*** speak that which ***we*** know, and ***we*** bear witness of that which ***we*** have seen *[that which He knew and saw as God the Son in the communion of the Triune Godhead],* and ye receive not ***our*** witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? **And no one *has gone up* into heaven** *[as a place of permanent belonging, the perfect tense speaking anticipatively of His ascension to the third heaven after His death and resurrection],* **save he who came down out of heaven** *[in His incarnation],* **the Son of man who *is* *[not 'was' or 'came to be,' but 'who is,' 'the one being']* in heaven *[even while then on earth as Man]."*** (John 3:11-13)

"Jesus answered and said to him, ***If any one*** love me, he will keep my word, and my Father will love him, and ***we*** ***[the Father and the Son]*** ***will come to him and make our abode with him*** ***[equally*** true of the Father and the Son so dwelling and manifesting Themselves—no limitations: *anywhere* and *everywhere* believers are located]." (John 14:23)

"But ye are not in flesh but in Spirit, if indeed **God's Spirit dwell in you;** but if any one has not **the Spirit of Christ** he is not of him: but if ***Christ be in you*** ***[Christ lives in every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing],*** the body is dead on account of sin, but the Spirit life on account of righteousness. But if **the Spirit of him that has raised up Jesus from among the dead dwell in you,** he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you." (Rom. 8:9-11)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me** *[Christ lives in Paul and every believer everywhere as our new life; the risen Christ is our life, our eternal life in resurrection standing];* but in that I now live in flesh, I live ***by faith, the faith of*** *[the faith whose object consists of]* ***the Son of God,*** who has loved me and given himself for me." (Gal. 2:20)

"To whom *[His saints]* God would make known what are the riches of the glory of this mystery among the nations, which is **Christ in you** **the hope of glory** *[Christ lives in each and every*

believer, everywhere, as our new life; the risen Christ is our life, our eternal life in resurrection standing].” (Col. 1:27)

“I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand at the door and am knocking; ***if any one*** *[anywhere in such circumstances]* hear my voice and open the door, **I will come in unto him** and sup with *[that is, commune/fellowship with]* him, and he with me.” (Rev. 3:19-20)