



"Meditate
upon these things;
give thyself
wholly to them;
that thy profiting
may appear unto all"

I Timothy 4:15

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ORGAN AND PIANO DEDICATION SERVICE AT ILC.

The pipe organ which has been recently installed in the ILC Fieldhouse and the memorial piano which has recently been purchased, will be dedicated at a special service on Friday, Nov. 2nd, at 8:15 p.m. Special music will be rendered on these newly-acquired instruments as a part of the service of thanksgiving. The ILC Choir will also participate.

C.M. Gullerud, President

THE GREEK ARTICLE
AND THE DOCTRINE OF CHRIST'S DEITY

A respected instructor in homiletics once advised: "When you write your sermons, speak to your own spiritual needs. For then your preaching will probably meet the needs also of most of your hearers." The series of articles which, if God be willing, I shall write under this title speaks to a very personal need. When I was still struggling with beginning Greek in a Lutheran college, I was confronted with the book, *Let God Be True*, published by the Watchtower Bible and Tract Society (Jehovah's Witnesses). In this volume, written with "good words and fair speeches" so subtle that they cannot but represent the consummate skill of the father of lies, doubt was cast upon virtually all the Bible verses cited by our Catechisms as proof passages for the deity of Christ. Unless these doubts could be removed, faith could not long endure. For the doctrine of the Trinity remains one of the fundamental teachings of Christianity. If Christ be not God, then we sinners have no Savior from death and hell!

Inasmuch as the Watchtower volume based many of its most persuasive assertions upon alleged facts concerning the vocabulary, grammar, and syntax of the Greek New Testament, I was at once forced into a study of the original language of the verses in question. The result, for me a happy one, was a strengthening of conviction in the essential Godhead of the second person of the Trinity. The assurance grew in me that our Lutheran fathers were not deceiving us when they taught us to confess: "I believe that Jesus Christ [is] true God, begotten of the Father from eternity." And in the two decades since that first rather traumatic confrontation with antichristian error, I have enjoyed finding ever more evidences of Christ's deity in the Holy Scriptures of the Old and New Testaments.

I intend, now, to convey some of these findings in this series of articles. And I trust that the several discussions will be of interest and use to the readers of this *Journal*. Such antitrinitarian sects as the Jehovah's

Witnesses are reaching an ever larger number of people with their spiritually deadly propaganda, and all faithful confessors of Christ need to arm themselves with the weapons of God's Word, so as to be able to withstand the assaults of error and stop the mouths of the deceivers. Beyond this, a review of certain important idioms of the Greek New Testament may serve us well also in other exegetical endeavors.

It is evident that this series cannot survey all of the manifold Biblical evidences for the deity of Christ -- evidences which include the ascription to Him of divine names, divine attributes, divine works, and divine honor and glory. I shall limit myself to those passages in which the syntax of the Greek article bears upon the question. I dare not claim originality in what I write, for most of it will reflect the knowledge and efforts of others. But I do hope to record a number of facts which are not readily available to most pastors and laymen. I shall enjoy the opportunity to present some of the testimony of Scripture concerning that doctrine upon which our hope of salvation so depends!

I. The Rule of Granville Sharp

The name of Granville Sharp is probably little known among us, particularly in connection with the Biblical languages. The first reference to him that I came upon was in Anthony Hoekema's excellent treatise on *The Four Major Cults*. In an appendix to his discussion on the Jehovah's Witnesses, Hoekema charges this sect with numerous departures from the clear meaning of the Greek text in their *New World Translation* of the New Testament. Hoekema here makes frequent reference to what he calls "perhaps the most scholarly refutation of Watchtower teachings on the person of Christ ever penned: *The Jehovah's Witnesses and Jesus Christ*, by Bruce M. Metzger, Professor of New Testament Language and Literature at Princeton Theological Seminary."¹ On p. 336f. he refers to the Metzger article as follows: "Next Dr. Metzger indicates that the *New World Translation* obscures the clear attestation of two New Testament passages to the deity of Christ: Titus 2:13 and II Peter 1:1 (p.

79). He cites Granville Sharp's rule, that when a Greek *kai* (and) 'connects two nouns of the same case, if the article precedes the first noun and is not repeated before the second noun, the latter always refers to the same person that is expressed or described by the first noun.' On the basis of this principle of Greek grammar, Metzger contends that Titus 2:13 should be translated, 'the appearing of the glory of our great God and Saviour Jesus Christ'; and that II Peter 1:1 should be rendered, 'the righteousness of our God and Saviour Jesus Christ.'"

My interest was immediately aroused, inasmuch as I did not recall ever seeing these two passages used in our Catechisms, confessions, or standard books on doctrine as proof passages for the deity of Christ.² Furthermore, the *King James Version (KJV)* obscured such a meaning by presenting translations that seemed to refer the passages to two persons of the Trinity, rather than only to the Son: "Looking for that blessed hope, and the glorious appearing of the great God [the Father?] and our Saviour Jesus Christ"; "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God [again, the Father?] and our Saviour Jesus Christ." A quick check revealed that the *New American Standard Bible* agreed fully and unambiguously with Metzger's exegesis: "looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ"; " ... by the righteousness of our God and Savior, Jesus Christ."

I subsequently located the original article by Metzger, and found the additional information that the grammatical principle in question "was detected and formulated in a rule by Granville Sharp in 1798."³ An investigation of the principal grammars of the Greek New Testament turned up two further references to this rule. In Funk's *Greek Grammar of the New Testament*,⁴ reference is made to an article by A. T. Robertson in the *Expositor* magazine. In this article, grammarian Robertson cites and vigorously defends the rule of Granville Sharp: "He laid down a 'rule' which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle. . . . Sharp stands vindicated after

all the dust has settled."⁵ And in their *Manual Grammar of the Greek New Testament*, Dana and Mantey cite the rule in connection with 2 Peter 2:20, 2 Peter 1:1, and Titus 2:13, and assert: "The rule by Granville Sharp of a century back still proves to be true."⁶ Such commendatory references, and the importance of the doctrinal issue involved, should prompt us to study at greater length the life and the rule of Granville Sharp.

The Life of Granville Sharp

Granville Sharp, commonly remembered as an English philanthropist and abolitionist, was born at Durham in 1735, the son of a prolific theological writer, Thomas Sharp.⁷ In his earlier life he was apprenticed to a London linen-draper and for a time studied law, but in 1758 abandoned a legal career to accept a governmental position as clerk in the ordnance office.

In 1765 Sharp came to the aid of an abandoned Negro slave, Jonathan Strong. Two years later, Strong's master, Lisle, brought about his arrest and imprisonment as a runaway. Sharp took up the case, secured the slave's release, and prosecuted Lisle for assault and battery. Lisle then brought an action against Sharp for illegally detaining his property (namely, the slave), and won this action. Thereupon Sharp made a special study of the law on this subject, and published in 1769 his first work, *A Representation of the Injustice of Tolerating Slavery*. He took up the cause of other slaves in England, and in 1772, in the well-known case of James Somersett, secured the decision that a slave becomes free the moment he sets foot upon the soil of the British Isles.

During the years following, Sharp continued his work in behalf of the Negro slaves. In 1783 he conceived the idea of establishing a colony for liberated slaves, which afterward materialized in the settlement of Sierra Leone in West Africa. In 1787 he served as chairman of the meeting which formed the Association for the Abolition of Slavery, an elite committee which aimed at the abolition of the slave trade.

Sharp took the side of the Americans in the Revolutionary War, publishing in 1774 a book which was boldly

sympathetic to their cause, *A Declaration of the People's Natural Right to Share in the Legislature*. In 1777 he resigned from the ordnance office, because of his disapproval of the war with the American colonies and his refusal to take part in the supply of munitions against them. In England, Sharp was an advocate of parliamentary reform, he opposed dueling and the impressment of sailors for the navy, and he promoted the extension of legislative privileges to Ireland. These and other causes prompted a wide variety of tracts from his pen.

Sharp's interests extended also into religion and Biblical scholarship. He was an active promoter of the British and Foreign Bible Society (1804), and the Society for the Conversion of the Jews (1808). He was a lifelong opponent of Socinianism (Unitarianism), and ably defended the doctrine of the Trinity against them. In a lengthy tract, *On the Law of Nature and Principles of Action in Man*, he demonstrated from Scripture that three divine persons are really revealed to us under the title "Jehovah" in the Old Testament.⁸

He was also a good linguist, and through diligent effort developed a marked ability in both Hebrew and Greek. It is evident from his general approach to Scripture and from some of his express statements that he believed in verbal inspiration. We have, for example, these words from him: "We are assured that all Scripture (all the canonical Scripture of the Jewish nation) is given 'by inspiration of God;' (2 Tim. 3:16;) -- that 'holy men of God spake as they were moved by the Holy Ghost;' (2 Pet. 2:20,21;) and not according to their own will, ... and that even those persons whom he [Gregory Blunt, a Socinian adversary] calls 'rude Galilaeen penmen,' had an absolute promise of being endowed with the most ample abilities for teaching. 'The Holy Ghost' (said our Lord) 'shall teach you, in the same hour, what ye ought to say.' (Luke 12:12.)"⁹

Sharp insisted upon the grammatical accuracy and linguistic elegance of the Holy Writings -- a presupposition that was basic to his precise method of grammatical and syntactic analysis. The following statement, made in his own defense, is interesting and significant: "As to the experience, therefore, of G. Sharp, and, in the first

place, the experience acquired by education, it was just like the experience of other tradesmen and manufacturers, i.e. by no means classical. And, if he afterwards acquired some little knowledge of Greek, he has not presumed to extend his experience beyond the Greek Testament; except now and then by occasional reference to the several Greek versions of the Old Testament, and sometimes also to a few Greek historians. But, from the Greek Testament, more especially, he has been convinced, by experience, that the writings of those eminent persons [the writers of the New Testament], whom the magisterial Mr. Blunt calls 'rude Galilaeen penmen,' as well as the more ancient canonical writings of their Israelitish countrymen, are of so superior a nature, in comparison with all other writings, (even with those that are deemed most eminently classical,) and are so very different in their general idiom and peculiarity of expression, that rules drawn from the syntax of these sacred writings, whether Hebrew or Greek, (for the interpretation, respectively, of the Hebrew or Greek Scriptures,) cannot reasonably be censured for want of conformity to any other writings, either in syntax or sentiment, though they may fairly receive confirmation occasionally from other writings."¹⁰

During his lifetime, Sharp produced a number of treatises on the Biblical languages. Among them was "a little tract ... containing *Rules of Construction*, carefully proved by examples, drawn from the general syntax of the Hebrew Scriptures."¹¹ His most important writing in this area, first published in Durham in the year 1798, bears the lengthy title: *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version*. This volume quickly won both friends and enemies among its readers, and a second and third London edition appeared in 1802 and 1803. A first American edition, based on the third London edition, appeared in Philadelphia in 1807. (In the presentation of Sharp's "rules" which follows, I have used the third London edition. Page numbers from this edition will henceforth be indicated parenthetically.)

Granville Sharp died, unmarried, in 1813, and a memorial to him was erected in Westminster Abbey.

The Rules of Granville Sharp

Granville Sharp presented his rules on the uses of the article in the Greek New Testament to an unidentified clergyman friend in a lengthy letter, dated 1778. It had not been Sharp's intention to publish this material, but he was at length prevailed upon to do so by a learned English divine, T. Burgess, who in turn served as editor of both the first and second editions of the *Remarks*.

The rules themselves occupy a relatively small amount of space in Sharp's treatise, yet they represent the fruits of a vast amount of careful, analytical study of the text of the Greek Testament. He comments on his method (p. 135): "But, though the rules were formed, indeed, rather in a mechanical way, as Mr. Blunt insinuates, yet, as they were all formed from the syntax of Sacred Scripture, in the original Greek tongue in which they were first written, and not from any other Greek books whatever, (not even from the Greek Translations of the Old Testament, which have not the authority of the original inspired writers, nor from translations into a different language, like the frivolous quotations from the English version, which Mr. Blunt has absurdly opposed to them,) but from the syntax of the Greek Testament alone, the more mechanically exact they have been drawn, according to the general examples of expression in the original text, the more irreprehensible, surely, and authoritative, must the rules be, (according to the most effectual method of judging scripture by scripture,) to guide us in the true interpretation of all other similar expressions, used by the same inspired writers, who had frequent promises, from their Lord, of sufficient help, by the guidance of the Holy Spirit: -- 'He shall teach you all things.' (John 14:26.) -- 'When he, the Spirit of Truth, is come, he shall guide you into all truth.' (John 16:13.) -- 'He shall receive of mine, and shall shew it unto you.' (John 16:14 & 15.) -- 'For, the Holy Ghost shall teach you in the same hour, what ye ought to say.' (Luke 12:12.)."

It does seem clear that Sharp had a doctrinal motivation which prompted him onward in his endeavors, namely, his desire to present new Scriptural evidence for the deity of Christ, and thus more effectively stop the mouths of those who in his day were so bold in denying this basic doctrine of Christianity. This desire, however, apparently did not influence the results of his study, for he asserts (p. xx) that one may not "set aside any rules of syntax which are fairly and honestly formed according to the general syntax of the Greek Testament; -- no, not even for the purpose of retaining the *supposed* testimony of any text whatever in favour of our Lord's divinity; especially as that doctrine is abundantly and sufficiently confirmed by a great multitude of other plain texts, without deviating from the ordinary syntax of the Greek Testament." But once Sharp had formulated his rules and had made several necessary minor corrections in them, and once he had found moreover that his theological opponents were unable to overthrow them, he held to them with determination, being convinced that they presented a faithful and honest description of the use of the definite article in the New Testament. It was his ardent hope that others would recognize the validity of the principles involved, and that a correction might be made in the translation of several important passages in the common English version, the *KJV* (p. 3).

Rule I. The first rule, as Sharp himself recognized (p. 2f.), is of much more consequence than any of the rest. It is this rule that subsequently came to be known as "Granville Sharp's Canon" or "Granville Sharp's Rule." It reads as follows (p. 3):

When the copulative καὶ [and] connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill,] if the article ὁ [the], or any of its cases, precedes the first of 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.

Sharp immediately cites (pp. 3-6) a large number of those passages upon which his rule was based, these passages being drawn from the editions of the Greek Testament available in his day: "και εθεραπευσεν αυτον, ωστε ΤΟΝ τυφλον ΚΑΙ κωρον και λαλειν και βλεπειν [and he healed him, so that the blind and dumb both spoke and saw]. Mat. 12:22. And, again, Ευλογητος Ὁ Θεος ΚΑΙ Πατηρ του Κυριου ημων Ιησου Χριστου, Ὁ Πατηρ των οικτιρμων ΚΑΙ Θεος πασης παρακλησεως [Blessed (be) the God and Father of our Lord Jesus Christ, the Father of the mercies and God of all comfort]. 2 Cor. 1:3. This last sentence contains two examples of the first rule. See also in 2 Cor. 11:31, Ὁ Θεος ΚΑΙ Πατηρ του Κυριου ημων Ιησου Χριστου οιδεν, etc. [The God and Father of our Lord Jesus Christ knows, etc.] Also in Eph. 6:21, Τυχικος Ὁ αγαπητος αδελφος ΚΑΙ πιστος διακονος εν Κυριω [Tychicus, the beloved brother and faithful minister in the Lord]. Also in Heb. 3:1, κατανοησατε ΤΟΝ αποστολον ΚΑΙ αρχιερεα της ομολογιας ημων Ιησουν Χριστον, etc. [Consider the Apostle and High Priest of our confession, Jesus Christ, etc.] See also in 2 Pet. 2:20, εν επιγνωσει ΤΟΥ Κυριου ΚΑΙ Σωτηρος Ιησου Χριστου, etc. [in knowledge of the Lord and Savior, Jesus Christ, etc.] And again, in 2 Pet. 3:2, και της των αποστολων ημων εντολης, ΤΟΥ Κυριου ΚΑΙ Σωτηρος [and of the commandment of us apostles, from the Lord and Savior]. And again, in 2 Pet. 3:18, Αυξανετε δε εν χαριτι και γνωσει ΤΟΥ Κυριου ημων ΚΑΙ Σωτηρος Ιησου Χριστου. αυτη η δοξα και νυν και εις ημεραν αιωνος, αμην [But keep growing in grace and knowledge of our Lord and Savior, Jesus Christ. To Him (be) the glory both now and to the day of eternity. Amen]. Also in Philippians, 4:20, Τω δε Θεω ΚΑΙ Πατρι ημων η δοξα, etc. [Now to our God and Father (be) the glory, etc.] In Rev. 16:15, μακαριος Ὁ γρηγορων ΚΑΙ τηρων τα ιματια αυτου, ινα μη γυμνος περιπατη, etc. [Blessed (is) the one who stays awake and keeps his garments, lest he walk about naked, etc.]. And in Col. 2:2, εις επιγνωσιν του μυστηριου ΤΟΥ Θεου ΚΑΙ Πατρος και του Χριστου*, εν ᾧ εισι παντες οι θησαυροι της σοφιας, etc. [to a knowledge of the mystery of the God and Father and

of the Christ, in whom are all the treasures of the wisdom, etc.]. And in I Thes. 3:11, ΑΥΤΟΣ ΔΕ Ὁ ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ἡμῶν καὶ ὁ ΚΥΡΙΟΣ ἡμῶν Ἰησοῦς Χριστός, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς [Now may our God and Father and our Lord Jesus Christ direct our way to you]. This solemn ejaculation for the divine direction is addressed jointly to the God and Father, and to our Lord Jesus; (so that here is good authority for offering up prayers to Christ, which some have lately opposed;) and the distinction of the persons is preserved (as in the last example) by again inserting the article ὁ before ΚΥΡΙΟΣ, which had been omitted before ΠΑΤΗΡ. The apostle James also used the same mode of expression, ἁθροσκεία καθάρα καὶ ἀμίαντος παρὰ τῷ Θεῷ ΚΑΙ Πατρὶ αὕτη ἐστίν, ἐπιλοκπετεσθαὶ ὀρφανούς καὶ χηρὰς ἐν τῇ θλίψει αὐτῶν, etc. [This is pure and undefiled religion in the sight of the God and Father, to be visiting orphans and widows in their distress, etc.]. James 1:27. And there are at least a dozen other places, (viz. Rom. 15:6; 1 Cor. 15:24; Gal. 1:4; Ephes. 5:20; Col. 1:3 and 12, and 3:17; 1 Thes. 1:3; 1 Thes. 3:13; 2 Thes. 2:16; James 3:9; Rev. 1:6)¹² wherein 'the God and Father' is mentioned exactly according to this rule; and there is no exception or instance of the like mode of expression, that I know of, which necessarily requires a construction different from what is here laid down, EXCEPT the nouns be *proper names*, or *in the plural number*; in which cases there are many exceptions; though there are not wanting examples, even of plural nouns, which are expressed exactly agreeable to this rule."

There are several items in the foregoing to which we should give careful attention. When Sharp speaks of "nouns" in his rule, he uses that term in a broad sense, so as to include substantives proper, and also adjectives and participles when they are used as substantives. His examples above illustrate this adequately.

We note, also, the limitations which Sharp himself places upon his rule: it does not apply uniformly when

* The distinction of persons mentioned in this sentence is preserved by the insertion of the article τοῦ before Χριστοῦ, which had been omitted before πατρός.

the nouns are proper names or are in the plural number -- in which cases, he says, there are many exceptions. (Cf. also pp. 115f., 119, 129.) Where, for example, one of the nouns is Ἰησοῦς (Jesus), the rule cannot be applied with certainty. It ought to be added, however, that Sharp is not willing to extend the list of proper names unduly. He makes a distinction between what he calls "personal nouns" and proper names. The former are descriptive of personal qualities, offices, ranks, and such like, and in usage are generally applied to more than one person as appellations. The latter, proper names, find application only to particular individuals. Sharp would regard such nouns as θεός, χριστός, κύριος, and σωτήρ (God, Christ, Lord, Savior) as personal nouns and not proper names. He points out, for example, how θεός (God) is applied even to the devil in 2 Cor. 4:4. Thus he would include these nouns in the application of his rule. (Cf. pp. 138f. and 145f.)

Sharp concludes his discussion of the first rule as follows (p. 6f.): "As the examples which I have annexed to my first rule consist of texts, wherein the sense is so plain that there can be no controversy concerning the particular persons to whom the several nouns are applicable, it will be thought, I hope, that I have already cited a sufficient number of them to authenticate and justify the rule. There are several other texts wherein the mode of expression is exactly similar, and which therefore do necessarily require a construction agreeable to the same rule; though the present English version has unhappily rendered them in a different sense, and has thereby concealed, from the mere English reader, many striking proofs concerning the Godhead (περὶ τῆς Θεότητος, Col. 2:9) of our Lord and Saviour, Jesus Christ. The rules which follow are intended only to illustrate the particularity of the several sentences which fall under the *first rule*, by showing, in *other sentences*, the different senses that are occasioned by adding, omitting, or repeating, the article, as well with the copulative as *without it*."

The final sentence in the above quotation indicates that Sharp did not present the remaining five rules because of their immediate exegetical importance in the

question of Christ's deity, but only to illustrate the difference and particularity of those sentences which fall under the first and principal rule. (Cf. also p. 19f.) After the first round of opposition from his Socinian opponents, Sharp came to recognize even more (p. 135f.) the importance of rules II through VI, in that they showed clearly the distinctive nature of the syntactic construction covered in the first rule.

Limitations of space will not permit a lengthy description of the last five rules. One apt example will be given for each of them, together with Biblical references for other illustrative passages. In addition, the chief exceptions to the rules, recognized by Sharp, will be cited.

Rule II (pp. 7-10). *A repetition of the article before the second noun, if the copulative be omitted, will have the same effect and power: for, it denotes a farther description of the same person, property, or thing, that is expressed by the first noun.*

Cf. Luke 1:47: και ηγαλλιασεν το πνευμα μου επι τω θεω τω σωτηρι μου (and my spirit has rejoiced in God my Savior); Luke 2:26; John 1:29, 4:42 (see variant reading), 5:23, 6:27 (three examples), 20:31; Heb. 13:20 (three examples). General exception: when genitive cases depend on one another in succession, as in 2 Cor. 4:4: τον φωτισμον του ευαγγελιου της δοξης του Χριστου (the light of the Gospel of the glory of the Christ).

Rule III (p. 10f.). *And the omission of the copulative between two or more nouns (of the same case) of personal description or application, even without the article before the second noun, will have the same effect: viz. will denote a farther description of the same person, property, or thing, that is expressed by the first noun.*

Cf. Rom. 2:19-20: πεποιθας τε σεαυτον ὀδηγον ειναι τυρων, φως των εν σκοτει, παιδαγωγην αμαρων, διδασκαλον νηπιων, εχοντα την μορωσιν της γνωσεως και της αληθειας εν τω νομω (and you are confident that you yourself are a

guide of blind ones, a light of those in darkness, an instructor of ignorant ones, a teacher of children, having the embodiment of knowledge and truth in the Law); Eph. 5:20; Tit. 1:1; 1 Tim. 1:1. Sharp adds (p. 125f.): "In either case, with or without the article before the first noun, the rule has no exception, not even if we include proper names, which are expressly excluded from the first rule."

Rule IV (p. 11f.). *Yet it is otherwise when the nouns are not of personal description or application; for, then they denote distinct things or qualities.*

Cf. 1 Tim. 1:2: Τιμωθεε, γνησιω τεκνω εν πιστει, χαρις, ελεος, ειρηνη απο Θεου Πατρος ημων, και Χριστου Ιησου του κυριου ημων (to Timothy, [my] true child in faith, grace, mercy, peace from God our Father, and Christ Jesus our Lord); 2 Tim. 1:2; Titus 1:4 (see variant reading); 2 John 3. Sharp emphasizes (p. 126) that nouns of personal description are expressly excluded from this rule.

Rule V (pp. 12-14). *And also when there is no article before the first noun, the insertion of the copulative και before the next noun, or name, of the same case, denotes a different person or thing from the first.*

Cf. Eph. 4:31, which contains four examples of this rule: πασα ΠΙΚΡΙΑ και ΘΥΜΟΣ και ΟΡΓΗ και ΚΡΑΥΓΗ και ΒΛΑΣΦΗΜΙΑ αφηθητω απ' υμων συν παση κακια (let all bitterness and wrath and anger and clamor and slander be put away from you, together with all malice); 2 Cor. 1:2; Eph. 1:2; Gal. 1:3; Philem. 3; Eph. 6:23. (Each of these last five passages presents two examples of the fifth rule.)

Exception: when the numerical adjective εις (one) precedes the first noun, in which case the copulative και will have the same effect that it has between two nouns where only the first is preceded by the article, agreeably to the first rule; cf. Eph. 4:6: 'Εις Θεος και Πατηρ παντων, ο επι παντων και δια παντων και εν πασι υμιν (one God and Father of all, who [is] over all and through all and in you all). For a further exception, see under rule VI.

Rule VI (pp. 14-19). *And as the insertion of the copulative και between nouns of the same case, without articles, (according to the fifth rule,) denotes that the second noun expresses a different person, thing, or quality, from the preceding noun, so, likewise, the same effect attends the copulative when each of the nouns are preceded by articles.*

Cf. John 1:17: Ὁ νόμος διὰ Μωϋσῆως ἐδόθη, Ἡ χάρις καὶ Ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (the Law was given through Moses; the grace and the truth came through Jesus Christ); John 2:22, 11:44; Col. 2:2 (see variant readings); 2 Tim. 1:5; 1 Pet. 4:11. Sharp points out: "EXCEPT distinct and different actions are intended to be attributed to one and the same person; in which case, if the sentence is not expressed agreeable to the three first rules, but appears as an exception to this sixth rule, or even to the fifth, (for, this exception relates to both rules,) the context must explain or point out plainly the person to whom the two nouns relate." He cites the following passages as such exceptions to these two rules: 1 Thess. 3:6; John 20:28; 1 Cor. 1:24; Acts 2:36; Rev. 1:17-18, 2:8, 20:2 (see variant reading).

Applications of Sharp's Rule

Following the statement and illustration of the six rules, Sharp cites and discusses at some length nine passages in the New Testament which fall under the first rule, and which he believes are improperly rendered in the *KJV*. He notes that this version, in other passages which present the same syntax of the article and the copulative, is generally correct in its translation. But in these examples, most of which involve an expression of Christ's deity, it presents what is at best an ambiguous rendition. That the *KJV* should be guilty of such inconsistency, Sharp seemed to find somewhat hard to understand. For he had found that the earlier English versions had done much better in translating these passages (cf. pp. 21f., 53, 101).

In several of Sharp's examples significant variant readings are involved -- variants which would raise a

question as to whether the passages conform to the limitations of his rule.¹³ There is little point in citing these examples here. One further example which does not treat the deity of Christ will also be omitted.¹⁴ Since the remaining examples are significant to this present study, I shall cite the Greek text, the translation of the KJV, and the corrected version which Sharp suggests. But first let me restate Sharp's Rule, in the simplified wording which he presents in the Table of Contents (p. xxxix):

When two personal nouns of the same case are connected by the copulative και, if the former has the definitive article, and the latter has not, they both relate to the same person.

[Exceptions: proper names, and at times plural nouns.]

Example II. Eph. 5:5: ... ουκ εχει κληρονομιαν εν τη βασιλεια ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ. KJV: "... no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Sharp's version: "... hath no inheritance in the kingdom of the Christ and God"; or, for the sake of expressing without ambiguity the meaning of the Greek, "... in the kingdom of (Jesus) the Christ and God," or "... in the kingdom of Christ, (even) of God."

Example IV. 2 Thess. 1:12: κατα την χαριν ΤΟΥ ΘΕΟΥ ημων ΚΑΙ ΚΥΡΙΟΥ Ιησου Χριστου. KJV: "according to the grace of our God and the Lord Jesus Christ." Sharp's version: literally, "according to the grace of the God and Lord of us, Jesus Christ," or, in the common idiom, "according to the grace of Jesus Christ, our God and Lord."

Example V. 1 Tim. 5:21: Διαμαρτυρομαι ενωπιον ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ και των εκλεκτων αγγελων, ινα ταυτα φυλαξης ... KJV: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ..." If the above Greek text, followed by the translators of the KJV, is accepted, Sharp would translate: "I charge (thee), before Jesus Christ, the God and Lord, and (before) the elect angels, that thou observe these things." But he is willing also to accept the variant: ενωπιον του θεου και

Χριστου Ιησου, in which case he would translate: "I charge (thee), before the God and Christ, Jesus, (or, rather, before Jesus, the God and Christ,) and (before) the elect angels, that thou observe these things."

Example VII. Titus 2:13: Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων ιησου χριστου. *KJV*: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Sharp's version: "Expecting the blessed hope and appearance of the glory of our great God and Saviour, Jesus Christ."

Example VIII. 2 Pet. 1:1: ... εν δικαιοσυνη του θεου ημων και σωτηρος ιησου χριστου. *KJV*: "... through the righteousness of God and our Saviour Jesus Christ." Sharp's version: "through the righteousness of our God and Saviour, Jesus Christ," or "through the righteousness of Jesus Christ, our God and Saviour."

I have selected for the title of this series of articles, "The Greek Article and the Doctrine of Christ's Deity." The above examples are, therefore, of particular importance in this study. It is my intention to evaluate Sharp's Rule, and his exegesis of the above passages, in the next issue of the *Journal*. Should this controversial rule be found valid, we shall have in our spiritual arsenal yet more weapons to use in our battle against Satan and the antichristian sects!

C. Kuehne

FOOTNOTES

1. Anthony A. Hoekema, *The Four Major Cults* (Grand Rapids: Eerdmans, c1963), p. 335.
2. Subsequent investigation revealed that at least Pieper and Hoenecke did use the Titus passage in this connection. Cf. Francis Pieper, *Christian Dogmatics* (St. Louis: Concordia, 1950-53), I:386 and II:62; Adolf Hoenecke, *Ev. Luth. Dogmatik* (Milwaukee: Northwestern, 1909-12), II:162.
3. Bruce M. Metzger, "The Jehovah's Witnesses and Jesus Christ: A Biblical and Theological Approach,"

- Theology Today*, vol. X, no. 1 (April, 1953), p. 79.
4. Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, a translation and revision of the ninth-tenth German edition of F. Blass and A. Debrunner (Chicago: University of Chicago Press, c1961), p. 145.
 5. A. T. Robertson, "The Greek Article and the Deity of Christ," *Expositor* (London), series VIII, no. 21 (1921), pp. 183, 187.
 6. H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan, c1927), p. 147.
 7. For biographical information on Sharp, cf. *Encyclopedia Britannica*, 11th ed. (Cambridge: University Press, 1911), vol. XXIV, p. 809f.; *Chamber's Encyclopedia* (London: George Newnes, c1964), vol. XII, p. 459; *Encyclopedia Britannica* (Chicago: Encyclopedia Britannica, c1965), vol. 20, pp. 475, 780; *Encyclopedia Americana* (New York: Americana Corp., c1972), vol. 24, p. 661; *New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker, 1959), vol. X, p. 386. These sources are at variance in some of the details of Sharp's life.
 8. Cf. Granville Sharp, *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament ...*, 3rd ed. (London: Verner and Hood, etc., 1803), pp. 19, 65f., 132.
 9. *Ibid.*, p. xx f.
 10. *Ibid.*, p. xvii f.; cf. also p. 143f., note no. 8.
 11. *Ibid.*, p. 143.
 12. In some of these citations, we must consult the critical apparatus to find the readings which are illustrative of Sharp's first rule. He generally accepted the readings which are representative of the *Koine* or Byzantine family.
 13. These passages are Acts 20:28, 2 Tim. 4:1, and Jude 4.
 14. Namely, Phil. 3:3.