

Ephesians

EPHESIANS

- **Eph. 1:2**—“Grace to you and peace from God our Father and the Lord Jesus Christ.” (Eph. 1:2)
- **Eph. 6:23-24**—“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.”

The Father and the Son are equally the source of this same blessed “grace,” “peace” and “love with faith,” 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.” (Phil. 1:2)

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

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

“**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 plenitude, 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)

➤ **Eph. 1:11-16**—“In whom [*In Christ*] we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will, that we should be to the praise of his glory who have **pre-trusted in the Christ: in whom ye also have trusted**, having heard the word of the truth, the glad tidings of your salvation; **in whom also, having believed**, ye have been sealed with the Holy Spirit of promise, who is the earnest of our inheritance to the redemption of the acquired possession to the praise of his glory. Wherefore I also, having heard of **the faith in the Lord Jesus which is in you**, and the love which ye have towards all the saints, do not cease giving thanks for you, making mention of you at my prayers.”

Compare:

“And it shall be that **whosoever shall call upon the name of Jehovah shall be saved.**” (Joel 2:32)

“That if thou shalt confess with thy mouth **Jesus as Lord** [*supreme Lord, that is, Jesus as Jehovah, Jehovah-Jesus, for see the application of Joel 2:32 to Him in v. 13 below*], and shalt believe in thine heart that God has raised him from among the dead, **thou shalt be saved**. For with the heart is believed to righteousness; and with the mouth confession made to salvation. **For the scripture says, No one believing on him shall be ashamed** [*Isa. 28:16*]. For there is no difference of Jew and Greek; for the same Lord of all is rich towards all that **call upon him**. For every one whosoever, **who shall call on the name of the Lord** [*i.e., whosoever shall call on the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*], **shall be saved.**” (Rom. 10:9-13)

“And it shall be that **whosoever shall call upon the name of the Lord** [*i.e., the name of Jehovah (Joel 2:32), as specifically applied to the Person of Jesus, Jehovah-Jesus*] **shall be saved** And Peter said to them, Repent—and be baptised, each one of you—**in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit**. For to you is the promise and to your children, and to all who are afar off, as many as the Lord our God may call.” (Acts 2:21, 38-39)

“To the assembly of God which is in Corinth, to those sanctified in Christ Jesus, called saints, with **all that in every place call on the name of our Lord Jesus Christ**, both theirs and ours.” (1 Cor. 1:2)

“And there was a certain disciple in Damascus by name Ananias. And **the Lord** [*the Lord Jesus*] said to him in a vision, Ananias. And he said, Behold, here am I, **Lord**. And **the Lord** said to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, he is of Tarsus: for, behold, he is praying, . . . And Ananias answered, **Lord**, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind **all who call upon thy name**. And **the Lord** said to him, Go, for this man is an elect vessel to me, **to bear my name** before both nations and kings and the sons of Israel: for I will shew to him how much **he must suffer for my name**. And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, **the Lord** has sent me, **Jesus** that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with the Holy Spirit. . . . And straightway in the synagogues he [Paul] preached **Jesus that he is the Son of God**. And all who heard were astonished and said, Is not

this he who destroyed in Jerusalem **those who called on this name**, and here was come for this purpose, that he might bring them bound to the chief priests?" (Acts 9:10-11, 13-17, 20-21)

"To him [*Jesus*] all the prophets bear witness that **every one that believes on him will receive through his name remission of sins.**" (Acts 10:43)

"Be it known unto you, therefore, brethren, that **through this one** [*through the crucified and risen One, and only because, as we see everywhere in scripture, He is both God and Man in one Person*] **remission of sins** is preached to you, and from all things from which ye could not be justified in the law of Moses, **in him every one that believes is justified.**" (Acts 13:38-39)

"And they [*Paul and Silas*] said, **Believe on the Lord Jesus and thou shalt be saved**, thou and thy house. . . And having brought them into his house he laid the table for them, and rejoiced with all his house, **having believed in God** [*believing on the Lord Jesus they thus believed in God!*]." (Acts 16:31, 34)

"Testifying to both Jews and Greeks **repentance towards God and faith towards our Lord Jesus Christ.**" (Acts 20:21)

"And I said, Who art thou, Lord? **And the Lord said, I am Jesus** whom thou persecutest: but rise up and stand on thy feet; for, for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that **they may receive remission of sins and inheritance among them that are sanctified by faith in me.**" (Acts 26:15-18)

"Yet I am **Jehovah thy God** from the land of Egypt, and thou hast known **no God but me**; and **there is no saviour besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*]." (Hos. 13:4)

"Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that **I am HE: before me there was no God formed, neither shall there be after me. I, I am Jehovah; and besides me** [*God as such, who is the (now fully revealed) Triune Jehovah*] **there is no saviour.**" (Isa. 43:10-11)

"**And salvation is in none other** [*none other than Jesus Christ the Nazaraean, the despised and rejected—now risen—One, 4:10*], **for neither is there another name** under heaven which is given among men **by which we must be saved.**" (Acts 4:12)

"Jesus says to him, I am **the way, and the truth, and the life.** No one comes to the Father unless **by me.**" (John 14:6)

See also Acts 15:11 ("**saved by the grace of the Lord Jesus**"), along with the scripture references there.

Who but One who is **Jehovah God in Person** may rightfully—without involvement of blasphemy and idolatry—direct men's hearts, or have men's hearts directed, exclusively to Himself or equally with the Father? Keeping also in mind that:

"**Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.**" (Jer. 17:5, 7)
[*"A curse is (thus) pronounced on trusting in man, or in any one but Jehovah."* (JND)]

"**Taste and see that Jehovah is good: blessed is the man that trusteth in him!**" (Ps. 34:8)

"**It is better to trust in Jehovah than to put confidence in man.**" (Ps. 118:8)

"**Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies.**" (Ps. 40:4)

"**Jehovah of hosts, blessed is the man that confideth in thee!**" (Ps. 84:12)

“Put not confidence in nobles, in a son of man, in whom there is no salvation.” (Ps. 146:3)

“Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. Blessed are all who have their trust in him.” (Ps. 2:12)

“For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and do not trust in flesh.” (Phil. 3:3)

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

“Children, keep yourselves from idols.” (1 John 5:21)

Again we say: Who but One who is Jehovah God in Person may rightfully direct men’s hearts, or have men’s hearts directed, exclusively to Himself or equally with the Father?

“It is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ.” (Samuel Green)

- **Eph. 1:20-21**—“Which he [*God the Father*] wrought in the Christ in raising him from among the dead, **and he set him down at his right hand in the heavenlies, above every** principality, and authority, and power, and dominion, **and every name** named, not only in this age, but also in that to come.”

For in His Person Christ is **both** God and Man! He, and He alone, is a divine-human Person, fully God and fully man, the God-Man. While Christ, since His ascension, is now seated *at the right hand of the Father, on the throne of God, as the glorified Man*, He would not be able to be thus seated **without Himself being God** — having Godhood and manhood indissolubly and unfathomably united in His one glorious Person — *seated in the place of supreme power, a seat which is “in fact proper and possible to none but a Divine Person”* (WK).

Compare:

“Jehovah said unto *my* [*David’s*] Lord, Sit at my [*Jehovah’s*] right hand, until I put thine enemies as footstool of thy feet.” (Ps. 110:1)

“And she [*the woman symbolically representing Israel who is seen according to God’s purpose for her, 12:1*] brought forth a male son [*the Christ*], who shall shepherd all the nations with an iron rod; and her child [*jumping over His earthly life, death and resurrection*] was **caught up to God and to his throne** [*the place of supreme power, a seat which is obviously proper and possible to none but a Divine Person*].” (Rev. 12:5)

“But as to which of the angels [that is, to which *individual* among ‘the angels’ of God in *their entirety*, who are categorically distinguished (even ‘ALL’ angels as in the next verse (14) and verse 6, and also verses 4, 5 and 7) from the Son who is obviously no created angel, no created being!] said he ever [*said the Father ever, as He does, in Ps. 110:1, in addressing the Son in manhood, upon His ascension*], **Sit at my right hand** until I put thine enemies as footstool of thy feet? **Are they not all ministering spirits** [‘ALL’ angels are but ministering servants], sent out for service on account of those who shall inherit salvation?” (Heb. 1:13-14)

“I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it; And now glorify me, thou **Father, along with thyself** [*as the risen Man on high*], **with the glory which I** [*the Son*] **had along with thee** [*along with the Father*] **before the world was** [*i.e., in eternity past, before the beginning of time/creation, and thus Uncreated glory, glory that always was, one and the same Divine glory that the Father eternally had and the Son eternally had along with each other equally in the Triune Godhead*].” (John 17:4-5)

“And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David’s. He says to them, How then does **David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand** until I put thine enemies under thy feet? **If therefore David call him Lord, how is he his son?**

And no one was able to answer him a word, nor did any one dare from that day to question him any more.” (Matt. 22:41-46)

“Behold, I [*Jesus*] come quickly, and my reward with me, to render to every one as his work shall be. **I am the Alpha and the Omega, the First and the Last, the Beginning and the End. . . . I Jesus** have sent mine angel to testify these things to you in the assemblies. **I am the root [the Source] and offspring of David**, the bright and morning star.” (Rev. 22:12-13, 16)

“Paul, **bondman of Jesus Christ**, a called apostle, separated to God's [*God the Father's*] glad tidings, (which he had before promised by his prophets in holy writings,) **concerning his Son** [*God the Son, the Son in His eternal Godhood*] (**come of David's seed according to flesh** [*as to His human nature, that is, the Son took manhood into union with Godhood in His Person*], **marked out Son of God in power** [*His Divine, Eternal Sonship was then displayed in resurrection power*], **according to the Spirit of holiness** [*according to God the Holy Spirit*], **by resurrection of the dead**) **Jesus Christ our Lord.**” (Rom. 1:1-4)

“Who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom, **as according to flesh** [*as to His human nature*], **is the Christ who is over all God** [*literally, 'the one being over all God'*] **blesed for ever. Amen.**” (Rom. 9:4-5)

“For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our ONLY Master and Lord Jesus Christ.**” (Jude 4)

“No angel was ever invited as He is to sit on that throne [of God]. Indeed, though the saints are to sit with Christ on His [earthly kingdom] throne in the age of His display, no angel will ever be. Angels were made to serve, not to reign; they never did, nor will. . . . Never will the church sit where Christ sits now [on the throne of God], nor any member of it, even apostle or prophet [nor any created being, human or angelic]. It is peculiar to God Who calls Christ there: because Christ is also God and Jehovah (as we have seen [in Heb. 1] no less than He who sent Him), Christ sits there. . . . [T]he aim of the Spirit [in the Epistle to the Hebrews] is . . . to demonstrate the singular dignity proper to Christ at God's right hand in contrast with angels who at best are all ministering spirits sent forth on service for those that are to inherit salvation. Higher than this they never rise. Christ might and did become David's Son; but He was also David's Lord, as our Lord Himself put the case to the Jews, and unanswerably, because their lips were held fast in unbelief. But faith here answers at once. He was God equally with the Father. Where else then should He sit but at God's right hand? Surely none the less because man or Israel would have none of Him. The first of Israel's royal line [David], the father (after a long succession then to come) of Him whose is that kingdom everlasting, though yet awaiting it, owns his Son by the strangest reversal of nature as his Lord: a thing unaccountable, unless He were God, the Root as well as Offspring of David.” (William Kelly [WK])

- **Eph. 4:4-6**—“There is one body and **one Spirit**, as ye have been also called in one hope of your calling; **one Lord**, one faith, one baptism; **one God and Father** of all, who is over all, and through all, and in us all.”

Eph. 4:4-6 no more implies that the Father alone is **God**, to the exclusion of absolute, eternal Godhood from the Son and the Holy Spirit, than it implies that the Son alone is supreme **Lord**, to the exclusion of Divine Lordship from the Father and the Holy Spirit! Likewise as to Jude 4 and 1 Cor. 8:6:

“For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our only Master and Lord Jesus Christ.**” (Jude 4)

“Yet to us there is **one God, the Father**, of whom **all things** [*not merely some things but 'ALL things,' all creation without exception*], and we for him; and **one Lord, Jesus Christ**, by whom are **all things** [*the very same 'all things,' not merely some things, or all things except one, but 'ALL things,' all creation*], and we by him.” (1 Cor. 8:6)

Neither Eph. 4:4-6, Jude 4 nor 1 Cor. 8:6 are meant to imply that the Son alone is supreme **Lord** [*“Lord of lords”* (Rev. 17:14, 19:16)], to the exclusion of the other two blessed Persons of the Triune Godhead, the Father and the Holy Spirit (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *“the Lord the Spirit”*; and James 3:9 with respect to the Father, *“the Lord and Father”*). The fact of the matter is, **Godhood is absolutely implicit in such Lordship**, for:

“For Jehovah your God is the God of gods, and ***the Lord of lords*** [*supreme Lord*], **the great God, the mighty** and the awesome, who regardeth not persons, nor taketh reward.” (Deut. 10:17)

“Thou art worthy, O our *Lord and God*, to receive glory and honour and power; **for thou hast created all things**, and for thy will they were, and they have been created.” (Rev. 4:11)

“The God who has ***made the world and all things which are in it, he, being Lord*** of heaven and earth, does not dwell in temples made with hands.” (Acts 17:24)

“He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him [Col. 1:16]. But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the [*Triune*] Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian. No doubt, as in Ephesians 4:5, Christ is contradistinguished as ‘one Lord’ from the Father; and so similarly in 1 Corinthians 8:6. This however, far from derogating from His intrinsic divine glory, only shows us another glory which He receives as the exalted man who is made Lord and Christ. He, and He distinctively, has the official place of **lordship, though of course as a term of dignity it belongs alike to Father, Son, and Spirit; and so any one can see who will take the trouble of comparing the scriptures.**” (William Kelly [WK]) “For though . . . He [Jesus] is in distinctive office one sole Lord, as the Father is simply in His nature one sole God (1 Cor. 8:6), it does not follow that ‘Lord’ may not be applied to the other Persons in the Godhead. Thus in 2 Cor. 3 it is predicated of the Spirit in the last clause of the last verse [as it is of the Father in James 3:9].” (WK)

Now consider Gal. 1:1 (and similarly 1 Cor. 7:22-23, Eph. 6:5-9 and Col. 3:22-24):

“Paul, apostle, not **from men** nor **through man**, ***but through Jesus Christ***, and God the Father who raised him from among the dead.” (Gal. 1:1)

Eph. 4:4-6 no more implies the *non-Godhood* of Christ than Gal. 1:1 implies His *non-Manhood*! For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both Eph. 4:5 and Gal. 1:1 it is Christ as ***the God-Man*** who is the Object before us. Thus the *true* implication of Eph. 4:5 is that the Lord Jesus is not *simply* Jehovah God, *as the Father is*, but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah the Son become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person.

Exclusive statements such as Eph. 4:4-6, *in context*, are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The Trinity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside* of the Triune Godhead.

Consider also 1 Cor. 2:11 as another example:

“The Spirit searches *all things, even the depths of God* [*the Spirit sounds the very depths, the infinite, limitless depths of God, as indeed He is God*]. For who of men hath known the things of a man except the spirit of the man which is in him? thus also **the things of God knows *no one except the Spirit of God.***” (1 Cor. 2:10b-11)

1 Cor. 2:11 is not intended to imply the Holy Spirit is the only Divine Person who **omnisciently** knows the things of God, *to the exclusion of* the Son and the Father!

Or take Luke 10:22:

“All things have been delivered to me by my Father, and **no one knows who the Son is but the Father**, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal him.” (Luke 10:22)

Luke 10:22 is not meant to imply that the Father alone is omniscient and able to fathom the complex glory of the Person of the incarnate Son, *to the exclusion of* God the Son Himself and God the Holy Spirit.

Likewise with respect to Rev. 19:11-13:

“And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True [*the Lord Jesus Christ in His coming with power and great glory*], and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, **having a name written which no one knows but himself**; and he is clothed with a garment dipped in blood; **and his name is called The Word of God.**” (Rev. 19:11-13)

Rev. 19:12 is likewise not meant to imply that He who is the personal and eternal Word of God, Jesus Christ, alone in the Godhead knows this “name” that He possesses—i.e., that He alone is omniscient and able to fathom His own “name,” the complex glory of His Person as the God-Man—*to the exclusion of* the Holy Spirit and the Father (see Luke 10:22 above).

Again, scripture reveals that the Trinity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity. The true intention and exclusivity of the above passages is to exclude anyone and everyone outside of the Triune Godhead. As such, the Father verily may be said to be the only true God; the Son verily may be said to be the only true God; and the Holy Spirit verily may be said to be the only true God. Each of the three Persons of the Godhead is “the only true God,” yet each Divine Person is distinct from the other two Divine Persons and there is only one God—the blessed Triune God . . . fundamental and foundational to all ultimate reality and truth.

Now with respect to the declaration of Eph. 4:6 that God the Father is “*over all*,” compare the following as to the Son being no less equally and absolutely supreme as God “*over all*”:

“For I have wished, I myself, to be a curse from **the Christ** for my brethren, my kinsmen, according to flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose are the fathers; and of whom [*i.e., of the Israelites*], **as according to flesh [*i.e., as to his human nature*]**, is **the Christ who is over all God** [*literally, ‘the one being over all God,’ referring back to Christ, ‘who is God over all’*] **blest for ever. Amen** [*thus bearing testimony, in no uncertain terms, to both the humanity and deity of Christ in His one glorious Person: Christ the God-Man*].” (Rom. 9:3-5)

“**He** [*the Son*] **who comes from above is above all** [*superior and supreme ‘over all’ as God the Son, no exceptions*]. He who has his origin in the earth [*John the Baptist*] is of the earth, and speaks as of the earth. **He who comes out of heaven is above all**.” (John 3:31)

“The word which he sent to the sons of Israel, preaching peace by **Jesus Christ, (he [*this one*] is Lord of all things),** ye know.” (Acts 10:36)

“**Here** [in Rom. 9:5] **we have what He is; and He is over all, being essentially divine [*‘it is impossible to have a stricter predication of supremacy’*]** . . . for **ὁ ὢν ἐπὶ πάντων** [*‘the one being over all’*] **is the strongest affirmation in itself of divine supremacy** [*even apart from the further avowal that He is thus ‘God, blessed for ever’*].”

“Very needless difficulty has been raised about the terms **ὁ ὢν ἐπὶ πάντων Θεός** [*‘the one being over all God’*] . . . [Some] restrict **ὁ ἐπὶ πάντων** [*‘the one over all’*] to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty [*given the fundamental*

truth of the Triunity of God]; and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely *θειότητα* [divinity] but *θεότητα* [Godhead] to Christ. **He is God, as is the Father, and also the Holy Ghost. They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted.** The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant's shape; whereas even the archangel is at best but a servant [*Ps. 103:21*] and never can be other: it is Michael's blessedness and part to be serving God [*i.e., to be in a place of obedience*]. Not so the Son: He humbled Himself to take the place of a servant [*the place of obedience*], being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command [*not to obey or to be in a place of subordination*]; but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory!—to be so occupied with the humiliation to which He stooped to glorify God the Father, and show us both God and man in His own person and ways, and above all to accomplish redemption—to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him.”

“To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high. This may be hard to the natural mind; but it is unambiguous, and too clear for faith to deny or explain away.” (WK)

Moreover, the verses immediately following Eph. 4:4-6, specifically verse 8, show forth most clearly the absolute Deity of our Lord as *Jehovah, the God-Man, Jehovah-Messiah!* See Eph. 4:7-10 below.

- **Eph. 4:7-10**—“But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says, **Having ascended up on high, he has led captivity captive, and has given gifts to men.** But that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same who has also ascended up above all the heavens, **that he might fill all things.**”

That is:

But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says [*in Ps. 68:18*], **Having ascended up on high, he** [*i.e., Jehovah, as specifically fulfilled in the Person of Jesus, Jehovah-Jesus*], **has led captivity captive** [*‘led captivity captive’ being an expression for total defeat of adversaries (cf. Judges 5:12), which here refers to Christ’s complete defeat and triumph over Satan, his emissaries and power (cf. Col. 2:15 and Heb. 2:14-15)*], **and has given gifts to men.** But that he ascended [*in flesh, from the earth through the heavens*], what is it but that he also descended [*from the heavens, in humbling Himself, in becoming flesh*] unto the lower parts of the earth [*that is, the lower parts connected with the earth, where He lived, died the death of the cross atoningly, and rose from among the dead*]? He that descended is the same who has also ascended up above all the heavens, **that he might fill all things** [*with the infinite glory and value of His Person and work, in vindication of the moral glory of God and deliverance of man*].

Compare:

“Why do ye look with envy, ye many-peaked mountains, upon the mount that **God** hath desired for his abode? **yea, Jehovah** will dwell there for ever. The chariots of **God** are twenty thousand, thousands upon thousands; **the Lord** is among them: it is a Sinai in holiness. **Thou** [*Jehovah God*] **hast ascended on high, thou hast led captivity captive: thou hast received gifts in [or as] Man** [*Jehovah as Man, the God-Man, Jehovah-Jesus, received gifts as Man for men, for redeemed men*], and even for the rebellious, for the dwelling there of **Jah Elohim**. Blessed be **the Lord**: day by day doth he load us with good, **the God who is our salvation**. Selah. **Our God is the God of salvation**; and with **Jehovah, the Lord**, are the goings forth even from death.” (Ps. 68:16-20)

“That is, He led those captive who had led [members of] the Church captive [in their unredeemed state]. We were led captive of the devil, and Christ going up on high passed triumphantly above the

power of Satan. The fallen spirits were completely defeated and by Christ as man. Man has conquered Satan in the person of Christ, and we can look up as those that are one with Him who has defeated Satan. We ought never to treat with Satan as if he had power against us. We are entitled always to bid a detected Satan depart from us. We may and should always resist him: and we are told that, if so, he will depart from us; not because we are strong, but because He to whom we belong has gotten *Him* the victory by death and has given it to us. 'Now that he ascended, what is it but that he also descended first into the lower parts of the earth.' **This supposes the glory of His person. He that is gone up is the One that first came down.**

"It is indeed the constant principle of God; He is always the first to come down. We require to be lifted up and have nothing of our own to come down from. **Christ, being God, was the only man who had glory proper to Himself and above all creaturehood. He descended first into the lower parts of the earth. His very humiliation is the proof of His own personal dignity. From His natural supremacy, so to speak, He descends first to do His work here below. 'He that descended is the same also that ascended up far above all heavens, that he might fill all things.'** Thus we have here a most magnificent sight of our Saviour. The Holy Ghost gives us in two short verses the grand sweep of His glory and triumph, who condescended to be a man and a servant. He that is gone up now is the same that first came down, and who only would go up again into glory when He had completely put away all that must have for ever kept us from Him. But He came down to put it away and would not return on high till it was done. **He so loved us, with a love according to the glorious counsels of God, that our sins, gross and fatal as they were, only gave Him the opportunity to show what God is, and is to us, in His own person.** And now it is a question of God's righteousness, not only to Him but to us, because of Him. What a difference: He might come down in love, but that of itself would not give us a place in the presence of God; but He is gone up in righteousness; and this is the reason why our Lord says that, when the Spirit was come, He should convince the world of righteousness, 'because I go to the Father.' You have the full display of righteousness now in Christ seated at the right hand of God. Righteousness toward Him in this world was nowhere found, but the foulest wrong and indignity. Where must I look for it? At the right hand of God. I see One there to whom God, with reverence be it spoken, is indebted for the display and vindication of His moral glory, to whom He owes the only adequate exhibition of all that which manifested and maintained His character before men, even in the man Christ Jesus. God never had His character at all fully retrieved since sin came into the world till Christ died on the cross. When His blood was shed for the glory of God and the deliverance of man, God shone out in a new light before this world. God was no longer regarded as the hard master that Satan's lie misrepresented Him to be. The veil was rent; the truth could no longer be hid that there was no proof of love the creature could have asked of God but what God had surpassed it in His Son, dead, risen, and glorified above. Up to the death of Christ God's righteousness must have destroyed every creature that had a sin upon it. Now, on the contrary, it is the righteousness of God to justify me, a believer, though I have been a vile sinner; and for this reason, that, although my sins in the one scale must have sunk myself alone down to hell, yet there was, in the other scale, Christ and His blood far outweighing all and raising me up to heaven. What is the consequence? My sins are clean vanished before that precious blood, and the scale of Christ proves itself to be the only one that keeps its weight before God. Upon this now hangs the very righteousness of God. . . . the more I see what God is in Christ's cross, the more confidence and peace I have." (WK)

"Psalms 66 and 67, having spoken of the restoration of Israel by judgment, and then the outgoing of the blessing to the nations, on the establishment of it in Zion, Psalm 68, in a very remarkable manner, shows how **the heavenly exaltation of Christ is the cause and way of it**; but it is the blessing, at the same time, of Israel's God of old. The Psalm begins with the words with which the camp of Israel anciently set forward, God going at the head of His people. It was His journey, as with Amalek His war - hence the wicked perish before Him, and the captives are delivered, and the righteous rejoice - He blesses the solitary and multiplies them. This is then directly referred to what God was in the desert. The pride of the Gentiles, 'ye high hills,' is apostrophised, the angelic glory displayed—**Jehovah among them—but, how this? He has gone up on high! Here we find at once Christ exalted as Man, though He be the same Jehovah.** But this is not all—He has led captive the power of the enemy who ruined all—conferred blessing, **and as Man, and in His human nature, He has received gifts**—even for rebellious Israel [*in a coming day, which truth the Holy Spirit now applies to the heavenly Church*], that Jehovah Elohim might dwell among them. This restores Jehovah to Israel, i.e., He can bless, and dwell among them, or indeed Israel to Jehovah. This is the result then celebrated, and which the earth is called to own. The Strength of Israel is in the clouds, but it is the Jehovah who rode in the heavens of old." (J.N. Darby [JND])

- **Eph. 4:13**—“Until we all arrive at the unity of the faith and of the knowledge of **the Son of God**, at the full-grown man, at the measure of the stature of the fulness of the Christ.”

Compare the following for the significance of *His name* and *eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead*:

“And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up **took him by the feet and worshiped him**. Then Jesus says to them, **Fear not**; go, bring word to my brethren that they go into Galilee, and there they shall see me. . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, **they worshipped him**: but some doubted. And Jesus coming up spoke to them, saying, **All power has been given me in heaven and upon earth**. Go therefore and make disciples of all the nations, baptising them to **the name [not ‘Names,’ but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit**. And behold, **I am with you** all the days, until the completion of the age” (Matt. 28:9-10, 16-20)

“But Jesus answered them, ***My Father worketh hitherto and I [the Son] work***. For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God.**” (John 5:17-18)

“That all may honour the Son, **even as they honour the Father**. He who honours not the Son, honours not the Father who has sent him.” (John 5:23)

“I [the Son] and the Father are **one**. The Jews **therefore** again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy**, and because thou, being a man, **makest thyself God**. Jesus answered them, Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God came (and the scripture cannot be broken), do ye say of him ***whom the Father has sanctified and sent into the world***, Thou blasphemest, **because I said, I am Son of God?** (John 10:30-36)

“The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God.**” (John 19:7)

“He that beholds me [the Son], beholds him [the Father] that sent me.” (John 12:45)

“Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father**; and how sayest thou, Shew us the Father?” (John 14:9)

“I [the Son] came out from [Gr. *para, from with*] the Father and have come into the world [*being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him*]; again I leave the world and go to the Father.” (John 16:28)

“And now glorify me, thou **Father**, along with thyself, with ***the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation]***.” (John 17:5)

“**Father**, as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, **for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father’s love ever dwelt in complacent affection upon ‘the Son of His love.’]**.” (John 17:24)

“**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)

“That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning **the Word of life**; (and the life has been manifested, and we have seen, and bear witness, and report to you **the eternal life [the eternal Son], which was with the Father, and has been manifested to us**). . . . And we know that **the Son of God** has come, and has given us an understanding that we should know him that is true; and **we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life**. Children, **keep yourselves from idols.**” (1 John 1:1-2, 5:20-21)

“**God [God as such, the (now fully revealed) Triune God]** having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us **in the person of the Son [the Son become flesh, the Son in manhood]**, whom he [the personal God as such] has established heir of all things, **by whom [by the Creator-Son] also he made the worlds [Gr. aiones, lit. “ages,” meaning the Son made ‘the whole created universe of time and space’; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God’s intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding ‘ALL things’ by the Son’s own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high.**” (Heb. 1:1-3)

“But as to **the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever**, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And **[as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the ‘beginning’ of all things to begin], hast founded the earth, and works of thy hands are the heavens**. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but **thou art the Same [another Divine title of the only true God, Jehovah, meaning ‘the self-existent one who does not change,’ in contrast to all creatures who are such as are indeed changeable]**, and thy years shall not fail.” (Heb. 1:8, 10-12)

“**Though he were Son [i.e., ‘notwithstanding the fact that he was the Son,’ and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead]**, he learned obedience from the things which he suffered [on earth as the God-Man].” (Heb. 5:8)

“For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [‘Melchisedec’] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further ‘interpreted’ as being] **without father, without mother, without genealogy; having neither beginning of days nor end of life**, but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec’s person and priesthood would serve as a type and thus be] **assimilated to the Son of God, abides a priest continually [our Lord, in regard to His Manhood, did have ‘mother,’ ‘genealogy,’ ‘beginning of days’ and ‘end of life,’ but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus ‘without father’ too, i.e., in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent].**” (Heb. 7:1-3)

“Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world**, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.” (1 John 4:9-10)

“**No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him.**” (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about ‘the eternal generation of the Son,’ ‘begotten before all worlds,’ eternal procession’ of either the Son or the Spirit, or *any thought of subordination within the Godhead*. The notion that when one rejects ‘eternal generation of the Son,’ therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about ‘only begotten Son.’” (R.A. Huebner)

Note on “only-begotten” (Gr. *monogenes*): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son’s *underived, unacquired, unique, eternal relationship* with the Father. ***Monogenes carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).*** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “*begotten*” as children of God through the new birth and given the place of sonship as “*sons of God*.” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb. 11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his ***only-begotten {monogenes}***” (Heb. 11:17). “And he [God] said [to Abraham], ***Take now thy son, thine only son, whom thou lovest, Isaac,*** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham’s “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God. ‘The only-begotten Son, *which is* in the bosom of the Father.’ Observe: not which *was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (WK)

- **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)

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)

“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)

“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.**” (2 Thess. 1:12)

“**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 2 Thess. 1:12:

“**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; 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.**” (WK)

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 *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!***

- **Eph. 6:5-9**—“Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart **as to the Christ**; not with eye service as men-pleasers; but as **bondmen of Christ**, **doing the will of God from the soul, serving with good will as to the Lord, and not to men**; knowing that whatever good each shall do, this he shall receive of **the Lord**, whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both **their and your Master is in heaven**, and there is no acceptance of persons with him.”

That is:

Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart **as to the Christ**; not with eye service as men-pleasers; but as **bondmen of Christ** [*it is our boast to be His bondservants, which means that Christ is thus our supreme Lord/Master in sovereign love, to whom belongs our obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], **doing the will of God from the soul, serving with good will as to the Lord, and not to men** [*meaning that the ultimate object of our obedience should always be Christ our Lord and never mere “men,” who are mere creatures; and since this is stated in contradistinction to the fact that believers are “bondmen of Christ,” the inescapable implication is that Christ is not simply Man. For He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person*]; knowing that whatever good each shall do, this he shall receive of **the Lord**, whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both **their and your Master** [*Christ our Lord*] **is in heaven**, and there is no acceptance of persons with him.

Now compare:

“No one can serve two masters [for two ‘lords’; that is, the undeniable principle is stated that one cannot serve two masters equally; one will inevitably take precedence in your obedience and allegiance]; for either he will hate the one and will love the other, or he will hold to the one and despise the other. **Ye cannot serve God and mammon** [you cannot thus serve, e.g., the two masters of God and money; the claims of only one can be supreme over our souls—and to God alone belongs that rightful place as supreme Lord/Master].” (Matt. 6:24)

“Jude, **bondman of Jesus Christ** [it is Jude’s boast to be His bondservant, which means that Jesus Christ is thus his supreme Lord and Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart], and brother of James, to the called ones beloved in God the Father and preserved in Jesus Christ . . . For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons, turning the grace of our God into dissoluteness, and denying **our only Master and Lord Jesus Christ** [as our **ONLY Sovereign Master, Despot (Gr. Despotes) and Lord**, in the primary, highest and ultimate sense, He, therefore, must be God].” (Jude 1, 4)

“And they, having heard it, lifted up their voice with one accord to God, and said, **Lord [Sovereign Master, Despot (Gr. Despotes, as in Jude 4; 2 Pet. 2:1; Rev. 6.10 and Luke 2:29), here referring to the Father, as in Jude 4 the title refers to Christ who is declared to be our ‘ONLY Sovereign Master and Lord’], thou art the God who made the heaven and the earth and the sea, and all that is in them.** . . . And now, Lord, look upon their threatenings, and give to **thy bondmen**, with all boldness to speak thy word.” (Acts 4:24, 29)

“But now, having got your freedom from sin [as master], and **having become [by and under grace, as part of our salvation in Christ.] bondmen to God** [as Master, meaning that **God** is thus our supreme Lord/Master in sovereign love, to whom is our obedience and allegiance of love as absolute and primary], ye have your fruit unto holiness, and the end eternal life.” (Rom. 6:22)

“James, **bondman of God and of the Lord Jesus Christ** [bondservant *equally and in the same exact sense of both* the Father and the Son, and thus with *identical claims* upon him—to Whom belong his obedience and allegiance of love as absolute and primary], to the twelve tribes which are in the dispersion, greeting.” (James 1:1)

“For the bondman that is called in the Lord is the Lord’s freedman; in like manner also the freeman being called is **Christ’s bondman. Ye have been bought with a price** [the price of the atoning blood of Christ, that very supreme Lord/Master; and as such] **do not be the bondmen of men** [meaning that our obedience and allegiance should never belong to mere “men” (who are mere creatures) as primary; and since this is stated in contradistinction to the fact that believers are “Christ’s bondmen,” the inescapable implication is that Christ is not simply Man. He is God become flesh in taking manhood into His Person. He is infinitely more than, not less than, Man—He is both God and Man in His Person.]” (1 Cor. 7:22-23)

“Bondmen, obey in all things your masters according to flesh; not with eye services, as men-pleasers, but in simplicity of heart, fearing the Lord. Whatsoever ye do, labour at it heartily, **as doing it to the Lord**, and **not to men** [not as doing it to mere ‘men,’ but as primarily and ultimately unto the Lord]; knowing that of **the Lord** ye shall receive the recompense of the inheritance; **ye serve** [as bondservants] **the Lord Christ** [‘the Lord Christ,’ **Jehovah Christ**, is thus our supreme Lord/Master, in contradistinction to mere ‘men,’ mere creatures].” (Col. 3:22-24)

“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** [this latter declaration is an explicit expression of the His absolute Godhood, which is implicit in and required by the former declaration which sets forth His supreme Lordship/Mastership (in Peter’s boast of being the ‘bondman of Jesus Christ’)].” (2 Pet. 1:1)

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and **that that Master/Lord must be God**—is one of the strongest scriptural proofs of the truth of the *Triunity* of God and of Christ’s *absolute deity* in particular. For Christ is declared to be our **only Master and Lord** (Jude 4) [and supreme “Lord of lords” (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God** (see Deut. 10:17 !). Yet, because of the fundamental truth of the *Triunity* of

the Godhead, such an absolute assertion *excludes neither* the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, *“the Lord the Spirit”*). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ *equally and in the same exact sense* (James 1:1), the two Persons must be One God, else there would be two separate, independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord’s words in Matt. 6:24, and all other divine revelation of the Triunity of God throughout scripture. **(Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: Adonai, a plural form of *Adon*, meaning ‘Lord,’ ‘Master.’)**
