

2 Peter

2 PETER

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

That is:

Simon Peter, **bondman and apostle of Jesus Christ** [*it is Peter's boast to be His “bondservant,” which means that Jesus Christ is thus his supreme Lord/Master in sovereign love, to whom belongs his obedience and allegiance as absolute and primary, with singleness of purpose and devotedness of heart*], 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’)*].

Now compare:

“No one can serve two masters [*or 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 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** [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 (just as in 1 Cor. 7:22-23) 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.” (Eph. 6:5-9)

“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, and to Him belongs our obedience and allegiance as absolute and primary].” (Col. 3:22-24)

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.’*)

See also **2 Pet. 2:1** below for further observations along these lines.

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

That is:

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** [the article appears *once* before “*God and Saviour*,” thereby joining *both* appellatives together in reference to Jesus Christ; literally it reads: “*the God of us and Saviour Jesus Christ*.” Moreover, the very title of “*Saviour*,” as applied to Him, in and of itself scripturally implies and necessitates the very absolute Deity which is explicitly expressed in His first designation as very “*God*” (which is likewise the case with the truth set forth in verses 2 and 3, as we will see below)].

“In the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in **the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father**.” (William Kelly [WK])

“**Of our God and Saviour Jesus Christ** (*tou theou hēmōn kai sōtēros Iēsou Christou*). So the one article (*tou*) with *theou* and *sōtēros* [with *God* and *Saviour*] **requires precisely as with *tou kuriou hēmōn kai sōtēros Iēsou Christou* (of our Lord and Saviour Jesus Christ), one person, not two, in 2 Peter 1:11 as in 2 Peter 2:20, 2 Peter 3:2, 2 Peter 3:18. So in 1 Peter 1:3 we have *ho theos kai pater* (the God and Father), one person, not two. The grammar is uniform and inevitable**

(Robertson, *Grammar*, p. 786), as even Schmiedel (Winer-Schmiedel, *Grammatik*, p. 158) admits: **'Grammar demands that one person be meant.'** Moulton (*Prol.*, p. 84) cites papyri examples of like [grammatical structure] usage of *theos* for the Roman emperors. **See the same idiom in Titus 2:13.**" (A.T. Robertson [ATR])

See extended Note on the "Granville Sharp Rule" at 2 Pet. 1:1-2 below.

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in 2 Pet. 1:1 (and note that these are only *a few examples* setting forth His absolute Deity; they do not include, e.g., **all of those many NT scriptures** wherein He is shown to be *equal and one* with the Father in the unity of the divine nature, or "Lord" in the unmistakable and inescapable sense of "Jehovah" or declared to be the Self-Existent, Ever Existing One, the "I AM"; nor do they include **all of those many OT scriptures** which declare the coming Messiah as *Jehovah Himself*, and/or which speak exclusively of *the true God, Jehovah*, and which the NT repeatedly and methodically applies, throughout, to the Son as *Jehovah, Jehovah-Messiah* (Exod. 3:13-15; Deut. 10:17; 1 Kings 8:39; Neh. 9:6-7; Ps. 8:1-2; 34:8; 45:6; 68:18; 97:7; 102:25-27; 136:3; Isa. 6:1-10; 7:14; 8:8, 10, 13-14; 9:6-7; 28:16; 40:3, 10, 28; 43:10-11; 44:6, 24; 45:11-12; 45:22-23; 48:12-13; Jer. 17:10; Joel 2:32; Mic. 5:1b-5a; Zech. 11:12-13; 12:10; 13:7; Mal. 3:1; etc., etc.):

"Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ**; who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works." (Tit. 2:13-14)

"In the beginning was the Word [not 'came into being' in the beginning, but ever 'was' in the beginning, and thus had no beginning], and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and [to be even more emphatic and absolute] without him not one thing [no exceptions: not a single thing!] came into being which has come into being [that is, not one created thing exists apart from the eternal Word bringing it into existence!]." (John 1:1-3)

"Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.**" (John 20:27-29)

"And she shall bring forth a son, and thou shalt call **his name Jesus, for he himself shall save his people** from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, **'God with us.'**" (Matt. 1:21-23)

"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, is the Christ who is** [literally, 'the one being'] **over all God blessed for ever. Amen.**" (Rom. 9:4-5)

"For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine [as something to be snatched at or seized to His own advantage or enrichment] to be on an **equality with God**; but emptied himself, in taking the **form of a servant**, in being come in the likeness of men; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above every name, that at the name of Jesus every knee should bow**, of heavenly and earthly and infernal beings, **and every tongue confess that Jesus Christ is Lord** [that He is supreme Lord: *Jehovah, Jehovah-Jesus*] to God the Father's glory." (Phil. 2:5-11)

"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)

"For every house is built by someone; but **he [Christ, the Son] who has built all things is God** [as demonstrated in Heb. 1]." (Heb. 3:4)

"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.**" (2 Pet. 1:1)

"Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd **the assembly of God, which he has purchased [or 'acquired for Himself'] with his own blood.**" (Acts 20:28)

"But if I delay, in order that thou mayest know how one ought to conduct oneself in **God's house**, which is **the assembly of the living God**, the pillar and base of the truth. And confessedly the mystery of piety is great: **God** [or, 'Who,' 'He who,' the relative pronoun contextually referring back to none other than God (referred to twice: 'God,' the 'living God') in the Person of God the Son, who] **has been manifested in flesh**, has been justified in the Spirit, has appeared to angels, has been preached among the nations, has been believed on in the world, has been received up in glory." (1 Tim. 3:15-16)

"**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 1:2; 5:20-21)

"**For unto us a child is born, unto us a Son is given;** and the government shall be upon his shoulder; and his name is called **Wonderful, Counsellor, Mighty God**, Father of eternity** [or, 'Father of the age,' of the coming age, the Millennial Kingdom age], **Prince of Peace.** Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isa. 9:6-7)
 [***'Mighty God,' as in Isa. 10:21; 42:13; Jer. 32:18; Neh. 9:32; Deut. 10:17—a Divine Title of Jehovah: El Gibbor, God the Mighty, the Hebrew word Gibbor ('Mighty') meaning Masterful Hero, Warrior, Champion; and is thus distinct from and in no sense a comparative to the selfsame Jehovah's other Divine Title: El Shaddai, God the Almighty, the Hebrew word Shaddai ('Almighty') meaning All-Powerful, All-Sufficient—which Divine Title intrinsically belongs likewise to the Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).]

[And in John 10:33 we have the Lord's enemies themselves seen as rightly understanding His claim to be very God:] "I [the Son] and the Father are ONE ['We are one,' one in nature or essence]. The Jews therefore [understanding full well the import of Jesus' declarations] 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.**" (John 10:30-33)

Compare also the following passages which demonstrate that **the very title of "Saviour"** (in "our God and Saviour Jesus Christ"), as applied to Him, **in and of itself scripturally implies and necessitates the very absolute Deity** which is explicitly expressed in His first designation as very "God." To thus be the "Saviour" is to necessarily be the *Divine Saviour*. **Godhood is implicit in such Saviourhood.**

"But when the kindness and love to man of **our Saviour God** appeared, not on the principle of works which have been done in righteousness which we had done, but according to his own mercy he saved us through the washing of regeneration and renewal of the Holy Spirit, which he poured out on us richly through **Jesus Christ our Saviour;** that, having been **justified by his grace,** we should become heirs according to the hope of eternal life." (Tit. 3:4-7)

“And she shall bring forth a son, and thou shalt call his name **Jesus** [meaning: ‘*Jehovah the Saviour*’ or ‘*Jehovah saves*’], **for [precisely because] he himself** [not anyone else, not Jehovah separately from and *through* him, but *Jesus Himself: Jehovah-Jesus, ‘Jehovah the Saviour!’*] **shall save his people** [*His people Israel*] from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord, through the prophet [*in Isa. 7:14*], saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call **his name Emmanuel**, which is, being interpreted, ‘**God with us**’ [*both names, ‘Jesus’ and ‘Emmanuel,’ thus bearing testimony to the intrinsic Divine glory of Him who is the God-Man Saviour: Jehovah God!*].” (Matt. 1:21-23)

“For to-day a **Saviour** has been **born to you** in David's city, who is **Christ [the] Lord [Jehovah, that is, ‘Christ Jehovah’ or ‘Jehovah Christ,’ ‘Jehovah Messiah’]**.” (Luke 2:11)

“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)

“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)

“**I, Jehovah . . . there is no God besides me; a just God and a Saviour, there is none besides me.**” (Isa. 45:21b)

“**And salvation is in none other** [*none other than the Lord Jesus Christ*], **for neither is there another name** under heaven which is given among men **by which we must be saved.**” (Acts 4:12)

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

“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)

“**That if thou shalt confess with thy mouth Jesus as 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., 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 Jehovah shall be saved.**” (Joel 2:32)

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

That is:

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

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

“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]**. . . [I]n the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in **the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father.**” (WK)

“**God and of Jesus our Lord** (*tou theou kai Iēsou tou kuriou hēmōn*). At first sight the idiom here [in 2 Pet. 1:2] seems to require one person as in 2 Peter 1:1 [but] . . . *Iēsou* [Jesus] is a proper name.” (ATR) **See extended Note on the “Granville Sharp Rule” below.**

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)

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

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)

Commenting on Eph. 5:5:

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

Note on the “Granville Sharp Rule”:

“In Greek, when two nouns are connected by *καί* [*‘and’*] and the article [*‘the’*] precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of *unity*. At a higher level, it may connote *equality*. 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!

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

That is:

Grace and **peace** be multiplied to you [*how or in what way do such blessings flow to us?*] **in the knowledge of** God **and** Jesus our Lord [*in the knowledge that equally and unitedly embraces both Divine Persons*].

The Father and the Son are **equally** the source of this **same** blessed “grace” and “peace,” which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, *“if they were not one in the unity of the divine nature”* (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both or unitedly in the knowledge of both! (**See also previous comments on 2 Pet. 1:2 above**, in regard to the significance of the one article (“the”) joining God (the Father) and Jesus together, which further demonstrates and necessitates **both Persons being Divine Persons, on an equal footing in oneness of nature and glory in the Triune Godhead.**)

Compare how frequently such impregnable testimony is borne to Him:

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

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

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

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

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

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

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

“**Grace** 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 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 <i>my glory will I not give to another.</i> ” (Isa. 42:8)
†	“ <i>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.</i> ” (Ps. 89:6, 8)
†	“And he said, Jehovah, God of Israel! <i>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.</i> ” (1 Kings 8:23)
†	“ <i>Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?</i> ” (Exod. 15:11)
†	“ <i>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.</i> ” (Isa. 46:5, 9)

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

That is:

His divine power [whose “divine,” and thus **Omnipotent**, power? **The One who was just referred to, “Jesus our Lord,” the One who is supreme Master/Lord (v.1)**, very “God and Saviour” (v.1), the Person on equal footing with the Father in oneness of nature and glory in the Triune Godhead as to the manner in which the blessings of grace and peace flow to believers in the knowledge embracing equally and unitedly Him and God the Father (v. 2)—it is the Divine Power of this very One, who] has given to us all things which relate to life and godliness, **through the knowledge of him** that has called us by [His own] glory and virtue.

“Seeing that his divine power hath granted unto us (*hōs hēmin tēs theias dunameōs autou dedōremēnēs*) . . . **Autou** [the pronoun ‘his’] refers to Christ, who has ‘divine power’ (*tēs theias dunameōs*) [and is thus Omnipotent!], since he is *theos* [very ‘God’] (2 Peter 1:1) . . . Of him that called us (*tou kalesantos*). . . Christ called Peter and all other Christians. *By his own glory and virtue (dia doxes kai aretes)*. . . ‘Glory’ here is the manifestation of the Divine Character in Christ.” (ATR)

Everything set forth in 2 Pet. 1:1-3 points to the “Divine Power” here being that of Jesus our Lord. Absolutely nothing suggests or implies otherwise. The most that one might sincerely urge is that, as in some other instances, “it is not easy to discern which of the two [the Son or the Father] is spoken

of" in 2 Pet. 1:3. **And the reason for that is:** *such is the full and complete way in which Scripture identifies the Father and the Son in Their oneness of nature or essence in the Triune Godhead.*

"According as his divine power,.... Meaning either the power of God the Father, to whom belong eternal power and Godhead . . . or rather the power of Christ, since he is the next and immediate antecedent to this relative ['his']; and who, as he has the fulness of the Godhead in him, is almighty, and can do all things; and is '*El-shaddai,*' God all-sufficient, and can communicate all things whatsoever he pleases, and does." (John Gill [JG])

- **2 Pet. 1:16-17**—"For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of his majesty. For he received from **God the Father** honour and glory, such a voice being uttered to him by the excellent glory: ***This is my beloved Son***, in whom I have found my delight."

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***; teaching them to observe all things whatsoever I have enjoined you. And behold 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 world [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)

- **2 Pet. 2:1**—“But there were false prophets also among the people, as there shall be also among you **false teachers**, who shall bring in by the bye destructive heresies, and **deny the Master that bought them**, bringing upon themselves swift destruction.”

That is:

But there were false prophets also among the people [Israel], as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and **deny the Master [Sovereign Master, Despot (Gr. Despotes)]**, as in Jude 4; Rev. 6:10; Acts 4:24; and Luke 2:29] **that bought them** [*not ‘redeemed’ them, but ‘bought’ or ‘purchased’ them—the Lord Jesus purchased even these false teachers/apostates with His atoning blood and thus owns them both by virtue of being their Creator and now also by virtue of being their Purchaser with His own shed blood—who, as such, are obligated to believe on Him rather than being wicked deniers of Him, of His rights, of His claims, of His sovereignty, of His supreme authority!*], bringing upon themselves swift destruction.

Compare:

“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)

“Jude, **bondman of Jesus Christ**, 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 (Gr. Despotes) and Lord, in the primary, highest and ultimate sense, He, therefore, must be God.*]” (Jude 1, 4)

“And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying [*in prayer*], How long, **O sovereign Ruler [Sovereign Master (Gr. Despotes)]**, **holy and true** [*both of these titles are also jointly applied by Christ to Himself earlier in Rev. 3:7*], dost thou not judge and avenge our blood on them that dwell upon the earth?” (Rev. 6:9-10)

“And they, having heard it, lifted up their voice with one accord to God, and said, **Lord [Sovereign Master (Gr. Despotes)]**, **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 them.** . . . And now, Lord, look upon their threatenings, and give to **thy bondmen** with all boldness to speak thy word.” (Acts 4:24, 29)

“And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and the Holy Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see the Lord's Christ. . . **Lord [Sovereign Master (Gr. Despotes)]**, **now thou lettest thy bondman go**, according to thy word, in peace; for mine eyes have seen thy salvation.” (Luke 2:25-26, 29-30)

See also 2 Pet. 1:1 above, along with the scripture references there, on 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**—which, as such, serves as one of the **strongest scriptural proofs of the truth of the Trinity of God and of Christ's absolute deity** in particular.

Note: A vitally important distinction to be observed is that between **redemption** and **purchase**—with the former pertaining to believers only (as it speaks of actual freedom in salvation), and the latter to all men, believers and unbelievers. **Purchase and ownership** by His blood does not necessarily imply **salvation** or **redemption**. 2 Pet. 2:1 speaks of false teachers, apostates, as **bought or purchased** only, not **redeemed**. For to be “redeemed” is to have one's sins actually “forgiven” (see, e.g., Eph. 1:7

and Col. 1:14.) The scriptures plainly speak of those false professors who become apostates, who openly reject the Person and Work of the Son of God, counting as common His infinitely precious blood, **by which they have been sanctified or now set apart as those for whom Christ has died and thus paid the price of purchase and ownership with His own blood (Heb. 10:29; Heb. 2:9; 2 Pet. 2:1)**—i.e., Christ owns, and is *Sovereign Master* of man (saved and unsaved) both by right of *Creation* and now by right of *Purchase* at the infinite cost of His own blood, having tasted death for every man.

“In 2 Peter 2:1 the Revisers give rightly ‘the Master’ (δεσπότην) that bought them; for it is purchase, not redemption, which is in question. Purchase is universal; not so redemption, which is inseparable from faith in Christ and the forgiveness of offences. It is clear from the passage before us that the most wicked are ‘bought’ by the Master, whom they deny to their own swift destruction; that they were ‘redeemed’ is more assumption, and, in fact, a grave error.” (WK)

“Peter does not say that they [*these false teachers*] were *redeemed*. It is a great mistake to confound being ‘bought’ with being ‘redeemed.’ All the world is bought, but only believers are redeemed. *Universal purchase is a truth of God; universal redemption is a falsehood*. Redemption implies that we have the forgiveness of sins. You see that clearly in the Epistles. Take, for instance, that to the Ephesians, ‘In Whom we have *redemption* through His blood, *the forgiveness of trespasses*, according to the riches of His grace’ (Eph. 1:7). Now it is clear that the great mass of mankind have not redemption through His blood; but they are all bought, and the believer is bought too, and we are constantly exhorted on the ground, not only of our being redeemed, but of our being bought. For instance, the Corinthians are told that they were bought. That is the reason why they should not act as if they were their own masters.” (WK)

“These errors secretly introduced are ‘destructive heresies’. They are not simply defective views of the truth, but denials of the truth, errors that are fatal, or destructive of Christianity, which lead to the denial of ‘the Lord that bought them’. This is lawlessness that throws off the authority of the Lord and opens the door to every form of self-will. The Apostle does not say, *The Lord that redeemed them*: he does not admit that these false teachers are among the redeemed. The simile refers, it is said, to ‘a master who has purchased slaves at the market, and they disown and refuse to obey him’. These men had professed the Lord’s Name, and had been received into the Christian circle, but now taught errors that deny the Lord. They are not really the Lord’s, and their end will be swift and overwhelming destruction. They had taught destructive heresies and they themselves meet ‘swift destruction’.” (Hamilton Smith [HS])

“The meaning of the original, which simply means ‘bought,’ and is so translated in 2 Peter 2:1, of the lost, and in 1 Corinthians 6:20, 1 Corinthians 7:23, of the saved. The same word occurs upwards of twenty times in the gospels, and is applied to the purchase of land and cattle, food and raiment, etc. In fact, only in the Revelation is it rendered ‘redeemed;’ and even there, the same word bears the sense ‘buy’ exactly the same number of times. . . . [But] if in Greek the same word is translated either way, **it is clear that the term in itself does not involve the ultimate destiny of the purchased, or the purpose of the purchaser**. But the passage already referred to in 2 Peter is decisive, that false teachers, enemies of the flock of God, are said to deny the Lord (δεσπότην) that bought or redeemed them. The difficulty is owing to a not sufficiently large view of God’s ways and of Christ’s work. The reader will do well to view John 17:2, and Hebrews 9, 10. It is the difference, on the one hand, between Christ’s authority over all flesh, and His giving eternal life to the elect; and on the other hand, of His tasting death for every one, and His bringing many sons to glory: in both, a twofold-relation to man generally, and to the saints.” (WK)

- **2 Pet. 3:18**—“But grow in grace, and ***in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory*** both now and to the day of eternity. Amen.”

“We are to seek to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. **For the fifth time** in this short Epistle our blessing is connected with the knowledge of our Lord and Saviour Jesus Christ (2 Peter 1:2, 3, 8; 2 Peter 2:20).” (HS)

Compare:

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

“For these things existing and abounding in you make you to be neither idle nor unfruitful as regards **the knowledge of our Lord Jesus Christ**.” (2 Pet. 1:8)

“For if after having escaped the pollutions of the world through **the knowledge of the Lord and Saviour Jesus Christ**, again entangled, they are subdued by these, their last state is worse than the first.” (2 Pet. 2:20)

Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—have men’s hearts motivated wholly by His Person . . . have men’s hearts directed and attached exclusively to Himself or equally with the Father?

“I am crucified with Christ, and no longer live, I, **but Christ lives in me; but in that I now live in flesh, I live by faith, the faith of [the faith whose object consists of] the Son of God**, who has loved me and given himself for me.” (Gal. 2:20)

“For to me to live [is] Christ, and to die gain.” (Phil. 1:21)

“CHRIST was his [Paul’s] only Object: CHRIST filled his vision: CHRIST was all in all to him” *[as He needs be to every believer]*. (G.C. Willis)

“Thus He who is the source of life is also the object of life to the Christian; and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory.**” (WK)

“They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live**. In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ**. Such at least is the Divine purpose and intention for us.” (F.B. Hole)

- **2 Pet. 3:18**—“But grow in grace, and **in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory** both now and to the day of eternity. Amen.”

That is:

But grow in grace, and **in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* both now and to the day of eternity. Amen!

Compare this doxological praise in worship of our Lord and Saviour Jesus Christ to the following:

“The Lord [Jesus] shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; **to whom be the glory** *[be worshipfully acknowledged and praised as the One to whom belongs absolute glory]* for the ages of ages *[forever and ever]*. Amen.” (2 Tim. 4:18)

“That God in all things may be glorified through [the Person of] Jesus Christ, to whom is the glory and the might *[worshipfully acknowledging and praising Jesus Christ as the One to whom belongs absolute glory and might]* for the ages of ages *[forever and ever]*. Amen.” (1 Pet. 4:11b)

“But to him that is able to keep you without stumbling, and to set you with exultation blameless before his glory, **to the only God our Saviour, through [the Person of] Jesus Christ our Lord, be glory, majesty, might, and authority [be worshipfully acknowledged and praised as the One to whom belongs absolute glory, majesty, might, and authority], before all time [in eternity past, thus inextricably requiring the eternal existence of the Divine Person of the Son in the timeless eternity before all time began], and now, and to all the ages [forever or in eternity to come]. Amen.**” (Jude 24-25)

“**Jesus Christ**, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. **To him** who loves us, and has washed us from our sins in his blood, and made us a kingdom, priests **to his** God and Father: **to him be the glory and the might [be worshipfully acknowledged and praised as the One to whom belongs absolute glory and might]** to the ages of ages [forever and ever]. Amen.” (Rev. 1:5-6)

“**And every creature [not every ‘other’ creature, but EVERY creature, no exceptions . . . every created being]** which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], **heard I saying, To him that sits upon the throne, and to the Lamb [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] blessing, and honour, and glory, and might, forever and ever.** And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] **fell down and worshipped [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].**” (Rev. 5:13-14)

“**To him be glory, both now, and for ever; or ‘to the day of eternity’; that is, to Christ, who is truly God, or otherwise such a doxology would not belong to him, be ascribed the glory of deity, of all divine perfections;** the glory of all his offices and work as Mediator; the glory of man's salvation; and the glory of all that grace, and the growth of it, together with the knowledge of himself, which saints have from him; and that both in this world, and that which is to come.” (JG)

Moreover, observe that such doxological praise in worship of our Lord and Saviour Jesus Christ is identical to that which is rendered to God the Father alone (e.g., Phil. 4:20):

“But to our God and Father be glory [be worshipfully acknowledged and praised as the One to whom belongs absolute glory] to the ages of ages [forever and ever]. Amen.” (Phil. 4:20)

Now further compare our Lord Jesus’ unhindered acceptance of the worship of Himself, including worship at the direction of both the Son and the Father:

“And behold, a leper came up to him and **worshipped him, saying, Lord,** if *thou* wilt, *thou* art able to cleanse me.” (Matt. 8:2)

“But Jesus immediately spoke to them, saying, **Take courage; it is I: be not afraid.** And Peter answering him said, **Lord, if it be thou, command me to come to thee upon the waters.** And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, **Lord, save me.** And immediately Jesus stretched out his hand and caught hold of him, and says to him, **O thou of little faith, why didst thou doubt?** And when they had gone up into the ship, the wind fell. But **those in the ship came and worshipped him, saying, Truly thou art Son of God.**” (Matt. 14:27-33)

“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 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)

“And he [the risen Lord Jesus] led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. **And they, having worshiped him**, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.” (Luke 24:50-53)

“Jesus heard that they had cast him out, and having found him, he said to him, **Thou, dost thou believe on the Son of God?** He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he. **And he said, I believe, Lord: and he worshipped him**. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind.” (John 9:35-39)

“Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing. **Thomas answered and said to him, My Lord and my God**. Jesus says to him, **Because thou hast seen me thou hast believed:** blessed they who have not seen and have believed.” (John 20:27-29)

“And again, when he [the Father] brings in the Firstborn into the habitable world [the Lord Jesus Christ in His coming with power and great glory; “Firstborn” here is not the one “born first” or “first generated” or “created first,” but refers to the superlative dignity of the position of the Son in manhood, which = the Highest, the Chief, the Preeminent One in rank in relation to all creation, and Heir of all creation, all of which He Himself created (vs. 1-3)], he says [in Ps. 97:7 as to the Son, ‘Jehovah’ the Son], **And let ALL God’s angels [no exceptions, ALL of God’s angels in the universe, and as ALL of God’s angels are involved, then obviously the Son is no created being, no created angel, ALL of whom are summoned to] worship him** [the same exact worship which God’s angels properly reject of themselves, as in Rev. 19:10 and 22:8-9 below, is here demanded of them to be rendered to Jehovah the Son, Jehovah the Self-Existent, Uncreated, Ever Existing, Eternal One].” (Heb. 1:6)

“For let this mind be in you which was also in **Christ Jesus; who, subsisting in the form of God**, did not esteem it an object of rapine [as something to be snatched at or seized to His own advantage or enrichment] to be on an **equality with God**; but emptied himself, in **taking the form of a servant, in being come in the likeness of men**; and having been found in figure as a man, humbled himself in becoming obedient even unto death, and that the death of the cross. Wherefore also God highly exalted him, and granted him a name, that which is **above EVERY name** [not every ‘other’ name, but EVERY name . . . no exceptions . . . the GREATEST, absolutely SUPREME ‘Name,’ which here means ‘glory, honor, renown’ as in Heb. 1:4], **that** [as it is written in Isa. 45:23 of Jehovah] **at the name of Jesus** [‘in virtue of the name of Jesus, meaning: ‘Jehovah the Saviour’ (Matt. 1:21), in virtue of the glory and renown of the once lowly and despised Jesus] **EVERY knee should bow**, of heavenly and earthly and infernal beings, **and EVERY tongue confess that Jesus Christ is Lord** [supreme Lord: Jehovah, Jehovah-Jesus] **to God the Father’s glory.**” (Phil. 2:5-11)

“**And every creature** [not every ‘other’ creature, but EVERY creature, no exceptions . . . every created being] which is in the heaven and upon the earth and under the earth, and those that are upon the sea, and all things in them [that is, ALL creation], **heard I saying, To him that sits upon the throne, and to the Lamb [equally, and as EVERY creature in the universe is involved, then obviously God as such and the Lamb in particular, the God-Man, are separate and distinct from all creation, to Whom are equally ascribed, in this universal act of worship:] blessing, and honour, and glory, and might, forever and ever.** And [additionally] the four living creatures said, Amen; and the elders [who are representative of the glorified Church in heaven, separately] **fell down and worshipped** [worshipped who? undeniably the Lamb, the God-Man, as well as God as such].” (Rev. 5:13-14)

“That all may **honour the Son, even as [in the same exact way—not more, not less—but ‘even as’] they honour the Father [which certainly includes real worship]**. He who honours **not the Son**, honours **not the Father** who has sent him [he who does not thus truly honour/worship the Son, does not truly honour/worship the Father either].” (John 5:23)

“And no curse shall be any more [in connection with the blessedness of the glorified Church, ‘the Bride, the Lamb’s wife,’ under the figure of the ‘holy city Jerusalem’]; and the throne of God **and of the Lamb** shall be in it; and **his servants** [the Lamb’s bondservants] shall serve him [Gr. *latreuo*, ‘serve in worship,’ shall serve the Lamb in worship, as in Matt. 4:10 below, which is to be rendered to God alone], and they shall see his face; and his name is on their foreheads [as we being manifestly His]. [It is and will be our boast to be His bondservants, both now and in our glorified, eternal state, which means that Jesus Christ, the Lamb, 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 in worship].” (Rev. 22:3-4)

“Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, and says to him, All these things will I give thee if, **falling down, thou wilt worship me**. Then says Jesus to him, **Get thee away, Satan, for it is written, Thou shalt worship to the Lord thy God, and him alone shalt thou serve** [Gr. *latreuo*, ‘serve in worship,’ Him alone shalt thou serve in worship].” (Matt. 4:8-10)

“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 5:20-21)

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

“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)

“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)

“Coordination of the Son with the Father is most prominent [in the Scriptures]; so much so, that we are told one cannot have the Father who denies the Son . . . **And this is what gives highest glory to God the Father. Do we want to honor the Father? It is only to be done by giving equal honor to the Son**. So, in the scene in glory, when the “Lamb as it had been slain” is presented, all heaven—yea, all creation—unites in ascribing the identical honor and glory to Him as to the Father. And so will it be throughout eternity . . . **Giving Christ the place which Scripture gives Him, so far from derogating from the Father’s glory, and lessening our worship of Him, does but set us at liberty in the Father’s presence . . . We would most earnestly press upon beloved brethren the immense importance of this subject. We are custodians, down here, of our Lord’s honor. We are bearing the ark through the wilderness.**” (F.W. Grant)

Now contrast this necessity of the worship of the Son, and His unhindered acceptance of such worship, with the swift and complete rejection, by both men and angels, of worship of anyone other than the living God, the Creator of the heavens and the earth:

“And when Peter was now coming in, Cornelius met him, and falling down **worshipped him**. **But Peter made him rise, saying, Rise up: I myself also am a man.**” (Acts 10:25-26)

“And on a set day, clothed in royal apparel and sitting on the elevated seat of honor, Herod made a public oration to them. **And the people cried out [to Herod], A god’s voice and not a man’s. And immediately an angel of the Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.**” (Acts 12:21-23)

“And the crowds seeing what Paul did, lifted up their voices in Lycaonian, saying, The gods are come down to us in the likeness of men. And they called Barnabas Zeus, and Paul Hermes, because he took the lead in speaking. And the priest of the Zeus that was before the city, having brought bulls and garlands unto the gates would have sacrificed with the crowds. **But when the apostles Barnabas and Paul heard of it, they rent their garments, and sprang out unto the crowd, crying out, and saying, Men, why do ye these things? We also are men of like affections with you, preaching to you that ye should turn from these vain things unto the living God, Who made the heaven and the earth, and the sea and all things in them.**” (Acts 14:11-15)

“And I saw **another angel** flying in mid-heaven, having the everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, **saying with a loud voice, Fear God and give him glory**, for the hour of his judgment has come; and **worship him who has made the heaven and the earth and the sea and fountains of waters.**” (Rev. 14:6-7)

“And ***I fell before his [the angel's] feet to worship him.*** And he says to me, **See thou do it not. I am thy fellow-bondman**, and the fellow-bondman of thy brethren who have the testimony of Jesus. **Worship God.** For the spirit of prophecy is the testimony of Jesus.” (Rev. 19:10)

“And I, John, was he who heard and saw these things. And when I heard and saw, ***I fell down to worship before the feet of the angel*** who shewed me these things. And he says to me, **See thou do it not. I am thy fellow-bondman**, and the fellow-bondman of thy brethren the prophets, and of those who keep the words of this book. **Worship God.**” (Rev. 22:8-9)

