

- **Tit. 2:13-14**—“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.”

That is:

Awaiting the blessed hope and appearing of the glory of **our great God and Saviour Jesus Christ** [*the article appears once before “great God and Saviour,” thereby joining both appellatives together in reference to Jesus Christ; literally it reads: “the great God and Saviour of us 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”]; **who gave himself for us, that he might redeem us** from all lawlessness, and purify to himself a peculiar people, zealous for good works.*

“As He brought the grace of God here below, so will He bring the glory to appear in His day. He it is who is called ‘the great God’ [*by virtue of being the only true God*] as well as ‘our Saviour’ lest we might forget His essential nature, when He emptied Himself to become a bondman, and humbled Himself to the death of the cross, in accomplishment of the infinite devotedness of His love in redemption to God’s glory. He is no little God, as Arians feigned, but *our great God and Saviour.*” (William Kelly [WK])

Compare:

“Come, let us sing aloud to **Jehovah**, let us shout for joy to **the rock of our salvation**; Let us come before his face with thanksgiving; let us shout aloud unto him with psalms. **For Jehovah is a great God**, and a great king above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also: The sea is his, and he made it, **and his hands formed the dry land**. **Come, let us worship and bow down; let us kneel before Jehovah our Maker.**” (Ps. 95:1-6)

“**For Jehovah is great** and exceedingly to be praised; he is terrible above all gods. **For all the gods of the peoples are idols; but Jehovah made the heavens.**” (Ps. 96:4-5)

“And Ezra blessed **Jehovah, the great God**; and all the people answered, Amen, Amen! with lifting up of their hands; and they bowed their heads, and worshipped Jehovah with their faces to the ground.” (Neh. 8:6)

“**Wherefore thou art great, Jehovah Elohim**; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.” (2 Sam. 7:22)

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

**Now further compare** the following passages where the Son, the Lord Jesus Christ, **is explicitly called very “God,”** as in Tit. 2:13 (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.)):

“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)

“**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)

"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).]

For passages which demonstrate that the very title of “Saviour” as applied to Him (in “our great God and Saviour Jesus Christ”) in and of itself scripturally implies and necessitates the absolute Deity which is explicitly expressed in His first designation as very “God,” **see Tit. 3:4-7 below (and references there)**. To thus be the “Saviour” is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

**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, the nouns may or may not refer to the same person(s)/object(s).”

“**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 the TSKS construction in Tit. 2:13, 2 Pet. 1:1, 1:11, 2:20, and 3:15 **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!

- **Tit. 3:4-7**—“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. 1:1-4**—“Paul, bondman of God, and apostle of Jesus Christ according to the faith of God's elect, and knowledge of the truth which is according to piety; in the hope of eternal life, which God, who cannot lie, promised before the ages of time, but has manifested in its own due season his word, in the proclamation with which I have been entrusted, according to the commandment of **our Saviour God**; to Titus, my own child according to the faith common to us: Grace and peace *from* God the Father, and **Christ Jesus our Saviour**.”
- **Tit. 2:9-14**—“Bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying; not robbing their masters, but shewing all good fidelity, that they may adorn the teaching which is of **our Saviour God** in all things. **For the grace of God which carries with it salvation** for all men has appeared, teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, 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.”

“God saves us in order to make us His heirs [Tit. 3:7] and it is striking how He is presented as Saviour in this epistle. **It is even more striking how the term Saviour is applied to both God and the Lord Jesus in such a way as to assure us that Jesus is God.** In Titus 1, it is ‘God our Saviour’ in verse 3, and ‘Christ [Jesus] our Saviour’ in verse 4. In Titus 3, it is ‘God our Saviour’ in verse 4, and ‘[Jesus] Christ our Saviour’ in verse 6. In Titus 2, it is ‘our great God and Saviour Jesus Christ’ in verse 13.” (F.B. Hole)

The following passages further demonstrate that the very title of “Saviour” as applied to our Lord Jesus in and of itself scripturally implies and necessitates His absolute Deity. To thus be the “Saviour” is to necessarily be the *Divine Saviour*. Godhood is *implicit* in such Saviourhood.

“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)

“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)

“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)

Moreover, salvation is only possible *by grace . . . God’s grace*. And the Holy Spirit tells us in, e.g., Tit. 3:7, that our salvation, our justification, is purely and entirely **by the grace of “Jesus Christ our Saviour,” who is thus Jehovah-Jesus!**

Compare:

“But I make no account of my life as dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus, to testify **the glad tidings [the salvation Gospel] of the grace of God**.” (Acts 20:24)

“For all have sinned, and come short of the glory of **God; being justified freely by his grace** through **the redemption which is in Christ Jesus**.” (Rom. 3:23-24)

“For **the grace of God** which carries with it **salvation** for all men has appeared.” (Tit. 2:11)

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

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

“But we believe that we shall be **saved by the grace of the Lord Jesus**, in the same manner as they also.” (Acts 15:11)

Believers are thus only saved by the grace of our Saviour God, and in particular by the grace of our Saviour the Lord Jesus. *Such is true solely by virtue of the fundamental truth of the Trinity of the Godhead*. Thus the grace of the Other two Divine Persons—the Holy Spirit (“the Spirit of grace,” Heb. 10:29) and the Father (“the God of all grace, 1 Pet. 5:10)—is also involved in (and the grace of *no one outside of the Trinity, the grace of no mere creature* is or can be involved in) our so-great salvation.

“The gospel believed is **salvation through the grace of the Lord Jesus**, Who bore our penalty and blotted out our sins in His blood. This is grace indeed, where all the guilt was ours and all that availed for our forgiveness and deliverance was His, to the vindication of that God, His God and Father, Whom we had rebelled against or lived without. In reality we knew Him not as He is, believing the lie of Satan rather than the truth of God. We did our own will and gave Him no credit for love, though He so loved the world as to give His only-begotten Son, that whosoever believes should not perish but have everlasting life. But now we have seen the Son and believed in Him. His grace in suffering for

our sins, the Just for the unjust, has made us both ashamed of ourselves and acquainted with God; and He is love. 'Hereby know we love, because He laid down His life for us' (1 John 3:16)." (WK)

- **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 of us 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.***" (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 patēr* (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.):

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“**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*], **has 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)

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“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).]

**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)

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- **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.’)**

- **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**

***blest 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*. 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!**

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- **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 dedōrēmenēs*) . . . **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* (*día doxēs kai aretēs*). . . ‘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)