

2 Timothy

2 TIMOTHY

➤ **2 Tim. 1:2**—“Grace, mercy, peace, **from** God our Father **and** Christ Jesus our Lord.”

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

Compare how frequently such impregnable testimony is borne to Him:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- **2 Tim. 1:13**—“Have an outline of sound words, which words thou hast heard of me, in **faith and love which are in Christ Jesus.**”
- **2 Tim. 3:14-17**—“But thou, abide in those things which thou hast learned, and of which thou hast been fully persuaded, knowing of whom thou hast learned them; and that from a child thou hast known the sacred letters, which are able to make thee wise unto **salvation [past, present and future-tense salvation], through faith which is in Christ Jesus.** Every scripture is divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work.”

Compare:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"**Thus saith Jehovah: Cursed is the man that confideth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. . . . Blessed is the man that confideth in Jehovah, and whose confidence Jehovah is.**" (Jer. 17:5, 7)

[*"A curse is {thus} pronounced on trusting in man, or in any one but Jehovah."* (JND)]

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

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

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

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

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

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

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

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

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

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

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

- **2 Tim. 2:21, 24**—“If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel to honour, sanctified, serviceable to **the Master**, prepared for every good work. . . And a **bondman of the Lord** ought not to contend, but be gentle towards all; apt to teach; forbearing.”

That is:

If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel to honour, sanctified, serviceable to **the Master**, prepared for every good work. . . And a **bondman of the Lord** [being His bondservant, the Lord Jesus 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; as His bondservants he] ought not to contend, but be gentle towards all; apt to teach; forbearing.

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*]. (Col. 3:22-24)

"Simon Peter, **bondman and apostle of Jesus Christ**, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ** [*this latter declaration is an explicit expression of the His absolute Godhood, which is implicit in and required by the former declaration which sets forth His supreme Lordship/Mastership (in Peter's boast of being the 'bondman of Jesus Christ')*]. (2 Pet. 1:1)

The fact that we can only serve **one master/lord** in the primary, highest and ultimate sense—and **that that Master/Lord must be God**—is one of the *strongest scriptural proofs* of the truth of the *Triunity* of God and of Christ's *absolute deity* in particular. For Christ is declared to be our **only** Master and Lord (Jude 4) [and supreme "*Lord of lords*" (see Rev. 17:14 and 19:16)], and as such **He must be Jehovah God** (see Deut. 10:17 !). Yet, because of the fundamental truth of the *Triunity* of the Godhead, such an absolute assertion *excludes neither* the Father nor the Holy Spirit as being our supreme Master/Lord (see, e.g., 2 Cor. 3:18 with respect to the Holy Spirit, "*the Lord the Spirit*"). In fact, since we are servants of both God the Father **and** the Lord Jesus Christ *equally and in the same exact sense* (James 1:1), the two Persons must be One God, else there would be two separate, independent Lords whom we thus serve primarily and absolutely, thereby contradicting our Lord's words in Matt. 6:24, and all other divine revelation of the *Triunity* of God throughout scripture. (**Note: This very truth is embedded in one of the (now fully revealed) Triune titles of God in the Hebrew scriptures: Adonai, a plural form of Adon, meaning 'Lord,' 'Master.'**)

- **2 Tim. 4:1-2**—“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.”

Note the one article joining God the Father and Christ Jesus together—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*—in this adjuration equally before the Father and Christ Jesus, the Risen Man, the God-Man.

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)

“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)

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

“**Grace and peace** be multiplied to you in knowledge of **[the] God and Jesus our Lord.**” (2 Pet. 1:2)

“No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, *where the phrase does not describe a single person. . . but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems [utterly] impossible unless both stood on precisely the same platform of nature or position [unless there were a common nature and glory].*” (William Kelly [WK])

Commenting on 1 Tim. 5:21:

“**There is but one article in the first part of the apostle’s ground of appeal, not because it is one person . . . but to mark their entire association, which could not be unless they stood on the same level of divine nature and glory. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the ‘elect angels,’ however exalted, as having no title to be so identified.** Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. Compare 1 Cor. 11:10.” (WK)

Commenting on 2 Thess. 1:12:

“**That one article in the singular rightly in Greek designates even distinct persons if the object be to express their union in a common category . . .** Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required [before ‘Lord Jesus Christ’] . . . On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. **And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature.**” (WK)

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 *kai* [*‘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!

- **2 Tim. 4:18**—“**The Lord** shall deliver me from every wicked work, and shall preserve me for his heavenly kingdom; **to whom be the glory** for the ages of ages. Amen.”

That is:

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.

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

“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 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! (2 Pet. 3:18)

“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)

As remarked at 2 Pet. 3:18: “To him be glory . . . 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.” (John Gill)

Moreover, observe that such doxological praise in worship of our Lord 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 worshipped 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 worshipped 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)

