

1 Timothy

1 TIMOTHY

➤ **1 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 the Father and Christ Jesus our Lord.” (2 Tim. 1:2)

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

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

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

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

“**Grace** to you and **peace from** *[all three Persons of the Triune Godhead:]* him who is, and who was, and who is to come *[God the Father]; and* from the seven Spirits which are before his throne *[God the Holy Spirit (seen symbolically in the Book of the Revelation in His seven-fold 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)

- **1 Tim. 1:12-14**—“And I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry him *[Paul]* **who before was a blasphemer and persecutor**, and an insolent overbearing man: but mercy was shewn me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly over-abounded with faith and love, which is in Christ Jesus.”

Compare also:

I indeed myself *[Paul, in my pre-conversion days]* thought that I ought to do much **against the name of Jesus the Nazaraean**. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. And often punishing them in all the synagogues, **I compelled them to blaspheme** *[to blaspheme ‘the name of Jesus the Nazaraean’]*. And, being exceedingly furious against them, I persecuted them even to cities out of our own land.” (Acts 26:9-11)

“And do not they **blaspheme the excellent name** *[the name of our Lord Jesus Christ]* which has been called upon you?” (James 2:7)

Thus: “Paul’s statement in 1 Timothy 1:13 provides another very interesting, though perhaps hidden, reference to the Deity of Christ [as does James 2:7]. The apostle [Paul] speaking of his life as a Pharisee before his conversion says, ‘Who was before a blasphemer?’ The Pharisees were careful, at least outwardly, to avoid being accused of blasphemy—that is, reviling the Name of God *[or the holy things and institutions of God]*. To speak against men, however wickedly or unjustly, is not blasphemy—and Paul as a strict Pharisee would not knowingly revile God. Who then did he blaspheme? He tells us himself quite plainly, ‘I verily thought with myself, that I ought to do many things **contrary to the Name of Jesus of Nazareth**’ *[and thereby sought to ‘compel’ the saints to directly ‘blaspheme’ His Name, Acts 26:9-11]*. It was when he afterwards knew that blessed Person to be ‘God over all, blessed for ever’ that he named himself as a blasphemer. The Man of Galilee is none other than the eternal God!” (F.A. Hughes)

“Paul is certainly not saying that before his conversion he went about speaking against *Jehovah* *[reviling the Name of Jehovah, reviling the holy things or institutions of Jehovah, or that he sought to compel others to do so]*! But he did speak against Jesus *[directly against the Name of Jesus as such, and not merely as indirectly against one of the holy things of God]*. Since he assumes the reader identifies Jesus with Jehovah, he also assumes that words spoken against Jesus are blasphemous.” (George Zeller)

- **1 Tim. 1:14, 16**—“But the grace of our Lord surpassingly over-abounded with **faith and love which is in Christ Jesus** . . . But for this reason mercy was shewn me, that in me, the first, **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him to life eternal**.”

That is:

But the grace of our Lord *[Jesus]* surpassingly over-abounded *[to Paul as chief of sinners, when on the road to Damascus it was “revealed to his soul, in a light beyond the sun at noonday, that the crucified but glorified Jesus was the Jehovah God of Israel” (WK)]* with **faith and love which is in Christ Jesus** *[in contrast to his former unbelief and hatred]* . . . But for this reason mercy was shewn me, that in me, the first *[as chief of sinners]*, **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him to life eternal**.

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)

- **1 Tim. 1:12-17**—“**And I thank Christ Jesus our Lord**, who has given me power, that he has counted me faithful, appointing to ministry him **who before was a blasphemer** and persecutor, and an insolent overbearing man: but mercy was shewn me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly over-abounded **with faith and love, which is in Christ Jesus**. Faithful is the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the first. But for this reason mercy was shewn me, that in me, the first, **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him to life eternal. Now to the King of the ages, the incorruptible, invisible, only God, honour and glory forever and ever. Amen.**”

That is:

But for this reason mercy was shewn me, that in me, the first [*as chief of sinners*], **Jesus Christ** might display the whole long-suffering, for a delineation of those about to **believe on him to life eternal. Now to [God as such, in the invisible essence and majesty of the Divine nature, not only and specifically the Person of the Father to the exclusion of the Son or the Holy Spirit] the King of the ages [God in His supremacy and sovereignty, “above all passing conditions and circumstances of the creature here below”(WK)], the incorruptible [having inherent, underived incorruptibility], invisible, only God [who is, as we know, Triune], honour and glory forever and ever. Amen.**

“The more majestic the Person who shows the mercy the greater the depth of the mercy displayed. Hence the Apostle views God [*the Triune God*] in the height of His majesty and not in the intimacy of relationship [*which we have in Christ*]. . . and this enhances the wonder of the mercy which He showed to the Apostle and to us. In response to such mercy Paul ascribes to Him honour and glory to the ages of ages [forever and ever].” (F.B. Hole [FBH])

Now compare the doxology in 1 Tim. 1:16-17 (to God as such) with the doxology later in 6:15-16 (to the Lord Jesus Christ in particular):

“I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of **our Lord Jesus Christ**; which in its own time **the blessed and only Ruler** shall shew, **the King of those that reign, and Lord of those that exercise lordship** [*the only supreme King and supreme Lord*]; **who only** [*in the invisible essence and majesty of the Divine nature, all of the following is true of the God-Man, the Lord Jesus Christ, to the exclusion, of course, of neither the Father nor the Holy Spirit in the Triune Godhead*] **has immortality** [*inherent and underived immortality*], **dwelling in unapproachable light** [*of the absolute majesty of His Divine glory; cp. Rev. 1:13-18 and comments there for the effect of its (albeit partial) manifestation on the apostle John (and likewise on Saul of Tarsus (Paul) in Acts 9:3-8 / 22:6-11 / 26:12-15)*]; **whom [as such] no man [particularly man in his present corruptible, mortal state] has seen, nor is able to see; to whom be honour and eternal might. Amen.**” (1 Tim. 6:13-16)

And further compare 1 Tim. 6:15-16 to the following:

“These shall make war with the Lamb, and **the Lamb** shall overcome them; for **he is Lord of lords** [*supreme Lord, a Divine Title of the only true God, Jehovah (Deut. 10:17 and Ps. 136:3)*] **and King of kings** [*supreme King*]: and they that are with him called, and chosen, and faithful.” (Rev. 17:14)

“And I saw the heaven opened, and behold, a white horse, and one sitting on it, called Faithful and True, and he judges and makes war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, **having a name written which no one knows but himself**; and he is clothed with a garment dipped in blood; **and his name is called The Word of God** [*John 1:1-3, 14a*] . . . And he has upon his garment, and upon his thigh, a name written, **King of kings** [*supreme King*] **and Lord of lords** [*supreme Lord, which, as noted, is an exclusive Divine Title of Jehovah (Deut. 10:17 and Ps. 136:3)*].” (Rev. 19:11-13, 16)

“**For Jehovah your God is** the God of gods, and **the Lord of lords** [*supreme Lord*], **the great God, the mighty** [*as in the ‘Mighty God,’ Isa. 9:6*] and the awesome, who regardeth not persons, nor taketh reward.” (Deut. 10:17)

“Give ye thanks unto Jehovah, for he is good; for his loving-kindness endureth for ever: Give thanks unto the God of gods, for his loving-kindness endureth for ever; **Give thanks unto the Lord of lords,** for his loving-kindness endureth for ever.” (Ps. 136:1-3)

Because of the fundamental truth of the Triunity of God, absolute assertions of the supreme Lordship of Christ thus *excludes neither* the Father nor the Holy Spirit, but is equally true of all three blessed Persons of the one Godhead.

On the parallel passage of 1 Tim. 6:13-16:

“Notice the full and complete way in which Scripture identifies the Lord Jesus and God. In these verses (14-16) it is not easy to discern which of the two [*the Son or the Father*] is spoken of [*for They are one in nature or essence in the Triune Godhead, co-equal in every way*]. . . . In Revelation 19:16 it is without a doubt the Lord Jesus who is King of kings and Lord of lords.” (FBH)

“Then, indeed, when the One men reviled, insulted and crucified is displayed in glory, there will be not only a full answer to all His faithfulness, but a full display of all that God is. It will be manifest to all the world what is already revealed to faith, that, *in the Person of Christ*, God is revealed as the blessed and only Ruler, the King of kings, and the Lord of lords, the One who, **in the majesty of His Deity**, alone has essential immortality, and who dwells in inaccessible light.” (Hamilton Smith [HS])

“The Spirit speaks of His unseeable and inaccessible glory: our Lord Jesus Christ is the One Whose appearing will manifest God's glory before the universe in its own seasons. This manifestation it is which gives occasion for the striking doxology which closes the section, where God **as such** is presented as He ‘Who only hath immortality, dwelling in light unapproachable, Whom none of men hath seen nor can see; to Whom be honour and might everlasting, Amen.’ . . . **But it will be in the appearing of our Lord that God will show His various glories**, He ‘Who only hath immortality,’ in and by Him Who died and rose and lives again for evermore, the King of those that reign and the Lord of those that rule, in the kingdom of **our Lord Jesus Christ, Who, Himself God and Lord**, deigned by His abasement unto the death of the cross to lay a new basis in a ruined world, so that grace might reign through righteousness unto eternal life by Jesus Christ our Lord. All testimony of faith is now seemingly as vain as was the good confession of Jesus our Lord; but His appearing will be the display of divine power, glory, and righteousness to the confusion of all that doubt as well as of proud rebels. . . . God will show our Lord's appearing in its own due times, not merely for the overthrow of apostate wickedness, but for the establishment, in the peace and blessing of man **bowing to Jesus, of His own honour and might eternal.**” (William Kelly [WK])

- **1 Tim. 3:15-16**—“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 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.”

That is:

But if I delay, [*these things I write to you*] 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 [*now follows a seven-fold statement*] [1] the mystery [*the now revealed secret*] of piety is great: [2] **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,** [3] has been justified in the Spirit [*being thus distinct from the Person of the Holy Spirit*], [4] **has appeared to angels [*being thus distinct from angelic beings, as we have before us He Who is the ‘living God’ Incarnate, crucified and risen*], [5] has been preached among the nations, [6] has been believed on in the world, [7] has been received up in glory.**

“Some doubtless will cry out as if ‘He Who,’ as in the Revised Version, grievously displaces ‘God,’ as in the Authorized Version [*but ‘God’ is necessarily implied in the former, i.e., in ‘He who’*] . . . But weigh well the better attested reading, and soon you may happily learn how much more exact is the relative [*He who*] in this connexion, **as it also really supposes the self-same truth in the background.** For where would be even the sense of saying that Abram or Abraham, that David, Isaiah,

or Daniel, or that any other human being, 'was manifested in flesh'? An angelic creature so manifested would be revolting for the end in view, and could no more avail than a man. If only a man, no other way than 'flesh' was open to him: the mightiest 'hunter before the Lord,' the subtlest wit, the most consummate orator or poet or warrior or statesman, 'he also is flesh,' no less the least born of woman. **Not so the one Mediator between God and men; for though He deigned to become man, He was intrinsically and eternally divine.** . . . Here [in 1 Tim. 3] the opening and immeasurable wonder of the truth is the glory of Him Who was born of the virgin and thus manifested in flesh. **So in the kindred passage of John 1 it is written (John 1:14), 'The Word became flesh,'** where it had been carefully laid down before (John 1:1) that **'The Word was God,'** as well as 'with God,' in the beginning before He made anything in the universe created by Him."

"If we take the reading 'He Who was manifested,' there is but one person that can answer to it, the Son of God, our Lord Jesus Christ [Jehovah-Jesus]. It could not be either the Father, nor yet the Holy Spirit of God. . . . If it [the text] be so taken, the person of the Son is implied But as the Son was God, and Christ the image of the invisible God, it is substantially true, no matter how it be taken, whether as in the Authorised [i.e., 'God'] or as in the Revised form [i.e., 'He who']." (WK)

And compare "*the assembly of the living God*" to the following:

"And Simon Peter answering said, ***Thou art the Christ, the Son of the living God. And Jesus answering said to him,*** Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed it to thee, but my Father who is in the heavens. And I also, I say unto thee that thou art Peter, and ***on this rock [upon the rock of Himself, upon the truth of His Person as the eternal Son] I will build my assembly [it is His assembly, the assembly of God the Son],*** and hades' gates shall not prevail against it. . . . From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, ***and be killed, and the third day be raised.***" (Matt. 16:16-18, 21)

"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) [*As our blessed Lord is both God and Man in His Person, Scripture can, therefore, speak of the atoning blood of God. But this, of course, refers to human blood, His infinitely precious blood, not to some sort of 'divine' blood.*]

And as such, the assembly is His; it is God the Son's church. Yet, because of the fundamental truth of the Trinity of the Godhead, the assembly is ***also God the Father's and God the Holy Spirit's.***

Now compare the following passages where the Son, the Lord Jesus Christ, **is explicitly called very "God,"** as in 1 Tim. 3:15-16 (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; 8:13-14; 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.)):

"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!]. . . . And the Word became flesh." (John 1:1-3, 14a)

"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)

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

“**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)

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

“Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through the righteousness of **our God and Saviour Jesus Christ**.” (2 Pet. 1:1)

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

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

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

Omnipotent Jehovah-Jesus, the First and the Last, He who is the Alpha and the Omega, the Lord God Almighty (Rev. 1:8 with 22:12-13; 1:17 and 2:8).]

[And in John 10:33 we have the Lord's enemies themselves seen as rightly understanding His claim to be very God:] "I [*the Son*] and the Father are ONE [*'We are one,' one in nature or essence*]. The Jews therefore [*understanding full well the import of Jesus' declarations*] again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and **because thou, being a man, makest thyself God.**" (John 10:30-33)

Finally, on the meaning and nature of the **"mystery of piety (godliness)"** in 1 Tim. 3:15-16:

"As the assembly is the house of God — the living God — and the witness and support of the truth, how important that we should know how to behave ourselves in the house of God. In view of pious behaviour the Apostle speaks of 'the mystery of piety', or the secret of right behaviour. One has written of this passage, 'This is often quoted and interpreted as if it spoke of the mystery of the Godhead, or the mystery of Christ's Person. But it is the mystery of godliness, or the secret by which all real godliness is produced — the divine spring of all that can be called piety in man' (J.N.D.). This mystery of piety is what is known to piety, but not yet manifest to the world. **The secret of godliness lies in the knowledge of God manifested in and through the Person of Christ.**" (HS)

"If verse 15 speaks of the church as the witness to the truth verse 16 gives a wonderful unfolding of that which lies at the heart of truth, the very revelation of God Himself, spoken of as 'the mystery of godliness.' There is no thought here of godliness being a mysterious thing. The force of the sentence is rather — that beyond all question **great is the hidden spring from whence flows such godliness** as is here taught. The godliness displayed by saints in different ages was always in keeping with such knowledge of God as was available to them, and never went beyond it. The New Testament unquestionably indicates a higher type of godliness than the Old Testament. But why? Because we now have not a partial but a full revelation of God. . . . **The one who knows by faith this real, true, historic Christ, the true God manifested in flesh, and who as Man has gone up into glory, possesses the secret of a life of godliness.** No unbeliever can possibly be godly though he may be of most kindly and amiable disposition as a natural man." (FBH)

"The secret (now revealed) of piety or godliness is the truth of Christ. He is the source, power, and pattern of what is practically acceptable to God—His person as now made known. True life is living by the faith of the Son of God Who loved me and gave Himself for me (Gal. 2:20)." (WK)

"Godliness depends on and is the fruit of the truth in Christ, the secret no longer hidden but revealed; which as a whole, therefore, is in ways wholly distinct from and above a Jewish Messiah reigning in visible power, but One known as we Christians know Him. Compare 2 Cor. 5:16-18." (WK)

- **1 Tim. 2:5-6**—"For God is one, and **the mediator of God and men one, the man Christ Jesus, who gave himself a ransom for all,** the testimony to be rendered in its own times."

That is:

For God is one [*God as such is one, the Triune God, without reference to any single Person in the Godhead*], and the mediator of God and men one, the man Christ Jesus [*'Jesus' = 'Jehovah the Saviour' (Matt. 1:21), Jehovah-Jesus, the God-Man, the eternal Son incarnate*], who gave himself a ransom for all.

Compare:

"For he [God] is not a man, as I am [*said Job nearly 2,000 years prior to the Incarnation of God the Son*], that I should answer him; that we should come together in judgment. There is not an umpire [*mediator*] between us, **who should lay his hand upon us both.**" (Job 9:32-33)

"The Mediator between God and men one—the Man Christ Jesus. This proves the utter worthlessness of all men, for only Christ can bring men to God, and all need so to be brought. The Mediator is great enough to put His hand upon the throne of God. In taking Manhood and going into

death He stooped low enough to put His hand upon the sinner that He might bring such righteously to God.” (N. Anderson)

“Long before Christ appeared the hearts of men yearned for a mediator. The book of Job is evidence of this, for that patriarch felt the immense gulf that lay between God and himself. ‘He is not a man as I am’ was his complaint, ‘neither is there any Daysman betwixt us, that might lay his hand upon us both’ (Job 9:32, 33). The One who takes up the part of Daysman or Mediator must Himself be God to fully represent God, and must be Man to rightly represent man. The Man Christ Jesus is He. Being Man we have no need of further men to come in as subsidiary mediators between Him and ourselves. And then, oh wonder of wonders! the Mediator became the Ransom. Being Man He could rightly offer Himself as the ransom price for men, and being God there was infinite value in the ransom price that He offered. Hence none are excluded on God’s part. His desires for the salvation of men embrace all: the ransom work of Christ had all in view. This is one of those Scriptures that states the scope and bearing of the death of Christ rather than its actual realized effects. All are not saved, as we know sadly enough, but the blame of that lies upon their side and not upon God’s. The tidings of Christ’s ransom work are the subject of gospel testimony in the appointed season. Now is that appointed season and the Apostle himself was the great herald thereof in the Gentile world.” (FBH)

“He [Christ Jesus] only of divine persons [in the Triune Godhead] is Mediator; and though He is so as man . . . The incarnation, if owned in terms, is really robbed of all its glory and blessedness [by those who deny His absolute and eternal Deity]; for if Christ Jesus were but ‘a man,’ why or how could He be mediator of God and men? Superiority in degree is no adequate basis. It is His divine nature which makes His becoming man so precious; as it is the union of both in His person which gives character to His love, and efficacy to His sacrifice, and value to His ransom.” (WK)

“The One Mediator is a Man in order that God may be known to men. Man cannot rise to God; but God, in His love, can come down to man. One has said, ‘He came down into the lowest depths in order that there should be none, even of the most wretched, who could not feel that God in His goodness was near him—come down to him—His love finding its occasion in misery; and that there was no need to which He was not present, which He could not meet’ (J.N.D.).” (HS)

“The Mediator is a man that God may be known of men. The Absolute is divided from the relative (and we, indeed creatures universally, are necessarily relative) by a gulf impassable to us. But if man cannot himself rise to God—and those of mankind who are by grace righteous would most of all repudiate and abhor so presumptuous a thought—God can and does in infinite love come down to man, to man in his guilt and misery with an endless judgment before him. This, however, does not meet all that is wanted, though it blessedly manifests the love of God in the gift of His own Son that we through faith might have life, eternal life, in Him. Yet even this free gift, immense as it is, does not suffice, for we were lost sinners; and so we needed to be brought to God, freed from our sins, and cleansed for His presence in light. He therefore sent His Son as propitiation for our sins (1 John 4:10). Herein indeed is love, not that we loved Him (though we ought to have so done), but that He loved us, and proved it in this way, divine and infinite, in the Person of His Only-begotten Son sent to suffer unspeakably for our sins on the cross that we might through the faith of Him be without spot or stain before God (where otherwise we could not be), and that we might know it even now on earth by the Holy Ghost given to us. So here it is said that He ‘gave Himself a ransom for all.’” (WK)

Exclusive statements such as 1 Tim. 2:5, *in context*, are thus clearly not intended to negate or exclude the absolute deity of the Son or the Holy Spirit, and thus contradict all other scripture. ***The Trinity of the Godhead is such that the most exclusive assertions may be made, and are made as to the absolute deity of one of the three Divine Persons without excluding either of the other two Divine Persons from the same absolute deity.*** Such exclusivity excludes any and all *outside of the Triune Godhead.*

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

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

1 Tim. 2:5 no more implies the *non-Godhood* of Christ than Gal. 1:1 implies His *non-Manhood*! For Jesus Christ is both God and Man in His Person. Godhood and manhood are indissolubly and unfathomably united in the one Person of our Lord Jesus Christ. He is a divine-human Person, fully God and fully man, the God-Man. In both 1 Tim. 2:5 and Gal. 1:1 it is Jesus Christ as ***the God-Man***

who is the Object before us. Thus the *true* implication of 1 Tim. 2:5 is that Christ Jesus is not *simply* Jehovah God, *as the Father and the Holy Spirit are*, but He is *also* Man. He is *more* than, not *less* than, Deity—He is *both* God and Man in His Person. Such is the *complex* glory of His Incarnate Person. Likewise, the *true* implication of Gal. 1:1 is that He is not *simply* Man; He is Jehovah God become flesh in taking manhood into His Person. Thus He is infinitely *more* than, not *less* than, Man—He is *both* God and Man in His Person. *Thus is He alone able to be the one Mediator between God and men, and as Man give Himself in atoning death for us!*

“The Son of God took holy humanity into His Person. He is the God-man. He took humanity in order that His body might be given in death. **While death is a human thing, it was an act of His Person.** The sufferings in the three hours of darkness, the voluntary death, and the shedding of His blood – **the atoning work – have the value and glory of His Person imparted to them. Such value and glory is necessarily infinite.**” (RAH)

And consider 1 Cor. 8:6:

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

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

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

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

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

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

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

Consider 1 Cor. 2:11 as another example:

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

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

Or take Luke 10:22:

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

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

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

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

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

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

➤ **1 Tim. 5:21**—“I testify before **[the] God and Christ Jesus** and [*separately*] **the** elect angels, that thou keep these things without prejudice, doing nothing by favour.”

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 both of Them. And further note **the additional article** before the elect angels, thereby marking them off as a separate group. **All elect angels** are thus distinct from the Divine Persons of the Father and Christ Jesus, the Risen Man, the God-Man.

“But the sense of God before his [Paul’s] soul, with Whose presence he binds up ‘Christ Jesus,’ would give firmness and decision, and keep love and obedience indissoluble and active, in contrast with the moral laxity which usurps the name of that holy affection, though as far from it really as God is from fallen man whose evil will is allowed. **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)

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**, 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)

“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].*” (WK)

Commenting on 2 Thess. 1:12:

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

Commenting on Eph. 5:5:

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

Note on the “Granville Sharp Rule”:

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

