

# **The Unity and the Teamwork of the Father and Son**

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The Jews worship one God. And, frankly, so do the Muslims. The Catholics worship the trinity, plus Mary, plus the Pope....

I remember once back in high school. This was in the '50s. Cruising in cars was the thing you did in high school. I had a good friend who had access to a car. I didn't at the time. So, I was riding shotgun and we were driving down the street. I noticed there was statue on his dash. I thought about that.

Then, we went past the Catholic church. When we got to the Catholic church, he slowed down, made the sign of the cross, drove very slow past the Catholic church, and then sped up. I said, "What on earth was that for?" He said, "Well, that's what you do. That's what Catholics do when you pass the church."

That emboldened me and I asked, "What's that statue there on the dash?" He said, "That's Saint Francis." I asked, "What does Saint Francis do?" He said, "Saint Francis is the patron saint of drivers of cars." He said, "We pray to Francis for safety when we drive our cars."

That memory prompted me this week to go online to see how many patron saints there are in the Catholic church. I got bored after two hundred. So, the Catholics worship the trinity, plus Mary, plus the Pope, and, then, they pray to over two hundred patron saints. The Catholic church has patron saints for butchers, bakers, and candlestick makers. I also noticed this one. Dorothy will love this. They have patron saints for people who work in coffee shops. Starbucks, you have your own patron saint. So the point is that the Catholics worship and pray to many.

Of course, the Protestants worship the trinity, but they emphasize Christ and emphasize the New Testament almost to the exclusion of the Father and the Old Testament. As we saw last time, the trinity is a result of Greek philosophy, and, frankly, if you look into it, Greek mythology. It has no basis in the Bible as we talked about last time.

Now, we are blessed that the true Church of God worships the Father and the Son. And, we place equal emphasis on the Old Testament and on the New Testament. We understand that the holy spirit is not a being; it is not a person, but it is the power and the spirit of God. We are thankful for that knowledge, and should be thankful that we recognize the Father and the Son; and we understand their nature and the nature of what the holy spirit is.

What we're going to do today is we're going to see that God and Christ have been working together and planning together and have been together for all time. What we'll see today is what the Bible says about, and this is the title of the sermon:

## The Unity and the Teamwork of the Father and Son

Today, I'm going to use quite a few more scriptures than I normally would use and have less commentary and let the scriptures speak for themselves. I'll still speak by points, because that's, as I said, the way my mind works. The first point we want to make is that:

### **1. The Father and the Son have always been together—always, the two of Them have been together.**

Let's go to 1 Corinthians 8:6. We emphasized that last time, but this one verse carries so much meaning. Now, we're going to use it in the context that They have always been together.

**1 Corinthians 8:6.** *But to us there is but one God, the Father, ... (KJV)*

Now, notice this.

*6b) ... of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (KJV)*

So, we see that there are two. As I said last time, if there was a trinity, this is the perfect place to put the third being, but it is not there. There are two, one God the Father and one Lord Jesus Christ.

With that, let's go to John 1 verse 1. These are two fundamental scriptures that define God and Christ and the fact that They have always been together. John 1:1, from the King James, which I'll use unless I tell you otherwise.

**John 1:1.** *In the beginning was the Word, and the Word was with God, and the Word was God. (KJV)*

Now, the New Living Translation says this about that first phrase. It says:

**John 1:1.** *In the beginning the Word already existed. The Word was with God, and the Word was God. (NLT)*

And, that's true if you assume the beginning was the beginning of the universe or the beginning of human life on this earth. Notice verse 2, going back to the King James Version.

*2) The same was in the beginning with God. (KJV)*

So, the two of Them (God and the Word) have been together for all time. They are eternal, no beginning, which is hard for us to wrap our minds around. They have always

been. And, we see here that there is one God and one Word. After Christ came to the earth, we understand Them now to be the Father and the Son. They have always been. They have always been together. This is fundamental point number one.

## **2. The Father and the Son have the same character and have the same nature.**

They are two separate beings, but they have the same character and they have the same nature.

Let's go to Hebrews 1 and verse 1. Just as John did in the Gospel of John 1:1, now Paul does in Hebrews 1:1. This is a very fundamental scripture. Paul says, "God," referring to the Father as we will see.

*Hebrews 1:1. God, who at sundry times and in [different] manners [spoke] in time past unto the fathers by the prophets, (KJV)*

God is doing the speaking. Verse 2:

*2) [Has] in these last days ... (KJV)*

Instead of speaking by the prophets:

*2b) ... spoken unto us by his Son, whom he [has] appointed ... (KJV)*

God the Father has done the appointing.

*2 continued) ... heir of all things, by whom also he made the worlds;  
3) Who (referring to Christ) being the brightness of his (meaning the Father's) glory, and ... (KJV)*

Notice this:

*3b)... (Christ being in) the express image of his person (referring to the Father's person), and upholding all things by the word of his power (meaning the Father's power), when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (KJV)*

What we want to focus on here is verse 3 where it says that Christ is *the express image of His* (meaning His Father's) *person*. The Greek word for "image" is Strong's #5481. Guess what that word is? It is *charaktér* in the Greek, from which we get obviously our English word "character." Guess what it means? I'm quoting from Strong's now. It says, "*What has been stamped or engraved onto something, an exact copy.*"

When the book of Hebrews was written, the coins in the Roman Empire had the image of the Emperor on those coins. They had a stamp, when the metal was somewhat soft and molten, this stamp would stamp the Emperor's image on every coin. You could

take one coin from here and another coin from over there, look at them side by side and the image was exactly the same—an exact copy.

Now, what that tells us is the Son, His character, His nature is an exact copy of His Father's nature. They have the same nature and the same character because They share the same spirit. They are of the same spirit.

So, despite what has gone on in the past trying to explain this, it is simple—the Father, the Son, identical character, identical nature, through the holy spirit. It is so simple. It is not complicated. The Father and Son have the same character and nature.

### **3. The Father is greater than the Son is.**

Knowing this fact is essential to understanding the two beings we worship and their relationship with each other. The Father is greater than the Son is. We're going to spend some time with this just to cement it in our minds.

We just read in verse 2 of Hebrews chapter 1, that God "appointed Christ heir of all things." The one who does the appointing is greater than the appointee is. That should be obvious. This is an example of the Father being greater than the Son is.

Now, in light of this, let's look at the name "Lord God Almighty." That occurs five times in the New Testament. We're going to cover two of those. Let's go to Revelation 11:16. I'll read this out of the New King James Version, which makes it more understandable. We want to focus on the term "Lord God Almighty." Revelation 11:16 from the New King James, the setting of this verse is God's throne.

***Revelation 11:16.*** *And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17) saying: "We give You thanks, O Lord God Almighty, The one who is and who was and who is to come, Because You have taken Your great power and reigned. (NKJV)*

In the phrase "Lord God Almighty," the Greek word for "Lord" is Strong's #2962. It's the Greek word *kurios* (koo'-ree-os). *Kurios* means *supremacy*; quoting Strong's, *supreme in authority*, that is, *controller; God, Lord, master*, or even *Sir*. Zodhiates says in his Complete Word Study Dictionary of the New Testament that *kurios* is *the New Testament Greek equivalent for the Old Testament Hebrew word Jehovah* or *Yahweh*, *the self-existent one*.

That is the definition of Lord. What about the definition of the word "God"? In the Greek, it is Strong's #2316. It is the Greek word *theos*, from which we have English words like theocracy and theology. The Greek word *theos* means a *deity*, especially *the supreme deity*.

We've defined Lord and God. What about the definition of "Almighty"? That is Strong's #3841 and it means *the all-ruling, that is, God as absolute and universal sovereign, almighty, omnipotent.*

Now, we have to ask ourselves: Who is the Lord God Almighty? As we talked last time, we don't go outside the Bible to define the Bible. We let the Bible define itself. With that in mind, let's go to Revelation 21:22 to see who the Lord God Almighty is. It is very simple. The Bible tells us very clearly, very plainly, who the Lord God Almighty is.

**Revelation 21:22.** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (KJV)*

So, this verse differentiates the two beings—the Lord God Almighty and Christ being the Lamb. Without doubt, the Lord God Almighty is the Father. And, there can be only one who is almighty, just one. This has to be the Father. Therefore, this tells us, again, that the Father is greater than the Son is.

Now, let's look at what Christ said about His relationship with His Father. Let's go to John 10:29. This is very plain, very simple, and very understandable when you let the Bible define the Bible. Look at what Christ said about Himself and about His Father in John 10:29. It's very clear.

**John 10:29.** *My Father (Christ says), which gave them me, ... (KJV)*

By "them," Christ refers to the disciples. The Father gave the disciples to Christ by calling them.

*29b) ... is greater than all; ... (KJV)*

You can't get much clearer than that!

Now, let's go to John 14:28. Here Christ in the last minutes before He was betrayed tried to get across crucial information to the disciples. Notice what He said:

**John 14:28.** *[You] have heard how I said unto you, I go away, and come again unto you.... (KJV)*

They didn't understand it at the time. They didn't comprehend it.

*28b) If [you] loved me, [you] would rejoice, because I said, I go unto the Father: for my Father is greater than I. (KJV)*

Again, this can't be clearer.

Now, let's go back to John 4:34. Notice what Christ's mission is, what His "marching orders" were, if we want to put it in military terms. Notice what Christ says.

**John 4:34.** *Jesus [said] unto them, ... (KJV)*

The King James says, "My meat." The Greek means *food* and in the modern translations, this word is translated as "food."

*34b) My [food] is to do the will of him that sent me, and to finish his work. (KJV)*

The one who sends is greater than the one who has been sent. There again, we are told the Father is greater than the Son is and the Son's job is just to do what the Father tells Him to do.

We won't turn there, but this brings to mind a scripture in Luke 22:42. Christ was in the Garden of Gethsemane. He knew what was ahead of Him and He was praying with great drops of blood coming down from His forehead. Remember He said to the Father, "Father, if You be willing, please let this cup pass from Me, but nevertheless, not what I will, but Your will be done." That again shows us that the Son is subject to, subservient to the Father.

Finally, in looking at what Christ said, let's go to John 5 and look at verse 19. Christ explains His marching orders and how He was obedient to His Father.

**John 5:19.** *Then answered Jesus and said unto them, ... (KJV)*

Jesus is talking to the Jews here.

*19b) Verily, verily, I say unto you, The Son can do nothing of himself, ... (KJV)*

That's true for us by the way.

*19 continued) ... but what he [sees] the Father do: for what things soever he [does], these also [does] the Son likewise. (KJV)*

Jesus follows the example of His Father. Verse 30:

**John 5:30.** *I can of [my] own self do nothing: as I hear, I judge: and my judgment is just; ... (KJV)*

Why?

*30b) ... because I seek not [my] own will, but the will of the Father which [has] sent me. (KJV)*

Contrast this attitude with the attitude of Satan who wanted to take over God's throne and be the boss. The message is clear here that we need to follow in Christ's footsteps. Christ said, "My job is to do the will of My Father." And, our jobs should be the same.

And, even then, Christ added additional emphasis when He told us how we should pray. We don't need to turn there but it's Matthew 6, verse 9 specifically. Christ said, "This is how you should pray." Remember the first words of the model prayer? "Our Father, which is in heaven, hallowed be Your name. Your kingdom come. You will be done on earth as it is in heaven." Christ said, "When you pray, pray to the Father." He added, "Close it by praying in My name," but the prayer is directed to the Father.

Despite all of this—this is the thing that just makes you shake your head. Despite all of this, the Catholics pray to Mary. They pray to the apostles. They pray to the two hundred plus patron saints. The Protestants pray to Christ despite what the Bible says. At some point, you look at yourself and say, "I either do what the Bible says or I don't." I think all of us are committed to do what God says, to do what the Bible says, to do what Christ says.

Now let's ask a question: Did the apostles carry this concept forward? Did they get it as far as the relationship between the Father and the Son? Paul certainly got it. Notice what he says in 1 Corinthians 11:3..

**1 Corinthians 11:3.** *But I would have you know, that the head of every man is Christ; ... (KJV)*

Not a church. Not a human being.

*3b) ... and the head of the woman is the man; ... (KJV)*

But notice this.

*3 continued) ... and the head of Christ is God. (KJV)*

So, the apostles repeated what Christ told them about His relationship with His Father. Look at chapter 15 verse 28, which talks about a time yet future. 1 Corinthians 15:28, Paul says:

**1 Corinthians 15:28.** *And when all things shall be subdued unto him (referring to the Father), then shall the Son also himself be subject unto him (the Father) that put all things under him, ... (KJV)*

God put all things under Jesus Christ.

*28b) ... that God (the Father, Theos) may be (one) in all. (KJV)*

We see here that all things are subject to Christ, and, Christ is subject to the Father. This is very clear.

What does Peter say about this? We've seen two scriptures, which show what Paul said about it. Now let's go to 2 Peter 1 and begin in verse 16. Peter said the same thing.

**2 Peter 1:16.** *For we have not followed cunningly devised fables, ... (KJV)*

As I said last time, the trinity is a very cunningly devised fable. It is indeed a fable

*16b) ... when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*

*17) For he (referring to Christ) received from God the Father honor and glory, when there came such a voice to him from the excellent glory (meaning from heaven), This is my beloved Son, in whom I am well pleased. (KJV)*

When John the Baptist was baptizing Christ, this voice came down and they all heard it. It's obvious that the one who gives the glory is greater than the one who receives the glory.

Now let's go to Revelation 11:15 to see what John says, which was revealed by Christ. This verse is talking about the seventh angel blowing a trumpet.

**Revelation 11:15.** *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms ... (KJV)*

Notice to whom these kingdoms belong.

*15b) ... of our Lord (referring to the Father), and of his Christ; ... (KJV)*

This word in the Greek is *Christos* (khris-tos'), meaning *the anointed one*.

*15 continued) ... and he shall reign for ever and ever. (KJV)*

Or, you could say they shall reign forever and ever because we see here very clearly that the kingdoms belong to both of Them. Not just one, but belong to both of Them.

The fact is, as we close out this third point about the Father being greater than His Son Jesus Christ, the horrible thing that the Protestants teach is that Christ is greater than the Father is. And, the Protestants worship Christ to the exclusion of the Father. They pray to Christ in exclusion of the Father. Yet, Christ openly says, "My Father is greater than I am. Pray to Him." The example Christ set for us is He willingly submits to His Father. Although both of them are eternal, both of them share the same nature and character, Christ humbly, willingly submits to his Father. Again, Christ did exactly the opposite of what Satan did and now does; and, Christ's attitude is the exact opposite of Satan's attitude. Obviously, there is a lesson there for us today. This ends the third point.

#### 4. Who is the creator?

I ask a question in relation to the Father and the Son always working together, always being a team throughout all time. Let's go back to 1 Corinthians 8 and verse 6. We read it earlier. We're going to read this scripture investigating who is the creator. It tells us:

**1 Corinthians 8:6.** *But to us there is but one God, the Father, (emphasize this) of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (KJV)*

So, we see here—and we're going to show scriptures that prove this—that God the Father is the originator. He is the initiator of all things—the originator, the initiator. Let's go to Revelation 4:9, another scripture that talks about the throne. Notice that God originates all things.

**Revelation 4:9.** *And when those beasts give glory and honor and thanks to him that sat on the throne, who [lives] for ever and ever, (KJV)*

That can only be the Father sitting on the throne.

10) *The four and twenty elders fall down before him that sat on the throne, and worship him that [lives] for ever and ever, and cast their crowns before the throne, saying,*  
11) *[You are] worthy, O Lord, ... (KJV)*

That word is *kurios* meaning *supreme in authority*.

11) *[You are] worthy, O Lord, to receive glory and honor and power: for [You (the Father) have] created all things, and for [Your] pleasure they are and were created. (KJV)*

The Father creates all things. Now, let's go to Ephesians 3:9, which tells us the same thing, but it also tells us how Christ is involved. The Bible defines the Bible so clearly, absolutely clearly.

**Ephesians 3:9.** *And to make all men see what is the fellowship of the mystery, which from the beginning of the world [has] been hid in God, who (referring to God the Father) created all things ... (KJV)*

How?

9b) *... by Jesus Christ: (KJV)*

So, we see here that God the Father is the initiator. He created all things, but Christ is intimately involved.

Now, let's look in another area where the Father is the originator. Revelation 1:1. We know in most Bibles if you see the book of Revelation above Revelation 1 and verse 1, it reads: The Revelation of Jesus Christ. Yes, that's partially true, but not completely true. Revelation 1:1. Notice this.

**Revelation 1:1.** *The Revelation of Jesus Christ, which God gave unto him, ... (KJV)*

God the Father is the originator. He's the initiator.

*1b) which God gave unto him, to show unto his servants things which must shortly come to pass; ... (KJV)*

We see here that God originated the revelation. He gave it to Jesus Christ, who gave it to John, and we have it today, but it started with the Father.

Christ is the implementer. He is the doer. He is the workman, so to speak. Remember we read 1 Corinthians 8:6, which says:

**1 Corinthians 8:6b.** *... one Lord Jesus Christ, by whom are all things, and we by him. (KJV)*

And, we just read in Ephesians 3:9 that "God, who created all things by Jesus Christ."

Let's go back to John 1:1. We read this earlier. We'll start there, but we stopped at verse 2. We want to end up at verse 3. John 1:1, notice this. There is so much in these verses.

**John 1:1.** *In the beginning was the Word, and the Word was with God, and the Word was God.*

*2) The same was in the beginning with God. (KJV)*

And, notice verse 3 about who is our creator.

*3) All things were made by him (the Word) ; and without him was not any thing made that was made. (KJV)*

Christ did the making, the actual—we would say today that he did the grunt work, the actual doing of it. Now, let's go back to Hebrews 1 and verse 1, which we read earlier. It amplifies this and cements this. We didn't focus on this as we read it earlier. Hebrews 1, verse 1 tells us:

**Hebrews 1:1.** *God, who at sundry times and in [different] manners [spoke] in time past unto the fathers by the prophets,  
2) [Has] in these last days spoken unto us by his Son, whom he [has] appointed heir of all things, ... (KJV)*

This means the Father is greater than the Son is.

*2b) ... by whom (referring to the Son) also he [the Father] made the worlds;  
(KJV)*

He made the worlds by the Son. The point I'm making here is that both the Father and the Son are our creators. The Father is the originator and the initiator. The Son is the doer. They have different roles.

My friend asked me, "Do you think the analogy would be that the Father is the architect and the Son is the builder." That's a good analogy. I hadn't thought about that. The fact is that the architect designs the building, has all the plans made—this is the way the building is going to be built. The architect turns the plans over to the builder and the builder actually does the building. That is a good analogy. I'm sure maybe it breaks down at some point, but it's a very good analogy. The Father is the originator. Christ the Son is the doer. So, They are both our creators.

Now let's go to another question regarding both of Them working together for all time.

## **5. Who is our savior?**

I think all of us would immediately respond, "Christ is our savior." And, that would be absolutely true. Let's go to Luke 2:11 to see this was made plain at the start of the New Testament. Angels are speaking to shepherds in the field. They tell us very plainly what is happening. The angel, the spokesman, says:

**Luke 2:11.** *For unto you is born this day in the city of David a [savior], which is Christ the Lord. (KJV)*

It can't get any plainer than that. Now, the apostles understood this. Let's go to Acts 5:31 to see that they perfectly understood this also. There are thirteen other references in the New Testament about Christ being our savior. We're only looking at these two.

**Acts 5:31.** *Him (referring to Christ) [has] God exalted with his right hand to be a Prince and a [savior], for to give repentance to Israel, and forgiveness of sins.  
(KJV)*

The apostles understood that Christ was our savior. Now notice these surprising and very interesting scriptures. Let's go to Isaiah 45 and look at verse 21. Notice what it says:

**Isaiah 45:21.** *Tell [you], and bring them near; yea, let them take counsel together: who [has] declared this from ancient time? who [has] told it from that time? have not I the LORD? ... (KJV)*

Notice "LORD" is in all caps—YHVH, Jehovah, the self-existent one, the Eternal.

*21b) ... and there is no God else beside me; ... (KJV)*

It has to be the Father.

*21 continued) ... a just God and a [savior]; there is none beside me. (KJV)*

So, the Father says, "I'm your savior also." Is that repeated in the New Testament? Or, is this some obscure scripture in the Old Testament? Let's go to 1 Timothy 1:1. Paul is opening his epistle to Timothy and notice what he says.

**1 Timothy 1:1.** *Paul, an apostle of Jesus Christ by the commandment of God our [savior], and Lord Jesus Christ, which is our hope; (KJV)*

So, we see here in one verse that Paul is "an apostle of Jesus Christ by the commandment of God our savior." Then Paul mentions also the Lord Jesus Christ, which is our hope. He mentions both, but Paul says God is our savior.

If that isn't enough, let's go to Titus 1:3. Again, these are the early few sentences of Paul's letter to Titus, Titus 1:3.

**Titus 1:3.** *But [has] in due times manifested his (referring to God's) word through preaching, which is committed unto me (Paul referring to himself) according to the commandment of God our [savior]; (KJV)*

Wow—"according to the commandment of God our savior." Verse 4:

*4) To Titus, [my] own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our [savior]. (KJV)*

So, here in these two verses, we see the Father is the savior and the Son is the savior. Now, that makes perfect sense when we consider this. We know Christ is our savior because He was willing to die for us and He did die for us for the remission of our sins. We understand that. (And, it's hard to believe the Passover is only two months away.) Think about this. The Father is our savior because He was willing to give up His Son.

Now, for those of you who are parents, which is harder? To die yourself so your child can live? I think any parent would do that. Any parent would be willing to die so that their child could live. Which is harder to do? To do that or to watch your child die? Now, think about it. The Father had to look down and watch His Son tortured and murdered. How as a parent, would you like to have a plan where your child is tortured

and murdered and you have to watch it? That's what the Father did. So, in that sense, our Father is our savior too. I don't think we appreciate the Father's role in that as much as we should.

We focus—rightly so—on Jesus Christ, who suffered the pain, the agony, the torture, the murder, and hanging on the cross, but how much agony did the parent, God the Father, endure? I'm using human terms. How would we as parents like to watch our child hanging on a cross? We would gladly have our child come down and put ourselves in place of our children. Yet, the Father had to watch His Son suffer.

The point is that both the Father and the Son are our saviors. I've studied the Bible now for over five decades as a baptized member of the church. I asked myself when I was doing this study: How could I have missed that? We don't think of the Father as our savior and, yet, it's right there. I've read over those scriptures for I don't know how many years and this just didn't register. So, the fifth point is that both the Father and the Son are our saviors.

## 6. Who is our redeemer?

All of us would say, "Jesus Christ is our redeemer," of course. And, that is absolutely true. Let's go to Romans 3 and verse 24. Many scriptures talk about Christ being our redeemer. We've read them for years and years. Romans 3:24, notice what it says—again out of the King James.

**Romans 3:24.** *Being justified freely by his grace through the redemption that is in Christ Jesus: (KJV)*

This is very plain, very clear. Another scripture, let's go to Ephesians 1:7, which also is very clear. Ephesians 1:7 refers to Jesus Christ, again.

**Ephesians 1:7.** *In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (KJV)*

We have redemption through Jesus Christ. You can also check Colossians 1:14<sup>1</sup>, if you want it as a reference. It says the same thing. And, also Hebrews 9:14<sup>2</sup> says the same thing.

Do you know what I found out? The word "redeemer" isn't found in the New Testament. You would think it would be, but go look it up. It's found in the Old Testament. Notice these revealing, surprising scriptures. Let's go to Isaiah 47:4. If you want a reference, Jeremiah 50:34<sup>3</sup> says the same thing. Isaiah 47:4.

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<sup>1</sup> **Colossians 1:14.** *In whom we have redemption through his blood, even the forgiveness of sins: (KJV)*

<sup>2</sup> **Hebrews 9:14.** *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (KJV)*

<sup>3</sup> **Jeremiah 50:34.** *Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. (KJV)*

**Isaiah 47:4.** *As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel. (KJV)*

We see here the Lord of Hosts is our redeemer; that's His name. So, we have to ask the question: Who is the Lord of Hosts? The Lord of Hosts is mentioned 235 times in the Old Testament. That was a surprise to me—235 times. Who is this Lord of Hosts? The Bible defines the Bible. Let's go to 1 Samuel 4 and let's read verse 4. The context here is the Philistines have defeated Israel. And, Israel was in a state. They didn't know what to do. "What happened? What do we need? How can we defeat the Philistines?" This was their solution in 1 Samuel 4:4. Guess what the people did.

**1 Samuel 4:4.** *So the people sent to Shiloh, that they might bring from [there] the ark of the covenant... (KJV)*

Notice this:

*4b) the ark of the covenant ... of the Lord of hosts, [who dwells] between the cherubims: ... (KJV)*

The Lord of Hosts, then, can only be the Father because He is the one who dwells between the cherubims and sits upon the throne. So, when Isaiah 47:4 says, "Our Redeemer the Lord of Hosts," that can only be the Father.

Now, let's go to Psalm 78 and look at verse 35. There are many other scriptures, by the way, but we're only going to cover two about the Father also being our redeemer. Psalm 78:35.

**Psalms 78:35.** *And they remembered that God was their rock, and the high God their Redeemer. (KJV)*

Who is the High God? The word "God" is Strong's 410. It's the Hebrew word spelled in English e-l and it's pronounced ale, as you would drink a pint of ale. It's the Hebrew word *el* and it means this: *strength, mighty, especially the Almighty, but it can be used for any deity.* That's what God means.

What about the word "high"? What does that mean? That is Strong's 5945, it's the Hebrew word *elyon*, and it is a title. It means *the supreme, the most high, the uppermost.* So, we see here that the High God is the Most High, the supreme, the uppermost, and Almighty God. If you take these two words (*el* and *elyon*) and put them together, it can only mean the supreme God Almighty.

So, we see here in Psalm 78:35, Isaiah 47, and Jeremiah that the Father is also our redeemer. They are both our redeemers—both God the Father and Christ.

## 7. Who is our shepherd?

We would immediately say, "Jesus Christ is our shepherd." We know that. Let's go to Zechariah 13 and let's look at verse 7, because this verse says this from the Old Testament viewpoint that Christ is our shepherd. Zechariah 13:7, God is talking here—the supreme God, who we now know today as the Father.

***Zechariah 13:7.*** *Awake, O sword, ... my shepherd, ... (KJV)*

"My shepherd" means that God owns that shepherd.

*7b) ... my shepherd, and against the man that is my fellow, ... (KJV)*

The Hebrew word for "fellow" means *comrade or a kindred man*.

*7 continued) ... [says] the Lord of hosts: ... (KJV)*

We know who the Lord of hosts is.

*7 continued) ... smite the shepherd, and the sheep shall be scattered: (KJV)*

So, we see here that the Father is talking about His Son, the shepherd. And, when His Son was crucified and dead, the sheep were scattered. We know this because we already know who the Lord of Hosts is. Christ says directly that He is our shepherd. Let's go to John 10. That's the chapter of the parable of the sheepfold. Let's look at verse 11. Christ says directly that He is our shepherd.

***John 10:11.*** *I am the good shepherd (Absolutely!): the good shepherd [gives] his life for the sheep. (KJV)*

Which is what Christ did. Verse 14:

***John 10:14.*** *I am the good shepherd, and know my sheep, and am known of mine. (KJV)*

Meaning, the sheep know who the good shepherd is and it is Jesus Christ.

Now, let's go to probably the most familiar scripture in the Old Testament and notice some things that maybe we haven't noticed before. I certainly didn't. Psalm 23, a psalm of David, which is very familiar to all of us. We'll begin in verse 1. Notice what David says and take this in context with what we've been talking about that both God the Father and His Son, Jesus Christ are our shepherds.

***Psalm 23:1.*** *The LORD ... (KJV)*

The "LORD" is in all capital letters, YHVH, the self-existent one, the Eternal, the LORD.

- 1) *The LORD is my shepherd; I shall not want.*
- 2) *He [makes] me to lie down in green pastures: he [leads] me beside the still waters.*
- 3) *He [restores] my soul (or my life): he [leads] me in the paths of righteousness for his name's sake (the LORD, Yahweh).*
- 4) *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [You (the LORD, Yahweh) are] with me; [Your] rod and [Your] staff they comfort me.*
- 5) *[You prepare] a table before me in the presence of mine enemies: [You anoint] my head with oil; my cup [runs] over.*
- 6) *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD (Yahweh) forever. (KJV)*

Whose house is this—the house of the LORD? Remember what Christ said. Let's go to John 14:2. I'll just summarize it.

***John 14:2.*** *In my Father's house are many mansions: ... (KJV)*

In His house, and, so, we know what Psalm 23 refers to, the house of the Lord. Christ says, "In My Father's house are many mansions," which must refer to the Father's house. Remember what Christ said to those in the temple? John 2:16. Christ was very upset with what was going on in the temple. He made some cords and started swinging them overhead, driving the people who were selling animals and things in the temple. Christ was not happy with their actions. He said, "Don't make My Father's house a house of merchandise." Christ said very clearly that the temple was where the Father was. Christ said, "This is My Father's house. Don't make it a house where you sell things." So, the "house of the Lord" has to refer to the Father's house. Therefore, Psalm 23 must refer to the Father our shepherd. This is very clear.

The point I'm making here is that both the Father and the Son are our shepherds. That is totally logical if They have been together from the beginning, if They have worked together from the beginning, if They have planned together from the beginning, and the Father is the originator and the Son is the implementer. It is so very logical that They are both our shepherds because They both planned it. Christ came to the earth and said, "I'm the good shepherd." The Father is the shepherd too. Do you think Christ would say, "I'm the good shepherd but My Father isn't a shepherd. I only am the shepherd. My Father can't have that because I want that title"? No, of course not. They work together. This leads us to the last point, the final point.

### **8. Both the Father and the Son have worked together as a team for eternity in perfect harmony.**

That's a mouthful, but I'll say it again. The Father and the Son have worked together for eternity and they have been in perfect harmony since eternity. It boggles our minds to think of eternity and going back without ending. As human beings, we have a hard time

with that. Let's go to Genesis 1, verse 26. From the very beginning of humans certainly, and of the universe, They have worked together as a team. Genesis 1:26, I'll just paraphrase. It says:

**Genesis 1:26.** *And God ... (KJV)*

The Hebrew word for "God" is *Elohim* and it is a plural word. It is not a uni-plural word. It is a plural word. You can check any concordance, any lexicon. *Elohim* is a plural word. Genesis 1:26 says:

1) *And God said, Let us make man in our image, ... (KJV)*

Meaning: They both did it together. One was not off somewhere. One wasn't missing in action. They both did it together from the very beginning.

Notice what Christ says in John 5:17. This tells us about what He and His Father do. One just isn't doing it all or the other just isn't doing it all. They do it together. John 5:17, Christ is talking to the Jews.

**John 5:17.** *But Jesus answered them (the Jews, and said), My Father [works hereunto], and I work. (KJV)*

He says, "We both work. Not just one of us. We both work and We work together. And, We are a team. We have different roles, but We work together." And, They have done so since eternity. John 5:17 makes that clear.

Now let's go to chapter 10, verse 29, which we read earlier. Let's look at this verse from the concept of the Father and Son working together for an eternity and being in perfect harmony.

**John 10:29.** *My Father, which gave them me, ... (KJV)*

Meaning, the sheep, Christ's sheep.

29b) *... is greater than all; and no man is able to pluck them out of my Father's hand.*

30) *I and my Father are one. (KJV)*

Perfect harmony. Together. One nature. One spirit. They have worked their plan of salvation together. The Muslims are wrong. The Jews are wrong. The Protestants are wrong. And, the Catholics are wrong because there are two and They work together and have done so in perfect harmony since eternity. It's hard for us to get our heads wrapped around this concept of eternity.

How are They in perfect harmony? How are They one? How does that happen? Let's let the Bible define the Bible. Let's go to John 17:21. I'm going to read this out of the

Phillips translation. This is the night Christ was taken. As I said earlier, He was trying to get across critical information to the disciples. John 17:21, out of the Phillips.

**John 17:21.** *that they all may be one. Just as you, Father, live in me, and I live in you, ... (PHP)*

That's how They are one. They live in each other. Then, Christ goes on to say:

*21b) ... I am asking ... (PHP)*

Christ is praying to the Father before He was taken.

*21 continued) ... that they (the disciples) may live in us, and that the world may believe that you did send me. (PHP)*

How does the Father live in the Son? And, how does the Son live in the Father? It's obviously through the holy spirit. They have the same spirit. They have the same nature. And, the astounding thing is that we limited chemical human beings have access to that same spirit, have access to that same nature—the same nature that unites the two of Them and makes Them one. We have access to that very same spirit.

Both have worked together in harmony for all time through that spirit. That includes both the Old Testament and the New Testament. They have worked together during the Old Testament times. They have worked together during the New Testament. They are working together right now as we speak. They are unified. They are one. We can be the same way. If we exercise God's holy spirit, we can be one with Them as They are one.

So, this last point is both the Father and the Son have worked together for an eternity in perfect harmony by having the same spirit.

Let's summarize now what we've learned today.

We saw in the introduction that the Jews and the Muslims worship one God. Neither accepts Jesus Christ. They both say He was a prophet or He was a good man, or He did good works, or Jesus said some things that were true, but the Jews and the Muslims don't acknowledge Jesus Christ as God.

As we have seen, the Catholics worship a multitude of gods. It was a laugh to go on the Catholic website and see all of the patron saints. You can't imagine a situation, a circumstance, or a job that isn't covered by a patron saint—sometimes by two or three. So, the Catholics pray not only to the trinity and acknowledge the trinity, but they acknowledge Mary as being up in heaven right beside God the Father and Jesus Christ. Then, they acknowledge the Pope as God on this earth, as God's man on this earth. Then, the Catholics pray to however many they choose of the two hundred plus patron saints.

Then, we saw that the Protestants worship the trinity. And, as I said last time, one prominent Protestant, when asked, "What is the definition of a Christian," said, "The definition of a Christian is to believe in the trinity." That's the litmus test for being a Christian. So, yes, they worship the trinity, but their focus is on Christ. The Father is uninvolved; He's the Old Testament God. He's that old guy back in the Old Testament, but the Son does everything. We pray to the Son. We worship the Son and He is the focus of all of our attention.

The fact is, as we have seen today, the Bible proves all of them wrong. It is right in the Bible, right in front of our face. It is so simple, so easy to understand when we take the Bible for what it says. The Bible proves that both the Father and the Son were actively involved in the Old Testament, are actively involved now in the New Testament, and were involved in the New Testament when it was written. They were actively involved together.

The Bible proves that both the Father and the Son are our creators. The Bible proves that both of Them are our saviors. The Bible proves that both of Them are our redeemers. And, the Bible proves that both of Them are our shepherds. Both were involved with mankind right from the beginning as we read in Genesis 1.

The fact is the Father and the Son have worked together as a team in perfect harmony for an eternity. What a concept! How many human beings have worked even in the physical life, during their three-score and ten, how many human beings have worked in a physical life with any other human being in perfect harmony without any kind of disagreement? It doesn't happen in this physical life. Yet, the Father and the Son have done so.

Let me read from a footnote to John 1, verse 1, from the Nelson King James Study Bible. Dorothy noticed this last night. It says:

"In the beginning with God" John 1:1) signifies the perfect fellowship between God the Father and God the Son in eternity.

That a statement—a true statement.

"In the beginning with God" signifies the perfect fellowship between God the Father and God the Son....

For an eternity in perfect harmony! The Old Testament and the New Testament both show us this fact without doubt. So, today the lesson that comes from that for us today is important and pertinent. We, as little human beings have a conference coming up. That's not an earthshaking event. The fact is that Christ and His Father can work together for an eternity in perfect harmony. Then what is the lesson for us? If They have been a team since eternity, why can't we do the same thing? That should be our

goal. We should strive to be a team. All God's people should strive to work together in unity and harmony without fighting, upset, pride, vanity, etc.

So, our instruction is to follow their example. We are instructed to follow in Christ's footsteps. He humbly said, "My Father is greater than I and I'm here to do His will." We should say the same thing. We are here to follow the example of Jesus Christ, to follow the instruction of His Father, to work as a team in perfect harmony as They have done for an eternity. So, let's follow in their footsteps and realize that we are so blessed to have both a Father and a Son as examples for us.

They have been there together. They started human beings in Genesis 1. They went through the Old Testament together, the New Testament together. They are there with us now, both of Them working in perfect harmony. So, let's follow their example.