

Truths Concerning God the Father and Jesus Christ

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Brethren, there is so much confusion in the Christian world and in the Churches of God concerning God the Father and Jesus Christ. Most professing Christians believe in a Trinity: three co-equal personages (the Father, the Son and the Holy Spirit) comprising one God. Others believe in one God Being, the Father, with Jesus being a created being. Others believe in a Binity of sorts (the Father and the Son) comprising one God. Others believe that the Yehovah in the Old Testament was Jesus Christ. Many believe that the Bible is a story about Jesus Christ and His love for mankind, both in the Old Testament and the New Testament. All of these beliefs are incorrect.

Brethren, in my sermon this afternoon entitled Truths Concerning God the Father and Jesus Christ, I would like to explore the important subject of our Heavenly Father and His Son by discussing seven points concerning truths concerning God the Father and Jesus Christ.

The first point concerning God the Father and Jesus Christ:

1. There are two Elohim: God the Father and Jesus Christ

One of my best friends, Arthur Suckling, stated many years ago an important rule and concept in Biblical studies. That rule is: *You must define your terms*. Without defining the terms that we use in Biblical doctrinal discussions, the terminology used in those discussions become muddled and the actual meanings of the terms can become unclear and confusing.

Such is the case with the English word *God* which is the translation of the Hebrew word “אֱלֹהִים” *Elohim*, Strong’s #430 which is the plural form of the Hebrew word “אֱלֹהַ” *eloha*, Strong’s #433. However, in English, the word “God” has a different connotation and meaning than in Hebrew. The word “Elohim” in Hebrew means *mighty ones*. The word can mean angels, judges, and the Heavenly Beings of God the Father and Jesus Christ.

A way to distinguish the meaning for angels and judges versus the meaning for God Beings is the verb form used in the sentence. If *Elohim* is used with the third person plural form of the verb meaning *they*, the word is referring to angels or judges or people. If *Elohim* is used with the third person singular form of the verb meaning *he*, the word is referring to the God Beings.

Please turn with me to Genesis 1:26, where we will read a very well-known but misunderstood verse.

Genesis 1:26 *And God said, Let us make man in our image, after our likeness:*

The plural form of Elohim and the use of the first-person plural form of the verbs in the verse “Let us make – our likeness” has caused consternation and misunderstanding on the part of Jews, Christian scholars, and believers for centuries.

In the past, I have heard explanations of this verse such as that verse 26 was using the *royal we*, meaning that it was actually singular but applied to all in the audience of God.

According to an article by Asher Chee in [Zealous Ministries](#), we find the following:

In some cultures, monarchs and officials speak of themselves in the plural rather than in the singular—“we” and “us” rather than “I” and “me”. So, the argument goes that God was using the “royal we” in the same way that Queen Victoria is famously quoted as saying, “We are not amused.”

However, Queen Victoria would not have been amused at such an argument. There was no such thing as the “royal we” in Classical Hebrew because the plural of excellence was not used with verbs. ... Thus, none of the original readers of Genesis 1:26 would have understood God to be speaking in the “royal we”, since such a feature simply did not exist in their language. Throughout the Hebrew Bible (i.e., the “Old Testament”), monarchs, officials, and even God himself consistently speak of themselves using singular verbs.

So, Being #1 is talking to another Being, *Being #2*, that had the same likeness and same image as Being #1, because the use of the possessive adjective “our” means the likeness and image were shared by both Beings.

This one point could be a complete sermon in itself. But we in the Church believe that there are two divine Elohim Beings: God the Father and Jesus Christ, both having the same likeness, the same image, and the same characteristics.

The second point concerning God the Father and Jesus Christ is:

2. The singularity and the uniqueness is with God the Father

A major point in doctrinal clarity that the Church has come to understand is that the Yehovah of the Old Testament is God the Father, and not Jesus Christ. There have been many sermons and articles written on this subject showing what the Bible does indeed say on this fact.

With this understanding, there is a singularity and uniqueness with God the Father, something that is not shared with Jesus Christ.

God the Father is the *Most High* Elohim. Please turn with me to Genesis 14:22.

Genesis 14:22 *And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God (Elohim), the possessor of heaven and earth,*

If God the Father is the *Most High* of the Elohim, then Jesus is not the Most High.

God the Father is unique in that He is the *Most High* Elohim.

Please turn with me to Deuteronomy 6:04, where we will read the Shema, the most important scripture to the Jewish faith. This is another very misunderstood scripture.

Deuteronomy 6:04 *Hear, O Israel: The LORD our God is one LORD:*

“Shema, o Israel, Yehovah Eloheinu, Yehovah echad”, which means *Hear, O Israel, Yehovah our Elohim, Yehovah is one.*

This verse proclaims that there is only one Yehovah. Again, the singularity is with Yehovah or God the Father.

Currently, there were and still are two Elohim; Yehovah and the Being who became Jesus Christ. In the future, after the spiritual salvation of mankind, there may be billions of Elohim, but there will still be only one Yehovah.

Moving to the New Testament, the singularity and the uniqueness is still with God the Father. God the Father is our Heavenly Father. Jesus always referred to God the Father as His Father, because He was His Father, and He is our Father also.

Please turn with me to Romans 8, where we will read my favorite scripture and the one after it. Jesus Christ is our elder brother in the family.

Romans 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

29) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

So Jesus is the firstborn son of many brethren. So in the future, in the family of God the Father, Jesus will be our elder brother. There may be billions and billions of brothers, and Jesus will always be our special elder brother, but there will always be only one Father, a unique position in the eternal family.

Therefore, the singularity and uniqueness has always been and always will be with God the Father.

The third point concerning God the Father and Jesus Christ is:

3. Jesus Christ has always existed and has always had glory with God the Father

Please turn with me to John 17:05, where we can read a prayer that Jesus prayed on the night of the Passover service concerning the spiritual life that He used to have with His Heavenly Father.

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

In Greek, the continual and progressive nature of an action in the past is shown in the imperfect tense, just like in English. Besides the imperfect tense having the same construct as the past progressive tense in English (for an ongoing action in the past when something else happened), the imperfect tense is used in Greek, as well as English to show an ongoing repetitive action or condition in the past. The imperfect tense in this case for the verb “to

study” would be translated into English as *I used to study*, as in *I used to study at the library when I was a boy*. This sentence describes an ongoing repetitive action or condition in the past.

This is the construct in John 17:5. In this verse, the verb “had” in Greek is in the imperfect tense. The KJV version translates the verb in the simple past tense, which does not convey the meaning of the tense in Greek. A better translation using the imperfect tense also in English would be:

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I used to have with thee before the world was.*

Furthermore, the word “with” in this verse is the Greek preposition “παρά” or “para” which has many meanings depending on the case of the object of the preposition. In John 17:05, the word “thee” at the end of the verse is in the dative case. The Greek word “para” followed by the dative case means *beside, next to, or in the presence of*.

Therefore, John 17:5 means:

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I used to have beside thee before the world was.*

This verse shows that Jesus used to have glory next to the Father before the world was created.

Please turn with me to Psalm 110. Again, Psalm 110:1, among other verses, shows that the divine Being that became Jesus Christ was at the right hand of the Father and the Father’s throne. He was beside the Father, just as He indicated in the John 17:5.

Psalm 110:1 *The LORD [Yehovah – God the Father] said unto my Lord [Adonai – Jesus Christ], Sit thou at my right hand, until I make thine enemies thy footstool.*

So, Jesus had glory next to God the Father before the creation. So Jesus existed before the creation.

Please turn with me to John 7. There is the prophecy that shows that Jesus would be born in Bethlehem. The Jews in Judea in the time of Christ knew that the promised Messiah and prophet would come through Bethlehem. In John 7, we will read of a dispute among the Jews concerning Jesus because they believed Jesus came from Galilee. They did not realize that He had been born in Bethlehem.

John 7:40 *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

41) *Others said, This is the Christ [Messiah]. But some said, Shall Christ [Messiah] come out of Galilee?*

42) *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*

43) *So there was a division among the people because of him.*

Please turn with me to Micah 5, where we will read that prophecy of the coming Messiah, which was Jesus Christ or Jesus the Messiah. Again, the word “Christ” comes from the Greek word “χριστος” *christos* which is the Greek translation of the Hebrew word “מָשִׁיחַ” *mashiach* – which is the Hebrew word where we get the word Messiah, which in Hebrew means *the Anointed One*. Through this prophecy, the Jews all knew that the promised Messiah or Anointed One would be born in Bethlehem.

Micah 5:1 *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

2) *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*

So Micah 5 is indeed referring to the Messiah, Jesus. And verse 2 states that the goings forth of Jesus have been from of old, from everlasting.

The Hebrew word for goings forth is “מוֹצֵאֵה” *motsaah*, Strong’s #4163, which has the meaning of *origins*. Therefore, verse 2 is saying that that the origins of Jesus are in eternity, referring to the eternal nature of the Being who became Jesus Christ in the flesh. Many English translations of the Bible bring this concept forth very clearly, like the Berean Study Bible which states: *One whose origins are of old, from the days of eternity*. Or the International Standard Version which states: *His existence has been from antiquity, even from eternity*.

So, the Being that became Jesus Christ is eternal and has lived for an eternity in the past. He was not created by God the Father.

The fourth point concerning God the Father and Jesus Christ is:

4. The plan of salvation requires both God the Father and Jesus Christ

The wonderful truth of the plan of salvation is that God the Father is producing spiritual sons and daughters who will be born into His Family and Kingdom. In order for the plan of salvation to be affected, two perfect spiritual eternal beings were required. One Being to die for all of us and for our sins, and the other Being to resurrect the Being who died. So, Jesus died for all of our sins, and God the Father resurrected Him. Both steps are crucial and critical in the plan of salvation. Therefore, both God the Father and Jesus Christ are our Saviors.

Please turn with me to Romans 3:23, where we will read a very well-known verse.

Romans 3:23 *For all have sinned, and come short of the glory of God;*

So everyone has sinned. Everyone has fallen short of the perfection that God the Father has required. There is a penalty for that sin.

Please turn with me to Romans 6:23, where we will read a very well-known verse.

Romans 6:23 *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

So the gift of God the Father to us is eternal life through Jesus Christ.

Please turn with me to Mark 10. Jesus was the Being who came to give His life for us in our stead.

Mark 10:45 *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Please turn with me to Romans 5:8. This verse shows the immense love that both God the Father and Jesus Christ have for us.

Romans 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

Please turn with me to Acts 4. Salvation is available only through Jesus Christ.

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Please turn with me to John 1. John the Baptist knew who Jesus was and what the purpose of Jesus' life was.

John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

So there is no salvation for mankind without Jesus. Jesus Christ is our Savior. However, Jesus' death for all of us is only half of the equation for salvation.

Please turn with me to 1 Corinthians 15. Another aspect is needed for our salvation.

1 Corinthians 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

13) *But if there be no resurrection of the dead, then is Christ not risen:*

14) *And if Christ be not risen, then is our preaching vain, and your faith is also vain.*

15) *Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

16) *For if the dead rise not, then is not Christ raised:*

17) *And if Christ be not raised, your faith is vain; ye are yet in your sins.*

18) *Then they also which are fallen asleep in Christ are perished.*

So, Jesus' death for us is not enough. Without Jesus' resurrection and restoration of life by God the Father, we have no hope for eternal life, and we have no spiritual salvation.

Please turn with me to Romans 5, where we will read a very important and significant spiritual concept.

Romans 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Brethren, that spiritual concept is that we are reconciled to God the Father by the death of Jesus Christ, but we are saved by the spiritual life of Jesus when God the Father resurrected Him.

There is still no hope of salvation without the resurrection of Jesus Christ by God the Father. So there is no salvation for mankind without our Heavenly Father. God the Father is our Savior.

So brethren, it takes the willing actions of both God the Father and Jesus Christ for the plan of salvation to work and be achieved. Both God the Father and Jesus Christ are our saviors.

Furthermore, there is an unbreakable interwoven relationship between God the Father, Jesus Christ, and humanity on which the plan of salvation depends.

Please turn with me to John 6:44, where we will read another very well-known verse.

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

So no one can come to Jesus unless God the Father calls him and chooses him.

Please turn with me to John 14, and we'll read of another concept.

John 14:06 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

The Greek word for "by" in verse 6 is «δια» *dia* and the word "me" is in the genitive case. In Greek, the preposition «δια» can have many different meanings depending on the case of the noun which follows it. When «δια» is followed by the genitive case, the preposition means *through, by means of, with the help of*.

What Jesus is saying in verse 6 is that no one can come to God the Father except through or with the help of Jesus.

Therefore, God the Father calls and chooses us, but we cannot have a spiritual relationship with God the Father unless we accept the sacrifice of the blood of Jesus Christ to wash away our sins so that we, upon repentance, can stand stainless before our Heavenly Father, even after we have dirtied and stained ourselves with sins.

So, the plan of salvation requires both God the Father and Jesus Christ working together.

The fifth point concerning God the Father and Jesus Christ is:

5. God the Father and Jesus Christ have done most everything together

Please turn with me to John 10:30. God the Father and Jesus Christ are one in that they are both perfect in character, they are both perfect in agreement, and they are both perfect in purpose.

John 10:30 *I and my Father are one.*

Please turn with me to John 14. After being with Jesus for 3½ years and being taught by Him in that time period, the disciples were still so lacking in understanding.

John 14:8 *Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*

9) *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

10) *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

11) *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

So Jesus was telling His disciples that if they have seen Jesus, then they have seen the Father because They are so alike.

Please turn with me again to Genesis 1:26, and we will read this well-known verse again for what it says and for what it doesn't say.

Genesis 1:26 *And God said, Let us make man in our image, after our likeness:*

The term "Let us make" in Hebrew is in the first-person plural (the *we* form in English) of the imperfect Qal Cohortive form of the verb "עָשָׂה" *asah*, *to make or to do*. The important point is that the verb form is not in the second person singular form (the *you* form in English) of the verb.

For example, if a man says to his wife, "Please go to the store to buy groceries," he is giving a directive for his wife to go to the store. He is not going to the store with her. But if a man says to his wife, "Let's go to the store to buy groceries," he is implying that he is going to the store with her.

The important point is that the phrase is not a directive from God the Father to the Being who became Jesus the Anointed One for Jesus to make man in their image. It was a directive for them both to make man in their image. They would do it together.

Please turn with me to John 5. Jesus preached that He and His Heavenly Father worked together.

John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*

18) *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

19) *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Jesus and God the Father both work, and They work together.

Please turn with me to John 1. The Apostle John discusses the creation and the two Elohim working together in creating all things.

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.*

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

4) *In him was life; and the life was the light of men.*

Verse 1 shows that Jesus was with God the Father in the beginning. Then Verse 3 states *All things were made by Him* [the Word].

The Greek preposition for the English word “by” is “διὰ” *dia* and the Greek word for the English word “Him” is in the genitive case. According to [Thayer’s Greek Lexicon](#), the Greek preposition “διὰ” followed by a noun in the genitive case has the meaning of *through, by means of, or with the help of*. The translation of “διὰ” as *with the help of* in the first part of Verse 3 makes total sense with respect to the second part of the verse.

Therefore, Verse 3 could be written in English as *All things were made with the help of Him, and without Him nothing was made that was made*. This verse shows that nothing was made without Him, which means that someone else was also making the creation. And that someone was God the Father.

Verse 3 is written in passive voice meaning that the subject of the verb is not given. However, God the Father is the understood subject of the verse. Therefore, the understanding of Verse 3 is: God the Father made all things with help of Jesus Christ, and God the Father made nothing that was made without Jesus Christ.

God the Father and Jesus Christ created the creation and all things together.

Please turn with me to Exodus 13:21. When the Israelites left Egypt and wandered in the wilderness, God the Father led them from the pillar of cloud and the pillar of fire.

Exodus 13:21 *And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

Please turn with me to 1 Corinthians 10. However, the Apostle Paul wrote in 1 Corinthians 10 that Jesus was also there with the Israelites.

1 Corinthians 10:1 *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;*
2) *And were all baptized unto Moses in the cloud and in the sea;*
3) *And did all eat the same spiritual meat;*
4) *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

So Jesus was the Rock who followed them. The Rock did not lead them. God the Father led them. The Rock or Christ was the rear guard for Israel who followed them.

So God the Father and Jesus Christ were both actively with the Israelites in their journey to the Promised Land: God the Father leading the way and Jesus Christ being the rear guard.

Please turn with me to Isaiah 52. This same concept of God the Father leading the way with Jesus Christ being the rear guard is shown by Isaiah in Chapter 52.

Isaiah 52:12 *For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.*

The word “rereward” in the King James Version in Hebrew is “מֵאֲסִיפֶיךָ” *me’as-sip-kem* which means *rear guard*. The word is translated as *rear guard* in the New King James Version, the New International Version, the English Standard Version, and the New American Standard Bible, to list just a few. Jesus Christ was an Elohim of Israel.

So, Yehovah or God the Father goes before us, and Jesus is our rear guard, just as in the days of Israel.

God the Father and Jesus Christ have been a unified team who have done most everything together in perfect harmony and in perfect agreement.

The sixth point concerning God the Father and Jesus Christ is:

6. Jesus Christ has always been and always will be subservient to God the Father

In Christianity today, there is an effort to make Jesus Christ equal with God the Father in terms of authority and level of prominence. This simply is a departure from scripture.

Please turn with me to John 14. During the night of the Passover service on the last night of His physical life, Jesus told His disciples that His Father was greater than He was.

John 14:28 *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Please turn with me to John 10. During His ministry, Jesus continually told His disciples and the multitudes that the Father was greater than He was. We will quickly turn to some of these scriptures. These scriptures are all words of Jesus.

John 10:29 *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

John 13:16 *Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

Please turn with me to John 20. Furthermore, Jesus refers to God the Father as His God.

John 20:17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Please turn with me to Revelation 3. John wrote down the words which were the words spoken by Jesus Christ, who also said that God the Father was His God in Revelation 3:12.

Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Please turn with me to Philippians 2, where we will read another section of scripture that has been very misunderstood by many.

Philippians 2:5 *Let this mind be in you, which was also in Christ Jesus:*

6) *Who, being in the form of God, thought it not robbery to be equal with God:*

7) *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8) *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Verse 6 is very stilted in the King James Version. However, other versions make this verse clearer in meaning.

Philippians 2:6 *Who, being in very nature of God, did not consider equality with God something to be used to his own advantage; (NIV)*

Philippians 2:6 *Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. (Weymouth NT)*

The Greek word for “form” in verse 6 is “μορφή” *morphé* Strong's 3444 which means *nature or form*.

The Greek word for “equality” in verse 6 is “ἴσος” *isos* Strong's 2470 which according to Thayer means *equal in substance or quality*.

So verse 6 could be better translated *Who, being in the very nature of God the Father, did not consider being qualitatively equal with God the Father as something to cling to.*

We continue in verse 7 that Jesus humbled Himself by becoming human and living a human life. However, before humbling Himself, Jesus Christ had the same divine nature as God the Father.

Some in the Churches of God are now using these verses in Philippians 2 to prove that at some time in the past, Jesus Christ and God the Father were equal in authority and were equal to one another. Neither was over the other or subservient to the other. This simply is not what Philippians 2:6 is saying.

Brethren, the Being who became Jesus Christ has always been subservient to God the Father, and He always will be.

The seventh point concerning God the Father and Jesus Christ is:

7. We can honor Jesus Christ without dishonoring God the Father

Another misconception of Christianity is that Jesus Christ is their God and that Christians should worship Christ. Christ is the center of worship for the grand majority of churches today.

Brethren, God the Father has opened our eyes to the wonderful and special truth of His identity in the Bible, His role in the Bible historically, presently, and in the future, and His relationship and responsibilities with us and with Jesus Christ.

God the Father, and God the Father alone, is to be worshipped as our Most High God and as our Heavenly Father.

Jesus never instructed anyone to worship Him; instead, His instructions were always to worship His Father.

Please turn with me to Matthew 4. After fasting 40 days in the wilderness, Jesus was being tempted by Satan.

Matthew 4:6 *And [Satan] saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

7) Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8) Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9) And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10) Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

In answering Satan in verse 10, Jesus quoted Deuteronomy 6:13 which states: "Thou shalt fear Yehovah thy Elohim, and serve him." Jesus refers to Yehovah in the third person singular (meaning another Being besides Himself) and not in the first person singular (meaning Himself). Jesus did not say "You shall worship me, only me shall you worship." So, in answering Satan, Jesus told him that we are to worship only God the Father. He did

not include Himself to be worshipped.

Please turn with me to John 4. Jesus was talking with the Samaritan woman at the well concerning the worship of God the Father.

John 4:21 *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. :*

22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24) God is a Spirit: and they that worship him must worship him in spirit and in truth.

Jesus told her that true worshippers will worship God the Father. He did not mention anything to the woman about worshipping Himself.

The people of the Old Testament worshipped God the Father as Yehovah, and the Church (the ecclesia – the called-out ones) of the New Covenant worship God the Father as our Heavenly Father.

But as we associate God the Father with His true identity in the Bible and as we restore God the Father to His rightful position, we cannot diminish Jesus Christ and His role with our Heavenly Father and His role in our salvation and future eternal life.

We must give Jesus Christ His rightful honor and glory. Please turn with me to Revelation 5. That rightful honor and glory is given to Him in Heaven.

Revelation 5:11 *And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;*

12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

So, brethren, in worshipping God the Father as our Most High God and as King of His Kingdom, we must also always honor, respect, and give glory to Jesus Christ. We can do this without dishonoring God the Father. We can and should acknowledge what Jesus willingly did for us, and we can be thankful to Him for His love and sacrifice. These acts of honoring Him is not the same as worshipping Him, and in no way dishonors God the Father.

Brethren, we have explored seven points discussing truths concerning God the Father and Jesus Christ:

1. There are two Elohim: God the Father and Jesus Christ. There is so much evidence in the Old Testament that there were two Divine God Beings *Elohim*.

2. The singularity and the uniqueness is with God the Father. There is only one Yehovah, and there is only one Father. There will be many Elohim and many sons in the future.

3. Jesus Christ has always existed and has always had glory with God the Father. Jesus was not created by God the Father. He is eternal. He has always existed, and He will always exist.
4. The plan of salvation requires both God the Father and Jesus Christ. Jesus is our Savior because He died for our sins and paid the penalty for our sins. God the Father is our Savior because He raised Jesus from death, giving us hope for our spiritual resurrection to eternal life.
5. God the Father and Jesus Christ have done most everything together. Both have been a perfectly joined team working together to bring about the Father's plan of salvation of all mankind who will turn to Him and repent.
6. Jesus Christ has always been and always will be subservient to God the Father. Jesus always deferred praise and worship to His Father. God the Father is the God of Jesus Christ.
7. We can honor Jesus Christ without dishonoring God the Father. Jesus is worthy of our honor, respect and glory. It is not a dishonor to God the Father to give Jesus honor, respect, thanks and glory.

Brethren, we are so honored and blessed to understand these truths about our Heavenly Father and our elder brother, Jesus Christ.

Brethren, as we continue our journey to our Father's Kingdom, as we approach the next Holy Day, the Feast of Pentecost, picturing our entry into that Kingdom through the First Resurrection, as we contemplate the indescribable joy and happiness that we will have as spiritual sons and daughters of God the Father in His Kingdom with Jesus Christ as our elder spiritual brother, let us renew our efforts to overcome and completely defeat our sins, to live sinless lives, to not let Satan and his demons infiltrate our minds, to show love to others, to show love to our Heavenly Father and to Christ by our obedience, to give up our will and to follow the Father's will, and to worship our Heavenly Father as never before.