

## **CgiKawartha-2026-HoraneSmith-** **ShouldTheChristBeHonoured&Worshipped?**

My subject today,  
and it's, I think it's a salvation issue. So I'm going to talk about it,  
honestly. And the title is, Should the Christ be Honored and Worshipped?  
And I'm coming from the background of some whispers I hear.  
Not from here. Hopefully not. And it's one of the reasons I'm going to do it here.  
Because I heard some whispers in the past where some of our members have a little doubt  
whether  
Christ should be worshipped.  
And I got, while I was in Florida, I got wind of that.  
And believe me, it disturbed me. So one of the first things I did when I got back here in April  
was  
to do this sermon to put some things into perspective. Because it's a salvation issue.  
And there's no doubt that we need to set things straight. I go a little deeper in saying,  
and this is just my personal perspective, that as we near the return of Christ,  
there will be a spirit of Antichrist that is going to prevail because the man of sin is coming with  
a spirit of Antichrist. So there will be an atmosphere of that deception, of course. And the  
danger  
is some of our members may buy into it and it should not be like that.  
Remember Satan has deceived the whole world. We are repeatedly told. But here we are at this  
juncture where this question comes up. We have had one member of our congregation who has  
left the  
church because they have rejected Christ as God.  
And this happened some years ago. A person who we've been... Fellowship in all the time and  
just  
didn't know. And he stopped coming and I had a few conversations with him.  
I still work in showing him a few things. But his premise is that Jesus is not God.  
And he has rejected the New Testament completely. But here we are.  
He's the Emmanuel. The resurrected one. The anointed one. Messiah in Greek.  
The anointed one. The exalted one. The Lamb of God.  
The iron, the express image of God, the way, the truth, and the life,  
the redeemer, the word, and so on. Should he be honored and worshipped?  
If we are not worshipping the Christ,  
we are idolaters. And idolaters have no place in the kingdom of God.  
So that is why it becomes a salvation. You see?  
So there, a perception, as I said, going around, maybe not among the majority,  
but a few, that, and I'll tell you the circumstances that led to this.  
My wife was listening to a song, and I found the song really inspiring.  
So I said, you know what, maybe we could sing it in Toronto for praise and worship. And we  
submitted the song to the team, and we got back a reply that, Some members may feel a little  
uncomfortable because they believe that we may be worshipping Jesus too much or giving him  
all the

accolades. And I say, what? That can't be. So that's the background to it.  
But when we come to matters, divine matters of worship, it's not about how we feel.  
You get a feeling, oh... Just like in the Pentecostal movements and so on, people want to feel something. They want to feel the spirit. Some people have come to our church and they say, you know  
what, the church is dead. I can't feel it. Matters like this is not about feeling.  
It's about what the word of God says. So one of the first questions I asked when I did this sermon  
first, and I'm going to go to other congregations with it because I think we need to set something  
straight.  
It's not about what you think. If you accept the Bible as your premise,  
then it's not about what you think. It's about what the scriptures tell us. So that's where we're starting from. If someone can say to me, well, you know, the Bible is just not my premise. I look  
at other books. Then don't argue. Well, you're in a different category. You can interpret anything  
you want. The moment you're going to use the Bible as your premise, then you have to admit to certain things. And the Bible is our premise. We must get it right. So let's search the Bible for the answers. Because they are there. It's all over. It's all over.  
One commentator said this when I was doing a research for this. He said,  
if there's one thing we notice about Jesus in the Gospels, is that he always ran away from those who wanted to exalt him into places of power or crown him king. What are we to make of this? If Jesus were God, why not allow people to worship him? Why instead do we see him running from the  
crowds, refusing those who wanted to make him king by force, avoiding attention as much as possible, and so on?  
And we're going to come to John 6, but we'll get there. One of the things I, one of the arguments I see out there that is common among people who have rejected Jesus is this.  
Jesus never admitted explicitly that he's God.  
That is true in the scripture. He has not. But here, the other side of the coin.  
Jesus in the scriptures did not say he's not God.  
So there's no point telling me that Jesus didn't say he's God. He didn't say he's not God either. And there's so much accolades placed on him.  
He was in situations where he was confronted with that message. And he didn't deny that he's not  
God. He accepted. And one thing we have to realize about the divine is that worship is only attributed to God.  
Bear it in mind. God is the only one. that should be worshipped. So once we keep that perspective  
in mind, we see we are getting into. But this gentleman who was commenting on why Jesus ran away  
from the crowds and so on, it's simple. The scriptures talk about that. Like in John 2,

4, he said, My hour is not yet come. It was not his time to show to the world why he came. And so there were situations that he was caught into that he got out of because his time. He repeated it in John 7. My time is not yet come, for my time is not yet fully come. So all of those scriptures in John, we see them, they all was not yet come, and so on. Now, we go to Isaiah 43, 7.

God is addressing his people, specifically Israel during the exile.

He declares that those called him by his name. And that applies to us today.

No doubt.

But before I go there, I want to go to Matthew 4 because I think it justifies the belief in their thinking of the skeptics that only God should be worshipped. Matthew 4.10 says, Worship the Lord

your God and serve Him only. Because this scripture was brought up.

in the conversations I've had with previous people. Worship him only.

And they use that to say, see, only the Father should be worshipped.

And in John 4, 23, it says, true worshippers will worship the Father.

But, there's a conjunction here that we can use. But, how come Jesus accepts worship himself?

If he's saying that only the Father should be worshipped.

We know he claimed equality in honor with the Father, but these scriptures are making a distinction

in roles, not the nature of God. And this is where the confusion comes.

And we see that in the popular Shema prayer that people use, Behold, O Israel, your Lord,

that God is one. And I'll come to that later. So they use all of these scriptures to say,

See, only the Father should be worshipped. So if it's only the Father should be worshipped,

then what was Jesus doing when they worshipped? And I'm going to show you numerous scriptures where

they bowed down to worship him. Why did Jesus didn't reject that, those worshipped? And we see a

parallel all over the scriptures, especially in the book of Revelation, when some of those prophets

were getting visions from God. And of course, in some instances,

the angels were used. In theology, they call it the theophany,

where an angel manifests himself like he's God, like the burning bush in Moses,

with Moses' experience. It's not God himself, but the angel.

When Moses heard, Moses, Moses, take where you're standing,

it's holy ground. Basically, what was happening, an angel of God manifests himself as God.

They call it theophany. Because no one can see God and live. So we see a lot of examples in that in

the scriptures. Right? But what we're talking about here is the worship part of it.

This would contradict scripture if what John 4.23 is saying that true worshippers should worship

the Father only. So Jesus knowingly accepted worship knowing that the Father is the one alone should be worshipped. How do you explain that? Would Jesus do that?

We'll come to that.

Worship cannot be lawfully, in God's eye, given to a creature.

Now, if we are going back to 4th century Arianism, where the conjurances started when Arius, a very popular, he was later branded a heretic, where he claimed that Jesus came out of the Father.

In other words, he was created. The modern day Jehovah's Witnesses, that's what they believe today,

that Jesus was created. He came out of the Father. And those are the arguments I'm hearing, that he came out of the Father, which means he was created. But worship cannot be accorded to a

creature. Jesus is not a creature. He's self-existent. He has existed before time, all the time. In fact, you do a study. Because that scripture came to mind too in the discussion, John 1. In the beginning was the word, and the word was God, and the word was with God. So the arguments used here are that creation was being described here.

But if you take a closer study on that, it's beyond creation.

Because the verb used was... in the Greek, usually is used when something was in existence before.

So when it says in the word, in the beginning was the word, it doesn't mean that the word had a beginning. He was in existence before. Some deep theological argument in that one verse.

So you can't use that to say, well, in the beginning, creation, we,

because some people match up with Genesis 1.1, that in the beginning, it sounds similar, but the tense is different, which makes it totally in a different limelight. So those are some things that are coming to the table, and we must be able to at least know the difference.

When Jesus... was going into the wilderness to be tempted by the devil.

Jesus said, Satan, get behind me. What was Jesus doing there?

Get behind me, Satan. Thou shalt worship the Lord thy God, and him alone you should worship.

So the command, get behind me, Satan, shows Jesus' authority and role,

just giving it as an example, and his absolute truth. Refusal to share worship with another being. Except the father.

Except the father. Because Satan wanted Christ to bow down to him. To worship him.

And Christ said get behind me Satan.

So he's using himself as an example. Thou shalt worship the Lord thy God.

And him alone you should worship.

Jesus wasn't saying. That his father alone should be worshipped. Because I'm going to show you other scriptures. which the Father commanded the nations to worship Jesus for his own glory.

Yeah. So, listen, this subject, and I probably won't exhaust it in this sermon alone.

I at some point will probably do a Bible study on it because the other side have some really strong

arguments when you look at it. When in the new scriptures, to back it, but if you don't know how

those scriptures are interpreted from a hermeneutical point of view, context and so on,

you can easily be caught into it. And I think this is what is happening in some cases. As I said,

if you accept the premise that the Bible is a revealed word of God, given for inspiration,

God breathed, the theopneustos in Greek,

God breathed, indicated it comes directly from God's mouth. And it's profitable for equipping

believers. That's what 1 Timothy 3.16 is telling us. And in 2 Peter 1 it says, Scripture did not originate from human will, but rather men spoke from God as they were carried along by the Holy Spirit. So let's hear what the word has to say about worshiping Christ. There's a very significant Old Testament command and prophecy from Yahweh that many tend to overlook when it comes to worship in Jesus. And as I say, we're going to come to that. But first you must establish, is Jesus God? I'll just go through some fundamentals here. I won't go too deep into it. Because only God deserves worship. And I'm approaching it from that point of view. Is He God? Does He deserve worship? It's really for a full sermon, but I'm just going to touch on this because Jesus' identity is at the heart of this question. Whether to worship him or not, we have to identify who he is. Is he a created being? Did he exist all the time, never have a beginning of days or an end of days, the Alpha and the Omega? Is he? In the world of Islam, they have all kind of nonsense about Jesus. But as followers of the way, the truth, and the life, we need to establish this. If Jesus is regarded as divine, co-equal in nature, but has a different role and authority from his father, then there's no ifs and buts about worshiping Jesus. That's what we need to establish. So we look at roles differently. Our concept of God as a family, father, son, and so on. The church, Mary and the bride. We see human families on earth for a reason. Why God gives us human families because pattern of the God family and so on. But that's for another argument or session. If both testaments identify Jesus, Yeshua, with Yahweh and worship. Then worshiping Jesus is in line with the scripture. If he's just a created being, as Arius and another whole movement started back then, then the worship of Jesus would not be appropriate. We would be treading into waters of idolatry. In the same breath, can a created being ask his father to give him the glory that he had with him before the world was? Can we even fathom what we're talking about here when we talk about glory, the glory of God? I don't think the human mind can fully grasp when we talk about God in his glory, in his splendor, in his might. And yet Christ had this with him before the world was, before time came. And Jesus was praying to him after his death. For the Father to give him back this glory that he had with him. Yeah. In Isaiah 42, he always says he won't share his glory with another, especially idols. Yeah. Let's go to Exodus 20 verse 3. Exodus 20 verse 3. That's the commandment here.

You should have no other gods before you. You should not make for yourself an image in the form of anything in heaven and above the earth, beneath the waters, and so on. You shall not bow down to them or worship them for I the Lord your God am a jealous God. Punishing the children of the sin for the sin of the parents, the third and fourth generation of those who hate me. But showing love to a thousand generations and so on to those who love and keep my commandments. We would be sinning against God, breaking his commandments if we are worshipping Jesus. I want to establish that. If he should not be worshiped, we are breaking the first two commandments at least. It's a salvation issue. Hence, it's important. 1 Corinthians 6, 9 says, Do you know that the unrighteous will not inherit the kingdom of God? 1 Corinthians 6, 9 says, We won't. Do not deceive. It goes on. Neither fornicators are idolaters and so on. Galatians 5.19 similarly tells us the works of flesh are evident. Sexual immorality, impurity, sensualist, idolatry, sorcery, enmity, strife, jealousy, fits of anger and so on. These things are those who dwell on these things. will not inherit the kingdom of God. If we come here every week and we sing praises to Jesus and in our prayers we go to him and we worship him as God, then that is serious. We should not be doing it. In other words, if Jesus should not be worshipped. So this is what we want to establish today. Stephan, you may have to change all the hymns. All the hymns in there because a lot of them glorify Christ. A lot of them, Christ is at the center. We just seen them a while ago. Revelation 21.8 tells us the same thing. The cowardly, the idolaters, sorcerers, the liars will have their part in the lake of fire which burns with brimstone and so on. The second death. Anyone of us really want to go down that road to inherit the second death? No. That's the worst fate of humanity to end up in the lake of fire. So we want to get it right. So it's a salvation issue. It is. Somebody was telling me, no, it's not. I said, come on. It has to be because you're sinning if you're doing that. We see from the scriptures that the Father, Yahweh, through the prophets, the disciples, the apostles, attributes Yeshua as divine and being very God. It's clear. Study of scriptures, it's all there from Genesis to Revelation. Jesus did not deny, as I said earlier, that he's not God. He didn't say explicitly, I am God. There's no phrase in the Bible that says, I am God. Didn't say that. And equally, there's no phrase that says, I am not God. So let's push that one aside. There's no debate concerning that one. Anybody come to you with that one? And that is a popular one, I tell you. Jesus did not say he's God. So when they come to you with it,

hit back. Oh, Jesus did not say he's not God either. Argument done. They probably won't go on to argue. Argument done with that.

Surely he corrected the Pharisees and the Sadducees when what they said was wrong. He corrected them all the time. But he never corrected them when he challenged them about who he is.

And this is significant because Jesus called out sin throughout his whole ministry on earth. That's why he was here telling people right from wrong or setting the example. So why he didn't call them out and say, no, no, no, no, no, no. You have it wrong. In fact, he reaffirmed it.

He reaffirmed that he is more than just.

The ordinary prophet or Messiah walking through the streets of dusty Jerusalem. Right?

The Pharisees were the ones who were constantly at his throat. Accusing him of what?

Blasphemy.

You know what blasphemy is in their eyes? To claim equality with God.

And they were constantly accusing him of blasphemy. When he claimed that he's the I Am.

That

is big.

Because when Moses asked God what should he say his name was to the mighty Pharaoh, he said, I am. And Jesus claimed the I am.

That is a big one.

He's telling the Pharisees in no uncertain terms that the very I am who appeared to Moses, in other words, the theophany, manifestation.

He might have heard the voice, but it's not literally the voice of God. The voice of an angel manifested that way.

We know in Psalm 110, Jesus is claiming to sit on the very throne of God.

We see that in the Old Testament, in the New Testament, at Stephen's martyrdom, he saw Christ on the throne of God. He tells us explicitly in Revelation that we should be overcomers so that we can be counted worthy to sit in his throne just as how he overcome and he's

now sitting in his father's throne so we see all of those scriptures lining up

David said unto my lord the Lord said unto my lord sit thou at my right hand until I make thine enemies thy footstool Psalm 110 verse 2 the Lord shall send the word of thy strength out to Zion and Zion here I just been looking at this too When it talks about the New Jerusalem and Zion, there's a subtle difference. Zion is a more exalted place. We know the King of God will be headquarters in New Jerusalem. But the concept of Zion is a higher exalted place.

But that is something I just thought I'd mention.

The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. In the beauties of holiness, from the womb of

the morning, thou hast the dew of thy youth. So this holiness that he talks about can have a relationship with Zion. He's just showing God in his glory here.

And the Lord said unto my Lord, there are two beings talking to each other, not just one.

But then in John 10.30 and John 8.58, We've seen here now,  
and as I said earlier, we're trying to identify who Jesus is before we can even talk about  
worship.

We see in those two scriptures, Jesus identifying God as the greater of all,  
that he is greater than I. He admits that. And one can understand that. Don't read too much into  
it. My father is greater than I. I'm the son.

You see that family connection. Father and son. The son can't be greater than the father.

No. The father comes first. I'm not getting into any order of creation here because I usually  
jump

on that. But this is a subject that I tell you it's you have to go deep on this to really get a  
good concept of this unity that exists between the father and the son.

Because he can make statements that if you've seen me, you've seen the Father. I and the Father  
are

one. Are you mind trying to figure out? Well,

the Trinitarians, they have their way to explain it.

But, yeah, in a sense, because we have a duality here. It's at least more than one being in a  
family. And the Bible calls God a family. But he said the father and I are one.

And also in another instance where the Pharisees picked up stones and stoned him for  
blasphemy.

He's saying because you are a mere man.

But you claim to be God.

Wouldn't this be the opportune time for Jesus to come out and say, uh-uh, you're wrong. I'm not  
God.

He didn't.

He didn't. Remember the Pharisees, they're saying you are a mere man.

And you're claiming to be God.

And why was he claiming to be God? Because they heard it from his mouth, saying, before  
Abraham

was, I am. Or another way for I am is, I will be.

That's another translation.

So, these things tell us some very deep aspect of understanding the relationship between father  
and

son. And as I said, one of the reasons God gives us family on earth is to give us an idea how it  
works. That God is a family.

No doubt about that. And the Father is always greater than the Son.

And Jesus admitted to that clearly.

The Apostle Paul called Jesus our God, our great God,  
and our Savior. Titus 2.13, he called Jesus that.

And points out that prior to his incarnation, Jesus existed in the form of God.

If you study Philippians 2, there are some really heavy arguments there about that.

In the form of God. So God the Father says regarding Jesus, Your throne,  
this one from Hebrews 1, O God, will last forever. Your throne,

O God, will last forever. That comes from a quote. In the psalm, Psalm 25.

And some people jump on that and say, no, it's a quote from the psalm, so you can't use that.

But I want you to, in your time, I won't do it today, study 2 Samuel 7, because that's where it originated from. It talks about the seed, here, 2 Samuel 7, it talks about the seed who will rule an eternal kingdom forever. And who is that? None other than Yeshua HaMashiach. That's the one who's going to rule the kingdom forever. So it goes way back than the Psalms. Way back than the Psalms. Still establishing the identity of Jesus here. Colossians 1.15 says he is, Colossians 1.15, he is the image of the invisible God, the firstborn of over all creation. And this is what the Jehovah's Witnesses used when they said firstborn. They said, ah! Firstborn. I mean, he was born. Again, that is not what this context here is saying. It's talking about the preeminence of God. He was, of Jesus here. You know, came as a human being and so on. So it has nothing to do with him being a God that, you know, as they say, he was a God, not God. And the very, very 16 gives us a clear understanding. For him by all things were created. that are in heaven, that are on earth, visible and invisible, whether thrones or dominions or principalities or toes, all things were created through him and for him. And he is before all things before. And in him all things consist. That's what we're talking about in preeminence. And he is the head of the body, the church, who is the beginning and the firstborn from the dead, that in all things he may have the preeminence. So, you go on and on and you see all of these scriptures reinforcing the divinity of Christ. Of the Christ. The anointed one. That's what he is. I don't even use the name Jesus Christ anymore. Don't be shocked. Because I think it's a misdenoma. It gives people as if Jesus is a... Yeah, he came as a man. But Jesus Christ is not his name. The proper title, I believe, is Jesus the Christ. Jesus, the anointed one. Jesus, the Messiah. Or Yeshua, the Christ. Somebody said it today here. That's correct. But we grew up in an environment all the way of Jesus Christ. And so I think it minimized his stature and who he is. He is the promised one. So surname and Christian name doesn't come into his understanding of who he is. He is the anointed one. the Christ. So we see here how worship is according to him. We are, let me just finish this verse here in Colossians verse 19. It says, because this is important, it says it pleased the Father. It pleased the Father that in him all the fullness should dwell. and by him to reconcile all things to himself, that by him, whether things on earth or things in heaven, have been made peace through the blood of his cross. It pleased the Father that in him all fullness should dwell. What he's talking about here? I show the person, the scripture has explained this to me.

It is clear that scripture upon scripture is pointing to something more than a mere man or a mere God, you know, common G-O-D.

Jesus receives worship several times in the Gospels. You see that.

He accepted worship, possessed all the internal attributes of God,

did things only God can do, was given titles of the divine,

and that's all there. So many different titles that were according to him.

In this I'll just touch on a few of them. Matthew 2, 11, the Magi worship the infant Jesus.

The infant.

Matthew 14, disciples worship Jesus after he comes. disciples worship Jesus.

A Canaanite woman kneels before Jesus and worships Matthew 15,

25.

Matthew 28, 9, women and disciples worship the risen Christ. The man born blind worships Jesus.

Thomas called Jesus, my Lord. And he went further. He said, my God.

Luke 24, disciples worship him. After the ascension, Revelation 5.13,

heavenly creatures yet, those in the domain, in the heavenly realm,

worship Jesus.

Jesus never, ever withdrew and backed off and said, no, no, no, no, no worship.

So we see on and from time to time, all over the scriptures,

some Old Testament to the New Testament, because Jesus played an important role in the Old Testament. Some people don't realize that when you hear mention of Lord and so on in the Old Testament, he's not talking about God the Father. He's talking about Yeshua. That's another sermon

to itself.

It's all over. The Jews have missed that completely.

And I'm coming to the Shema. That's why, you know, they use that to say, well, God is just one, one, one. No, just one. Hear, O Israel, the Lord our God.

is one. And that's a scripture everybody jump on and say, there's not another being or family.

God is not a family. It's just one.

Anyway, John 18.3 Then Judas, having received a detachment of troops and officers from the chief

priests and Pharisees, came with lanterns, torches, and weapons. Jesus, therefore, knowing all things that would come upon him. Knowing all things. Only God has that attribute.

He went forward and said to them, who are you seeking? Then he answered him, Jesus of Nazareth.

He said, I am he.

I am he. If you look in your Bible, the he is in italics.

I'm sure most of your translations have the he in italics. It's not in the original.

What Jesus said was, I am. His name, his title,

I am. And Judas, who betrayed him, also stood with them.

And now when he said to them, I am, they drew back and fell to the ground. So Jesus is reaffirming

the I am of Exodus 3.14, who he is. And we know that story.

I am that I am. So we see all of these examples here.

In John 5.14, the captain of the Lord's host, Joshua. He falls on his face, worships, and removes his shoes because the ground is holy. Why? He fell on his face. It's holy ground. Only God's presence determines holiness.

I hear some ridiculous assertions nowadays in our religious community about holy Christmas and holy Sunday.

God can determine what is holy.

And so where his presence is, is holy ground. So these great men of God immediately understand that

this is holy ground. This is God's presence.

Yeah. Yeah.

So we see a lot of instances where he talks about the angel of the Lord. Again, there's a different sermon. And the angel of the Lord, many times, their manifestation and theophany of Christ, of God's presence. In the Old Testament, the pre-incarnate Christ,

so to speak. That is all there. Because, you know,

John 1 reinforces that, that no one has seen God at any time. The only begotten Son who is in the

bosom of the Father. He has declared him. He has declared him.

Now,

before I just go into some other scriptures about the worship part of it, just want to touch on a few others here. In Psalm 211. Because this is important. The father is now paying homage to his

son. Right? That is critical. The father...

is recognizing his son as very God and that he should be worshipped.

He instructs the king in Psalm 2.11 to serve the Lord with fear

and kiss the son lest he be angry.

Now this sounds like a little psalm that you just read and paste you. But what is happening here?

What is revealing here is, again, what they're referring to in theological circles as supreme reverence. Because this is the Father saying this. It's not coming from anybody else.

Serve the Lord. Serve me.

And fear or kiss the son. Let he be angry.

Why would the son be angry?

Why? Why? Why would he be angry if you don't kiss him? He's talking about honor here. Honor.

Psalm 45. We see it. quite a few, at least more than one in Psalm 45, 11 as well.

It tells us that the bride to worship the king, so that shall the king greatly desire my beauty, for he is thy Lord, and what? Worship thou him.

The king.

The king in his beauty.

And in Isaiah 9, 6, the prophetic promise here, it promises a child to be called the mighty God.

The everlasting father. The prince of peace. Those are divine titles demanding worship for sure.

The everlasting father Jesus acts also in a fatherly role. Patriarchal role.

So that title is given to him as well. And of course Isaiah 7.14 introduces the Emmanuel. And what is that? God with us.

In Psalm 110, David calls Messiah, Lord, Adonai, indicating superior divinity. And the priest king who receives reverence. And this links Jesus' own identity. Abraham, we know in Genesis 18, bows down to worship the Lord, the pre-incarnate Christ in this instance.

So we see these examples, brethren, of Christ being worshipped from as early as the pre-incarnate Christ and right into the New Testament. Yes, the Magi and so on, the blind man, the Canaanite woman, and even the... Even we have an instance where the ruler of the synagogue, right?

The synagogue was hostile to Christ. Yeshua. But even he went bowed down and worshipped Christ.

In Matthew 9, 18, it reads, while he was saying these things to them, behold, there came a synagogue official. And he bowed down before him saying, my daughter has just died, but come and lay your hand on her and she will live.

Very powerful example of faith here. This is a synagogue ruler.

When Jesus made that triumphant entry into Jerusalem shortly before he was crucified, it says a lot. Because he was received by the crowd.

Right? They call it Palm Sunday in the mainstream world. So they took branches of palm trees and went out meeting him crying saying, Hosanna!

Bless! Blessed is he who comes in the name of the Lord, even the King of Israel.

You know what the word Hosanna is? It's a plea for salvation.

Yeshua means salvation. It's a plea for salvation.

And not only that, it's an expression of worship. So the whole city came.

Hosanna. Blessed is he, who came or who comes in the name of the Lord.

And palm branches all over. There's a significance to the palm branches too. I don't remember what

it is right now, but they have something on it too. So they were worshipping him, the whole city.

Jesus didn't back off and said, no, no, you're not worshipping me. You shouldn't be worshipping me.

And we know only God can offer salvation.

One comes through me, not a human being.

Then on the other side, Side of the coin. We see instances where the disciples.

Refuse to accept worship. Because why would they do that? Because they know that. There should not

be worship. Worship only accorded to the divine. They're all over.

All over the New Testament. I just point to a few of them. And you can look them in your.

I'll just give you some scriptures. Revelation 22.8. to 9, Acts 10, 25 to 26, and Acts 14, 11 to 15.

In Acts 10 as well, 25, Revelation 19, 10. So we see all of these instances, even with Cornelius, you know, trying to bow down to Peter, and Peter said, no, no,

no, no. And John, with the Revelation in John, he thought, when he saw this bright beam, he thought it was wow. And bow down and say, angel said, no, don't, don't, don't. So we see all of these examples here. Revelation 19, I'll just read that. And he said unto me, write, blessed are they which called unto the marks above the land. And he said to me, these are the two sins of God. And I fell at his feet to worship him. And he said unto me, see that thou do it not. I am thy fellow servant. All of this. We see in the scriptures, Revelation 22, the same thing. All these examples, generally just cut out some of the time here.

Now, even after Jesus, just after Jesus amazed the disciples by walking on water, the other side of the coin, those who were in the boat, Matthew 14, 33, Matthew 14, 33, those who were in the boat, worship him, saying what? Truly, you are the son of God. truly you are. Two more memorable examples of Jesus accepting worship occurred just after his resurrection. The woman, Matthew 28, 8, Mark 16, 1, Luke 24, 20. They were on their way to tell the disciples of the resurrection. And when Jesus met them on their way, when they realized it was he, they came to him, clasped his feet, and worshipped him. So if Jesus is not to be worshipped, the whole of the disciples got it wrong. The prophets got it wrong too. So we are not alone. If we get it wrong, we are getting it wrong, we are not alone. The whole of them got it wrong.

Is that it?

Is that it? Thomas and all of them, my Lord, my God.

So brethren, we continue unapologetically to worship Jesus today, right here in this room. Offering ourselves to him as a living sacrifice to the faith that we have. Romans 12.1 says God is spirit and his worshippers are. Romans said that. God is spirit and his worshippers must worship him in spirit and in truth. Yeah. That's what we are doing. That is what we are doing. John 5, 16.

For this reason, the Jews persecuted Yeshua and they sought to kill him because he had done these things on the Sabbath. But Jesus answered them, My father has been working until now and I have been working. They didn't want to hear that. Therefore, the Jews sought all the more to kill him because he not only broke the Sabbath, but also said God was his father, making himself equal with God. You see the reason here? You see the charge? That Jesus is making himself equal with God, because some of the things they claim he was doing, only one who is equal with God could do that.

Then Jesus answered and said unto them, Most assuredly, I say to you, The son can do nothing of himself but what he sees the father do. For whatever he does, the son also does in like manner. For the father loves the son. Follow me closely here. The father loves the son and shows him all things that he himself does. And he will show him greater works than these that you may marvel.

For as the father raises the dead, And gives life to them. Even so the son gives life to whom he will. The son is giving life to those whom he will.

And listen to this. Verse 22. For the father judges no one. So the father is not going to be the judge. But has committed all judgment to the son.

Wow. That's a heavy duty. And it only takes God to be the judge.

Can't be a created being. human being to be the judge. He has to be God.

And why is that? Why is the father committing all judgment to the son?

Why? That's a big question. Verse 23 tells us clearly that all should honor the son just as they honor the father.

See where we're going now.

So when you honor the son, you automatically honor the father.

And then the next line is even more powerful. He who does not honor the son does not honor the

father who sent him.

Some brethren, some of our brethren are in trouble because they're not honoring the son.

And if you don't honor the son, you can't honor the father.

It's the dilemma.

That's it. All should honor the Son just as they honor the Father.

He who does not honor the Son does not honor the Father who sent him.

And what does it mean to honor? Now let me explain, because honoring and worshiping have distinct

nuances in the Bible.

Worship is the heartfelt adoration, the praise, the formal recognition of God and who he is.

Honoring God is the practical application of that reverence through obedience and lifestyle, showing high value for God in our daily actions as we worship.

So it's the application, the honoring is the application of how we worship him. So the two go

hand

in hand.  
So from John 5, you get the reality then of how honoring the father becomes honoring the son

and

vice versa. Because they're divine beings. They're not humans. They're not humans.

So that's why Jesus can now say, I am the Father.

When you look at the Shema in Deuteronomy,

Behold, O Israel, the Lord your God is one.

Judaism says, see, this is one being, one God.

see God as a family. When you have some time, look at it.

Put this into context of Deuteronomy 6, what the whole chapter is saying. It's talking about idols around. Israel was famous for whoring after other gods.

And so this Shema came as a warning.

God is establishing his authority as God.

So when he can say, behold, O Israel, the Lord your God is one. Basically what he's telling them,

behold, O Israel, I alone is God. Me,

no one else.

Not one singularly as the Jews claim. But of course their theology is a little subtle difference. But if you put it into context and understand what Yahweh was saying, declaring to Israel as we see

repeated warnings in the scripture, it's me alone. It's me alone.

It's no one else. It's I alone who you must worship. And it's reinforcing the Ten Commandments,

the first two at least, or the first four if you want to put it that way. So we see that pattern in the Old Testament that this is not talking about the nature of God. The Shema is not talking about

the nature of God. And this is where the error is. It's talking about his authority. Who he is. That he is alone. You should worship.

Because it's a call to worship him. Behold, O Israel, your Lord or God is one God.

It's I alone you must worship. That's the context of it. It takes a little deeper study to really grasp it. But Van Stinson has a beautiful tape on it.

If you have some time, go to YouTube.

and just type in Van Stinson's sermons and look for one of them called the oneness of God.

Very powerful. He goes into it a little more deeper with some language applications and so on.

So we honor God. We follow his commandments even when it's difficult to demonstrate true reverence

rather than empty words. Because worship is really close to God.

And we have to understand it, what we're doing. Because it's not a mere ritual.

We come here every Sabbath and, you know, we sing a few songs and we have a little discussion.

We eat some nice snack and say, oh, have a good week and we see you next week. It's deeper than

that. Because it's true worship, you have that relationship with God. And you have your relationship with God. Each one of us have it. I don't know your relationship with God. You don't

know mine. It's something that is personal. As I keep telling people, Jesus is not coming to save CGI.

Let's get that straight. Jesus is not coming to save CGI people.

Jesus is coming to save those who have the Holy Spirit, wherever they are.

I don't know who have the Holy Spirit. God has not appointed me a judge to say,

okay, Marie, I think you have the Holy Spirit. No. I can probably do it flippantly in a joking way,

but that's not my authority. The point I'm making is Christ is coming to save individuals.

And this is how our worship comes in. We have to ensure that we are worshiping in what? Spirit and truth. That's what we have to ensure. So your relationship with Christ...

He's very personal. He's your savior. He's the one who dies for you. And if we are not worshiping

him as we should, may God have mercy on us. May God have mercy on us.

Mark 14, 61.

Jesus brought before the Sanhedrin, which is the Jewish court. That's basically what it is.

The high priest asked a clear question.

Are you the Messiah? Are you the anointed one?

In other words, are you son of the blessed one?

Jesus replied, again we see it, I am.

And all of you will see the son of man seated at the right hand of the power and coming with the clouds of heaven.

Brethren, this is a direct quote from Daniel 7. That's where Jesus used this from.

So I want you to grasp the significance of this Old Testament text because it put a lot into perspective. Go to Daniel 7, 13. So we see now,

Daniel getting this vision and he said, in my vision at night,

I looked. And there before me was one like a son of man,

coming with the clouds of heaven. And he, meaning the son of man,

approached the ancient of days, which, I mean, almost every theologian admits this is Yahweh, the father, and was led into his presence. So we see the son, one like the son,

approach the father, and... was led into his presence. I want you to follow this closely because this is really critical. I think this is a nucleus of all what I'm talking about here today.

He was given, meaning the son, not the father. The father already has the authority.

He, the son of man, was given authority. Wow. He was given glory.

Yes. He was given sovereign power. Yes. And only the father can give this, right? No one else. Only the father. So he was given all of this.

Authority, glory, sovereign power. Why? That all nations and peoples of every language should do

what? Read it aloud. You following me? Read it. Worship him.

Everybody.

They should worship him. This is coming from the father. So the father has given authority.

That Christ must be worshipped. His son must be worshipped by all nations,

all people. His dominion is an everlasting dominion and will not pass away.

And his kingdom is one that will never be destroyed. So this is saying that Christ deserves worship

throughout all eternity. From now onwards, all the time, throughout eternity.

I don't think we can get it clearer than that. So when you arm yourself with these arguments, the way they come to you, because as I said, brethren, I think this is prophetic. We're entering a period, if we haven't already, where a spirit of Antichrist will prevail.

Jesus is not God. There's no historical Jesus that there,

well, look. During the time of Jesus' in the first century, in the 30s AD,

there were 32 messiahs during Jesus' time.

32. So he was not alone. And we're going to see that pattern coming back, where a lot of people are

going to come and claim that they're a messiah. Islam say, well, he's coming back. Yeah, we worship

Jesus, you know. We worship Jesus and he's coming back. But they don't tell you the whole of the

story. And Christianity has been duped into believing he's the same Jesus. Because there Jesus never arrives from the dead. He just went back to heaven. And there Jesus is coming back to convert

all Christians to Muslims. He's going to live for 40 years and die. They don't tell you that. And you go down to Yonge Street right now, Yonge Street, Yonge and Dundas, they're there with big

pictures of Jesus. Oh, we believe in Jesus. We believe in Jesus. So when I hear prominent Christian

people, Evangelicals talking about, yeah, we worship the same God, Allah and the Father. You know,

just turn a blind eye because that is not so.

They deny Christ in the flesh. And John tells us it's a spirit of antichrist.

So it's going to prevail because if the man of perdition, if the false prophet who's going to exalt himself high above everybody else and sitting in the temple claim that he is God,

and he's going to do miracles and people are going to believe it, there will be a prevailing spirit before leading up to that. That is just how I see it. You don't have to believe it. But there will be a spirit of Antichrist. And as I said, somebody has left our congregation already because they said, no, Jesus is not God. They have rejected the whole New Testament.

They said, no, we're going to see more of that. So don't be surprised.

Don't be surprised.

Mark 14, 63. Let's go back. I'm winding down. Then the high priest rent his clothes and said, What need we any further witnesses?

You have heard blasphemy. What do you think? And they all condemned him guilty of death. Why? Because Jesus claimed to be God.

Consider it blasphemy. And according to Luke 24, 16, blasphemy.

is punishable by death. That's why they pronounce the death sentence on Jesus and hand him over to

the authorities to put him to death. And that is why he acknowledges his understanding of this and

he tore his robe and called for Jesus' execution. But let's follow the logic here.

Who is the only God that Jesus must be served and worshipped?

Who? Matthew 10 says it's the Father. Remember, Jesus often acted in a subordinate role to the Father. That is clear. He's a son. He followed his will. Which should not be interpreted as a difference in nature. It's a difference in function.

Not nature. Function. It's not a lack of divinity. It doesn't mean it should not be worshipped.

But people jump on that.

The command. And that's why some people don't even read the Old Testament. But you go back.

It's that all nations and peoples and landings should worship him. That's the foundation. That's the foundation.

So how should Jesus be recognized according to God? As the one to be worshipped.

There's another scripture that tells us something. Philippians 2.9.

Let's go there. Tells us something further. It's a therefore. God also highly exalted him, meaning the son, and given him the name which is above every name.

And it's the name of Ashur Christ. That's what the name is.

It's above every other name.

And that every knee should bow of those in heaven and those on earth.

those under the earth and that every tongue should confess that the Christ is Lord.  
Come on. Why? Why should every tongue confess that he's Lord?  
And why should everyone bow to him? Why? That's the question we're trying to answer here.  
Why? Because some people don't understand. The feedback I got today, they're robbing the Father of  
worship. So that's why we shouldn't be worshipping. The songs that we sing, we have to be careful.  
They seem to be worshipping Jesus too much. That's a feedback I got. So when I look at this scripture, it outlines all of this. And it tells you why that is not so.  
Whatever worship is according to Jesus, it tells us here. It is,  
read the last line, to the glory of God.  
So when you worship Christ, you worship. You give God the glory.  
He gets the glory. You can't have it any other way. So if you don't worship Jesus,  
you know what that is saying? The Father doesn't get the glory.  
So it's a very, yeah, you have to really grasp this to see what it's saying.  
In the name of Jesus, every tongue is going to bow and confess that Jesus is the anointed one.  
He is the sent one. He is the Messiah. And he has given him a name.  
That is above every name.  
You know I look here at the Greek. When it says. He shall given him a name above every name.  
The name that is used here is Yahweh.  
Yeah.  
And I said wow.  
The phrase that is proper translated is. Yahweh is salvation.  
I said wow. This is so heavy here.  
Yeshua.  
means salvation too. So you see how they line up here? So when we do this,  
it's all to the glory of the Father.  
So do you think the Father is being robbed of worship, as some people are claiming,  
when we worship Christ, the Anointed One? Of course not,  
brethren.  
Of course not. Ephesians 1:19. And what is the exceeding greatness of his power to others who believe according to the working of his mighty power, which he worked in Christ when he raised him  
from the dead and seated him at his right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named. not only in this age, but also in that which is to come. And he put all things under his feet and gave him to be head over everything, all things to the church, which is his body, the fullness of him who fills all in all.  
And then 1 Corinthians 15:25 tells us, then he comes the end when he delivers the kingdom to God  
the Father and he puts... end to all rule and all authority and power.  
For he must reign till he has put all enemies under his feet. And the last enemy and so on he shall  
destroy is death. And verse 28.

Now when all things are made subject to him. Then the son himself will also be subject to him. Who put all things under him. That he that God may be all in all.

So what a smooth ending. When we see how God sent his son here to accomplish what he sent him to do. And he did that beautifully, perfectly. And now, if we go to the book of Revelation, we see something else.

Revelation 5, 8. Now when he had taken the scroll, the four living creatures and 24 elders fell down before the lamb. Who is the lamb? Of course, the Christ. Each having a harp and golden bowls of incense, which are the prayers of the saints. When you pray, this is where it goes. And they sang a new song saying, you are worthy to take the scroll, open the seals, you were also slain. For you were slain and have redeemed us to God by your blood out of every tribe and tongue and people and nation and have made us kings and priests to our God and we shall reign on the earth. Then I looked. And I heard the voice of many angels around the throne, the living creatures, the elders. The number of them was 10,000, 10,000, thousands of thousands. And they were saying with a loud voice, this is happening in heaven. This is not earth. This is God's domain. And they're saying, what they're doing here? They said, worthy is the lamb who was slain to receive power and riches and wisdom and strength. and honor, yeah, and glory, and blessing. And every creature which is in heaven and on earth and under the earth, such as are in the sea and that are in them, I heard them saying, blessed and honor and glory and power be to him who sits on the throne and to the lamb forever and ever. Then the four living creatures said, amen, and the 24 elders fell down and worship him who lives forever and ever. That is in heaven. That is going on. We'll be going on in heaven. We want a clearer picture on that. We see a similar occurrence in Revelation 19. At the marriage supper of the Lamb. 19.6. And I heard as it were. The voice of a great multitude. Now Jesus is sitting at that marriage supper of the Lamb. A kind of Passover. This is where we're going to be. Marriage supper of the Lamb. That's where we've been invited to go. And the sound of many waters. And the sound of many thunderings. And what they were saying. Hallelujah. For the Lord God omnipotent reigns. Let us be glad and rejoice. And give him glory. For the marriage of the Lamb has come. And his wife. His wife. The church. Jesus' wife. Has made herself ready. I just did a sermon last week in Toronto. Maybe I'll do it next year. Next when I'm here. And it's called Before the Marriage Supper of the Lamb. A little kind of follow-up to this. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me,

Blessed are those who are called to the marriage supper of the Lamb.

You are called. And he said to me, These are the true saints of God. And I fell at his feet to worship him at the feet of the lamb but he said to me see that you do not do that

I am your fellow servant. And of your brethren. Who have the testimony of Jesus.

Worship God. For the testimony of Jesus. Is the spirit of prophecy.

I know some false prophetess. Claim that she is the spirit of prophecy. They get it from this here.

But that's another story. Now I saw heaven opened. And behold,

a white horse. He sat on him called Faithful and True Righteousness. He judges and makes war.

His

eyes were like a flame of fire and so on. We go down to verse 14. The armies in heaven clothed in

fine linen. White and clean followed him on the white horse. Now out of his mouth goes a sharp sword and so on. He himself treads in the winepress.

Then, verse 17, I saw an angel standing in the sun and cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come together for the first, come gather together for the supper of the great God.

So at this supper we see nothing but praise and honor and worship in heaven.

And Jesus the Christ is part of that worship experience.

Do we really want it clearer than that? That Jesus must be worshipped with all our energy.

And when we do that brethren, we are automatically worshipping his father.

That is how unified they are. So when Jesus says, I am the Father, I am one, we know what he's talking about. May God bless you.