

There is a subject that was covered seven years ago at the Feast of Tabernacles concerning certain verses, and one in particular, that people have not been able to fully grasp and understand or to know the reason why God purposed for human life to be immersed in such surroundings. We're now going to review much of that that was covered at that particular time and build more fully upon it at this Feast and the reason we're doing that is because it has been seven years ago and there are things that God gives to us that just take time to become deeply embedded in our minds. So as a result of sermons since that time and because of time needed to digest that, along with other sermons interspersed throughout time, we have a better understanding and more things have come to our minds that have helped us to grasp and comprehend what was covered at that time. But there's still a need to build more upon what was given back then.

I find it exciting here even in the past two years now, last year and this year specifically, that there are things covered in times past in various sermons, whether it be sermons in 2005 or those, some of those 12 years ago, 10 years ago, and 7 years ago that have very much to do with things that we're going through at this particular time period that we need to build upon. We had those things given to us at that time to help mold and fashion our thinking and our understanding of what God is doing, but we've been very blessed since 2012 to continue to add to and grow in areas that otherwise we just wouldn't have had such opportunity. This is one of those opportunities and even during this Feast there are things that are coming out that are building upon more and more upon what we have been given through times past. That's how God works. That's how God works with our lives individually when we're called and that's how it works with the Church and how God continues to lead, guide, and direct us and to mold and fashion us and to build. There is a creation continuing on, and as we near the end of this age and get closer to it He just continues to give us more and more.

So this sermon today is entitled, *Experiencing Good and Evil*. This is *Part 1*.

So in this *Part 1* here we're going to go through so much of what was given in a particular sermon entitled, *The Creation of Evil*. There is a need to do review before we go into *Part 2* and delve a little more deeply into this particular subject and where God is leading us at this particular time. There are things to be built upon. I always find that very inspiring because we just continue to build. There are so many scriptures in the Bible that we read and go through, and as I've already mentioned here at the Feast, I think of the two trees in the garden and all the things, even at this Feast here, that continue to take us back to statements and things that God made at the very beginning in Genesis 2 and Genesis 1, Genesis 3, in through there, that are still going forward and

God revealing a purpose from the very beginning and then leading us to grasp a greater purpose of what He's doing now because not everything was revealed, obviously, back then, nor even in the past 6,000 years. But so much is being revealed now more and more as we get closer to God's Kingdom being established.

So we're going to go back here first of all to Isaiah 45. **Isaiah 45:5** where God says, **I am the Eternal**, this word Yahweh, the Eternal Self-Existing One, as we know that its definition really involves all those words, the Eternal Self-Existing One. There's just one, **and there is nothing else**, no one else that has such life in them, self-existing life, but God Almighty, Yahweh Elohim does. He says, **and there is none else**, meaning there is no one else. Yahweh Elohim, speaking of God, speaking of any being, **there is no God beside Me**. So in other words, no God Elohim except He, Himself, Yahweh. Again, incredible words here that are being used as He says there is no Elohim, there is no Yahweh Elohim besides Himself. There is no other God besides Himself. "There is no God beside Me," or "except for Me." **I girded you**, clothed you is the word here, an expression of "providing everything for you," **though you have not known Me**. That's just the way of human beings, to turn away from God, to want something different, to not acknowledge the power, the glory, the might, and that everything we have is because of God Almighty.

Verse 6—that they may know from the rising of the sun, and from the west, that **there is none beside Me**. **I am the Eternal**, and **there is none, no one else**, in other words. So again here God making it very clear to Ancient Israel in the things He had to say, and to Judah, that He is the Eternal, Yahweh Elohim, and that there is no other Elohim. There is no other God in Elohim except Yahweh. Yet those very strong and very powerful verses are things that have been hidden from God's Church throughout the period of Philadelphia and Laodicea, until God began to reveal them to us, and especially give it to the Church back in 2005, to a remnant group, to a remnant body.

Verse 7—**I form**, in other words "to fashion or to form as a potter," as the word is used. **I formed the light, and create darkness**. **I make** (produce, do, work) **peace**... That's the way of God. His way produces peace. ...and **create** (shape), as the word here is, **evil**. "I shape (create) evil." **I the Eternal do all these things**. So this is a verse that has confounded people because how did God, how does God create evil? And it's almost as though people really didn't want to address this or don't want to address it because they don't know how to answer it. They don't grasp what God is saying. It's really very simple, even in this verse here, "I made (produce, do, work) peace." The way of God and what His way produces, what He does, what He works to accomplish is peace. It produces peace, but He also adds then that He also shapes or creates evil.

Now, we understand how that's accomplished because of this sermon in a more effective and a more powerful way than ever before. I fear that sometimes we get to a point where some of us in the Church we think we've always known these things. The reality is no, you have not. There are so many things that God has given us, especially in the latter truths that we have not known, and yet we get to a point where we think that we've always known them. I think of those that have

been given since Mr. Armstrong. As a whole we just haven't known them. Then God, at some point, gives them to us and sometimes it's as though, well, we've always known this. I think it's difficult sometimes for people who come along, once all 57 Truths have been established, to not grasp the awesomeness of what it means that so many of these were never understood in Philadelphia, never understood before the Apostasy. So we are so incredibly blessed with what God has given to us.

So I'm going to ask this question then: How many of you were not in God's Church back there during the Feast of 2010? How many of you were not with us in the Church back at that point in time seven years ago? So I think it's good, especially in the group here, to ask people to hold up their hand so that others can see. Some were not here back in 2010.

So there are things that God just continues to give to us. For those who were not here, then all the more reason to grasp and understand these things that are being stated, because it has everything to do with our transformation. It has everything to do with what makes our transformation and our molding and fashioning possible. Without it we couldn't become a part of Elohim. Without all this, those things that need to become a part of our mind and a part of our thinking and what we need to experience, well, if we didn't experience it, if we didn't have it the ability to become a part of Elohim just wouldn't be there. That's how important this is.

So again, that's why the title is given here, *Experiencing Good and Evil*. There is a need to experience evil. Not that we have to live it - but yet we do because everyone who is called has had plenty of evil in their life. Every sin is evil, and sick, demented, distorted.

After looking at these verses about God creating both good and evil we went on to look at some other verses that had never before really been understood. God gave this to us to lead us to an understanding of a stark and unique difference between angels and man in His creation of the angelic realm and the creation of mankind and how God worked with each because it's vitally important to really grasp this because it helps us to understand deeper things and things that give us incredible insight into the process whereby God works with mankind and leads us into His family. The more we learn about those things, to me the more exciting it becomes.

So first we read about how God looks upon mankind. It reveals things about His purpose and about what God is doing. It's in **Psalm 103:13—Like as a father has compassion on his children, so the Eternal has compassion on those who fear, and reverence, if you will, Him.** You know, fear to do evil, fear to go against God, to have that honor, that respect in their thinking toward God Almighty, that love toward God in grasping that everything we have is because God gave it to us; He's given us the life to enjoy life. He's given us everything we have in life, everything around us, to enjoy such abundance, such variety, such fullness in life. Sometimes we just don't grasp what we have in life even as physical human beings let alone what God is offering us.

And so it says, "The Eternal has compassion on those who fear and reverence Him." **For He knows how we are formed.** So those who have such respect, who have such fear, fear to go against God, there is something that God can work with. When someone is more attentive and willing to listen to God there is going to be a battle because to accomplish that, for a person to really listen they're going to have to do something. They're going to have to fight against their own nature. That's awesome to grasp and understand. So God knows. God made us this way for a purpose and knows there is going to be a battle.

For He knows how we are formed, because He formed us. He made us. **He keeps in mind that we are dust.** You know, that's a part of God's judgment, that we're here for a short time in a physical body, and how He works with us, how He deals with us in life is unique. It's different than the angelic realm, of beings that just live on and on and on, and not like us; our lives come to an end. You know, basically, three score and ten is what God has allotted man for a long, long, hundreds and hundreds of years, a few thousand years now. Basically that's the allotment that's been given, as a whole. Some not as long, some longer.

As for man, his days are as grass. God remembers that. He has mercy because of that upon us, in that respect, you know, the process of life we go through. It says He has compassion upon us, works with us, deals with us in a different way, in a unique way. **As for man, his days are like grass; as a flower of the field, so it flourishes,** or he flourishes, man does, mankind. **For the wind passes over it and its gone, and the place thereof shall know it no more.** That's the way life is for several thousand years now. What an incredible thing to understand, that as a whole we are here for a short time. You know, God has been with mankind now, working with mankind and dealing with various things for nearly 6,000 years, and He's watched this over and over throughout life, millions and billions of people. Like grass. You know, we live shorter lives and so this example of something physical that doesn't last very long. It goes through various seasons. There's grass, it dries up, and it's not there anymore, certain plant life and so forth.

...and it's gone and the place thereof shall know it no more. So it's like people when they die. People are forgotten. They find graves; there are bodies at times at various parts of the world. This country isn't that old but they find skeletons at times and you know, they were forgotten. There is no marker. There is nothing there identifying them. There is nothing there giving an account even if they had a name, to know who they were, where they came from, what kind of life they had. They're just forgotten - grass that withers away.

But the mercy of the Eternal is from everlasting to everlasting upon those who fear Him. Again, upon those who fear or reverence Him. So that goes together, you know, this reverence, this acknowledging God as God, as our Creator, as our sustainer, as the one who gives us everything. Then a healthy fear to go against what He says, the desire to obey it, a desire to keep His way. That's the only way of life to live. It's the best way of life to live. **...and His righteousness unto children's children.** So how we live our lives can have such an impact upon those later on, descendants, and those who come after. Sometimes just by the influence we can

have, by how we live. ...**to such as keep His covenant and to those who remember His commandments to do them.** See, you have to have a fear and a reverence to God to want to keep His commandments, to want to do them, to fear to do otherwise. So it talks about here there's a compassion and a mercy that God gives. That's what it's saying. So God works with us in that way.

Then notice what God inspired David to write about the angels. Do you remember this, those of you who heard this? Do you remember what was stated? Because it's so different from how He spoke of the creation of mankind. It's important to understand the distinction here, to understand where all of this leads.

Psalm 103:19, continuing on, **The Eternal has prepared His throne in the heavens; and His Kingdom rules over all.** God allows people to do various kinds of things and allows various things, whether it be in the angelic realm or even of mankind, for them to exercise their own rule, but God's ruler over all. When His purpose is accomplished in certain things He takes control.

Verse 20—Bless the Eternal, all you His angels, you mighty ones. It's a word that means, basically here, as it even is translated a little differently in another version here, **those who excel in strength**, as it says in the New King James. "Those who excel in strength." "You mighty ones." They excel in strength because they're made different from human beings from mankind. They're not made of physical things, they're made of spirit, spirit composition. So God has blessed us mightily to be able to focus on these things and to understand why God did things in the way that He did in the manner that He did in the order that He did.

...**you mighty ones**, or those of you who excel, **those who excel in strength who do His commandments, obeying the instruction of His word.** So again here, it's something that's different from mankind because with mankind it has to be a matter of something that comes as a result of reverence and fear. And then God, because of how we're made, how we're formed, God has compassion and mercy upon us. So there's something different here about the angelic realm.

Bless the Eternal, all you His hosts, and you ministers (servants) of His who do His pleasure. So Hebrews makes it very clear they're servants of God. They're there to share in God's creation, in the things that God does. He created them first for that purpose, of things to share in, the creation of the universe, the things that God has done through time, and that opportunity, that blessing. We don't know the timing even. Millions, billions of years? We can't grasp such things.

Verse 22—Bless the Eternal, all His servants in all places of His dominion: Bless the Eternal, O my soul. So it's a matter here that this is their life and that which is expected of them who do His commandments, obeying the instruction of His word. So His servants were created to obey. His servants were created to share in and to do things, to be a part of a work, the work that's given to them to accomplish and do, that God used and shared in in an age before creating mankind, all geared toward creating mankind, but that He was able to share. He was able to share life with

other beings. What an awesome thing. It's something He didn't choose to do on His own. He chose to create an angelic realm, perhaps of millions upon millions. We don't know how many.

So again, this is recorded to make a clear distinction in that which should be understood in the difference between the creation of mankind and the creation of angels. Although we know there's a difference in composition the point of all this has been missed. Mankind was formed, created in weak and temporary form, and is able to receive mercy when working, living to be obedient and faithful to God and to His word. There is no such thing said of the angels. Isn't that amazing? No such thing said of the angels. So what is the difference? Because this is said of mankind, but it can't be said of angels.

The angels are described as mighty ones, those who excel in strength, who are expected to praise God, to do His commandments, to obey His instruction. This is how they were created, to live such a life. That's what fulfills them and gives them fullness and purpose and excitement of life. So the angels were made of spirit, again, and not temporary, physical flesh. They were not created with a frame that could feel pain, know hunger, experience thirst, and physical discomfort. That's why God remembers how we are formed, what we're like. Obviously, He doesn't forget it. He knows what we are. He created us this way for a purpose, to have different experiences in life.

So the angels, though, they were not made subject to the kind of pulls that exist in a temporary physical creation. They weren't made subject to such a thing. They have no such thing, in that respect, like we do. We have it as soon as we're born. We begin to have this selfish nature. Well, there is, there is just this selfishness because of the way we're made. We're made subject to vanity. We're made subject to that just because of being made physical. When we're hungry we're not happy. You know, when we're tired we're not happy. When we're not, whatever it might be, when a baby cries those things start to be embedded in the mind very early on. They want. "I want." "Help me." "Answer me." "Take care of me." So those things begin and, "It's about me, it's about me, it's about me." So that's the way we grow up in life. That doesn't change. Life is about "me," selfish, inward. That's is so hard for human beings to really come to see in great depth. The reality is they really can't, but to a point. But to see it on a spiritual plane, to be blessed like we are to come to grips with that so that we can change and be transformed? We are so blessed, truly.

Again, they were not made subject to the kind of pulls that exist in a temporary physical creation like the pull from the lust of the flesh, or the lust of the eyes, the pulls of selfishness that are produced from being a temporary, physical, physically sustained being. We're different. It's because of how we were created.

Mankind, again, was made subject to vanity, but the angels were not. That's important to understand. It's important to grasp these things.

Romans 8:18, let's notice, it says—**For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.** A glory and when it speaks of glory throughout the scripture in this context it's about the glory of God. It's about God's glory. There is a glory that's going to be revealed in us, as it talks about here. **For the earnest expectation of the creature**, or as it is, the word is "creation," in other words of mankind and the purpose that God has given in this creation that's ongoing. It hasn't stopped. **...in the creation. For the earnest expectation of the creation awaits for the manifestation of the sons of God.** So God has great patience for that because that's His purpose. We understand these things. We grasp these things. The world around us doesn't. They don't know whether they're going down to hell or up to heaven, and they don't know what's there when they arrive. There's no peace in those things. People aren't anxious to find out. You know, they talk about how great it is to go to heaven but nobody really wants to go there. They fight and resist going. They really don't understand. They really don't know what's there. So God has a plan and a purpose and this Feast of Tabernacles and Last Great Day tells us so much about that plan. That's why we're here rejoicing before God, rejoicing in the truth that God has given to us to see and to know these things, to thank God for these things, that we have been so blessed. We don't want to take it for granted.

How long have you been in the Church? It's easy to begin taking some things for granted because those out here working here at the Doubletree, or wherever you're located, whatever hotel you might be in, or whatever area that you're keeping the Feast, or whether you're keeping it at home, you know, those out in the community around you, those who are your neighbors, they don't see these things. They don't know these things, but you do.

Verse 20—For the creation, speaking of mankind, **was made subject to vanity**, so it's a word that contains a mixture of the thought and intent, futility, the pull toward self, emptiness produced through selfishness, the vainness of life that comes from temporary existence. That's the way we are. So it was for God's great purpose in order to create Elohim that this is the manner in which we were created, that mankind was created this way out of necessity. Absolutely necessary. It was necessary that we be able to experience good and evil as human beings. So it's a part of God's purpose and a part of God's plan and without it we could not become Elohim. Without being the way we are, made the way we are, physical, temporary, selfish human beings we could not become Elohim.

So again, it was for God's purpose in order to create Elohim that this manner in which we were created (that mankind was created) was necessary. It had to be our, or mankind's, first experience in life, to fully experience the way of evil because that's what we experience most of in this physical life. That's what we tend to experience. People don't understand that. They don't recognize that they're experiencing evil in the world around them. They accept it as the norm. They accept the kind of garbage that's being fed to mankind as the norm. Now, there are certain boundaries that some place on some things and place certain limitations on how far people can go

in life before they'll begin to call something evil. So, again here, people play these games and political correctness and all the things that they do and so much of this is because of an attempt to not acknowledge what the world is really like, and an attempt at trying to hide from some of those things. They don't want to deal with some of those things. It's easier not to deal with the reality of what the world is really like around them and how the nature of man really is. So it's as though people want to live in a bit of a fake world, a false world, a false life and cover their eyes from what the world is really like yet they experience it in their own lives, but they don't understand it.

So again, it's a part of a process that's necessary. It had to be our first experience in life to fully experience the way of evil that's produced from being created in such a manner. So that's where it begins. There are so many who have not really experienced true good. Now, there are certain kinds of good that people can enjoy in life, but it's so limited. It's rather shallow. It's not like the good that comes from God, that's totally unselfish and giving all the time. We only experience that in part from human beings, where people are willing to do things or do things for unselfish reasons. Human beings are capable of that from time to time but not on a consistent basis, and because it's just not in our nature, as a whole. We tend to think our way is the best. We tend to think, even in families, parents, as their children grow up, their way is the best. It's hard for parents to let loose. We are talking about some of that at this Feast. Sometimes it's just hard for parents to let go, to let young people grow up and develop and become themselves, whatever that might be because you can't control other people's lives. We can't even control our own as human beings, as a whole, and we're supposed to take control of it and begin to change, but the reason some of these things exist is because there is still this desire to exert a certain kind of control over people. That can't be done. There comes a point in time where parents have to begin to let go of some of that.

So that's kind of the way it is in life too. People want to control situations around them, on the job, whatever it might be. We want things to be our way. We don't like, perhaps, the way the boss wants it done. We have a better way, a different way. So many people get in trouble that way. So many people lose their jobs because of that, or are not promoted because of that, because they still do things their way. The reality is when you come under a certain government, a certain order, you have to do it in that manner unless it's sin. That's a different situation, but as a whole that's the way we are as human beings. We have a desire to exercise control. We tend to be controlling. Because why? Because we want things our way! Again, this is very hard for people to come to grasp in the greatest depth of its being in each and every one of us. We're all that way! That's a battle that each and every one of us must fight and oftentimes people don't realize that's in them and until a person sees that it's in them they can't fight it.

It's like an individual who has a pull, who has a weakness in life, oftentimes things that are inherited in life and certain things happen and a person in time becomes an alcoholic and they don't think they are. They think they can control it. It's very difficult, but until a person comes to

point where they acknowledge that they can't begin to change, where they begin to admit it to themselves. So much of life is like that and so much of it is just a matter of something we can't see in ourselves. You think, "Well, everybody should be able to see that." Oh, no, they don't. Just as much as so many of us just don't see certain things in us until God reveals it. God has to show us what we're like.

So again, **verse 20—For the creation of mankind was made subject to vanity, not willingly, but by reason of Him who has subjected *the same* in hope.** So there's a purpose in it. There's a purpose in it. The hope of something different, the hope of something better so that when God does begin to work with us and begin to show us there is a different life, there is a different world, there is something different for you if you want it, you have to grab hold of it when He offers it. It's a choice. Then a person, an individual then can grab hold of that hope. Just like in the Millennium, people are going to see and be able to have the experience of seeing, knowing Jesus Christ. Perhaps not knowing him personally because of all the people in the world, to perhaps meet, but to see through technology that we have, and very likely will have the opportunity of seeing some of the 144,000 from time to time because they'll be scattered all over the earth. So there's that opportunity that people are going to have, but they're still going to live by a hope and they're going to be able to be stronger in that hope, in that desire, and a greater desire to change because it's going to be God's world, God's government, only the truth of God on the earth being taught, being given. So they're still going to have that hope though at the end of the Millennium that they're going to be able to be resurrected. That's what they're living toward into spirit life. That's going to be their desire, just as much as people in times past their desire has been a desire to be in the Kingdom of God and when they gained knowledge of it and had understanding of it, when Jesus Christ returns, upon his coming.

So again here, **verse 20—For the creation was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope,** you know, of what is better and enduring, a hope of something different than what we are and what we have, which can only be the result then of choice. God doesn't force Elohim on anyone. He doesn't force His will upon anyone. He doesn't force it. You can't. It has to be by choice. What an incredible thing! And a choice made by selfish human beings, to come to a point in time where they realize that there is that which is better than selfishness. Selfishness produces evil: "The lust of the flesh, lust of the eyes, and the pride of life" only produces evil, sin. That's what it produces. It just depends on how much is going to be in people's lives. But nevertheless it's going to be there. That can only come through experience. We have to experience it. So if we never experienced evil, especially then in ourselves and come to acknowledge what we are, if we didn't experience that, well, the reality is it's just not possible to start out any other way.

Because if we understand how the angels were made we have to understand how we were made and why. To tell you the truth, when I go through this and even the more I think about these things, and even as God was giving it to be covered here at this Feast, I just marvel. Because the

more I'm able to see it, the more I'm able to grasp it, the more I am in awe of the beauty of it, the perfection of it. Now, what man has done is ugly in the world through time. The wars. The evil. I think of the world today. All the evil that exists. We don't tend to think about that or focus upon that. There is so much of it you really don't want to have too much around you anyway in your life, thinking about all of it there is so much out there. We realize we can't change it, but so much of the world tries to hide from that evil and doesn't want to acknowledge that it really exists and are uncomfortable with it when they're confronted with it. There are just a lot of things that are wrong and evil in the world around us.

Verse 21—because the creation itself, speaking of mankind, also shall be delivered from the bondage of corruption. It's a word that means "destruction," corruption - the bondage. That means enslaved to, in bondage to corruption. Selfishness produces corruption. It produces sin that corrupts the mind. Well, it's a process. God gives us a certain amount of time just like in the days of Noah. I think about that because of how long they lived. That corruption was becoming so great it gets to the point where the mind can become set in it and it doesn't want God anymore. It doesn't want God's way of life even if God sets it right before them.

So again, **also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.** We have so much before us, but to be in awe of how God molds and fashions us, to understand why we must experience evil will help us to grasp a lot of things. So when we experience evil we can grow. It really produces great opportunities for even greater growth in our lives, molding and fashioning that can take place when things happen that are not good around us and our choices that we make as a result.

So, incredible here, this bondage that's spoken of, this bondage of corruption that comes from the product of sin, the choices of evil, because that's the choices that are made out here. The world doesn't know God so it can't choose good yet. It doesn't even know good yet. That's why Jesus Christ said, "Don't call me good. There is but one good, and that's God." And so again here, awesome here what he had to say and to understand it. Then to understand here what God is telling us, that this bondage comes from or is the product of sin, the choice of evil. So that's what people choose when they choose not to obey God, when they choose to go their own way, to do something else. It's choosing evil, not good. So again here, this bondage comes from the product of sin, the choice of evil, of disobedience that leads to destruction and destructive lives, that produces such human drama as it does. It produces human drama.

You know, I've had my fill of human drama. Drama, drama, drama. And God has made it very clear we don't need it in the Church and He's been cleansing the Church and helping us to get rid of more of the drama that people sometimes have in life in the Church. I'm talking about the kind of drama that comes from the choice of evil and the conflict it causes and the disruption and the divisiveness and everything else that it produces when people don't get along like they should. And within the Church of God we should not only get along, we should learn to truly love one another, genuinely so, not in a fake way, not with fake words, but with the truth.

So again, that's where we are. We're being cleansed and made ready for the return of Jesus Christ. So all this drama that's produced because of sin, because of this bondage to corruption. So God created us in this way for a purpose. It says in 1 Corinthians 15:42 that we are sown in corruption, in destruction. That's how we're made! It's difficult, again, for people to really come to grips with that sometimes.

So we're to grasp and understand that we have been sown into a life that is subject to vanity. That's an awesome thing to think about. We're sown into a life that is subject to vanity, a life that comes into bondage of corruption, of destruction, into which we have been planted or placed, if you will. Again, this is the first and necessary experience of all who are born among mankind. So we go through much to become transformed, to serve God, to become a part of Elohim.

Romans 8:7 says, Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. It is sown in corruption. So what an awesome thing that God created it to be this way for a purpose. It's something we have to experience. So sometimes we don't like that experience. We don't like that experience in the Church, in our lives, and sometimes wonder, well, why is God allowing this? Why am I having to go through these things? Why? Why? Well, the answer is in this series. The answer is in why God made us this way in the first place and the means whereby we're able to be molded and fashioned into Elohim and have the opportunity to experience good and to grab hold of that good and to embrace it more fully as we go along.

So thus far we're going through those things covered in the 2010 Feast sermon entitled, *The Creation of Good and Evil*. There is so much there, and it takes time for such things to become deeply embedded into our understanding. Sometimes we think we understand everything or we have a good grasp of everything. No, we don't. No, we don't. There is much here to build upon. There is much more to build upon and we just continue to grow and God continues to reveal greater depth and understanding to us.

So as we come to more deeply grasp what God far more fully revealed to us back in 2010 then we'll come to more fully embrace why we must necessarily experience physical life as we must. It isn't meant to be easy, not even in God's Church. Candidly, especially not in God's Church. There are a lot of people who have come and gone, and gone because they never grasped this in their life. How could this be in God's Church? Well, it is because of what we are and the choices that God places before us. And it's always about that: What is our choice? Good or evil? God's way or my way, my way, the way I see it? Everyone that I can think of that's just rushing through my mind right now, of all the people, I see a vast number of people as I even think about this. As I think about different regions of the country I can just pop from one spot to another and I think of different individuals, and all along the way this haughtiness, this pride that enters in when people begin to think that—not just think, they believe—that their way is right, that they know better about something. There's an attitude and a spirit and a pride that's so ugly that goes along with that.

So we make constant choices and it's important because it's a part of our molding and fashioning. Transformation, going through this process of life takes years. It takes years of battling to accomplish, to achieve, to come to the point where God can say, "Now I know you." Awesome! Isn't that what we want? That hope? We look to that time that our change, our growth has come to a point where in essence that's what God can say to us because now we're set and can be changed. So we might be in that place for many years, but once we become set, like God said to Abraham, "Now I know you." God knew under all circumstances of life how to mold and work with Abraham and how Abraham would respond to things because he was there. Not in Elohim, but of a place where that at any point if he were to die, if God allowed him to die he could be resurrected into Elohim. But we have to come to that point in life and we have to continue to fight for it. Even after we've reached it you keep fighting. Because, you see, once you're set in things that are true and right you don't quit. It's set. You're going to continue to do the things you always do. You're going to continue to repent. You're going to continue to fight against your nature. God is going to continue to reveal things about you inside yourself, because that never changes. As long as you're in a human body you're going to have things to fight and things to conquer.

So we'll come to more fully appreciate and understand the need to experience the pulls of selfish human life, and with God's spirit we'll come to more quickly acknowledge what we are and what we must seek to change and overcome, will more readily own our choices. Have you heard that before? Not too distant time here now? We'll come to more fully own our choices, acknowledge what we are, what we have done, who we are in life, and admit more readily what, again, and who we are and what must change. Because if we don't see those things or acknowledge those things that must change, change won't happen. Transformation won't happen.

So it comes to a point that sometimes we just have to experience certain things, and after a while we just get tired of experiencing the result, the evil result. With God's favor and God's mercy and God's spirit and the blessings He's given us to repent we can change.

So let's continue on looking at some of those things covered in that sermon back in 2010.

So the question was asked, "Do you see the difference, and yet on the other hand that which is the same with the creation of man and the creation of angels that is so important in order for us to comprehend more fully the awesomeness in God's purpose for creating angels and mankind exactly as He did?" That's great to understand that. You see there are many who are scattered out here, thousands who were once a part, who were once in fellowship in the Body, who are right now scattered and asleep spiritually waiting to be awakened and they don't know that, but that's what awaits them. Whether some, in large numbers, be able to have that opportunity before the Millennium, but there are some who won't have it until the Great White throne; they don't understand what we're discussing right now. They don't comprehend the depth of this and what it means. The more you grasp and the more you understand the more you can battle, the more you grasp what you're battling, the more you grasp what God has placed before you, the more tools

you have at your disposal, the more power you have in life to combat and to change that which needs to be changed.

So the primary difference, again, is obvious and easy as one was created of physical elements and one was created of spirit elements, but what this produced in the sense of what was sown because of one being composed of spirit and the other of that which is physical is not as obvious and easy to see. It's just not, but God has given it to us so that we can see. Awesome!

So the way that each was created automatically produced different thinking. Different thinking! God's purpose in the creation of both was for a different purpose and because of the way that each was created it automatically did produce different thinking, a different process of thought that would naturally come from or out of them.

So in the creation of both what is the same? What is it that is of major importance in understanding the spirit realm and in which the very purpose of God has existed from the beginning in all that He has been planning concerning His family, the very Family of God? In other words, what is it that is of major importance that God did in how He created both angels and mankind that is the same? It might be better stated by asking: What is it that God did not do in the creation of both mankind and the angels? What is missing? What is necessary for there to be true, righteous, and peaceful everlasting life to exist that both of these lack and were not given?

I marvel at this, that God revealed this to the Church toward this end-time in the time that He did. I think of all those who are scattered who have never been able to embrace something like this, to see the beauty of this, to grasp what God has given to us to see, to know, and to understand, that reveals so much more about His purpose and how it's going to be accomplished in Elohim in the first place. It's awesome! It's beautiful! It's inspiring.

Well, God does create this in Elohim, but neither the angels nor mankind have this as part of their creation. Do you think that's important? That's awesome. What did God not give? What is it? Both were void of the holy spirit as neither was created with the holy spirit, that which conveys the very mind of God, the Word of God. Only one has ever been created in such a fashion, and that was the very Son of God, Jesus Christ. He was born of the holy spirit, of the Word of God from the beginning, but he also had to be baptized, to be impregnated with the holy spirit as well, to become a part of Elohim. Now, that's something that God is going to continue to build upon in time and something that we have touched upon in part, but there is so much there, brethren. The more you come to see some of these things the more awesome, the more awesome it is; it really is. It's so deeply inspiring.

So what an incredible thing. People don't think about these things. They don't know these things. They don't grasp these things and the Church that's scattered can't see these things. They have never been given this, to grasp that angels, though they were spirit were not given the holy spirit. That's different, to be of spirit composition as a being and having life that goes on and on and on

—unless God ends it—because it will continue on unless God does. Because it's spirit, and the way that God made it, it doesn't mean it has the holy spirit. That's been a flaw in the thinking of people because they haven't known that God didn't give the holy spirit to mankind and He didn't give it to the angelic realm to have within them.

So we know what happened in the angelic realm when everything changed, when evil came into existence, that which had never existed before. Let's notice Ezekiel 28. I don't think we can go through a Feast of Tabernacles without discussing some of these things, and on into the Last Great Day without discussing some of these things about this particular being because everything that he did is about evil. Everything he did is about a mind that chooses something different from God's way, from peace, from the way of peace and the way of His kind of love. So anything that is different from that it started here, it started with this mind.

Ezekiel 28:11—Moreover, the word of the Eternal came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus says the Eternal God, or the Lord God. It's actually the Lord Eternal. You seal up the sum, full of wisdom, and perfect in beauty. You have been in Eden, the Garden of God; in other words, the place of fullness of life, is what it means here. The Hebrew word that means "the place of pleasure, fullness in life." It's talking about that which comes from God and God's presence.

In the beginning of the creation of mankind God placed Adam and Eve in a physical creation called the Garden of Eden and it was made for their enjoyment and pleasure, where everything was provided for their life in great abundance. That's an awesome thing to grasp and comprehend, but it didn't last too long. Why? Because of sin. Because of choosing something different. So we understand, God has given to us to understand that there is also that on a spirit plane that is referred to as the Garden of Eden—and we'll hear a little bit more about that in this Feast—that was a spiritual creation in the spirit realm, that was for the pleasure, the enjoyment of those whom God created first, the angels. So everything that would be needed for an abundant life was given there by God for the pleasure, the full enjoyment and richness of life, of the angelic realm.

Verse 13—You have been in Eden, you know, God's presence. God's presence. More so than most in the angelic realm because of who he was, an archangel and there were two others. **You have been in Eden, the Garden of God. Every precious stone was your covering, the sardius, the topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, the carbuncle, the gold. The workmanship of your tabrets and of your pipes...** It's like it's a word here that means "settings," like a term used for jewellers, like for setting the jewels. **...was prepared in you in the day that you were created.** It's about Lucifer and the day that he was created, and the beauty that God gave to him as a spirit being. He was made an archangel and made two others, created two others, and it talks about here how great his creation was. And so God let him know where he was because he was in the government of God, he was in the top of the government that God had established over the angelic realm. He said, "I set you so." Amazing!

So, **verse 14—You were the anointed cherub who covers; and I had set you so.** "I placed you there," in other words, is what God said. **You were upon the holy mountain of God,** meaning in the very government of God. Awesome to understand where God placed him from the very beginning. **You have walked up and down in the midst of the stones of fire.** So using very physical things here to reflect things that we can't grasp on a spiritual plane, but using physical words that are physical things around us to try to grasp something of what it would be like, of such abundance of things, the emerald, the sapphire, the gold, on and on it goes, the jewels and so forth, the richness, the abundance of life, the abundance of things that are there, everything there for them and not only that but being in the very government, in the top of the government of God. "And you have walked up and down in the midst of the stones of fire." "Amongst all the angelic realm, you have been there. They have known you as the archangel, as one of the archangels."

You were perfect in your ways from the day that you were created, until iniquity (sin) was found in you. That's the way the angels were created. They were created as spirit. It's awesome to understand that, how they were so unique because they were so different than human beings in how they were made. They were made spirit. God gave them knowledge. All they knew was God and God's way of life and a purpose. They could see things that God was doing and God shared with them what He was doing as He was doing it. They were able to share in and be a part of and work at, with God, things that God was doing in the creation of the universe. We don't understand all that, but that's what they did.

By the multitude of your merchandise, a word for "trafficking or trading," you know, ideas, thoughts, etcetera, **they have filled the midst of you with violence,** meaning "injustice, oppression, wrong ways, evil." Evil. It's where evil came on the scene. God knew from the very beginning to make beings like this that He created the potential for evil, that evil would come from it. So that's how He made evil, if you will, molded and fashioned evil, because He made beings who had free choice. God knew that in time, under various kinds of conditions, that something would change. He knew what would happen within the angelic realm, that there would come a time when there would be those who would choose a different way. That is awesome to understand.

Now, He knew in creating mankind that they would start off immediately in sin, that it would just be very quickly and they'd sin because of how they were made, you know, subject to vanity, subject to "the lust of the flesh, the lust of the eyes, and the pride of life," because of being made physical and their physical composition, selfish by nature; that's what they would become. Spirit was different. It would take time, but it would happen because of choice. That is an awesome thing to understand that God has given to us as human beings, so that we can see these things, so that we can know these things. Who can you tell about this that would understand it? They'd just think you're nuts.

By the multitude of your merchandise, so again here, violence was found in him. He sinned. It says, **And you have sinned. Therefore, I have cast you out as profane out of the mountain of God**, out of the government. He's no more a part of it. "You're a part of the government of God? Well, now you're out." The closest thing we can get to that is understanding something that can happen within the ministry of God, the government of God. It can be at any place, you know, that if there is sin it's going to be cast out of the government. It's going to be cut off from God, candidly.

So, **I have cast you out as profane out of the mountain of God, and I will destroy you**. It means what it says, though Philadelphia and Laodicea never believed that because of wrong concepts here about something here that is composed of spirit. **O covering cherub, from the midst of the stones of fire**. "I will destroy you, O covering cherub, from the midst of the stones of fire." That's talking about the angelic realm. "I will destroy you from being in the angelic realm."

So again here, to understand it just means "to vanish, to do away with, to cause to perish." You know, it's a great flaw in human minds that have thought that because something is spirit it will always exist. They don't grasp the power of Almighty God who created things of spirit in a spirit realm just as He did in a physical realm, and some of that with life, spirit that can be composed into and given life, just as physical things, not just as we see in the universe around us out there. There's no life out there, but we see on earth that God gave physical elements, brought them together, and gave many kinds of life. So it's hard for human beings to grasp the greatness and the might of Almighty God, the greatness of our Creator, yet these are the things that He did.

And then to understand, following just right behind that, following that up with the truth, the reality that whatever God creates, brings into being, He can take out. That which is spirit can be destroyed, can be changed, can be altered by God. That which is physical can be destroyed or altered by God. It's His choice. He created it. He brings it into being. He sustains it. Something that no one, as a whole, seems to understand in life except those in God's Church, obviously so.

Verse 17—Your heart was lifted up because of your beauty. You know it's such a horrible thing, the thing of pride and people looking at themselves and whatever it might be in life that lifts up in such a manner, whether it be by one's talents or abilities or knowledge or what they think is their great wisdom or the way they see it and the way they see things their ways are right and if others would just do what they say. You know, I hear that at different times and I just cringe inside because the reality is, no, you know, people read things and they become convinced. That's just the way it is. They don't know so often, and they don't have the full understanding of it, but we tend to think that way as human beings. We become so lifted up with our own self importance and that thing of pride and oftentimes when people have certain kinds of responsibilities in life you see this. You see it in a physical world around you all the time. People have certain positions of authority or government or on the job, you know, made a foreman or certain kinds of people that are put in positions of responsibility and management, and so often the problem with those things that come out is that they're oppressive and they're hard. That's the way some people just

like that and they're just lifted up with how great they think they are and with their authority, and misuse, then, and abuse it over others. That is a tendency oftentimes then and people have to fight that and that can be a tendency within the Church as well because human nature tends to do that, exactly that.

Your heart was lifted up because of your beauty. You have corrupted your wisdom... You know God gave him wisdom, gave him an incredible mind above and beyond the rest of the angelic realm, except the other two archangels, made different and distinct and unique. But he was right at the top there of the angelic realm. **...by reason of your brightness.** In other words, how he began to see himself, the importance of himself. He thought himself to be important. That's not a good thing in life, to begin thinking we're important, we're so important, our ideas are so important. No, we're not. No, we're not. We're blessed to share life, God's purpose, and God's calling. That's a sermon in itself.

I will cast you to the ground. I will lay you before kings, that they may look upon you. Incredible. **You have defiled your sanctuaries by the multitude of your iniquities,** and everything that God had given him, he defiled it all. **...by the iniquity of your trafficking; therefore, I will bring forth a fire from the midst of you...** That waits to be seen, what that is, but it has to do with the spirit realm, spirit composition and what God's going to do because his life is going to come to an end, and he believes that more and more as time goes on. Things that God says, when he knows it comes from God, well, there's torment in that because all he has seen for ever how long it's been, millions upon millions, whatever God says it happens, it comes to pass. But a perverted, distorted mind can get to a point where they think that they can alter some of that or change some of that or interfere with some of that, but the reality is no, the finality is the finality of it all.

Therefore, I will bring forth a fire from the midst of you and it shall devour you, consume, destroy. It means to be eaten up. "It will destroy you." **And I will bring you to ashes,** you know, figuratively speaking we recognize that which is in a physical realm when it comes to ashes, but we don't understand that in a spirit realm, but it's obvious that it's something that isn't of what it was before in composition. **I'll bring you to ashes upon the earth in the sight of them who look upon you. All they who know you among the people, nations and kindred's, shall be astonished at you. And you shall be a terror,** in other words, "trouble, or a cause to fear," **and you shall never be any more.** So this is something that will be spoken of a little bit more on the Last Great Day and things that happen to Satan and what happens at the very end.

But again here, it's incredible to understand this distinction in how the angelic realm was made, that all they ever knew was what God gave them of how to do things, that was it. They didn't know things about vanity or pride yet. They didn't know things about sin and going against God. That just wasn't in their mind and it was so foreign to their thinking because of being spirit and being set in spirit that is stronger, in that respect, as far as the mind and how it thinks and how it works because there is no need in the sense of how human beings are, to be moved away from

that by "the lust of the eyes, the lust of the flesh, and the pride of life," and the selfishness that is there because that's automatic in human flesh, but not in spirit. So until a being finally came to a point where he became jealous, he became envious of what God was creating, where he began to dislike what God was doing, where he began to disagree with what God was doing, and those things began to work in him, well, that was the beginning of it all, and it began from the top like that within the angelic realm.

It worked its way through like a cancer, but it did something in a very powerful way too, as so often what happens within the Church, and has happened that I have witnessed over and over and over again, whether it come through (which it did so often in times past) the ministry and different ministers and the influence they might have in different areas, but it has a cleansing effect, to cleanse, to clean up. Because it puts people, and in this case here, angelic beings, to a test. What is it you want? What is it you choose? Because they have the power of choice. They have the power of choice and there were those who chose Satan's way and there were those who rejected it. Those who rejected it became stronger because being composed of spirit became stronger in following God, became more fully set in choosing God, but that which didn't exist to that same degree in others who were willing to dabble with different thinking and different ideas, well, it cleaned up the angelic realm. It truly did.

And so those things happen as well in a physical and spirit realm, speaking of the Church, because of being begotten of God's spirit and the things that happened then to human beings and things that have happened throughout the history of the Church.

So again, we know what happened in the physical creation of mankind, almost from the very beginning and from the very beginning God revealed His purpose for the creation of mankind and Elohim, and talking about that. We've discussed that many of times. Awesome scriptures here when it begins to discuss some of these things.

So let's turn over here to Genesis. Well, we don't need to turn there. I just marvel at this. We could go through and look at some of these things, but it talks about what God created in Genesis 1, and looking upon all these things and then He came down to verse 31 and He talked about that He would give this all to mankind to have dominion. Then in verse 31 He said, "And God saw everything that He had made, and behold, it was very good." Everything God had created, fashioned, formed in those six days was very good, including human life that had been created. It was created in bondage to corruption and destruction. It hadn't sinned yet. They hadn't sinned yet, but it didn't take too long.

So God gave to Adam and Eve the way of life that they should live, that would produce peace and fullness and happiness and abundant life, but they didn't choose it, did they? It didn't take long. Now, in the angelic realm it took a long time, but not in the physical realm. It's important to understand such a distinction.

So again, it's important to understand that from the beginning mankind was made incomplete, just like the angels. They were made without God's holy spirit. They were made of spirit. So that spirit can become more fully set, obviously, in choices, which has already taken place, as a whole, if you look at what I've just mentioned here. Those who are the demonic beings, who have followed Satan's way and those who chose to continue to follow God (a great distinction there), and becoming set in those things for thousands and thousands of years now.

But with mankind it's a slow process and God works with that in order to create Elohim. What an awesome thing to understand, why God's working with us in a different way, why we're made this way, and why a change can begin to take place in a physically composed mind that has in it a spirit essence that gives the ability to think and reason. It's a marvel to think about how a mind can change. A spirit mind can't. If it goes the way of sin it can never go a different way because that's its choice. It's set in that. The more it becomes set in God's way that's awesome, but it's different with something that God created on a physical plane. So it's through this, the marvel of this, that God has created human beings physically so, so that we're able to be made the way we are in thinking, selfishly so as human beings, but we come to a point of choice, of choosing not to have evil in our life, a desire not to want to have it in our life, I should say, a desire to conquer and overcome selfishness. God blesses us with that but He does it by His spirit because it requires His holy spirit to make those kinds of changes. It requires His holy spirit to change that spirit essence in the mind.

So God can transform the spirit essence that He's given in the mind of a physical human being. Now, that's a marvelous thing to understand because of the very way He created us. That couldn't have been done in the spirit creation, but it can be done in a physical creation when the mind is given a spirit essence that enables the mind to think and to reason and create and make choices and have the freedoms that it does in those choices, but to know that it's going to choose evil. Then in time God gives that mind the opportunity, if it doesn't become set in the evil. Because in some cases human beings can become so bad and be so bad in their thinking and practice and do things and embrace that evil so much so that their minds become set in evil. That was happening up to the time of Noah. That's why God destroyed the earth and brought one man through it and shortened the span of human life, to teach us great lessons there of how important it is that the mind not become corrupt because if it becomes corrupt and set in corruption it can't be saved; it can't be changed.

So God has blessed us in the Church to understand that we can have our minds be changed to something different. What an awesome thing, brethren, it really is, to grasp and comprehend such things, that our minds can be changed, that we can begin to receive something, that the angelic realm has been able to have communication with God and God's communicated with them concerning His way and His purpose, but that which emanates from God, that is God and the mind of God and the being of God can only happen through a physical creation and being impregnated with then His holy spirit where a new life begins to grow. That's why then God tells us to walk in

newness of life, to embrace that, to embrace the good. We have to experience the evil in order to choose the good, in order to be able to make such a choice. That's God's righteous judgement. There is no other way to accomplish such a thing. So we then begin to have a choice and we can make the choice to embrace that which is good, that which comes from God because when we talk about that kind of good we're talking about that which can only come from Almighty God and His Son Jesus Christ now. So that good we're able to imbibe, to drink of, to taste of in life, and the more we do the more we love it, the more we experience God's way, the more we experience what His way produces. The peace, the fullness of life, the joy of life that goes beyond words, the experience of it.

That's why we want this because we have experiences of that which is good that we know comes from God. The kind of fellowship we have that is so unique and we see it change and we see people change, and we see how people are molded and fashioned. I get such joy of watching and seeing over time the change that takes place in the mind of people from the time they're called to the time that they're baptized, that brings them to that point. But then especially as the years go by and the more that people change as that mind changes the more beautiful they become because they reflect something that is of God in their life, by their conversation and by their actions and by how they choose to live toward each other. And every once in a while, though, sometimes the evil can come out, but those that repent and change and make it right, and seek to make it right continue on in fellowship. So we fight, and we fight as a family. We work together as a family, but that's a beautiful thing to see in one another, to see the growth.

My wife and I, we love that, Laura and I love that, to see those things. We understand what it talks about when people talk about and when Mr. Armstrong used to talk about his children. When God says I'm going to give you many fathers and mothers and brothers and sisters, you're not going to give up any. Because we do physically in life, so often, don't we? Because we're not the same anymore. We have family in the Church that are far, far closer to us than we can have of physical family and we understand that. In the world, they can't understand such a thing. They have to experience it in time.

So how blessed are we to be here at this Feast of Tabernacles, to be here and to foreshadow a period of time in the future that is almost upon us now when Jesus Christ and the 144,000 will establish God's government on this earth, and to know that this first 6,000 years has paved the way to make life better and easier for those in the future, in the Millennium.

But that's why it's important to understand still, people are people. Human nature is human nature. The Millennium is not utopia. Human beings still have human nature. There are going to be people who die in the Millennium, in the sense of being put to death in the Millennium because of not choosing God, especially at the beginning. God makes it very clear if they're not going to obey Him, if they're not going to come up and keep the Feast of Tabernacles their life is going to come to an end because that's not going to be allowed.

But human beings are still going to have problems because they're selfish by nature. People are going to still have problems in marriage and problems in family, and problems in community, but not like what it is today, not to the level it is today. This world is so out of control today. You know, it's unsafe to be in many cities and to go through various parts of cities and you definitely don't want to go through there at night time. You never know the kind of evil that lurks out here, that exists out here and the kind of garbage that comes through the different kinds of media now and technology and the ease for sin today. Those things are to be cleaned up and gotten rid of, but people are going to still have problems. There is still going to be adultery. There is still going to be people lusting after one another. There is still going to be things to deal with in life because human beings are human beings. And the reason for that, I know that, is because that's existed in God's Church. So the world continues on because human beings are human beings and they will be dealt with in unique ways.

It's still going to be such a much better world because there won't be the confusion. Can you imagine being able to talk with anyone about God's way? Hopefully and prayerfully they will respond in the same way, but there'll be some cases where they don't fully agree. But to know those things, to understand those things, you won't always know. But it will be such a beautiful world because of God's judgment, righteous judgment quickly that comes upon the earth, the things about evil that aren't going to continue to be allowed, and the fact of human beings warring and fighting as they do. They're just not going to take place.

So that particular sermon here about good and evil is the one that led us to the 56th Truth when God gave that to us back there in that particular sermon seven years ago. I thought I'd just end this particular portion now by reading that truth.

56 (6) God created both good and evil...

What an incredible thing to understand how He created the potential for it because of how He formed and made us as human beings, how He formed and made spirit beings, the angels. All that because of giving free choice, and not wanting robots and robotic behavior, automatic behavior, but by choice because that's how you really are able to share, when people have free choice. If people could just learn that so often in life, to give people free choice. Not to try to control. Because what are you trying to control? What are you trying to make in your wife? Or in your husband? Or in your children? Or in others? What is it you want? God gives us free choice. He doesn't try to control us. He gives us absolute free choice. That's why I've told the ministry so often: "Be very careful. Don't insert yourself into people's lives. Stand back from that," because the ministry in times past made the great mistake of inserting themselves far too often in people's lives. Now, when sin is there, when there is absolute knowledge of sin then we have a responsibility. But until then, no.

There were times when people asked, "Well, what color of car?" Or, "What kind of a car?" And it was a long time when people weren't supposed to have black cars. You think, "Give me a break!"

Give me a break! You can't have a black car? There were ministers who gave that advice, trying to control the situation because of their idea of what was righteous. I think of different things that exist sometimes.

I think of different situations even when I give a guideline within the Church about two drinks in an evening as a maximum type of thing as a whole, and some people should not even have a drink at all because they can't control it. They should not drink. But for those who can, you know, to realize in behavior and to set an example, because some people can't handle any more than that and some people can't handle two.

And, anyway, there are still sometimes people have this attitude of mind that, well, you can only have one. To have two, that's just too much. Well, that's not true. I have set, I have given guideline within the Church as God's apostle that in an evening, if - unless you know you have a problem, you know - that it's not wrong, it's not sin to have two drinks. And candidly, you're not going to get drunk, as a whole, with two drinks. But to be in a matter of moderation, to use that as a kind of a guideline because it helps others. To go on to three or four, you know. Now, if it's a long, long evening, I've known of situations, you know, where an individual could have a third drink, if it goes on three or four hours in an evening, you know, if alcohol dissipates like that within an hour. But as a whole that doesn't happen. So in normal gatherings and normal situations a couple. It's good to just cut it off at that point. That also helps others by example.

And the world doesn't understand anyway, and they don't even understand what we teach about moderation, but even there we can set a good example in moderation, that God's people, they don't drink too much. They might drink, and a lot of people might drink and have a drink of wine or beer or a mixed drink or whatever it might be, but they don't overdo it and that stands out. People see things like that in the world. "Boy, they don't just keep coming up for more and more and more," because that's what people experience in the world around. So often people don't stop at two, obviously. You think those things don't shine out and aren't seen? Absolutely, they are. Do you think that people who aren't relatives and are around some of God's people at times, that they don't grasp and see that? And so you don't have to go around in telling people, you know, it's just what is given and hopefully and prayerfully then people will strive to live by that standard. But even there you don't insert yourself unless you see and know someone's getting drunk, or abusing something to a point where you realize that, hey, there's a lot more than that in a day's time. There's six, seven, eight, nine, ten things of alcohol. A person's got a problem then if that happens on a regular basis.

So again here, there are so many things. God doesn't work to control us. God's ministry is not to work to control other people's lives. I've had individuals tell and let a prophet know, let a couple prophets know that it's okay if you have a drink this evening because so and so, somebody else is going to be driving. You think, "Are you kidding me? Who do you think you are? Do you think they don't understand that? You don't think that they grasp and understand full well what to have or what not to have and what the balance is in those things?"

Anyway, God made us in a unique way and He doesn't try to control our lives and neither should we to one another. We learn what it's like to experience various things of evil and what a beautiful thing that God gives us opportunity for choices. We should give each other opportunity for choices, to back away oftentimes because a lot of things that happen in life is because we're not allowing someone else to have choice. If God has shown us the importance of allowing for choice, shouldn't we allow that to one another? There's a lot just said right there, and I hope we grasp that.

Again here, I'm going to read this now, Truth #56.

56 (6) God created both good and evil, but to understand “how” is to understand why God gave beings, both human and angelic, independent free choice, apart from Himself, as free moral agents.

God's way is the way of all right living that produces the only true peace that exists in right relationships. By revealing (showing, teaching) “this way—the way of peace,” evil was created.

Because of choice.

This happened because “in” those created, there existed the choice to live a different way than the way of peace [God revealed] that was revealed by God. When any being in God's creation chooses a different way of living than the way of peace that He has shown (given), then “evil” is created.

What an incredible thing that that is a truth that God has given His Church, that Philadelphia, Laodicea has not understood, but you're blessed to understand and to grasp and to be able to build upon that even a little bit more at this Feast of Tabernacles when we have *Part 2*.