

## The Great and Only Almighty God

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Feast of Tabernacles Sermon - 2016

This sermon today is one that is very special to me, because it is one I've asked God Almighty that I be granted to give at this year's Feast of Tabernacles. In all other sermons I give, including Holy Day sermons I always go before Jesus Christ and God our Father to seek what it is that I should give to the Church. And the reason for that is because I never want what is given in a sermon to be of me, from my own thinking and choices, but instead to give that which is needed for the growth, admonition, correction, encouragement, and inspiration that God's people need and are being molded in at that specific time. I do not know such things of myself, for we are God's people and the work of *His* hands.

So in this sermon today I petitioned God and asked if I could give this sermon, for my desire is to honor God, to thank God, to esteem God above all, and to esteem His Son, Jesus Christ. I asked if I could give such a sermon that works to glorify and praise Him.

This sermon is entitled, *The Great and Only Almighty God*.

Over the years, we who make up this end-time remnant Church have come to know and understand many things about God and Jesus Christ that we did not know during the era of Philadelphia and the era of Laodicea. Those who are new since that time, especially after 2006 or around that particular time do not fully know, and cannot as fully grasp what that means for the Church in the sense of how awesome and meaningful such revelation has been. And then these things will not have as great an impact in your life as it should. As we go along, a little history along the way will help to illustrate what I'm talking about here.

There is one individual in one of the scattered Churches, in one of the groups, that has an article posted that very much reflects a very false concept that existed in the Church throughout the era of Philadelphia and on into Laodicea. It is just that God had not revealed this error to Mr. Armstrong, but reserved it to be revealed in His end-time Church. And so we're going through these things, brethren, because what God has given to the remnant Church, to this group at the end-time about Himself and about His Son is so vast. There is truly so much and such great depth of things that God has revealed to us and shown to us and continues to do so. And so it's good to go back through some of this history and think about some of these things. And hopefully that impact will help to hit us even stronger, in that respect, so that we can strive to be and ask God for help to be even more appreciative, more thankful for everything that He's given to us, so that we never begin to take such things for granted.

Anyway, that particular article that I was mentioning of this particular scattered group, the article really says it all. And so we're going to start here, in that respect, because it helps to

begin revealing some things. Because this goes way back, and sometimes, especially if you're newer, you don't have this history and these things aren't as etched in your mind as they are in some of us who have come through all of this because we have lived through this and we have seen the changes have come along and the revelation that God has given to us as we've gone along about Himself and about His purpose.

Anyway, this particular article is entitled, *There is a place of safety for Philadelphians*, and then the rest of it, *Why it may be Petra*. Now, there was this thought, idea, belief that existed for so long through Philadelphia and on into the period of the Laodicea era. And there was this concept that both Philadelphia and Laodicea would co-exist to the end. People didn't understand that when Mr. Armstrong died that the Philadelphian era would be over - and time has revealed that very powerfully so - and then Laodicea, that era would begin. But this idea still went on because people held on to the mindset, the attitude that they were Philadelphians, better than - because if you read the two things there about Philadelphians and Laodiceans, Philadelphians really sound a whole lot better because who wants to be known as, if you were back at that period of time in Philadelphia and if you could put yourself there and think about some of that, if you knew that Laodicea would come along or that Laodiceans would begin to grow within the Church of Philadelphia and that particular era, individuals who are lukewarm, who really aren't stirred up with zeal, who become rich and increased with goods and think of themselves far greater than what they should, who wants to be like that? Who wants to be like some of those who are going to be spewed out of God's mouth like vomit?

And so the Church, people saw themselves, wanted to see themselves, *insisted* upon seeing themselves as being Philadelphians - never a Laodicean. No matter how Laodicean they became they were still, in their minds, always going to be Philadelphians. Now, they knew some, and others, who likely were Laodicean, but they weren't. And so there is this particular article and the idea was, the belief was that Laodiceans would be left behind and suffer during the final 3½ years of great tribulation, not even understanding what would happen in that 3½ years. But the idea was that as soon as it started there would be great tribulation from the beginning to the end. That's just the physical mind and how it thinks and sees things on a physical plane.

And so there's this idea then that Philadelphians, however, would be protected. Laodiceans are going to suffer, suffer mightily, but Philadelphians are going to be protected. A little bit like a "rapture," and those who are raptured they go away, they're taken away and they don't have to suffer. And so it was with Philadelphians. And the idea was for so very long that indeed Petra was the place of safety, a place over in the nation of Jordan.

And quoting from this article I want to read, "Let this be perfectly clear, there are two groups of people mentioned in Revelation 12--one which goes to a place of safety and one which does not." And so the conclusion was for people during Philadelphia, and the idea of what was going to follow Philadelphia and begin to work its way into the Church at the end-time, was the lethargic group, a particular group that wasn't filled with zeal. So no one wanted to be like that. And so the idea

was that obviously for them to make it through, for those Laodiceans to make it through they had to experience great tribulation and go through great trials because in that manner then they might be able to be saved toward the end, or at some period of time there so they would be changed and become filled with zeal. So going through great tribulation would help to accomplish that. But the rest who stayed, who continued on as Philadelphian and filled with zeal - see, that's how it was seen - they would be taken to a place of safety. And so that's what this is referring to here.

So when people read Revelation 12, well, that could be the only conclusion, that the good ones, the Philadelphians, are going to a place of safety, and the Laodiceans are going to stay behind and suffer.

And then it goes on and it quotes Revelation 12:14-17. "But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent." So that's the protection, not understanding what was going to happen in the Church and how the Church was actually protected. "So the serpent spewed out water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon spewed out of his mouth. And the dragon was enraged with the woman, and went to make war with the rest of her offspring..." So the idea was that those individuals that are protected Satan can't reach, Satan can't come after, because they're in a place of safety in a location there in Jordan, in Petra. And the rest, however, all those Laodiceans, verse 17 applies to that, where the dragon was enraged with the woman, you know, that which escaped, those who were zealous, and went to make war with the rest of her offspring, the Laodiceans, "who keep the commandments of God and have the testimony of Jesus Christ."

Now, if we really understood what that meant, even back then - because we just didn't know - if we really understood what that last part meant we would know that can't be Laodiceans because they *keep* the commandments of God and they *have* the testimony of Jesus Christ *in their life*, if we understood what that meant. But we didn't understand. So really, if that was the case, Laodiceans are really on top of everything. They're really doing what they should be doing.

But anyway, continuing, it says, "The above shows that the church (symbolized by a woman) has to 'fly into the wilderness to her place.'" And so I guess that's where the jets come in, or something, or whatever, and so that's how they're going to be taken. It wasn't even seen as a matter of fleeing, but they're going to fly into the wilderness to her place. "Being in heaven with Jesus is not the same as being in any wilderness..." That's what this author says. And then goes on to say, "--hence this is not some type of 'rapture' as many Protestants believe in. Also notice that the church 'is nourished for a time and times and a half a time, from the presence of the serpent.' Hence, this is how Jesus is intending to keep His Philadelphia Church 'from the hour of trial which shall come upon the whole world' (3:10)--this 'hour of trial,' this 'time and times and half a time' includes the period of the Great Tribulation and the Day of the Lord."

Then a little farther into the article this author continues by quoting Luke 21:34-36, and here's what it says, "But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and the cares of this life, and that Day come on you unexpectedly. For it will come as a snare on all those who dwell on the face of the whole earth. Watch therefore, and pray always that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." So, again, this same concept was there. This same idea here was read into this concept about Philadelphia and Laodicea co-existing at the same time and Philadelphians having a desire then to go to a place of safety where they would be protected. And so this was read, as the author goes on to say here. Let's notice what he went on to say. About this particular verse, he stated, "Notice that Christians are to pray to be worthy to *escape*." Now, thankfully, God gave understanding of this before the actual Apostasy ever took place, but revealed here that this was really being read in an improper way.

And so God revealed that to me long before that period of time showing that people were really reading this in a wrong way, that people were praying that they be able to escape, that they prayed to be accounted worthy, in essence, to escape the great tribulation. You think, if that's what you're praying about, is that the right kind of prayer, just to be so focused on the end-time and that you be counted worthy to escape? Shouldn't it be that you should be doing things so that you might be counted worthy in life of receiving God's favor and God's help? Shouldn't you be striving to keep God's commandments and God's way of life and seeking to draw closer to God? Well, it's all in how the verse is read here.

So again here, it needs to be pointed out here that this verse is fully misquoted by this author, for what it is actually saying, because it isn't saying that. It isn't saying that Christians should pray to be worthy to escape. That just lacks total understanding. That lacks so much understanding, total understanding of what this is all about! It does not say that you are to pray that you will be "accounted worthy," but that you are to pray *always*. That's what it's talking about, as a matter of your relationship with God, so that you might become accounted worthy through spiritual growth that can come about through the use of the tool of prayer - so that you do, indeed, grow to a point where you will be accounted worthy to escape whatever this is speaking of, which wasn't about escaping and being taken to Petra.

But, again, that you might grow to a point where you will be accounted worthy to escape what will come to pass during.... During what? What period of time? Well, we came to understand that later on. And the word "escape" here literally means "to flee away from." "To flee away from." Counted worthy to flee away from. So it's not a matter of something you have to do. It's not something that is a matter of something that you're just escaping one thing and being able to get to another. It's a matter of something you're to flee from. To be of a mindset so you have the ability to stand and to do it, to do what you need to do.

So the real context, really, of all this begins back in verse 5. Let's back up a little bit here and notice what's being said, because this author fully misquotes this as so many ministers have done

through a long period of time because of this concept about Philadelphia, Laodicea, and who is going to be able to go to this place of safety, to Petra.

And so again here, Luke 21:5— And as some spoke of the temple, how it was adorned with beautiful stones and ornate objects, he said, As for these things which you behold—the days will come in the which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? And what sign *will there be* when these things shall come to pass? So this same context is something we're very familiar with. It's covered back in Matthew 24 as being a time that follows when the gospel has gone out into all the world and states that, "*then* shall the end come." It *then* refers to what will follow, the time of the Abomination of Desolation. And so again here, speaking about the end-time, but fully about the time of the Abomination of Desolation that shall come after the gospel has gone into all the world. And that's the context of these things. And again, we know these things very well, but please understand, the Church hasn't always known these, have they? And most who are scattered... I'd say all who are scattered, basically, really have no concept of any of this, what it's really all about.

So this author continues with all kinds of possibilities for a place of protection, but it is all physical in nature and never touches upon what is actually true about Petra (Selah), because that's in the Hebrew, same thing, talking about the rock. So yes, there are verses that speak of a physical location that is an area called Petra, and some of Israel's history with it, even during the time of the Exodus it was spoken of. It was a place that they had been around, and may very well have built. We don't know fully all that's there about some of those things. But again here, even though it's a physical place, a location, Selah, that's Petra there in Jordan. It's called Petra there, the location. But the place of protection for God's people in the end-time is not physical. It's not a physical place. But we haven't always known that.

And so it's good to be reminded of some of the simplest things that people have been confused by, because we always start with understanding, or thinking - better than saying "understanding," because it isn't, obviously, always understanding if it's not true, if it's not really right, is it? So we as human beings, in the Church, once we're first called and we're given of God's holy spirit, our primary tendency is first and foremost to see things on a physical plane. Because we haven't grown yet, spiritually, we're not spiritual in our thinking. A begettal begins. We begin to grow. But we can only begin to grow with whatever knowledge is at that particular time, the present truth. And so our present truth today compared to what it was many years ago, it's incredibly different in the sense of the growth that God has given and where we are. And we've come to understand things about Petra. There's no such thing as Petra being a place of physical protection from great tribulation. We understand that! It's so clear to us!

But for decades - I am saying *decades* - the Church believed on a physical plane because God has to reveal it in His time, and He saved that for later on. God saved it to be revealed later on.

Let's notice Psalm 18:1. You know, there are awesome scriptures here of things we should be able to see and really should have... You think, why wasn't that clear back then? Why wasn't some of this...? Because it's so obvious to us. And that's the awesomeness of God's holy spirit! And should teach us so much that we really need to have deeply embedded in our mind, that *you cannot know anything* that is true and be able to put it together with all other things that are true, with soundness of mind and truth that God makes available to the Church unless He gives you His holy spirit, unless you have of His holy spirit in you. It's the *only way* that you can "see." And so you "see" this very clearly. A lot of you don't know about some of this history and what was believed and the incredible *change* that took place in thinking then that took us away from a physical realm of thinking to one of truth that had to do with things that God revealed, that have to do with that which is spirit or spiritual.

So in **Psalm 18:1** it says, **I will love you, O Eternal, my strength. The Eternal is my rock**, Selah, Petra. That's what it's talking about. God Almighty reveals Himself. We think in physical terms, but He is our rock. He is our rock on a spiritual plane. ...**and my fortress**; God gives us protection. He fortifies our life and protects us from the evil one, from a spirit world. If we will listen to God and cry out to God and seek guidance and direction in our life, He protects us. He protects us from so much more than that, even in a physical carnal world around us. And so he says, "God is my fortress," especially when you're talking about that which is on a spiritual plane, which is really the most important, because a lot of things can happen to us physically, but it is what is spiritual that counts once God begins to draw us. We're called, we have the response, being baptized, being begotten, and then a life begins in us, and God has to be, indeed, our rock and our fortress in every way!

It goes on to say, **and my deliverer**. God is the one who delivers us. We can't deliver ourselves. We can't protect ourselves. We look to God for those things that are spiritual, for God to help us to see those things. Even in this Feast we're being told about things that are deeply imbedded and hidden in us that we can't see. Only God can help reveal those things and help reveal that which is against us, against God, that which is hidden deep down inside of us that isn't in unity and oneness yet with God. And so it goes on to say, **and my deliverer, my God, my strength, in whom I will trust; my shield**, you know, to protect us, to protect us, **and the horn of my salvation, and my high tower**. You know, when you have a high tower so you can see an enemy coming from a long way away, so you can get a hold of things quickly, be on guard, be alert, all the things we can think of that... I could give a whole sermon just on this right here, about these points.

**Verse 3—I will call upon the Eternal**. So it's about a relationship with God Almighty and our calling upon Him, that we look to Him, our eyes are upon Him because we understand these things about our Great God. *He* is our rock. *He* is our fortress. *He* is our strength. *He* is our shield. We must look to Him for these things in our life. **I will call upon the Eternal, who is worthy to**

**be praised: so shall I be saved from my enemies**, because we have this relationship with God, because we do what it says here, in that respect, to call upon God.

**Psalms 71—In You, (verse 1)... In You, O Eternal, do I put my trust.** Do we? Sometimes, well, way too much in human life we tend to put our trust in ourselves, what we can do and how we can do it. And yet if we really understand the dangers of that, that we want to truly be at-one with God, in unity with God, and to make sure that our thinking is in alignment with what is right and just before God, you know, we will want to pray to God and cry out to God, to place our trust in Him. ...**let me never be put to confusion.**

**Verse 2—Deliver me in Your righteousness**, the righteousness we're able to have, it has to come from God. It has to come from God, and even then there is more to the story. Again, another sermon. ...**and cause me to escape**, to escape! ...**incline Your ear unto me, and save me.** So it's crying out to God that we know how we're saved by God Almighty through His Son, Jesus Christ. And with that goes responsibility and things we have to make choices in, in our life.

**Be You my strong habitation.** Isn't that incredible what we know and understand about dwelling in God and God in us and the blessing we have of dwelling in God and in Jesus Christ? And God, then, is our "strong habitation," to dwell there, to be on guard, to be alert so that we can be strong spiritually, that we need this, we must have this in our life? **Be You my strong habitation, whereupon I may continually enter**, you know, to continually have access to God's throne, to pray, to go before God, to share with God in our lives. **You have given commandment to save me.** Do we realize that? Do we grasp the depth of that, the importance of that? That even within the angelic realm those who are ministering spirits that God has given to work with us in our lives, to do things around us in our lives, certain protection, certain things that take place because God is working with us. And so God has given charge, in essence, that if we've been called it's for a purpose, if indeed God's spirit then works in us that's an awesome thing because He's called us to succeed. He's called us to live on. He's called us to either be changed at the coming of His Son, if we continue to yield to that process, or we're to continue on in life and continue to be worked with on into the Millennium.

And so as the writing continues it says, **You have given commandment to save me, for You are my rock and my fortress.** Again, that word having to do with Petra, having to do with a rock, and it's talking about God, not a physical location, not a place over in some country in the Middle East, but of God Almighty. Quite a bit of difference there in understanding, isn't there? Quite a bit of difference in how we think. One was on a physical plane and about self and about saving one's own hide in a horrible time, and the other is about a calling, an opportunity we have to grow, to be called out of this world, to change, and to know where our strength comes from and where to place our trust.

So after God clarified this matter of Petra for us concerning how we were delivered from the Apostasy and protected for those 3½ years of spiritual tribulation that then came upon the

Church it was a few years later that God helped us to more fully grasp His greatness contained in scripture that really wasn't seen very clearly. And this was covered in a sermon given at the Feast in 2006. And so on a continuing basis God has been revealing more and more and more to us, but this really wasn't grasped very well until the Feast. And I'm amazed as I've gone back over some of these things here and this area here as well, but also some other things talked about here at the Feast, that will be spoken and talked about in sermons here at the Feast, and there are things that are covered here at the Feast where it's amazing to me how much is actually given that was revealed during the Feast time, the Feast of Tabernacles. Incredible that God has chosen that for revealing so much to the Church, and so much about Himself, about God Almighty and His Son, Jesus Christ.

But notice this, again, covered in a sermon given at the Feast in 2006 - not 2005, but 2006. And I want to read several things that were given in a specific sermon. So in the particular sermon here it says, "So this Feast will be unique this year, somewhat like last year's was. We focused on the one Eternal God of this universe as the one true God of eternity. God blessed us with a great blessing to be able to come to see Him more clearly and to see His Son more clearly. We were blessed to be given a sharper understanding and vision of Elohim, the Family that takes a great leap forward in just a few years when God's Kingdom comes, when what we're picturing here at the Feast begins, the next 1,000 years of God's Millennium on earth."

And then a little farther into the sermon this was stated: "During this Feast..." So it was referring back to 2005, and that 2005 sermon after sermon after sermon so much focusing upon the Great God of this universe and His Son, Jesus Christ. That's what God gave us for the Feast - Elohim, the Millennium, and the things that will come to pass and the things that will grow and become greater and greater, but with soundness of mind and understanding of Jesus Christ far more fully than ever before, and God our Father, and the one *Eternal* Self-Existing Great God of the universe and things about Melchizedek, and on and on it went during that Feast.

So again, a little farther into that sermon this was stated: "During this Feast God wants us to build upon what we started last year. We must grow in what He has given to us. And so much of what we will cover here has everything to do with what God is getting ready to reveal to the whole world about Himself, as well as His Son and His Family who will reign in the Millennium. This sermon is entitled, *The King of Kings*. Now, let's ask a question about the title: Who is the King of Kings?"

And, you see, the reason this is being asked is because certain things came into people's minds through Philadelphia and in through Laodicea. And this isn't one of them that's covered in this particular sermon.

A little while later this was covered in that sermon. It says, "The world that calls itself Christian fails in this from the very beginning. They have perverted the truth about God and His Son by making His Son to seem more merciful, understanding, and filled with love towards others *more*



than God, His Father. Mr. Armstrong used to be criticized by others for speaking more about God than he did about Jesus Christ, as though the focus should be more upon Christ." And a lot of you probably don't know that either, because we haven't talked a lot about that. And some may never have known that at all. But it was there and people made those kinds of comments at times even within the realm of the Church and the ministry of the Church.

Going on in that sermon it says, "God does want mankind to focus upon all that He is doing in and through Jesus Christ toward mankind, but something that people sometimes do not get straight is the order of things. *God* is our Savior, and Jesus Christ is our Savior, but *God* is our Savior first." It's just a matter of an order of things, but we have to have that right in our thinking. The world of Traditional Christianity doesn't have that right. They don't have it correct in their thinking. They don't see things as they should. They don't see God as they should. And sadly, a lot of that crept into God's Church and into the ministry.

Going on in that sermon it says, "There is a proper order of things, and this world has it messed up totally. And sometimes we have messed it up as well as the sermons from last year's Feast testify. In the past we have missed the mark mightily concerning what God gave us last year, understanding that enhances mightily the glory of the Eternal One who is above all in the Kingdom of God that is about to take rule over all the earth in the Millennium." And then these scriptures that followed. Isaiah 45. You can turn over there. **Isaiah 45**, and notice what is stated there in **verse 5**, **I am the Eternal, and there is none else. There is no God, there is no Elohim, beside, or as the word means, except or only Me.** There is no one in Elohim. Elohim is a family name, but He's making it very clear here in Isaiah, *so clear* that there is *no one* in Elohim. There wasn't another being in the God Family, as we went through in 2005 and learned more fully and God revealed to His entire Church.

It goes on to say, **I clothed you, though you have not known Me. That they may know from the rising of the sun and from the west that there is none beside,** again, also contains the meaning here of "except," but adds "without" or "apart from" in this particular case. So, **There is none without/apart from or except Me. I am the Eternal, and there is none else.** You know, such clear words, very powerful. And you know, for people when they first began to learn some of this, it was difficult. It was difficult even throughout that Feast. People had struggles, until finally, as they continued to yield to the process, they grew in understanding, they were able to change and become more at-one with God.

And then in verse 12, notice, continuing down here in **verse 12—I ... This previous verse here speaking of Yahweh, I have made the earth and created man upon it. I, even My hands have stretched out the heaven and all the host have I commanded.** So everything is of God *first* - first from God.

**Verse 18** it goes on, notice—**For thus says the Eternal who created the heavens. God, this word "Elohim." Elohim Himself that formed the earth and made it.** Because He made it clear there is

only one in Elohim, there is only one Elohim. It's going to be a family, but right then and there just God Almighty, the One Self-Existing God. He has established it. He created it not in vain. He formed it to be inhabited. I am the Eternal, and there is none else. I have not spoken in secret and in dark place on the earth. I said not unto the seat of Jacob, Seek you Me in vain. I the Eternal speak righteousness. I declare things that are right. Assemble yourselves and come, draw near together you who are escaped of the nations. They have no knowledge that set up the wood of their graven images and pray unto a god who cannot save. Tell you, and bring them near. Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, the Eternal. And there is no God, and this word here is "El." And so, There is no God beside, in other words, this Hebrew word "without," or "apart from" Me. A Just God, again the word "El," A just God and a Savior. There is none except, or There is none, only Me. Look unto Me and be you saved, all the ends of the earth, for I am El. I am God and there is none else. So powerful. So clear. So awesome.

And so then after some more scriptures were quoted we came to this in that particular sermon about the King of Kings, Psalm 24. Over in Psalm 24. And so God makes it very clear here He, first, is our Savior. He is the Savior of mankind. Psalm 24:7— Lift up your hands, O you gates; and be you lifted up, you everlasting doors; and the King of glory shall come in. Who is the King of glory? The Eternal, the word "Yahweh," the Eternal One, Yahweh, strong and mighty, Yahweh, mighty in battle. Lift up your heads, O you gates; even lift them up, you everlasting doors; and the King of glory shall come in. Who is the King of glory? The Eternal of hosts, He is the King of glory. Selah. Selah, again. Powerful. Inspiring. I love to give this sermon. That's why I asked to give it. These things are so inspiring, so humbling to even be able to speak the words, to know the truth, to know such truth. The world is so blind and they don't know who the King of glory is. They don't understand that. They don't grasp that, that God Almighty is the Supreme Ruler indeed.

And so a question was asked in that sermon, and states here, "So let's go back to the title of this sermon and ask the question about it again, 'Who is the King of Kings?' Was your first answer, the first that came into your mind - was it correct?" And so again, for some it wasn't. Maybe for a lot, I don't know. Because generally, when people hear that they tend to think of what it says back in Revelation.

Let's notice Psalm 47:1—O clap your hands, all you people; shout unto God with the voice of triumph. For the Eternal Most High is awesome; He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the excellency of Jacob whom He loved. Selah. You know, think about it, meditate upon it, on these words. God is gone up with a shout, the Eternal with the sound of a trumpet. Sing praises to God, sing praises. Sing praises unto our King, sing praises. For God is the King of all the earth. Sing you praises with understanding. God reigns over the heathen. God sits upon the throne of His holiness. Beautiful, beautiful, awesome scriptures.

**Psalm 95:1—O come, let us sing unto the Eternal, unto Yahweh, the Eternal One. Let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.** That's a good one for the Feast here. We've already heard this. And that's the way we should come before God. How much more at His Feast of Tabernacles? How much more for all that it pictures, for all that God is bringing to this earth at the establishment of the Millennium, of what we're picturing here at this Feast? So it says here, **Let us come before His presence with thanksgiving.** We can't rejoice if we don't have great thanksgiving. And the more thanksgiving we have in our hearts, in our mind, in our being, the more we're able to truly rejoice before God. I truly am rejoicing right now in the opportunity I have to give this sermon! I can't give that rejoicing to anyone. But I rejoice inside. I truly do. This is very moving, very inspiring for me to be able to do, because of what it says, because of what we see, because of what we know. It's so incredibly beautiful. It's so incredibly awesome, indeed.

So again, **Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Eternal is a Great God, a great "El" as the Hebrew word is, a Great God and a great King above all gods.** Above all, in other words, Elohim, the word that's used there. Indeed, the King of Kings. That's what it's talking about.

Let's notice Isaiah 44. Isaiah 44 is what was covered in that sermon as well. **Isaiah 44:6—Thus says the Eternal, the King of Israel, and His redeemer the Lord of hosts; I am the first, and I am the last; and beside,** and in Hebrew this word here contains the meaning of "except" again, and "only" but adds, as I mentioned earlier, "without, apart from," **Me. ...apart from Me, without Me, there is no Elohim.**

And then backing up one chapter in Isaiah 43. Let's notice what it says. Isaiah 43. Beautiful verses. Inspiring. Truly inspiring. This is speaking to Israel in **verse 3 of Isaiah 43.** It says, **For I am the Eternal, Yahweh, the Eternal One, your God, your *Elohim*, the Holy One of Israel, your Savior.**

**Verse 10—You are My witness, says the Eternal, and My servant whom I have chosen: that you may know and believe Me, and understand that I am He. Before Me there was no God, there is no El, in other words, there was no El formed, fashioned, made, or created before God.** God was the only one. He's the only one in Elohim and He's saying there is none before Me. But His desire is, what He's going to do is to have a great creation and fashion those who will become part, will be in, if you will, Elohim.

**Verse 10—You are My witness, says the Eternal, and My servant whom I have chosen: that you may know and believe Me, and understand that I am He. Before Me there was no God, no El formed, fashioned, made, or created.** Very clear. There was no God formed, made, created, no such thing before Him. He's always existed. He is the Eternal Self-Existing God. **...neither shall there be after Me.** In other words, no Eternal God. He's the only one with life inherent in Himself

for all eternity, for all time. We don't understand that. We don't grasp that, that kind of eternal power, eternal life. Everything else has had a beginning.

**Verse 11—I, even I, am the Eternal; and beside, again, that word "without," or "apart from" Me there is no Savior.**

And then in **verse 15** it says, **I am the Eternal, Yahweh, your Holy One, the Creator of Israel, your King.**

On the very next day of the Feast in 2006 there was another sermon given entitled, *The Lord of Lords*. And the same kind of question was asked just like the day before when it was stated, "Who is the King of Kings." In this sermon it was asked, "Who Is the Lord of Lords?"

In Deuteronomy 10:17. And we're going through this because this wasn't something that was just, or that just exists in the Protestant world and they don't have understanding. It existed in the Church. There were those in the Church who did not grasp the difference here.

**Deuteronomy 10:17—For the Eternal, speaking again of Yahweh, your God, Elohim, is Elohim (God) of gods, of Elohim. So it's just saying here that the Eternal one, He is the Elohim of Elohim. He is the God. He is the God Family. It is His family and He's going to build it. He's going to make it great. He's going to make it the Elohim, the Family. It begins with Him. ...and LORD, meaning master, of lords. So He says He is the Lord of Lords, a great God (a great El), a mighty, and fearful, who regards not persons, or is not lifted up before others as so often happens with humans. I mean, that's just the way of human beings so often. ...nor takes reward. Doesn't take bribes to get something, to do something else, whatever it is. Whatever, you know, it's not of God. It's not God's mind. So again, God is Lord of all of the Lords. He is the King of all of the Kings. And all begins first with God Almighty - even for all in the God Family in Elohim. And without the Eternal One there is no Elohim. And again, that's why He's called here, the Elohim of Elohim. He is all, in all, and above all. We know this. How awesome is that? How incredible!**

He has made Jesus Christ a Lord of lords, and a King of kings to receive that power and that life, and to receive those things as He comes in the beginning, in the establishment of the Millennium and the Kingdom of God and God's government. And God has given that for him to fulfill. And so again, all flows from the Father, however, the Father of all, the God of all. From Yahweh Elohim, the Eternal One, or the One Eternal One of the God Family.

Let's turn over to Jude, New Testament, toward the very end there before Revelation. **Jude:1**, it says here, **Jude, the servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation,**

**ungodly men, turning the grace of our God into lasciviousness**, license to sin, license to... you know, liberty and so forth that God never gave, that Jesus Christ never gave. And so he's referring to these things, people that crept into the Church, **and denying**, antichrists in other words. That's what he's referring to, people that have already... as John went on to say there when he talked about it, "There are many antichrist's in the Church." ...**and denying**, but only one *great* antiChrist that had to do with the return of, or the countdown I should say to the coming of Jesus Christ, that had to do when that would begin. Anyway, **and denying the only LORD God**, so again here, makes it very clear who... that God is LORD. ... **And our Lord Jesus Christ**, so the LORD God, Yahweh Elohim made Jesus Christ, our Lord. Makes it very clear. It talks about being preserved in Jesus Christ.

**I will, therefore, put you in remembrance, though you once knew this, how that the LORD**, the LORD God, in other words, **having saved the people out of the land of Egypt, afterward destroyed those who did not believe**. And so they understood. They had this, Jude, in essence here, as it's talking about here, "the servant of Jesus Christ, the brother of James." Here, makes it very clear here that they understood, they grasped it comes from God the Father first. God the Father is the KING of Kings, God the Father is the LORD of Lords.

Well, for me it's exciting and inspiring to review what was covered in the various Feasts and what we just covered in some of those things in 2006 just in two sermons there. And this matter of God being seen first as KING of Kings, and LORD of Lords, means much. Truly does. God is first.

So it was in the previous year, as I mentioned earlier here, in the Feast of 2005 that God inspired so very, very much to be revealed about Himself in a much clearer manner than the Church had previously known. There were eight sermons given at the Feast of Tabernacles that are so incredible for what God had given to us to more fully see and understand. And they were first and foremost about our Great God, our Father. And so I'm just going to give the titles of those sermons because it really is quite incredible. It was an amazing Feast. That's the only way you can say this. It was an *amazing Feast of Tabernacles*.

First of all here, title, "The God Named Yahweh," Part 1 and 2. And then another one, "God the Father and His Son." There is much given in those sermons, an incredible focus day after day after day at the Feast of Tabernacles. And then another one, "God's Plan for His Family." You talk about an incredible focus at the Feast, a unique one. Never one like it before. A very unique Feast of Tabernacles back in 2005 that God blessed the Church to be able to have, to observe. And then after "God's Plan for His Family," then there was a two part sermon entitled, "The Revelation of the Word of God." Now, that to me is so inspiring, what was given there. Not just to come to understand things about God and to understand that Jesus Christ has not eternally existed, but to come to understand even more deeply, or to see even more powerfully this matter of the Word and what that meant and the truth of all that, of those things that were before us.

So it's really incredible here, "The Revelation of the Word of God." To understand when you read there in John, what is being said is awesomely inspiring. And I'm going to come back to that in a moment here because that is so inspiring when you really see it for what is being said, because the world has it totally messed up. They don't *begin* to grasp what is being stated there, and yet what is being stated there is so awesomely inspiring. It truly is. "The Revelation of the Word of God," Part 1 and 2. And then another sermon, "The *Word* of Life." "The Word of Life." And finally, that sermon on "Melchizedek." To come to understand things about Melchizedek, and how God, as it talks about in Hebrews, it's inspiring what it says there in Hebrew that God had to say as well. And those are incredible things that God gave to His Church.

So when we talk about in the Church and hear sermons or sermon titles like this, "The Revelation of the Word of God," or "The Word of Life," when I see that word I think of John 1. So much was given to us! And I think it's good to just go through part of this and be reminded, though we may know it. But it's inspiring, just like it's inspiring for me today to be able to go through these verse in the Old Testament and the New Testament, that talk about God, and to know everything that God has given to us, to this remnant body, to this remnant Church. It's been so inspiring. It's been such an incredible journey.

And we're almost now to that point where we're getting ready to forge forward, to press forward into a great and final work at the end of an age, a work that we thought we would have done some time back. But now we're right there at that point. And it's a very inspiring time in which we live, it really is. And to think of God's mercy. To think of God's love. To think about what He's revealed to us about Himself, I think of the Seventh Thunder, because it's really been something that's been taking place for some time now, and it just gets stronger and stronger. And the stronger it becomes the more inspiring, the more encouraging, the more uplifting, the more powerful it really all becomes.

And I just have to say right now I'm very humbled, feel very humbled to be able to even speak the words about God with understanding, with insight, with truth and God's holy spirit. It's an awesome opportunity and privilege and blessing, of one that I am not worthy but am very thankful to be able to do. And God shares such things with us then, for none of us are worthy of what God gives to us, but we have been so exceedingly blessed. We truly have been. And we need to see those things, brethren. We need to hold on to such understanding of the awesomeness of life, of the word of life that God has given to us. Because He makes His word come alive. And the more we've gone along through time, especially in this end-time, the more God has made His word to come alive. There is that which is so unique in experience in life within the Church. To be able to experience such things when we hear or read the word of God and it comes to life. It's not just a matter of reading something for a story flow, but to have the kind of depth of understanding we have, there is that which is on a spiritual plane, as God stirs up His spirit within us, that we see things that we could not see in times past.

Just like the example there of Petra. It becomes so much more meaningful and inspiring, and gives so much more encouragement when we grasp that God Almighty, *He* is our Rock. And to take away from that by looking upon some of those things, to look upon a physical place as being a place of protection, it takes so much away from the life and the excitement we can otherwise have because we see the truth.

So, what do you "see"? How thankful are you for it? How much do you rejoice in what you "see"? How much do you thank God for what you "see"? Don't ever take it for granted. It's an incredible treasure. Again, I am deeply moved and inspired by being able to have such opportunity to preach and to teach and to talk about God Almighty, our God, my God and your God. It is an awesome thing, brethren. The more we see of Him, the more He reveals of Himself and of His Son the more exciting, the more inspiring life becomes. He has been so merciful to each and every one of us and He's given us so very, very much. And the giving hasn't stopped. It's just begun.

So in John 1; I think it's worthwhile to pause and go through some of these verses, of things the Church during Philadelphia *never* understood, of the Church during the era of Laodicea *never* understood, of which the scattered Church to this day *does not* understand, will not accept until God humbles them, until they're awakened out of a spiritual sleep. And then they'll be able to make that jump, if they receive that awakening and embrace what God is offering them and make the right choices in their life, to accept what God is offering them, then they'll be able to "see" things that they have never understood. And it'll be so exciting and so inspiring for them to come to understand that Jesus Christ has not eternally existed, but that he had a beginning. Because even the story of his sacrifice, of his being Passover means *so much more* when you understand that great truth, that he had the beginning only in physical birth from his mother, Mary, and his father, Yahweh Elohim.

So verse 1 of chapter 1—[**John 1:1**]**—In a beginning was the Word.** Incredible story here, it was the Word. I've given a sermon on this in times past and I believe that was even at a Feast of Tabernacles. Perhaps it wasn't. But talking about Proverbs and the book of Proverbs, and the word for "wisdom" back there is akin to and basically the same thing as the "Word" here. It's the mind, the being, the revelatory thought of God. *That* mind and *that* life that exists that is God Almighty. And so, **In the beginning was God.** We don't understand that, but it says here this was from the beginning, in essence. And perhaps that's really a better way of saying it, "From the beginning." Of what? Well, there was nothing until God began to create except Him. He created a spirit realm. He created spirit beings. Incredible!

It goes on to say, **and the Word was with God.** And again, that word there "with" there's a lot more contained in that as we came to understand as time went along. And the Word was of God. It wasn't like some separate person. There is a word that we understood later on that we came to understand that was given, and probably at that Feast, and I'm sure it was, because I didn't go back and look, but it had to be as this was explained. But the Word was "of" God, or it was God's. That's all its saying here because that's where it came from; it was God's Word. It wasn't like some

separate being and that there were two beings in the godhead. Because this is how people read it. This is how a Protestant world, if they even have this much understanding, would read something like this. But the scattered Church, the Church that was scattered, this is what they see. They don't "see" what is true yet. You see it. How thankful are you? How thankful are you? How incredible is this to have your eyes opened to such things about God that you cannot see, you cannot understand, you cannot grasp unless God gives it to you.

**...and the Word was God.** It is who God is. It is His being. It is His mind. The Word, the revelatory thought reveals Him. It's akin to us, on a... if we can understand our own human minds, what is in us is in our mind. What comes out of our mind, our thinking, that reveals who we are. It's in our mind. And sometimes what is revealed about us and our mind isn't so good, as we've heard a lot of before the Feast and as we have heard somewhat here at the Feast. We find that there is conflict and that has to change in order to become at-one in unity and harmony with God.

**And the same was in the beginning with God. All things were made by Him;** God Almighty. We know all the other verses now, all the other scriptures that are so very clear to us, that God makes clear as we already read there in Isaiah. But we understand that everything was made by one being, *one* Yahweh Elohim. **All things were made by Him, and without Him was not anything made that was made.** Nothing exists save by the One Eternal Self-Existing God. All had to come from Him, who alone has such power and life.

**In Him was life.** That's where the life is. He had the power to life. He created spirit beings - angels. He created physical life and physical existence of beings on this earth. And the greatest of those, or those that are to become the greatest in time are human beings, mankind, because of a greater calling and purpose that they have to come into His Family. And so in Him there is that life. And just like the word, when we read God's word there is a life that comes through the power of His spirit that lightens us up, that lights up our life, that gives light and revelation to our mind that we otherwise could not see. It reveals things that we otherwise couldn't see, because otherwise, we're just in the dark. **...and the life was the light of men.** It doesn't come from men. It doesn't come out of men, but it's what gives the light, as I just mentioned here. That life is what gives light in our minds. So every time we have something revealed to us that we didn't "see" or know before, the light - it's like a light bulb going on. We can understand that. There is a light, and that life then is what makes the light. Beautiful verses here! Inspiring, the things we're able to see and be moved and motivated by at this Feast of Tabernacles. As God continues to build and build in our lives and give us more understanding and greater depth of understanding and perception of things, life becomes richer and we see more and more.

**And the light shines in darkness; and the darkness does not comprehend it.** What an incredible thing. That which is in the dark, unless God gives the life of His spirit, of His power, then the darkness is still there. So the light can go out in the world as it did for so long. A great example of that is *The Plain Truth* magazine and The World Tomorrow telecast with Mr. Armstrong, and "The World Tomorrow" broadcast with Mr. Armstrong. Went out into the world, into many different



languages as well. And what happened. Well, "and the light shines in darkness; and the darkness does not comprehend it." Unless an individual is specifically drawn by God's holy spirit and called, that's the only way that there is light and one can "see."

**There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light...** Again, incredible here what's being revealed and a process that's beginning because this was showing the means by which mankind, as a whole, especially what would happen beginning in 31 A.D. and on and how this would just become greater and greater and greater through time. **The same came for a witness, speaking of John, to bear witness of the Light, that all through him might believe.** And so there was one coming. There was one coming that he came to bear witness of that was a matter of the light, and the light and how mankind could receive it into their life. It says, **he was not that Light**, John wasn't, **but was sent to bear witness of it.** And what makes witness of it? What gives the light? Well, it's the Word of God, the life that's in it through the power of the holy spirit. That's what gives the light. And how do we receive that? Well, through Jesus Christ.

**Verse 9—That was the true Light, which lights every man that comes into the world.** So all who are going to have opportunity, all who will have opportunity to be called, the only thing that will be able to give understanding of the word, the ability to see God's word and know God's word and to see things - because even the word "to see" that's used over and over again, the ability to "see" when we "see" on a spiritual plane, well, it has to come through an ability of light that is given that enlightens something through the power of God's holy spirit. And we can't have that in us and living in us and become a part of our life except through the one who became the Word made flesh, the Light that was to come through him that would lighten the world.

And it goes on to say, **He was in the world, and the world was made by him, and the world knew him not.** Well, very awkward translation, and the reason being is because what they believed. They believed in the trinity. They believed in two beings. So when they read these things in whatever language that they might read them in and try to translate into a different language, it wouldn't matter, because they would do the same thing. And so if something comes out of Greek and is recorded and written and someone translates it into another language, like English, then you have problems because of what they think in their mind. And so "He was in the world, and the world was made by him/through him," and so again, they didn't understand. They didn't understand God's purpose and God's plan. They didn't understand that everything was built upon a rock, the cornerstone rock. That's what it's talking about. God Almighty is *the* Rock, but there is a cornerstone, and that is Jesus Christ, the foundation, the very pinnacle or the very part that holds everything else up, is built upon Jesus Christ. So, "was in the world, and the world was made through him," in other words, by what God had planned, that that which was to come, the purpose of God's creation, Elohim and what would have to happen in physical human life, how that physical life then could be changed and become a part of Elohim. That's what it's talking about. It's talking about this entire process. "And the world knew him not." So here is Jesus Christ.

God is sending him into the world, through whom all of God's plan rests and why the earth and all the universe was created, and why even the angelic realm was created, to bring about Elohim, begins with His Son, Jesus Christ. Awesome verses! The world doesn't understand this. The Protestant world doesn't understand this. The world of Traditional Christianity didn't understand this. And the Church that was scattered does not understand this. But you do. *How blessed are you?*

**He came unto his own, and his own received him not.** So even on a... talking about a physical lineage here. Jesus Christ came to the Jewish people and they wouldn't receive him. They loathed him, as a whole. The different ideas that people had about God, the Sadducees, the Pharisees, the various ones, the various sects, they wanted him put to death. And they finally succeeded.

**Verse 12—But as many as received him, to them gave he power,** power that comes through Jesus Christ. A power. And how could this happen? How does this happen? Well, we know how it happens. You know, Paul explains it very clearly in so many places, but especially in the book of Romans and other places and talks about a calling and a process that's there and how once we're called we begin to be drawn. And Corinthians, it talks about these things. And many other places, obviously, but especially in those areas. And it talks about a process and power that's there. You know, to be forgiven of sin, to be able to be begotten then of God's holy spirit, to have hands layed upon an individual once one can be forgiven of sin through our Passover, where it all began, where it all started and everything is built upon, starts there. Incredible, what we see! What we "see"! The light that enlightens our minds, that gives us life, spirit life.

**But as many as received him, to them gave he power to become the sons of God,** that's what God granted. When God calls someone it's for that purpose, to become begotten children impregnated with God's holy spirit. ...**to them who believe on his name.** And so, again, it's not just believing that he lived and existed, like the Protestant world and Traditional Christianity thinks. It's far, far, far beyond that. It's believing who he is, believing him...and he brought the truth and the Word of God. **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.** And so again here, this process that begins with begettal and that which is accomplished because it's God's will when those things happen. When someone is drawn, they're called for a purpose, and if they'll receive it, the opportunity to be begotten of God's holy spirit, a spirit life to begin in embryo, as it were.

**And the Word was made flesh.** *God's mind. God's purpose. God's life.* Things in this, brethren, that we can only understand in part. And we're going to have a lot of different levels of ability to see all that this means, because I'll tell you what, this verse here is *deeply inspiring* to know, to "see" what this means and what it means that the mind, the being of God, as no other human being has ever known or experienced, placed into, given to a son. It's so astounding! **And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father).** There has never been, nor ever will be one like Jesus Christ, to have a physical mother, and a father, spirit, spirit in composition, the one Eternal Self-Existing God.

So again, things that you "see," things that are just normal for you in your understanding, depending upon when you came along, if you came along in 2006, 2007, 2008, 2009. Then these are just things you've always been taught and all that you have known about God. But we haven't known them very long. They've been hidden. They've been lost a long, long time. And God didn't intend that they be given during Philadelphia, and He didn't intend this should ever be given during Laodicea. The evidence of that is what happened. Because, again, only God Almighty has the power to reveal and to show and to give light when it's His time. And so no one could see this until God gave it.

And so how blessed are you? How much can you be thankful for and rejoice in at this Feast of Tabernacles for what you know and "see" about an incredible relationship of God the Father with His Son, Jesus Christ and what that means in a very powerful way to God Almighty, and what that means to us and for us, that we have all this knowledge and understanding, and process whereby we're able to be saved because God Almighty is our Savior and He saves us. He calls us to save us and to bring us into a life, an age-lasting... into everlasting life, if you will, in His Family. And we're given such opportunities and this is going to take such an incredible leap forward in a very few years from now.

And so we are, indeed, exceedingly, exceedingly blessed. We have been shown so much. We have been given so much.

So we've gone through things that are given to us at different Feasts, just a bit of a review, because I desired to speak on these things. Because I am moved by what has been given to us over the years, because I lived through the latter part of Philadelphia, lived through all of Laodicea, lived into a period of time that is separate, a time for God's remnant Church to be formed, to be brought to where it is on a spiritual plane today, and preparing... preparing for the Kingdom of God. We are so blessed to have such opportunities, because so few have been given this.

And so we talked about the Feast of 2006 and 2005, and then in the Feast of 2009 God gave us *four new truths!* Things the Church has not known, things that others have not known through time. Incredible and powerful things that God has given us to see and to know and to understand, because God's Kingdom is almost here, because God is preparing a Church to make the changes, to have the changes within it, to have the knowledge and understanding that thrusts it into a millennial age where people will have that ability for that knowledge that is true. Because it's very much about, obviously, His Son coming and His Kingdom and establishing His Kingdom on this earth to rule and to reign. So, Truth #54, Truth #55, 56, and 57 given at the Feast in 2009.

And in closing here I'm going to read through Truth #57. It is so inspiring! I get almost chills here, just that feeling in my spine and the excitement in thinking about when *God first gave that to us*, to understand what this meant, to better understand something that we experience on a small plane, but a very powerful and very important plane in physical human life. But we have a

problem because we're still in physical, human life, and then what will happen once we are in Elohim and how it works. You know, to understand how things work and how things function is far deeper appreciation and understanding of God's plan and God's purpose. And so #57 it states... and that's the last great truth that God has given to us before His Son returns. And it is powerful! Because, you see, when His Son returns there are 144,000 who come with him, and *this* will exist at that time so *powerful*, so *profound*, and I plan on... I don't just plan on, I *know* that I'll be there. I am waiting for that day. It states:

**57 (7) Through the power of the holy spirit, Almighty God will “dwell” IN His Family into everlasting life, and they will always dwell IN Him.**

*That* is exciting! *That* is profound! And *that* is the only way that God's Family is truly one, at-one with God. While we're in this physical life we grow in that process. We seek, we cry out to help us to become at-one, to be in unity and harmony with His *Word*, with His mind, with His being, with His purpose, with His plan, with everything about Him. And as we grow in that on a spiritual plane then one day we become born into a family of something we can only receive in part now. And sometimes that flow isn't to the degree that we want and desire and can always have, because there is sin in our life and we quench the power of God's spirit when sin comes along. And that's why we have to repent so quickly. And so again here, this awesome thing that will take place *in* Elohim. It goes on to say:

This will be accomplished through the power of the holy spirit that emanates from God and it will never cease to be “coming into” the lives of all who are in the God Family.

Just like it comes into our life now when we're not quenching it or when we're not cutting it completely off as happens in the Church. But this will be something that will always, always, always be there, a continual flow of God's spirit through our being, through our mind, in our minds that we only have access to now in varying degrees - but will always be there in full once we're changed. It goes on to say:

This will be a perpetual and continuing process into everlasting life.

Once begotten of God's holy spirit, the flow of His holy spirit can be suppressed and completely removed (cut off) from a begotten person's life.

And then it goes on to say:

God dwells (abides, lives) IN the life of a spirit begotten person (a person of the holy spirit) and they therefore dwell IN Him. Through the power of the holy spirit, the life (nature, truth, *Word*, way of life) of God begins to dwell in a begotten person's life (in the spirit essence given to the human mind), helping to change the very way one thinks and lives, from that of selfishness and pride to that of outgoing concern and love toward others. This power however is suppressed and sometimes cut off because of sin, as God will not dwell in sin. And once given spirit life in a resurrection from death (or

resurrection from physical life) to spirit life, this process of God dwelling in a “born” person’s life (no longer begotten), and they in Him, will never cease nor be interrupted, but will be perpetual and continuous into everlasting life.

What an incredible thing to know, to “see,” to understand! And then it concludes here:

Each member who is born into God’s Family has independent reasoning and thought, but each is perfectly united in purpose, will, and one way of life through the power of the holy spirit that will forever abide in them (which continuously emanates from God—who is the source).

And then the last sentence:

It is God “forever dwelling” in each member that makes the Family of God a reality in “one” perfectly united family.

You know, life is exciting! Life is exciting in God’s Church and life will become far, far, *far* more exceedingly exciting in God’s Family. And that’s what we’re striving to attain. And what an incredible time we live in, a time just before that Family comes to this earth.

So I cannot think of a better place to end this particular sermon that is given to honor God and glorify the One Almighty and Eternal Self-Existing God and very loving Father.