

# Who is the Most High God, The Almighty God?

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As the end gets nearer (and you have to be blind to not see that things are accelerating), as we get closer to the end of world events, I think we all want to seek a greater understanding of who God is. We want to understand His roles, His relationships, His activity along with Jesus Christ in both the Old and New Testaments. We want to understand God and Christ better, so we can be more like them.

This sermon builds upon previous sermons. The sermon that I gave on February 11, The Unity and Teamwork of the Father and the Son, and then How to Grow in the Grace and Knowledge of God given on June 1, and then Look to God and Not Men on July 22 and then the last one, The Veil is Rent, given on August 19. This message builds on all of those.

Let me briefly summarize those as it pertains to what we're going to talk about today. In these sermons, we have seen that the one who dwells between the cherubim is God, the Father. This is just by way of getting us up to date from summarizing the previous sermons to what we want to talk about today.

***Isaiah 37:16.*** O LORD of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. (KJV)

This phrase, *Lord of hosts that dwells between the cherubim* is repeated in 1 Samuel 4:4, talking about bringing up the ark of the covenant, and again in 2 Samuel 6:2, when David brought the ark of the covenant up. It refers to the Lord of hosts that dwells between the cherubim. Who is this Lord of hosts? One of the rules of Bible study we have learned decades ago, is to let the Bible define the Bible. Let's see who this Lord of hosts is that dwells between the cherubim. Let's just read this scripture for what it says.

***Zechariah 13:7.*** Awake, O sword, against my shepherd, and against the man that is my fellow, says the LORD of hosts [that dwells between the cherubim]: smite the shepherd, and the sheep shall be scattered ... (KJV)

We see here that the Lord of hosts refers to His Shepherd. We understand, and have understood for decades in the church, that when it's talking about the Shepherd, the scripture is obviously referring to Jesus Christ. We see here that the Lord of hosts talks about my Shepherd, which is Christ, therefore, the Lord of hosts is God the Father. We've also seen the symbolism of the tabernacle and the temple, especially with the holy of holies, and we've established the fact and covered scriptures that God dwelt in the holy of holies.

By way of reminder, let's look at the dedication of the temple and see that God came down to that temple when it was dedicated by Solomon.

**2 Chronicles 7:1.** *Now when Solomon had made an end of praying [this was the prayer of dedication], the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.  
2) And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house. (KJV)*

God came to reside in the holy of holies in that temple. We also know that the one to whom Israel sacrificed was the one in the holy of holies, because the altar of sacrifice was on the west side of the court, right in front of tabernacle before that, and the sacrifices were to the God that resided on the other side of the veil in the holy of holies. When Christ died and that veil was rent, we have to ask the question, who was on the other side? It was God the Father. God the Father was on the other side. Christ was on the cross and had just died.

We've also seen in these sermons that God is the Supreme Creator. The following should be a memory scripture for all of us, because it mentions God and Christ in the same verse and we learn a lot about their relationship and their roles.

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

God created all things and He used Jesus Christ to do it. So, we learn that both were involved in creation from the very beginning; God as the originator, as the initiator, and Christ as the hands-on doer or the implementer. The fact is, when we read in Genesis where it says, *Let us make man in our image*, it tells us that they have worked together as a team since the very beginning.

We've also seen that Christ acknowledged the supremacy of the Father. That is very clear. We will look at three verses in the book of John. They paint a very clear picture of the relationship between the Father and the Son, God and Christ.

**John 10:29.** *[Christ says] My Father, which gave them [to] me [referring to the sheep], is greater than all; and no man is able to pluck them out of my Father's hand. (KJV)*

So, Christ freely admits that His Father is greater than all.

Here Christ is trying to get across to the disciples that He has to go away, and they obviously don't understand.

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

Christ is saying that God the Father is supreme.

Here Christ is speaking.

**John 17: 3.** *And this is life eternal, that they might know you the only true God, and Jesus Christ, whom thou hast sent.*

*4) I have glorified you on the earth: I have finished the work which you gave me to do. (KJV)*

We see here that Christ is saying, "You are the only true God and to glorify me, your son, Jesus Christ."

Also, as we have learned, Christ commanded us to worship the Father. This is a quote from the Old Testament. It is repeated in the new after first being in the old. This is when Satan was tempting Christ.

**Luke 4:8.** *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written ... (KJV)*

He's referring to Deuteronomy 6:13.

*6b) ... Thou shall worship the Lord thy God, and him only shall you serve. (KJV)*

So, we are commanded in both the Old Testament and the New Testament. They are both consistent that we are to worship God the Father.

Christ also commanded us to pray to the Father in the model prayer in Matthew 6:9 specifically. We are to pray in Christ's name, but the prayer is addressed to our Father.

One of the huge reasons we worship God and are in awe of God is that He is all powerful. He is supreme in intelligence and wisdom. God is in control of all things, everything. Nothing is outside of God's control, and we look to Him because He is the one who looks after us and takes care of us and we pray to Him knowing that He will never do anything for our harm. Everything that He causes or allows to come our way is for our benefit.

With these facts in mind, today we want to look at two names of God. Now this is not in any way to diminish Jesus Christ, because in later sermons we're going to focus on the names and roles of Jesus Christ. We're starting with God and we will focus today on two names. We're going to ask the question, who is the Most High God and who is the Almighty God? We're going to let the Bible reveal that to us. We've all done this in our Bible study. When we read "Most High God" or "God Almighty," for years I just read

right over it. I never really thought that much about that. Shame on me. I never asked, “who is this referring to?” I never stopped and thought about it.

The first three songs that we sang today refer to Almighty God and Most High God. When we sang those songs and said those words, did it come to mind as to who am I singing to specifically, or did we not even think about it? Out of habit we may sing right across those words. We’ve all done it. I’m as guilty as anybody.

You see, God has given us minds to think. He gives us facts in the Bible. In the Bible, however, God does not always put them in 1, 2, 3 order. Mr. Armstrong told us for years how to study the Bible.

*Isaiah 28:10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

...

*13) But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little ... (KJV)*

This tells us that the Bible is full of facts, and if we put all the relevant scriptures together, we can come to the truth on any given subject. That’s what we’re going to do today. It is not all conveniently outlined in one book. God didn’t say, “Okay, in the first book of the Bible I’m going to tell you everything you need to know about me. In the second book of the Bible, I will tell you everything you need to know about my Son, Jesus Christ, and in the third book of the Bible ...” God chose not to do that. He wants us to dig it out and expend the effort and the study to understand Him better, particularly as we get closer to the end.

The rest of the sermon is going to be in two parts. We’re going to ask who is the Most High God and who is God Almighty?

Now, let’s address who is the Most High God. Most High or Most High God occurs forty-three times in the Old Testament and five times in the New Testament. Now in the Hebrew, “Most High” is Strong’s 5945 and it is the Hebrew word “Elyown.” It’s interesting that it literally means, *an elevation or lofty*. Figuratively it means, *as a title, supreme, upper most*. Baker and Carpenter in their Complete Word Study Dictionary of the Old Testament says this about Elyown: *a masculine noun meaning most high, the highest*.

**1. The first point in this study of “most high” is that we want to establish the fact that Melchizedek was the Priest of the Most High.**

Here in Genesis, a battle had just taken place, and as we will see, God granted Abram the victory.

*Genesis 14:17. And the king of Sodom went out to meet him [Abram] after his return from the slaughter of Chedorlaomer ... (KJV)*

He was an early Persian king.

*17b) ... and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

*18) And Melchizedek, King of Salem, brought forth bread and wine: and he was the priest of the Most High God.*

*19) And he [Melchizedek] blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: (KJV)*

The Most High God here is referred to as possessing heaven and earth, and in verse 19, Melchizedek is passing on blessings from the Most High God to Abram.

*20) And blessed be the Most High God, which hath delivered thine enemies into thy hand. And he [Abram] gave him [Melchizedek] tithes of all.*

*22) And Abram said to the king of Sodom, I have lifted up my hand unto the LORD, the Most High God, the possessor of heaven and earth, (KJV)*

“Lifted up my hand” in Hebrew means *to exalt*. So, Abram is saying, “I have exalted the Lord, the Most High God, the possessor of heaven and earth.” So, we see here in Genesis 14 that Melchizedek is Priest of the Most High God, and Abram exalted and worshipped the Most High God. Therefore, we have to ask the question, who is Melchizedek? For the answer, again we have to let the Bible define the Bible. Let’s turn to the New Testament, Hebrews 7 and start in verse 1. Paul is speaking and he is going to tell us who this Melchizedek is. This is a very interesting set of verses.

***Hebrews 7:1.*** *For this Melchisedec, king of Salem, priest of the Most High God ... (KJV)*

He reinforces what we read in Genesis 14.

*1b) ... who met Abraham returning from the slaughter of the kings, and blessed him;*

*2) To whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; (KJV)*

Melchizedek is called two things, King of Righteousness and King of Peace. He’s not saying He’s the king of a certain portion of land or territory. We are being told by Paul that He is King of Righteousness and King of Peace. This is not your ordinary king.

I will read the following verse from the NIV because it is clearer.

*3) [Melchizedek is] Without father or mother ... (NIV)*

You can't be human. If you're human, you have a father and mother. So, Melchizedek cannot be a human.

*3b) ... without genealogy, without beginning of days or end of life ... (NIV)*

Again, you cannot be a human. It means that Melchizedek is eternal if He has had no beginning of days or no end of life. Notice, it goes on:

*3 continued) ... resembling the Son of God, he remains a priest forever. (NIV)*

Again, that means eternal. We see here that Paul is explaining Genesis 14, and he gives us a hint, just a hint that someday down the road, Melchizedek was going to become the Son of God. Like unto the Son, He's going to be the Son of God in a while, and that Melchizedek would be a Priest forever of the Most High God.

*4) Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! (NIV)*

So, we see, and the church has understood for decades that Melchizedek was Jesus Christ. Then in the New Testament, we see that Melchizedek was Priest of the Most High God and that Melchizedek was Christ and that Christ was and currently is Priest of the Most High God. That is one of His roles. That is one of His titles. So, we see here that the Bible is consistent. What we find in the Old Testament is added to and confirmed in the New Testament. Who is the Most High God? It has to be the Father. It can be no one else. In years past, I thought, why this whole Melchizedek thing in the first place? Why did God plan it to happen, to send Jesus Christ to the earth to be Melchizedek? Could it be that God wanted to show early on that He was the Father? Just a hint. That is just my speculation.

## **2. The second point we want to make about the Most High God is that Christ is the Son of the Most High God.**

The Greek word for "most high" is Strong's 5310, and it's the word "hupsistos," and it means *highest, that is the supreme God*. Spiros Zodhiates said in his Complete Word Study Dictionary of the New Testament about "hupsistos":

Figuratively with the definitive article, Greek word "ho" in front of "hupsistos," it means the Most High, spoken of God as dwelling in the highest heavens as far exalted above all other things, when you find "hohupsistos" together.

Then he references Mark 5:7 and Acts 7:48 as having hohupsistos. We will review both of those. Luke 8 is the parallel account. We will go to Mark 5:1 and see where hohupsistos, the Most High God is referenced.

**Mark 5:1.** *And they came over unto the other side of the sea, into the country of the Gadarenes.*

2) *And when he [Christ] was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,*

...

6) *But when he saw Jesus afar off, he [the demon] ran and worshipped him [Christ],*

7) *And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that you torment me not. (KJV)*

Granted, a demon-possessed human said this, but demons know who God is and they know who Jesus Christ is. You have to ask yourself: Why would this be included in the Bible, this demon-possessed man saying this? Why would it be included in the Bible if not to show us that Christ is indeed the Son of the Most High God?

With that in mind, let's go to Luke 1 and begin in verse 30. I will read this from the New King James. Again, talking about the Most High God.

**Luke 1:30.** *Then the angel [Gabriel] said to her, "Do not be afraid, Mary, for you have found favor with God.*

31) *And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.*

32) *He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.*

...

35) *And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (NKJV)*

The Greek word here, "Son of the Highest or Power of the Highest" is the same Greek word we read in Mark 5, hohupsistos. We see here that Christ is the Son of the Highest, or the Most High. If Christ is Son of the Most High or if He is Son of the Highest, then the Most High has to be the Father. It can't be any other way.

### **3. Now let's look at a third point from the Bible in identifying who is the Most High. That is, we are children of the Most High God.**

We're going to see in both the Old Testament and the New Testament that we are called the children of the Most High.

**Psalm 82:1.** *God stands in the congregation of the mighty; he judges among the gods. (KJV)*

All of the translations have the small "g." There are no other gods. Only God and Christ are God.

6) *I [God is speaking] have said, You are gods ... (KJV)*

The Hebrew “gods” can mean judges or it can be understood to mean, you are destined to be gods. The human race is destined to be part of the God family.

*6b) ... and all of you are children of the Most High. (KJV)*

We understand that all humanity that has ever lived are ultimately God’s children, and God is their Father. All will ultimately will have a chance to be in God’s kingdom with God the Father.

Let’s see a New Testament example in Luke 6:35. Christ is talking and He is imparting spiritual information to these Jews who are listening, who only understood the physical. He’s talking about us being children of the Most High.

**Luke 6:35.** *But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for he is kind unto the unthankful and to the evil. (KJV)*

Once again, we see that the Old Testament and the New Testament are consistent. We are children of the Highest, or the Most High. We all know that we are children of God the Father. He is our Father. Therefore, the Father has to be the Most High.

So, in addressing this subject of the Most High, we’ve seen that Melchizedek was Priest of the Most High God, and we understand Melchizedek was Jesus Christ. Therefore, Christ is the Priest of the Most High. We are children of the Most High. So, the Bible clearly shows us through all these examples that the Most High is indeed God the Father.

I personally believe, and to me it’s just totally logical that there can be only one Most High. For example, if you ask the question, what’s the highest mountain on earth? What is the most high mountain on earth? I think we all know that’s Mount Everest which is just a skosh over 29,000 feet. It’s way up there, as high as airliners fly. It’s the most high mountain. There can’t be two most high mountains. It’s got to be one. So, when it comes to when we read “most high” or “the highest” in the Bible, or we sing it at services, Most High God or Highest, we can know exactly, precisely who is being referred to. So, when we read it or sing it, let’s not just skip over the word, let’s think about who is being referred to in those words.

Okay, we’ve talked about the Most High; now let’s ask the question: Who is the Almighty? Almighty occurs fifty times in the Old Testament and eight times in the New Testament, slightly more than “Most High.” The Hebrew word for “Almighty” is Strong’s 7706, and it is “shadday” spelled in English. Baker and Carpenter’s Complete Word Study Dictionary of the Old Testament says this about shadday: “*a masculine noun and a name for God, meaning almighty.*” It’s pretty clear.

So, as we did before, let’s look at some points that establish the identity of the Almighty God. First, we have to ask, who was the God of Abraham, Isaac and Jacob? We’re



going to see that it relates to the Almighty God. Who was the God of Abraham, Isaac and Jacob? Going back to Abram.

**Genesis 17:1.** *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, [He's introducing Himself] I am the Almighty God; walk before me, and be you perfect. (KJV)*

He's introducing Himself, "I am Almighty God." We see here that the Almighty God appeared to Abraham. We have to stop here for a second because we want to address the word "appeared," because we know other scriptures in the Bible tell us plainly that we cannot see God's face and live. Exodus 33:20 tells us that. It's repeated in the New Testament in John 1:8. We can't see God's face and live. So, how could God appear to Moses, if we can't see His face and live? Then there's another scripture we have to deal with as far as God appearing to Moses, and it's found in John 5 and the last half of verse 37. Christ is speaking. Let's turn there, because this appears to be saying something different.

**John 5:37.** *... You have neither heard his voice at any time, nor seen his shape. (KJV)*

We just read that God talked with Abraham, He appeared and talked to him, and Abraham heard His voice.

One prime rule of Bible study is that you have to understand the context in which a verse is given. You can't pull it out of context. We've seen that happen down through the years. Someone will grab something out of context and then twist it and come to a false conclusion. So, we must study the context. Here in John 5, Christ healed a man at the pool of Bethesda in verse 8. Because of that, the Jews were not happy with Him. Look at verse 16.

*16) And therefore, did the Jews persecute Jesus, and sought to slay him, because [why?] he had done these things on the sabbath day.*

He healed a man on the Sabbath. How dare Him.

*17) But Jesus answered them ... (KJV)*

These Jews that were persecuting Him and plotting for His death.

*17b) ... My Father worketh hitherto, and I work.*

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

They were incensed. Now the context of verse 37. Let's look at it and read the entire verse. Christ is saying,

*37) And the Father himself, which hath sent me, hath borne witness of me. You have neither heard his voice at any time, nor seen his shape. (KJV)*

Who is Christ talking to? He said “you.” He’s obviously talking to the Jews who were trying to kill Him. They were plotting to do away with Him. He said, “You Jews don’t have a clue who God is. You wouldn’t be plotting to kill me if you knew who God is and you knew who I am. You wouldn’t be doing this.” You notice that Christ didn’t say, “No man or no one has heard God, He said “you,” no man or no one. This is not some all-encompassing statement by Christ. Some have taken this out of context and make it some sweeping statement that applies for all eternity to all human beings. That is not the context. That is not what Christ meant. He said, “You don’t know who God is. You don’t have a clue who God is. You have never seen Him or heard Him. Your ears are stopped up. You say you have your father, Abraham, and you are ignoring the Messiah standing right in front of you, and you’re ignoring the Father who sent the Messiah.”

To back that up, there are many instances in the Bible where God spoke and people heard. Let’s look at just one. Matthew and Luke also have the same account. Christ has just been baptized. He has just come out of the water and notice what happens.

***Mark 1:11.*** *And there came a voice from heaven, saying, You are my beloved Son, in whom I am well pleased. (KJV)*

Nobody could speak that but God the Father. The fact is that it’s recorded here means that people heard it. If it was spoken just to Jesus Christ, no one would have heard it. But the fact that it is reported in three gospels means that people heard God the Father’s voice and they lived to tell the tale.

So, with that information, let’s go back to Genesis 17:1. We want to make sure we understand when God appeared to Abraham, what does that mean, and when He talked to Abraham, what does that mean? We need to understand that absolutely clearly, because the Bible is clear when you put all the relevant scriptures together.

***Genesis 17:1.*** *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. (KJV)*

The Lord appeared to Abram. The Hebrew word for “appeared” is Strong’s 7200, and it means *appeared*, but it also has an incredibly broad definition and it can also mean *in the presence of*. So, we see here that the Almighty came in the presence of; in the form, we don’t know. Was it in a vision? Was it in a cloud? Did Abram just hear His voice and nothing else? The Bible is silent. We just don’t know. However, the fact is God spoke to Abram as God spoke to Christ and the people around Him when He stepped out of the water.

There are many other examples in the Bible that we don't have time to go through. So, we see here that the Almighty came to Abraham and spoke to him and said, "I am the Almighty." Who was this? The Bible is very clear. Let's turn to Acts 3:13, and if you don't come away with any other scripture other than this one, memorize this one, because it answers the question, who is the God of Abraham, Isaac and Jacob? Peter is speaking to the assembled Jews that were there when the rushing wind came in the house and now they're back out in the street and all these people heard this noise. Peter is speaking to them.

**Acts 3:13.** *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers [all you Jews here], hath glorified his Son Jesus ... (KJV)*

Well, here God and Christ are mentioned in the same verse, and the Father is specifically named as the God of Abraham, Isaac and Jacob. It's so clear. I've read this scripture thousands of times and just blown right past it. It didn't register for many years until a light bulb came on. So, if the Almighty came in the presence of Abraham, and if the God of Abraham, Isaac and Jacob is the Father, then the Father has to be the Almighty. It cannot be any other way. To cement this, let's ask the question, who made the covenant with Abraham? Who did that? Let's go back to Genesis 17 and we will reread verse 1. We want to get the context. We don't want to take anything out of context here.

**Genesis 17:1.** *And when Abram was ninety years old and nine, the LORD appeared to Abram [we don't know in what form. It doesn't say], and said unto him [Abram heard His voice], I am the Almighty God; walk before me, and be thou perfect. (KJV)*

Notice the next verse.

*2) And I [God Almighty] will make my covenant between me and you, and will multiply you exceedingly. (KJV)*

So, here we see in the context of God appearing to Abraham, and said, "I am God Almighty." We see that God Almighty made the covenant with Abraham. Now, let's go back to Acts, chapter 3. We read verse 13, but again Peter is talking to these Jews, edifying them.

**Acts 3:25.** *You [the Jews] are the children of the prophets [obviously], and of the covenant which God made with our fathers, saying unto Abraham, And in your seed shall all the kindreds of the earth be blessed. (KJV)*

Here's the key in verse 26.

*26) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (KJV)*

So, we see here God and Christ are again referred to in the same set of verses and the Father is the one identified as making the covenant with Abraham. So, the Old Testament tells us that the Almighty came to Abraham and spoke to him, He made a covenant with him and the New Testament tells us that the God of Abraham, Isaac and Jacob is the Father, so we see that the Father made the covenant with Abraham, so it is very clear that the Father is indeed the Almighty.

Now let's ask a second question. Where does the Almighty reside? Where does He live? The Bible tells us. In the sermon, The Veil is Rent, the cherubim cover God's throne, symbolic of the ark of the covenant as well as in the holy of holies where these sixteen-foot cherubim with sixteen-foot wing spans cover the ark of the covenant which is representative of God's throne, and we know that the Father in heaven in a spiritual throne has cherubim around Him, and He resides on His throne between the cherubim in heaven. The physical temple and tabernacle are just symbols of that. With that in mind, let's go to Ezekiel 10 and read one verse. It tells us about where the Almighty resides. When the cherubims' wings are beating, they make a noise. It's going to be interesting someday to see and hear all of this.

***Ezekiel 10:5.*** *And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaks. (KJV)*

This is the outer court of God's spiritual temple in heaven. So, we're told that the sound of the cherubims' wings goes all the way out and heard in the outer court, just as the sound of God Almighty, when He speaks, goes out to the outer court of His throne in heaven. We can see here who is speaking on the throne, who is sitting on the throne, who is the one between the cherubim. It's obviously God the Father. It tells us, the Almighty God, when He speaks; so here is another piece of evidence that shows the Almighty must be God the Father.

### **3. In the third point, we want to look to see what the New Testament says about God Almighty, or the Almighty.**

The Greek word for "Almighty" is Strong's 3841, and Zodhiates in the Complete Word Study of the New Testament says this about this particular word: - *Ruler over all, omnipotent, almighty, spoken only of God.* Now let's see how that is used. We normally take this verse when we're talking about us being the receptacle of God's holy spirit, where God's spirit resides, but look at it from the standpoint of defining God Almighty. Paul is saying:

***2 Corinthians 6:16.*** *And what agreement hath the temple of God with idols? ... (KJV)*

Well, it doesn't. We know that God's temple was polluted with idols when Israel disobeyed on several occasions. What agreement has the temple of God with idols?

*16b) ... for you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (KJV)*

God is saying, "I am going to dwell inside the people I call just as I dwell in the holy of holies on my spiritual throne. I can do both." God is not bound by space or time and He can simultaneously be in us and on His throne in heaven. God is saying, "I'm going to dwell in those I call, just like I do in the temple, because they're going to be the repository of My spirit and Me living in them.

*17) Wherefore [because God is living in us] come out from among them, and be you separate, says the Lord, and touch not the unclean thing ... (KJV)*

The word "thing" is in italics. It's not in the Greek. It means anything unclean. It's not just talking about a pig. He's talking about anything unclean.

*17b) ... and I will receive you.*

*18) And will be a Father unto you, and you shall be my sons and daughters, says [Who?] the Lord Almighty. (KJV)*

Obviously here, God who says, "I'm the Almighty" refers Himself to being our Father. He identifies Himself as the Almighty, the Father of all that He called.

Now let's go to Revelation. When I studied this in-depth, it was just amazing to me what is revealed in Revelation that I had read over for, sad to say, decades. I'll read this from the New King James. Let's just read it for what it says.

***Revelation 1:1. The Revelation of Jesus Christ, which God gave Him ... (NKJV)***

I had blown by that for years.

*1b) ... to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, (NKJV)*

I had read over this for years. At the top of my Bible and maybe your Bible, at the start of the Book of Revelation, my Bible says, "The Revelation of John." Well, verse 1 doesn't say that. Verse 1 says it is the revelation of God who gave it to Jesus Christ, who revealed it to John. But it started with God, the revelation of God that He gave to Jesus Christ. Now to verse 4.

*4) John, to the seven churches which are in Asia: Grace to you and peace from Him who is [currently exists] and who was [always existed] and who is to come [who will exist eternally], and from the seven Spirits who are before His throne, 5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. (NKJV)*

So, we see here again that God and Christ are mentioned in the same verse, but it is the Father who is the one who is referred to as Him who was and is and is to come, because it says here, before His throne, and then it introduces Jesus Christ.

*5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, (NKJV)*

That is another function and role of Jesus Christ that we will talk about in later sermons.

*6) and has made us kings and priests [notice this] to His [Christ's] God and [Christ's] Father, to Him be glory and dominion forever and ever. Amen. (NKJV)*

So, we see here that God is identified as both God and Father to Jesus Christ. It's very clear and very important. He is God and Father to Christ.

*7) Behold, He [Christ] is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. (NKJV)*

When you see that "Amen," it means there's a close to this particular thought. Verse 8 refers back to verse 4, which we just read. Notice this.

*8) "I am the Alpha [Greek for "beginning"] and the Omega [Greek for the end], the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty." (NKJV)*

So, we see here in Revelation 1:4, we see it in verse 8. It's very clear. The Father and Christ are mentioned together in the same verses, but the Father is being referred to as the Almighty.

Now, the same theme of the Father as the Almighty and the one who is the beginning and the end is carried through the book of Revelation. We'll read this from the King James. It's the same theme continued; it's emphasized over and over.

***Revelation 4:2. And immediately I was in the spirit ... (KJV)***

It's probably a vision that John had.

*2b) ... and, behold, a throne was set in heaven, and one sat on the throne. (KJV)*

Now who was that? Who sits on the throne?

*4) And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

*6) And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. (KJV)*

What a sight.

*8) And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, Holy, LORD God Almighty, which was, and is, and is to come. (KJV)*

Exactly the same as chapter 1, verse 4 and verse 8, identifying Lord God Almighty which was and is and is to come.

Now let's go to chapter 11:17. The same theme continues. I'll read this from the New King James.

***Revelation 11:17.*** *saying: "We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned. (NKJV)*

So, the Bible is consistent because it identified in chapter 1 who God Almighty was, and because it says, God Almighty and His Son, and we see here that God Almighty is the one who is, who was and who is to come. The Bible is absolutely consistent.

Now, finally let's go to Revelation 21:22, from the King James. This makes it crystal clear.

***Revelation 21:22.*** *And I saw no temple therein [referring to New Jerusalem]: for the Lord God Almighty and the Lamb [Jesus Christ] are the temple of it. (KJV)*

So, this makes very clear who the Lord God Almighty is. The Father and Christ again are mentioned in the same verse, and it is the Father that is referred to as the Almighty.

So, we've seen that God Almighty was the God of Abraham, Isaac and Jacob, and the Almighty is the Father of Jesus Christ, and this shows us that Almighty is God the Father very clearly. The New Testament is very consistent with the Old Testament. Again, I think it is perfectly logical for us to say there can be only one Almighty, because remember, Christ said, "My Father is greater than all, and my Father is greater than I." So, there can be only one Almighty. So, when you come across the word "Almighty" in your Bible Study, or if we're singing on the Sabbath day or at home and you come across the word "Almighty," we know specifically who it is referring to. What a joy that is to know when you see that word, you know who you are talking to, you know who you are reading about, you know who you're singing to.

Okay, let's put all of this together now. Satan attempted to replace the Most High. Let's go Isaiah 14:14. Satan didn't attempt to fight with some other angel or anything like that.

He wanted to replace the Most High. Notice his attitude. Notice his covetousness. He was the first one to sin and this is how he did it.

***Isaiah 14:14.*** *I will ascend above the heights of the clouds [into heaven]; I will be like the Most High. (KJV)*

He wasn't satisfied with who he was. He wanted to be like the Most High. What he was really saying is, "I want to replace the Most High. I want to kick God to the curb and I want to be on that throne." We all know that he failed. However, today he has not failed. Satan has replaced God. In the minds of Catholics, Satan has influenced the Catholics to worship Mary, to worship the apostles, to worship the saints, to worship Christ, and God the Father is way down that list. They pray to Mary, apostles, and saints. They pray to the little idol on their dashboard that is supposed to protect against car wrecks. They do all of that. Satan has succeeded in replacing God in the minds of the Catholics.

What about the minds of the Protestants? Has he succeeded in replacing God? With the Protestants, it's all about Christ. In many Protestant circles, it's the mean old God of the Old Testament, but Jesus Christ came and changed all that, so they worship Jesus Christ. So, Satan has succeeded in the minds of the Protestants.

He has also succeeded in the minds of the members of the fastest growing religion in the United States, and that is the Mormons. Satan has influenced them to worship Christ almost exclusively. If you go on their website, everything is centered on Jesus Christ, and in fact, they say that Jesus Christ is the exclusive God of the Old Testament.

So, you see, one of Satan's greatest deceptions, other than getting people to think he doesn't exist, is to get people's focus off of God Almighty or the Most High God. Remember what God said, "You shall not have any other gods before Me." This is God the Father talking. I am as guilty as anybody. You just read right over scriptures mentioning Most High, the Most High God, Almighty, Almighty God, and not discerning who was being referred to. And shame on me for doing that. I did it for decades.

Some people will say, "Well, it's all God. What's the difference? The Father and the Son are both God, so what's the big deal?" We must be careful and learn a lesson from when the trinity was attempted to be fostered on all of us a few decades ago, because if you remember, the attempt to describe the trinity was three hypostases in one ousia. For those of you who weren't here, be thankful. They said that God is three hypostases in one ousia. Those are two Greek words, and that means they attempted to describe God as three essences in one substance. Is that as clear as mud? Easy to understand? Three essences in one substance. Well, we have to be careful today that we don't describe God as the trinity minus one, meaning it's all God, one essence, one substance. So, when you see Almighty or you see God Most High or whatever, it doesn't really make any difference. Well, does it really make a difference? I think God wants us to know who is being referred to when we read various names for Him or Jesus Christ in the Old Testament and the New Testament. Because, you see, God



inspired the writers of the Bible to refer to Him by various names. Why did He do that? Why not just one? It would make it a lot simpler, but He didn't do that. The reason He didn't do that is by having various names, we can see Him more clearly and Christ more clearly. We can see their roles, we can see their relationships by having these various names for God and Jesus Christ. Then we can see more clearly God's might, His grandeur, His role, what He has done. Because, you see, if you put the Most High and the Almighty together, they occur ninety-three times in the Old Testament and they occur thirteen times in the New Testament, so this has to be important to God. Why would He do that if it wasn't important to Him? It must be important to Him to identify who is being referred to. He wants us to see Him as He is, Christ as He is, and see their relationship, and He also wants us to see their activity in the Old Testament and in the New Testament, and to see that they have worked together as a unified team since eternity. We cannot comprehend that. They have never had a beginning. They have been together for an eternity. They have always been a unified team, working in harmony, working together. That should be an example for all of us.

So, please understand when we're talking about God Almighty and the Most High, we are not diminishing Jesus Christ in any way, because in subsequent sermons, we're going to look at His names and His roles and activity in the Old Testament and the New Testament. We're starting with God the Father, the Almighty.

I don't know if you picked it up, but every hymn we have sung this Sabbath, and we have one left to sing, refers to the Most High God or the Almighty. So, we need to know who we are reading about. We need to know who we are singing to. So, when we sing these words in this last hymn and subsequent hymns and when we do our Bible study, let's know who we are reading about and who we are praising and who we are singing to. In this case, the Almighty, the Most High God.