

A Supreme Being We Can Count On

Rick Railston

Recorded on January 23, 2021

As Gail mentioned in the sermonette, we live in difficult times. I can't remember a time really when the world's national and local conditions have been more uncertain. Given everything that has gone on—we could sit here for the next hour and outline all the events that have happened and have caused this uncertainty in people's lives. But during this time of unsureness and disquiet, now more than ever, all of God's people need stability and certainty. One vital way we can have stability and certainty in these tumultuous times we find ourselves in, is to have a deeper understanding that a Supreme Being exists and this Supreme Being is in control of all things—everything. If we have that realization—deep down realization—that there is a Supreme Being who knows everything and everything is under His control then we can have stability and certainty in unstable and uncertain times.

We have to ask the question: Who is this Supreme Being? Who is He? We go to His Word to find out, so let's all go over to Isaiah 37 and read one verse—verse 16. We are breaking into the account where the Assyrian army had surrounded Jerusalem. Hezekiah is the king and we are going to read one verse of his prayer. Think about being Hezekiah—you are surrounded by the most powerful army in the world at that time and your city is surrounded. Your capital is surrounded and you are the king and they want you to surrender. Notice his prayer.

Isaiah 37:16 *O LORD of hosts [we need to remember that; this Lord of Hosts is also] God of Israel, that dwellest between the cherubim [in a spiritual realm that we cannot comprehend], thou art the God [the one, the only], even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. (KJV)*

What we can learn from this one verse is that there exists the God—not a god—the God, Who created all things and Who is in control of all things. That is in the Old Testament. Now we have an affirmation of that in the New Testament by none other than His Son. In John 17:3 His Son is speaking to us and He is addressing this same concept that Hezekiah understood all those years previously. The words of this verse should get our attention.

John 17:3 *And this is life eternal [we want to pay attention to that], that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (KJV)*

Hezekiah says, "You are the God, You alone." Christ is saying, "You, the only true God" and then referring to Himself. So, we see both the Old and New Testaments, reveal to us that there is the God and He is the only true God. That, we can count on. We have to ask the question—we read in Isaiah that the Lord of Hosts is the God; You alone are the God—who is the Lord of Hosts Who dwells between the cherubim in a spiritual realm

that frankly, as human beings we can't even begin to comprehend. Or as we say, get our hands or arms around it; we just get little glimpses. In Zechariah 13:7 this Being, this Lord of Hosts Who dwells between the cherubim is speaking now to us.

Zechariah 13:7 *Awake, O sword [to do what?], against my shepherd, and against the man that is my fellow [a prophecy], saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. (KJV)*

Here, this Lord of Hosts refers to His Shepherd and we obviously understand and the Church has understood this for decades, that the Father is talking about His Son, Jesus Christ. The Shepherd could only be Jesus Christ. So, we see that the One Who dwells between the cherubim—this Lord of Hosts—must be none other than our Father in heaven. You cannot come to any other conclusion. That's affirmed by the symbolism of the Tabernacle originally and then of course later, the Temple. Which gives us a physical picture, as inadequate as that is, trying to compare something physical to God's spiritual throne. But it does give us a physical picture of God's throne in heaven with Him residing in the Holy of Holies between the cherubim. With that in mind go to 2 Chronicles 7:1. This is the dedication of the Temple and we are picking up the story just after Solomon concluded his prayer dedicating the Temple. Notice what happened as an indication of the fact that the symbolism of the Tabernacle and the Temple—the first Temple—that was being constructed, is a symbol of God's throne in heaven.

2 Chronicles 7:1 *Now when Solomon had made an end of praying, the fire came down from heaven ... (KJV)*

Can you imagine that—it's beyond our comprehension. We are sitting here and we can look out through the windows and see a parking lot—what if a fire just came down and obliterated that parking lot? I think we would jump a little bit and it would get our attention. Solomon finished his prayer and fire came down from heaven.

1 continued) ... and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. (KJV)

His glory which must have been some manifestation. We are not exactly sure about how that was manifested, but it was.

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)

The Father's Presence was in the Holy of Holies and it must have been an awesome sight. Fire comes down and then God's presence is manifested. It is not detailed to us how that happened, but it must have been awe inspiring and shocking at the same time. The one to whom Israel sacrificed was the Father. The altar was placed right in front of the opening to the Tabernacle and the Temple. He was the One Who was being sacrificed to—the Father. When Christ died and the veil was rent in the Temple, who

was symbolically behind the veil? It was no one else but this Lord of Hosts—God the Father, the Supreme Being.

The fact is, this Supreme Being and Lord of Hosts has a name. If He has a name, we best pay attention to that name and understand that name. In Exodus 6:2 this Supreme Being is talking to Moses. We don't know if it was planted in his head or if he heard it with his ears—we do not know. This Supreme Being was talking to a human being.

Exodus 6:2 *And God spake unto Moses, and said unto him, I am the LORD:
3) And I appeared unto Abraham, unto Isaac, and unto Jacob ... (KJV)*

He appeared; it doesn't say how but His Presence was made known, He appeared in some manner to Abraham, Isaac and Jacob.

*3 continued) ... by [that Hebrew word can also be translated "as"] the name of [in the King James it is in italics, it is not the original, it is not a name, it is a title] God Almighty [El Shaddai], but by my name JEHOVAH was I not known to them.
(KJV)*

But He revealed His name to Moses. As we sing in our songs, we sing about God's name, we praise God's name and wouldn't it be advisable that we understood God's name and knew God's name? The Hebrew word translated LORD, most of us know this, is Yehovah, as Strong's #3068. It is from the root word for Yehovah and is Strong's #1961 and it's Hayah. Yehovah means to exist or the self-existent one or in English we would call it the Eternal—no beginning, no end.

The Hebrew scholar and lecturer Nehemia Gordon in his book, Shattering the Conspiracy of Silence, on page 66 says this about Yehovah:

Strictly speaking, this name [referring to Yehovah] is a combination of three forms of this Hebrew root:

I just read one, Hayah, so he lists the three forms of this Hebrew root: Hayah, Hoveh and Yihyeh. He goes on to say:

These three words mean, respectively: "He was", "He is", and "He will be."

Nehemia Gordon is a Jew. Hebrew is his native language. He helped translate the Dead Sea Scrolls, so this guy is no dummy. He goes on to say:

When we call Him by His name we are essentially saying, "He has always existed, He exists now, and He will always continue to exist."

And we are to call Him Yehovah, meaning He was, He is and He will be. When we use that word—His name, it tells us that He, along with His Son, have always been. They

are now. They always will be. They are not going away. They don't have an expiration date. They are always alive and always have been alive. The God—referred to by Hezekiah and Christ—the only true God, has a name and His name is Yehovah. We call Him Father. Christ acknowledged the supremacy of this Being whose name is Yehovah and Christ did indeed call Him Father. We can see that in John 10:29. This is the parable of the sheepfold; we talked about that last time. Christ refers to this Being as His very Father. We are just going to read this one verse in the context of the parable of the sheepfold.

John 10:29 *My Father, which gave them me [meaning the sheep], is greater than all [greater than anything, He's saying even greater than Himself.] and no man is able to pluck them out of my Father's hand. (KJV)*

The sheep that the Father indeed calls, they become part of the Ecclesia, the body of Christ. Christ is the Head of the Church and He is saying that they are in my Father's Hand and nobody is going to pluck them out of My Father's Hand unless they decide they don't want to be in our Father's Hand and some people have done that. Four more chapters further on in John 14:28, Christ is talking to His disciples. He is acknowledging the supremacy of His Father Who is Yehovah, who is the Lord of Hosts who is Supreme.

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

A lot of people want to elevate Christ above His Father or to focus on Christ to the exclusion of His Father. But He is telling us—it cannot be any plainer—My Father is greater than I am. He came to serve and to do His Father's will and to serve mankind. Now let's go six chapters on to John 20:17; this is after Christ's death and His resurrection and is on that first day of the week when He approached Mary.

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

The One Who is above Christ—the God of Jesus Christ, the God of the Son of God—is no one else but this Supreme Being, Yehovah, this Supreme Being given the title, Lord of Hosts and other titles as we're going to see. Christ readily—not reluctantly—acknowledged the supremacy of His Father. In addition, He also commanded us to worship His Father. Luke 4:8 is in the middle of the temptation by Satan after Christ prepared Himself by fasting forty days and forty nights and Satan is offering Him all the kingdoms of the world, if He, the Son of God would bow down and worship the adversary. This is Christ's answer to that offer.

Luke 4:8 *And Jesus answered and said unto him [to Satan the devil], Get thee behind me, Satan: for it is written, [He's referring to Deuteronomy 6:13, in the Old*

Testament] *Thou shalt worship the Lord thy God, and him only shalt thou serve.*
(KJV)

We see this command that is from the Old Testament. Christ reiterated this in the New Testament and He's saying you need to worship My Father; no other gods, nothing made of wood or stone, nothing in our mind, money, possession—you shouldn't worship anything but My Father. We see it's commanded and consistent in the Old Testament and New Testament.

Are we starting to get the idea, going back to the introduction, that this Being we worship and we are in awe of—we should be in awe of—is all powerful? He is supreme in authority in every respect, He is above all in every aspect and because of that, He is in control of all things. Nothing gets by this Being. He doesn't go and take a nap and something slips by Him. In the beginning, when we talked about these uncertain times that we live in, where our institutions are being attacked and in many ways our infrastructure is crumbling, the point was made that we have a Being Who is in control of all things.

So, the title of the sermon is:

We Have a Supreme Being We Can Count On

We can count on Him. With these facts in mind, that we have a Supreme Being we can rely on at all times, we want to focus on two titles of our God. Two of the titles that hopefully will cement in our minds, that indeed there is a Supreme Being and He is all powerful and in control of all things. In our Bible studies, we come across these words and we sung them today and probably will sing more before the end of the service, we sing and read about the Most-High and the Almighty; two terms, two titles: Most High, Almighty. When I came across these titles in years past it was kind of fuzzy to me. I would sing them or read them in the Bible and ask Who is this referring to? Could it be the Father or the Son?

Of course, the Trinitarians say it's just all one big ball of wax and refers to all of those. Who are these titles referring to and do we stop and think about it and analyze it? Yes, we have covered the Most High and Almighty before, but if you are like me, most human beings need reminders from time to time. We also have new brethren coming and are viewing this for the first time. Or are relatively new and they are just starting to study this subject of the Supreme Being and reading the term Most High or Almighty.

The fact is, our Father has given us minds to think with, He has given us facts in the Bible and when we put the relevant scriptures together, we can find answers to these two important questions: Who is the Most High God and Who is the Almighty?

1. 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. It's common to both. The Hebrew for *Most High*, if you want to reference this later is Strong's #5945 and is the Hebrew word transliterated into English as *Elyon*. It means literally, "an elevation". Like you would look up at a mountain or a high plateau—something that is elevated. Strong's says an elevation that is "lofty", as a title, the supreme, the upper most. Baker and Carpenter in their Complete Word Study Dictionary of the New Testament says it is a masculine noun meaning "highest or the most-high". Obviously, logic will tell us you can have only one most high. You can't have two most high's—just one. I don't care what subject you pick but let's say the height of a mountain, there can only be one most high mountain on this earth and everybody recognizes it is Mount Everest at a bit over 29,000 feet. Very, very high—there cannot be two most high mountains, there can only be one. So, when God's Word talks about the Most-High, there is only One who is Most-High. There can be only one Most High God; there cannot be two. If you like to outline, under this first point—point A.

1A. Christ is the Son of the Most-High God.

In the Greek, *Most High* is Strong's #5310 and it's the Greek word *hupsistos*, it means "highest" or it means "supreme". Supreme is at the top of the pile; there's nobody above supreme. Spiros Zodhiates in his Complete Word Study Dictionary of the New Testament says this about Most-High:

Figuratively with the definitive article, ho hupsistos, it means the Most-High spoken of God as dwelling in the highest heavens and as far exalted above all other things.

He references Mark 5:7, (the parallel account is in Luke 8), talking about Jesus Christ coming over to the other side of the sea.

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

2) And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit ... (KJV)

We are going to have an encounter here. Going to verse 6.

6) But when he saw Jesus afar off, [this man coming out of the tombs who had a demon inside him] he 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 thou torment me not. (KJV)

The demon is speaking and acknowledging the supremacy of Christ, who could torment him. But he is also even more so acknowledging that He is the Son of the Most-High God. Now, granted a demon possessed human being spoke these words—it came out of his mouth. But demons know Who the Father is and Who the Son is. That's a reality in the demon world. We have to ask the question, why would this account be included in

the Bible if not to show us that Christ is the Son of the Most-High. Christ is not the Most-High, He is the Son of the Most-High. This reveals this concept to us.

Now we will go back to Luke 1:30 out of the New King James Version. This is the account where the angel Gabriel appeared unto Christ's mother. Gabriel is mentioned in verse 26 as coming on the scene.

Luke 1:30 *Then the angel said to her, Do not be afraid, Mary [because of His presence there], 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. (NKJV)

Yeshua, Joshua.

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. (NKJV)

Verse 35.

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)

Or we could say the Son of the Highest. Or the Son of the Most-High. If Christ is the Son of the Most High, which we know He is, then the Most High or the Highest has to be His Father, God in heaven.

1B. We are the children of the Most-High.

These are fundamental truths in God's word. We are the children of the Most High. Look at Psalm 82:1 and see that. We are going to see it out of the Old Testament and the New Testament. Again, out of the King James, this is a song of Asaph

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

Verse 6, now God speaks—Yehovah speaks.

6) I have said, Ye are gods [referring to the congregation of the mighty; the Hebrew word can mean "judges" or it can mean "rulers"]; and all of you are children of the most-High. (KJV)

By extension, all human beings are children of the Most High; what a concept! We are children of the Most High Being.

Now let's go to the New Testament, Luke 6:35 where Christ touches on this same understanding, this same concept that we are children of the Most High. One of the hard things to do in life:

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

He says, because He is kind to the unthankful and the evil, then you should love your enemies. You should do good to your enemies and not do evil to your enemies. He says if you do that, you are going to be children of the Highest. So, we see in the Old Testament and in the New Testament, that they are both consistent. We are children of the Most High, we are children of the Highest. In addressing this subject of who is the Most High God, Christ was the Son of the Most High, we are the children of the Most High, so the Bible clearly reveals that the Most High is the Father and Christ said, My Father is greater than all. That ties in with being the Most High, it all fits together. It is all consistent. When we come across the Most High in our studies in God's Word or here at services, we sing a psalm or song about various parts of the Bible and the term Most High, we can know exactly, precisely, Who that is referring to.

2. Who is the Almighty?

Wouldn't it behoove us to know who the Almighty is in these times of trouble and difficulty that we find ourselves in? That there is One who has all power, in Whose bosom resides all authority and all power to do whatever He wishes? Almighty occurs fifty times in the Old Testament and eight times in the New. We can understand Who the title the Almighty is referring to by asking a couple of questions.

2A. Who is the God of Abraham, Isaac and Jacob?

Would that give us a clue as to who the Almighty might be? Go to Genesis 17:1 and if you have a marker—you are going to need two markers by the time we're through—you might want to place a marker. We are starting a discussion about when Abram was ninety years old and the Almighty—Yehovah—appeared to him.

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 Hebrew word for *appeared* here is Strong's #7200 and it has a very broad meaning—generally “in the presence of”. Don't know exactly how that occurred but the Almighty God came in the presence of Abram and Abram heard Him. Was it through the holes in his ears or through his head? We don't know, it's not specified. But we see here that this Almighty came into the presence of Abram and someday we'll find out how that actually occurred. But who is this Almighty that came to Abram? Keep your marker here and go to Acts 3:13—if you have a second marker, you'll want to put it there. Peter is

speaking to the assembled Jews and we have to note what he says. These two scriptures—one in the Old and one in the New—are tied together.

Acts 3:13 *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; (KJV)*

It's very clear that God and Christ are mentioned in the same verse and the Father is specifically named as the God of Abraham, Isaac and Jacob which refers back to Genesis 17. If the Almighty came in the presence of Abraham, which we know He did, if the God of Abraham is the Father, which we are told and just read in Acts 3, then the Almighty is indeed the Father. You cannot come to any other conclusion.

To further this discussion or this point, we have to ask, who made the covenant with Abraham? Back to Genesis 17:1 but keep a marker in Acts 3 because we're going to come right back, tying these two areas of scripture 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.
2) And I will make my covenant between me and thee, and will multiply thee exceedingly. (KJV)*

So, we see the Almighty God made a covenant with Abraham. Back to Acts 3:25, this time. This is reinforced by what Peter is telling us in Acts 3:25; he is saying to the assembled Jews:

Acts 3:25 *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.
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)*

We see that God and Christ are mentioned in the same area of scripture, but it was the Father who made the covenant with Israel. So, the Old Testament tells us that the Almighty came to Abraham and made a covenant with him and the New Testament tells us that the God of Abraham, Isaac and Jacob is the Father and the Father made a covenant with them. It's clear the Father is indeed the Almighty.

2B. Where does the Almighty reside?

Where is His home so to speak? Go back to Isaiah 37; we read verse 16 earlier, which tells us expressly.

Isaiah 37:16 *O LORD of hosts [LORD is Yehovah], God of Israel, that dwellest between the cherubim, thou art the God, even thou alone [nobody else], of all the kingdoms of the earth: thou hast made heaven and earth. (KJV)*

The cherubim cover Yehovah's throne and He resides directly between them. With that in mind, go to Ezekiel 10 and read one verse, verse 5. This tells us about the Almighty and the throne and the cherubim.

Ezekiel 10:5 *And the sound of the cherubim's' wings was heard even to the outer court, as [meaning like, similar to] the voice of the Almighty God when he speaketh. (KJV)*

So, the sound of the cherubim wings, as they are moving, reaches as far out to the outer court of God's throne as the voice of the Almighty does when He speaks; when He speaks from His throne. So, the Almighty speaks from His throne, His voice is heard way out to the outer court, whatever that is, however that works. Is the outer court in human terms 1000 miles away? I have no idea—we just don't know. But the Almighty speaks from His throne and His voice we are told is heard to the outer court—who could the Almighty be but Yehovah Himself—the God of His Son, Jesus Christ. That's point B—where does the Almighty reside; that could be a whole sermon in itself.

2C. What does the New Testament say about the Almighty?

We've talked about the Hebrew word for Almighty, but the Greek word for *Almighty* is Strong's #3841 and Zodhiates in his Complete Word Study Dictionary of the New Testament says:

"Ruler over all, omnipotent, almighty, spoken only of God".

Pretty specific—with that in mind go to 2 Corinthians 6:16. This is actually Paul's third letter to the Corinthians—the first one was not recorded; 1 Corinthians is the second one and this is the third one. The fact is, he is trying to help out a fairly dysfunctional church and a fairly dysfunctional group of people and he's trying to set them straight in many areas and in many accounts of their lives and their understanding and beliefs.

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

On first blush when you read that, you're thinking the Temple of God, Temple in Jerusalem. What does that Temple have to do with idols of the Roman Empire and the Greek Empire and pagans and all of that? Then he goes on to say:

16 continued) ... for ye are the temple of the living God; as God hath 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 will dwell inside those that I choose—that I call, as I dwell in My Temple. Going on in verse 17.

17) Wherefore [because we are the Temple of the living God] come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; (KJV)

Don't get involved with anything unclean; not just talking about unclean food—anything that's unclean.

*17 continued) ... and I will receive you,
18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (KJV)*

Quoting Jeremiah 31; this is obviously referring to the Father who is identified as the Almighty. Notice the trend now by going to Revelation 1:1. We are seeing what the New Testament says about the Almighty. We just read that the Almighty is our Father. I'll read this out of the New King James. In my Bible it's talking about the revelation of John. It is not the revelation of John, as we're going to see.

Revelation 1:1 *The Revelation of Jesus Christ, which God gave Him [His Father—couldn't be anybody else] to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John ... (NKJV)*

John is the third one down the line—the Father gave it to the Son Jesus Christ and the Son gave it to John. John is writing all of this down. I read right over this in years past; this is not the revelation of John which is the heading in my Bible, but the revelation of God the Father that He gave to His Son, Jesus Christ, who revealed it to John.

4) John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come ... (NKJV)

Does that sound familiar to what we read earlier, Who is, Who was, Who is to come—I have always been, I am now, I always will be? That is my name—Yehovah.

4 continued) ... and from the seven Spirits who are before His throne ... (NKJV)

Has to be the Father.

5) and from Jesus Christ, the faithful witness, the firstborn from the dead and the ruler over the kings of the earth. (NKJV)

We see here that God and Christ are mentioned in the same set of verses. Yehovah is the One Who was, Who is and Who is to come. Going on in the middle of verse 5.

5 continued) ... To Him who loved us and washed us from our sins in His own blood,

6) and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. (NKJV)

We see that Yehovah is both the God of and the Father to, Jesus Christ, His Son.

7) Behold, He 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)

“Amen” we know is a close; it is the end of a thread and it’s a “stop now”. Verse 8 now refers back to verse 4.

8) I am the Alpha and the Omega, the Beginning and the End,” says the Lord, who is and who was and who is to come, the Almighty.” (NKJV)

See the tie in? The Alpha, the Omega, the One Who has always been, the One Who is now, the One Who will be is Yehovah Who is the Almighty. The Father and Christ are mentioned in the same verses together with the Father being referred to as the Almighty and it's the same definition as Yehovah in the Old Testament.

If that wasn't enough, go to chapter 4:2--back to the King James. The same theme continues.

Revelation 4:2 *And immediately I was in the spirit [it was a vision of some sort]: and, behold, a throne was set in heaven, and one sat on the throne. (KJV)*

Who sits on the throne? Verse 4

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 head crowns of gold.

5) And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6) And before the throne there was a sea of glass like unto crystal: (KJV)

Can you imagine? Is it fixed, is the sea of glass fixed like crystal or does it have waves, does it move, does it undulate, can you see through it? All of these questions come to mind and it has to be a marvelous thing.

6 continued) ... and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. (KJV)

Verse 8.

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)

Same as we read in the chapter 1:4 and chapter 1:8 talking about the same Being—the Almighty, Yehovah. Now go—again a thread—to Revelation 11:17, out of the New King James. The same theme continues.

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)*

The Bible is consistently referring to God Almighty with the identical meaning of Yehovah in the Old Testament—the Supreme God, the Highest, the Almighty. Finally, in Revelation 21:22, it goes all the way to the end of the Bible. This is out of the King James. The Father and the Son are mentioned in the same verse.

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

Pretty clear—Father and the Son mentioned in the same verse with the Father being referred to as the Almighty, Christ has said to the disciples that the Father is greater than I. He is the Most-High God, He is Christ's God.

We have seen that God Almighty is the God of Abraham, Isaac and Jacob. The Almighty is also the Father of Jesus Christ. So, it couldn't be any clearer that the Almighty is God the Father, with the New Testament being consistent with the Old Testament. There can only be one Almighty. Remember, Christ said the Father is greater than I. It's so clear—it's so evident. When we come across the Almighty in the Bible or we sing and the Almighty is referred to in our songs and we are singing praises to the Almighty, we can know precisely to whom we are singing. Before, back when I first came into the church, for the first several decades it was all fuzzy. Now it's not.

Let's pull all of this together and think about it. Satan attempted to replace the Most-High. We won't turn there—I think we all know it—Isaiah 14:14, what did Satan say?

“I will ascend above the heights, above the clouds, I will be like the Most-High.”.

Satan wanted to replace the Most High and we know he failed. But that hasn't stopped him from attempting to be the Most High in the minds of human beings. That has not stopped him. Today, frankly, he has replaced the Almighty God in the minds of Catholics by the worship of Mary, the worship of Saints, kissing idols toes, worshipping the Pope—a human being—and all of that. Satan has succeeded in replacing the Almighty God in the eyes of Catholics. In the minds of Protestants, it's all about Christ.

The Father is the mean old God of the Old Testament; He's that nasty, fire breathing God who just wants to stomp people and destroy them but we have this Lamb—this sweet little Lamb that we worship. The Father in the minds of Protestants is nowhere to be found. In the minds of Mormons, which is the fastest growing church in the United States, they worship Christ as the exclusive God of the Old Testament. That revelation was given by the alleged angel Moroni to Joseph Smith back in the early 1800's and that angel said you have it all wrong—Christ is the God of the Old Testament. That notion has infiltrated even the Churches of God.

One of Satan's greatest deceptions is to get people's focus off the Almighty God. Off the Most High and on to anything else but that, a human, statues of saints or prophets or whatever. In the past, we've all read over the scriptures mentioning the Most-High and the Almighty—just blew right on past them. I did—not discerning Who was being referred to; didn't even stop and think about it. I had a man tell me a couple of years ago, it's all God so what's the difference? Christ, God or as the trinitarians would say, Christ, God, Holy Spirit, what's the difference? We just read today the Supreme Being says I have a name folks. I have a name and I want you to know My name and I want you to call Me by that name. In the Old Testament that name is Yehovah.

He has many titles. We have covered two today. We know Him in the New Testament—Christ called Him "Father". We can't forget what Yehovah means—they are both referring to the same. But God the Father said in the Old Testament, I've got a name and My name implies the fact that I have always been, I am now and I will always be. When we say Father, then we are referring to an eternal Father Who has always been, is now and will always be. We've covered two titles of Yehovah today—Most-High and Almighty.

Why would these titles be mentioned if they were unimportant? If we were just supposed to blow right past them and not put them in our minds and internalize these? Instead, our Father wants us to know Who is being referred to in His word. God inspired the writers of the Bible to refer to Him by these two titles—Most High and Almighty—ninety-three times in the Old Testament, thirteen times in the New Testament—to reveal to us what? That there is a Supreme Being Who is control of every single thing.

In these uncertain times, getting back to the beginning—what we talked about in the beginning—when the very foundations of our nation, these foundations are being shaken. The foundations of the European alliance are being shaken, the foundation of Great Britain is being shaken and with all of this and we have the disease sweeping the world and Satan attacking on all fronts. These are indeed uncertain times and our foundations are being shaken, our institutions are being threatened, the things that people look to. People look to the Capital building and all of a sudden you see these guys with guns, knives and clubs stomping the Capital. Who would have thought?

So, our institutions are being threatened and more than ever, we as God's people need something to hold onto in times of trouble such as these. Given the conditions that we face today, what should be our take away from the scriptures we have just read? What

should be taken home with us? What should we internalize in our heads given the scriptures we have just read? Three things and we will cover these very briefly in closing.

The first take away is obvious.

1. There exists a Being Who is the Most-High, Who is the Almighty.

He exists and He is supreme in every way and in control of all things. The incredible blessing is, we are His kids; we are His children and the ones He loves. What could be greater than that? Being children of the Supreme Being? What could be greater than that? The fact is, if we understand the truth about an Almighty God—all powerful, Most-High Who exists, therefore then all of the world conditions that we see on the news every night—the unrest, the instability and all of that—they're under our Father's thumb. He has got them right there, right where He wants them, He is in absolute control. He's not running around ringing His hands saying, what should I do—no, He is in absolute control of everything. If that is the case, why should we worry about what is His business and not ours? He is going to handle what's going on in Washington. He is going to handle what's going on in Europe. He is going to handle Satan. He is going to take care of His children.

Why should we worry about what He already has under His control and what is already under His authority? The answer is, we don't have to worry about that. We may not understand it or what exactly His plan is, but we don't have to worry about it.

2. We should control what we can control.

We should focus on what we can control. What can we control? We can control our time, how we spend our time. Am I spending my time getting closer to My Father? The Almighty, the Most-High? Or not. Am I spending my time frivolously doing other stuff? Go to 1 Corinthians 9:26; Paul is addressing this issue—not precisely what we're talking about, but in general terms. This out of the New Living Translation. The people of his day understood the Olympics and understood games and understood contests—athletic contests—so he is bringing that up.

1 Corinthians 9:26 *So I run straight to the goal with purpose in every step. [Interesting translation] I am not like a boxer who misses his punches. 27) -I discipline my body like an athlete, training it to do what it should. (NLT)*

I know what I should be doing—getting closer to My Father and to His Son, training it to do what I should.

27 continued) ... Otherwise, I fear that after preaching to others I myself might be disqualified. (NLT)

Paul is saying, “I’m going to spend time training my mind, I’m going to spend time keeping my body in shape, I’m going to spend time studying God’s Word so I can do what I should be doing.”

We can control our time, but we can also control our thoughts, our emotions and our behavior. We can control all three of those. It’s difficult to do that, but we can. The goal is to achieve the prize. The goal is changing, controlling our thoughts and emotions and behavior to become more like Jesus Christ who set the example for us. He showed us how to do that. He controlled Himself perfectly. With that in mind, go to Colossians 3:8. Paul is admonishing the Church in Colossae and by extension us today. This is also out of the NLT.

Colossians 3:8 *But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language.*

9) *Don’t lie to each other, for you have stripped off your old sinful nature and all its wicked deeds.*

10) *Put on your new nature, and be renewed as you learn to know your Creator and become like him. (NLT)*

His example, how He handled things, how He did things, how He thought.

11) *In this new life, it doesn’t matter if you are a Jew or a Gentile, circumcised or uncircumcised, barbaric, uncivilized, slave, or free. Christ is all that matters, and he lives in all of us.*

12) *Since God chose you to be the holy people he loves, you must clothe yourselves with tenderhearted mercy, kindness, humility, gentleness, and patience.*

13) *Make allowance for each other’s faults, and forgive anyone who offends you. Remember, the Lord forgave you, so you must forgive others.*

14) *Above all, clothe yourselves with love, [there is a whole chapter on that one] which binds us all together in perfect harmony. (NLT)*

This second point—controlling what we should control, what we can control—our focus should be to control all that we can control. That’s mostly us. We can’t control other people, we can’t control the government, we can’t control what the world’s doing—we can control us and that’s what our focus should be.

3. We should not fret or worry about what we have no control over.

Given the conditions today, it’s easy to fret and worry about this, that and the other thing, isn’t it? Getting sick, Covid or is the government going to collapse because it’s spending so much money? As with local conditions and world conditions, we shouldn’t fret and worry about what we have no control over. What did Christ say? It’s so simple and so easy, go to Matthew 26:25. Christ’s first recorded sermon—the Sermon on the Mount—out of the New King James. Christ is addressing this very subject.

Matthew 6:25 *Therefore I say to you, do not worry about your life, [what part of your life?] what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?
26) Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? (NKJV)*

You think we might be? I think so.

27) Which of you by taking thought can add one cubit unto his stature? (NKJV)

The New Living translation says:

27) Can all your worries add a single moment to your life? (NLT)

Of course not. Going on in verse 28, back to the New King James.

28) So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

29) and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

30) Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

31) Therefore, do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32) For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

33) But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (NKJV)

That's what we need to be doing. How can I become like Jesus Christ, who set the perfect example for me so that I can be resurrected like He was resurrected?

34) Therefore, do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble. (NKJV)

We can believe these verses or not. We can internalize these verses or not. But if we do, we can live in peace and have internal peace in very troubled times. Romans 8:28—I think most everybody knows this one by heart. This is out of the NIV. This is a promise we keep going back to over and over again.

Romans 8:28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose. (NIV)*

I have found, particularly over the last several years, this verse gives me great comfort, no matter what trial, no matter what the adversity, no matter what we're going through at

the moment. If we internalize these verses we can be at peace when the whole world around us is falling apart.

The fact is, we should be so thankful that our Father, in these last days, has revealed Who He is and what He has done, Who His Son is and what His Son has done and what the relationship between the two of them is; more fully than we have understood before. In these very troubled, very uncertain times that certainly, since WWII, I think are uniquely uncertain times. The fact is, we have an Almighty Being, a Most-High Eternal Father, to rely on and to hold onto no matter what is happening in the world around us because He is Almighty, because He is Eternal, because He is Most High.

Let's conclude with one scripture—Isaiah 41 verses 4 and verse 10 out of the New King James.

Isaiah 41:4 *Who has performed and done it, Calling the generations from the beginning? I, the LORD, am the first; And with the last I am He. (NKJV)*

Verse 10

10) Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand. (NKJV)

That is a promise that we can take home with us.