

**Abundant Life—Today and Tomorrow #8;
Abundance Tomorrow**

**2006 Last Great Day, P.M. Service
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Well, my greetings to you, brethren, on this final service in the afternoon of the Last Great Day. And I hope you have enjoyed the abundance of God during this eight-day Feast. I hope you have experienced a renewal of energy and commitment. I hope you have been uplifted by the spiritual food and the fellowship—the opportunity to come out of the world and get—as we always heard in years past—a foretaste, then, of God's coming Kingdom.

God knows exactly what He is doing. He knows what is best for us. How marvelous He is as a Creator—and He created the Holy Days and put them together in such a way so that when we do what we are supposed to do, and when we simply obey the commands, what richness we enjoy. And that can never be orchestrated by human beings. You can't put that together. If this was just a convention that was organized on a secular basis and you tried to come and bring people together in an atmosphere like this, you couldn't do it. It happens because God's Spirit is there—He inspires it and He makes it happen. The problem is, you see, we get energized, we get all pumped up because iron sharpens iron, and we feel that one from another during this concentrated time we've been able to enjoy the fruits of God's blessings. And then we get back into the world when it's over, and all of a sudden, our best intentions of doing more; being better; being more aggressive at overcoming; staying in contact with those friends; somehow we get right back into the circumstances of life and it all seems to go by the wayside and becomes like a New Year's resolution. It's well-meaning at the time, but we just don't follow through. And during the course of the next year, we are beaten down so much by the weight of the burdens in our personal lives that we find ourselves dragged out by the

time we get to the following Feast. Our batteries are empty and need to be recharged. The transition that needs to happen for us, brethren, is that we need to take the feelings, the lessons, from this Feast and be able to preserve them and to hold on in the coming years, during the dark months of wintertime ahead, and not allow it all to slip away; and to do something more than just make a resolution. We must hold on to it and not allow your circumstances of life to drag you back down and have that shadow, that fog, recapture your mind and your thinking—but to keep it clear and keep it focused so that we can really accomplish some spiritual growth in the next year.

What is abundant life worth in this present life if there is nothing better to follow in the future? What if you are able to have the most rewarding physical existence today—you are able to create an environment, even by obedience to God's Law (because we have already shown, now, through this eight-day Feast that it is the Law of God which is the foundation for abundant living; it is the key to having it all)—but what if the best that you can achieve by obedience to God's Law is a happy life in the flesh? Even if you had 70, 80, 90, or 100 years of rich and abundant living, physically, what good would it be if that's all there was and then you die—and there's nothing beyond that? In the final analysis, brethren, it would be weak, because what is 70 or 100, or even 150 or 200 years on the timeline of eternity? Virtually nothing. So we have focused a lot during this Feast on abundant living, and I've been saying all through my messages that the most important thing is that abundant life tomorrow in God's Kingdom, the Millennium—which we are picturing by this Last Great Day—and yet, I've been focusing more on specific topics that will help you and me live more richly and abundantly today. But on this Last Great Day it's highly appropriate to stay within the theme of meat in due season that you heard from Mr. John Byrd this morning and focus on the abundance that God is going to give tomorrow. And so that is what we are going to do.

What is abundant life worth if there is nothing better to follow tomorrow? Our real hope for abundance is the promise of God's Kingdom. It is not that which we can have today in the flesh. It is that which God promises to those who will receive eternal life tomorrow. That's where the real prize comes into play. Let's begin in 1 Corinthians 15 and verse 19—that which we call the "resurrection chapter" from which heard some quotations this morning. 1 Corinthians 15 and beginning in verse 19: "If in this life only we have hope in Christ, we are of all

men most miserable." Well said. There it is. What if you can generate successfully, the most rich, rewarding, abundant life for the remainder of the years that you have left to draw breath in your flesh body? What if you could have it all? What if you could feel absolutely satisfied? Not like what we read earlier with Solomon who after all of his work; and all of his labor; and all that he did; at the end of his life he said: "All of that stuff did not matter. It did not satisfy." But what if you were different? And what if you really did achieve the full abundance that Solomon never experienced? But when you died that was it.

Here God says through the Apostle Paul: "If in this life only [the tangible, limited life God gave us on this earth] we have hope in Christ, we are of all men most miserable." God says, "What good is your short-term physical life if that's all there is and there is nothing better to follow?" Verse 20. Thankfully, that's not the case, because it's not the way God designed His master plan: "But now is Christ risen from the dead, and become the firstfruits of them that slept." Therein lies our hope for a much better life tomorrow. The only thing that gives us hope is that we have a Savior who died on the stake and took the penalty—the burden—of our sins, yours and mine, so that instead of being weighted down with the ultimate death penalty, which we all deserve, we can still have hope of having life, being freed from the penalty for our mistakes, being absolved of that guilt, and having a rich, rewarding life in God's Kingdom.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits [because He was the first]; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

So we understand that the beginning of the Millennium is when Christ will reign upon this earth—Satan will be bound and put aside. Now Christ will rule the earth. The knowledge of the Truth will be given to all human beings who have survived the battle of Armageddon and who now inhabit the earth. We know they live for a thousand years and then, as we heard this morning, that great second resurrection at the end of those thousand years takes place, and all of those billions

who have lived and died and have never known the Truth, now for the first time have an opportunity for the calling that you have already received today. They too, then, will be converted and baptized. They too, then, will have a close relationship with Jesus Christ, and thereby, with their Heavenly Father. And they too, then, will be able to develop character through the crucible of trial and have an opportunity to be born into the very Family of God, hopefully with all of us—if we do what we are supposed to do and we become part of that firstfruits harvest. So that's the master plan that God has provided.

And then Christ fulfills all of the task that He was given by His Father. It's all been completed. All of the incorrigible, as we have heard, mercifully will be burned up—those who refuse to do it God's way. God's not going to torture them forever in a hell fire—poking them with a pitchfork, lighting a candle under them. No, we're talking about a fire that is so hot, it is going to melt the very elements with fervent heat—as was revealed through the Apostle Peter—when the entire earth, this physical existence, is going to be burned up. Which means that anything which has not been turned into Spirit, along with the earth itself, is going to be destroyed, because the purpose of that earth is going to be finished. And, so, anyone who has been resurrected back into flesh and blood, but who have not qualified because of their lack of fruits and been changed into Spirit to be given eternal life, they are still going to be standing on the earth in flesh bodies. But now the train has left the station. All that can be done has been done. And, now, the use of the earth—this physical earth which God made for a very temporary purpose—is going to be finished. And then He is going to consume the thing. Even as the sun burns with fervent heat, now this earth is going to be consumed in a fire that is so hot everything will melt. Well, if even dirt is going to burn, what do you think is going to happen to a human body? It's going to be consumed instantly. It's not going to be a slow torture, brethren. In God's mercy it is going to be a consummation that happens in the blink of an eye.

So those who are incorrigible and will not do it God's way are mercifully going to be consumed so that there is no pain and there is no suffering. And the only ones who will have life after that are the ones who have shown by their fruits that they agree with God, and that He can count on them to be faithful for all eternity and that they will never do what Lucifer did and turn in rebellion somewhere down through the eons of time in the future. The ones to whom He will give eternal life and offices of power and glory in the God Family will be the ones God has become absolutely certain will be faithful to that Family forever, and

it will be a joyous and a glorious end. *That's* what we are looking for; *that* is what it is all about; *that's* why you were born; *that's* why you and I were put on this earth. We were not put on this earth to have the best life we can have today in the flesh. We were put on this earth in order to train—so that we might live forever in the Family of God. And when that happens, brethren, this time that you and I have today—even though it sometimes seems that it goes on and on forever—is going to be a blip that won't even be a speck on the timeline of the future.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Father delegated to the Son the responsibility of implementing this entire master plan. So it was the One who became the Son who was the actual Creator—the Creator of heaven and earth and all that exists. It was that Being—the God of the second part—who became Jesus Christ; who always dealt with human beings from the beginning, starting with Adam; who dealt with all of the patriarchs of old. It was that same God who, then, divested Himself of His Glory and became born as a man; who actually taught His dear children the Truth in His own human ministry; who suffered abuse at their hands and died and took upon Himself the penalty for our guilt and our sin and paved the way that we might be added into that very Family of the Father and be brothers to Him for all eternity. He made it possible. The Father assigned it to Him; He willingly took on the responsibility and He is carrying out that plan. And when it is all done, *then* you are going to have the fulfillment of a Family—a Family of millions and billions of Gods, who will be God as God is. And the only distinction is going to be the fact that there is a family authority relationship. You are going to have power; you are going to have glory; you are going to have ability; and you are still going to be the individual personality that you are today. You are going to be recognizable as the person you are, not some automaton—a faceless identity. You are going to be you. And, therefore, think about a family of millions and billions

of individuals and, yet, they are all God and are all absolutely agreed in harmony and oneness and peace with the Father. Now, what would that Family be like? Think about the unity we have experienced just at this Festival for the last eight days and how much we have been enriched and feel exhilarated and fulfilled because of that Spirit of unity—and, yet, we are all carnal, we're still fighting that and we make mistakes. Think about when there will be no carnal minds and there will be perfect unity of mind but with autonomy of personality, and what it will be like to have that relationship forever: How great and how marvelous.

Some today claim that they don't really care about receiving a reward in the future. They say they obey God today simply because they love Him. Maybe that's true, brethren, but I have a hard time believing it. Some days I have a hard time believing and other days, as the English would say, "It's rubbish." And I really think it is rubbish. For somebody to say, "Oh, I don't care about God giving me something in the future, *I* obey Him and I pour out myself to obey God's Laws today simply because I want to show Him I love Him." That sounds really nice. It sounds really nice. But do you want me to tell you why I am making the sacrifices to orient my life in pursuing this Way? I want to be God; I want power; I want glory; I want the riches of the universe; and I want to live forever. That sounds selfish, doesn't it? Is it wrong to have that orientation and that desire? Well, let me just read a few scriptures to show you that, in fact, God is the one who dangles the carrot and says, "Here, this is what I am going to give you as a reward if you are willing to make the sacrifice now." If the principle is wrong, then God is the one who is wrong. First of all, let's notice Deuteronomy 11 and verse 7. It is not wrong to seek a reward. God is the one who promised it. First, in the Old Testament to the ancient Israelites He dangled a carrot. Deuteronomy 11, verse 7:

But your eyes have seen all the great acts of the LORD which he did.
Therefore shall ye keep all the commandments which I command you
this day, that ye may be strong, and go in and possess the land,
whither ye go to possess it.

Why did He say they should even care about being obedient? He says, "Hey, I've given you a demonstration of my power. Look what I did in Egypt: ten plagues; I destroyed the greatest economic and military power on the face of the earth at that time in the ancient world; I made a mockery of Pharaoh and his power; and I brought you out and led you through the Red Sea with a great miracle." That was quite a show. And He says, "Do you see how strong and

powerful and invincible I am? I'm showing you that because I want you to have an incentive to follow me and do things my way. And if you do," He says, "I'm going to give you this priceless land over here in Palestine and it is really going to make you happy."

. . . that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

Now, He didn't say, "I am God. I made you. Therefore, I am worthy for you to worship me, regardless. And I offer you nothing except the opportunity to serve me today, but don't expect anything in the future. It should be good enough for you to have what you have." But that is not what He did. He put a big ole carrot out there, and He said, "I'm going to give you this land of Canaan. This is really a great parcel of property. You can live on it; you can have peace from your enemies; it's a land flowing with milk and honey; you can raise your families without threat; and you can have a wonderful and abundant life."

". . . a land that floweth with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt"—which had many defects and problems. And, of course, they were breaking God's Law, so they were under a number of curses.

[It] is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for [God is the caretaker of that promised land; the gardener who has made it a rich and a lush parcel in preparing it for His people]: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently . . .

Have you ever done that with your children?: "Now, if you are really, really good, then I am going to give you . . . this." You know, it's "if, while your aunt and uncle are here visiting you don't embarrass me, then I promise you afterward . . . whatever." Well, guess what? That is exactly the same thing God is doing here. He's giving an incentive for good behavior.

. . . it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul [What will they get in return?], That I will give you the rain of your land in his due season [we heard about that this morning], the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

He promised them rich and abundant life. Ezekiel 20 and verse 6. Ezekiel 20 and verse 6:

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands . . .

Now, in this modern time, we don't look at that same parcel of land over in the Middle East that we call the nation of Israel—or Palestine—and think that it is much to desire, do we? Well, something has happened over the last several thousand years to that same parcel of property that was once the most glorious, sought after, piece of land in the world, to turn it into a heap that they still fight over, but I, for the life of me, don't know why—other than the history and the tradition and a few man-made monuments that they have built over there that they think are really important to them with their various religions. But is that the glorious land that God promised to give to His children? Hardly. But it once was. And God says it was "flowing with milk and honey, which is the glory of all lands."

So think about the most perfect piece of property, wilderness, anywhere in the world that you have ever seen—either with your own eyes, or in travelogues; pictures in a book—the most ideal, wonderful land that is like the garden of Eden, and yet, God said that the land of Canaan that He was going to give to His children was the glory of all lands. Now, that is a pretty big carrot I would think.

Now, you might say, "Well, they were a physical people and we are supposed to be spiritual." Absolutely true. God never promised the ancient Israelites eternal life in His Family. He only promised them physical abundance.

They were promised the land, physically. It was finite, and yet, as we have already read, if all life is about is having a rich and abundant existence—even if those Israelites had enjoyed it in full because of obedience to God—technically, when they died, He said, "They are of all people most miserable." So it wasn't the intent that that physical land be the end all, be all to having a happy life. It was really only a type. And the antitype was a spiritual gift—a reward—that God intended to give to another group of people. God, you see, promised spiritual Israel eternity in His Family, with great power.

Notice John 6 and verse 27. John 6 and verse 27: "Labour not for the meat which perisheth . . ." So He is saying, "Yes, we have to live; we have to work; we have to feed our families; we have to do all of these physical things; but don't get so caught up in just trying to exist and to enrich yourself, physically, with the mammon of this world, that you forget what is really important."

Labour not [meaning not in your orientation] for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

So we are not supposed to be oriented like our predecessors who came out of Egypt through the wilderness into the Promised Land—and all they cared about was the land, the property that would give them abundance and allow them to prosper physically. And, so, Christ is saying, "No, let something that is greater be your focus, rather than the mammon of this world." And what was it? The meat which endures to everlasting life which was going to be given as a gift, the way the land of Canaan was to be given as a gift to those ancient Israelites. And, so likewise, a gift of Sonship—Eternal Life in the God Family—is to be given to spiritual Israel.

Revelation 5 and verse 9—which we heard Mr. Byrd quote:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation [and then verse 10]; And hast made us unto our God kings and priests: and we shall reign on the earth.

Why did He write that in there? Why did He record that? He wanted you to know that what He is offering to you is *power* and *glory* as a ruler—as a King and a Priest. That's what He is offering you. He dangled a big ole carrot out there and told us why it is going to be worth it to you and to me to make every sacrifice required; to withhold things from ourselves which seem to be good, but which God said bring curses; to put yourself under the light yoke of God's Commandments. Why are you going to be willing to do it? Why are you going to sacrifice certain benefits that you might have in this world? Because He's offering you something that is going to make the sacrifice worth it. You have to see your current time on this earth as an investment. You sacrifice today so that you can have more tomorrow. How will a human being do that? Only if he comes to value the end result and feel that the current sacrifice is worth the wait for that which is going to come later.

There is not enough of that vision in people today and it is certainly not being cultivated in our children like it should be. Children grow up today—and they certainly have in our society because God has given our peoples the blessings of Abraham (but it has really become a curse)—and every generation is softer and takes more for granted and is less appreciative every single decade. And so they demand to have the standard of living that their parents and grandparents once worked over years to achieve, and they are going to go out and get into debt so that they can have it today. There is no willingness to sacrifice—to invest—so that they might build a life of achievement for themselves and their families later on. They want it now. No sacrifice. And, yet, for those who are wise—few that there may be left in the world, and there certainly should be in God's Church if those parents are teaching their children those principles the best they can—there is an orientation of mind: "I'm willing to set a goal for the future, for something that is worthwhile, and I am going to work toward that. Which means that I am going to orient what I do today and make necessary sacrifices. I am going to forego certain pleasure right now so that I can build and save and have something of greater value tomorrow." That's a principle—a work ethic. That is vision that God said His people should have. "Where there is no vision the people fail—they perish." So in like manner, He is requiring an incredible sacrifice from you and me in this world.

Remember, at the very beginning of the Feast, Christ talked about those who have given up husbands, wives, children, parents—meaning you have

submitted yourself to the breach of close relationships with loved ones because you are pursuing a calling which they don't understand, because God has not yet called them. You have the calling; you have the vision; you understand it, and you have made a trade-off now: The Truth for those who are antagonist toward that way of life. And if you wanted to do it, you could compromise God's Law and you could make your relationships in the world better today. Yet, you have chosen, instead, to bear the burden of some of those now impaired relationships. Why? You are making the investment today because you believe in a future which is better and will pay off tomorrow.

And, so, God has extended you a carrot, an incentive, so that you and I might be willing to make every sacrifice He requires, no matter what, including, perhaps, your very own life. Are you really willing to lay your life on the line for God? When circumstances of this world change—if we are of those who are really going to see the return of Jesus Christ—will you be willing to make the ultimate sacrifice? Really? How do you know? Why do you think so? I guarantee you, brethren, the only ones who are going to put their lives on the line—or I should say, sometimes I think death would be easier; a quick death as a martyr like Stephen endured, that would be easier: a few minutes being stoned to death, but then it is over. But what about being thrown into prison? What about being continually castigated and burdened with oppression and hatred and threats—not that you are actually harmed but you have the threat of harm all around you? It could happen any moment. Are you really going to be willing to stand firm and obey and not compromise God's Law to save yourself *or your family*? For some of us, the defense of our family members, physically, might be a stronger temptation than protecting even our own lives. How do you know you have the strength within you to hold fast to God's Truth under the threat of those trials? The only ones who are going to do it, brethren, are the ones who value the reward offered for the future more than they do things in the here and now. And if you have no concept of the value of that reward in the future, when push comes to shove, you won't do it. If you are not thinking about God's Kingdom and what it means to have the chance to be a member of His Family—if that is not important to you, if you cannot get your thoughts around how valuable that is (like a pearl of great price)—the day is coming when the price in the flesh today is going to be greater than what you are willing to pay in order to have it. The only ones that will make the ultimate sacrifice are the ones that come to cherish—I mean really cherish—those things of the Spirit. Ephesians 1 and verse 17. Ephesians chapter 1 and verse 17:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened . . .

That means He has opened up to you a vision—an understanding—of a great future which human beings today on this earth don't understand at all—Satan has blinded their eyes and God has allowed him to do it. It's an understanding of what Mr. Herbert Armstrong used to call, "The Wonderful World Tomorrow"—the gospel of the soon-coming Kingdom of Jesus Christ and the glory of that which is going to be manifested in that Millennial reign, the White Throne judgement period, and most importantly, the eternity beyond that with the New Jerusalem and the new heavens and the new earth. That's this revelation and this knowledge.

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints . . .

He calls it the riches of the *glory* of His inheritance, and it's an inheritance in the saints—meaning to be received by those human beings today who will respond and be the inheritors in that Family. "The *riches* of the *glory* of his inheritance." Do you have an understanding of it? In the flesh we cannot even begin to conceive of what that is going to be like. God has put a limit upon our minds as human beings, and spiritual things are far beyond us—it's like a fourth dimension. We can't even come close to describing in words or thoughts how absolutely amazing the reward in that God Family is going to be. I can't come close enough to even try. But, you see, God has recorded enough within His Holy Scriptures to touch the minds of the called so that we can get just a taste—enough that is rich enough to give the faithful the motivation to say, "Yes, this is worth it. Yes, I know I can't even begin to touch what it is really going to be like and how valuable it is, but He has given me enough so that through the Holy Spirit I believe that it is worth the greatest sacrifice God might require of me in this life." That He certainly has done. But we have to work in meditation and in prayer even to capture that.

That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe.

Do you have a concept of how much power you are going to wield in that Family of God and what you are going to be able to do? Not just what eternal life means—living forever, immortality—because you could have eternal life as a worm and have no capability, but just exist for all eternity. No, we are talking about immortality as God and the power of the Creator who is the biggest, eight-hundred-pound gorilla in the universe. Nothing is bigger; nothing is more powerful; nothing can challenge the power of that Family; they rule everything and they are the Creator Family—always richly rewarded, always working—even if we have no idea what the work of God is going to be and how it is going to be utilized and exercised or how we are going to spend our time in that dimension of the Spirit. But we know that it has to be good. It has to be big. It has to be worth it for a human being to have a chance to be God.

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality . . .

Remember, He is our elder Brother. You see, look at everything Christ had—the description in the Bible of the power that Christ wields—and He is called our elder Brother. He is the first of the Firstfruits, and everything He has *you* can have.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

That means Christ is not just going to be powerful temporarily—until this master plan is over—and then kind of fade out in the next phase of the Father's work. No, the Father is not going to put Jesus Christ on the bench. Christ is going to continue in the God Family being the elder Brother forever, with supreme power and authority under His Father, but all of those other Family members are going to be added in a relationship of authority under that elder Brother. You are also going to have an office which is not going to end—it's not temporary; you are not elected for four years and then someone takes your place. Whatever office of glory you have, you are going to keep it forever. You are going to wield it, you are going to use it for meaningful work in a fulfilling relationship with billions of

other members of the Family with whom you are closer than anything you can imagine.

It is very common to hear the idea, for example, with a married couple, that, "Well, I know that there is no male and female in the God Family and if we are in the First Resurrection and then we are not married anymore, can we still be friends?" [Laughs] Have you ever heard that? Have you ever said that? As if by being resurrected and added to the God Family we are going to *lose* something. It really indicates, brethren, a lack of understanding of how rich that reward is going to be. Because every individual in the God Family is going to have perfect union—of purpose, of feeling, of connection, of oneness—with every other member of that Family. You are not going to have any favorites. They are all going to be your favorites. You are going to love them all. And think about the person on this earth you love the most, with whom you feel the closest, with whom you wish you could spend all of your time—if you have someone like that—and that relationship is not a drop in the bucket compared to the relationships you are going to have with every other member of the God Family, including the elder Brother and the Father. And you are not going to have just one, you're not just going to have two, you're going to have billions of those relationships and they are going to be absolutely fulfilling and rewarding. How does that sound?

Yes, God uses incentives to encourage us to make the necessary sacrifice today—He wants us to get the vision because it is worth it. And so, as I said, brethren, I want to be God. I want power. I want glory. I want to be a perfect Being that exercises so much power that I am worthy to be worshiped. That's what God is. That is what every member of the God Family has the hope of receiving. If you say that in the world, they will think you are nuts. The sad thing, brethren, is that if you say it like I just said it to you, even within the church there are those of you who are thinking, "That just doesn't sound right." Come on, it strikes you that way, doesn't it? I sound like some self-proclaimed little Napoleon who is trying to conquer and dominate. Do I have a Napoleonic complex? If I do, brethren, you also need to get one. *That's* what *your future* holds. What do you think it is to be a King and a Priest? That's *rulership*; that's *authority*; that's *power*; that's *glory*. He wants you to want it; He wants you to have it; He wants you to wield it.

Do you want it? Or, in a false sense of humility, oh, and I've heard this: "You know, I would be willing to be just a doorkeeper in the Kingdom. If I could just sweep up after the rest I would be happy." But as I've said to you in past years, brethren, the problem is, that is not what God is looking for. He is not interviewing for doorkeepers and janitors. He already has those. They are called angels. He created the entire angelic host to be the butlers and the maids for the God Family. The only job being posted now is that of Family member. Non-Gods need not apply. [Laughs] If you want to be God—if you want power; if you want riches in the Family, apply here. If you want to be a doorkeeper, sorry. Those jobs are filled. He uses incentives to encourage us to make those sacrifices. Notice 1 Corinthians 2 and verse 7. First Corinthians 2 and verse 7:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory [Why does He keep talking about glorifying human beings?]: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen [that means no eye of any human being who has ever existed on this earth], nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Think about that. Just mull that very statement over in your minds. He is saying the greatest level of understanding you and I might achieve in coming to value or cherish the richness of the reward He is offering cannot even hold a candle to the reality of what it is going to be. "Eye hath not seen, nor ear heard, neither have entered into the heart of man . . ." You can't even get the emotion stirred up in your hearts to the Nth degree—no human being has ever done it—that will ever approach to understanding or cognizance of the value or the reward that is waiting for you. You can't even touch it. That is actually a quote by Paul from Isaiah 64, verse 4. That's where the original statement was made by God—through the prophet Isaiah.

Verse 10, "But God hath revealed them unto us by his Spirit." He has given you just a taste, as Paul also said in 1 Corinthians 13: "We see through a glass darkly." We see just a glimpse of the reality of what that God Family is going to be like—and, even then, it's just a shadow.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Why did He reveal it to you and to me through the Spirit? Because He wants you to get the vision; He wants you to come to say: "Yes, look at the gold mine that has just been dropped into our laps. Look what we can have if we just follow the plan." And He wants you to value it that much, so that you are willing to say, "What do I have to do? Any sacrifice is not too much. I will do it because it is worth it."

So, brethren, do not wrap yourself in a false expression of humility by claiming you don't really want a great office in the Kingdom. Anybody who says that to me, I take them for their sincerity. But anybody who says, "I don't really want a position in God's Kingdom. I just obey God's Ten Commandments today as an expression of my deep love for God. But I don't really want anything in the future," I know they are being sincere and that it's an expression of humility, but I am really thinking, "You don't get it. *You don't get it.*" God wants us to desire it with all that is within us. He wants you to desire glory and power. He wants you to be a little Napoleon in that regard.

If you don't really want it, if you cannot come to stir up the desire for it, chances are you are only going to go so far on the path, and then you are going to bail out. Because anybody who doesn't have the vision to really desire the future is never going to be able to make the ultimate sacrifice today. That is just the reality of it.

Matthew 11 and verse 11. Matthew 11 and verse 11: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding . . ." So, physically speaking, Christ highlighted the accomplishments of John the Baptist and all that he achieved during his time. "Among them that are born of women there hath not risen a greater than John the Baptist." So, all the patriarchs of old, including Noah, Moses, Isaiah, Jeremiah, and King David, he is saying John the Baptist actually accomplished more than any of these.

Notwithstanding [even though that is true] he that is least in the kingdom of heaven [meaning all of those members that will be added to the God Family in their respective times] is greater than he.

The least who makes it into the God Family is going to be greater than the greatest human being who has ever served God. So, you see, what I would say to the individual who says, "I don't really care about a reward in the future, I'm just happy to serve God today" is: Do you think you are serving as well as John the Baptist did? If you really want to be greater in service and worship and acknowledgement of the Heavenly Father than anyone else, or to be all that you can be, then desire and seek for the Kingdom, because the one who is least accomplished but makes it into that God Family is going to be greater than the greatest human being who ever served. That's what He says.

So, who is it that really wants to show honor and love for God? Being terrific as a Christian in the flesh will have been a failure if you are not born into that Family. God did not create you just to have a good, faithful life in the flesh and then to go away. If you are not born into the Family, the investment He made in you is fruitless. What good is it for you to plant any plant in your garden and it never bears fruit and you end up having to pluck it up? It didn't fulfill its mission. It can grow tall like that olive tree that was the subject of Christ's parable. It had lots of green leaves but it never fulfilled its ultimate purpose which was to produce olives, or figs, or whatever it might be. If you don't ultimately achieve your purpose in life then you are a failure. And human beings were created in the image of God to become God—that's why you were put here: to train for success in the Family of God. And if you and I fail to be there—if we don't achieve it—we are a failure. I don't care how righteously you live in the flesh and how much you achieve in "bringing others to Christ." If you fail to be there, your life is a failure. If you fail to make it into the Kingdom, your physical life will have been a failure because that is why you were born.

. . . he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

What does that image suggest to you? There is an assault going on. The Kingdom of heaven is like a great castle with walls, and yet, that Kingdom is going to be overrun by new God Family members who are going to scale the walls; and they are going to enter in; and they are going to participate; and they are going to enjoy the fruits of that Kingdom in that castle—that Holy City of Jerusalem—but they are going to be like warriors who put the ladders against the

wall, who climb it and fight off every obstacle, and they will not be denied, and they will take their position in that Kingdom—their particular role as a King and a Priest—by force. And they say, "I will not be denied. No one else will sit in the seat appointed for me. I will do anything necessary to fulfill that purpose."

So this scripture is not talking about being violent in opposition to God's Law, but it means that these are urgent, they are committed, they desire it more than anything else they have ever been offered, and they are going to make the necessary sacrifices to fulfill it. "The violent take it by force." Brethren, you have been offered the opportunity, and God says, "Here's the carrot, but I'm putting it way out of your reach. Humanly, you cannot achieve it—you can't get here—but I am going to give you the help that you need. Here is the Holy Spirit. Accept the mission, become baptized, receive the indwelling presence of the Holy Spirit which gives you the wings to be able to fly and do the things that you can't as a human being. Now go and attack it and take it. The prize is worth the sacrifice. I want you to have it," He says, "but I want you to prove to me that you desire it enough to fight for it. I am not going to hand it to you on a silver platter." And if you don't think the prize is worth it, you won't spend your time assaulting that tower in the first place. The only way that you are going to spend your time, and your blood, and your sweat, and your tears, assaulting this particular tower to get that prize inside is if it is more valuable to you than anything else that could be offered as an incentive.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence . . ." That's positive violence; that's good work going on in the lives of those who are converted and who are rooting out and overcoming the carnal mind; who are resisting the power of Satan; who are using the power of God's Holy Spirit more and more in their lives.

Do you know what the real violence is? It's the crucifixion of the self. It is murdering the old self and replacing it with the mind of Christ. That's the real violence, the violence of the effort that shows God that this one really cares about it; they really get it. "This one gets it and he or she wants it with all that is within them and they are fighting for it." And He respects that. He is saying, "Yes, that is what I want to see." Don't let anything get in your way; don't let anything derail you; don't let anything deter you in this life from your ultimate mission to wield power in the Family of God.

Romans 2 and verse 6. Romans 2 and verse 6, speaking of God and His Judgement: "Who will render to every man according to his deeds." In the final analysis there is going to be a separation made. God is going to call us to account. He is going to call a spade a spade. All the fluff is going to be taken away; all the deception; all of these things are going to be cut down to the bare bones; and God is going to give the analysis of what we each did or didn't do.

Who will render to every man according to his deeds: To them who by patient continuance in well doing . . .

That means you have put the Laws of God, His statutes and His judgements first in your life and that is what you have been focused upon achieving. What are they going to receive—those who make the sacrifices today because they value what is being offered tomorrow? "To them who by patient continuance in well doing seek for glory and honour and immortality." What are these people doing? What is their motivation? It says they seek *GLORY*. But when I just told you that I seek glory, some of you thought, "Hmm, that doesn't sound right." But that's what it says we are supposed to do: *SEEK GLORY*. What is glory? Acclaim, recognition, appreciation, and, as God, the right to be worshiped because you are perfect, you are faultless—you are the manifestation of the very image of the Father and the elder Brother with perfect, righteous character. You are worthy to be worshiped, and you will be worshiped just like the Father and the elder Brother are worshiped.

And these whom He has called—the ones who are going to make it—this is what they are doing: "To them who by patient continuance in well doing [do what?] seek for glory and honour . . ." So is it wrong to seek to be honored? It is wrong in *THIS* life to seek to be honored, because as human beings we don't deserve it. It is wrong in *THIS* life to seek to have other human beings worship us. That is idolatry. But if your goal is to fulfill your very purpose for having been created and born—which is to be a member of the God Family—you are *SUPPOSED* to seek glory and honor.

"To them who by patient continuance in well doing *SEEK* for glory and honour *AND* immortality"—they want it *ALL*. They want not only to live forever, they want to be worshiped with glory and power and honor. Is that a bad thing? Only if God says it is, and He didn't say it is a bad thing. What are they going to receive? Eternal life:

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness . . .

That means the violation of God's Law. They think they have a good way to do it apart from what God commanded. They think their way is better, so that is what they are going to do. He says, "If that's your choice, fine. But you are not going to be in this Kingdom."

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness . . ." What are *they* going to receive? "Indignation and wrath, Tribulation and anguish"—that means a lack of abundant life. That's what they are going to get for their trouble; for their contention; for doing things their way and making an idol of their own minds and their own thoughts. "Indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil"—that just means breaking God's Law. That's what evil is: A violation of the perfect Law. "Of the Jew first, and also of the Gentile"—meaning He is not a respecter of persons; it doesn't matter who you are. You get no easy points for getting in. God does not grade on a curve. Nobody has an inside track. It is all judged by the fruits—by how much effort and energy we put into it to prove to Him that we want it the most.

Verse 10, "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Glory and honor. Do you seek glory? Do you want it all? Do you want to be God? Do you want to rule? Do you want power? Do you want influence? Do you want to be worshiped? If you don't, brethren, you have to learn to want it. You have to put aside all of this garbage in the world where they teach you that it is arrogant. You have to come to respect the real purpose for which you were born.

And I've told you this in sermons before but I'm not aware of a single religion on the face of the earth which teaches that the real purpose of human existence is to become God as God is. There are certain religions which come kind of close in concept with a couple of things, when they talk about men being gods, but their concept of God is this concept of demi-gods or pseudo gods—kind of like sub-gods; kind of like mini-gods—it has nothing to do with the fullness of the Father and the Son. But no religion that I'm aware of on the face of the earth

teaches that your purpose for existing is to have a chance to be God as God is and to rule with power and authority in the universe within the structure of an orderly Family. And I find that highly interesting because there are hundreds and thousands of religious orientations—as many as there are human minds to think of them—and one would think that somewhere on the face of the earth, with over six billion people, there would be at least some organized religion that would teach, by chance, by accident, the truth of the hope of eternal life as God in the God Family. And none of them do it. And do you know what I see in that? A great big conspiracy—a conspiracy by the god of this world who has intentionally blinded the minds of human beings so that they will not know or understand or appreciate their real reason for living. That's what I see. Because it has to be more than coincidence that not a single one, even accidentally, teaches it. It's as if the one thing that Satan has made sure that human beings never, ever, ever incorporate into their false doctrine is a belief that they are going to become powerful Gods in that Family. You are the only ones, brethren, that believe that—who came out of that work done by God through Herbert Armstrong in these last days. You are the only ones that I am aware of who believe it. And I believe that many of those other remnants which came out of our parent organization are losing it. They are becoming ashamed of that teaching because it makes them essentially *persona non grata* in the world. It sounds arrogant. It sounds bad to say that you want to be God. All I can tell you, brethren, is that if I can't be God, I don't want it. My hopes are too high now. I've got my heart set on it. And if I can't have it all—if I cannot have all that He has offered—it's not worth the sacrifice for me. I'll go out and make the best life I can make, pursuing the ways of the flesh—eat, drink and be merry, for tomorrow we die. But I don't believe that, and I hope you don't either.

Matthew 5 and verse 10. Matthew 5 and verse 10: "Blessed are they which are persecuted for righteousness' sake." Why? Why would anybody be willing to endure persecution for righteousness' sake? Righteousness, of course, is obedience to the Law. Why would anybody be willing to do it—to keep the Law of God—if the prize at the end is not worth it? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." What do you mean blessed am I? Blessed am I when I am under the gun—attacked, reviled, persecuted? That doesn't sound like a blessing, that sounds like curses. But God said blessed are you when you endure all of this evil at the hands of the people around you. Why blessed? It's not for the current

day—not for now, not in this flesh—but for the investment that you are making in an eternal life which is worth that and a whole lot more. It's a small price to pay for what God is offering. That's what He is really saying. If you are willing to endure that kind of persecution and set that kind of example, it's proof that you are looking to something in the future. The Promised Land offered to spiritual Israel is worth it. You are willing to sacrifice anything today, and that is how you and I can actually rejoice in our sufferings and our trials. Do you begin to see how that fits together—why He said we are supposed to rejoice in our tribulations? It's because you understand that it is worth it.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
REJOICE . . .

Can you do that? Why? He doesn't say just rejoice for no reason, "Rejoice, and be exceeding glad." Why? "For great is your reward in heaven." There is the answer. How are you going to be able to learn to rejoice in absolute persecution, trial and tribulation today—and whatever is going to be required of us in the days to come? Why are you going to do it? "Because I just love God's Law so much" [Laughs]. Really? Best of luck to you. The only reason I'm going to be willing to suffer persecution and trial—and take it joyfully—is because *I GET TO BE GOD*. That's what makes it worthwhile: to be a part of the Family—to live with the riches and glory of that Family for all eternity. That's why we can take it and not give up; and not say, "Woe is me."

Remember, I read to you the example of what the apostles did after they were inspired by the Holy Spirit and they stopped being selfish little tyrannical Napoleons who wondered selfishly who was going to be the greatest, and they began to sacrifice instead for the service of God and Jesus Christ, and they were willing to be beaten and brutalized and persecuted in tribulation; to be thrown into prison; and they rejoiced that they had an opportunity to do it. They did it because they had the vision of the future. They believed in the promise of what God was offering them and they said, "Yes, it is worth it; we are building treasure in heaven; we are doing what God said He wanted us to do; we are doing what Jesus Christ taught us to do; we are following in His footsteps." He was willing to make every sacrifice and He took it patiently. He was brutalized and He was murdered and He had a good attitude about it the whole time. Why? Because He knew the plan and the answer in the back of the book. He knew how it would turn out, and

He knew it was worth it. That's why He kept His perspective during His temporary problems and during His greatest persecutions. Even martyrdom did not rob Him of His peace of mind because He understood it in the context of eternity. That's how we joy in tribulation.

I have tried the best I can, brethren, to explain the value of that Kingdom which we are picturing in this Feast of Tabernacles and Last Great Day, but as I said, words can't even come close. But if you can't get excited about the promise of the abundance to come, it means that you still have some work to do, and that should probably be your number one priority: stir up the Spirit so that you get the hope—get bitten by the bug—to become God. And then, you see, you are probably going to be motivated to make a lot of changes in your life that you might not have been successful at as yet.

There are many who talk to me in counseling about certain problems, difficulties and weaknesses of the flesh which they have just not been able to master, and they feel so much guilt about it—spinning their wheels: I can't do this; I can't do that. They know what they are supposed to do, they want to do it, and they just haven't been able to do it. How are you going to do it? Get the vision, brethren, of what is at stake, because if you come to value what God is offering in the Promised Land—as He gave to ancient Israel—then you are going to be a lot better motivated to do whatever is necessary to finally break the habits of these idols in the flesh and make some progress toward the goal. If you really value it, you will sacrifice for it. If you don't value it, you will keep doing what you are doing. Do you remember what I have said in the past? Unless things change, they remain the same.

You take the time on your own to read the story of Lazarus and the rich man in Luke 16:23–31. You know how it goes. It was a parable that was given to show the remorse of the individual in the judgement, who in the final analysis couldn't get the vision. He was rich in the world—in the mammon of this world. He lived deliciously, while Lazarus—the poor man—was a beggar and had no breaks in life, and yet, because he was oriented according to the Laws of God, when he died, his result was the First Resurrection. And there he was as a Spirit Being sharing in that God Family with Abraham and Isaac and Jacob in the bosom of God. And here is a depiction—symbolically—of the resurrection: the rich man who lived deliciously in the mammon of the world, but he was violating God's Law. He is obviously symbolic of a called individual because he is being held

responsible and he is resurrected back into flesh and blood like we heard this morning. He was one who didn't do what he was supposed to do and now he is facing sentencing. And for the first time, he comes to grips with the fact that he blew it. Now he's resurrected back into the paradise of the earth which has been created throughout the Millennium and the White Throne Judgement period—he is resurrected at the end of it. He realizes, "I'm not Spirit; I'm alive again; I can think; I must have been resurrected; I'm trying to go up [laughs]; I'm flesh." What is happening? What does that mean?

If you were called and you died and you came up flesh again, that is a bad thing. The ones who died without saving knowledge and come up flesh and blood, that's the second resurrection. They are in good shape. Now they have their opportunity to learn and be converted. But the one who was converted already and comes up again into flesh. Oops. And there is a burning fire there. And it's already so close and so hot he can feel it. And then he feels the anguish of understanding: "I'm not going to make it." And he is allowed to see the Spirit Beings—those who did make it, including ones he knew. It's just a parable. So he knows he blew it; there is no hope for him. But he says, "Oh, I have five brethren. Oh, that he may testify unto them lest they also come into this place of torment. Oh, go," he says, "to my brethren—the ones I care about—so that they don't make the mistake I made." And what he is really saying is, "I didn't value what you were offering enough to make the necessary sacrifices. Don't let my dear ones face the same end. Please go and give them a special message so that they might come to value what you are offering and make the necessary sacrifices so that they can have eternal life even though I am missing out on it." And what was he told, symbolically, by Abraham, as one who is in that Family?

Abraham saith unto him, They have Moses and the prophets; let them hear them [that's verse 29 of Luke 16]. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"Oh, if you would just perform a special sign or a miracle to my loved ones to teach them how much is at stake; and how valuable the Kingdom of God is; and what it is going to be like in the God Family, to have that unity that I see before me now, that I am missing out on; if my loved ones just had a special miracle from you, I know that they would make the necessary changes and they would get themselves squared away in time."

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Do you know what God is saying? He has preserved in His Holy Scriptures—through Moses, who wrote the first five books of the Bible, and through the prophets of old (and I will add to that the prophecies of the New Testament)—He has recorded in this Holy Scripture everything we need in order to come to value the promise of the Kingdom of God and to count it a rich treasure that is worth any sacrifice required. And in case we think there is not enough in here—if we think that God has not explained the carrot, the value of the prize, well enough, and that we need something else, we need a greater incentive, we need Him to do something special to help us get motivated and excited—He is saying, "No, it doesn't work that way. I've given you everything you need to know in order to stir yourself up to make the sacrifices to have it, and if this isn't enough, there is nothing else I can do for you that would make any difference in the choices you would make." That is really what He is saying. It's all there. Which means, brethren, whether we show up in the First resurrection or the third, it is not going to be because God failed to do something that He should have. It will all fall upon you and me for how we turn out in the end and what we will receive. The ones who want to be God, the ones who want power and glory and riches forever, and value the meaning of eternal life in that Family, you see, they are going to make the sacrifices. Even if they look like little Napoleons to the world—even if they are deemed to be foolish, misguided and erroneous—they are the ones who are going to be stirred up to sacrifice to the Nth degree.

What is required that we might have the promise of abundance? Read for yourself Hebrews chapter 17 and then Hebrews 4 verses 1 and 2, because it tells you why those ancient Israelites failed. The first generation didn't enter into the Promised Land, did they? God offered it to them; they saw the miracles; they had their lives changed; they came out of Egypt; they were made a nation in the wilderness; God gave them everything and said, "I'm going to give you this land." And they didn't get it, did they? Do you know why? They didn't believe. It wasn't valuable enough to them to overcome their immediate fear. They said, "The people are too great; they have walled cities; they are trained military people; they are giants; and who are we? We have nothing; we are just a bunch of vagabonds that just came out of Egypt. They will destroy us." They were afraid. They didn't trust that God was going to actually support them and give them the

victory. And so God finally said, "You've defied me these ten times. I'm done with you as a generation. You are all going to die in the wilderness. I'm going to bring your children in and *they* are going to inherit the promise that I gave to you." And that is exactly what happened.

So that whole first generation died. They didn't receive the promise because they didn't value the promised treasure and they didn't trust and believe that God would give it to them: Lack of belief, *no* faith. That is why they failed.

Notice Hebrews 11 and verse 6. Hebrews 11 verse 6: "But without faith it is impossible to please him." Remember we said, "the violent take it by force"? You are armed, spiritually, with the tools to assault the walls of the fort—of the castle—and you are going to take it by force, and nothing is going to deny you. Well, you had better go armed. You had better have some powerful tools, and the most important one had better be faith in what you are doing and why you are doing it.

But without faith it is impossible to please him: for he that cometh to God must believe that he is . . .

You have to believe that God is real; you have to believe in the master plan that is pictured by these Holy Days that we have been keeping all year now, and culminating God's year with this very Last Great Day; you have to believe all of these things we have been doing all year are true and that they picture things that are really going to happen; and you believe them with all that is within you.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, AND that he is a rewarder of them that diligently seek him.

Is it wrong to want a reward? Is it wrong to want to be God and to wield power forever? Then why does He say that He is going to give it to the ones who want to be rewarded?

"He that cometh to God must believe that he is, and that he is a rewarder . . ." He says if you want to be in the Kingdom, you must believe that God is a rewarder. What is a rewarder? One who gives a reward. Gives a reward to whom? To *YOU*.

You have to want the reward and you have to believe that God is going to give it to you. Learn to want the reward, learn to value the reward—think upon it; meditate upon it; pray about it; get the vision; believe that it is true; get excited about it; and I guarantee you, brethren, that it is going to carry you past the end of this Last Great Day—this festival celebration—into the coming year, even the dark months. It is going to allow you to keep and to hold on to the exhilaration you have experienced in the midst of this convocation—to carry it with you back into the world, even though you are going to be assaulted on all sides with pressures and difficulties, and things that are going to try and tear you down. But you are going to hold on to that vision—the knowledge of what it is all about—the opportunity to be God and to wield power in that loving, close, eternal Family for all time, and you are going to say, "Nothing is going to take that away from me, and I am going to keep my spiritual head above water this next year, and I am going to keep fighting." If you do that, brethren, if you have that kind of faith and conviction and commitment to it, you can have the brass ring. If we truly believe all that He has promised, we can endure unto the end and enjoy the greatest abundance ever offered to humanity.