

Lucan: It's time to begin. Bro. David, will you please offer the opening prayer?

Zahakiel: Dear Father in Heaven, We give you thanks for these holy hours of your Sabbath day. We come before your Throne with rejoicing, resting in the work that you have and continue to perform in your people. Bless the time of fellowship that we are sharing now, and give us a refreshing of the Spirit, guiding us through the upcoming Days of Unleavened Bread, for the sanctification of your people, and the drawing near of those who are yet far off. We ask this in Yahshua's precious name, Amen.

Barb: Amen

Lucan: Amen

Peter2: Amen

Daphna: Amen

Peterson: Amen.

Elyna7: Amen.

Adriel Dean777: Amen, Amen

Lucan: Tonight's message is "Psalms 20," which we will see speaks to the day, or time, of trouble. The world is currently experiencing a little time of trouble; while we are blessed to be preserved in this time, we expect a time of greater trouble to the saints in particular in the coming days. This is a subject of great interest to Adventists, who alone teach a coherent message regarding the prophecies of Daniel and the Revelation.

By letting the Scriptures interpret themselves, we understand that "the time of Jacob's trouble" (Jeremiah 30:7) is the same as that which happens when Christ stands up from His intercession (Daniel 12:1), during which the people of God stand before Him without an intercessor, their sins having gone before to judgment. Yet before this time, there is a little time of trouble; a commencement. We read from the Testimonies: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances." [5T 463.2]

As we see the world sheltering in their homes, cut off from personal contact, such a discouraging, forbidding circumstance may well come to mind for our outreach. We read of such a time elsewhere: "And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and

proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." [EW 33]

For a great many years, Seventh-day Adventists at large have put the end times far off in the distance, awaiting some political upheaval to let them know to "get ready" before a Sunday law should arise. As the world currently wrestles with its upheavals, fears, and troubles, many who have long been alarmists are ready to claim such a law is now on the horizon.

As CSDAs, we have seen the fulfilment of this "commencement" nearly 30 years ago; it is to our benefit to do what outreach we may, as men's minds are drawn to the lateness of time. As Mrs. White writes in explanation of this passage: "The commencement of that time of trouble," here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." [EW 85]

The "Latter Rain" has been poured out upon those willing to claim and receive it since 1988; the "work of salvation is closing," and has been closing since the judgment of the living began. Trouble has been coming on the earth, and we now see the beginnings of it growing worse; nations are angry, yet are still held in check a little longer. As a people and as individuals, we have been preparing to stand in the day of the judgments of Yahweh. Yet the work we have to do, for ourselves and for others, has not been completed in times of relative peace and prosperity. Our proclamation of the "Sabbath more fully," the truth of that rest in Christ that protects and cleanses from all sin, that overcomes all temptation, that makes us "more than conquerors" in Him, has not finished. It has not just yet caused the wicked to blame us for the judgments in the land, or caused God's chosen to "all" see clearly that we

have the truth, coming out to endure with us. We yet have a work to do in "a terrible crisis;" as individuals and as a people, we are to arouse and give the message committed to our trust. As we prepare for these solemn events, even now seeing the beginnings of "sword, famine, pestilence, and great confusion in the land," Yahweh has not left us without guidance or comfort for the days ahead. As His Son said, "But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you." (John 16:4) Yet we are given even more abundant and direct promises than these to sustain us.

Tonight we will be looking at a chapter in Psalms that deals directly with the time in which the saints are awaiting their deliverance from on high, after the remainder of our work is finished, and probation has ended: "Yahweh hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up [our] banners: Yahweh fulfil all thy petitions. Now know I that Yahweh saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some [trust] in chariots, and some in horses: but we will remember the name of Yahweh our God. They are brought down and fallen: but we are risen, and stand upright. Save, Yahweh: let the king hear us when we call." (Psalms 20) (LMK)

Adriel Dean777: F

Barb: F

Zahakiel: Done.

Peter2: F.

Elyna7: F

Pastor Chick: F

Daphna: F

Lucan: While there are certainly enough verses here to bless us at even a first reading, we will take some time to review what particular promises Yahweh has for us in this chapter.

"Yahweh hear thee in the day of trouble; the name of the God of Jacob defend thee." (Psa 20:1)

While there may be many "days of trouble," we will see as we continue which in particular this chapter has application to. It is noteworthy that this chapter begins with reference both to a name belonging to God and to the day, or time, of trouble. While the word translated "day" does indeed also mean "time," there is another word here worth noting: "trouble." This word in Hebrew is "Tsarah," and has two definitions. One is "straits, distress, trouble," as most commonly translated.

The second definition according to Strong's is most significant: "vexer, rival wife." While the Hebrew word is feminine (tsarah instead of tsar), this is not some leap of application; it is translated accordingly as "adversary" in 1 Samuel, in the following passage: "And he (Elkanah) had two wives; the name of the one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but Yahweh had shut up her womb. And her adversary also provoked her sore, for to make her fret, because Yahweh had shut up her womb. And [as] he did so year by year, when she went up to the house of Yahweh, so she provoked her; therefore she wept, and did not eat." (1 Samuel 1:2,4-7)

We have here two women, both claiming the rights of wifeness. One of them, the adversary to the other, provoked her sorely because her womb was closed. In the time of trouble, what is our expectation except that a false woman (that is, an unfaithful church) will provoke Yahweh's people sorely? And, for what reason do they do so? While it is in part because they hold to the "name of the God of Jacob" leading up to the time of Jacob's trouble, we may read: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne." (Revelation 12:1,2,5)

We see here that for the Church, childbirth constitutes bringing forth the advent of Christ Yahshua. For the early church, delivery was the first advent of Christ to the earth. For the last day church, delivery is the second advent of Christ, brought about by the perfect reflection of Christ in His people.

In the "time of trouble," the "time of the rival wife / vexer," we expect the very same reproach for having a "shut womb" from our false brethren. As we see from the pen of inspiration: "It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matthew 27:42" [GC 630]

In this time we shall see the promise fulfilled, "Yahweh hear thee in the day of trouble; the name of the God of Jacob defend thee." (Psa 20:1) "Send thee help from the sanctuary, and strengthen thee out of Zion." (Psalms 20:2) In this fearful hour, the expectation of deliverance does not come from any human source: "Alas! for that day [is] great, so that none [is] like it: it [is] even the time of Jacob's trouble; but he shall be saved out of it." (Jeremiah 30:7)

We know, then, that we shall be saved from out of that time. We know also that we shall be saved with help "from the sanctuary," and with strength "from Zion" – from where our Savior comes, having ceased His pleading of the merits of His blood. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt." (Daniel 12:1,2)

The identification of Michael with Yahshua is a subject which we have articles about, and we know from this that He stands up, ushering in the time of Jacob's trouble from which His people will be delivered from both the trouble and the grave. We may read what is declared when mediation is completed by our High Priest: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be." (Revelation 22:11,12)

And from where does He come, bringing His reward with Him? "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Yahshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel." (Hebrews 12:22-24) Thus it is that Yahweh shall "send thee help from the sanctuary, and strengthen thee out of Zion." (Psalms 20:2)

"Remember all thy offerings, and accept thy burnt sacrifice; Selah." (Psalms 20:3) What are those offerings and burnt sacrifices that are remembered of Yahweh? "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." (Jeremiah 7:22,23)

And again: "The sacrifices of God [are] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalms 51:17)

And again: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:6)

Each of these is from the Old Testament; it is contrition of heart, a broken and teachable spirit, that Yahweh values and has always valued. When one has this, they will obey His instructions, whatever they may be – walking in ALL the ways that He has commanded us, that it may be well with us. This is done entirely by His power within us – this is what contrition of heart and brokenness of spirit ever reminds us of, each and every New Moon. Thus we cannot be self-righteous or cruel to our brethren. We offer mercy, as we have been shown mercy, and walk daily in the victory obtained by mercy. As it is written, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36)

And what manner of sacrifice does this allow us to give? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. And be not conformed to this world: but be ye transformed by the renewing

of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God." (Romans 12:1,2) It is these sacrifices and offerings that are called to mind, when Yahweh shall "Remember all thy offerings, and accept thy burnt sacrifice; Selah." (Psalms 20:3)

"Grant thee according to thine own heart, and fulfil all thy counsel." (Psalms 20:4) In the time of Jacob's trouble, what is the plea of the redeemed? What is their desire and their fervent counsel that they ask of Yahweh? For Jacob himself, it was "I will not let thee go, except thou bless me." "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Gen. 32:28,30)

Even so the saints, having prevailed in pouring out their hearts in examination and earnest prayer, shall "see God face to face" in His Son, and their "life is preserved," having received and proclaimed the new name given them. And what desire of the heart, what counsel has prepared them for this day? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2,3)

"It is enough for the disciple that he be as his master, and the servant as his lord." (Matthew 10:25)

The work to be done in reforming the character - in purifying ourselves - cannot be done in the time of trouble, or any time thereafter. If we would have hope of seeing Yahweh in peace, our desire to be like Him must be realized now, with the confession and forsaking of every sin. This Yahweh has promised to "grant thee according to thine own heart, and fulfil all thy counsel." (Psalms 20:4)

"We will rejoice in thy salvation, and in the name of our God we will set up [our] banners: Yahweh fulfil all thy petitions." (Psalms 20:5) Having received our heart's desire, being created new creatures in Christ in the spiritual image of our Savior, we cannot have any response but to "rejoice in thy salvation". When Yahshua returns to deliver us at last, "we will rejoice in thy salvation" abundantly.

The banners (or standards / flags) that we set up in the name of our God are a topic we have covered extensively, both from Scriptures and the writings of Mrs. White. In brief review, however, to know what the banner is we must see why it is raised: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign [banner] on the mountains; and when he bloweth a trumpet, hear ye." (Isaiah 18:3)

"Declare ye among the nations, and publish, and set up a standard [banner]; publish, [and] conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." (Jeremiah 50:2)

"Set ye up a standard [banner] in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers." (Jeremiah 51:27)

A banner is raised in warning. A banner is raised in event of invasion. A banner is raised to tell the people where to assemble for war. A banner is raised when Babylon is fallen.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah." (Psalms 60:4) It is therefore raised in warning against that particular error, and displayed on behalf of that particular truth, which is being especially assaulted by Satan in that generation. It is raised as a call for where to assemble against the beast and his image, under the unifying message of the third angel. And what banner do we raise in this generation, to the close of probation at which these events take place? In the interest of time, we will review only two statements from Ellen White on this matter: "A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," is to be borne through the world to the close of probation. While efforts should be increased to advance in different localities, there must be no cloaking of our faith to secure patronage. Truth must come to souls ready to perish; and

if it is in any way hidden, God is dishonored, and the blood of souls will be upon our garments." [6T 144.1]

And again: "In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work." [Kress Collection 74.3]

As we "advance in different localities," be they new cities or new countries, are we displaying our banner, or is there a cloaking of our faith? We have received the "new" banner, "Creation 7th Day Adventist." In the name of the Lord we are to identify ourselves as such, if we would fulfil the prophecies we claim to have inherited. So it is that despite the rage of apostate churches, "rival wives," and corrupt governments, "we will rejoice in thy salvation, and in the name of our God we will set up [our] banners: Yahweh fulfil all thy petitions." (Psalms 20:5)

"Now know I that Yahweh saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand." (Psalms 20:6)

Who does "his anointed" apply to? Certainly to Yahshua as the Messiah (literally 'anointed'), to king David (who was anointed as king), and to the priests of Yahweh (who were similarly anointed). Does the Scripture apply this to any other? "O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He [is] Yahweh our God; his judgments [are] in all the earth. He suffered no man to do them wrong: yea, he reproveth kings for their sakes, [Saying], Touch not mine anointed, and do my prophets no harm." (1 Chronicles 16:13,14, 21, 22)

This is both an application of "anointed" and a promise to us presently. Another: "For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, [is] God; Who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Corinthians 1:20-22)

We are then "anointed" as both Israel and as those receiving the promises of God, established by Christ and anointed by God. Having been thus anointed, what does this make us? "And from Yahshua Christ, [who is] the faithful

witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen." (Revelation 1:5,6)

And again: "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 hast made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5:9,10)

And a third witness: "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" (1 Peter 2:9)

As kings we reign over self, triumphing over sin; as priests we offer this perfect salvation to others. Such is our testimony; the "testimony of Yahshua." By our experience every moment, every hour, and every day from now until eternity we testify that "now know I that Yahweh saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand." (Psalms 20:6)

"Some [trust] in chariots, and some in horses: but we will remember the name of Yahweh our God." (Psalms 20:7)

Now here is a verse that requires little commentary for a CSDA. We who "remember the name of Yahweh" are in direct contrast with those in this generation who claim to be His faithful, and yet trust in chariots and horses – the power of force and civil might. Of such it is written: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because [they are] many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek Yahweh!" (Isaiah 31:1)

We who are "defended by the name of the God of Jacob" have found deliverance elsewhere: "Then he answered and spake unto me, saying, This [is] the word of Yahweh unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith Yahweh of hosts." (Zechariah 4:6)

Adriel Dean777: Amen

Lucan: Thus it is that "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:10)

Thus it is that "Some [trust] in chariots, and some in horses: but we will remember the name of Yahweh our God." (Psalms 20:7) "They are brought down and fallen: but we are risen, and stand upright." (Psalms 20:8)

Of those who trust in chariots and horses to their shame, where else is it written that they are brought down and fallen? "And, behold, here cometh a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." (Isaiah 21:9)

And, more directly familiar to us today: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Revelation 18:1,2)

Here is the angel which symbolizes our movement; may we give this cry "mightily, and with a strong voice." When judgment is finally pronounced and executed, even the horses and chariots of Babylon come in remembrance before Yahweh: "Their Redeemer [is] strong; Yahweh of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A sword [is] upon their horses, and upon their chariots, and upon all the mingled people that [are] in the midst of her; and they shall become as women: a sword [is] upon her treasures; and they shall be robbed." (Jer. 50:34,37)

Finally, Yahweh "gives rest to the land," returning for His people, ushering in the thousand years, and disquieting Babylon with "the sword of His mouth:" "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies [which were] in heaven followed him upon

white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16)

In such manner will we see our "help from the sanctuary," our "strength out of Zion." In such time the "dead in Christ shall rise first," that it may be said in both spirit and in truth, "They are brought down and fallen: but we are risen, and stand upright." (Psalms 20:8)

We will close our review of Psalms 20 with the final verse of the chapter, which requires no exposition: "Save, Yahweh: let the king hear us when we call." (Psalms 20:9)

Adriel Dean777: Amen

Lucan: As the Scripture has said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1)

In view of the exceedingly great promises of protection in the days to come, let us not become complacent in the days remaining. Delay is eternally fatal. Let us finish the work that is committed to us, cleansing the soul temple from all defilement and proclaiming the "Sabbath more fully" in word and in deed, whether in times of peace or of crisis, "and so much the more, as ye see the day approaching."

Lucan: Are there any comments on the study tonight?

Adriel Dean777: Amen

Zahakiel: C

Lucan: Go ahead

Zahakiel: Thank you for sharing this study. The words of comfort that Yah has shared with us in the Scriptures will seem brighter, and more precious, as the days darken to midnight when Christ will again appear. I noticed something that I think is worthy of some consideration. At the very beginning

of the study, you quoted this: "And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth..." I find it interesting that "the churches," meaning the Sunday-keeping religions, as well as "nominal Adventists" are enraged. For nominal Adventism to become enraged because they "could not refute the Sabbath truth," indicates to me quite clearly from the Spirit of Prophecy writings that the "Sabbath truth" that is taught in the last days is not, at least not only, about keeping the physical day. If that were the case, the mainstream SDA Church would be quite happy to have more people agreeing with them about resting from Friday sundown to Saturday sundown. The Sabbath truth for today is what the physical day is intended to remind humanity, that Yahweh is their Deliverer, and that when they cease from their own works, then they truly enter into His rest. This will "enrage" legalists and nominal believers, because first, it comes from a people outside of their own company whose work will deprive them of personal and financial support, and second, it testifies of an experience of salvation from sin that they do not have, and therefore cannot teach. In fact, they oppose it, but cannot refute it... As we speak with fellow Adventists, like those in the Non-Trinitarian movements that are springing up, we need to draw their minds consistently to the "banner" that Yah has given to us, for which we now have a physical representation. The keeping of the commandments, and a right understanding of Yah's nature and teachings, is the result of the "Faith of Yahshua;" one is the effect and the other is the cause... the faith is the Sabbath more fully, resting with the Father (in unity with Him) in the victory given to us at infinite cost. As Bro. Luke said near the end, "By our experience every moment, every hour, and every day from now until eternity we testify that 'now know I that Yahweh saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.' (Psalms 20:6)" This is trust, and rest, and power. End.

Adriel Dean777: Amen

Pastor Chick: C

Lucan: Go ahead

Pastor Chick: Speaking of the physical representation of our banner, I am concerned that we have failed to procure it in time for this feast. We have failed to procure it, and we shall not lay the blame elsewhere. When we

become serious as a body to fulfill the inspiration of the saints, by the instruction of YAH, we shall accomplish the results of YAHSHUA's faith. END

Lucan: Are there any further comments? If not, I'll ask Pastor to offer the closing prayer.

Pastor Chick: Dear Father in Heaven. We are resting in the precious promises of YAHWEH. We depend upon the name of YAHWEH for our deliverance and, as we press the battle to the gates we see mighty angels ministering in our behalf awaiting the final declaration and consummation of all things. Come quickly, LORD YAHSHUA, AMEN.

Ruthline: Amen.

Peter2: Amen

Lucan: Amen

Zahakiel: Amen.

Daphna: Amen

Peterson: Amen.

Elyna7: Amen.

Gloria Bailey: Amen.

Barb: Amen

Adriel Dean777: Amen, Amen

Kimberly I: Amen

Marie-kadeth: Amen