

Lucan: It is time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Almighty and loving Father in Heaven, we give you thanks for the week that has passed, for your guidance and protection, and for the many blessings that have been ours because of your love for us. May our Sabbath hours be filled with your holy presence, and may the study tonight be sanctifying for your people. We ask this in Yahshua's name, amen.

Pastor Chick: Amen.

Adriel777: Amen

Lucan: Amen

Barb: Amen

daphna dee: Amen

Marie: Amen

Lucan: Between the people of Yahweh and the Seventh-day Adventists that persecute them in this generation, one major point of disagreement may be summarized as, "Who is an Adventist?" Or, perhaps more accurately, "what makes one an Adventist?"

Those who wield the sword of Caesar to enforce their answer to this question show evidently that they do not have the Spirit of Yahweh; they have forsaken the plain "thus saith the Lord" that forbids such actions entirely. We know that the Scriptures are explicit about the evils of Christians appealing to civil courts and the idolatrous nature of trusting in governments (symbolized as beasts) for protection.

Yet what of the answer to the question itself?

The side of the oppressor may be accurately summarized as "a true Adventist is one who is a member of the true Adventist organization." This is despite what changes in belief or action may occur in that organization.

The side of the oppressed may be accurately summarized as "a true Adventist is one who is an Adventist in spirit and in truth." This is in direct reference to the beliefs and actions, rather than in spite of them.

It is true that Yahweh explicitly enjoins order and church relationship between Christians, and will never forsake the gathering of His people into visible, revealed unity. This is a principle of truth that has stood since there were ever a people called His own. Yet opposite that truth there has ever been the same error; identifying the people after the flesh as the "true people" based solely on their covenant membership or identity.

CSDAs have arrived at our understanding by, among others, reading the following passages for principle:

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by

nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God." (Romans 2:26-29)

And again:

"Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel: Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed." (Romans 9:6-8)

The identity of "Israel" was a major source of contention in the early Church. Nearly every epistle Paul wrote addressed those who sought to enforce circumcision on the new converts as a sign of membership in the covenant of Abraham, according to the "church membership" of the now fallen "organized church" at the time. These saw Israel as being the organized, visible body, despite their rejection and crucifixion of the Messiah with the power of Rome. These saw those who did not partake of this as not truly Israel; not members of the covenant.

Even as "he is not a Jew which is one outwardly," so too "he is not an Adventist which is one outwardly." As "he is a Jew which is one inwardly," so too is "he an Adventist which is one inwardly."

This difference was the great offence of the cross and the church, and the source of much persecution from their former brethren, both in their day and in ours.

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." (Galatians 5:11)

That those who were uncircumcised should be called Israel was an offense judged worthy of persecution. That those who are not members of the General Conference should be called Adventists is an offense judged worthy of persecution.

One would think that those who call themselves Seventh-day Adventists today did not have Scriptures and examples showing the error of such a position. One would think that those who called themselves Israel in Paul's day did not have the same.

We have recently reviewed a number of places in Isaiah from which Revelation draws much of its prophecies. Tonight I would like to look at a number of Scriptures from Jeremiah, which have similar ties to both Revelation and the principles of the last days.

Even as we do not teach any new doctrine to any who are familiar with inspired writings, Paul taught no new doctrine to the same:

"Circumcise yourselves to Yahweh, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench [it], because of the evil of your doings." (Jeremiah 4:4)

We may see here that the notion of circumcision being an inward manner - that of the heart - was not a new one.

What of the idea that those who have the outward organization without the inward truth are not counted as the true people?

"Behold, the days come, saith Yahweh, that I will punish all [them which are] circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all [that are] in the utmost corners, that dwell in the wilderness: for all [these] nations [are] uncircumcised, and all the house of Israel [are] uncircumcised in the heart." (Jeremiah 9:25, 26)

Jeremiah preached a startling message to a people who called themselves the people of God, by the name of God, in the house of God. His message was that the Church of that day was to be destroyed and scattered, with a remnant gathered under a new organization. And what was the response?

"Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, [are] these." (Jeremiah 7:4)

Yet what does Yahweh say to those who trust in the institution, and not in the faith?

"Behold, ye trust in lying words, that cannot profit [...] And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [it], saith Yahweh. But go ye now unto my place which [was] in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel [...] Therefore will I do unto [this] house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, [even] the whole seed of Ephraim." (Jeremiah 7:8, 10-12, 14-15) (LMK)

Zahakiel: Finished.

Pastor Chick: F

Barb: F

daphna dee: F

Marie: F

Lucan: Was being a part of "the house," which was called by the right "name," enough? Was it enough for Shiloh, the portion of northern Israel that was carried into captivity after joining to the power of Assyria? We may read of the eternal principle a little later in the book:

"Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make [it]. Then the word of Yahweh came to me, saying, O house of Israel, cannot I do with you as this potter? saith Yahweh. Behold, as the clay [is] in the potter's hand, so [are] ye in mine hand, O house of Israel. [At what] instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy [it]; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And [at what] instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant [it]; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." (Jeremiah 18:3-10) (LMK)

Zahakiel: Finished.

Marie: F

Pastor Chick: F

Barb: F

Adriel777 joined the chat

daphna dee: F

Lucan: We see here the Scriptural foundation of conditional prophecy plainly stated; that the promises and threatening's of Yah are alike conditional. The church of Jeremiah's day refused to hear any such message saying they could go into Babylon, or would be carried away to Babylon. They were, after all, the people of the covenant, to whom promises that they should never fall had been given. Some were given through Jeremiah himself. How could the people that Yahweh had raised up, called out, and established become cast off?

We may see how they responded to any such message:

"Now Pashur the son of Immer the priest, who [was] also chief governor in the house of Yahweh, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that [were] in the high gate of Benjamin, which [was] by the house of Yahweh." (Jeremiah 20:1, 2)

The people did not repent; instead they smote and imprisoned the prophets, and "healed the hurt of the daughter of my people slightly, saying, Peace, peace; when [there is] no peace." (Jeremiah 8:11)

Is this not the message of those who have become "a cage of every unclean and hateful bird" in our generation? The message is "peace, peace;" the message is "wait for the Sunday law, stay in the church, the ship will go through." The message is "the temple of the Lord, the temple of the Lord, the temple of the Lord are these" structures, organizations, and corporations.

As it is written in the next verse:

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith Yahweh." (Jeremiah 8:12)

"They shall fall among them that fall" is the message to those who will not be ashamed; those who know the second angel's message know very well who "them that fall" are in this generation. And who is it that "shall fall" among them?

"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 18:2)

We see a cage of unclean and hateful birds referenced; Jeremiah uses similar language:

"As a cage is full of birds, so [are] their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these [things]? saith Yahweh: shall not my soul be avenged on such a nation as this?" (Jeremiah 5:27-29)

We may see that Yahweh will indeed be avenged on such a nation, which has "waxen rich" through her merchandise, and "prosper" through the merchants of the earth:

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." (Revelation 18:6)

We see here a message of double judgment to that church that persecutes the faithful; and what do we see in Jeremiah to Israel of old?

"Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction." (Jeremiah 17:18)

And again:

"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." (Jeremiah 16:18)

It was the refusal to be ashamed that caused the fall among them that fall. For Israel of old, it was the refusal to be ashamed of following the idols of the heathen, claiming reliance on Yahweh while sacrificing their children to things that had no power. It was the refusal to be ashamed of calling for aid from heathen armies and nations, relying on Yah's promises for their favor, but not for their protection.

For the Seventh-day Adventist denomination, it was the refusal to be ashamed of fornication with the kings of the earth, preaching religious liberty while imprisoning the faithful. It was the refusal to be ashamed of relying on the arm of flesh, preaching the Sabbath while resting in the power of the second beast of Revelation.

"They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith Yahweh[...] Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed." (Jeremiah 3:1, 3)

In the forehead, where the seal of Yah and mind of Christ is to be found, we find instead the forehead of a harlot and the mind of Babylon in her that had expected the showers of the latter rain.

And who are "they" that say these words about a woman, divorced from her husband, becoming another man's and returning?

"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's [wife]. And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her [to be] his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that [is] abomination before Yahweh: and thou shalt not cause the land to sin, which Yahweh thy God giveth thee [for] an inheritance." (Deuteronomy 24:1-4) (LMK)

Zahakiel: Finished

Pastor Chick: F

Barb: F

Adriel777: F

daphna dee: F

Marie: F

Lucan: Here we find the laws of marriage and remarriage. Here we find the law that a woman, having joined herself not only to another lover as Israel had, but to another husband in marriage, can never return. Of that church that marries the state, it is an eternal truth that they have "fallen among them that fall." It is an eternal truth that she "is defiled," and "her former husband," that is Christ, "may not take her again to be his wife." This, and this alone, is the "separation message." This is not a new doctrine; it is the application made as long ago as Jeremiah of the law of God to the people of God. As it is written, "I have likened the daughter of Zion to a comely and delicate [woman]." (Jeremiah 6:2)

And again, "Turn, O backsliding children, saith Yahweh; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." (Jeremiah 3:14)

How is it that such things, written from the old covenant to the new, have been forgotten?

Thus comes the reply from a fallen church, "Ah, but we have the law, we have the Sabbath, we have the commandments of God! We cannot go into Babylon while we have the law and the right doctrine on the state of the dead!" We may note that Israel had these things, and it did not save them.

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of Yahweh. How do ye say, We [are] wise, and the law of Yahweh [is] with us? Lo, certainly in vain made he [it]; the pen of the scribes [is] in vain. The wise [men] are ashamed, they are dismayed and taken: lo, they have rejected the word of Yahweh; and what wisdom [is] in them?" (Jeremiah 8:7-9)

What wisdom can be in those who full well reject the testimonies of Yahweh, and "do the very thing He has told them not to do?" It is these "wise scribes" who say "the law of Yahweh is with us" that the very next verses describe:

"For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when [there is] no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith Yahweh. I will surely consume them, saith Yahweh: [there shall be] no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and [the things that] I have given them shall pass away from them." (Jeremiah 8:11-13)

"No figs on the fig tree, no grapes on the vine." The parables of Yahshua regarding Israel, soon to fall, ought well to come to mind. It was He that cursed the barren fig tree, demonstrating in symbol that "the things that He had given them shall pass away from them;" the vineyard, barren of grapes on the vine, being given to other keepers.

While we have seen that much of Revelation 18 refers to Isaiah in previous studies, time will not suffice us to consider all the ways in which Revelation on the whole sources Jeremiah. We will look at a few relevant examples, however. For example, of the fallen church of Revelation 18, we read:

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." (Revelation 18:23)

And, in Jeremiah:

"For thus saith Yahweh of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." (Jeremiah 16:9)

Of the false systems of worship in Revelation, we may read:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Revelation 14:8)

And, in Jeremiah:

"For thus saith Yahweh God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." (Jeremiah 25:15)

In Revelation:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [...] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which [sword] proceeded out of his mouth: and all the fowls were filled with their flesh." (Revelation 19:17, 20, 21)

We see those slain with the sword, and fed to the fowls, all who were involved in the enforcement of the worship of the beast, his image, and his mark.

And, in Jeremiah:

"Therefore thus saith Yahweh; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith Yahweh, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth [...] I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth." (Jeremiah 34:17, 20)

We see there are many parallels in terms of the second and third angel's messages; there are messages of Yahweh's judgment on a people who claim to be His while refusing to proclaim liberty, replacing it with persecution. There are messages to those who reckon the true people by organization, and who smite and persecute their brethren. There are messages to those who proclaim the right doctrines and the law while trusting in false

idols that cannot save, to protect and sustain their institutions. There are messages to those who say "peace, peace;" that they cannot fall, no matter their sins, because God is too merciful, and His promises too grand to visit in righteous judgment.

Yet in every dispensation, Yahweh does not give messages of judgment and destruction without messages of how to avoid it. He does not give the second and third angel's messages without also giving the first. He does not judge for sin without providing the remedy for sin.

Yahweh gives such messages as these:

"Thus saith Yahweh; Cursed [be] the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh." (Jeremiah 17:5)

Yet a few verses later, He also speaks of the prevention, and the cure:

"Blessed [is] the man that trusteth in Yahweh, and whose hope Yahweh is. For he shall be as a tree planted by the waters, and [that] spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jeremiah 17:7-8)

To those who thus make Yahweh their trust, we read the very same new covenant upon which our faith is built:

"But this [shall be] the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jeremiah 31:33)

And what is the result of the law being written in our hearts? What is the sign of those who are His people?

"And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jeremiah 32:38-40)

"One heart" is given to those who are known by their love for one another. "One way" is the visible unity of those who walk even as Christ walked, following the lamb whithersoever He goeth. "We shall not depart from Him" is the result of His law and His fear, being placed by His Word, in our very souls.

"Behold, I [am] Yahweh, the God of all flesh: is there any thing too hard for me?" (Jeremiah 32:27)

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this [is the name] wherewith she shall be called, The LORD our righteousness." (Jeremiah 33:16)

Here we have the message of the first angel; here we have "righteousness by faith," which gives power to the fourth angel. It is the rejection of this message that prepares the way for every system of falsehood and idolatry. It is the acceptance of this message that allows us to stand in the judgment, and depart from all iniquity. It is the failure to receive this gospel – "Christ in you, the hope of glory" (Col 1:27) – that prepares a people to seek other hopes for their glory, turning to the arm of flesh, praying to the gods of civil courts, and seeking to cover their lack of righteousness with prosperity and wealth.

"Hath a nation changed [their] gods, which [are] yet no gods? but my people have changed their glory for [that which] doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Yahweh. For my people have committed two evils; they have forsaken me the fountain of living waters, [and] hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:11-13)

The difference in character between those who worship Yahweh and those who worship Him not, despite claiming the same name, will be fully developed before the world. It is the spirit of love versus the spirit of persecution. It is Yah our Righteousness versus the law our Righteousness. It is the Sabbath of perfect trust versus the Sabbath of perfect unrest. It is the Seal of Yahweh versus the Mark of the Beast; the mark of truth or the mark of trade.

"Yahweh shewed me, and, behold, two baskets of figs [were] set before the temple of Yahweh. . . One basket [had] very good figs, [even] like the figs [that are] first ripe: and the other basket [had] very naughty figs, which could not be eaten, they were so bad. Then said Yahweh unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil." (Jeremiah 24:1-3)

This division does not happen in a moment; it is the small choices, the daily toils, the spirit of gratitude or of complaint, or peace or of discord, that prepares the soul for one basket or the other. No church falls in an instant, although the events that result are for the universe to see and take note.

Whether Seventh-day Adventist or CSDA, every day we are presented with the opportunity to exercise righteousness unto perfection, or to walk in the paths of self-indulgence. All of mankind will be divided into one of these two baskets before the pronouncement is made, "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." (Revelation 22:11)

In the last generation, all will be among the figs that are "as the firstfruits," or will be so rotten that they cannot be eaten, and are spewed out. Let us take the attitude of

repentance that both Christ and Jeremiah demonstrated, seeking and doing the perfect will of our Father always.

"O Yahweh, I know that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps. O Yahweh, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." (Jeremiah 10:23, 24)

So it will be that, the law written in our hearts, having one heart and one way before Him in Yahweh our Righteousness, we shall be found as the firstfruits. So we will meet Him in the air without enduring the grave, receiving the promise:

"But I will deliver thee in that day, saith Yahweh: and thou shalt not be given into the hand of the men of whom thou [art] afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith Yahweh." (Jeremiah 39:17, 18)

Are there any comments on the study tonight?

Zahakiel: C

Adriel777: Amen

Lucan: Go ahead

Zahakiel: It seems, based on your discussion of circumcision and its modern parallels, that a part of the "test" is the ability of the believer to "move" with the Spirit, to identify the Word and will of Yahweh even if it - at first - appears to contradict His own previously provided instructions. A part of this is reading for principle rather than specifics, but there is more... it involves discerning the true message, and at times the true messengers. It involves a willingness to follow Yahshua Himself, and not our own understanding of Him into which we may be tempted to comfortably settle. If we "know" we are correct, it becomes difficult to admit error; this may be seen as a facet of refusing to "be ashamed."

Instead, the Bible teaches us to know the Person and character of Christ, rather than specific doctrine. I recall that when the 1888 message was presented to the Adventist leaders, they rejected it because it did not seem to line up with their own understanding of righteousness. In commenting on the incident, Ellen White said something to the effect that if Christ Himself had appeared before the conference to give the message, they would have rejected Him in the same way they rejected those who did provide it. Had they known Christ, however, they would have embraced both Him and anyone that had come in His name, bearing His wisdom. End.

Adriel777: Amen

Lucan: I think that the parable of the ten virgins, when studied thoroughly, bears out precisely what you are suggesting. Yahshua was not unaware of what He was saying when He told the people to "eat his flesh and drink his blood..." And, Yahweh knew full well that His Son would be known as a Nazarene when giving the prophecy that He would come

from Bethlehem, the city of David. He gave the instructions, and He gave the words that tested those who obeyed them literally over following His character. It is the difference in having a lamp with oil, and having a lamp with enough oil for a tarrying time, a delay, a change in expected circumstances.

Are there any other comments?

Adriel777: C

Lucan: If not, I'll ask Pastor to offer a closing prayer. Go ahead.

Adriel777: Abraham is an example of knowing the Person, listening to his voice. Yah's word says thou shalt not kill and yet Abraham had become so accustomed to hearing Yah's voice that He knew it was Him speaking and would have followed through with sacrificing his only son if the angel of the Lord had not stopped him. End.

Lucan: Ah, right, that's another good example. 😊 Any others? If not, please go ahead when ready, Pastor.

Pastor Chick: Dear Father in Heaven. We are reminded that there is nothing new under the sun, for what has been will be again and we have seen the development of character in our time. It is truly time for something "new" among Your people, for we are not of those who fall but are of those who conquer and prevail in the name of Yahshua enduring with one heart unto the end...

daphna dee: Amen

Pastor Chick: in Yahshua's holy name, Amen.

Marie: Amen

Zahakiel: Amen.

Barb: Amen

Lucan: Amen

Adriel777: Amen

daphna dee: Amen