

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

**Zahakiel:** Dear Father in Heaven, We thank you for the grace with which you have guided us through this week. We thank you for the many blessings we have experienced, and for the opportunities we have had to glorify your name before the world. We are grateful to be gathered once again as your Family, to receive the gifts that you have prepared for us from the foundation of the world. May our fellowship be sweet in your presence, and your people edified by our time together, for we ask it in Yahshua's name. Amen.

**Pastor Chick:** Amen.

**Adriel7777:** Amen

**Gloria Bailey:** Amen.

**Peter\_Jr\_18:** Amen.

**daphna:** Amen

**Barb:** Am

**Elyna1:** Amen.

**Lucan:** Amen.

**Barb:** Amen

**Kimberly:** Amen

**Lucan:** Tonight's message is called "The Time of Trouble." 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 time the people of God stand before Him without an intercessor, their sins having gone before to judgment. As those currently engaged in the proclamation of the third angel's message in the power of the fourth (Revelation 14:9-12, 18:1-3), Creation 7th Day Adventists in particular have reason to intently study and prepare for this period.

While these are matters of "present truth" to us, to the many who continue in expectation of a Sunday law somewhere off in the future, the time of trouble is seen to be nowhere near. "Peace and safety" is the message, if not the wording, of those who put the coming of Christ off yonder somewhere, in the distant future after several increasingly unlikely events. As the Jews awaited a kingly figure to redeem them politically, many Seventh-day Adventists await a similar political upheaval to let them know to "get ready" and make their hands clean. Of such it is written:

"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)

Of those who "refuse to be ashamed," we read also: "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 3:3)

We have here the answer for any who may wonder why the showers of the latter rain are withheld from a people that "commit fornication with the kings of the earth." Both figs and grapes are lacking in such a movement, as in Israel of old; Yahshua cursed the barren fig tree that represented His current people, and let out His vineyard to other keepers, as He ever will do in the like circumstance. Thus it is written that "the things that I have given them shall pass away from them," of which the blessings of the vineyard, the fig tree, and even their name are included: "And ye shall leave your name for a curse unto my chosen: for the Lord Yahweh shall slay thee, and call his servants by another [Heb. "acher;" 'following, further'] name:" (Isaiah 65:15)

We who have received the blessing of these promises already experience the ire of our former brethren, and in the time of trouble we anticipate the days when "yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2)

As we prepare for these solemn events, 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:

"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)

**Zahakiel:** Finished

**Barb:** F

**Adriel7777:** F

**Gloria Bailey:** F

**Elyna1:** F

**Pastor Chick:** F

**Ruthline:** F

**daphna:** F

**PETER:** 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; along with being translated as "trouble" in almost all references to the "time of trouble," it is translated 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 wifedom. One of them, the adversary to and troubler of 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? Peninnah is never mentioned by name in Scripture again after this brief introduction; she is thereafter absent from the Inspired records. Nonetheless, her motive for oppressing her "rival wife" is worthy of note; it is one that in the time of trouble will come forth again.

"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]

The outcome is written in the prophets: "Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." (Isaiah 66:5)

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 "out of (from) Zion" – from whence 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.

From what does He stand up?

"Now of the things which we have spoken [this is] the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:" (Hebrews 8:1, 2; 9:24)

"And to Yahshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel." (Hebrews 12:24)

We may read what is declared when this mediation is completed:

"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 yet 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 more than great or loud actions, public charities or professedly pure doctrines. 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. Thus the life and testimony, more than merely the theories, are of the faith of Yahshua in truth.

**Adriel7777:** Amen

**Lucan:** When we do this, it is entirely by His power within us – this is what contrition of heart and brokenness of spirit ever reminds us of. Herein is the necessity of the New Moon, on which the "woman clothed with the sun" confidently stands. 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? It is as Jacob's own:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What [is] thy name? And he said, Jacob... 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." (Genesis 32:24, 26-28, 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. 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 not merely hope, but hope that leads to purifying ourselves that brings the expected end.

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

"It is enough" would almost imply that there is something - anything - that could ever be greater than or beyond this. The attainment is as lofty as it is impossible in human strength. Yet even 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 will (and do) rejoice in thy salvation" indeed!

**Adriel7777**: Amen!

**Lucan:** When Yahshua returns to deliver us in the flesh, "we will rejoice in thy salvation" abundantly. The banners 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 to begin with:

"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 in announcement of Babylon's fall.

"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 look briefly at 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." [6T 144]

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." [KC 74.3]

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)

Wonderful promise! Yet who does "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).

Is there 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" to the chosen people of Yahweh, and a promise to us presently of His protection.

We read again: "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 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)

"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)

Such is our testimony; the "testimony of Yahshua." Such is our faith; the "faith of Yahshua." We therefore see with certainty that the "testimony of Yahshua is the spirit of prophecy."

"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 to rejoice in! 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)

**Adriel7777**: Amen

**Lucan**: It is therefore written, directly before the image of the beast is introduced: "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 again: "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)

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 the Chaldeans, saith Yahweh, and upon the inhabitants of Babylon, and upon her princes, and upon her wise [men]. A sword [is] upon the liars; and they shall dote: a sword [is] upon her mighty men; and they shall be dismayed. 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." (Jeremiah 50:34-37)

At last, Yahweh "gives rest to the land," 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)

We see here the consequences of warnings unheeded: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Revelation 2:16)

We see here the end of those who oppress and persecute their brethren, only to fulfil the prophecy: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Revelation 3:9)

We see here our "help from the sanctuary," our "strength out of Zion." Behold, 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)

Let us close with the final verse of the chapter, which requires no exposition:

"Save, Yahweh: let the king hear us when we call." (Psalms 20:9)

"Amen. Even so, come, Lord Yahshua."

Are there any comments on the study tonight?

**Zahakiel:** C

**Lucan:** Go ahead

**Marie-kadeth:** Great 😊

**Zahakiel:** I appreciated the parallel between Elkanah's two wives and the state of the false vs. the true Church in the last days that you described in the first part of tonight's study. There is sometimes a subtle, but meaningful difference between the type and antitype fulfillments in the Bible that are worthy of note, and I think there is one in this situation.

In Hannah's case, she actually had no children during the time of her torment. She was distressed, because the taunting of her adversary was true, and she desired a child. In the case of the latter day Churches, the people of Yah do, indeed, "bring forth" the Child, and have done so - at least in a spiritual sense - before the final round of taunting. As Ellen White writes, the people in the last days have their eyes fixed on Yahshua, and therefore they do not weep, as Hannah did, even though they may feel the trouble in their senses. The foolish virgins of the end times are foolish indeed, because their taunts are not because the Bride of Christ is barren in reality, but because they do not recognize the glory that Yah has placed on her, nor do they see the fruitfulness of Her service, because they are fixated upon carnal measures of success: numbers, wealth, and so on. Even in the time of trouble, our faces will be lighted up, because even in the worst of times, we will have reason to rejoice, to remember what the Father and Son have done for us, and to be settled into our faith so that we cannot be moved. End.

**Adriel7777:** Amen. C

**Lucan:** Thank you for sharing those insights. 😊 I think this touches well on the "spirit and flesh..." Yahshua is formed and revealed in us spiritually before He reveals Himself in the flesh. But, those who can only see the flesh - "carnal measures," as you said - only see humble instruments. If they had the oil, they would discern the spirits.

**Lucan:** Go ahead.

**Adriel7777:** I praise Yah for this beautiful study to share His promises of victory and protection in the time of trouble. We are truly the apple of His eye. 😊 End.

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

**Pastor Chick:** Dear Father in heaven. As we draw ever closer to the close of human probation, we are encouraged by Your many promises to the Elect. Thank You for the reminders that we are kept in the Arms of Christ as we remain in the Light which lighteth every person in the world. We are resolved to hold Your Banner high as we continue our March to Zion. In the holy name of Yahshua, we pray, Amen.

**Barb:** Amen

**Adriel7777:** Amen

**Lucan:** Amen

**daphna:** Amen

**Zahakiel:** Amen.

**Elyna1:** Amen.

**Gloria Bailey:** Amen.

**PETER:** Amen

**Peter\_Jr\_18:** Amen.

**Ruthline:** Amen

**Marie-kadeth:** Amen 😊