

**Zahakiel:** Hello. Let's begin. Pastor, please offer an opening prayer.

**Pastor Chick:** Our Father in Heaven, we come before Your Presence with praise and thankful hearts as we have passed through another week of victorious living continuing to stand in the judgment of the living with unwavering confidence in the Power of Your Might to keep us in the eternal bonds of Truth and Love. We expect an outpouring of Your Spirit just now and the Sabbath blessing for we pray in the precious and holy name of Yahshua, Amen.

**Barb:** Amen

**Gloria:** Amen.

**Adriel777:** Amen

**Ruthline:** Amen

**Lucan:** Amen

**Zahakiel:** Amen.

**daphna dee:** Amen

**Elyna:** Amen

**Naraiel:** Amen

**Zahakiel:** Happy Sabbath to everyone. Those of you who have been attending these weekly studies, and those who read the transcripts thereafter, must surely have noticed a theme over the past few meetings. At our recent Feast of Tabernacles our Father revealed to us – reminded us, really - of a major Key to the Kingdom, a necessary way of preparation for judgment in order to maintain Righteousness by Faith in the face of increasingly deceptive temptations, and the final efforts of the Enemy to trouble and disrupt the sanctification of the saints in these last days.

That Key is thought processing.

In a sense, it is obvious that this is necessary for perfection of character; as the Scriptures tell us,

"A good man out of the good treasure of his heart [that is, his mind; true thoughts and feelings] bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:45)

We are invited to examine our mental and spiritual state. As the Apostle exhorts, "Examine yourselves, whether ye be in the faith; prove your own selves..." (2Cor 13:5)

We invite our Father to examine our minds. The Psalmist wrote of his own experiences, saying, "Examine me, O Yahweh, and prove me; try my reins and my heart." (Psalm 26:2)

"Search me, O Elohim, and know my heart: try me, and know my thoughts:" (Psalm 139:23)

As a result, "I thought on my ways, and turned my feet unto Thy testimonies." (Psalm 119:59)

In order to further our understanding of false thoughts suggested by the Enemy, in order to better identify them so that they may be put away and replaced by faith, we spent a couple of our afternoon meetings at the Feast going over an older CSDA study entitled, "The Seven Snares of Satan." While we covered much of what that study exposed, we also spoke about a number of additional points and principles, for the light among Yah's Church has steadily increased since it was first delivered around 2005.

As such, tonight's study is a brief review of this information, as well as the beginning of an examination of what we didn't get a chance to discuss during that week – several more snares suggested by our membership. It is called, "The Subtle Snares of Satan," and it will be the first of two parts.

Interestingly, we are going over this thirteen years after the original study, and with the addition of six snares suggested by our membership, at the end of our next meeting we will have brought the number of snares also to thirteen.

I would like to begin by going over the original seven snares for this week's study from a somewhat different perspective than the original presentation and article, to show, specifically, how each one is not merely a false thought, but indeed a direct violation of the Law.

The Bible says "The Law of Yah is perfect, converting the soul: ..." (Psalm 19:7) and that it was given because of transgressions, to make sinners aware of their unrighteousness; (Gal 3:19) thus, any false thought, any belief that keeps one from experiencing the full glory of the divine mind is necessarily a transgression of that converting, refining set of commandments.

Let us consider, then, how great a matter is set before us, and let us cling tightly to the Father and Son, and to the People They have given to us as fellow pilgrims to share in our burdens.

The original seven snares, then, the original seven false thoughts, are as follows:

1) "I cannot."

One of the characteristics of Satan's snares that makes them "subtle snares" is that they sound correct. In fact, they ARE correct under certain circumstances. One of the conditions that determines whether or not this is a true statement, as we discussed during the Feast, is how one considers the word "I" in that phrase. In the unconverted, "I" refers to the self, the carnal man. In our humanity, it is true that there are many things we "cannot" do.

Through Christ, the Word tells us, we can do all things, (Phil 4:13) but this does not mean that everyone can do all things through Christ.

The wording in Philippians 4 is, “\_I\_ can do all things through Christ.” The “I” there is the author – Paul – a born again believer who had been the facilitator of many healings and other miracles, and a stand-in for any others who can relate to him in these matters. Paul did not say, “You can do all things through Christ, no matter who you are.” Paul is giving His own testimony as a Christian, and as one who also taught, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: ...” (Gal 2:20)

If, then, it is an unbeliever who is speaking, and saying, “I cannot,” then the statement is true. When a Christian speaks of “I,” however, he is speaking of Christ IN him, and thus the statement could be re-worded as, “I (Christ) cannot.” This is clearly false, and the snare is revealed. In the worldling it is true, but in the saint it is not, in whom abides Christ, the Hope of glory.

Whatsoever we are called to do, we accomplish – and that, perfectly, because it is Christ in us who can, and does, always perform those things that please the Father.

The belief “I cannot” as suggested by Satan to a Christian is a temptation to violate the Law, for the Law says, “Thou shalt not bear false witness against thy neighbour.” (Exo 20:16)

Yahshua says, “But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” (Mat 10:33)

The Life of Christ within the believer cannot fail; a temptation to believe, “I cannot do what I have been instructed to do” is a denial of that perfect Life, a rejection of Christ’s divine power, and ultimately a false testimony of both one’s own conversion, and the Savior who sacrificed Himself to provide it.

This matter of thought processing is no small one among those who are standing before the Throne.

2) “I try.”

An “attempt” is a matter of human nature seeking to accomplish what might, possibly, be beyond its capabilities. But it is written, “Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast.” (Psalm 33:8, 9)

We run into the question again of “Who is ‘I?’” All that Christ can do, and designs to accomplish, is given to His people as a gift. When He calls His people to “Be ye therefore perfect,” it is not the response of faith to say, “That sounds good... I will try.” It is the response of faith to say, “Amen,” to say, in English, “So be it,” for as He spoke, so it is

done, in us just as it was in the cosmos when He brought forth all things out of nothing. There is no question of Yah failing an attempt, for "He commanded, and it stood fast."

**Adriel777:** Amen!

**Zahakiel:** When I first encountered the victory message, accepting it was like jumping off of a cliff and trusting my Father to catch me, to abandon every excuse of the flesh and spirit for not being in perfect harmony with His Law. Failure at that point would mean that I had not known Him at all, should I not cease from sin forever as He had commanded. And yet, I chose not to fear, not to consider the possibility of trying and failing. I know Him, and He has caught me; He will catch all who put their trust in Him, as it is written...as it was written to me, and to everyone who reads this:

"Fear thou not; for I am with thee: be not dismayed; for I am thy Almighty One: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the Right Hand of my Righteousness." (Isa 41:10)

**Adriel777:** Amen!

**Zahakiel:** When Moses blessed the tribes prior to his death, he said of Benjamin, "The beloved of Yahweh shall dwell in safety by him; and Yahweh shall cover him all the day long, and he shall dwell between His shoulders." (Deu 33:12)

The name "Benjamin" in Hebrew is Ben-yamin, the Son of My Right Hand, and if you consider this with spiritual eyesight, the blessing given to the 144,000, who enter the Sanctuary as a Lamb between Christ's shoulders, is the very blessing of being held up by the Right Hand of Yah's righteousness: Yahshua, the Son of His Right Hand. The lamb is not trying to enter the Sanctuary. He does not need to push open the doors or thrust aside the curtain. He who trusts in Yah's Right Hand is being carried, by the strength of Another, into the Most Holy Place where He shall dwell forever in glory. This is peace, and true Sabbath rest.

The temptation to "try" for the Christian seems to be an affirmation of the righteousness of what we are attempting to do. In reality, however, it is a denial of the Father's promise "...that He which hath begun a good work in you will perform it until the day of Yahshua the Messiah:" (Phil 1:6) It is a rejection of the promise that He has given us, to bring us before Him on the strong shoulders of His Son.

The Law says, "Thou shalt have no other gods before me." (Exo. 20:3) Whatsoever we worship, whatsoever we give power to with our minds, that is our god; that is what we have trusted with control over our decisions and into what we put our faith. "Trying" in matters of spiritual things indicates a reliance on the self, who attempts, rather than the Christ, who succeeds.

3) "What if..."

If the Father says to someone, "Cross this road," and the reply is, "What if I am hit by a car," then the responder has a false belief. It may be one of several.

Does the Father intend to do us harm by giving us instructions? If so, there is a disbelief that He is all-loving.

Does the Father not know what will happen during our crossing? If so, there is a disbelief that He is all-knowing.

Does the Father not have the ability to prevent us from coming to harm? If this is accepted, that is a disbelief that He is all-powerful.

Any of these false beliefs denies some aspect of Yah's divinity, and indicates a fear of consequences to a greater degree than the reverence for the Creator.

During the feast, we were discussing what the true thoughts, the faithful beliefs, would be to replace the false ones. For "What if," we suggested that this ought rather to be "Even if..." In other words, if the Father instructs us to do something, and an obstacle that we anticipate does indeed appear, then so what? Even if it does, that does not affect success or failure. The appearance of the difficulty did not catch our Father by surprise; He who knows the end from the beginning is well aware of all that we will ever encounter. Thus, when we are in the service of the Almighty, even if – even if – obstacles equal to or greater than we expect appear, nothing can prevent us from doing the works of omnipotence, for it is Christ in us, and not any sinful flesh, that is the hope of success, and the hope of glory.

**Adriel777**: Amen

**Zahakiel**: The Law speaks of the Sabbath, the seventh day of rest, and the New Testament tells us that even among those who faithfully rested on the seventh day there were those who had yet to enter into a rest of the mind and spirit, a cessation from relying upon their own works for justification. (Heb 4:9, 10) The temptation to draw back, or to disobey, based upon the fear of opposition or challenge indicates a lack of this perfect trust. "What if," then, when used as a barrier to faithful obedience, is invariably the beginning of a statement that transgresses the divine Law.

4) "Yes, but..."

The promises of the Father in the Son are "Yes, and amen." (2 Cor 1:20)

They are yes, and so be it, yes and let it be so. "Yes, but," indicates partial agreement... it says, "I understand the principle and the promise, but..." and then comes the false belief. It may be, "But it doesn't literally mean what it says." It may be, "But it is no longer relevant to the life of the Christian." It may be, "But it doesn't apply to me."

When the Bible says, "Whosoever is born of God doth not commit sin; ..." (1 John 3:9)

the unconverted will say, "Yes, I see that, I read that... but..." and then comes the denial of the simple, but invincible, childlike faith.

Each of these false thoughts contains the seed of sin, the very first deception in human history. We know the story very well and the serpent's question, "Yea, hath God said...?" Consider what a great matter this is.

Satan's very first words to a human being were, "Yes, but..." That word, "Yea" in Hebrew means, "indeed," or "also." Satan begins his deception by pretending to agree with Yahweh, to say, "All that He has said is true indeed...but Has He really said, or meant, what you think He meant?"

"Yes, but..." means, "I agree, up to a point, but no further." And that "no further" prevents all faith, all obedience, from taking hold of and transforming the heart. To say to Yah's Word, "Yes, but," instead of, "Yea, and amen" is a form of idolatry, a violation of the second commandment, for he who holds the false thought sees the truth before him, and yet takes his sight from that truth and places it on something else... his own pride, obstacles, or challenges. These things, and not the Word of Yah, have been given the supremacy in deciding what ought to be done, and therefore as any other idol, take the place of the Most High in worship.

5) "I'm only human."

Is the Christian "only" human? Again, who is the speaker? Who is 'I'?

In the unbeliever, I is the self, and I is, indeed, only human.

In the Christian, I is "Christ in me." I is the One who said, "...If a man love me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." (John 14:23)

The Father and Son dwell within us, accomplishing Their perfect will through the joyfully submissive servant.

Christ is "fully" human, but He is not "only" human, great is the mystery of His visitation to us in mortal flesh. Of His people it is written that we are "...partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet 1:4)

What does it mean to be a "partaker?" It means to be one who shares in something. To be a partaker of Christ's divine nature means that we share in that same divine nature that He has. We do not have some similar, lesser nature than His, but the very divinity that He has. He has made us sharers, associates, companions, worthy even to sit with Him on His divine Throne...

A throne is for a king, and a prince. It is not for a commoner; therefore, if we are called to sit with Yahshua on His throne, then the divine nature that we possess through our connection to Him cannot be of any other kind than His very own.

I emphasize this, and re-emphasize it, because the line between truth and error here has led to much sorrow in the world.

We do not become Christ through faith. That is the belief of the fanatic and the deranged. Yahshua is a distinct Person as we are distinct people; He was born of the Father just as we were created unique beings unto ourselves. One Person cannot be another Person, which is one of the reasons why the Trinity doctrine never made sense to our Adventist pioneers.

The Father is not the Son, nor the Son the Father, and neither of them is a third, independent Holy Spirit. We become One with the Father and the Son who "proceeded forth" from Him (John 8:42) in that we share in Their nature, and take on the qualities of Their divinity, but our persons remain separate, with strengths, virtues, and individuality. We live the life of Christ, but through the person-hood of whom He made us each to be.

The Father did not wish to destroy us and replace us with His Only-begotten Son. He wished only to slay the sinful flesh with which we wholly identified before conversion (calling it 'I') and to make of us new creatures, renewed creatures, restored in Christ to who we were originally intended to be.

Had Adam not sinned in the garden and plunged humanity into darkness... as Creation Seventh Day Adventists we become who we would then have always been... humanity partaking in the divine glory of its creator. That is more than "only" human. That is the divinely created human, the spiritually empowered human, the faithfully obedient human in whom there can be no possibility of transgression or failure.

This is the human being restored to the image of his Heavenly Father, and the temptation for the Christian to say, "I am only human" is the temptation to deny the divine aspects of our spiritual parentage, to violate the commandment that instructs us to honor our parents, for our Father is Yahweh, who had made us to be just like Him in image and nature, (Gen 1:26) and our Inheritance is New Jerusalem, which Paul calls "the mother of us all." (Gal 4:26)

6) "That's just the way I am."

The sacred vow to which all Creation Seventh Day Adventists subscribe upon baptism reads, in part, "I have claimed the cleansing from my hereditary and cultivated traits of evil." \* Whether they find their origin in inborn tendencies, or through exposure to the world after birth, traits of evil are all subject to the authority of Yahweh. Those who claim habit or predisposition as a reason for avoiding the requirements of the Law have never seen nor understood the Spirit of the Holy One.

The Law is "attractive," in the literal sense. It draws attention and adoration from all who understand it. It reveals its beauty to those who determine to learn and abide by its particulars.

"Disobedient" is not the way that Christ is, and therefore for the Christian who lives the life of Yahshua, the statement is entirely false when applied to transgression or neglect. The beauty of this statement is that it is always true when it is not being used as a temptation to get one to deny one's true self.

The Christian obeys the law, and does so joyfully... because that is just the way they are. That is the way Christ has made them, and therefore their thoughts and actions are merely the outworking of their new nature.

The sinner disobeys the law, and does so willfully... because that is just the way they are. That is the way the flesh has molded them, and therefore their thoughts and actions are merely the outworking of their old nature. It is only when the sinner attempts to "act" like a Christian, and falsely claims to be the way that he is not that the statement becomes false, for that is hypocrisy.

Likewise, Satan attempts to lead the Christian to confess this statement about some characteristic that is NOT in Christ, but the 144,000 are not destroyed for lack of knowledge, (Hos 4:6) and they rebuke him when he comes to them with such a faithless thought.

The Law says, "Thou shalt not take the name of Yahweh thy Elohim in vain; for Yahweh will not hold him guiltless that taketh his name in vain." (Exo 20:7)

And who is a Christian but one who has taken the name of "Christ" unto himself?

Who are the worshippers of Yahweh in these last days, who are not claiming to have "...His Father's name written in their foreheads?" (Rev 14:1)

A fearful woe is upon those who say, "I am Christ's" and yet, "I cannot perfectly fulfill His desires, because that is just the way I am." Such a contradiction will justify no one, and reveals the character as being that of a law-breaker.

7) "I forgot."

Of unfaithful Israel Yah once said, "I will also cause all her mirth to cease, her Feast days, her New Moons, and her Sabbaths, and all her solemn Feasts. And I will destroy her vines and her fig trees, whereof she hath said, 'These are my rewards that my lovers have given me:' and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Ba'alim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me..." (Hos 2:11-13)



In the forgetting of Yah's blessings toward them, Israel went after foreign gods. The forgetting of spiritual things leads again to a transgression of the first and second commandments – to go over to gods of the flesh, and indulgence.

We are not speaking here of misplacing keys or struggling to remember a fact or figure. In spiritual things, doctrines are designed to reveal truths about the Father and Son that become part of who we are. They develop and mature our personality. A Sabbath-keeper does not need to "try to remember the Sabbath day. The commandment says, simply, "Remember." Once the physical and spiritual meaning of the Sabbath is understood, it becomes personality, character... and we could no sooner violate that aspect of ourselves than any other defining characteristic.

Distraction will not cause us to turn away from any belief that we hold fundamentally, or any commitment we have made, for there is nothing "in" us that Satan can use as a foothold to draw away our obedience. The believer says, "I will never forget thy precepts, for with them thou hast quickened me." (Ps. 119:93)

"By your Law," the saint says, "you have brought me to life."

We do not forget that we are alive; it is simply our state of being. We do not forget that we are faithful Christians, that also is simply who we are.

The Father says to each of us, "...Forget not my Law; but let thine heart keep my Commandments." (Proverbs 3:1)

It is not the obedience of our hands that our Father seeks, nor the assent of our lips. These things come forth as testimonies of our true nature, but it is that nature that the Father seeks... it is the converted, contrite spirit, and the willing obedience in the heart. This is the "living sacrifice" (Rom. 12:1) that our Father seeks, and it is by this that we dwell in the consuming fire, as far from transgression as the east is from the west, and upheld by His righteousness which we can neither undervalue nor ever forget.

With the conclusion of this review, a most timely subject for our consideration, I will end for tonight. The next time we meet to discuss this, we will go over six more snares, which may be worded as: 8) "Wait," 9) "Just in case," 10) "I need," 11) "I will think/pray about it," 12) "Nobody is perfect," and 13) "Why me?"

With prayerful contemplation, let us be thankful that our Father has promised to keep us from every temptation, from all the power of the Enemy, and to present us faultless, free of all fault, free of every false thought, and every untrue belief, before the presence of His limitless glory, and that with exceeding joy. (Jude 1:24)

Are there any comments or questions about our study for tonight?

**Pastor Chick:** C

**Adriel777:** C

**Zahakiel:** Go ahead, Pastor

**Pastor Chick:** I want to clarify 2 of the 7 snares presented so far ... As Yah first presented "What if?" to me, it was in the context of "What if I sin?" -- ... which was a common question asked during my evangelism experiences. As readily notable, "Even if" becomes another snare in that case ... because the Scriptures give a decided answer to the temptation, "What if I sin?" and that is, "I cannot sin, because I am born of Yah."

**Adriel777:** Amen

**Pastor Chick:** And for the snare "I forgot"... We are told in SOP that to forget is sin. The example is given here of misplaced keys not necessarily being under the "I forgot" snare, but a tendency to forget where one places keys may truly fall under the snare. It would be well for us to review the relevant passages in SOP regarding the sin of forgetfulness, for if we make an agreement or if we make a vow or commitment, and then forget, that is imputed to us as sin. END

**Zahakiel:** Thank you for adding these clarifications. With regard to "What if," yes... As we discussed it in the afternoon meetings, we saw the potential for a snare in that it is a temptation to let fear of possibilities hinder faith, but it is another, more specific snare in the context of "What if I sin." As you say, that is a snare because it is the consideration of an impossibility for the born-again believer. And certainly, a pattern or tendency of forgetfulness, even in "physical" things, would indeed be neglect, so those are both important inclusions to the study.

Go ahead, Jody.

**Adriel777:** I praise Yah for these studies, and this verse (one of my favorites) came to mind as an example of "even if" in the context Bro David was speaking about, though it is worded a little differently.

Job 13:15 "Though he slay me, yet will I trust in him:" End.

**Zahakiel:** Yahshua did say that those who will live righteously suffer persecution, so taking up one's cross does involve a willingness to sacrifice for the sake of the faith.

**Pastor Chick:** Q

**Zahakiel:** Go ahead.

**Pastor Chick:** I would like to know what Jody understands from that verse in Job. END

**Adriel777:** A

**Zahakiel:** Go ahead.

**Adriel777:** I understand it that Job trusted in Yah, that even if he were to take his life he would trust Yah that that was best. End.

**Pastor Chick:** C

**Zahakiel:** Go ahead.

**Pastor Chick:** "My God, my God, why has Thou forsaken me?" compared to Job's statement, need some further commentary ... along with the often-quoted text from the story of the three who refused to bow to the image of the king. END

**Adriel777:** C

**Zahakiel:** Go ahead.

**Adriel777:** My understanding is that because Yahshua was dying the sinners' death, and Yah had to hide His face from Christ, that Yahshua was feeling forsaken at that time. I think Mrs. White mentioned something to the effect of He could not see beyond the portals of the tomb or had to behold it by faith or something like that. End.

**Zahakiel:** Are there any others with thoughts to share?

**Pastor Chick:** C

**Zahakiel:** Go ahead.

**Adriel777:** C

**Pastor Chick:** Adventists usually use the story of the 3 worthiness to teach the "even if" idea ...I cannot find the Scripture presently...

**Lucan:** (Daniel 3:16-18?)

**Pastor Chick:** but they teach it wrongly, and if we are not careful, we can make the wording say something unintended ... the Truth (present truth) is that the 144,000 are not slain by any, because the weapons brought against us "fall like straws" (or similar wording) we testify of being those who go withersoever the Lamb goes (without any "even if"). END

**Zahakiel:** Right. With regard to the passage in Daniel, the three worthies were saying, "We will not bow to the statue whether or not you throw us into the furnace," not (as it is commonly understood, "We will not bow to the statue whether or not Yah rescues us from the furnace."

The "even if" in the discussion of the first snare was, "Even if there are obstacles," not "even if Yah permits us to die."

Go ahead, Jody.

**Adriel777:** Hmmm, ok. 😊 I see I have mis-understood the three worthies. I see what you mean about that quote from Job... and The Portals of the Tomb is discussed in Desire of Ages 753.2

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." End

**Lucan:** C

**Zahakiel:** Go ahead.

**Lucan:** I see the misunderstood version of "Even if" from Daniel 3 as being an excuse for failure on Yah's part. That is, "I have faith Yahweh will perform His Word, but even if He doesn't," etc. Which, of course, is not faith in any degree. And, it seems to set the creature above the creator; that is, even if Yah is not faithful, the servant will be... I am reminded of another passage that, I think, shows a proper example of "even if..."

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son], Of whom it was said, That in Isaac shall thy seed be called: Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure." (Hebrews 11:17-19)

This is one that is based, not on Yah failing to keep His Word, but on the surety that He will keep His word, "even if" the visible means, or expected manner of fulfillment, is met with disappointment... That is, "even if" Isaac should be offered, Yahweh is able to raise him from the dead to perform His promise. <End.>

**Zahakiel:** Are there any others? All right, then I will ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for shedding your perfect light on our path, and for the discussion to further refine and clarify the road on which we travel. We know that we have an enemy that is greater than ourselves; and we rejoice, knowing that you have overcome all trials, and do overcome all trials in us. As we are kept from falling into the various snares laid for us, we thank you for the presence of your Spirit to unite and guide us unto the perfect day. In Yahshua's name we pray, amen.

**Pastor Chick:** Amen.

**Adriel777:** Amen

**Barb:** Amen

**Ruthline:** Amen

**Zahakiel:** Amen.

**Gloria:** Amen.

**Naraiel:** Amen

**Elyna:** Amen.

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

\* The CSDA Baptismal pledge referenced can be found here:

<http://www.faithofjesus.to/baptism.html>