

**Zahakiel:** It's time to begin. Pastor, please offer an opening prayer.

**Pastor Chick:** Dear Father in Heaven, bless us with a fresh outpouring of Your Holy Spirit as we worship You this hour. Send Your angels in our midst for their special ministry. Thank You for hearing and answering our prayers. in Yahshua's holy name, Amen.

**Zahakiel:** Amen.

**Adriel777:** Amen

**Barb:** Amen

**Elyna:** Amen.

**daphna:** Amen

**Lucan:** Amen

**Zahakiel:** Happy Sabbath to everyone. The last time I led a Sabbath study, I indicated that the topic being presented would be the first of two parts. It seems, however, that we will need a few more on "The Subtle Snares of Satan" in order to properly cover the issues that were raised in connection with this over the recent Feast of Tabernacles. This, then, is Part 2 of what will probably turn out to be about four.

There are some other topics I would like to share with the Church, such as a discussion of the prophecy in Daniel 2 and its connection with the work of the 144,000, but Yah is now leading His people into a clearer and more useful understanding of processing and refining the thoughts, of identifying false beliefs when they are made manifest in the words and actions, of perfectly stepping into the blessing of having the "mind of Christ" that is everlasting, divine, and motivated by pure agape-love. This we must do quickly, and thoroughly, so that we will be prepared to meet others seeking the truth with a heart-winning testimony.

A brief review...Taking our cue from the study "The Seven Snares of Satan," there are a number of mental traps, false thoughts that the tempters seek to use to keep human beings ignorant of Yah's saving power. While salvation is not a matter of head-understanding, but of the heart's genuine response to the Father's love and the Son's sacrifice, doctrines are designed to teach us what these things are so that the Spirit may work expressly (deliberately and clearly) through us, and with our full agreement. If someone has been taught, and believes, a false doctrine, then he or she will necessarily have an untrained conscience, and will resist the promptings of the Holy Spirit and the true messengers, believing that they are already on the right track.

Thus it is that the First and Second Gospel angels work together in preparation for the Third...we receive the blessing of knowing how to prepare for judgment – through receiving victory over sin – and then we declare Babylon (confusion, falsehood, deception) to be fallen, and live only by the truth, "by every word that proceedeth out of the mouth of the Almighty," (Mat 4:4) as every Creation Seventh Day Adventist has willingly pledged.

To say, "I cannot" is a false thought for the Christian, because "to live is Christ" for the born-again believer, and "Christ liveth in me" is the testimony of the faithful. Once called

to a task, it is Christ who undertakes to please the Father by fulfilling His will through our willing service, and "Christ cannot" is merely an accusation of the fallen ones. As we believe this truth, we overcome the deception.

To say, "I try" is a false thought for the Christian engaged in a spiritual activity, for a 'trial' indicates a test with more than one possible outcome. What Yah calls us to do are not "trials;" they are "confirmations." Yah says of us, as He did of one in the past, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8)

Let every Christian see himself in that verse.

Do you know that, whenever you endure a trial of your faith, it is because Yah has said this of you to the onlooking universe? We do not disappoint the Father by failure, nor by even the consideration of failure, and we leave "trials" to matters of the flesh, not the spirit.

Begin your mornings knowing that Yah has called you an example of His faith, unlike none other in the earth, and "a perfect and upright" person, and thus you overcome this deception. I will speak more about "perfect and upright" in a moment.

To say, "What if" may actually indicate one of two falsehoods. The first may indicate a temptation to fear, unnecessarily, obstacles that may appear in the execution of faithful duty. "What if there are challenges?" The answer to this is that "Even if" there are challenges, trials, and opposition, we have been given all things that pertain to life and godliness. (2 Peter 1:3) Lacking nothing, then, no trial can be sufficient to result in failure.

In another sense, and the original one from the Seven Snares study, Satan may insinuate to the Victory-believing Christian that there is the possibility of falling into sin. In fact, he ensures that this belief is actively taught among the Churches, and those who are beginning to believe in the testimony of the faithful often do say something like, "I understand we are not supposed to sin... but what if we do?" In this case, "Even if" becomes a facilitation of the curse; the proper response here is to point out that such a question does not come from the mind of Christ. (1 Cor 2:16) Yahshua did not fear failure, and therefore "hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim 1:7) Accepting this Word, this promise, and truly understanding "power" and "love" and a "sound mind" causes one to put away any thought of coming short, to be so caught up in the love that has called us to service that there is neither time nor space in the mind for such hooks on which doubts would hang.

Perfect love casts them out.

To respond to an encouragement or admonition from the Word of Yah with "Yes, but..." indicates a false thought has been accepted. It means, "That is true of most people, but I am an exception." And yet, we are told this:

"All scripture is given by inspiration of Elohim, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of Yah may be perfect, thoroughly furnished unto all good works." (2Tim 3:16, 17)

All, then, who seek instruction in righteousness, and the goal of being "perfect, thoroughly furnished unto all good works" are included in the intended receivers of the Word. The promise is for them, with no exceptions. We, then, let the promises and corrections shown to us be "Yea and amen," and behold the freedom that results.

To believe, "I'm only human" is a false thought for the Christian, because in this context "human" is not used to refer to the redeemed child of Yahweh, created in His image unto perfect works, but "human" as the sorry creatures corrupted by thousands of years of sin and in desperate need of the Savior. But the redeemed have such a Savior; Christ has shared His own glory with us, for the Father has not denied His Son's request, (John 17:5, 22) and therefore even before we are glorified, before we are translated from this sinful flesh, we are partakers of the divine nature, and more than suitable for any call that we receive.

"That's just the way I am" reveals the false thought that one who is faced with light to accept has a reason to resist it because of their current, incomplete, level of sanctification. "Because of the way I was," the thought goes, "I cannot become what I see before me now."

But what says the Word?

We are told that "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Pro 4:18)

All, then, who are just, declared just, justified (these are all the same) are on a path that goes higher, and narrower, and brighter, and that path is the only one that leads to everlasting life.

Finally, "I forgot" is a concession to the flesh, rather than the mind set on the Spirit. The true worship of Yah does not consist of words, verses, and passages to memorize. There are many people in the world who can recall, and recite, large sections of the Bible...but they are not with us, because they have not overcome sin. Remembering the text, however inspired, is not sufficient.

We of the faith "believe unto salvation," and that means understanding the principles and making them part of our character so that we should no more forget a sacred duty than we would our own names.

In more common things, a pattern of neglect even for secular duties reveals an incomplete understanding of the testimony that we bear, and a lack of resting in the knowledge that it is the Father and Son who work through us, even when polishing boots and preparing a meal.

While I had already given something of a summary of these seven snares in Part 1, every time I read them over I rejoice in a new and clearer view of the truth, and I encourage the brethren to look over the works that Yah has given us in the past, to consider them anew from time to time, to shine Yah's light on them from many angles, for there is much yet to learn from the words and ideas that the Father has already given us. When we are perfect in the light that has already been given, then fresh new light will flood the world through our service, and the work will be brought to completion.

That actually brings us directly to this week's topic. What we may now do is consider the remaining snares that the Brethren suggested when listing the original seven for a recent Feast meeting, and after our review I want to deal with only one this week, because I believe it is so widespread, so undermining of the promises that Yah would have humanity believe, that every CSDA must be able to cut it off at the root when we hear it in one to whom we are testifying.

It is said often, and in a great many contexts, "Nobody's perfect." In a sense, this is similar to the snare "That's just the way I am," but by including the word "perfect," which has already appeared a couple times in the verses this week, it becomes a direct rejection of one of the most impressive promises that our Creator has given us.

"Thou shalt be perfect with Yahweh thy Almighty One." (Deu 18:13)

I would encourage the brethren to think on this verse as often as possible. And let none be misled by the phrase "shalt be" as if this was some promise for the world to come, after Christ returns. That chapter says, earlier on, "When thou art come into the land which Yahweh thy Almighty One giveth thee..." (Verse 9) This was given to a people who had not yet even learned in clear language that there should be a Messiah to come and then return for them at the end of human history. They were not awaiting anything further; merely told, "Be faithful, obey, and thou shalt be perfect..." They were not waiting for a day on which perfection would fall on them, (as some even among Adventists are) but rather the receiving of land, an inheritance in which they would live.

Every Creation Seventh Day Adventist knows this passage that tells us three things our Father has done for us:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His Dear Son." (Col 1:12, 13)

First, through Christ the Father has made us "meet to be partakers of the inheritance of the saints in light." The word "meet" means sufficient, worthy, suitable. We are equal to, and suitable for, the inheritance Yah has provided His people, which means that the actual receiving of the inheritance, the going bodily into the Kingdom, does not make us any more worthy, any more suitable, for Heaven than we are when we receive this promise of inspiration.

We are "meet" for the inheritance NOW, we are suitable in nature and character for the Heavenly Kingdom NOW, we grasp it by faith, and therefore perfection does not await our reflected glory, but attends our reflected glory from the Father and Son this very day. The proof of this is in the second and third things that the passage lists.

The next is, "delivered us from the power of darkness." It is not that we "shall be delivered." The Christian does not await deliverance in any sense but the glorification of the body. We have been "delivered." We have been taken out of darkness. We have been placed in marvelous light. Shall any then say, "Though I stand in the light, my works are still occasionally of darkness?"

Such rejection of love, cannot be found in one who knows Christ Yahshua. Because we have been delivered from the "power" of darkness," what power remains that may inspire the commission of sin? What power works against the perfection to which Yah has called His people?

There is none; there can be none, to mar this perfection.

The third thing is even more conclusive. He "hath translated us into the Kingdom of His Dear Son." Praise be to Yah, for this is the most heart-felt desire of every human being ever created...

**Adriel777:** Amen

**Zahakiel:** to be fulfilled, to be accepted, by the One who first made us... to belong, truly and forever, to the heart of love who has decided that we must exist. Yah does nothing arbitrarily, and creates nothing on a whim. Everyone who lives must have been created, compelled into existence by divine, perfect love. To love your neighbor as yourself is merely to acknowledge this truth of Yah's character.

Truly, the man and woman of Yahweh lack nothing, for we are already made suitable for our inheritance. We are already delivered from the power of darkness. We are already translated, brought into, the Land that our Father has designed for us.

And what, then, of the promise?

"When thou art come into the land which Yahweh thy Almighty One giveth thee... thou shalt be perfect with Yahweh thy Almighty One." (Deu 18:9, 13)

We are already "come into the land." Let no spirit, no power, and certainly no doubting human tongue, ever cast even a shadow of doubt unto this great truth. Let no wavering steal the perfect, invincible testimony of Christ in you, the hope – and the reality – of glory. (Col 1:27)

We are speaking of processing our thoughts here, and rejecting Satan's snares... In all that great work, let this be your standpoint, your lens through which you see every doctrine, every thought that is suggested to you: that you are standing on sacred land, in the Everlasting Kingdom prophesied by the prophet Daniel, which fills the whole earth, and shall never be destroyed.

Are your feet on streets of gold? Then how shall they pick up the dust of the world? And if a brother or sister should say to you, "There is dust left on your feet from the long journey," then be thankful that you will go before the King with clean shoes, for one has loved you enough to help you to prepare even more perfectly for the divine audience.

This is the sanctification at which we are now set, acquiring no new stains, but finding and wiping away that which has clung to us through ignorance of the past. We have spoken in previous studies of "perfection," and explaining that the Bible uses it in two different ways... the first, being suitable for one's expected level of sanctification, and the second, being fully mature with nothing further to learn of righteousness. This is a necessary distinction to make for those who have been polluted by the beliefs and mind of the world, that "nobody is perfect," but of its application to the Christian's character, this temptation to doubt Yah's promises may be met with a simple question: "Why not?"

If someone says to you of the Christian, "Nobody is perfect," the questions might well be asked, "Why not? What makes the Christian imperfect?"

There are two things that make an individual who he or she is. The first is origin – how they were created in the first place. The second is experience – what they have witnessed or been through since their point of origin up to the present moment. These are the only possible influences on someone's character and personality. If the claim is that the Christian is imperfect because "nobody" is perfect, then the thought must be that either the origin or the experience of the Christian is less than perfect.

Can we test the truth of these thoughts?

Absolutely, for the Word tells us who we are, where we have come from, what we shall experience, and where we will be in eternity. In other words, the Bible is a complete picture of a human being from the perspective of salvation, and it says this of our origins:

"And Elohim said, Let Us make man in Our image, after Our likeness..." (Gen 1:26)

"Lo, this only have I found, that Elohim hath made man upright; but they have sought out many inventions." (Ecc 7:29)

"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 Yah by Thy blood out of every kindred, and tongue, and people, and nation.'" (Rev 5:9)

The beginning, middle, and end of the Bible tell us the story plainly. Yah created human beings to be perfect, and though they "sought out many inventions," though they fell through false thoughts and deception, Yah has redeemed us by the blood of Yahshua and shared His glory with us, so that never again shall falsehoods cause us to be anything less than our originally intended state: perfection.

If our origins cannot make the Christian imperfect, for Yah has twice created us "perfect, thoroughly furnished unto all good works," (2Tim 3:17) then can the thought be that the Christian's experiences result in a less perfect state than the Father intended?

Once again, we may test this by the Word of Yahweh. We read:

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Yahshua the Messiah:" (1 Pet 1:7)

I believe we have spoken of the word "might" before, as Peter uses it. If not, let me state it here, that the phrase "might be found" is a single word in the Bible's language, and simply means "to be found or discovered." Peter is not, here, introducing any conditions or possibility that the faith will not be found unto praise and honor and glory; he is declaring that this is the natural result of those trials.

What we find, then, is that the experiences of the Christian are permitted by Yah, not to introduce any imperfect influence, but rather to refine the gold, to make it shine more brightly, and the ending of this is "glory," not dishonor.

Further, we find that Yahshua is both "Author and Finisher" of our faith, (Heb 12:2) the Aleph and Tau, the Alpha and Omega, of the Christian's experience. Yahshua says, as part of His Testimony, "the Father hath not left Me alone; for I do always those things that please Him." (John 8:29) We often use that verse to look at the last part, that the Christian does always those things pleasing to Yahweh through faith – this is righteousness by faith – but the first part is just as important.

The Father has not left us alone.

The Father has not abandoned us to drift, directionless, in a sea of temptations and unholy influences. Every Word that proceeds out of His mouth is our food, and every movement of His Spirit, like wind through the grass, becomes the Way in which we walk.

And consider this parable, for when the wind blows, what must the grass do to move in the correct direction?

Nothing at all... as long as it is not stiff, dry and dead, it will bend and flow with the invisible courses of the air. So is the Christian... so is the Sabbathkeeper, who rests, without resistance, in the will of Yah.

I bring up the Sabbath specifically here, because it was at the end of the sixth day that the Creation was complete, and brought to its perfection.

"Elohim saw everything that He had made, and, behold, it was very good." (Gen 1:31)

The Sabbath, which began immediately after this, was a celebration of the perfection of Yah's works. The Sabbath continues to be a celebration of Yah's perfection as manifest in His works. Let us pray, then, for understanding of this as it applies to our individual experiences.

I say this: the Sabbathkeeper, the true keeper of the Sabbath, cannot be anything but "very good" in the eyes of the Father. The Sabbathkeeper cannot be anything less than "perfect and becoming perfect" if we employ both meanings of that word as we understand them.

It is written that we go from "glory unto glory," from present perfection to future, more mature and complete, perfection, and this, not of ourselves or our works, lest anyone should boast, but because we are resting, doing nothing to resist the Word of Yah, who brings forth light out of darkness through no virtue that darkness possessed. It is all the Father and Son. It is all Their glory, Their love, and Their name and character resting upon us that brings forth the perfection that the world cannot understand.

The world says, "Nobody is perfect." The Word says everyone – EVERYONE – who rests in Christ is declared perfect, and is made more and more clearly, more and more completely, into the image of man as first conceived by the perfect, divine, mind.

Let this mind, let this understanding, be in you, and no temptation shall have the power to overcome the least of your thoughts, for standing on the sacred ground of the Kingdom, we need nothing that our Father has not given us. We await nothing that we require to do the works of complete power and complete love. For everything we have been created to do, Yah has made us meet, or suitable...and what the Father has made can only reflect His own divine nature, for the workman leaves his mark on his work... and our own Creator, our own Potter and Shaper, is Perfect.



"For I am Yahweh that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." (Lev 11:45)

Finally, "Let your heart therefore be perfect with Yahweh our Elohim, to walk in His statutes, and to keep His commandments, as at this day." (1Kings 8:61)

Note that Solomon, acting here as the priest of Yahweh, does not say, "Work so your heart will be..." or even, "Make your heart be..." He says "let."

**Adriel777:** Amen

**Zahakiel:** He says, "Allow, permit," for the only imperfect ones are those that resist perfection, the gift of the perfect Son, Christ that the Father seeks to give them. This is the Sabbath rest, to "let" the Father do His perfect work within us, for the overcoming of the world, and even its subtlest of snares.

Are there any questions or comments about the study tonight?

**Adriel777:** Amen. C.

**Zahakiel:** Go ahead.

**Adriel777:** I am rejoicing in these studies and I praise Yah for them. 😊 End.

**Lucan:** C

**Zahakiel:** If there is nothing further, then I will ask Bro. Luke to offer a closing prayer. Ah, go ahead.

**Lucan:** I was blessed by the metaphors in this study, particularly the grass being moved by the wind. <End.>

**Adriel777:** (Yes!)

**Zahakiel:** As was I 😊

**Adriel777:** 😊

**Zahakiel:** If there are no others, please go ahead when ready, Bro. Luke.

**Lucan:** Dear heavenly Father. We thank you for making us meet for your inheritance, as we partake of your perfection. We rejoice, knowing you are with us always, to and well beyond the end of the world. May we hasten the revelation of the Kingdom you have translated your children into through faith. In Yahshua's name we pray, amen.

**Zahakiel:** Amen.

**Elyna:** Amen.

**Adriel777:** Amen

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

**daphna:** Amen

**Nattie:** Amen.

**Marie:** Amen

11-30-2018 The Subtle Snares of Satan Part 2 (Nobody's Perfect)