

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

Pastor Chick: Dear Father in Heaven, we come before Your Throne for a special baptism of Your Holy Spirit expecting the intended blessing with thanksgiving for the Guidance received during the past week. May our knowledge of Your character increase as we progress in the Divine Life. In Yahshua's holy name, Amen.

nattie: Amen.

Barb: Amen

Lucan: Amen

Adriel777: Amen

Elyna: Amen.

Zahakiel: Amen

Peter_Jr_18: Amen.

Zahakiel: Happy Sabbath to everyone. As I mentioned during my comment last week following Bro. Luke's study, I found the choice of topic that he presented most significant, as it dealt with a passage from Isaiah that had a direct application to the times in which we now find ourselves. This was confirmation, I perceived, of what the Spirit has been doing among Yah's people, for the Bautistas and I have been going over the book of Isaiah weekly, reading sometimes one chapter and sometimes two in each session. What we have begun to notice is that as we go further and further into the prophet's contents, we are finding more, and clearer, connections with the Book of Revelation. This was not by any means an idea that I had when we had begun to read, but as we went through the prophecies being declared against the enemies of Israel, and then against rebellious Israel itself, the parallels were far too clear to miss. In light of that, for perhaps the next few of my studies, I will be sharing with the Church some of the things that the Spirit brought before us as we read. As such, we might call this "Isaiah the End time Prophet (Part 1). Some of this may be a bit of a review for Bro. Jaime and Sis. Maria, since we've spoken of this before... but then again those were completely casual discussions, and therefore I am certain that what I share tonight will complement, and not re-state, what we have already learned together.

There are a number of chapters on which we could begin to look at this matter, but I think that Chapter 30 is a good place. I want to set the stage, however, by providing a quote from the chapter just before. We read,

"Stay yourselves, and wonder; cry ye out, and cry. They are drunken, but not with wine; they stagger, but not with strong drink. For Yahweh hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'Read this, I pray thee,' and he saith, 'I cannot; for it is sealed.' And the book is delivered to him that is not learned, saying, 'Read this, I pray thee,' and he saith, 'I am not learned.'" (Isa 29:9-12)

Let me know when you've finished this.

Lucan: F

Pastor Chick: F

Barb: F

Elyna: F

Adriel777: F

nattie: F.

Zahakiel: I cannot think of a passage more perfect, more precisely accurate, to describe the spiritual state of humanity in this generation. This statement was directed at Israel for, after the prophet spoke of the wrath of Yah that would descend upon the enemies of His people, he then turned his calls for repentance against the very object of the Creator's affection. Israel was, itself, little to no better than the pagan nations that surrounded it in many ways, and if they were to see the blessings of the sacred covenant, the Israelites would need to learn and exercise true faith in their God. But how were they to do this?

As a much later prophet would ask, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Rom 10:14)

The faith of a nation all goes back to the individual testimonies of those who have been in the presence of Yahweh. By the words of a "preacher," and by this we may mean any evangelist, faith comes to individuals, and then spreads through communities.

In Isaiah's day, although Israel was paying "lip service" to their Creator – and actually, the very next verse, Isaiah 29:13 is where that phrase originates – their affections were not set upon His worship, nor were their characters being shaped into the likeness of His. Those who were called to be wise in the ways of the Almighty were "covered." Those who were called to be seers could not see, and those called to be prophets could not prophesy. Because the people were not faithful in their hearts, no vision was sent to guide them.

I have said, in previous studies, that a prophet generally only appears in times of spiritual crisis, to call for repentance and a renewal of faith. This is an accurate observation, particularly when it comes to the kinds of prophets whose words were recorded in the Bible; and yet the spirit of prophecy itself, which may be manifest in individual answers to prayer, and guidance for continued blessing and prosperity, should always be among Yah's people. It accompanies, and is equivalent to, the testimony of Yahshua itself, as the angel in the Book of Revelation tells us.

There was none to teach the true Word of Yahweh. The "experts" in the Scriptures said, "This book is sealed," meaning that they did not understand it, and thought it would apply to some other generation. The casual readers of the inspired writings said, "We aren't supposed to understand this – we need someone to explain it to us."

In much the same way today, the plainest declarations of the Bible, and those words which ought to stir the human spirit the most, are dismissed. We speak of the blessing of the Sabbath, and we are told, "That was for another time." We speak of the continued distinction the Word places between clean and unclean meats, and we are told, "Our ministers have taught us that Jesus declared 'all meats clean.'" We speak of victory over sin and, of course this is where Satan has done his "best" work. The experts and the casual readers both have their replies.

The Bible teachers will say, "What would be the use of a continuing High Priest if we – once forgiven – never sinned again?" Those who receive their teachings will say, "Nobody believes that, so how could it be true?" and many other, like things. Because the people, even the people of the various Churches, are not truly faithful to the God of the Bible as He reveals Himself, paying lip-service, but being far from Him in character, no vision is sent to them. So long has this state of affairs persisted that most Churches do not believe in contemporary prophets at all.

Of course, there "used to be" inspired men and women who could communicate with the Father and share what they had learned, they say, but the days of such things have passed. Even Seventh-day Adventists, who rely so heavily on the words of a modern-day prophet, are far more likely than not to meet claims of another special messenger with immediate skepticism and mistrust.

There is much, and very much, to which we can relate as we read through Isaiah's prophecies, and learn from them what the Israel of his generation was like... and how much it resembles our own.

As we read in Chapter 30, "'Woe to the rebellious children,' saith Yahweh, 'that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin. 'That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! 'Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.'" (Isa 30:1-5)

It is natural for people to trust in things that they can see and experience through their own senses. That is, truly, the "nature" of carnal man. And it makes no difference, after all, if they are openly secular, or secretly secular – having an appearance of faith, but in reality knowing nothing of Yah's character and power.

The five verses that you have just read may be applied to Israel, and equally to any religious organization that goes to the world for its strength, rather than trusting in the Mighty One for vindication. In these last days, the actions of the Seventh-day Adventist General Conference can easily be read in the prophet's words, without the slightest coaxing of the language. The inspired words are clear – those who go down to Egypt, to the worldly kingdoms, reject the Covenant that Yah has with them, for He has said, "I will

be your God, and you will be my people." That is the most foundational statement of the covenant, and yet those who trust in Egypt, in the secular courts, in the strength of their armies, are saying, "These shall be my god; these shall defend me against the attacks (either real or imagined) of my enemies."

To all who trust in the strength of men, Yah says, "the strength of Pharaoh be your false religion, and the trust in the shadow of Egypt your Babylon," for "shame" is associated with deception, with nakedness and exposure, while "confusion" of course is the trademark, as it were, of Babylon.

The passage continues, and the parallel with our day only grows stronger.

"The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, 'Their strength is to sit still.'" (Isa 30:6, 7)

Here is revealed the foolishness of trusting in the world and its authority. It is by Yahweh that the nations move. Not every king is approved of the Creator; certainly, Israel has seen some wicked and degenerate leaders over the years, but the overall movement of the "spheres" is all within His hand.

By nature, the flesh is fleeting, unreliable. Shall the people of Yah, who seek an everlasting, Heavenly kingdom, rely on the decisions of fallible human beings to settle their disputes and address their concerns? Such endeavors will not profit them, and it is the nature of the world to fall apart; both those who help, and those who are helped, will find destruction in just the same way. The Church that seeks out the world to be its companion will find a companion indeed; its members will be "numbered" with the unbelievers, and theirs is a common destiny. We read,

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come [Hebrew: *the latter day*] for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of Yahweh, which say to the seers, 'See not,' and to the prophets, 'Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.'" (Isa 30:8-11)

Behold how rebellion remains the same, despite the passage of time. In the New Testament we read of those who "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (2Tim 4:3, 4)

It is not enough that they turn away from Yah and to the world and its feeble power, but when they are rebuked, they become hostile and dismissive. "Do not tell us of the sins of our Church," they will say. "God will deal with this matter Himself," or "Those individuals at

the top have nothing to do with my beliefs." They do not know, because they have turned away from those very ones who would teach them, what it means to be accountable before the Throne of Heaven for one's allegiances, and the works of those they support with their time, tithe, efforts and other forms of encouragement. That which we "approve" before the world, we must give an account of this before the Throne of Heaven, and woe unto those who approve of that which is seen in the eyes of Heaven as wicked.

It is not enough to say, "It has nothing to do with me, it is only the leaders that have done these things... and for the sake or reputation of the church/work/etc., we must overlook their personal failings and poor decisions in these matters." Many have said, of the SDA Conference specifically, "We don't agree with what they have done with the lawsuits, but they don't represent my personal faith." The fact is, before Heaven that is exactly what they do represent. Paul writes to the believers, "abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." (Phil 1:9, 10)

Those who are consistent in the knowledge and judgment of Yah's character will approve only that which is objectively praiseworthy, and morally excellent, and will not try to defend a Church, an individual, an organization, that is contrary to the truth as it is in Yahshua, even if those in question are at the "top" and do not appear to have any direct influence on the day-to-day practice of their religion. If those with whom we speak have difficulty grasping the doctrinal principle of corporate accountability, perhaps they can understand more simply that what they approve or tolerate also reflects directly on their own character. What they refuse to be corrected about, what they reject of the witnesses that Yah sends to them for their deliverance, when they say, "Do not prophecy to me about this matter," this also reflects directly on their own character.

A few verses later we read this, and I will end this first part with a brief discussion of this passage:

"For thus saith Adonai Yahweh, the Holy One of Israel, 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, 'No; for we will flee upon horses,' therefore shall ye flee and, 'We will ride upon the swift,' therefore shall they that pursue you be swift.'" (Isa 30:15, 16)

What a beautiful way of stating the Sabbath Rest Principle. This is a critical doctrine for this generation, so much so that Yahweh has directed the Bride of His Son to call Herself the "Creation Seventh-day Adventist Church," inheriting the banner that draws attention to the Sabbath Commandment from Her older, now fallen, sister.

In returning and rest we will be saved. That is repentance, and then faith. In trusting in Yah, and standing firmly in our faith shall we overcome the Beast, its Image, and its Mark. What Isaiah has written for Ancient Israel, Yahweh has intended for His people. Isaiah was not, like the Book of Daniel, a sealed book; it had applications for the prophet's own time. And yet, like Daniel's visions, there is an eternal quality to the inspired writings of this messenger of Yahweh. We may draw comfort, strength, and a sense of urgency from

many of Isaiah's chapters, and this thirtieth one is not unique in its many and clear parallels to the circumstances that John foresaw in his Revelation.

We may draw deep conviction that nothing surprises our Father in Heaven. All that has happened, and will happen, is known to Him, and the course of the rebellious has not changed at all from the very beginning.

Yah has shown His people the Way, the Truth, and the Life; through His Son, we draw near to Him, and we may rest in complete Sabbath, in complete faithful confidence that the enemies that rise against the truth will always fall.

And of urgency, let us understand the sad state of affairs in which the world now lies, and has lain for generations. It may be further from Yah now than ever before, but it has always been "far" from Him, except for the few and faithful witnesses that He has reserved for Himself from every age. Upon us has this great privilege, and this great responsibility, come to rest, and it is by our words, and our example, and our testimony, that we rescue mankind from this unrest, from this desire to ride "horses," the powers of this world, when they would be eternally better resting under His protective care.

In future weeks, I hope to continue to examine Isaiah's words, for through His writings we may find many things that directly speak to us in this day, and will, I pray, inspire us to greater boldness, and a louder testimony, as these "old" words find new fulfillment, even unto the end of the world.

Are there any comments or questions about tonight's study?

Adriel777: Amen

Elyna: Amen.

Zahakiel: If not, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the blessing of your watchful care. We know that you have watched over us from our conception, and have made provision for us from the beginnings of the earth. We know that, as you have laid the foundations of the earth with your word, you have done the same with your life within us. And, as you have held your creation in its course, so you hold your people in your hands. May we be blessed with the presence and power of your Spirit as we rest in this Sabbath. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Barb: Amen

Zahakiel: Amen

Adriel777: Amen

Naraiel: Amen

Peter_Jr_18: Amen.

Elyna: Amen.

nattie: Amen.

12-22-2017 Isaiah the End time Prophet (Part 1).