

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

Zahakiel: Dear Father in Heaven, we thank you for the days of blessing that we have experienced in the week that has passed. We rejoice to enter now into your presence for these sacred hours of rest, symbolic of the state of our souls, and a foretaste of the everlasting sanctuary in your coming Kingdom. Bless us tonight with your Spirit's presence. May it rest upon us with power and with joy; that we may be open to the message you have brought for our refinement through your servant. This we ask in Yahshua's name. Amen.

Pastor Chick: Amen.

Naraiel: Amen

Barb: Amen

Adriel777: Amen

Elyna: Amen.

Peter_Jr_18: Amen.

nattie: Amen

Lucan: Amen

daphna dee: Amen

Lucan: Happy Sabbath. 😊 the book of Isaiah contains several messages of comfort, warning, and prophecy to those awaiting the coming of the Messiah. I expect we are familiar with some of the chapters that speak of Yahshua's first coming; Isaiah's writings were fulfilled and mentioned prominently in both the ministry of John the Baptist (Matthew 3:3, Luke 3:4) and in the ministry of Yahshua (John 12:38-41, Matthew 4:14-16, 8:17, 12:17-21, 13:14-15, 15:7-9, Luke 4:17-19). Even among nominal Christianity, the "suffering Savior" chapters of Isaiah are relatively well known. Because of these things, we know the apostles successfully used the prophecies of Isaiah for evangelism concerning Yahshua's first coming (Acts 8:28-35, Romans 9:27-29).

I would like to begin by looking closer at one of the above referenced verses in particular:

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:16-21) (LMK)

Adriel777: F

Zahakiel: Finished.

Naraiel: F

Pastor Chick: F

nattie: f

Barb: F

Elyna: F

daphna dee: F

Peter_Jr_18: F

Lucan: We may read the scripture in Isaiah itself:

“The Spirit of the Lord Yahweh [is] upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; To proclaim the acceptable year of Yahweh, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified.” (Isaiah 61:1-3)

There are at least two things notable about this passage. First, Yahshua stopped short of completing it; He did not continue to read regarding “the day of vengeance of our God.” That day was not fulfilled at that time, although the passage in Isaiah itself gives little indication of two separate advents. This is a true theme throughout all of Isaiah; while the prophecies speak of Yahshua’s advent, they do not distinguish between the first and second, instead speaking to the events just before and during both. It is left to us to discern which applies when.

Secondly, as far back as Isaiah we have the promise of the faithful being “trees of righteousness,” a concept which both Yahshua and Paul later used to illustrate the new life, free from all committed sin.

Just as the prophecies of Isaiah had application before Yahshua’s coming, they have application before His return. The latter chapters speak of the new earth, the restoration of spiritual Israel, and the judgment of Yahweh in clear terms, and we will not retread those chapters more than necessary. Amid these chapters, however, we find messages to the remnant that exists in the days just before Yahshua's Second Advent takes place; these are what I would like to focus on tonight, as they have encouragement and instruction for us as that remnant.

As I have read, I have been blessed to find that Isaiah is a gospel book as much as any of the New Testament authors; in fact, it contains all three angel's messages in clear principle, and frequently in clear language. I would like to share some of the promises and prophecies that Yah has revealed, beginning with Isaiah's vision of Yahweh:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple... Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Yahweh of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isaiah 6:1, 5-7)(LMK)

Zahakiel: Finished

Adriel777: F

Pastor Chick: F

Naraiel: F

Elyna: F

Peter_Jr_18: F

Barb: F

nattie: F

daphna dee: F

Lucan: What we have here is the gospel in Isaiah in plain terms. Realizing and confessing his sins and those of his people, Isaiah is healed: his "iniquity is taken away, and thy sin purged." This is the true gospel in a strength that professed Christians fail to receive; the good news is not that "thy iniquity is forgiven, and thy sin overlooked." No, it is that by the act and word of Yahweh, by the holiness of the coal from His altar, "thy iniquity is taken away, and thy sin purged." The sin is gone from the man; the iniquity is taken away, and the heart made new.

How does Isaiah respond to this?

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me." (Isaiah 6:8)

Isaiah did not spend time mulling over his own lack of worth, or the sins he had just been cleansed of. His iniquity was taken away, his sin purged. Now he immediately stands up to go and speak for Yahweh, as with every heart that is freed from the bondage of sin. Yahweh gives him a message:

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isaiah 6:9, 10)

This passage has caused some to stumble, as when it is quoted in Mark 4:12, it is not mentioned as being from Isaiah. "Why," they might rightly ask, "would Jesus not want people to be converted?" As the rest of the book of Isaiah shows, this was not the content of the message he was given, but the effects of it. This is similar to how "Yahweh hardened Pharaoh's heart" when Pharaoh hardened his own heart in response to Yah's mercy. Yahweh sends a message of warning or reproof, and the people respond by revealing the fatness of their hearts, the heaviness of their ears, and the closedness of their eyes. Isaiah is told at the beginning of his mission that he need not expect a great revival; rather, his message will be met with contempt and dullness from the professed people of God. As it was with Israel, so it is with Adventism. As with Jerusalem, so with Laodicea.

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And Yahweh have removed men far away, and [there be] a great forsaking in the midst of the land." (Isaiah 6:11, 12)

"How long" is the question, and "until the land be utterly desolate" comes the reply. Corporate Israel would reject the truth until their lands were laid waste; corporate Adventism will reject it until the earth is laid waste and made new. As in the days of Isaiah, there is no denominational repentance on the horizon. While the words given to Isaiah may not be encouraging to the flesh, they are nonetheless comforting to those who labor for a people who will not hear, and reach out with a message that is seldom received.

Speaking of this message, let us move forward to the later chapters, and begin with a brief review of those promises of victory - the first angel's message - found in the writings of the old covenant:

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, [but] not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of Yahweh, and their righteousness [is] of me, saith Yahweh." (Isaiah 54:14-17) (LMK)

Adriel777: Amen. F.

Zahakiel: Finished

Pastor Chick: F

daphna dee: F

Barb: F

Elyna: F

Naraiel: F

Peter_Jr_18: F

Lucan: As with the first and second advent, Isaiah's message frequently does not distinguish between application of the first, second, and third angel's messages; promises of victory, righteousness, rest, and complete protection from those who would harm us (in body or reputation) are intertwined.

To every commandment keeping believer comes the promise, "no weapon that is formed against thee shall prosper," for it is Yahweh that created the weapon, the smith, and the steel.

To every CSDA comes the promise, "every tongue that shall rise against thee in judgment thou shalt condemn," for it is Yahweh that created the tongue, the speech, and righteous judgment.

To every member of the 144,000 comes the promise, "whosoever shall gather together against thee shall fall for thy sake," for they shall surely gather, but not by Yahweh.

"Seek ye Yahweh while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Yahweh, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith Yahweh. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it." (Isaiah 55:6-11)

Lucan: (LMK)

Elyna: (Amen) F

Zahakiel: Finished

Adriel777: F

Barb: F

Pastor Chick: F

daphna dee: F

Peter_Jr_18: F

Lucan: One chapter later, we find Yahweh calling the gentiles, strangers, and eunuchs who serve His law, offering them the promise of His favor. (Isaiah 56:1-8)

Yahweh does not change; He does not discriminate between those who turn to Him with a humble spirit and contrite heart, regardless of the covenant in place. His Word will not return to Him void, whether it be the word of salvation and righteousness spoken in this chapter and others, or the Word speaking of the glory of Israel in righteousness after the Remnant returns to Him. As we approach the closing chapters of Isaiah, we begin to see this picture of the remnant developing more fully.

While the prophet was sent with messages comparable to the second angel, we will not go over the specific errors, as they dealt more with the time the writings were given. The following passage should suffice for the principle:

"Behold, Yahweh's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." (Isaiah 59:1-3)

Note it is "iniquities and sins" mentioned here; the same words, in the same order, as was cleansed from Isaiah by a touch from the coal.

Beginning around the end of chapter 60, Isaiah begins to speak both of the coming of the Messiah and the glorification of Israel after they return to righteousness. It is from this narrative that we find such prophecies as these:

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Yahweh shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Yahweh shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also [shall be] all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I Yahweh will hasten it in his time." (Isaiah 60:18-22)(LMK)

Pastor Chick: F

Adriel777: F

Zahakiel: Finished

Barb: F

daphna dee: F

Peter_Jr_18: F

Elyna: F

Lucan: We might well recognize this imagery from Revelation; it is fulfilled in the New Jerusalem. Yet what of the people that "shall be all righteous," that they might inherit that land forever? Let us read more of this people:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Yahweh shall name." (Isaiah 62:1-2)

Following immediately after this promise, we find the following:

"For [as] a young man marrieth a virgin, [so] shall thy sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee." (v. 5)

We see here a people, associated with the symbols of the bride and bridegroom. We see a people from whom Yah's righteousness will go forth as a bright lamp. We see a people who will be called by a new name, which the mouth of Yahweh – let us be as clear here as Scripture is – shall name.

It is not "a new name, which the mouth of the General Conference shall name." It is not "a new name, which the mouth of the church members shall name," nor the courts, nor the world, nor their former brethren.

It is a new name which the mouth of Yahweh shall name, and that new name is fulfilled in Creation 7th Day Adventist. Any movement whose name is not from the mouth of Yahweh have no claim to be the Remnant according to the prophecies of Isaiah, and we will see this further demonstrated shortly. For now, let us read more. This people, this remnant of Yahweh's naming, are largely unknown to the previously established people of God:

"Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Yahweh, [art] our father, our redeemer; thy name [is] from everlasting. O Yahweh, why hast thou made us to err from thy ways, [and] hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed [it] but a little while: our adversaries have trodden down thy sanctuary. We are [thine]: thou never barest rule over them; they were not called by thy name." (Isaiah 63:16-19)

We may see how professed Israel – fulfilled before the second advent in the Seventh-day Adventist denomination - treat this remnant, and what message Yahweh has to them:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts... Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day... Thus saith Yahweh, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there... (Here, we see the four winds of judgment held til the servants are sealed)... But ye [are] they that forsake Yahweh, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose [that] wherein I delighted not... (Here, those who persecute and those who do nothing are judged alike - hand or forehead)... Therefore thus saith the Lord Yahweh, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 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 name: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (Isaiah 65:2, 5, 8-9, 11-18) (LMK)

Pastor Chick: F

Zahakiel: Finished

Barb: F

Elyna: F

Adriel777: F

Peter_Jr_18: F

daphna dee: F

nattie: F

Naraiel: F

Lucan: Praise Yah for quick recovering technology. :) Continuing...

We have examined this passage in Isaiah previously, with focus on verse 15. The context here is important enough to share; this seed that comes forth from Israel to inherit the mountains of Yahweh is separate from those who prepare a table for "that troop," and furnish their drink offering for "that number." What people do we know that uses sacred

things to supply the payment for carnal, court-based warfare – furnishing the tithe to “that troop,” pouring out unholy drink to “that number” of their name, which war after the manner of men, and not of Yah? These “shall leave their name for a curse unto Yahweh’s chosen, for Yahweh shall slay them, and call His servants by another name.” We know well that the Hebrew word for “another” here means “following, further, additional” and not merely “different.”

How might we expect this people to respond, when Yah’s name and glory are given to another? We may read the promise given to us plainly:

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

Lucan: Let us hear the word of Yahweh indeed in this passage.

Pastor Chick: Amen

Adriel777: Amen

Elyna: Amen

Lucan: To these “brethren that hated us, that cast us out for His name’s sake, saying let Yahweh be glorified” while they did so, we are given the third and fourth angel’s message, even as Isaiah gave in principle:

“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!” (Isaiah 30:1, 2)

It is worth noting, if only for the sake of interest, that the term for a worldly lawyer is “counsel.” They have truly “taken counsel, but not of Yahweh.”

“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! Yet he also [is] wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians [are] men, and not God; and their horses flesh, and not spirit. When Yahweh shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.” (Isaiah 31:1-3)

Such is the sure result of leaning on the arm of flesh; we may read the proper course from this prophet as well:

"As birds flying, so will Yahweh of hosts defend Jerusalem; defending also he will deliver [it; and] passing over he will preserve it." (Isaiah 31:5)

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. (Margin things wherewith ye grieve others) Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high." (Isaiah 58:1-4)

We know verse 1; let us take heed of verses 3-4. What house is in sin, yet seeks Yahweh daily, delighting to know His ways, as a nation that did righteousness, as a queen that is no widow, and shall see no sorrow? Who fasts, but for strife and debate - that they might smite their brethren with the fist of wickedness? Of such a people who profess to be in the rest of Yahweh, yet "have no rest day nor night," we read:

"But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [There is] no peace, saith my God, to the wicked." (Isaiah 57:20-21)

We will close with the following promise, which is true of the people of Yahweh in the days of Isaiah unto the end of time:

"So shall they fear the name of Yahweh from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of Yahweh shall lift up a standard against him." (Isaiah 59:19)

Pastor Chick: Amen.

Adriel777: Amen

Lucan: Of that standard, that banner, let us recall:

"The banner of the third angel has inscribed upon it, "The commandments of God and the faith of Jesus." Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven." [2SM 384]

Are there any questions or comments?

Zahakiel: C

Pastor Chick: HalleluYAH!

Adriel777: Amen

Lucan: Go ahead

Elyna: Amen.

Zahakiel: Thank you for the study. I am blessed to see a comforting message, and from my perspective I tend to enjoy the ones found in the Old Testament books particularly, since they are the "source" of the comfort in the New Testament ones. These are the words of the Father and Son to Their people, and they are not new words, even if we would consider "new" to be 2000 years.

For all the many wonderful words of Yah that have been shared tonight, I have two specific responses...

First, I was particularly struck by the phrase "which the mouth of Yahweh shall name." This is a comfort to us as we are accused of being thieves and criminals... for believing and acting upon the Word of Yah to His people. It is certainly fulfilled that the members of our own House have become our enemies, and not because we have done unrighteousness, but because they have turned away from the former Ways, and followed after new gods.

Second, the part that reads, "I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts; Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day..." This reminds me of a point I wished to particularly emphasize from our last two studies, about the Merchandised and also the Millstone, and that is that Yah is always refining His people, and in fact refines them with a "smaller grit," or getting into more details, when they become truly His. Those who are born again begin to be prepared for Heavenly Service, and nowhere in their Spirit is the idea that they are better than others, whether individuals or Churches. In fact...the worse the state of those around us, the more the Spirit of Agape presses us to serve them out of love and divine obligation to the lost and suffering. End.

Adriel777: Amen

Adriel777: C/Q

Lucan: Go ahead

Adriel777: I also really enjoyed this study, as I do all of them... My question is how do we see ourselves as "cast out" by those that hated us, when most if not all of us left the SDA denomination willingly? End

Zahakiel: A

Lucan: Go ahead

Zahakiel: I think that's a very good question, and it can actually be answered truthfully on a number of levels... In one sense, when the leaders turn away from worship of Yahweh, they are taking the organization in a way that the faithful cannot follow, thus the ones who are left behind are literally "outcasts" even if they do not (yet) physically separate. In another, if those who are spiritually outcasts voice their concerns in the "sacred" meetings, they are indeed cast out. We have left willingly, because when we heard the Gospel it called us out; however, there are some who have received the angels to a point, but tried to "fix the problem from within" despite our warnings that this will not be effective. We do not hear from them again... and from what I understand one of two things happens... either they simply become re-absorbed into the apostasy, and thus insensitive to it, or they leave anyway and go with an independent ministry. They do not want to return to us (for shame, or for some other reason) but they cannot stay inside as spiritual outcasts. Another way to look at it is, once we have openly acknowledged the truth and "come out of her," if we then attempt to return to them with a spirit of brotherhood and service, warning them of their ways, we are indeed cast out, sometimes physically, from their presence. End.

Adriel777: (okay, thank-you)

Pastor Chick: C

Lucan: I have a couple of thoughts to add to what Bro. David has shared here... One is that, when you are persecuted, you are "cast out" - whether it be cast outside the city to be stoned, cast into the prison, etc. Another has to do with the word in Isaiah 66:5 that is translated as "cast out..." It's an unusual one, and only occurs 3 times. It means something like "put away from," "exclude," "drive away..."

For example... "For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam DRAVE ("cast out") Israel from following the LORD, and made them sin a great sin." (2 Kings 17:21) Jeroboam is practically famous in the books of Kings and Chronicles; "Jeroboam, who made Israel to sin" is practically his title for repetition. He did not drive out Israel from among membership, but caused them to be separate from Yahweh by inducing them to sin. This is another way of getting at Bro. David's first answer.

The only other place it occurs is this: "Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;" (Amos 6:3-4)... "put far away" is the phrase here for "cast out," and it means here to cease thinking about the time of trouble, to forget about it and live as though it were not

coming... So, the "casting out" being spoken of by this particular word is less the type we would think of in the modern, English, church context and more in the spiritual sense that David made mention of. Go ahead, Pastor

Adriel777: (okay, thanks for that)

Pastor Chick: I recall a time when Brother Luke would ask me "How does the trademark fulfill the mark of the beast on the world scale?" It is now a blessing for me to see a "gift of prophecy" developing with present truth applications of our message. It is my belief that we should be hearing this word on Internet radio and seeing this message on YouTube as we move close to the consummation. May Yah's perfect will be done. END

Adriel777: Amen

Barb: Amen

Lucan: Are there any other comments or questions? If not, I'll ask Pastor to offer a closing prayer.

Pastor Chick: Dear Father in Heaven. We do thank you for comforting us with Your Word, living, written, and spoken. May the sweet Spirit of Heaven shelter us from now unto eternity for Your name's sake. In Yahshua's holy name, Amen.

Barb: Amen

Adriel777: Amen

Zahakiel: Amen.

Lucan: Amen

P: amen

daphna dee: Amen

nattie: Amen.

Elyna: Amen