

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

**Zahakiel:** Loving and almighty Father in Heaven, we come before you tonight joyfully, grateful for your protection and guidance for the week that has passed. As we rest before you now in the Sabbath hours, let our hearts and minds be drawn to your sacred character, that we may know the peace that surpasses all understanding, and the blessings of your salvation. May your Spirit be poured out upon us tonight as we fellowship together, for we ask it in Yahshua's holy name. Amen.

**Pastor Chick:** Amen.

**Barb:** Amen

**Lucan:** Amen

**daphna dee:** Amen

**Adriel777:** Amen

**Elyna:** Amen.

**Lucan:** "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." (Revelation 18:4-6)

Revelation 18 deals with the fall of modern Babylon, this being another fall than that of the protestant churches surrounding the message of 1844. It casts this fallen church in the role of persecutor, and we may note that Revelation itself is a narrative that, ultimately, focuses on two groups of people – a persecuted remnant, and those that persecute them in various ages of history.

A right understanding of Revelation requires a familiarity with the book of Daniel, and the symbols and prophecies contained therein. In order to understand the origin, nature, and character of the beasts of Revelation, for example, we must look to Daniel, where they were first introduced. As we dig deeper into the Scriptures, however, we may notice that Daniel is not the only material referenced in Revelation. When Yah gave visions referencing other prophets than Daniel, we must similarly look to those portions of the law and the prophets to understand the full meaning and impact of them.

We saw in a recent study that Isaiah serves as both a gospel book and a prophetic book with reference to the first and second advent of Yahshua. I would go so far as to say that Isaiah is a "core" prophetic book, on par with Daniel and Revelation in terms of its relevance to clearly understanding the three angel's messages in the last days. Tonight we will be looking at a portion of Revelation that comes from Isaiah, and it directly follows the verses we opened with:

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine;

and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.”  
(Revelation 18:7, 8)

We have often noted the claim to being a “queen” in this prophecy, and not being a widow; this indicates a church that once had great light and a uniquely intimate relationship with a King. The claim of this church, “fallen from her high estate to become a persecuting power” as Ellen White describes it, is that her Husband lives. Yet her actions show that her true reliance is upon “the kings of the earth,” with whom she commits fornication, rather than upon Christ. It is, in fact, the very next verse:

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.”  
(Revelation 18:9)

We will return to this point – her reliance on secular power over the power of her professed Husband – later. For now, what of the rest of the description in verses 7 and 8? This prophecy is taken from Isaiah 47, which was written to Babylon after they had taken Israel into captivity to punish them for their sins. Yet Yahweh had a controversy with Babylon of old, and in the midst of His pronouncement of their judgment, we find written:

“Therefore hear now this, [thou that art] given to pleasures, that dwellest carelessly, that sayest in thine heart, I [am], and none else beside me; I shall not sit [as] a widow, neither shall I know the loss of children: But these two [things] shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, [and] for the great abundance of thine enchantments.” (Isaiah 47:8, 9)

We may note some slight differences in the wording of the two prophecies. Some of this is due to Isaiah’s Hebrew as opposed to Revelation’s Greek, and some of this is due to differing specifics in who is being addressed. Where Revelation is translated as “glorified herself, and lived deliciously,” Isaiah uses much the same language, but translated as “given to pleasures, and dwellest carelessly.” Where Revelation says she claims to be “no widow, and shall see no sorrow,” Isaiah records the claim to “not sit as a widow, neither know the loss of children.” To “live deliciously” is to be “given to pleasures,” and certainly “loss of children” is a matter of “sorrow” to one exalting their favored status. Both record the judgments falling in one day; yet by far most interesting is that while the Babylon of Revelation makes much of her status as a queen, Babylon of old had no such claim – they were, after all, a heathen nation rather than a fallen church.

Yet there is a reason that John references this prophecy to ancient Babylon when speaking of modern Babylon. As with references to Daniel’s prophecies, Yahweh is here directing us to “study to show ourselves approved,” and consider what has already been revealed. And what has been revealed is that Babylon “sayest in thine heart, I am, and none else beside me; I shall not sit as a widow.”

Turning to the context of Isaiah 47, we see this expanded on in the next verse:

"For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I [am], and none else beside me." (Isaiah 47:10)

"I am, and none else beside me" is the attitude of that fallen church that claims to be a queen, and no widow. How is this demonstrated? It is difficult to imagine a clearer demonstration than a trademark on the faith once delivered to the saints.

When it comes to Seventh-day Adventism - the faith that Revelation has much to do with - there is a body that says openly, with the power of the kings of the earth to enforce it, "I am, and none else beside me." To this body, having been entrusted with the greatest message to mankind, it may be truly said "Thy wisdom and thy knowledge, it hath perverted thee."

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (1 Corinthians 6:1)

To this body, having boldly "dared" to do the exact thing Yahweh has commanded them not to do, it is truly said, "for thou hast trusted in thy wickedness; thou hast said, None seeth me."

We may speak here of the outright lies and factual falsehoods, testified and recorded before the courts of the earth and those of God, in the course of these lawsuits. "Thou hast trusted in thy wickedness." We may speak of the many unanswered (and unanswerable) questions posed publicly to this body, which are willfully ignored and blindly talked past. We may speak of overt and public sin buried under court filings and spurious press releases, while the members – those who are made partakers of her sins, and recipients of her plagues – are kept in ignorance. "Thou hast said, None seeth me."

We have seen the verses following; what of the verses before? "I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke." (Isaiah 47:6)

The word "ancient" here means simply an elder, whether an aged man or one in a position of authority and respect normally afforded to one of age. We may speak here of a body that places aged men and elders into prison for their faith – "saying in thine heart, I am, and none else besides me." We may speak here of a body that requests the kings of the earth to not only imprison the aged and honorable, but to do so permanently, unless they recant their faith. We may speak of a body that pursues these afflictions to the point of exile. "Upon the ancient hast thou very heavily laid thy yoke."

And what has been the response when these abominations are brought to their attention? The next verse tells us:

"And thou saidst, I shall be a lady for ever: [so] that thou didst not lay these [things] to thy heart, neither didst remember the latter end of it." (Isaiah 47:7)

"The church will go on," says one. "That is not my hill to die on," says another. "This is just a precursor to the real test," says yet another. "You had it coming for stealing our name," say those who agree with the heart of Babylon and the beast; that say in their hearts, "I am (Seventh-day Adventist), and none else beside me." Where is the protest over a professedly Adventist church "defending religious liberty" by jailing aged men for their faith? Where is the sighing and crying for the abominations done in the midst of Jerusalem? Instead, "thou saidst, I shall be a lady for ever." Instead of repentance, or even acknowledgment, "thou didst not lay these things to thy heart, neither didst remember the latter end of it."

Therefore, to Babylon of old, Yahweh continues:

"Therefore hear now this, [thou that art] given to pleasures, that dwellest carelessly, that sayest in thine heart, I [am], and none else beside me; I shall not sit [as] a widow, neither shall I know the loss of children: "But these two [things] shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, [and] for the great abundance of thine enchantments." (Isaiah 47:8, 9)

And, to the Babylon of our day, Yahweh continues:

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her." (Revelation 18:7, 8)

We may note that the parallels do not end here. Of modern Babylon, engaging in the unholy commercialization of spiritual things, it is written: "The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing." (Revelation 18:15)

Of ancient Babylon, it is similarly written: "Thus shall they be unto thee with whom thou hast laboured, [even] thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee." (Isaiah 47:15)

Such are the warnings given in mercy to those who are yet within the Seventh-day Adventist denomination-that they might hear, repent, and flee from Babylon to the place where Yah has established His name.

"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord Yahweh, and his Spirit, hath sent me. Thus saith Yahweh, thy Redeemer, the Holy One of Israel; I [am] Yahweh thy

God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me." (Isaiah 48:16-19) (LMK)

**Pastor Chick:** F

**Zahakiel:** Finished

**Barb:** F

**Adriel777:** F

**Elyna:** F

**Nattie:** F

**Lucan:** "O that thou had hearkened to my commandments!" is the attitude of Yahweh towards those who are, at last, punished for persistence in sin. As it is written, Yah has not spoken this in secret, but has said such from the beginning:

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" (Deuteronomy 5:29)

And what is the rebuke given to those who trust in the power of the law, rather than the arm of Yahweh? What is the commandment being violated?

"I, [even] I, [am] he that comforteth you: who [art] thou, that thou shouldest be afraid of a man [that] shall die, and of the son of man [which] shall be made [as] grass; And forgettest Yahweh thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where [is] the fury of the oppressor?" (Isaiah 51:12, 13)

"Who are you, that you should be afraid of a man?" This is spoken as a challenge to one who thinks highly of themselves, which is not often how fear of men is perceived. Yet we know that pride is the root of fear; we cannot fear while remembering "Yahweh thy maker, that hath stretched forth the heavens, and laid the foundations of the earth."

"Wherefore, when I came, [was there] no man? when I called, [was there] none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because [there is] no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering." (Isaiah 50:2, 3)

We cannot fear when remembering that Yahweh, who has done these things, has spoken His commandments "that it might be well with us," and that "thy peace be as a river, and thy righteousness as the waves of the sea." Fear can only take place when self is the

focus; thus, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18)

Who are we, that we should be afraid?

"For we can do nothing against the truth, but for the truth." (2 Corinthians 13:8)

And again:

"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)

**Zahakiel:** Finished

**Pastor Chick:** F

**Adriel777:** F

**Elyna:** F

**Barb:** F

**Nattie:** F

**Lucan:** "Thou shalt not fear;" for the heritage of the servants of Yahweh forbids it.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [by me] from the belly, which are carried from the womb: And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]." (Isaiah 46:3, 4)

The love of Yahweh is the source of His rebuke to those who refuse to rest in His protection, which He longs to give from the womb to old age.

**Elyna:** Amen

**Lucan:** The love of Yahweh is the source of His judgment upon those who, having refused His rest, seek to compel others to do the same through force. Those who comply take part in their sin, fearing and obeying man more than his Maker. Yet "who art thou, that thou shouldest be afraid of a man?" The power of Yahweh is in stark contrast to the pretended power and wisdom of ancient idols, Babylonian stargazers, and modern secular conceit. The astrologers of Babylon and the lawyers of Babylon meet together in their counsels. Let us consider the following testimony:

"Matters have been presented before me that have filled my soul with keen anguish. I saw men linking up arm in arm with lawyers, but God was not in their company. Having many ideas regarding the work, they go to the lawyers for help to carry out their plans. I am commissioned to say to such that they are not moving under the inspiration of the Spirit of God. "Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the God of Ekron?" 2 Kings 1:3." [8T 69]

The power of Yahweh is in stark contrast to the pretended power and wisdom of all flesh, be they idolaters, worldly legal counselors, or our very own sense of self-preservation.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; That no flesh should glory in his presence." (1 Corinthians 1:25, 27, 29)

A man may rely on many things other than Yahweh, yet in the time of trouble, it is Yahweh alone that will sustain His people. Those who would prepare for this must have a living experience with Christ now, a moment by moment abiding in His presence.

All else is sorcery and idolatry – be it reliance on an idol of wood and stone, or the power of the courts, or even the gifts Yahweh has given us rather than Himself as the Giver. We may see the end of all such idolatry and sorcery, applicable to Babylon both old and new:

"Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from [these things] that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: [there shall] not [be] a coal to warm at, [nor] fire to sit before it." (Isaiah 47:12-14)(LMK)

**Pastor Chick:** F

**Barb:** F

**Adriel777:** F

**Nattie:** F

**Zahakiel:** Finished.

**daphna dee:** F

**Lucan:** Yahweh would have His people to rely on Him wholly, for every need and desire:

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Yahshua." (Philippians 4:6, 7 NKJV)

And again:

**Elyna:** Amen

**Lucan:** "But when ye pray, use not vain repetitions, as the heathen [do]: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." (Matthew 6:7-8)

It is through putting Yahweh to the test "by prayer and supplication with thanksgiving" that we have an abiding experience. We pray, thanking Him that we have received what He has promised us; and then, putting faith into action and seeing the sure results, "the peace of God, which surpasses all understanding, guards our hearts and minds." A heart and mind that is guarded in such a manner can never fall prey to the deceptions of fear. It will never seek to supply a lack of protection or power with flesh, for it will never know a lack of protection or power to begin with.

We have a message of warning to give to those who trust in the arm of flesh, and who persecute their brethren from an unholy heart. As we give this message, let us approach the throne of Yahweh in matters both small and large in active faith, remembering both the immeasurable power and immeasurable love of our Father. Only through this are we Israel in truth – having power to prevail with God and with man.

**Elyna:** Amen

**Adriel777:** Amen

**Lucan:** Only through this are we kept perfectly from the sins of Babylon, and delivered at last.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [by me] from the belly, which are carried from the womb: And [even] to [your] old age I [am] he; and [even] to hoar hairs will I carry [you]: I have made, and I will bear; even I will carry, and will deliver [you]. 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 46:3, 4; 54:17)

**Lucan:** Are there any comments on the study tonight?

**Zahakiel:** C

**Elyna:** Amen

**Lucan:** Go ahead

**Zahakiel:** As some of you may know on Wednesdays, Giselle, her parents and I spend about an hour reading through one or two chapters of the Bible, and discussing them. This began after the last Feast, as this was how we spent the time daily during that appointed time... but we decided that we were enjoying what we were learning so much, we would continue the practice on a weekly basis, except without the Two Temples as a guide. We've been going through the Book of Isaiah for several weeks now, and it is interesting

that, as we approach the middle of the book, we are finding more and more very striking language that is clearly being referenced by John as he describes in his writings the visions that Yahshua shows him. There are a great many applications for our present time, and deep understanding of the prophecies of the last days that may be gained by going through Isaiah's prophecies. There are several studies I wish to present based on the connections we have been seeing, so Bro. Luke's study tonight would fit right in with what we are learning at the moment. It is reassuring to see how the Spirit moves on Yah's people...not one person doing one thing and another something else... but He guides us all in one direction in unity, regardless of the separation between us. End.

**Lucan:** Amen 😊 I look forward to reading those studies. Are there any other comments? If not, I'll ask Pastor to offer a closing prayer.

**Pastor Chick:** Dear Father in Heaven. Thank You for a sure word of prophecy both in showing us the past and future, and in providing us Your precious promises by which we overcome all obstacles along the narrow way. As we continue our journey of rest, we thank You for keeping us in the hollow of Your Hand. In Yahshua's holy name, Amen.

**daphna dee:** Amen

**Lucan:** Amen

**Adriel777:** Amen

**Elyna:** Amen.

**Nattie:** Amen.

**Barb:** Amen

**Zahakiel:** Amen