

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

Pastor Chick: Dear Father in Heaven. We come before Your Presence with thanksgiving and praise, for we have overcome the evil one in Your name... we have reflected Your character and we have been sanctified by the Truth. We now request a fresh outpouring of Your sweet Spirit for this sacred hour in Yahshua's holy and precious name, Amen.

Gloria: Amen.

Lucan: Amen

daphna dee: Amen

Zahakiel: Amen

Barb: Amen

Peter_Jr_18: Amen.

Marie: Amen

Adriel777: Amen

Naraiel: Amen

Zahakiel: Happy Sabbath to everyone. This is our third study in the "Isaiah the End Time Prophet" series, and likely the last one for now.

We have seen, in previous weeks, the close connection that this Old Testament messenger of Yahweh has to the earth's final events. If you read through these chapters, particularly the ones in the middle of the book, it is easy to be struck time and again by how applicable the words are to our own day. The fact that the parallels really only work with an Adventist understanding of the close of human history ought to reinforce the confidence we hold in what inspiration has shown us, and it indicates, most clearly, that the same Creator who spoke through Isaiah speaks also through His Remnant People in this generation.

A recurring theme in Isaiah's prophecies is a mixture of judgment and redemption. We see great wrath appointed to those who oppose Yah's people-and we also see harsh punishments visited upon those among His people who violate His Law. The difference between these two, however, is that while the anger of Yah results in the complete destruction of His nation's enemies, the Israelites are always given a ray of hope.

For example, we read from this passage in a chapter that we looked at a few weeks ago:

"Yet I will distress Ariel [a poetic name for Zion], and there shall be heaviness and sorrow; and it shall be unto me as Ariel. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust." (Isa 29:2, 4)

Despite this, by the end of the chapter we read, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Verse 24)

In the next chapter, we read, "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." (Isa 30:1)

And yet, a few verses later, we find, "And therefore will Yahweh wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for Yahweh is a God of judgment, blessed are all they that wait for Him." (Verse 18)

As I've said, and as I could illustrate with many examples, the words of Isaiah find their ultimate fulfillment in this generation, in the time of Yahshua's return. There is a subtle error, however, that may be made in failing to understand the distinct covenants that existed between Yahweh and the saints of the Old Testament, and between Him and the saints of the New.

While Yah has never changed, and while His Law has remained constant, the agreements that He has made with humanity have undergone a number of changes down through the generations. This is not because the covenants were flawed, but because humanity has been cursed by sin, and therefore has needed to be led, as Israel through the wilderness, to the spiritual state in which they are prepared for the final Harvest.

It is only by understanding the concept of a "covenant" that we can really apply even the words of Sacred Scripture perfectly to our individual lives without error creeping in. Remember that the enemies of the Gospel also spoke of the Gospel; they merely misapplied what it was they were reading.

Under the covenant with the Old Testament believers, while willful sin was never tolerated – and indeed, the punishment was often both public and immediate – the people were constantly being found in a state of rebellion, only to be drawn back to the Father for a time. Essentially, this was a sin-repent cycle on a national scale, and the error lies in identifying too closely with this pattern, believing that the progress of Israel through these ups and downs of righteousness are what is to be expected of a New Testament Christian's life.

Recall that Paul spoke of "times of this ignorance" in Acts 17, and while he was addressing the pagans in Athens, the Jews who ought to have been teaching them the religion of Salvation were little better in their knowledge of the Almighty.

More directly, we are told precisely what the change in covenant from the Old to the New would entail:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." (Ezek. 11:19)

Again, "But this shall be the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:33)

A third reads, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious?" (2Cor 3:7, 8)

We clearly see a change in the way that Yah deals with humanity, and while some err greatly, and say, "This means the Law has changed," they do so because they do not understand the difference between the Law itself, and those covenants that Yah makes with us based upon that Law.

Some might ask, "Why, then, does God make salvation harder in the New Testament? Why does He give Israel so many chances, while you are teaching that those who are born of God can never sin?"

While it is true that John says that the born again "cannot sin" those who are burdened by this question miss the reason why – the statement is not, "You cannot sin, or you will be lost," it is, "You cannot sin, because Yahshua dwells within you."

Although both sentences begin with the very same words, one is a statement forbidding actions (and therefore deserving only of being included in a religion of works), and the other is a promise of everlasting life, because through the Faith of Yahshua we have become those who "cannot sin."

Here, "cannot" is not a restriction, it is a description, and that subtle difference is all the difference in the universe. Yah has not made salvation harder under the New Covenant. He has made it complete.

Adriel777: Amen!!!

He has placed the Law in our hearts on a corporate scale for, while some individuals in the Old Testament understood this, and were translated for their faith, it was the "covenant," it was the "agreement" that most of the saints before Yahshua's death and resurrection would receive their salvation by going through the grave.

Today, that is not the case. Today, it is the song of the saints, "O death, where is thy sting? O grave, where is thy victory?" (1Cor 15:55)

Today, death has no power over us, because the Law is written in our hearts, and the Father and Son dwell where Their Law is written, where it is loved and honored.

Now, with this understanding in mind, let us return to the words of Isaiah. The prophet speaks of Israel rising, and falling, and rising again. This is the pattern of the Old Covenant, of the People who were yet awaiting the Messiah. But unto a people for whom the Messiah has appeared, it was promised, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;" (Isa 32:1, 18)

In Christ, we have "sure dwellings." The Messiah said, "I go to prepare a place for you." (John 14:2) If we merely look forward to a golden mansion, and a large and beautiful house in Paradise, we are missing the point entirely. The place that Yahshua has prepared for us is a "sure dwelling." It is a peaceable habitation, from which we shall never be moved. The Lord of the Sabbath has given us rest, and all that we receive of the Heavenly Inheritance will merely be the physical reflection of our spiritual reality.

The "streets of gold" in Heaven will be under our feet because we walk on streets of spiritual gold now. The everlasting life that we receive in Heaven will only be a continuation of the resurrected life that we live now, having once died in sin, but rising up in the salvation of the Lord. The sure dwellings that will be ours in New Jerusalem, and the renewed Earth, will be the physical outworking of our Sabbath Rest, the place where, here on earth, we truly "dwell."

Yah has made His salvation complete upon those who dwell in this last generation, and the result is the 144,000, a people over whom death has no power.

There are, you know, three deaths.

The first is the spiritual death, for it was said to Adam concerning the forbidden fruit, "in the day that thou eatest thereof thou shalt surely die." (Gen 2:17) And yet, in that very day, Adam did not "surely" die in a physical sense, and no doubt this was one of Satan's arguments used to corrupt the generations before the Flood. But Yah did not lie, nor was He mistaken; in the day that Adam ate of the fruit, death came upon his spirit, and this is the only kind of death that Yah ensures all human beings undergo.

After that, there is the physical death, and most humans also suffer this fate. It is the natural destiny of the flesh to wear out and fail.

Finally, there is the final death, the lake of fire reserved for Satan and his angels, and in which those who arise in the resurrection of the lost have a part.

The saints of both covenants are spared this final death, and those who are made perfect through the Gospel, who partake of the New Testament Covenant in this generation avoid both this, and the death of the flesh.

It is written, and let us read carefully, "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27)

Let us understand the promise that is hidden in these words for those who have become One with the Father and Son. It is appointed unto men ONCE to die. All men need only die once, that first death into which all but Adam and Eve were born, the spiritual death that is separation from Yah.

But that is the only death that all men need to die.

Abraham died this death, but because the perfect Covenant had not been shared with him, he also died the death of the flesh. So also did Noah, and Job, and Daniel.

But unto us, of this generation, these words hold special promise. We have already had our one death, which we experienced in the sinful flesh, and which we acknowledged by the ritual of baptism. Having suffered death once, that spiritual death that was appointed unto us, we have now "the judgment." We live now in the judgment, and we may receive in this judgment all the blessings that the Prophet Isaiah predicted for Israel after it was finally to find its way, and dwell in Sabbath, in a state of faithful rest.

Enoch, Elijah, and a few others came to understand this truth, to know that they had already had their appointed death, but through faith they were born again, a second time, and into a life for which no end has ever been appointed.

If Hebrews 9 is correctly understood, then we may rejoice indeed, for we who were alive, but dead, and are now alive with Christ forever more, have no more, no further, death to anticipate. There is only the judgment, which would be another death for the sinner, but is only the life of repentance and faith for the saint.

Let us, then, live in the judgment that follows our deaths. Let us expect, as Paul wrote, to be clothed with immortality when the Son of Yah returns to receive His Bride. Let us stand in the light of Yah, able to stand by His mercy, and able to partake of His divine perfection because of His infinite mercy and limitless love.

We, who carry the Gospel with us, have a great story to tell, of love, of redemption, and of everlasting joy before the Father, and we may see it if we read even the Old Testament prophets such as Isaiah if we have learned how Yah's covenants work.

Let us, then, with prayer, and with the Faith of Yahshua, carry the testimony of these things to the world, so that those who dwell in darkness may see the light shining over them, that they may hope, and draw near, and join us in the Covenant through which our Father has called us unto perfection before Him, and therefore unto everlasting life.

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

Adriel777: Q

Zahakiel: Go ahead.

Pastor Chick: C

Zahakiel: Go ahead meanwhile, Pastor, I think Jody has an issue with her interface.

Pastor Chick: Thanks to Yah for the emphasis of this study. I am now changing my concept of the future a bit ... where I previously believed and stated, "In this generation of the faith of Yahshua, we do not have to die physically," I am now inspired to say, "In this sure covenant of the faith of Yahshua, I will see my Savior without experiencing physical

death," which is the proper attitude of the last generation of the 144,000. HalleluYAH!
END.

Zahakiel: Amen 😊

Adriel777: C

Zahakiel: Go ahead.

Adriel777: I was having a little trouble with the one death being the spiritual death, but I think I have figured it out. 😊 Thanks. End.

Marie: Amen

Barb: Amen

Zahakiel: Ok 😊 And remember, we can always share our thoughts as well on Facebook after you post the transcript. I am sure this will be a new idea to many of the readers there as well. Are there any other comments for tonight?

Lucan: Q

Zahakiel: Go ahead.

Lucan: I am wondering, in light of this, what your thoughts are on this passage... "Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:12, 13)...

Pastor Chick: A

Lucan: My understanding is Adventists have applied this to the 144,000, and Mrs. White quotes it speaking of those with the seal of God, and in reference to the sick at times not being healed in their best interest, etc. I can see an application to the "last generation of the 144,000" who see the Savior, but, it seems as though this is applied as to all members of the new covenant? <End.>

Zahakiel: Go ahead, Pastor.

Adriel777: Q

Pastor Chick: I understand that the "early generation" of "sealed saints" (144,000) did not have a perfect understanding of the "faith of Yahshua" and thus, did not pass the "judgement of the living" which is upon the "last generation saints". It is my understanding that those early generation saints will be in the "special resurrection" and see the Savior coming in communion with the last generation saints. END.

Zahakiel: That is my understanding as well. I don't really see a conflict in the statement from Revelation and what we believe about the last generation. Adventists familiar with Mrs. White's writings know that the sealing message began over 100 years ago, and obviously most have died since then...so the blessing written there applies to them.

In the last generation, the sealing message is perfected, the victory is more forcefully and clearly taught by us than anything in the writings of the early SDA Church. You can see the truth of it there, and all its principles, but they did not make it the real center of the Gospel in any direct way; if they did, even current Adventists would not be able to claim that Adventism teaches salvation in sin, as they now do.

Go ahead, Jody.

Adriel777: My question was "This verse speaks of the beginning of the message correct? So wouldn't the dead who die in the Lord be the pioneers and all but the last generation of the 144,000?" but has been answered in the comments made by Pastor and Bro David. 😊
End.

Zahakiel: Any other thoughts to share?

Lucan: Q

Zahakiel: Go ahead.

Lucan: So, there would be a distinction between "a lack of faith" and "an imperfect understanding of faith?" I came across this quote recently, and it's the one that's sticking in my mind currently... "There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith." [CCh. 305.4] <End.>

Zahakiel: Right... in the study I gave the examples of Abraham, Job, Daniel; we would not say they had a lack of faith...but nowhere in Daniel is it written, "When the Messiah comes, those who believe in Him will completely cease to sin." Even in Ellen White's writings... we have lots of statements that support the Victory, but I have had the thought, and maybe you have as well, "Wouldn't it be great if she had just said, after 1888, "HERE is what we believe about ceasing to sin..." "HERE is what we believe about the Godhead..." it would certainly have made some of our evangelism easier. 😊

Pastor Chick: Q

Zahakiel: But she was not led to write those things, and I have to believe, if she knew how valuable those statements would have been 100 years later, she would have stated them forcefully...but it was not time for the strong declarations yet, it appears.

Go ahead, Pastor.

Pastor Chick: Is it possible (or even probable) that Sister White's concept of some aspects of the Covenant were lacking? This idea might be problematic to many, but we have seen only a brief list of translated saints and perfecting the faith of Yahshua is requisite to being translated without going through the grave. END.

Zahakiel: This has been my thought for some time, and on occasions other Adventists have had difficulty with some of the things I have said. For example, I was speaking to some group years ago and I was explaining that some of Mrs. White's wording was problematic... the statement that "But wicked children God does not love" comes to mind... and I think there is a difference between receiving visions and recording them, and really grasping all of their implications. We have to "get" everything that Mrs. White wrote about on a level that makes it part of our personality, and understand the new light as well.

If there aren't any other thoughts to share, I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the light of inspiration that shines more and more on the path of your children til the close of time. As we near that close, we are blessed to have your message, your faith, and your righteousness to prepare us to stand before you without an intercessor. As we expect a time of trouble as never was to perfect and reveal our full reliance on you, we are blessed also to have your Life within us, which cannot be extinguished, to carry us through. May the "one heart" you have given to your children be manifest perfectly through us this Sabbath and beyond into eternity. In Yahshua's name we pray, knowing you have heard us according to your will; amen.

Adriel777: Amen

Zahakiel: Amen.

Pastor Chick: Amen.

Barb: Amen

Elyna: Amen

Gloria: Amen.

Peter_Jr_18: Amen.

Marie: Amen