

Zahakiel: Dear Father in Heaven, We come before you with thanksgiving for a week of your guidance, protection, and blessings. We thank you for the opportunities we have had to speak in Your name, to reveal your character, and your divine plan of salvation. We pray for all those with whom we have spoken, that your Spirit may soften hearts and open the eyes of understanding, so that it shall not return unto you void. In these Sabbath hours, we rest from our labors to honor you, and to receive the special blessing prepared for us from the foundation of the world, and we thank you for the time you have appointed for this purpose. Bless your fellowship tonight unto sanctification and joy, for we ask it in Yahshua's name. Amen.

Pastor Chick: Amen.

Barb: Amen

Naraiel: Amen

Adriel7777: Amen

Elyna1: Amen.

Lucan: Amen

Kimber: Amen

Marie-kadeth: Amen

Ruthline: Amen

Lucan: Tonight's study is "Isaiah and the Remnant Church." The book of Isaiah contains several messages of comfort, warning, and prophecy to those awaiting the coming of the Messiah. This is true whether the waiting in question is for the first or second coming. 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). 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). One of those passages in particular I wish to look at as we begin:

"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)

We may read this 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) (LMK)

Zahakiel: Finished

Pastor Chick: F

Adriel7777: F

Elyna1: F

Barb: F

Gloria: F

Kimberly: F

Peter_Jr_18: F

Lucan: There are at least two notable things about this passage; perhaps others have more to share. First is that 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. Some would most certainly accuse the Savior of twisting His own words, or taking them out of context. Yet 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 by way of principle, just as it was left to those Jews in the Nazarene synagogue to do the same.

Secondly, as far back as Isaiah we have the promise of the faithful being "trees of righteousness, the planting of Yahweh," a concept which both Yahshua and Paul later used to illustrate the new life, free from all known sin. Just as the prophecies of Isaiah had application to Yahshua's first 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 and about the remnant that exists in the days just before it takes place; these are what I would like to focus on tonight, as they have encouragement and instruction for us as that remnant.

I have been blessed to find that Isaiah is a gospel book as much as any of the New Testament authors; it contains all three angel's messages clearly in concept, if not in

language. I would like to share some of the promises and prophecies that Yah has revealed for us, 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)

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. Having surrendered the old man, Isaiah is made "a tree of righteousness, the planting of Yahweh." This is the nature of righteousness by faith, the freely offered transaction being the reason why "every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13)

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. He did not spend time doubting his understanding of the message given to him, seeking light among the dead, or seeking profit in the world. No; 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. As with us, 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 and healed?" 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 largely respond by revealing the fatness of their hearts, the deafness of their ears, and the blindness of their eyes. Isaiah is told at the beginning of his mission that he need not expect a great revival by numbers or reputation; 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 void. 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. Moving forward to the later chapters, we read:

"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)

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, purity, protest, 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, the steel, and the laws of physics under which they exist, having form or function. 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 together, but not by Yahweh." Let us note that some gather together but not of Yahweh, and some gather

together of Yahweh. Nowhere are found those who do not gather together by Yahweh, scattering independently.

"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)

In this passage we have the sure answer to the prayer Bro. David offered on our behalf before the study; neither the Word nor the Spirit shall return void, but shall accomplish that which it is sent to do. We may see one such thing it was sent to accomplish:

"For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13)

And the sure results of that one spirit:

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27)

Returning to Isaiah, 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. Neither does He cease to call His people together into one body and Spirit, 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 that of the second angel, we will not go over the specific errors, as they dealt more with the time and place in which 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)

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)

We might well recognize this imagery from Revelation; the details regarding the sun and moon, and Yahweh being the everlasting light, are fulfilled in the New Jerusalem. Yet what of the people that "shall be all righteous," that they might inherit that land forever? We may 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 - let us be as clear here as Scripture is - the mouth of Yahweh 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 or leaders shall name," nor the courts, nor the world, nor their former brethren, nor themselves. 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. 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 thus read in prophecies that predate Yahshua of the "hated sect, little known to the Catholics" as Mrs. White later envisioned of the last day saints. 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. This passage is lengthy, but relevant:

"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. [...] 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. 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 for ever [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)

Zahakiel: Finished

Pastor Chick: F

Adriel7777: F

Gloria: F

Kimberly: F

Ruthline: F

Elyna1: F

Barb: F

Peter Jr 18: F

Lucan: We have examined this passage in Isaiah previously, with focus on verse 15. The context here is important enough to examine. It is from Judah that this seed arises; these are separated, lest they suffer the destruction of those before them. We may see here the message of Revelation 18 to "come out of her my people," and the calling of the first of the tribes of the 144,000. One defining sin attributed to those apportioned to destruction is that when Yahweh called, they did not answer; we may see here the "worst type of hostility against God," the indifference frequently displayed regarding persecution.

Yahweh promises food, joy, and water to His people while their oppressors suffer thirst, hunger, and shame; these scenes will play out before all shortly, as the final moments of probation come to a close. 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." We know well of a people that uses sacred things to supply the payment for carnal, court-based warfare – furnishing the tithe to "that troop" that war after the manner of men, and not of Yah. An alternative reading renders the "troop" and "number" to be idols, specifically for good fortune. The parallels with lawyer-consulting spiritualism as described in the Testimonies are of relevance here, particularly for a people who "pray to the court for relief" from their victims and perceived enemies. "Fate and chance" are the reliance of those who make the world their judge, for Yahweh and right principle are not to be found there. 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." And we know further that this new, "additional name" is one that "the mouth of Yahweh shall name." 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)

Here we have those who are persecuted by a people who claim to be doing Yahweh service and glory in the process. We have also Yahweh's promise and judgment on the matter; we may see here a false people who will, in the midst of suffering the very plagues they expected to be immune to, fulfil the prophecy of Revelation:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Revelation 3:9)

This shall be to the joy of one and the shame of another; two camps which will only grow more joyful or more ashamed at the appearing of the Lord. 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:

"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)

And again: "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)

And again: "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)

And yet again: "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. 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)

"Wherefore have we afflicted our soul," say those who hold the doctrine of the Atonement. "How have we taken the doctrines of Babylon?" say a people who "delight

to know His ways," and "delight in approaching to God." In a recent study we examined those who "smite with the fist," having said in their hearts that the Lord delayeth His coming. Of this people who profess to keep the Sabbath 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)

The answer to this condition is found, as with many things in Scripture, "in the beginning." Those who have become lukewarm must return to their first love. Those who have failed to understand the gospel must return to creation. Those who have failed to heed the third angel's message must accept the first; then they will cease to be wicked, and have the peace that passes understanding. It is this peace and rest that marks one as a servant of Yahweh, and reveals the true remnant from the impostors that oppress them. When one receives this, they will "fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:7)

They will receive the testimony and life of the true witness: "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 6:7)

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)

Are there any comments on the study tonight?

Adriel7777: Amen

Elyna1: Amen!

Marie-kadeth: Great

Elyna1: C

Lucan: Go ahead

Elyna1: This study seems, or I perceive it as such, a continuity of the one you gave two weeks ago: "Another Church" I translated the last one in French and shared it in answer to my sister and her friend. I will also share this one with them.

Lucan: How did they receive the last one?

Elyna1: I believe that Isaiah must be one prophet that prophesied the most for both... the first and the second coming. End. I sent it by email.

Lucan: I mean, how did they react? 😊

Adriel7777: 😊

Elyna1: Oh, I have not heard from them yet. Maybe I should inquire before I send this one. I must say that I sent it to my sister the same day or the next but to her friend just last week. End.

Lucan: Okay, thanks for sharing that. Are there any other comments? If not, I'll ask Pastor to offer the closing prayer.

Pastor Chick: Dear Father in heaven. We are thankful for the Gospel of Isaiah and its application to our day. We are thoroughly encouraged by the message of that application. May we zealously extend the Bread of Life to all within the sphere of our influence. In Yahshua's holy name, Amen.

Zahakiel: Amen.

Barb: Amen

Lucan: Amen

Naraiel: Amen

Elyna1: Amen

Marie-kadeth: Amen 😊

Peter_Jr_18: Amen.

daphna: Amen

Ruthline: Amen

Gloria: Amen