

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

Zahakiel: Dear Father in Heaven, We come before your Throne, thankful for the many blessings of the past week. By your divine will, we have been kept from many evils, and led in peace to these sacred hours. May our fellowship be sweet before you, and our hearts and minds edified by the Word presented by your servant, for we ask it in Yahshua's name. Amen.

Barb: Amen

Pastor Chick: Amen.

Lucan: Amen

Elyna1: Amen.

Daphna: Amen

Lucan: In a recent study we spoke of "partaking of the sacrifice" under the new covenant, fulfilled now in receiving the communion rather than the flesh of the animals. We read: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." (1 Cor. 11:23, 24)

The unleavened bread "is broken for you" as was the body of Yahshua and the sacrifices of the old covenant. We spoke also of the ministry of condemnation vs reconciliation; of death vs life. In the broken bread we have Christ slain for our sins; the removal of condemnation, the breaking of His body in place of our own. Yet this alone would be the old covenant with a better sacrifice, merely removing the guilt.

We therefore read: "After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me." (1 Cor. 11:25)

It is not merely the broken body that we receive, but the new covenant in His blood; the writing of His law within the heart through His Spirit. (Ref Jer 31:33; Heb 10:16, 17)

The broken body is His death on our behalf; the spilled blood is His life and righteousness within us. (Gen. 9:4, Lev. 17:11-14, Deut. 12:23)

Yet there is still more to the symbol: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we [being] many are one bread, [and] one body: for we are all partakers of that one bread." (1 Cor 10:16, 17)

The bread is broken and the cup is poured, yes, but to be partaken of. The body of Christ was broken before the world on the cross. As the members of the church of Christ partake of that bread, they reveal their unity with one another, and thus the "bread which we break," being received by many, is reunited in we who are "one bread and one body." The result is "one body." This unity is the sure result of receiving the "bread of life," and the means of lifting up Christ before the world:

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:22, 23)

This will only be done, and surely be done, as the Body is both united and free from leaven. The Scriptures use leaven to describe both wrong doctrine and wrong spirits; both false beliefs and the sins they lead to. As it is with bread, so it is with souls; adding water and oil – both symbols of the Holy Spirit – binds ground wheat together to form a strong, new, unified substance. Leaven causes the bond to stretch thin with pockets of space, until the loaf is "puffed up" and full of air. This is the sure result of false thoughts, but bread without leaven is dense; it is "pressed together," without corruption or separation. As Adventists, we are counseled to "press together;" as Christians, we are warned not to be "puffed up." In Law and in Testimony, in Scripture and in Inspiration, we are given what is necessary for our purification.

Our study tonight is called "The Third Angel in Esther," and we will be looking at these matters - purity and unity - through the lens of one who was similarly bestowed with things necessary for their purification:

"And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, [which were] meet to be given her, out of the king's house: and he preferred her and her maids unto the best [place] of the house of the women. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her." (Esther 2:9, 15)

The book of Esther is a lesson for the remnant people of Yahweh in the last days. Through the symbol of a heathen king, Yahweh Himself is represented in relation with His people; through the death decree, Satan's final attempt at eradicating that people finds a type, or a shadow. The first bride of the King refused to show forth the glory given to her, requiring another to be called to fill her place. Even so, the Adventist church refused to send forth the loud cry in the power and glory given her, and another was called to fill her place.

Esther, as with the true Church, "required nothing" but what was appointed. No garments of self, no vain decorations, no legal or physical protection; and because of this she "obtained favour in the sight of all them that looked upon her." The last generation of Yahweh's people rest in no power, no protection, no righteousness but that which is provided for them by and through Yahshua.

Yet just as the church, Esther was not chosen as queen for her own benefit, any more than for her own worthiness. Within a short time we find a plotter seeking the destruction of Yah's people, and a call to intercession:

"Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, [then] shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for [such] a time as this?" (Esther 4:13, 14)

Note the warning and the faith sounded by Mordecai; if Esther were to hide from her duty, and fail to intercede on behalf of the people, she and her house would be destroyed. Yet more than this, the newly exalted queen was told that if she should stay silent, "there shall enlargement and deliverance arise to the Jews from another place." To those who stay silent amid iniquity or persecution, or worse yet played the oppressor, the sentence comes down through the ages; destruction is on them and their father's house, while Yahweh has wrought enlargement and deliverance through another. Yahweh's purposes will not be frustrated; He will have a people to perform the work of intercession in the last days, and a remnant during the time of trouble.

It was "for such a time as this" that Esther was raised up, even as it was "for such a time as this" that Adventism was raised up – both were to prepare a people to stand in the Day of Judgment, and to intercede on behalf of those who have yet to receive the Seal of Yahweh.

Esther would not have been queen had she submitted herself in her own pomp and pride rather than simple faith in the appointed provisions. If we are not purged of the leaven of wickedness and false thoughts, we will be unqualified to intercede on behalf of others, for we require it ourselves. Let us heed well the admonition to "purge ye out therefore the old leaven" (1 Cor. 5:7), for eternal destinies are involved.

In this particular interaction with Mordecai, we see a principle that is intimately connected with popular doctrinal leaven in this age; that of conditional prophecy. While one may be raised up for a purpose, it is their own choices that determine whether they fulfill those purposes, or whether deliverance arises from another place and in another manner. This subject is one we may all be called on to defend in a short time, and if conditional prophecy is not well understood, many errors of old

heaven will be allowed to spring up. Had the early Christians understood this well, they would have been less susceptible to the plague of Judaizers that came quoting the promises, covenants, and requirements of the fallen house.

One may read Jeremiah or Isaiah and come away believing they need to become a literal circumcised Jew, expecting the land and nation of Israel to be delivered. One may read Ellen White and come away believing they need to become a Conference Seventh-day Adventist, expecting a Sunday law to finally test their faith. Both of these misconceptions come from a lack of context – Jeremiah himself describes conditional prophecy in the plainest terms of any Bible author, and Ellen White herself states the circumstances and reasons for expecting a Sunday law as the final test. Much of her understanding regarding the details of the expected Sunday “death decree” came from the book of Esther, and tonight we will review both the Scriptures and Mrs. White’s writings on this matter.

What was it that instigated the decree against the people of God? We see the complaint here of Haman, one who was greatly favored and exalted:

“And Haman told them of the glory of his riches, and the multitude of his children, and all [the things] wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” (Esther 5:11, 13)

Haman had wealth, even as a church that’s merchants are the great men of the earth, playing the stock market to purchase all manner of illicit wares. He had multitudes of children, even as a church whose worldwide membership is its greatest boast. He was promoted and advanced of the king, even as a church whose reputation and authority is protected by Federal law and imperial officers. “Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” The spirit of discontent will never be satisfied by attainments, relationships, wealth, family, power, or respect. Let the people of Yahweh depart from all such false idols and the education to attain them, for they cannot save, and rather rest in the peace that passes all understanding.

Why was Haman so displeased at Mordecai’s presence? We read a little earlier: “Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.” (Esther 5:9)

Haman was unwilling to be content with his exaltation, power, and wealth; if one did not revere him, he must destroy that one and his people. This is the same as a church who, for all of its power, influence, and wealth, seeks out and imprisons any and all – “small or great, rich or poor, free or bond” – who do not bow down to them in deference.

Yet why should Haman have expected Mordecai to do such a thing in the first place?

We read: "And all the king's servants, that [were] in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did [him] reverence. Then the king's servants, which [were] in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?" (Esther 3:2, 3)

Was Mordecai right or wrong to transgress this commandment of the king? Let us take note – "the king had so commanded concerning him." It was the command of the king that all should bow and reverence Haman, just as it is the command of the second beast that all Adventists should bow and defer to the General Conference of Seventh-day Adventists. Of those who refuse, the question is asked – "Why do you transgress the king's commandment?" "Why do you violate the law? Why do you not submit, and acknowledge them to be what the king has declared – the only Seventh-day Adventist church?"

It takes little effort to find the dynamics of the trademark law in the Scriptures regarding Esther, Haman, and Mordecai; let us see what was written of this story when a Sunday law was the expected fulfillment:

"The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict." [PK 605]

"Some who today are living" were those expecting the Sunday law. "Even now preparations are being made" was the testimony in her day. Let us speak plainly of Mrs. White; she is dead and buried, and her grave is with us unto this day. Neither are her children alive; neither are her grandchildren alive. Are those same preparations being made? Any who are familiar with the Sunday movements of her day know of a certainty that no such similar preparation is being made currently.

Continuing: "The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath." [PK 605]

Is it true of the enemies of the true church "today?" The first question to answer here, of course, is "what is the true church, and who are its enemies?" Are our persecutors those who keep Sunday, or those who keep Saturday? Is Sabbath keeping a "constant rebuke" to Protestants, as it was "today" in the late 1800s? Does the Protestant world seem particularly disturbed by the Saturday-keeping of their Adventist companions, with whom they clasp hands in fellowship and in councils on a regular basis? Have not the daughters of Babylon received the Conference brand of Seventh-day Adventism – Sabbath-keeping and all – with open arms upon such points of doctrine as they have compromised? Shall a church that has made every conceivable concession to placate and win the approval of the Protestant world, even accepting their "central doctrine" of the Trinity, be hated by them? Shall a church that imprisons those of their own faith rather than risk offending Sunday keepers be a "constant rebuke" to those Sunday keepers, earning their ire? No such circumstances exist in even the most delusional of outlooks, although the "constant rebuke" of Creation 7th Day Adventists to Seventh-day Adventists is well documented, as they have "cast off the fear of the Lord and are trampling on His Sabbath."

And what has been the result?

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people." [PK 605, 606]

In every particular CSDAs have seen this fulfilled. In every particular the Seventh-day Adventist denomination cannot see this fulfilled via a Sunday law, for they are no such "minority;" no such "hated sect, little known to the Catholics" as was prophesied elsewhere. Instead, they are exalted upon "the glory of their riches, and the multitude of their children, and all [the things] wherein the king had promoted them, and how he had advanced them" above all other Adventists.

Yet all this avails them nothing so long as they see a remnant standing in the gate; for "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:11)

"Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws." [PK 605]

Is there presently a "demand for Sunday laws" that legislators may yield to, in order to "secure popularity and patronage?"

America is currently in the midst of another election cycle; curiously, a single candidate has yet to mention Sunday legislation. Brethren, we have Americans among us; I would challenge any with a question on this matter to contact their representative and ask how many calls and letters they have received about Sunday laws. Please let me know if any of them answer something other than "zero."

Yet all these things were expected in the days of Mrs. White; they were expected to happen to those "alive on the earth today," as a result of "preparations now being made," and political movements then happening. Little of this is news to honest Adventists who have read the testimonies on this matter and their context; yet the old leaven is hard to remove, for the writings appear to support it. Yet those same writings are absent of even the slightest inkling of a notion of what must now be invented to maintain a Sunday law expectation. No intimation was given that a century and a half would pass. No indication of the world becoming secularized and the society atheistic; no account of politicians bowing to "corporate persons" for financial "speech" rather than individual voters, or of Protestantism abandoning any idea of the Scriptures as authoritative and supporting them – the very belief that caused them to be rebuked to rage by Sabbath keepers. All of these things are incompatible with the Sunday law as expected.

To those who are unfamiliar with conditional prophecy - the vast majority - these observations must mean an accusation against Mrs. White as a true prophet, else her words could not fail to come to pass. This false thought is one we must be prepared to meet often and thoroughly if needed. To mistake the application of a prophecy for the prophecy itself is to teach tradition as the truth. To maintain that the Sunday law was a definitive prophecy and not an application OF a definitive prophecy (the mark of the beast), one must invent a way to explain these and other issues which do not, and cannot match up. Some do this by concluding that the mark will happen as Mrs. White wrote it would in her time, but are forced to acknowledge that the reality is incompatible with circumstances as they now stand. These conclude that the world must so change as to revert back to where it was in the 1800s in terms of religious zeal and Sunday legislation, raising popular demand and giving legislators opportunity to comply. No one who believes this message is truly an "Adventist", for this view requires so much time and circumstance as to put the Advent effectively beyond any possibility in our lifetimes. If Christ cannot come until there is a Sunday law, and no Sunday law is on the horizon – rather the opposite – then Christ's coming is not on the horizon. Thus, those who hold to the Sunday law as a test of true Adventism must themselves surrender any belief in a soon-coming Advent.

Still others will maintain the Sunday law itself as inevitable, but ignore all context and details about how and why it arises. This often leads to conspiracy theories, combing

land and sea for one morsel of vindication. We are told to expect "popular demand" to sway legislators, yet these herald the Pope himself promoting Sunday in a sermon as somehow a sign of the end times. We are told the mark will begin in the U.S. per Revelation 13 with the world following her example, yet these make a mountain out of any Sunday enforcement elsewhere in the world, as though it proved rather than disproved the expectation.

We may see, then, the dangers of this leaven; it leads to sleepiness and unbelief on the one hand, or fanaticism and conspiracies on the other. If we are to awake these sleeping ones, we ourselves must be awake to the times in which we live, giving the trumpet a certain sound.

When Yahshua came the first time, He was rejected by those who saw the right Spirit and the right principles, but were waiting for "the real deliverer" to come, saving Israel not from its sins but from its physical oppressors per the prophecies.

When Yahshua comes the second time, He will be rejected by those who saw the right Spirit and right principles, but were waiting for the "real test" to come, verifying their rote obedience rather than their heart. The Sunday law tests the acts of obedience, and legalism is no safety in the time of trouble.

"Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which [is] not according to the law: and if I perish, I perish." (Esther 4:16)

The Adventism of many today is put to abject shame by the example of Esther. While false professors and lukewarm teachers cry "peace and safety" over the sounds of persecution, this woman, having no promise of deliverance, took the responsibility of intercession. She acted "not according to the law," and concluded of her own life, "if I perish, I perish." This queen would rather die than keep silent to save herself while others perished. This queen would rather risk her own life than sit idly by when the call to action was sounded. This queen was not content to wait for "deliverance from another means," but when the emergency came she fasted, prayed, and then took action.

Apostate protestants are enforcing the mark of their name on God's commandment-keeping people. The destiny of Yah's people is decided by their response to the image of the beast, and to each one the decision comes – which of two queens will we identify with? One refuses to come when she is called by the King, and stays silent til she is put away forever. The other refuses to stay silent even when not called, choosing to perish rather than let persecution go unopposed against the people of Yahweh. One queen hides when she is summoned; the other scorns concealment, unfurling her banner in the midst of those who had sought her life.

Let us diligently and thoroughly purge all leaven, and awake – the bridegroom cometh, and we are to call others to join with us as we go out to meet Him.

“Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matthew 16:24-26)

Are there any comments on the study tonight?

Adriel7777: Amen

Peter: Amen.

Pastor Chick: Thoroughly inspiring!!

Adriel7777: 😊

Lucan: 😊 If not, I'll ask Pastor to offer the closing prayer.

Pastor Chick: (Don't ask me to close. I am crying.)

Ruthline: (Amen)

Elyna1: Amen

Lucan: Bro. David, would you be willing to offer the closing prayer?

Zahakiel: Dear Heavenly Father, We thank you that, although the times have changed, and the world has fallen into deeper darkness than even your prophets could foresee, you nevertheless remain constant. Your principles, your love, and your truth never change, and so we, your people, have a steady light before us on the pathway to the gates of the City. May your wisdom ever guide our understanding. May our testimony confirm the fall of Babylon, the end of confusion, and may the courage of your Son Yahshua motivate our works before the world. Let your people shine as lights in the darkness, as the great plan of salvation draws to a close, for we ask it in Yahshua's holy name. Amen.

Pastor Chick: Amen.

Lucan: Amen

Adriel7777: Amen!!!

Barb: Amen

Elyna1: Amen

Peterson: Amen.

Kimberly: Amen

9-13-2019 The Third Angel in Esther

Peter: Amen

Daphna: Amen

Ruthline: Amen.

Naraiel: Amen