

THE GREAT SUPPER

The Wedding Supper # 2

March 1, 1960

Subject: The Kingdom of God; Luke 14.

- Aim to show:
1. That there are three calls to supper after many are bidden by S.D.A. before Jesus comes in the clouds.
 2. The third angel's message is divided into THREE movements, three parts, three periods.
 3. The last call is given with power from Zion and Jerusalem after the Kingdom of God is established.
 4. A timely truth reveals a timely name; it unrolls the scroll and names its people.

Gem Thought:

“Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. The WATCHMAN is to know the TIME of night. Everything is now clothed with SOLEMNITY that all who believe the TRUTH for this time should realize. They should act in reference to the DAY of GOD. The JUDGEMENTS of God are ABOUT to FALL upon the world (church also), and we need to be preparing for the GREAT day. Our TIME is precious. We have but few, VERY FEW, days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should FEAR to SKIM the SURFACE of the WORD of God.” 6T407.

Introduction:

In this study we shall point out how Seventh-day Adventists and Davidian S.D.A.s have made the mistake thinking that theirs is the last message and movement. It is easy to see how each succeeding movement from the very beginning has thought that their message was the very last. But this is not necessarily so with the founders of each movement; for all the prophets have prophesied of following messages, even though they did not fully understand how the change of events would come about.

Moses knew that Joshua was to lead Israel into Canaan. (Dent. 31:23) Isaiah and the prophets told of the Messiah that was to come and be rejected by His people. At the same time they all related how His glorious Kingdom would be established before probation should close for the inhabitants of the earth. Isa. 2:1-3; Eze. 36; Hosea 3:4, 5.

John the Baptist told of Jesus (John. 3:30). Paul understood that Jesus would not come till there should come a falling away first, and the man of sin be revealed (2 Thess. 2:3).

Sr. White prophesied of two other prophetic messages, or movements, to follow her message, that of the third angel. Read 6T 406:5; TM300; 59:1; 475:3; EW15; 277; GC390:2; 604:1; 611:1; 8T69:3.

Bro. V. T. Houteff would not teach or permit the field workers to teach that he was the antitypical David. Eze. 37:24; Luke 19:12-27; Read 8Tr 71. He told of another movement that should come after the Davidian when he wrote that the third angel's message is divided into three periods, (#1 Rev. 14:6-11; #2 Rev. 7:1-8; #3 Rev. 18:1, Read 1SR 32:2) his message was the second period (#2 Rev. 7:1-8), and the third period (#3 Rev. 18:1) was yet to follow.

Now when we consider the statement "... It (Rev. 18:1) commences in the church and ends in Babylon." 2TG 44-33, it is plain to see that the movement represented by the angel of Rev. 18:1 commences before the Loud Cry to the world.

The Leviticus of DSDA preface shows three prophetic movements. (1) The Davidian Association (2) The S.D.A. church wherein the Davidians strictly confine their work (3) the church after the name is changed. In order to explain the third prophetic movement, we quote: ". . . her name must express the truths she advocates every additional timely Truth brings an additional timely name . . . you who are not tied to any man, but to Christ, cannot help going on with the Spirit of prophecy Who UNFOLDS THE TRUTH and NAMES Its people." 2TG 34:25.

Therefore the interpretation of the prophecies in the Shepherd's Rod writings shows conclusively that it is not the Davidian Association and the Rod that bring the great change. True, there was a revival of the Spirit of Prophecy by the Shepherd's Rod, but the revival and reformation that brings that great change is brought by the Branch and Joshua. Read 1TGr 8:24-26.

With the aid of a few Bible and Spirit of Prophecy references, we shall prove that Christ's parable of Luke 14:15-24 projects the same three movements mentioned above.

Inspirations View of the Parable of Luke 14:15-24 in its present setting

I. There are three periods of the third angel's message.

- A. Beginning of proclaiming the Sabbath and sanctuary Truth, Rev. 14:6-11.
- B. Sealing of the 144,000 Rev. 7:1.
- C. Revelation 18:1 first to the church, then to Babylon.

". . . Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." Verse 15 last part, 16, 17.

Here we see:

1. The parable of Matthew 22 is also told in Luke 14. Matthew gives one aspect, and Luke, another. Between the two we get a complete present truth lesson.

2. The climax of this earth's history and the intermediate fulfillment of God's great promise to Abraham and his seed, is the setting up of God's kingdom in Palestine in the days of these kings. (Dan. 2:44, 45).
3. Blessed (holy, Isa. 4:3) is everyone that partakes of the Bread of life in His Kingdom.
4. "A certain man" is symbolical of God, our Father.
5. The great supper is the great wedding supper of the Son of God in the Kingdom during the Loud Cry of the Third Angel's message (Rev. 22:17).
6. True, many were "bidden" from the death of Christ to 1844 for the Great Supper in Heaven since 1844 many have been "bidden". All S.D.A.s who are saved, dead or alive, will take part in the Great Supper in the Kingdom.

MANY BIDDEN:

". . . Human souls are hanging in the balance. They will either be subjects for the KINGDOM of God or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel; and how can they hear without a preacher." 6T 21.

". .. The last message of mercy is now going forth. It is a token of the long-suffering and compassion of God. Come, is the invitation now given. Come, for all things are now ready. This is mercy's last call. Next will, come the vengeance of an offended God." 2T 225.

"By camp-meetings held in the cities, thousands will be called out to hear the invitation to the feast, 'Come; for all things are now ready.' Luke 14:17." 6T72.

The plain facts are:

1. Souls in the balance will be subjects for God's kingdom or slaves to Satan. How can they decide for the kingdom without a preacher?
2. Thousands CALLED OUT (Rev. 14:8) to HEAR the CALL when God sends His servant at supper time shows definitely two calls:
 - (1) BADE MANY - S. D. A.
 - (2) And later sends His SERVANT to them that had previously been bidden.

Note: Where Vol. 2 of the Testimonies says, "This is mercy's last call", does, not mean to say that the message S.D.A.s were giving to the world was the very last. Rather; Vol. 6 p.72 shows that the Advent message was to call many out where they could hear the invitation (message) at supper time. In other words, the Testimonies are saying that the parable of Luke 14 represents mercy's last call; of which the message beginning in 1844 was one phase that was to bring us to another phase. The second phase is the message of the Kingdom of God at supper time:

FIRST CALL: "And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready."

"In this parable it is made known that in the closing hours of probationary time (at supper time, about the end of the day), Heaven is to send a message to them that are bidden, to them that already know the Gospel of Christ, to the members of the Church. The servant is to inform them that everything is now ready, that they should now come in for the great and long expected supper, - a supper which they are to eat in the Masters mansion (the Kingdom), not in their own." 2TG11:8, 9.

"And they all with one consent began to make excuse... So THAT servant came, and shewed his lord these things." verses 18, 21 first part.

Here we see:

1. Those who had been bidden because of worldly gain excused themselves from partaking of the great supper in the Kingdom.
2. The first part of verse 21 shows that the servant that was sent (verse 17) did as he was commanded, he had finished his work with no apparent results. Those in the gospel church, the ones who knew the gospel message (they had been bidden) were too busy to accept the Lord's invitation.

Note: Here in fact is a message (call) to the rich. Read also Rev. 3:14-22. "Under the parable of the great supper our Saviour shows that many will choose the world above himself, and will, as a result lose Heaven." 2T 39.

"For I say unto you, That none of those men which were bidden shall taste of my supper." verse 24.

Conclusion: ". . . The master of the house is angry; and turns from those who have thus insulted his bounty offered them, and he invites a class who are not full, who are not in possession of lands and houses, but who are poor and hungry." 2T39,40.

SECOND CALL TO SUPPER

". . . Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room." verses 21, last part, and 22.

We can plainly see:

That, whereas the rich were too busy to accept the first servant's message (verses 17-21, first part), the poor, maimed, halt and blind did accept the next servant's message. (verses 21, last part, and 22).

Therefore:

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. "John 9:39.

"God will not be trifled with. If those who have the light reject it, or neglect to follow it out, it will become darkness to them Jesus will carry out the figure in the parable; such shall not taste of his glory, but the invitation will be extended to another class." 2T 40.

"Yet there is room" shows that after the first fruits were gathered from the street; and lanes of the city, the church, there was room left for the second fruits to be gathered from the nations.

It is not until after the Master gets angry with those who asked to be excused that the first fruits are gathered from the church. This shows that all the efforts to gather the 144,000 guileless first fruits (Rev. 14:4) into one place to themselves, away for the tares will fail until after the Master gets angry with those who refuse His invitation to the great supper.

II. Hence, there are three movements, the first of which began in 1844:

(1) Those who had been bidden, but refused the invitation, the church. (2) The servant who was sent to the rich to invite them that were previously bidden into the Kingdom of God. (3) The servant who gathers into the Kingdom the poor, the maimed, the hungry, and the blind.

Conclusively, the evidence as a constant light, not clear, then dark, (Zech. 14:6) but steady, is that there are THREE divisions of the genuine S.D.A. movement beginning in 1844 (Life Incidents 306-7) to the close of probation.

It is the third message and movement that brings purification of the church and ushers in the Loud Cry.

"And it shall come to pass, that in all the land, saith the Lord, TWO parts therein shall be cut off and die; but the THIRD shall be left therein. And I will bring the THIRD part through the fire, and will REFINE them as silver is refined, and will TRY them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Zech. 13:8, 9.

THIRD CALL:

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house (Isa. 2:1-3; Micah 4:1-3) may be filled." Luke 14:23.

"The third call to the FEAST represents the giving of the gospel to the Gentiles (Isa. 60:1-3; 62:2). The king said, "The wedding is ready, but they which were bidden (the Laodiceans) were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.'" C. O. L. 309.

Here we see:

1. After the poor are gathered from the streets and lanes of the city, the church, (Rev. 14:1) the servant is then sent to the Gentiles. (Rev. 7:9).
2. This makes a total of four calls in Luke 14:13-23 (1) The time when many were bidden by the S. D. A. church, verse 16 (2) The servant that was sent to them that were bidden came and showed his lord these things. Verses 17 and 21, first part. (3) The servant that gathers the 144,000 from the streets and lanes of the city. (4) The highways and hedges.

". . . the 144, 000, and the great multitude, is but ONE movement - one family." 2SR 265.

Therefore: There are four calls in the parable of Luke 14 beginning in 1844. But there are only three movements, beginning with the SDA movement in 1844, for the gathering of the 144,000 of Rev. 7:1-8, and the great multitude of Rev. 7:9.

Illustration:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand . . . To measure Jerusalem... And, behold, THE ANGEL that talked with me went forth, and ANOTHER angel went out to meet him, And said unto him, Run, speak to this YOUNG MAN, saying, Jerusalem shall be inhabited as TOWNS without walls for the multitude of men and cattle therein." Zech. 2:1-4.

Conclusion:

1. The young man in Zech. 2:1, 2 represents the Laodicean angel, SDA who think there are only 144,- 000 living saints to be translated when Jesus comes in the clouds. This is the same as Luke 14:16, and also Matt. 22:3 last part.
2. The angel that talked with Zechariah (verse 3 first part) and went forth represents the S. Rod message and movement. (Luke 14:17; Matt 22:3 first part).
3. The angel (message Zech. 2:3 last part) who went out to meet the angel of verse three first part, instructed him to "run" and tell the young man (verse 1, 2) that there is to be a multitude of men and cattle in Jerusalem. This is the same as Luke 14:21 last part, 22, 23.

Special Note:

- A. The angel of Zech. 2:3 who went forth (Davidians) receives the second commission to go to the "young man" (SDA). The last is to be a quick work, - "run", verse 4.
- B. The second commission is given by another angel (message movement) which would necessitate a new name. Read 2TG 34:25; Leviticus of DSDA preface and page 12:1.

C. The angel that went out to meet the angel that had previously gone forth, has the message of the great multitude, verse 4. Read Rev. 7:9. This is the Branch, the second angel. (Zech. 1:11; 2:3 last part; Rev. 18:1) and it joins the third angel's message as it swells to a loud cry (EW277;TM300).

". . . the revival and reformation of Zechariah's time is to repeat in our time.

". . . in our day, He is to send antitypical Zechariah (interpreter of Zechariah's prophecies) to the nations." 1TGr 1-27:1; 24:1.

III. A TIMELY TRUTH REVEALS A TIMELY NAME

". . . Go out into the highways and hedges." Luke 14:23.

"The third call to the feast (AT SUPPER TIME) represents the giving of the gospel to the Gentiles." C.O.L. 309.

"But in the LAST days it SHALL come to pass, that the MOUNTAIN of the HOUSE of the Lord SHALL BE established in the TOP of the mountains and many NATIONS shall come for the law shall go forth of ZION, and the word of the Lord FROM Jerusalem And he shall JUDGE among many people, and rebuke. STRONG nations AFAR OFF." Micah 4:1-3.

". . . to it (ensign) shall the GENTILES seek. " Isa. 11:10 "he shall bring forth JUDGMENT to the GENTILES. " Isa. 42:1 ". . .Behold, I will lift up my hand to the GENTILES., . and they shall BRING thy SONS in their arms." Isa. 49:22. ". . .and thy seed shall inherit the GENTILES, and make the DESOLATE cities to be INHABITED. " Isa. 54:3 "And the GENTILES shall COME to thy light because the abundance of the sea shall be converted unto thee, the FORCES of the GENTILES shall come unto THEE that men may bring unto THEE, the FORCES of the GENTILES, and that their KINGS may be brought." Isa. 60:3,5,11. "And I will set a SIGN among THEM, and, I will send THOSE that ESCAPE of THEM unto the nations and they shall declare MY GLORY among the GENTILES. And they shall bring all your brethren for an offering unto the Lord OUT of all NATIONS(to where?) to my holy mountain JERUSALEM, saith the Lord. " Isa. 66:19, 20.

"Clad in the armor of Christ's righteousness, the church is TO ENTER UPON her FINAL conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners, SHE is to go forth into ALL the WORLD, conquering and to conquer. " P.K. 725.

". . .Christ is coming to establish His KINGDOM on the EARTH." 9T 63.

"... The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the POWER of the Holy Spirit, and a spirit of genuine conversion was manifested." 9T 126.

Here we see:

That the Loud Cry of the third angel's message will be heard from ZION and JERUSALEM rather than from Takoma Park D. C. or Mount Carmel Center.

IV.

"The Davidians are the upshoot from decadent Seventh-day Adventism prophetically envisioned in Ezekiel, chapter nine. Its members are in the main those who have been cast out and deprived of the fellowship of their Seventh-day Adventist churches: Thus being separated from their church and denied its name because of their having given heed to the voice of the Rod, the voice of the Good Shepherd, they are called by the NAME imbedded in the work of the Rod, 'Davidian Seventh-day Adventists, ' UNTIL the TIME when they shall be 'called by a NEW NAME, which the MOUTH of the Lord shall name Isa. 62:2.

"Thus raised of necessity, not of choice, this Association within the Seventh-day Adventist organization is ordained to the work of a threefold end: (1) It is to go to the house of 'Israel and Judah' (Eze. 9:9), and 'say to them that were bidden, Come; for all things are now ready. ' Luke 14:17. And though they who first hear the call may excuse themselves (verses 18-20), 'the poor, and the maimed, and the halt, and the blind' from 'the streets and lanes of the city' (verses 21, 22) will respond. (2) Accordingly, it is to implement that 'great reformatory movement' and purification; called for 'among God's people'. Testimonies for the Church, Vol 5 page 80; Vol. 9, page 126. With the consequent fruits of this work, the first of the harvest, it is to usher in the Kingdom (Mic. 4:1, 2). (3) Then with a loud cry it is to 'go into the highways and hedges' (Luke 14:23) ". Lev. of DSDA 12, 13 - All parentheses theirs.

It is easy to see from this statement, how the Davidians at New Mount Carmel would think their leadership is to finish the work, that their message is the very last, and Bro. Houteff is the last Inspired messenger.

However, the death of Bro. Houteff and the unrolling of the scroll throws a vastly different light on this particular statement than has before been seen by the Davidians. With the explanation already given of the parable of Luke 14, it is easy to see that Bro. Houteff is merely giving an over-all view of the things to transpire from the beginning of his work to the end of the gospel work, without filling in all the details.

Special Note:

The key to the understanding of the above statement in the Leviticus is found where it shows that the Davidian SDA name is to be changed to a new, name, given by the mouth (Inspiration) of the Lord.

Conclusion: "Now you see that every additional timely Truth brings an additional timely name... you who are not tied to any man, but to Christ, cannot help going on with the Spirit of Prophecy Who UNFOLDS the TRUTH and NAMES Its people." 2TG 34:25.

LOOK!!!

1. Third Angel's message, Rev. 14:6-11, Seventh-day Adventist, a timely truth and a timely name. These are those bidden from Babylon, 1844.
2. The Sealing angel from the East, Rev. 7:1-8; 14:15, Davidian Seventh-day Adventists, - a timely truth and a timely name, 1930.
3. The BRANCH - Eze. 9; Rev. 18:1; 14:16-20. The Branch Davidian Seventh-day Adventists, 1955. Unrolling of the Scroll, the name found in the Bible; hence, named by the Mouth of the Lord. 'Every timely Truth brings an additional TIMELY name and NAMES Its people.'

The Millerite movement before 1844 also brought a time Truth and a timely name - 2,300 year prophecy and the second coming of Christ; First-day Adventist.

Note: "ISRAEL is spelled with SIX letters. Had the NAME been of SEVEN letters, it would denote 'close of probation', instead of 'beginning of harvest'. ISRAEL, in Time of HARVEST, will receive a NEW name by the MOUTH of the Lord. Read Isa. 62:2.

Whatever that NAME may be, we are sure it will be perfect, to finish the picture of probationary time, as well as to, indicate the end of all the redeemed, or close of probation. Woe to him who may think all these wonderful designs in the beauty of perfection are just a chance or an accident. Such a one is DENYING the MASTER MECHANIC of all creation. He is paying HOMAGE to EVOLUTION (chance)" 1SR 233-4, parenthesis theirs.

THINK:

1. The name of ancient Israel is spelled with six letters, therefore the new name of Israel the true, 144,000 is spelled with six letters, not seven or five "... the SIXTH part of an ephah (vessel, church), and the THIRD part of an hin (measurement) of oil, to temper with fine flour." Eze. 46:14.
2. The name is received by the church in the TIME of the HARVEST, but had previously been revealed by the MOUTH of the Lord.
3. The NAME is perfect to finish probationary time. It indicates the END of the redeemed, - the first and second fruits.

Since our Saviour is the end of all the redeemed, the NAME is His name. The marriage is His marriage. The holy city, New Jerusalem is to be His wife. 'In that day shall the BRANCH, (six letters) of the Lord be, beautiful and glorious and he that remaineth in Jerusalem, shall be called HOLY.' Isa. 4:2, 3.

". . . , Behold the man whose NAME is The BRANCH... he shall build the temple of the Lord." Zech. 6:1-2! "for, behold, I will bring forth my SERVANT the BRANCH." Zech.3:8". "...I will raise unto David a righteous Branch ... and this is HIS name." Jer. 23:5, 6.

Note: The Branch HE is called THE LORD OUR RIGHTEOUSNESS by the first fruits, the 144,000.

" ... In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of a church. "Zechariah refers to Christ as the Branch that should build temple of the Lord. He speaks of the Gentiles as helping in the work." A. A. 595.

"The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is the Branch'." GC 415.

"In those days', and at that time will I cause the Branch of righteousness to grow up unto David, . . . and this is the NAME wherewith SHE shall be called. " Jer. 33:15,16. This is the Loud Cry church (Zech. 12:8) which gathers in the great multitude.

Emphatically, the NEW name of Jesus is the six letter word BRANCH and this do the NEW name wherewith the church SHE shall be called.

Here we see:

1. The Branch She is called the Lord our Righteousness by this great multitude of Gentiles.
2. Salvation is promised to all who join the church in the time of the Loud Cry.

Consequently:

". . . hear, O earth, the words of MY MOUTH. My DOCTRINE shall drop as the RAIN, my SPEECH shall distill (fall in drops) as the dew (refreshing at evening), "as the small RAIN upon the tender herb, and as the showers upon the grass (people Isa. 40:7): Because I will PUBLISH the NAME of the Lord He is the Rock, his work is perfect: for all his ways are judgment." Deut. 32:1-4.

"I will declare thy NAME unto my BRETHREN:" Ps. 22:22.

"HE shall come down like RAIN up on the mown grass: as showers that water the earth." Ps: 72:6.

". . . The WORK of this ANGEL comes in at the right time to join in the LAST great WORK of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet ..." EW 277.

". . . There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the ANGEL who JOINS the third angel in the MESSAGE to be given to the world. " TM 300.

Here we see:

1. The doctrine (message) of the (new) name of the Lord will be published.
2. This angel (message) comes in at the right time to direct the work in a message to be given to the world. Rev. 18:1; See R & H Nov, 1960.
3. The call to the poor (Luke 14:21, 22) is the second call at supper time or the third call in the over-all parable.

"And there were set there SIX waterpots of STONE, after the manner of the PURIFYING of the Jews, `containing two or THREE firkins apiece." John 2:6.

Note:

1. SIX is the number of purification of the Jews.
2. SIX is the number signifying harvest.
3. Israel, a SIX letter word; is the name of God's people who returned from Egypt.
4. BRANCH, the name of the Messiah, is a SIX letter word and is to be the NEW NAME of the remnant, purified Israel who return from Assyria and all countries to the land of their fathers (Isa. 11:11-16).
5. Every stone (1 Peter 2:5) container or Branch must be filled with this Branch water (message) so that when it is poured out and served to the wedding guests, it will be the best wine (Truth) of them all: for the Bridegroom has save the best wine until the last.
6. The hyssop used in sprinkling the blood was the symbol of purification. A. A. 280.
 - A. Hyssop and Branch, are symbols of purification.
 - B. The SIX waterpots are symbols of purification.
 - C. SIX is the number of purification.

The wedding feast at Cana was a great feast. Each of the six waterpots contained approximately 27 gallons of water. $27 \times 6 = 162$ gallons, not even considering the command to fill them up to the brim.

Inspiration declares: "...Yea, every POT in Jerusalem and in Judah shall be holiness unto the Lord of hosts." Zech 14:21.

CONCLUSION

Matthew 22 shows two movements (calls) to those that had been bidden before the Lord becomes wroth with the remnant, verses 1-4, whereas Luke 14 shows the ones bidden and His servant who proclaimed his message to the rich at supper time (verses 16-21, first part) before the Lord gets angry. Then the other servant is sent to gather the poor (first fruits) and then he is sent out into the highways and hedges to gather in the great multitude.

Please note that the Lord sends a servant (V.T. Houteff) to the rich, the Laodicean church, - S.D.A., but he is refused. Another servant is sent to the poor which they accept. One call is to the rich at supper time and when the servant shows his Lord "these things" (finishes his work), the Lord sends forth another servant to the poor. Therefore there are two servants sent, two calls to them that had been bidden, the church: One whom the rich refused and one whom the poor accept.

Putting Christ's parable of Matthew 22 and Luke 14 together shows that the message of the second servant, Luke 14:21 last part and 22, actually started before the day of the Lord's anger (Zeph. 2:3). But the 144,000 will be gathered in the great and dreadful day of the Lord.

COMPARISON OF THE TWO PARABLES

1. Matt. 22:2 - The Kingdom of Heaven Luke 14:15 - The Kingdom of God Matt. 22:2 - "a marriage for his son" Luke 14:16 - "a great supper".
2. Matt.22:3- "sent forth his servants to call them that were bidden." Luke 14:17 - "sent his servant at supper time to say to them that were bidden." Matt. 22:3 - "they would not come." Luke 14:18 - "all with one consent began to make excuse."
3. Matt. 22:4 - "Again he sent forth other servants." Luke 14:21, "Said to his servant, Go out quickly into the streets and lanes." (last part & 22).
4. Matt. 22:7 - "he sent forth his armies, and destroyed those murderers, and burned up their city." Luke 14:24 - "none of those men which were bidden shall taste of my supper."

Here we see:

The Lord sends his armies (Isa. 8:6,7) to destroy the city of the remnant who hate and cast out their brethren. Read Isa. 66:5.

"This prophecy (Isa. 8:15; Matt. 22:7) declares that the confederacy will be a snare -- a -- trap and that many will fall and be taken in it. It will be a fearful trap and will separate God's people. Thus is the Lord going to test all His people and let them reveal just how much faith each of them has ... The confederacy ... commences before the Loud Cry and before the slaughter of Eze. 9. It is not the Image of the Beast, for this association precedes the Image of the Beast, and the confederacy is formed when the nations are girding themselves for war. Put another way, the confederacy will commence after the sealing and perhaps just before the slaughter of Eze. 9." 13 S. Code 3, 4:9, 10.

"...We are enter into no CONFEDERACY with the WORLD, supposing that by so doing we could accomplish more." 6T 17:2.

Questions for thought:

1. Are the 144,000 sealed?
2. Has the confederacy commenced?
3. Are the nations talking peace and girding for war?
4. Do the terrible earthquakes that have been occurring, the airplane and train disasters, the new Sunday laws the states are passing, and the great nations defying the great nations of the earth ("...let the weak say I am strong" Joel 3:10) indicate that the angels (Rev. 7) are letting the winds loose?

LOOK ! The antitypical Passover comes after the sealing, after which commences the harvest, judgment counting of the 144,000 first fruits.

". . .If it becomes necessary for us to know ahead of time, the day and hour of the purification of the church, the antitypical Passover, we WILL be told. YES, we SHALL KNOW at least as much in ADVANCE as Moses knew about the Passover in his day." 2TG 41:3.

From the call of Abraham to the Passover in Egypt was 430 years (P.P. 760; Ex.12:40; Gal. 3:15-17), From the Passover in Egypt to the crucifixion to Christ is fifteen long centuries." G.C. 399:3. From the crucifixion to the establishment of the Protestant reformation, the Augsburg Confession in 1530 A.D. is 1500 years. From 1530 A.D. to 1960 is 430 years. The pale horse rider (Rev. 6:8) was given power over the fourth part of the earth, -1500 years (2SR 212), from the crucifixion of Christ to 1530.

Therefore: 1960 (April 11 at even the end of the day) is the year of the Antitypical Passover.

Question: What is the ANTITYPICAL Passover?

Answer: ". . . the Lord's Supper was instituted as a MEMORIAL of the same event of which the Passover had been a type." P.P. 539.

Here we see:

1. Slaying of the "Passover lamb was a symbol of the deliverance of ancient Israel from Egypt and a type of the slaying of the Son of God, the lamb which taketh away the sins of the world.
2. The broken unleavened bread represents the Saviour's broken body and the pure unfermented wine of the grape represent the blood He spilt for us.
3. The Lord's Supper is a symbol and a memorial of the deliverance of modern Israel from modern Egypt, the world and the bondage of sin.

Type and Antitype:

"The Passover was to be both **COMMEMORATIVE** and **TYPICAL**, not **ONLY** pointing **BACK** to the **DELIVERANCE** from Egypt, but **FORWARD** to the **GREATER** deliverance which Christ was to accomplish in **FREEING** his people **FROM** the **BONDAGE** of **SIN**." P.P.277.

". . . But wilt thou know O vain man that faith without works is dead? Your obeying **ALL** the **COMMANDMENTS**, and the **STATUTES** and the **JUDGMENTS** of the moral law of Moses, you see, is your evidence that you have been **BORN AGAIN**, that you have been endowed with power from above; that you are enabled to choose the good and to refuse the evil; that you are the children of God. Keeping the commandments and the statutes in the Lord, then, is the **LIGHT** and **SHIELD** of your **LIFE**: It is the outward sign that by the life of Christ you have overcome the Enemy of your soul and body. This **SYSTEM** of **WORSHIP**, therefore, is truly the Righteousness by faith that brings the righteousness of Christ in the people of God. " 2TG 37:27.

Therefore:

The Lord's Supper after sundown the fourteenth day of the first Hebrew month is commemorative of modern Israel's deliverance from modern Egypt, the world, and a sign that God will free His people from sin and sinner.

"On the fourteenth day of the seventh month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to, the sacrifice that should deliver from the **BONDAGE** of **SIN**. When the Saviour yielded up his life on Calvary, the significance of the (typical) Passover ceased, and the ordinance of the Lord's Supper was instituted as a **MEMORIAL** of the **SAME** event (14th day at even) of which the Passover had been a type.

"The Passover was followed by the seven days' feast of unleavened bread. The **FIRST** and the **SEVENTH**, day were days of **HOLY** convocation (from even 14 even), when **NO** servile **WORK** was to be performed. On the second day of the feast the first-fruits of the year's harvest were presented before God. **BARLEY** was the earliest **GRAIN** in Palestine and at the opening of the feast it was beginning to ripen A **SHEAF** of this **GRAIN** (barley) was **WAVED** by the **PRIEST**

before the altar of God, as an acknowledgement that ALL was His. NOT UNTIL this CEREMONY had been PERFORMED was the HARVEST to be GATHERED." P.P. 539.

The facts are plain:

1. That when the Saviour yielded up His life the ordinance of the typical Passover lamb ceased and the ordinance of the Lord's SUPPER (offering of the antitypical Passover Lamb) was instituted as a MEMORIAL of the type. MEMORIAL - anything which preserves, or serves to preserve the memory of something: Webster

2. The Lord's Supper - Antitypical Passover on the 14th day of the first month is a memory of the SAME event of which the Passover was a type.

Example: The Sabbath is a MEMORIAL of creation, and is to be observed on the seventh day of the week. It is not to be observed on the first day of the week or once every three months, but on the day that stands as a memorial of creation. This is a sign that God is our Creator.

- Notice:
1. The Passover in ancient Egypt at the end of the 430 years stands as a sign to ancient Israel that God delivered them from Egypt.
 2. The Antitypical Passover - the Lord's Supper at the Passover time, at the end of the antitypical 430 years (April 11, 1960 at even) beginning with the establishment of Luther's reformation at the "Augsburg Confession" in 1530 A.D. is a sign to modern Israel that God will deliver them from modern Egypt,
 3. The waving of the sheaf of barley grain is the type signified that all was His, also, that the wheat harvest of first fruits was to begin. So it is in the antitype.

Those who see the light of Truth herein shining ever so brightly and participate in the Lord's Supper at Passover, and who continue on with us are considered as the wave sheaf (Vanguard L. of DSDA-3). They will surely gather the first fruits (wave-loaves, 144, 000, army) during the harvest time (judgment for the living, Eze. 9, Luke 14:21 last part, and verse 22). The Judases who go out from us will not eat bread in the Kingdom of God. Hence, we see that the antitypical Passover is the separation, the cleansing of the church, Eze. 9. Ancient Israel was numbered after the Passover so likewise, modern Israel, the 144,000 will be judged, numbered after the antitypical Passover. (1SR 216).

"It has been made clear that Israel after the flesh is a photograph of Israel by the promise. In the exodus movement all the tribes went out of Egypt. If this is a photograph of Israel by the promise, then all the twelve tribes must come out now as well. Twelve tribes must escape the ruin of Eze. 9 (death of the firstborn), and Isaiah 63 (The Red Sea). The number of them is said to be from each tribe, making a total of 144,000.

Since Israel is scattered throughout antitypical Egypt, the Passover may be observed in each individual home by the priest of the household, - the father, if he has been baptized; or it may be observed in groups with a regular ordained minister or local Elder. Where there are only women and children and no one to meet with, they may observe the time of the Passover without partaking of the ordinances. The first born son may act as priest in the absence of his father. All who by faith partake of the antitypical Passover testify that the blood of the Lamb of God is on the doorposts of their hearts. They testify that Christ the BRANCH (GC 415) intercedes in the atonement with His blood in their behalf in the most holy place of the Heavenly sanctuary above; All leaven is to be put out of our houses on April 11 until after the 18th of April.

Let each one beware lest he partake of the Passover unworthily. (1Cor 11:29) "For by GRACE are ye SAVED through FAITH; and that not of yourselves: it is the GIFT of God." Eph. 2:8.

Therefore, from this time on, God's sheep, His little ones, the poor and hungry are not to eat and drink with the drunken (Matt. 24:49) once a week, once a month, or every three months. But rather His sheep are to observe the antitypical Passover once each year on the 14th day of the first Hebrew month, at even. This is the separation, the cleansing, purification, harvest (judgment) of the first fruits, 144, 000, in the streets and lanes of the city -the church- house of God. (1 Pet. 4:17; Eze. 9).

"Do you not know He would have us labor ON, and ON, and ON, knowing that VICTORY lies AHEAD?" L.S. 441.

"Agitate, agitate, agitate ! The subjects which we present to the world must be to us a LIVING reality." G.W. 299; 5T708.

"It was early in December, 1914, also, that she testified to hearing voices in the night season, crying out: 'Advance! Advance! Advance!' Press the battle to the gate!" L.S. 441.

Now you can see:

That the admonitions given us in sets of three shows the trinity in the church; the third angel's message is in three sections, three periods, or steps.

Example:

1. LABOR ON (SDA), and ON (DSDA), and ON (BDSDA).
2. Agitate! " Agitate! " Agitate ! "
3. Advance! " Advance! " Advance! "

". . . as the chariot rolled upward... the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' " E. W. 287-8.

". . . And then He imparted to Moses, in the form of a prophecy, a knowledge of His purpose concerning the FINAL TRIUMPH of Israel It was concerning the FUTURE fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne, 'The whole earth is full of His glory'. . . TODAY this prophecy is meeting RAPID fulfillment." P.K. 313.

". . . Jesus said to His disciples, 'Ye are clean, but not all.' One was not. In spite of the fact that Judas was unworthy, the ordinance could no longer have been put off. Albeit as soon as he had partaken of the sacrament, he arose, went out, and did his devilish work The other disciples, though, were as ready, or as worthy for the sacred service as they could have been up to that time.

"The Lord's Supper was ordained in remembrance of the Lord's sacrifice, NOT to CLEANSE the PARTAKERS of it FROM their SINS but to CLEANSE them from SINNERS, as is seen from the `PASSOVER in EGYPT and FROM the FACT that thereafter Judas no longer walked with the disciples. Plainly, then, the celebration of the ORDINANCE brought BLESSING to the ELEVEN, but DAMNATION to the ONE.

"Verses 27-30 (1Cor 11) - 'Therefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh UNWORTHILY eateth and drinketh DAMNATION to HIMSELF not discerning the Lord's BODY. For this cause MANY are WEAK and SICKLY among you, and MANY SLEEP.'

"The Lord's bread and cup are to be taken by a people ONLY after they have examined THEMSELVES, and have seen to it that they are NOT causing TROUBLE; that their meeting together IS for the BETTER, NOT for the WORSE. Now if we have reached that standard of righteousness, then we should by all means ordain the Lord's Supper among us. But if we have not come to that point as yet then our instituting the ORDINANCE of humility among ourselves would only be to our own damnation, not to our salvation.

"Our chief duty right now (in Bro. Houteff's time) is NOT to urge the observance of the Lord's Supper, but rather first to come up to the standard of perfection which the message today, along with the message of yesterday urges. The Lord never calls for 'revival and reformation' when the church is enjoying good spiritual life. The Lord's Supper, therefore, is never to be ordained at the beginning of such a revival and reformation, but after its completion. Jesus did not institute the ordinance at the beginning of His ministry, but did so at its close.

"We cannot lead the Lord. He is to lead us. We of ourselves never know what is right and what is wrong UNLESS we are TOLD. EASY enough, IF we DO whatever we are TOLD to DO, no MORE and NO less, we shall be ACCOUNTED WORTHY. So far, our God-sent (Davidian) message has NOT (August 17, 1946) brought to our attention the ordination of the Lord's Supper, but it is pleading with us to depart from the abominations, to cast aside all our idols, to PUT AWAY all our PRIVATE IDEAS, and OPINIONS, to WHOLEHEARTEDLY RETURN to the Lord.

"The message, moreover, teaches that we should remain in the church and work strictly for her salvation. The conclusion then is that as long as we stay with her there seems to be no need for ordaining the Lord's Supper PRIVATELY among OURSELVES, perhaps not BEFORE the HOUR comes for the PENITENT to be SEPARATED from IMPENITENT, as TAUGHT by the

TYPES - by the PASSOVER in EGYPT, and by the PASSOVER on the NIGHT when Judas was to go out, NEVER again to WALK with the TWELVE.

"Furthermore, NO ONE (in 1946) seems to know WHEN and HOW to OBSERVE the sacrament. Some observe it EVERY Sunday or EVERY Sabbath, some occasionally, some every quarter and so on. It seems LOGICAL to SAY that WHEN God COMMANDS us to ORDAIN it ANEW He will tell us also HOW and WHEN to OBSERVE it PROPERLY." 1TGr 3:3-6.

The facts are plain:

1. That the time Jesus instituted the ordinance of humility, not all were clean, but none of the disciples were excluded from the service.
2. The ordinance was not ordained to cleanse the partakers from their sins, but to cleanse them from sinners as also is seen by the Passover in Egypt.
3. It was not the chief duty of Bro. Houteff to urge the observance of the Lord's Supper. This should come at the completion of the revival and reformation by the Davidians.
4. The God-sent Davidian message had not at that time brought to our attention the ordination of the Lord's Supper. The primary purpose then was to cast aside our idols, and put away PRIVATE ideas and opinions.
5. The Davidian message teaches us that we should stay in the mother church, SDA, and work strictly for her salvation. And so long as we do this, there would be no need to ordain the Lord's Supper privately among ourselves (Davidians), - not until the hour comes for the penitent to be separated from the impenitent.
6. There are two types of the Passover. One in Egypt and the other when Jesus ordained the Lord's Supper. In Egypt the firstborn was slain by the death angel where there was no blood on the door posts. At the time of Christ, Judas was out and hanged Himself. In both cases there was a separation.

Please Note:

The Davidian Association was to exist solely to accomplish a divinely appointed work within the SDA Denomination wherein it was to strictly confine its activities. When their work was to draw to a close and God's servants sealed, the name of the Association was to be changed. (The Leviticus of DSDA preface).

Now think:

We are told that John's work was a type of the work of the Davidians. (1TGr36:4). Since this is true, can you not see, that the Davidian Association could never know when to ordain the Lord's Supper, for in the type John did not. Furthermore, Bro. Houteff, being the antitype of John, would not be the one to do this work. Therefore, the mounting facts witness that the Lord's

Supper would be instituted under another name and by Inspiration, by an instrumentality other than Bro. Houteff.

LOOK! !

John was considered as an apostate, offshoot, by the Jewish leaders, so was Bro. Houteff by the SDA leaders. Therefore, another movement, by another name, would necessarily, according to type, have to spring up from the so called offshoot (not from the SDA Denomination) that would know the time to ordain the Lord's Supper in its proper order and according to the Scripture. Now, since Bro. Houteff did not know how and when to observe the Lord's Supper properly, and since the antitypical Passover is before the special resurrection it is plain to see that the Lord's Supper would be ordained after Bro. Houteff went into the grave and before he comes up. This is why we contend that since the parable in Luke 14 has a latter-day application (LD 12:2) we must conclude that there are two servants with inspired messages depicted in verses 17-22. This is obvious since one is sent to the rich and another to the poor.

CONCLUSION:

BRANCH is the new name of Jesus and we have come to the end of the antitypical 430 years (since 1530), and Inspiration has instructed us at what time of the year to observe the Lord's Supper. We must conclude this is the year and April 11 after sundown is the time.

Says the Lord's servant:

"The WATCHMAN (servant) IS to KNOW the TIME of NIGHT." 6T 407.

It is plain that we have come to sundown for the tares and the dawning of a new day for the wheat. But let it be remembered that the salvation of the church does not hang on this time for her destiny has already been decided in the most holy place, in the Courts above. The Passover is a sign that the church has already been weighed in the balances of the Heavenly Sanctuary (5T 83). Says the Lord's servant: "This is what happened: As soon as they excused themselves, probation closed for them, they had no other chance of tasting His supper." 2TG 11:11 How sad for those who have not made the proper preparation, sadder words than these were never spoken.

It will be seen, now, who have watched. Therefore, the antitypical Passover is a sign that the harvest, judgment, counting, is to begin for the 144,000.

For says Inspiration: "And I will SET a SIGN among THEM, and I will send THOSE that ESCAPE of them unto the NATIONS. " (Luke 14:23) Isa. 66:1.9. Now we can see, if we have not before, that the antitypical Passover is the SIGN He sets among His people.

"And the Lord answered me, and said, Write the vision and make it plain upon tables, that he may run that readeth it. For the VISION is yet for an APPOINTED time, but AT the END it shall SPEAK and NOT lie: though it tarry, wait for it; because it WILL surely COME, it will NOT TARRY. " Hab. 2:2, 3.

Yours to prepare to meet thy God, Israel. (Amos 4:12).

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Please continue to send all correspondence to ~~Box 3088, Odessa, Texas.~~