

# THE MARRIAGE OF THE KING'S SON

The Wedding Supper #1

February 22, 1960

Subject: The Kingdom of Heaven, Matthew 22.

Aim to show:

1. That there are three prophetic divisions of the genuine S.D.A. movement from 1844 to the close of probation.
2. All three divisions come into existence before the purification of the church and the loud cry of the third angel's message to the world. That casting out the guest without the wedding garment is figurative of the purification of the Church.
3. That it is the third division that brings about purification in the church (Matt. 22:11) and gives the Loud Cry, Luke 14:23.
4. The Loud Cry church is a pure church without spot or wrinkle. A.A. 525; T.M. 373, 382.

Gem Thought:

"In the parable it was those that had oil in their lamps that went in to the marriage. Those who with a KNOWLEDGE of the TRUTH (oil in vessel) from the Scriptures, had also the Spirit and GRACE (not just a theory of the truth) of God, and who, in the night of their bitter trial, had patiently waited, SEARCHING the Bible for CLEARER light - these SAW the TRUTH concerning the sanctuary in heaven and the Savior's change of ministration, and by faith they followed Him in His work in the sanctuary above. And ALL who through the testimony of the Scriptures ACCEPT the SAME TRUTHS, following Christ by faith as He enters in before God to perform the LAST work of MEDIATION, and at its CLOSE to RECEIVE His kingdom - ALL these are REPRESENTED as GOING in to the marriage.

"In the parable of Matthew 22 the SAME figure as the MARRIAGE is INTRODUCED, and the INVESTIGATIVE JUDGMENT is clearly represented as taking place BEFORE the marriage. PREVIOUS to the WEDDING the king COMES in to see if ALL are ATTIRED in the wedding garment, the SPOTLESS robe of character washed and made white in the BLOOD of the LAMB. Matthew 22:11; Revelation 7:14. He who is found wanting is CAST OUT, but ALL who upon EXAMINATION are

seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with Him to the marriage and the door was shut,' we are carried down through the Savior's FINAL ministrations, to the time when the great work for man's salvation shall be completed." G.C. 427-8.

"...His hand is still stretched out to save, while the door is closed to those who would NOT enter." 9T 97 "It will be noticed that the CLOSE of PROBATION for the CHURCH and the one for the WORLD are TWO DIFFERENT events. The FORMER is a MINIATURE representation of the LATTER." 2 SR 186.

#### Introduction:

In the parable of Matthew 22 where the figure of the marriage is introduced, the Spirit of Prophecy applies it to the Jewish people, and then to the GENTILES (COL 307). But in Testimonies Vol. 4, p. 307 the parable of the wedding garment is applied to the church when Jesus appears.

In this Testimony is shown many that have called themselves Adventists that have been setting time for Christ to come; this has hurt the message, "...Because the times repeatedly set have passed the world is in a more decided state of unbelief."

Although the servant of the Lord shows how "Time-setters" in the past have failed, yet on page 308 of Vol. 4 of the Testimonies she shows that "In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness....'As it was in the days of Noah, so shall it be also in the days of the Son of man'....Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation....The merciful warning of God was rejected with sneers, with mockery and derision; and they were left in darkness....But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin."

Since the Loud Cry (Judgment of the Living) has not as yet been given to the world and the 120 years since 1844 is nearly passed we do not anticipate the coming of Christ in the clouds in 1964, the end of a 120 years. Now since there were eight souls saved in the ark and the figure eight prefigures a change, a new order, we do anticipate the setting up of the Kingdom (Eze. 36;

37:22-28) by that time, and the beginning of the Loud Cry of the Third Angel's Message to the world.

Note that the Loud Cry message is given by a pure church (PK 725). Therefore if the new order comes at the end of 120 years since the beginning of the Judgment of the Dead in 1844, the purification of the church should start before 1964. The church and the Holy Land are both to be cleansed. Logically it appears that the cleansing of the church brings about the cleansing of the Holy Land. Read Isaiah 31:7-9.

Zechariah's message was to the two tribe Judah and Moses' message to the 12 tribes of Israel and Noah's message to the world. "The work of these three movements - Zechariah's (the Branch DSDA 1 TGr 8-24, 26), Moses' (Davidian SDA 1SRPE 6:2; 69:2; 1TGr 9-11:2; Leviticus of DSDA p4), and Noah's (SDA) - therefore, typifies every phase of our work." 1TGr 9-12:2.

So it is in the parable of Matthew 22, there are three movements recorded in the parable by Christ: (1) Those that were bidden to the marriage (2) The FIRST CALL of those who had previously been bidden, and (3) The SECOND CALL (again other servants Matt. 22:4) after which the King comes in to inspect the wedding guests.

#### Inspiration's Interpretation of the Parable of Matthew Twenty-Two

1. There are three Prophetic division of the Genuine Movement.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son." Verse 2.

Here we see:

1. The Kingdom of Heaven represents His gospel church.
2. The king is the Heavenly Father.
3. The son is our Saviour.
4. "The MARRIAGE represents the reception by Christ of His Kingdom." GC 426.

"And sent forth his servants to call them that were bidden to the wedding: and they would not come." Matthew 22 verse 3.

The facts are:

1. As Seventh-day Adventists we understand that all S.D.A.s have been BIDDEN to the marriage since the judgment of the dead started in 1844. Says the Lord's servant: "In the parable of Matthew 22 the same figure of the marriage is

introduced, and the INVESTIGATIVE JUDGMENT is clearly represented as taking place before the marriage." G.C. 428.

2. A warning message (call), is sent by the King through His servants to them that had been previously bidden to come to the wedding. But they would not come. Now since those that had been bidden would not take heed to the gospel call, they are none other than the Laodiceans of Rev. 3:14-19, the church. They are those who have need of nothing more.

Therefore: The Laodiceans that would not hear the King's servants represent one division of the S.D.A. church, and those who were sent to them with a message by the King, represent another division of the movement. Furthermore, since the message of the Laodiceans is the Judgment of the Dead, and a different message is sent to them, and since the living are to be judged as well as the dead (T.M. 490), this call to them represents a warning of the coming judgment upon the living.

II. "AGAIN, he sent forth OTHER servants, saying, tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Verse 4.

Note: 1. The second group of servants (the second call, "Again...other servants,") were sent with a message to those who had been bidden, saying that really now had come time to proceed to the wedding.

2. Please take note that at the FIRST CALL the wedding feast was not prepared, whereas the SECOND group of servants were commanded to say that now the feast is prepared. "In both parables the feast is provided with guests, but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out." C.O.L. 308.

Conclusion: Since this parable is applicable to the purification of the church and the setting up of the Kingdom, and there are TWO CALLS (messages), TWO different GROUPS of servants sent to those who had been bidden, it is plain to see that there are three divisions.

1. The ones that had previously been "bidden". Those already in the gospel church, S.D.A. Matt. 22:3.
2. The servants the King sent at supper time (Davidian SDA) to warn those who had been bidden to prepare for the wedding. Verse 3.
3. The OTHER servants (The Branch) that were sent to tell those who were "bidden" that the wedding supper is prepared, and all things are ready. Id. Verse 4.

Therefore, there are two calls (angel's messages, Rev. 14:6-8) to those who were bidden, the church before 1844, and before the beginning of the judgment of the dead. There are likewise two calls (angel's messages, Rev. 7:1-8; 18:1) before the judgments of God fall upon the living, which begins at the house of God - the church (1 Peter 4:17).

"But they made light of it, and went their ways, one to his farm, another to his merchandise; And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy." Matt. 22:5-8.

The plain facts are:

1. The remnant, those who did not accept the message, spitefully entreated and slew the messengers. Inspiration says: "Whosoever hateth his brother is a murderer." 1 John 3:15.
2. Such actions on the part of the REMNANT caused the King to be wroth with them, so he sent forth His armies and destroyed those murderers and burned up their city.

We see:

This same thought is expressed in the confederacy chapter of Isaiah 8:6, 7. "Forasmuch as this people refuseth the waters (Truth) of Shiloah that go softly, (a small stream) and rejoice in Rezin and Remaliah's son (the government and the leaders of the church); Now therefore, behold the Lord bringeth upon them the waters of the river (nations), strong and many, even the king of Assyria and all his glory..." "The prophecy (Isa. 8:15) 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." 13 S. Code 3:9.

Few: "And when the king came to see the guests, he saw there chosen a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen." Matt. 22:11-14.

Conclusion:

Verses 9, 10, and 14, represent the preaching of the third angel's message to the world since 1844, (G.C. 39:2) and will be applicable again after the purification of the church, when the Loud Cry goes forth from Zion and Jerusalem (Isa. 2). In the last work of the third angel's message, however, only the righteous will be gathered into the Kingdom. Verses 11-13 show that now the initial phase of the judgment, the Judgment of the Dead, (GC 390:2) has been preached and only a few, a 144,000 first fruits have on the wedding garment. The tares are cast out.

This coming is what the Lord was talking about when He said: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:7, 8.

"...What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to his return from his ministration in the most holy place of the heavenly sanctuary, when he lays off his priestly attire, and clothes himself with garments of vengeance....This is the TIME of RECKONING with his SERVANTS." 2T 190-1; S.S. Quarterly Feb. 13, 1960 p. 25.

We see:

The coming here recorded is not His coming in the clouds of heaven but His coming in judgment to find a people asleep. This is when He puts on garments of vengeance and reckons with His servants who refuse the call - the tares in the church.

### III.

"The truth and work of God in this (advent) movement commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these three angels (of Revelation 14:6-11)...

"I repeat it. The three messages symbolize the THREE PARTS of the GENUINE movement." Life Incidents 206-7; The Midnight Cry 484.

Therefore:

Three angel's messages from 1844 (lightenings, thunderings, and voices, Rev. 4:2-5) up to the purification of the church. And three PARTS (voices - three - and thunderings, and lightenings, Rev. 8:5) beginning with the message of the purification, to the close of probation.

### IV. SUMMARY:

Illustration #1: First vision of three angel's messages: "I was shown three steps - the first, second, and third angel's messages." EW 258; Rev. 4:5. Her second vision of three messages: "I was AGAIN brought down through these messages (3 voices)...God had led them along step by step." EW 259 Two more steps represent two additional messages, - Rev. 7:1-8 and Rev. 18:1.

Illustration #2: "Feed thy people with thy rod...in the midst of Carmel...Bashan and Gilead." Micah 7:14. "...The verb 'feed' is to be understood as spiritual food, and that food (truth) is found in the 'Rod'...(Feed thy - God's - people). Carmel (DSDA), Bashan (SDA), and Gilead (Branch DSDA) are used as SYMBOLS (three) of good SPIRITUAL pasture." ISR 243.

Illustration #3: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" Isa. 11:1, "Jesse (the father of David), the rod (David), and the Branch (Christ)..." 8Tr 45.

"...Is it necessary for the Lord to come to you with a Rod (Shepherd's Rod) to show you that you need a higher experience before you can be fitted for connection with the family above?" 8T 69:2.

"These verses (Isa. 11:3, 4), I am sure, need no comment save to mention that 'the ROD of His mouth'...must mean God's Word, His Truth." 1TGr 31:4.

Illustration #4: "The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Isa. 33:9.

Millerite Movement 1. Lebanon - the temple built of the First Angel: cedars of Lebanon. The Lord suddenly comes to His temple. Mal. 3:1; G.C. 426. "...the hour of his judgment is come." Rev. 14:7.

Second Angel: 2. Sharon is become a wilderness. Babylon is fallen.

Here we see that the shaking starts first in Bashan, the S.D.A. church (EW 270) Isa. 33:1. The shaking is caused by the message (Rev. 7:1-8) that follows the Adventist message. This is the first call of Matthew 22:3 to those (SDA) who had been spoiling Babylon, the wilderness. The shaking is extended to Carmel, Davidian S.D.A., by the message (Rev. 18:1) that follows theirs. This is the second call of Matt. 22:4, - the other servants. Therefore Bashan (SDA) and Carmel (DSDA) both lose their fruits to the spoilers, Gilead - the Branch.

Note: "And his feet like unto fine brass..." Rev. 1:15. On the metal image of Daniel 2, brass is the third metal - gold, silver, and brass. Therefore the Branch, being the third division since 1844 is the Brazen serpent, while we are yet in the wilderness (land of the Gentiles). If all who are bitten by the old serpent, the devil, will look upon the Brazen Serpent, the Branch, as Israel did in the days of Moses, they too, will be healed. (GC 415:3).

Illustration #5: "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." Zech. 10:4 "The Lord Himself chooses from Judah the 'corner' stone (founder), the 'nail' (organizer), the 'bow' (the Truth, or instrument by which to gain the victory over the Enemy), and every 'oppressor' (ruler). With these He builds the house of Judah." 1TGr 17-8.

The facts are:

1. "Corner" stone, founder - Mrs. E.G. White and S.D.A. founding fathers
2. "Nail" organizer - the Shepherd's Rod and V.T. Houteff, modern Moses with the Rod, see the Leviticus of D.S.D.A.

3. "Oppressor", ruler - The Branch follows the Rod (nail organizer) and therefore is the ruler.

"Joshua is well instructed that the burden and the ingenuity for building this spiritual temple, belongs to Him Whose name is 'the BRANCH'. He is to grow out of His place. To Him be the glory. He alone is to be exalted. He is to build the temple of the Lord." 1TGr 8-27. "...Here is seen an organization having a Leader and an under leader - the Lord and Joshua." Id. 26:3.

Illustration #6: There are three sealing messages for the 144,000, beginning in 1844. Hence, "...God, New Jerusalem, and a glorious star containing Jesus' new name." E.W. 15: Rev. 3:12; Read also 1SR 32:2.

(Seal #1 – SDA) GOD "The sign, or SEAL, of God is revealed in the observance of the Seventh-day Sabbath, the Lord's memorial of creation." 8T 117 (Isa. 8:16).

(Seal #2 – DSDA) NEW JERUSALEM "And I saw another angel ascending from the EAST, having the SEAL of the living God ..." Rev. 7:2 Ascending from the east (Palestine) shows His message is about the New Jerusalem – the Kingdom.

(Seal #3 – BRANCH) Glorious STAR containing Jesus' NEW name. Jesus is represented as the ANGEL with the KEY to the bottomless pit. (Rev. 20:1) He was represented as the STAR to whom the KEY of the bottomless pit was given (Rev. 9:1), at the opening of the fifth trumpet, - read Rev. 22:16. The burning STAR that fell from heaven at the opening of the third trumpet is the Bible - manna.

The glorious STAR containing Jesus' NEW name represents a message of the glorious Truth about His new name – The BRANCH. This is the third division of the genuine movement. Three signifies the number of the Trinity in the church. 8 Tr 30.

CONCLUSION:

"A sin-hating God CALLS upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a LIMIT beyond which he will no longer DELAY his judgments." 4T 166-7.

"My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready! for the fierce anger of the Lord is SOON to come...'" E.W. 119.

All things are now ready, come to the marriage,

Benjamin Roden