

The following is a study of the parable of the Wedding Garment (Matt.22), as a prophecy delineating events to take place within the Advent Movement from 1844 to the close of probation and beyond. The bulk of this study originated with an acquaintance of mine who passed away a decade ago. Some years before he died, he personally told me that he did not believe in "copy-righting" any of his publications and he gave me permission to use any of them any way I wished.

It is true that for some time I did agree with his interpretation of this parable but there came a time when I felt it needed to be re-assessed as far as the timing of the second call of the parable was concerned and also as far as the message of the first call itself, which was sent to the Advent people in 1888, is concerned.

It was first believed and taught that the second call of the parable had already been given to the church (1962) and that the church had

rejected it and that therefore the church had already sealed her rejection of God's mercy. It has been at least twenty years that I no longer subscribe to this interpretation. I believe, rather, that the second call of the parable is still a future event and that we have been living in the time of "added probation" for the church. The second call will be a repetition of the first call which was proclaimed but rejected between 1888 and 1901.

This call was an invitation to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God, by bringing to God the merits of Christ. See Faith and Works, p.101. This is the very message that this fellow believer failed to understand as many of us do today.

It is now left to the reader to decide for himself if this presentation is prophetically sound as to the timing of the second call of the parable and as to the

teaching of righteousness by faith as sent by the Lord in 1888. May God bless you in your search for the light which was said to be "a special testimony, a special message of truth which is appropriate for this time and which is to be received, believed, and acted upon." E. G. White, Bible Commentaries, Vol.7, p.984.

Preface

The whole world is on the move, socially, morally, politically, materially, scientifically, and religiously. The pace is so rapid, the trends so radical, the abandonment of the old moral values and standards so irresponsible, defiant, and carefree, that there is every justification for seeing in all this the harbingers of that final disaster which will bring about the end of the world.

The final and coming conflict will be the last great show-down between the powers of light and the forces of darkness. It will be essentially religious in character and nature.

Therefore, the true child of God will understand that the events which need to be watched most closely are those in the religious world, not only in the fallen churches but especially in the professed Church of God itself, keeping in mind that "the important movements of the present have their parallel in those of the past." The Great Controversy, p.343.

Introduction

"The parable of the wedding garment opens before us a lesson of the highest consequence." E.G. White, Christ's Object Lessons, p.307.

In the unrolling of the prophetic scroll, where in the world does the Seventh-day Adventist Church stand?

In order to answer this question with certainty, one must turn to "the more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

In doing so, we turn to the parable of Matthew 22, the sure word of prophecy, which contains the information the child of God must have in regard to this important question, which information will allow him to exercise the faith which will prepare him to meet the coming storm and to stand without spot or wrinkle before the Saviour at His appearing.

In approaching this parable, we need to be very careful to see that we place no human construction or interpretation upon it. Therefore we shall follow a very systematic method of study.

First we shall take the prophecy itself and set it out point by point without making any attempt to match

it with the fulfilment of it. Then when we have the prophecy clearly in mind we shall take the first fulfilment as outlined in the book Christ's Object Lessons. At this stage we shall see how accurate this parable was and that it has been fulfilled to the very letter, except for the last part.

Finally, we shall take the parable as it appears in our day and in its final fulfilment. Once again we shall see the exact nature of the prophecy and how it is being fulfilled to the very letter. This then will be our systematic study procedures and if we ask only, "What does the parable say?" we cannot possibly go wrong.

The parable

The first event in the parable is the making of the marriage by the king for his son. Let us not concern ourselves yet with who the king and

his son are. That will come when the study of the interpretation begins. It is important to understand here that the making of the marriage is not the marriage itself. It is the preparing of the message and includes the making of the guest list and the inviting of those guests to the marriage.

Now in the normal order of things, especially when it is a king's invitation, the guests come at the appointed time, but in this case things are not normal and it becomes needful for the king to send his servants to call those who had been bidden. This is the first call. It is given by the servants of the king to those who had been bidden. But, surprisingly enough, they refuse to come. Despite the fact that this is nothing short of an outright insult to the king, he is very patient and sends out other servants to make a second call to those same bidden ones. But it is as if the king has insulted the guests by inviting them to the marriage of his son, for some

treat the invitation with contempt while the rest actually persecute the king's own servants in a cruel way.

Now the king can see that these guests have no intention of ever coming to the marriage. Their action is one of complete indifference and rebellion against his kingdom and authority, so he condemns them to the destruction which such an attitude merits. While the wedding has been delayed thus far because of the refusal of the guests to come to it, it does not mean there will be no wedding. Guests will be obtained from another class of people, so the king sends his servants to the highways and byways and from this source are gathered both the good and the bad for this wonderful occasion. Matt.22:10.

Now the guests come and everything is set but for one thing. Before the marriage actually takes place the king must check the guests, one by one, and he finds a man without the required wedding garment and when the

man can offer no reason for his omission, he is cast out into outer darkness.

So there it is. A marriage is made and guests are bidden. Two calls are made to them. They refuse both and the king sends the call to another class. Then comes the examination of the guests (investigative judgment) and the final separation between the good and the bad.

It is important to notice that the destruction of the bidden ones takes place after the call to the highways and byways and not before. It occurs after the examination of the guests.

The first fulfilment

This parable/prophecy has received a most striking fulfilment in the history of the Jews. With this past fulfilment, we are no longer so deeply concerned except as it serves as a clear cut picture of how the

prophecy will be fulfilled again. What happened then must happen again as we shall see very shortly.

Very obviously the king in the picture is God the Father, and the Son for whom the marriage is made is Christ. But what is the marriage? "By the marriage is represented the union of humanity with divinity." Christ's Object Lessons, p.307. Therefore the making of this marriage must be the bringing together of these two divided parties. "Separate humanity from divinity, and you can try to work out your own salvation from now till Christ comes, and it will be nothing but a failure." Faith and Works, p.71.

However "With humanity and divinity combined, you can accomplish a work as enduring as eternity." Ibid, p.27. The reception of the Gospel then results in man becoming one with God. But the whole teaching of the parable will show that, while individuals do respond to the call, the body does not. The acceptance by a minority of

individuals within the body is not mentioned in the parable. It is concerned not with this, but with the response of the body as a whole.

It was impossible for the Jewish church to have attained to this during their period of captivity in Babylon. But the Lord brought them into freedom again and set them thus in a position where they could have come into the closest marriage relationship with Him. There were allotted to the Jewish church 70 prophetic weeks or 490 years beginning in 457 B.C. in which this work was to be done. But the Jews missed the way of it so that when Jesus came to lead them into the final fullness of it they, who ought to have been walking very close to God, had wondered very far from Him. So then, that people needed to have a special invitation sent to them to call them who had been bidden to the marriage.

The first call

The first call was given by the twelve and the seventy apostles before the crucifixion of Christ. Of this we read: "The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and the seventy proclaiming that the kingdom of God was at hand and calling upon man to repent and believe the gospel. But the call was not heeded. Those who were bidden to the feast did not come." Christ's Object Lessons, p.308.

Thus came the first call and its rejection. But this did not yet close the door of opportunity on the Jewish Church. We are familiar with the specific nature of Bible Prophecy. In Daniel, for instance, are foretold four world empires, not three, nor five, but four. Now if history had produced three or five instead of four, what would we do with the prophecy of Daniel? We would reject it as false for certain!

So in this prophecy there are two calls to the bidden ones, no more and no less. Therefore when the first call was ended, the second was yet to come. But when that call came, it would be the last. There could never be a third opportunity. Their rejection of that call would seal their fate as a church.

The second call

The second call came in the giving of the gospel in the power of the Holy Spirit at Pentecost. The fact of this is stated in the immediate continuation of the statement quoted above. "The servants were sent out later to say, 'Behold, I have prepared My dinner; My oxen and My fatlings are killed, and all things are ready: come to the marriage.' This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people

rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was 'a great persecution.' Acts 8:1. Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death." Christ's Object's Lessons, p.308.

Before it ever happened, Jesus foretold that this would be the response to the first call and to the second call and it was. The events exactly fulfilled the prediction. Until the second call had been given, both Christ and the disciples were able to remain in the Jewish Church, but just as soon as the rejection of the second call was complete, 'a great persecution' forced the disciples of Christ out of that church. Her day of opportunity was

past. Now the call will go to another class.

Of this it is written in the continuation of the above statement,

"Thus the Jewish people sealed their rejection of God's mercy. The result was foretold by Christ in the parable. The king sent forth his armies, and destroyed those murderers, and burned up their city." Ibid, p .308,309. The judgment pronounced came upon the Jews in the destruction of Jerusalem in 70 A.D. and in the scattering of the nation.

The third call

"The third call to the feast represents the giving of the gospel to the Gentiles. The king said, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.'" Ibid, p.309.

The giving of the gospel to the Gentiles began in A.D.34, which year marked the end of the 490 years allotted for the Jewish Church. So we read in Acts 13:46, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles."

Thus the call turned to the highways and the byways and another class is given the invitation the Jews spurned. With great patience, God had waited for the work to be completed, but He had been disappointed by the failure of His people. Now He looked for it to be completed through the Apostolic church but again He is disappointed, for after having reached a certain glorious peak, they fell away until we have the Dark Ages.

Here now the Church is returned to the same dark captivity as was the

fate of Israel under Babylon in Daniel's day. Under such conditions the marriage was impossible. The guests had not been fully gathered and therefore the king had not been able to come in to inspect the guests. But, before Jesus can return, there has to be a marriage consummated. Once again, out of the ruins, the Lord of Heaven must gather a people, put them into a position of opportunity, give them the wondrous power of the gospel and then make the marriage to which they then have become the bidden guests.

It is in this second complete and final fulfilment of this parable that we are most interested and most vitally concerned. We have seen how exactly to the letter the first fulfilment actually matched the prophecy. We shall see, as we proceed, the second and final fulfilment of the parable in this our day.

The second and final fulfilment

So when the Jews refused to come to the marriage and, in turn, the Apostolic Church having failed to gather the guests from the highways and byways, drifted down hill into the apostasy of the Dark Ages, the whole plan broke down completely and the marriage had to be postponed until another day of opportunity.

For certain there could be no consummation of the marriage during the long captivity as surely as ever the Jews were during the Babylonian captivity in Daniel's day, (P.K.714), and the best which could be done then was to hold things together so the church could not be destroyed entirely. And yet God did more than this. He never ceased to work toward the creating of a situation wherein the marriage could be made and the guests called to it for the consummation.

And in 1844 such an objective was realized. There again, the marriage was made by the King for His Son and guests were bidden to it, through the proclamation of the midnight cry, "Behold the Bridegroom cometh, go ye out to meet Him." Everyone who is familiar with the history of the Advent Movement will know that the marriage was made in 1844. However, we will spend a little time in establishing this as a fact beyond contradiction.

In the book Early Writings is given a description of what took place in the Heavenly Sanctuary at the close of the 2,300 years which ended on October 22, 1844. This is a more detailed description of Daniel 7:9,10. The most Holy or Second Apartment of the Heavenly Sanctuary is the judgment room so that here in Daniel, at the right point in the sequence of events in this prophecy, the Ancient of days, who is God the Father, is seen taking His place in that room. This event took place at

the close of the 2,300 years of Daniel 8:14. Early Writings, p.54,55.

Jesus goes to the wedding

In the passage from Early Writings under consideration, the Father and the Son are seen sharing a throne which we soon learn is in the Holy Place of the first apartment of the Heavenly Sanctuary. This is in harmony with the vision of John in Revelation four and five, where the Father and the Son are seen together in the apartment wherein the seven golden candlesticks which we know were always in the first apartment of the sanctuary. It is in harmony too with Hebrews 1:1 and 8:1 where Jesus is shown as being seated on the right hand of the throne of the heavens. But the ministry of the Holy Place gives way to the ministry in the Most Holy Place which requires a moving of the Father and the Son in this apartment. This is pictured as quoted above in Daniel 7:9,10, and also in

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verse 13 where, the Son of Man is brought before the Ancient of Days to receive His kingdom.

In closer detail the scene is described thus in Early Writings page 55: "I saw the Father arise from His throne, and in a flaming chariot go into the Holy of Holies within the veil and sit down." For what purpose? The answer is to make the marriage for His Son. This is evident from the following statement: "Then Jesus rose from the throne... Then He raised His right arm and I heard His lovely voice saying, 'Wait here, I am going to My Father to receive the kingdom and in a little while I will return from the wedding and receive you to Myself.'" "

This fact is most plainly stated in The Great Controversy, page 427. "The proclamation 'Behold the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate Advent of the Lord. At the appointed time, the Bridegroom came, not to the earth as the people expected, but to

the Ancient of Days in Heaven, to the marriage, the reception of His kingdom."

These references make it very clear then that the Father went into the Most Holy Place to prepare the wedding for His Son in 1844. It must be equally clear that those who had responded to the message to come out of Babylon to rebuild the great sanctuary truth, just as in the days of Ezra and Nehemiah, were the ones who had been bidden to the marriage. They had given heed to the call of the Midnight Cry, "Behold the Bridegroom cometh."

This is to say that in 1844, God brought His people to the same point of opportunity and advantage as He had brought them in 457 B.C. Then, in 457 B.C., He had appointed to them a specific period of time, namely of 490 years, in which to finish the work and cut it short in righteousness. And in 1844, He called upon them to the same work without specifying the allotted portion of

time. This time is described in these words: "In the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Revelation 10:7.

The finishing of the mystery of God is the finishing of the work of Christ being formed within the true believer, for the mystery of God is "Christ in you the hope of glory." Col.1:27. And when that work is done the marriage will have been consummated and the union will be complete.

The finishing of the mystery of God is the consummation of the marriage.

The stage is set

In 1844, everything had been brought to a point of readiness wherein this work could speedily be done. The marriage was made. All things were ready and it was but for the people

of God to make speedy work of having the mystery of God finished in them and Christ could come and receive them to His Kingdom. But, exactly as pictured in the parable of Matt.22, which we are studying, they that were bidden experienced a falling away instead, time tarried and the Bridegroom and His Father were kept waiting, and waiting.

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel, and in the power of the Holy Spirit proclaimed it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come to receive His people to their reward." The Great Controversy, pp.457,458; Evangelism, p.695.

This was penned in 1883 and shows clearly that the bidden ones should,

before that, have gone into the marriage, but they had not. Again, the event fulfilled the prediction.

The first call

Therefore, just as the parable indicates, and just as had been necessary in the first fulfilment in regard to the Jews, the King had to send a special call to those who had been bidden. Inasmuch as there have been numerous stirrings and messages among the people of God, our task is to identify just what event actually fulfilled the prediction.

The first call to the bidden ones (Adventists in this case) would have to be a message telling them more than what they should be. After all, the Advent people had preached "the law until we are as dry as the hills of Gilboa, that had neither dew nor rain." Review and Herald, March 11, 1890.

The Adventists knew what they should do but they needed a message telling them how to do it. There is but one event which could possibly meet this specification and that was the sending by the Lord, in 1888, "a most precious message" which light was to "illuminate the whole earth with its glory." Testimonies to Ministers, p.91,92.

Here is the message in a nutshell: "The people needed to have their eyes directed to Jesus, to His divine Person, TO HIS MERITS and His changeless love for the human family." Ibid, p.92.

In other words, the people were invited to lay right hold upon the merits of the blood of a crucified and risen Saviour to bring His righteousness into the life. See Faith and Works, bottom of page 65,66.

The people were told that it was their privilege to claim the merits

of Christ in order to receive His righteousness which is made manifest in obedience to all the commandments of God! See Testimonies to Ministers, p.93.

And here is the reason: "The merits of Christ's sacrifice are SUFFICIENT to present to the Father in our behalf," for "He was treated as we deserve that we might be treated as He deserves." Steps to Christ, p.36; Desire of Ages, p.25.

But the invitation to accept the merits and righteousness of Christ as their only hope for time and eternity was resisted! Selected Messages, Vol.1, pp.234,235.

The event exactly matched the prediction. This was the first call to the Advent people. Note how that the twelve and the seventy disciples were given the task to bring their message only to the lost sheep of the house of Israel and this they did. In like manner Ellen White and Elders Waggoner and Jones bore their message

to the Advent people. They were not evangelists to the world but to the church. But how sad the outcome. Looking down with the prophetic vision down the stream of time, Jesus had said, "They would not come." Matt.22:3. And He was exactly correct in His forecasting as He, the greatest of all the prophets, could only be.

A great deal of argument and debate has arisen as to whether the church of 1888 did in fact reject the message sent to it. Many today claim the message was never rejected in the end, but rather that out of the crisis arose a healthier and a better church. To support their view, some point to the fact that there were indeed some who did receive it and again a large section who were uncertain as to which stand to take. But as already seen, the whole teaching of this parable shows that, while individuals did respond to the call, the body did not. The acceptance by a minority of individuals within the body is not

mentioned in the parable. It is concerned not with this, but with the response of the body as a whole.

We will not enter into any lengthy argument here to substantiate the fact of this for there is no need. That the purpose of God was frustrated is evident on three counts. In the first case we have the prophetic prediction of it already referred to. Before it ever happened, God had stated prophetically that the people would refuse to accept the call. To refuse to accept it is to reject.

In the second case, when it did happen the Lord through His servant, gave, in unmistakable language, His evaluation of what really did happen in Minneapolis during the years 1888 and the following years. He said, "The prejudices that prevailed at Minneapolis are not dead by any means." Testimonies to Ministers, p.467.

Prejudice and opinion are never found at work on the side of the Lord. Never! They are the weapons of the enemy of truth whereby he seeks to vanquish the truth. There are times when he is very successful, in fact it seems to be most of the time. The word "prevailed" means to gain the upper hand, to be the victor in the contest. Therefore it is plain that the victory in 1888 was not gained by the Lord and His message but by the enemies of that message. There is just no other meaning that could be taken from this statement. No amount of human reasoning will make these words of none effect.

True, men have attempted to make the history of 1888 appear to be different from the Lord's evaluation of it. But when the Lord has spoken and told us that it was prejudice and opinion which prevailed at Minneapolis, then that is the last word on the matter. Let all argument cease and let us, in humility, confess the fact of it and ask in sincerity as to how we can recover

the ground which is lost. But this is not the only word from the Lord to this effect. Again we read :

"An unwillingness to yield up preconceived opinions and to accept the truth lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message... By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted and by the action of our own brethren has been in a great degree kept away from the world." Selected Messages, Vol. 1, p.234, 235.

Again what language could be plainer than this? It was Satan who was the

successful one in this struggle to bring the light and the efficiency of the last warning to a perishing world. Therefore the Lord was unsuccessful and in a large measure the message was not received or accepted and acted upon. This is so plain that none need be deceived thereby.

Now in the third case, the simple witness of time has declared that it was never accepted by the church in sufficient proportion to make it a victory for the Lord. If it had been, the Loud Cry would long ere this have sounded and today the faithful would be in the kingdom. But we are not. No one can deny this fact, therefore all should frankly admit the reason for that fact being that the message was never accepted as it should have been. Referring to the message and the messengers, the Lord, through His servant declared :

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation

of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." Review and Herald, Nov.22, 1892. But "The light that is to lighten the whole earth with its glory was resisted." 1 S.M.234,235.

The second call remains

It must be emphasised that the failure to accept the first call, does not bring the church to the fatal point where the Lord says to His servants, "They which were bidden are not worthy. Therefore go into the highways, and as many as you find, invite them to the wedding."

It does not bring the church to this point because there yet remains the second call, and until it is given, the church remains as the people of God, and just as the disciples of Christ remained with the Jewish

church, despite the depth of her apostasy, so there is to be no separation from the church of today until, as it is portrayed in the parable, "a great persecution" arises at the time when the second call is being proclaimed and followed by its complete and final rejection.

That it will be rejected is made clear to our minds by the prophetic declaration it would be, and this time more definitely and finally than on the first rejection between 1888 and 1903. One has but to turn again to our prophecy in Matt.22 to see that the rejection would be double-natured. Many will disdainfully consider it a matter not even worth consideration while the remainder will object violently to the coming of the message.

This is the final answer the church ever has the opportunity to give to the Lord of the marriage. There will never be a third call, never be another opportunity. From then on the church will be as completely on her

own without God as the Jews were, and ever have been, from A.D.34 on.

The question now remains as to whether that second call has come to the Adventist Churches. There are some who claim that it has already come. It is true that in the early fifties Wieland and Short spoke a great deal about the 1888 rejection and the necessity of accepting that message but they themselves admitted that they had not discovered the message yet. In 1950, they published a book titled, THE 1888 MESSAGE RE-EXAMINED, and on pages 242 and 243 they made this confession: "Many, even in the world, are trying to discover the light which God revealed to His people in 1888. No one has so far been successful. Religious thinkers are yearning for something no one clearly understands, though it would seem that a few are on the verge of discovery."

Thirty-seven years later, they were still yearning for that message. In humility, they acknowledged that they

were still in search of it: "It would seem," they wrote, "that 1888 presents a problem unique in the long history of God's confrontation with His people. There is a precious truth involved therein that seems more elusive than any in the history of past ages." Wieland and Short, *The 1888 Message Re-Examined*, Second Edition, 1987, p.184.

Though the message is "just as simple as ABC," Ellen White wrote, "we don't understand it." *Faith and Works*, p.64. But the time has come for this message to be received, believed, and acted upon! Since the matter of salvation is just as simple as accepting the alphabet, it would be impossible to imagine how it could be more simple. Can you think of something easier to do than to accept the alphabet? And this simple message God designed it should come to His people as the latter rain. Here it is, again, in a few words:

"How long will you hate and despise
the messengers of God's

righteousness. God has given them His message. They bear the word of the Lord: THERE IS SALVATION FOR YOU BUT ONLY THROUGH THE MERITS OF JESUS CHRIST. The grace of the Holy Spirit has been offered to you again and again." Testimonies to Ministers, p.97.

In other words, "We are accepted through Christ's merits alone." Bible Commentary, Vol.5, p.1122.

"Unless he makes it his life business to behold the uplifted Saviour and to accept His merits, which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus." Testimonies to Ministers, p.93.

This message is to be carried to the church in demonstration of the Spirit and power of God for the last time. This will be the second call of the parable of Mat.22 to the bidden ones, the Seventh-day Adventist body.

This development is an extremely important one in the moving along of the order of last day events. In harmony with His principles of working, the Lord cannot turn to another class of people until the church has confirmed her refusal to accept this message. When that question is settled, the Lord will therefore commission another class of people to do the work which the bidden ones might have done, but would not! See Christ's Object Lessons, pp.294,304.

In the prophecy it is made abundantly clear that only the servants and the individuals who accept the message and are transformed by it can give the loud cry to the world.

Here is the prophetic word to tell us so: "Then said He to His servants, the wedding is ready, but they which were bidden are not worthy. Go therefore into the highways and as many as you shall find, bid to the marriage." Matt.22:8,9.

The third call is the loud cry

"The third call to the feast represents the giving of the gospel to the Gentiles." So "The king's servants who went out into the highways 'gathered together all as many as they found, both bad and good.' It was a mixed company." Christ's Object Lessons, p.309.

These are to grow together until the harvest and the harvest is the close of probation. "The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." Ibid, p.72.

Those whom God is leading and directing are His people, His church. Who at that time will He be leading? Will it be the bidden ones who have rejected His invitation for the second time or will it be the servants and those who have accepted the call? There is no question about the answer. The bidden ones will not be the ones. But instead it will be

the little company (a remnant) of servants.

The gathering in from the highways, or the beginning of the third call, takes place immediately upon the rejection of the second call to the bidden ones and will swell into a loud cry to the world. And, "When the mission of the gospel is completed, the judgment (of the living) will accomplish the work of separation." Christ's Object Lessons, p.123. The judgment mentioned here is represented by the coming of the King into the room to examine the guests. "By the King's examination of the guests at the feast is represented a work of judgment." Ibid, p.310.

This event is followed by the seven last plagues, the time of Jacob's trouble and the Second Coming of Christ in glory.

The crucifixion in the first fulfilment

In the first fulfilment, between the first call of the parable and the second call, Christ was crucified. The time between the crucifixion of Christ and the year 34 A.D. is referred to as a time of "added probation" for the church:

"With what unwearied love did Christ minister to Israel during this period of added probation. Upon the cross Christ prayed, 'Father, forgive them; for they know not what they do.' Luke 23:24. After His ascension the gospel was preached first at Jerusalem. There the Holy Spirit was poured out. There the first gospel church revealed the power of the risen Saviour. There Stephen—'his face as it had been the face of an angel' (Acts 6:15)—bore his testimony and laid down his life. All that heaven itself could give was bestowed. 'What could have been done to My vineyard,'

Christ said, 'that I have not done in it?' Isa.5:4. So His care and labour for you are not lessened but increased. Still He says, 'I the Lord do keep it; I will water it every moment, lest any hurt it. I will keep it night and day.' " Isa.27:3.

The Lord did so until they sealed their rejection of His mercy in A.D.34. "Then God withdrew His protection from them and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen." The Great Controversy, p.28.

"Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will." Ibid, p.35,36.

The cruxifixion in the second fulfilment

Now, in the second fulfilment, when, after the rejection of the first call in 1888, do we find a cruxifixion taking place among Adventists? Between 1955 and 1957 we held 18 conferences with the Evangelicals who were to decide, upon examination of our doctrines, whether we could be accepted by them either as members of the body of Christ or rejected as an anti-christian cult. Sadly to say the leaders of the Church were eager to compromise the pillars of our faith in order to avoid being categorised among the cults. After enough compromises were made, the Evangelicals declared that they were satisfied that they had been mistaken about us, and offered sincere apologies for having categorised us among the cults in the past.

Shortly after the repudiations of the pillars of our faith, the Church published a book under the title, "Questions on Doctrines," which was to be sent to the ministers of the other churches, in which it was declared that we were now one of them! This declaration is found on page 32 of the book in a section under the subtitle, RELATIONSHIP TO PAST POSITIONS.

Here are the exact words of this most startling declaration: "We are one with our fellow Christians of denominational groups in the great fundamentals of the faith once delivered to the saints."

This startling declaration, published in 1957, was followed by similar ones nine years later:

"Today, the old largely negative approach—emphasizing the things wherein we differ from all religious groups—is past, definitely past. And it is as it should be." Ministry Magazine, March 1966, p.10.

"The Adventist Church today is better prepared to make common cause with these other evangelicals than at any previous time in its history." Ministry Magazine, June 1966, p.19,20.

This was the crucifixion. Christ was crucified afresh by our repudiating the messages He had entrusted to us. Therefore, we are living in the time of "added probation" when "God's care and labour for you are not lessened but increased." Christ's Object Lessons, p.218.

In other words, through men of God's own choosing, upon whom the Holy Spirit will have been poured out, a message is to be proclaimed to the church, a message appropriate for this time and which is to be received, believed, and acted upon! If the church rejects this message, she will seal her rejection of God's mercy as did the Jews in A.D.34 and the Lord will be forced to turn to another class of people through whom

He will finish the work and cut it short in righteousness. This last opportunity for the church is represented by the second call of the parable we have been studying.

"Oh that we would remember that it is court week with us and that our cases are pending!" E.G. White, Maranatha, p.39.

But "Jesus loves to have us come to Him as we are, sinful, helpless, dependent." F.W.38. Therefore,

"Present your case before God, pleading the merits of the blood shed for you upon Calvary's cross." Ibid, p.106.

Say to Him, "Lord, I have no merit or goodness whereby I may claim salvation, but I present before you (the merits of) the all-atoning blood of the spotless Lamb of God. This is my only plea." Ibid, 106.

"Faith can lay hold of the merits of Christ, the remedy provided for sin." Ibid, 100,101.

"None who trust in the merits of Christ will be left to perish." P.P.432. Why? Because those who daily appropriate His all-sufficient merits to themselves receive the gift of His righteousness which is made manifest in obedience to all the commandments of God! Testimonies to Ministers, p.92.

"'I want,' says one, 'to reason out this matter.' Well, reason it out if you can. 'The wind blows where it lists,' and you hear the sound thereof, but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith that lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into the life. Clothed with the robe of His righteousness and not your own righteousness, you will not depend upon what you can do

or what you will do," for "Christ's righteousness accomplishes everything." Faith and Works, pp.65,66,27.

And "When we are clothed with the righteousness of Christ, we shall have no relish for sin, for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God." Selected Messages, Vol.1, p.360.

This is the Bible truth that is so little understood: "There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare." Ibid, p.360.

"That living faith is essential for our salvation that we should lay hold upon the merits of the blood of the crucified and risen Saviour." Faith and Works, p.64.

Therefore, "We must daily apply to the merits of the blood of a crucified and risen Saviour that we may become vessels fit for the Master's use." Ibid, p.86.

So the last message of mercy to the church is the offer of salvation, the offer of pardon for crucifying the Lord of glory (by repudiating the messages entrusted to us) through faith in His all-sufficient merits.

✧ The end ✧

Extra

'The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment

in favour of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waved." The Great Controversy, p.444.

One must admit that the following statements are most startling declarations:

"Today, the old largely negative approach, emphasizing the things wherein we differ from all religious group, is past, definitely past. And it is as it should be." Ministry Magazine, March 1966, p.10.

"The Adventist Church today is better prepared to make common cause with these other evangelicals than at any previous time in its history." Ministry Magazine, June 1966, pp.19,20.

These are taken from Adventist periodical magazines. To my

knowledge, the leadership of our beloved church has never raised any objection in protest to their appearances in our official papers!

Very few realize that the positions taken in the quotations above were the direct result of the compromises made with the Evangelicals some forty years ago. These statements show that at that time, the leaders of our church betrayed sacred trusts. The very pillars of our faith, even the central pillar of the Advent Movement, were, in secret meetings, totally discarded, simply so our denomination might be recognized and numbered among the churches of Christendom.

It is a well-known fact that prior to the denial of our pillars, we were perceived by them as an "anti-Christian cult." However, since 1957, following the compromises which we made with them, we have had congenial fellowship with them until in 1990 it was declared by one of their leaders

that we were holding all things in common:

"It is my pleasure to be with you again. I bring the warmest of greetings from the World Council of Churches and from all our member churches around the world. When I was at your worship service yesterday, it seemed as though it was my own time of worship, as well as yours. And it said to me that there are many things we hold in common. So as fellow Christians, like those of Pentecost in the earliest of days, we look at one another, and we say that we hold all things in common." Joan Campbell, director of the United States office of the World Council of Churches, as quoted in Adventist Review, July 10, 1990, p.6.

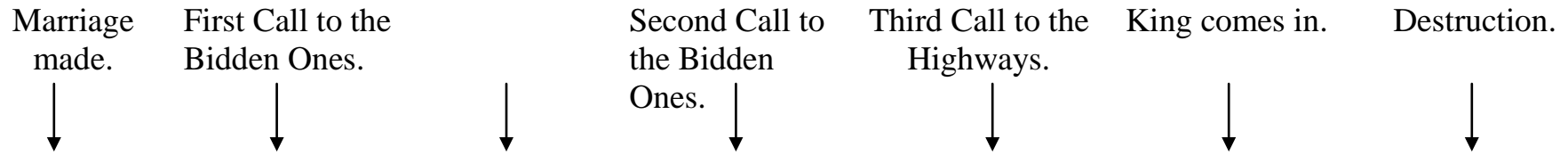
Most startling statement! But what was more startling is that this declaration was printed and published in our own Review! And what is even more startling is that no one objected! It ought to have raised at least a few eyebrows!

All these statements are a powerful confirmation that "our religion has been changed!" See Selected Messages, Vol.1, p.204. This is represented by the crucifixion that took place between the first call and the second call of the parable of Matt.22, which is "a more sure word of prophecy." 2 Peter 1:20. This should help us understand why, since then, the Lord's care and labour for His professed people, have not lessened but increased! See Christ's Object Lessons, p.218.

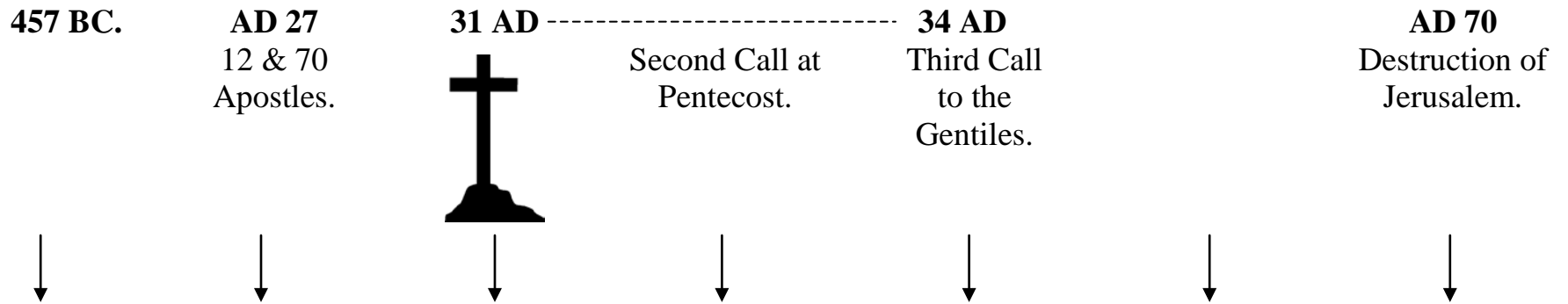
We must individually accept the last call if we are to have a part in giving the loud cry message to the world and be prepared to meet Him in the air when He comes! The parable of Matt.22 teaches in no uncertain terms that the body as a whole will, one more time, refuse the invitation and turn upon the bearers of the message! There will be "a great persecution."

Laval Picard

THE PROPHECY ITSELF MATTHEW 22 : 1-14



THE FIRST FULFILMENT CHRIST'S OBJECT LESSONS 307 – 309



SECOND AND FINAL FULFILMENT

King comes in to
Investigative Judgment of
the Living, COL 122, 123.
Probation Closes.
Death Decree.

↓
Seven
Last
Plagues.

↓
Destruction
of world.

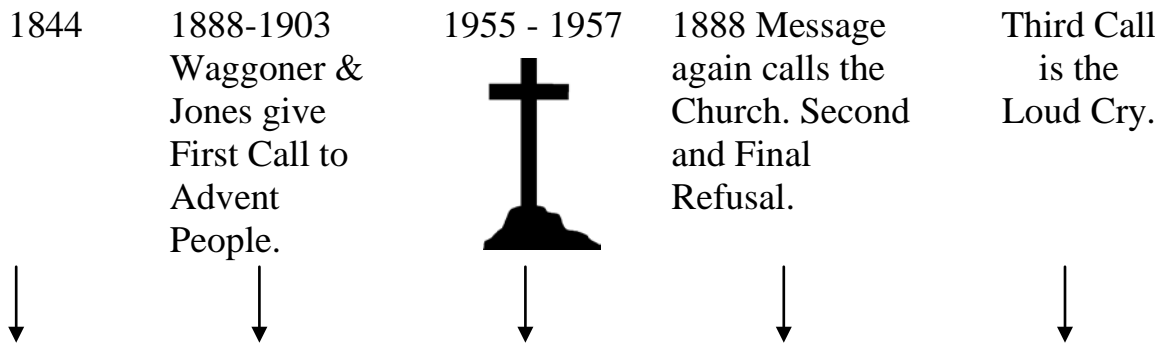


DIAGRAM SHOWING THE PROPHECY OF THE MARRIAGE AND ITS TWO FULFILMENTS.