

**COME
TO THE
MARRIAGE**

In the parable of Matthew 22 the invitation to come to the marriage is a call to understand the intercessory work of Christ in the most holy place. In the parable Matthew comments that "they would not come."

Chapter 1

COME TO THE MARRIAGE

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. . . These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior." 8T 291

Few church members today discern the spiritualistic teachings that started with the book *The Living Temple*. These teachings were to culminate in the omega of apostasy which would attempt to remove some of the pillars of the Seventh-day Adventist Church. We are warned to be on our guard against certain false doctrines. As Satan attempts to bring in these false doctrines, theological controversies develop. This book will attempt to demonstrate that the sanctuary presents a harmonious and complete system of truth that unmasks the deceptions of Satan which induce us to unwittingly accept spiritualistic teachings. Here are two quotations that help us to see the importance of the sanctuary.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. . .Light from the sanctuary illumined the past, the present, and the future." GC 423

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrew 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption." GC 489

The doctrinal truths on the nature of sin and perfection are more clearly taught by the sanctuary service than anywhere else. The sanctuary presents a complete system of truth that is connected and harmonious. We must by faith enter within the veil. There, in the most holy place, we may gain a clearer insight into the mysteries of redemption.

To start our study let us analyze a vision from the book "Early Writings" about the change in the ministration of Christ from the holy place to the most holy place.

"I saw a throne, and on it sat the Father and the Son. . . Before the throne I saw the Advent people - the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light

would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

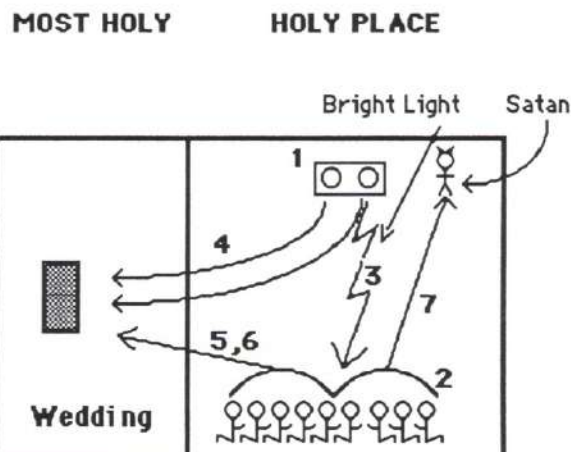
"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne and the most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." EW 54-56

Let us illustrate the vision. (The numbered statements refer back to the vision and to the illustration below.) These statements summarize the different points we want to emphasize.

1. The Father and the Son are on the throne in the holy place. This would be before 1844.
2. There are two companies before the throne. One is indifferent, but the other is bowed in prayer. The latter group received light.

3. An exceeding bright light comes to the praying company, and many from the praying company reject the bright light. But some cherish it. Number seven below shows what they reject or didn't understand.
4. The Father and Son change their ministration by going from the holy place to the most holy place. Part of the bowed company follow Jesus as He goes into the most holy place.
5. Jesus tells the company following Him that He will come again (second coming) after the wedding takes place. (notice: He will return after the wedding.)
6. Those that followed Jesus by faith as He goes into the most holy place receive the Holy Spirit.
7. Those who didn't understand that Jesus had left the holy place receive a false spirit from Satan. They are worshipping Satan. This would be spiritualism in Christian form.



"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be

benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit." EW 260, 261

Let us illustrate and summarize this vision.

1. Some worshippers rejected the great light in the vision of EW 55, 56. This was the three angels' messages.
2. The second angel's message and midnight cry was to prepare them to enter with Jesus by faith into the most holy place.
3. The third angel's message was to show the way into the most holy place.
4. The rejection of the three angels' messages caused them to have no knowledge of the way into the most holy place. This group gets **no benefit from the intercession of Jesus.**
5. This group offer their useless prayers to the holy place, and Satan assumes a religious character. He draws the mind of this group to himself. They are worshipping Satan.

This vision helps us to see that the great light that the people rejected in the vision (EW pages 55,56) was the three angels' messages. Let us note that the three angels' messages are a call to understand the work of Christ in the most holy place. We will briefly note each message below with the intent of seeing that the three angels' messages point to the work of Christ in the most holy place. We repeat. The three angels' messages point to the work of Christ in the most holy place.

FIRST ANGEL

"Fear God, and give glory to him; for the hour of his judgment is come;" Revelation 14:7

This angel points us to the investigative judgment, which takes place in the most holy place.

SECOND ANGEL

". . . Babylon is fallen, is fallen,. . ." Revelation 14:8

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold the Bridegroom cometh; go ye out to meet Him!'

"This was the midnight cry, which was to give power to the second angel's message." EW 238

The midnight cry was part of the second angel's message, which was the announcement that Babylon was fallen. Babylon consisted of those who remained in the holy place in their understanding and thus started to worship Satan. The fall was a moral fall because of the rejection of truth, as stated below:

"The churches then experienced a moral fall, in consequence of their refusal of the light. . ." GC 389

We are to come out of Babylon. Notice that the midnight cry was, "Behold the Bridegroom cometh; go ye out to meet him!" The people in the holy place were to go out of the holy place. "They that were ready went in with Him to the marriage;" Matthew 25:10

The second angel's message also points to Christ's work in the most holy place. It tells the people that Babylon is fallen and that we are to advance in our knowledge of truth by going into, or understanding the marriage, which takes place in the most holy place. Connected with the call to go into the marriage is the command: "Go ye out to meet Him." Don't stay with the people who remain in the holy place. This implies a need to overcome all sin and separate from false doctrines. The second angel combined with the midnight cry show the need of preparation in order to go into the marriage. Notice in the following statement that the midnight cry was to prepare people.

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the

third angel's message, which shows the way into the most holy place." EW 260, 261

These churches were at one time accepted of God. Before 1844 they were by faith dwelling in the holy place because they understood the work of Christ in the holy place, which was part of the daily service. An individual is symbolized as being in that compartment, when by faith he understands the work that is done there. The third angel's message was an advanced message describing an additional intercessory work for man than that accomplished in the holy place. By rejecting this message, the people remained in the holy place in understanding.

THIRD ANGEL

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." EW 254

The third angel is directing our minds to the most holy place where Jesus is making his final intercession. Notice that His final intercession is referred to as, "this atonement." Therefore the final intercession is also called the final atonement. God wants our minds directed to the final atonement. Also notice in the following statements that Christ's work of final intercession is called the last work of mediation. God's people go to the marriage by understanding His last work of intercession.

"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. 'They that were ready went in with Him to the marriage: and the door was shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when he will *return from the wedding.*' Luke 12:36. But they are to understand His work, and to follow Him by faith as he goes in before God. It is in this sense that they are said to go in to the marriage. . .

". . . these saw the truth concerning the sanctuary in heaven and the Savior's change in 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." GC 427, 428

The previous quotation states that Jesus changed his ministration in order to perform His last work of mediation. He went from the holy to the most holy place. Did Christ just make a geographical move or is His intercessory work for us different than it was in the holy place? His work in the most holy place is called the marriage. The way that we go to the marriage is to understand His work. Our quotations in *Early Writings* Pages 54-56 and 260,261 pictured two companies bowed before the throne in the holy place. One group followed Christ by faith into the most holy place. They understood His ministration in the most holy. The other group bowed before the throne obviously did not understand the work involved in the most holy place. Since none of these people pictured in vision are literally in heaven, the only way the group bowed before the throne in the holy place could be there, would also be by faith. They would have an understanding of what went on in the holy place. Part of this group bowed before the throne in the holy place moved into the most holy place. They moved in to the most holy place by understanding the work done there. Now if the intercession of Christ was no different in the most holy place than in the holy place, than the persons bowed before the throne in the holy place would already understand the intercessory work involved in the marriage without even moving from the holy place. It would be meaningless to say you go into the most holy place by understanding the work in the most holy, while part remain where they are. Both groups already understand the work done in the holy place, so they would automatically be at the marriage if the work of mediation was the same work. We know the investigative judgment takes place in the most holy place. This work is different from what went on in the holy place, but the final intercessory work of Christ that involves the marriage does not apply to the investigative judgement because as it states below:

". . .and the investigative judgment is clearly represented as taking place before the marriage." GC 428

Therefore the last work of mediation takes place after your name comes up in judgment. The work of intercession we need to understand would be what takes place after the judgment for the individual. That would mean that the mediatorial work is different and could not apply to the judgment, but has to be a work of mediation that comes after the judgment for the individual. It is the marriage that is to be understood if we are to enter by faith into the most holy place.

The three angels' messages, which point to the work of Jesus in the sanctuary, will keep us from the delusions of spiritualism.

"These messages (three angels' messages) were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." EW 256

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have

answered, 'It is the third angel's message in verity.'" 1 SM 372

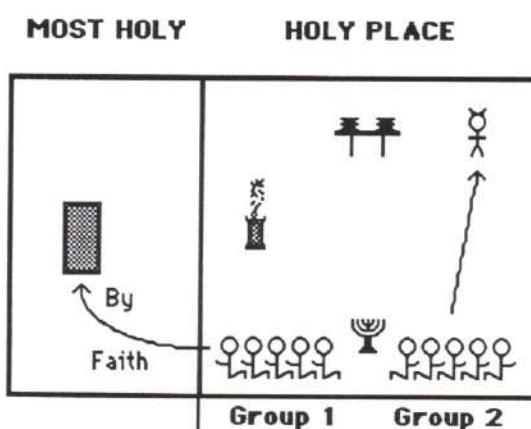
Since the third angel was directing the minds of God's people to the most holy place in heaven, and the third angel's message is the message of justification by faith "in verity", then the most holy place must teach the message of justification by faith. Those who remain in the holy place would not have a correct understanding of that message.

The second angel's message was a call to come out of Babylon. "Go ye *out* to meet him." That was a call to leave the holy place and go into the most holy place.

"As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength." EW 237

The company in the most holy place has a correct understanding of righteousness by faith, while Babylon in the holy place believes you are saved by your works or merit. It is interesting to observe that it was rejecting the first and second angels' messages that caused the group to remain in the holy place and that caused them to trust in their own strength. Before 1844 and the introduction of the three angels' messages, they had an understanding of righteousness by faith. But a rejection of the three angels' messages caused a moral fall. The holy place company then started to trust in their own strength.

The following list compares the two groups that have been studied. Group one is the company that followed Christ into the most holy place to experience the final atonement. Group two is the company that remained in the holy place in their understanding.

**GROUP 1**

This group is described as "They that were ready (and) went in with Him to the marriage." Matthew 25:10. They understood the final intercessory work of Christ in the most holy place.

This group has a true understanding of justification by faith which is the third angel's message.

This group is worshipping God and offering their prayers to the most holy place. They are secure against the spiritualistic delusions of Satan.

GROUP 2

This group rejects the truth of final atonement as presented in the third angel's message and consequently they receive no benefit from Christ's mediation. They don't understand the marriage.

This group "trusts to their own strength". They unwittingly believe in merit or righteousness by works.

This group is unknowingly worshipping Satan - who has assumed a religious character. This is spiritualism.

How does a lack of understanding the marriage, which is the final atonement, cause people to trust in their works? How does ignorance of the final atonement cause worshippers to have their prayers answered by Satan? If the worshipper bowed before the throne stayed bowed and Satan assumes the position at the throne then these believers would be worshipping Satan. Therefore a lack of the correct understanding of the final atonement cause worshippers to get involved in spiritualism. This book is an attempt to show how this happens. It will take some basic understanding before we can attempt to demonstrate that concept. The first few chapters provide the basic concept and the chapters dealing with spiritualism will provide the answers. The call that Christ makes to come to the marriage is a call to understand His work in the most holy place. That work is the final intercessory work of Christ which is called the final atonement. Come to the marriage.