

## EG White GC 381.2

In the Great Controversy Ellen G White only quotes 3 scripture verses of which Isa. 54 is not one of them. This cannot be added to prove the church bride for it depicts Jerusalem. Why is this bride theme not in every book of the Bible? Because it is a metaphor and is expressed in literal terms in the other books of the Bible.

**In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone.** He declares: “I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.” **Hosea 2:19. And, again: “I am married unto you.” Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” 2 Corinthians 11:2.** GC 381.2

*Character:* syn. Symbol, nature, figure. *Represent:* syn. Personate, embody, illustrate, dramatize, resemble. *Representation:* syn. likeness, resemblance.

### Christian Dispensation.

Were there in all centuries of the Christian dispensation those whom made up the bride? Why were none of the 7 Churches called the bride?

### In GC 381.2.

The bride *REPRESENTS* the relation between God and His people as a covenant. On what Covenant? That expressed in detail of the SANCTUARY. Exodus—Deuteronomy. And is described in literal terms throughout the vastness of Scripture. Explained in the New Testament abbreviated in Hebrews 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.” Why because they have ceased sinning based on “by a **solemn Covenant.**”

John 14:15 ***If ye love me, keep my commandments.*** 1John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But ***whoso keepeth his word, in him verily is the love of God perfected:*** hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

In this balance of the sanctuary, the individual members of the Christian church will be weighed; and *if her moral character and spiritual state do not correspond* to the benefits and blessings conferred upon her, she will be found wanting. If the fruit does not appear, then God is not glorified. TM 450.2

### An NT Bride?

It would be that Paul wrote extensively, yet in only one epistle he told the Corinthians only they were “espoused” the bride. It should be noted this language appears no where else. How could Paul espouse “Marry” them to God when even the wedding vows tell us “What God hath joined together” and Paul can’t save anyone Eze. 14:14,20. And in Matt. 8:11,12. we see those children who thought they were the bride are cast out. So the Church we now see is not that which shall be!

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. *Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God.* An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice: “Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.” PH109 1.1

*“In rejecting the truth, men reject its Author. . . It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. . .”* GC 583.1  
*see LP 324.2*

“The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following worldlings.” {TM 86.2} {GCB, April 1, 1897 par. 2} {1888 1332.1}

Even Our Lord Jesus Christ.

In addressing His disciples called them? The bride—NO! His friends. John 15:14

Ye are my friends, if ye do whatsoever I command you 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Note John the Baptist is very careful to call the church the friend of the bridegroom of which he was part. If the church is the bride then John the Baptist separated/omitted himself from the church by calling himself the friend and not calling himself the bride. For this reason the bride here (John 3:29 and 30) means more assuredly the New Jerusalem. For Jesus has the New Jerusalem.

And Matt. 9:15 And Jesus said unto them, *Can the children* of the **bridechamber** mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. Gal. 4:26 But Jerusalem which is above is free, which is *the mother of us all.*

For the church to be the bride and overcome Revelation 3:21 like Jesus overcame, He would have had to be the bride also! 1Peter 2:21. For if He left us anything it would be how to be the Bride? *OBEDIENT* to His Commandments.

[TheBrideAndSaints.](#)  
[NewJerusalemBride.](#)

[TheBride.](#)  
[TheBride2.](#)

[TheWedding.](#)

[TheBride3.](#)

Another way to say:—

Once saved always saved, i.e. once married always married. Will the wife be sanctified by the husband without obedience?

1Cor, 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 ***For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband:*** else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

John 17:17 Sanctify them through thy truth: thy word is truth. Ps. 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

***We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually*** as believers in the Lord Jesus

Christ. And “by grace are ye saved through faith; and that not of yourselves; it is the gift of God.” We may have our names *recorded on the books* of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and ***Christ will be represented to the world by his followers.*** If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. “We are laborers together with God.” “Without me,” says Christ, “ye can do nothing.” In and through the grace of Christ we can do all things. RH February 10, 1891, par. 6

Note: Look at the usage of represented here. This shows that they have become like Christ and the world see Christ in them.

Again: it is written, “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12, 13). Jesus declared, “Except a man be born again, he cannot see the kingdom of God” (John 3:3). “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (Verse 5). It is not a low standard that is placed before us, for we are to become the children of God. ***We are to be saved as individuals, and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth Him not.*** We are saved as individual believers in the Lord Jesus Christ. FW 101.2

Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit.—*Mount of Blessing*, p. 59. (1896). Ev 460.2 MB 36.1

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish

virgins. **Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice.** There is much we can do for each other while mercy still lingers. **We can represent the character of Christ.** We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; ***but no person can give to another his own mold of character.*** **Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed.** It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." RH September 17, 1895, par. 10

Religion is a personal matter. ***We are not to be saved as churches, but as individuals*** who have appropriated the merits of Christ. The question each one should ask is: "Is it well with my soul? Has the transforming grace of Christ renewed my heart? Have I a kind, tender, compassionate spirit? Am I like Him who, though he was rich, yet for my sake became poor, that I through His poverty might be made rich? What sacrifice have I made for Him who died for me?" ST July 25, 1892, par. 12

***We are to be doers of Christ's words,*** and not hearers only. ***Having our names registered in the church books will not save us. We are to be saved as individual members of Christ's body. We are to be individual workers with Christ*** in the great plan of salvation, and partakers at last with him in his glory. We are not to follow the customs and traditions of men; for they are far from the ways of God. We are ever to seek first the kingdom of God and his righteousness. YI June 28, 1894, par. 10

Individually you carry with you a personal value of more worth than worlds can buy. "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] Nothing upon earth is of sufficient value to compute with the value of the human soul. Sin is a mortal disease. The wages of sin is death, the gift of God in the saving of the human soul is eternal life. ***We have as individuals a soul to save or a soul to lose.*** If the soul perishes through unbelief, it were better had that soul

never have been born. Will you have Jesus Christ as your Saviour? He has given His life and made every provision that you shall not perish if you believe in Him. 8LtMs, Lt 2, 1893, par. 10

Of The Two Comparison.  
Which is it? It can't be both.

In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. **The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife."** Said the angel to John: "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation ***the people of God are said to be the guests*** at the marriage supper. Revelation 19:9. **If guests, they cannot be represented also as the bride.** Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb. GC 426.2

Note: Did the Angel Lie to John in Rev. 21:9,10? A failure to understand basic language expressions. Ellen G White above does not use the word represent to describe the city and says that it is called "the bride, the lamb's wife." Note that apostrophe is possessive. The one below says the people of God are "represented" as the bride. *Represent*: syn. Personate, embody, illustrate, dramatize, resemble. *Representation*: syn. likeness, resemblance. As: used in comparisons to refer to the extent or degree of something:

The invitation to the gospel feast came to the Jewish people. The people of God

are **represented** as the Bride, the Lamb's wife, and the Jews understood that as the people of God they must be at the marriage feast. Again the banquet is taken as a symbol of the feast of the gospel. Rich provision was made in the grace of God, in the Holy Spirit, in the treasures of truth, that were open to those who would receive the truth. Christ represented Himself as the Bread of life. The king is God, the son is the Lord Jesus Christ, whose marriage represents a close union with His church for whom He gave Himself, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Titus 2:14.] 11LtMs, Ms 46, 1896, par. 10

Note: Which is it? It can't be both. Why? The former one *is the capital of His kingdom*, the latter *is a representation* and not the Bride. Sophistry is employed to mesmerize the hearers to overlook words like represented and the use of metaphors. [MixedMetaphors](#)

In this balance of the sanctuary, **the individual members** of the Christian church will be weighed; and **if her moral character and spiritual state do not correspond** to the benefits and blessings conferred upon her, she will be found wanting. If the fruit does not appear, then God is not glorified. TM 450.2

Those who Today teach the Church is the Bride are Advocating you can't get to  
Heaven by Keeping  
the Ten Commandments. Worse they have robed Christ of the throne of David.  
Rom. 15:12.

***The doctrine of sanctification***, or perfect holiness, which fills a prominent place in some of the religious movements of the day, is among the causes that have rendered modern revivals so ineffectual. **True sanctification is a Bible doctrine.** The apostle Paul declared to the Thessalonian church, "This is the will of God, even your sanctification." [1 Thessalonians 4:3.] And again he prayed, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." [1 Thessalonians 5:23.] ***But the sanctification now so widely advocated is not that brought to view in the Scriptures. It is false in theory, and dangerous in its practical results.*** 4SP 298.2

***Its advocates teach that the law of God is a grievous yoke. and that by faith in Christ, men are released from all obligation to keep his Father's commandments.*** **Bible sanctification is a conformity to the will of God, attained by rendering obedience to his law, through faith in his Son.** Our Saviour prayed for his disciples, "Sanctify them through thy truth; thy word is truth." [John 17:17.] There is no genuine sanctification except through obedience to the truth; and the psalmist declares, "Thy law is the truth." [Psalm 119:142.]

**The law of God is the only standard of moral perfection. That law was exemplified in the life of Christ.** He says, “I have kept my Father's commandments.” [John 15:10.] And the apostle John affirms, “He that saith he abideth in Him ought himself also so to walk, even as he walked.” And again, “This is the love of God, that we keep his commandments.” [1 John 2:6; 5:3.] ***Those who love God will love his commandments also. The truly sanctified heart is in harmony with the divine precepts; for they are “holy, and just, and good.”*** 4SP 299.1 1884

Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. The **Scriptures are the great agency in the transformation of character.** Christ prayed, “Sanctify them through Thy truth; Thy word is truth.” John 17:17. If studied and obeyed, the word of God works in the heart, subduing every unholy attribute COL 100.1

**Counterfeit holiness, spurious sanctification, is still doing its work of deception.** Under various forms it exhibits the same spirit as in the days of Luther, ***diverting minds from the Scriptures and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God.*** This is one of Satan's most successful devices **to cast reproach upon purity and truth.** {GC 193.1}

“Jesus proceeded to show His hearers” in the sermon on the mount “what it means to keep the commandments of God—**that it is a reproduction in themselves of the character of Christ.** For in Him, God was daily made manifest before them.” MB 55.1