

- 1). What is the Bride?
- 2). What is the Marriage?
- 3). When does it take place?

LIFE INCIDENTS
IN CONNECTION WITH THE
GREAT ADVENT MOVEMENT
AS ILLUSTRATED BY
THE THREE ANGELS
OF
REVELATION XIV
BY JAMES WHITE
1868

ARGUMENT FROM THE TYPES.
pg. 202-204

That the established view, that in the marriage of the Lamb the church is the bride of Christ, was among the errors of past times. By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage. First, the union of God's people in all past ages, as well as at the present time, with their Lord. Second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah [54,5,] speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal.4, applies this prophecy to the New Jerusalem.

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3,29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since.

Paul, in writing to the church, 2 Cor. 11,2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth?

He also says, Eph. 5,23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your husbands." Verse 22. It is, "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining what the bride is. (1Peter 3:7)

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at

one point of time, and that is just prior to the resurrection of the just.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21,9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4,26 Christ is represented (Isa. 9,6,) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment?
2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again?
3. If the church is the wife, who are they that are called to the marriage as guests?
4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

Parentheses and contents mine. Yet If the church is the bride will He marry His own body? Eph. 4:16.

Note:—

Isa. 66:8,13; 65:18;62:4;60:all; Rev. 21:3; Jer. 3:19-20;

THE PARABLE.

MATTHEW XXV,1-12.

BY JAMES WHITE

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"But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take his people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. One positive testimony is worth more on this point, or any other, than a hundred *inferences*. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer.

"And he carried me away in the Spirit to a great and high mountain, and shewed me that Great

City, the Holy Jerusalem, descending out of heaven from God.” Rev.xxi,9,10.

Then instead of the bride being the church, it is the “Great City, the Holy Jerusalem.” But, says an objector, “It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ. Let me say, my brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, is it not as easy to credit the testimony of the beloved disciple, when he testifies that the Holy Jerusalem is the bride of Christ, as that of Paul that the New Jerusalem is the mother of the church? Says Paul; “But Jerusalem which is above is free, which is the mother of us all.” Gal.iv,26. It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be “*slow of heart*” to believe Bible testimony.

The principle Scripture brought to prove that the church is the bride of Christ, is Eph.v,22-33. But it should first be particularly noticed, that Paul’s subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church. But the Apostle does not *intimate that the church is the bride of Christ*. Those who use this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of ***inferential reasoning*** should not rest their faith relative to the bride, on such a weak ***inference***, which contradicts the plain testimony of John. Rev.xxi,9,10.

Christ is the “everlasting Father” of his people, [Isa.ix,6,] the New Jerusalem the mother, [Gal.iv,26,] and the members of the church of Christ are the children. Soon the whole family in heaven and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests. It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb’s wife. This fact being understood, we may now see that the marriage of the Lamb takes place in heaven, where the bride is, before he comes to call forth the sleeping saints, and to change the living righteous. For when he comes, he does not come to the wedding, but returns from the wedding. Says Jesus:

“Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will RETURN FROM THE WEDDING.” Luke xii,35,36.

The marriage of the king’s son [Matt.xxii,1-14,] was designed to illustrate the same as the parable of the ten virgins, though its application may embrace more. There was a period in the marriage of the king’s son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it. But it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at his second coming, would take any to himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again! But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with

the examination of the guests in the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined. If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the caution. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev.xv,15. Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But the state of those who have drawn back to perdition, is represented by the man destitute of a wedding garment. We must now leave this interesting subject for the present, and may God add his blessing." (Italics Mine)

Note: The Church as the Bride denies the open and shut door of the Investigative Judgment. Or does that judgment happen at your death?

The message was, "It shall make thy belly bitter, but it shall be in thy mouth sweet as honey." They had tasted the sweetness of the message. The world never before witnessed such manifestations of brotherly love, such sacrifice and such devotion. The autumn of 1844 came and went, and the intensity of the disappointment was beyond description. No earthly inducement ever seemed so sweet as the message of His coming; no disappointment was ever so bitter as that experienced by the believers in the second coming of Christ. The disciples, weeping at the tomb over a crucified Saviour, seemed to drain the cup of bitterness, but a potion no less galling was drunk by the disciples in 1844. "We thought that it was He that would save Israel," was echoed eighteen hundred years later in the words, "We looked for Him to save us, but He has not come." In this period of Margin anguish and disappointment, the churches that had opened their doors for the message, now turned away from those who still clung to the belief in the prophecies and the second coming of the Lord. This closing of the doors, and the rejection of further light, caused the second message of Rev. 14:8 to be proclaimed. {1905 SNH, SSP 189.1}

**EIGHTH WAY MARK.—BRIDEGROOM COME.—
MARRIAGE OF THE LAMB,—AND
DOOR SHUT.**

"And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage and the door was shut." Matt. xxv:10.

Now just so sure as we have had a Cry at Midnight, just so sure in the sense of the parable the Bridegroom has come! That we have had just such a one as our Lord described in the parable of the ten virgins, in its details, is clear from our past history, and has been affirmed too by almost every advent believer in this country; and at a time too when they acknowledged that they had the spirit and power of God as they have not felt it since. Now if this testimony is to be set at naught and overthrown just to suit the interest of men, when shall we ever know that the church can speak the truth; or that we are in the pathway to the kingdom?

Second. This cry is not now being given, neither has it been since Oct.1844. Neither does any

one undertake to show when, nor where, it will or can be given in the future, except a few individuals who say it will be given when Jesus comes, and these can neither show scripture time or order for it. We say therefore that it is clear it was finished as shown in the fifth way mark, in the fall of 1844, when the Bridegroom came. Children of the bride chamber is the church on earth in their proper place, ready when he came. Matt. xxv:10; 9:15. Bridegroom is only another name for Christ, and designates him under this title when brought into connection with his people, or the New Jerusalem “the Mother,” and will be completed when the children get home. At his first advent he was Bridegroom to his people; as such he left them, (see the above quotation) went away with this title, and he retains it or assumes it again in connection with his marriage or everlasting union with the New Jerusalem, which is to take place before his second coming is clear from Rev. xxi:2,9,10. But when he comes to receive his people that he was bridegroom to, he comes under quite a different title, viz. a king; xxv:34. Then it is also clear that he does not come to this earth again under the title of bridegroom. Then the transaction as in the parable, 10th v., is as David and Daniel have represented. “Ask of me, and I will give the heathen thine inheritance, and the uttermost parts of the earth thy possession;” Psl. ii:8. “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.” Now this must be Jesus come in his cloudy chariot before the great God, who is represented in the height of his sanctuary in heaven beholding the earth; Psl. Solomon represents him in the heaven of heavens. Here, then, Jesus is brought before him. “And there was given him dominion and glory and a kingdom.” Three things—1st, “*Dominion*,” denoting unlimited authority and government; “from sea to sea, and from the rivers to the end of the earth.” 2d, “*Glory*,” denoting splendor and magnificence. This, I understand, is the splendid golden city, the New Jerusalem, the capital of all his dominions; Matt. xxv:31. 3d. *Kingdom*. John says it is the “kingdoms of this world; Rev. xi:15. Now the *glory* that he received is the only one of the three which is in heaven. The other two, viz. “dominion” and a “kingdom,” are here where the children or church are sojourning. Then when he comes as king he brings that “*glory*” the “mother” of the children with him, and when it is located here, and the children with the “mother,” the vision of Daniel will be realized in full. The saints of the Most High possessing the kingdom and dominion and the *greatness* of the kingdom under the whole heaven.” Having become perfectly and forever united with the city that has come down from heaven. This is what we have called Paradise lost, but now restored forever. In Matt. xxv:31, Jesus has taught us that when he shall come to judge the world as king, (34th v.) he will “set upon the throne of his *glory*,” then he takes possession of his kingdom and dominion under the whole heavens.

Now when Daniel receives the interpretation of this night vision (see 16th v.) the angel gives him the chronological order, by stating that “the saints of the Most High SHALL (in the future) take the kingdom and possess it,” 18th v. “And the time *came* that the saints possessed the kingdom,” 22d v. When did the time come? Certainly after the Son of Man had received his dominion and glory, and a kingdom in the heavens: and when he comes as king to judgment, he

brings that glory with him, and sits upon it. (See Matt. xxv:31,34; compare with this Titus ii: 13.) "Blessed hope and glorious appearing." Then is it not plain that his union with his glory, the New Jerusalem which is called the Bride, constitutes him the Bridegroom there for that special purpose only, and all this to be done before he can have his Bride, the "glory" that Daniel saw him receive to bring with him, when he comes as king (having changed his name.) to possess his kingdom. It certainly will not be disputed that this marriage or union of the Lamb is an event to transpire in time, some where at the close of the prophetic periods, and in order that every event may have its proper fulfilment before he can come as king. For this is the title he claims at his second appearing, and no where is it shown that he will ever be personally seen here under the title of "Bridegroom." We say therefore that his coming in the sense of the parable, is as Daniel describes it. He received, or as we best understand it, was inaugurated as king into his throne, the Holy City, which is the capital of his kingdom, that he will bring with him and establish here, and it will ever be the capital of all his dominions under the whole heaven. Here follow the scriptural names "New Jerusalem," "Holy City," "Tabernacle of God," "City of my God," "Zion of God," "True Tabernacle, which the Lord pitched, and not man," "a building of God," "a house not made with hands, eternal and in the heavens," "Garden of Eden," "Paradise of God," "the Mother of us all." *These all have one meaning*, which is the Bride, the Lamb's Wife. She cannot be fully adorned until all the children of the Mother are at home in the capital, with the king. { WMHH. JB 97.1-110.2 }

Note: The seconds angels message is the midnight. EW, ect.

In the providence of God, in the seventh-month movement the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the passover, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of Pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of Heaven to bless his waiting people. {JW, JWLI ARGUMENT FROM THE TYPES. 191.4}

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations - the daily and the yearly services, - were, in the language of Paul to the Hebrews, "patterns of things in the Heavens," "figures of the true, chapter ix. He also says of the work of the Jewish priests in chapter 8, "Who serve unto the example and shadow of heavenly things." His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all. How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the

close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. 8, in 1844, when on the tenth day of the seventh month of that year he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. {JW, JWLI ARGUMENT FROM THE TYPES. 192.1}

"Unto two thousand three hundred days," said the angel to the prophet, "then shall the sanctuary be cleansed."

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle. For clear and full expositions of the sanctuary and the nature of its cleansing, see works upon the subject by J. N. Andrews and U. Smith, for sale at the Review Office, Battle Creek, Mich. {JW, JWLI ARGUMENT FROM THE TYPES. 193.1}

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible. {JW, JWLI ARGUMENT FROM THE TYPES. 193.2}

But let it be remembered that "the law having a shadow of good things to come," was "not the very image of the things." In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of that heavenly sanctuary at his ascension once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary for the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A.D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place. {JW, JWLI ARGUMENT FROM THE TYPES. 193.3}

But just what was accomplished on the tenth day of the seventh month became a matter of discussion. Some took the rash position that the movement had not been directed by the providence of God. They cast away their confidence in that work, not having sufficient faith and patience to "wait" and "watch," until it should be explained by the light of the sanctuary and the three messages of Rev.xiv, and they drew back, to say the least, toward perdition. {JW, JWLI ARGUMENT FROM THE TYPES. 194.1}

Others trembled for this fearful step, and felt the deepest solicitude for the welfare of the flock,

and exhorted the brethren to patiently wait and watch for the coming of the Lord, in full faith that God had been in the work. Among these was William Miller. In a letter published in the Advent Herald for Dec. 11, 1844, he says: {JW, JWLI ARGUMENT FROM THE TYPES. 194.2}

"DEAR BRO. HIMES: Be patient, establish your heart, for the coming of the Lord draweth nigh. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry." {JW, JWLI ARGUMENT FROM THE TYPES. 195.1}

The following is from the cheering pen of Eld. F.G. Brown, who was not only a man of ability, but one who drank deeply at the fountain of advent experience. He saw and felt the danger of drawing back, and wrote the following letter to encourage his brethren to hold fast and believe to the saving of the soul. It was written Nov. 11, 1844, and published in the Advent Herald. {JW, JWLI ARGUMENT FROM THE TYPES. 195.2}

"DEAR BRETHREN AND SISTERS: The great God has dealt wonderfully with us. When we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awaken us from our death-like slumbers, to a knowledge of these things. How little of our own or man's agency was employed in this work, you know. Our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming. We know that it was the Almighty's arm that disposed us to receive this grace. The Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us. It is our hope, our joy, our all. The Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present everything tries us. Well, we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed?

We are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day. How special the honor!

How unspeakable the privilege! {JW, JWLI ARGUMENT FROM THE TYPES. 195.3}

"And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us. Perhaps never before this has he for a moment seemed to depart from us. Shall we now begin like the children of Israel to doubt, and to fear, and repine, after he has so frequently and signally shown us his hand in effecting for us one deliverance after another? Has God blessed us with sanctification, and salvation, and glory, now to rebuke and destroy us? The thought is almost blasphemous. Away with it! Have we been so long with our Lord and yet not known him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause, and wait, and read, and pray, before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness, and see not as clearly as heretofore, let us not be impatient. We shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land. I have no kind of fears of it, and I will not desert him before he does me. {JW, JWLI ARGUMENT FROM THE TYPES. 196.1}

"He is doing the work just right. Glory to his name! Remember, you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh!

how hard it is to commit all your precious cargo and your noble vessel into his hands. You fear, you tremble, lest the gallant ship should become a wreck, and the dearly-bought freight be emptied into the ocean! But don't fear. Throw off the master, and like a good, social, relieved officer, go and take over home scenes and endearments. Cheer us, 'all's well.' {JW, JWLI ARGUMENT FROM THE TYPES. 196.2}

"You have finished your work, and now be patient, and you shall have the reward. {JW, JWLI ARGUMENT FROM THE TYPES. 197.1}

"It was necessary that our 'faith' and 'patience' should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction. And now God has given us a little season of self-preparation, to prove us before the world. Who now will abide the test? Who is resolved to see the end of his faith, live or die? Who will go to Heaven if he has to go alone? Who will fight the battle through, though the armor-bearers faint, and fear, and fail? Who will keep his eye alone on the floating flag of his King, and, if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. {JW, JWLI ARGUMENT FROM THE TYPES. 197.2}

"We must be in speaking distance of port. God's recent work for us proves it. We needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of himself to his people. Don't dishonor him, questioning whether it might not have been the work of man, for he will vindicate that, and his word, too, very shortly, is my solemn belief. Do not be allured by the baits that may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope. They cannot be made to understand us. Let them alone. You have buried your name and reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you, falsely, for Christ's sake. Pray for your enemies. Do look straight ahead, lest your minds again become occupied with earth - its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now. Prayer, prayer, is the best helper. The next signal we have will be the final one. Oh! shall any of us be found with our lamps going out when the Master comes? Oh! how impressive the Saviour's repeated admonition, Watch, watch, watch." {JW, JWLI ARGUMENT FROM THE TYPES. 197.3}

Many concluded that great changes took place on the tenth day of the seventh month, closely connected with the final destiny of men, but as yet there was no well-defined position as to what did take place. {JW, JWLI ARGUMENT FROM THE TYPES. 198.1}

Joseph Marsh, editor of the Voice of Truth, Nov. 7, 1844, says: {JW, JWLI ARGUMENT FROM THE TYPES. 198.2}

"We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory. {JW, JWLI ARGUMENT FROM THE TYPES. 198.3}

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit accomplish all that the type would justify us to expect. We now believe he did." {JW, JWLI ARGUMENT FROM THE TYPES. 198.4}

Where are we in the fulfillment of prophecy?, soon became a matter of most interesting inquiry. Some yielded to the clamors of the church and world, who called for confessions that they had

been mistaken at least in the time, and among this number were several able ministers. Their fearful course greatly increased the anxiety to understand the real position. The hour was a most trying one. There seemed to be a strong inclination with many to draw back, which ripened in them into a general stampede in the direction of Egypt. Finally, not a few settled, with more or less clearness, upon a position embracing the following points: {JW, JWLI ARGUMENT FROM THE TYPES. 198.5}

1. That the parable of the ten virgins represented the great Advent movement, each specification illustrating a corresponding event connected with Second-Advent history. {JW, JWLI ARGUMENT FROM THE TYPES. 199.1}

2. That, in answer to the inquiry, Where are we? the point of time was reached, when the words of our Lord following the parable were applicable, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25,13. {JW, JWLI ARGUMENT FROM THE TYPES. 199.2}

3. That the time had come to liken, or to compare, the experience of those who were looking for the kingdom, here called the kingdom of Heaven, with an eastern marriage, and that in order to do this, both must be matters of history, showing that each specification in the parable was already fulfilled. {JW, JWLI ARGUMENT FROM THE TYPES. 199.3}

4. That the time when to compare Second-Advent experience with the events in the marriage was definitely pointed out by our Lord when he says, "Then shall the kingdom of Heaven be likened unto ten virgins." When? He had just closed a description of two kinds of servants in chapter 24, one servant giving meat to his master's household in due season, the other smiting this good and faithful servant, and in his heart saying, {JW, JWLI ARGUMENT FROM THE TYPES. 199.4}

"My Lord delayeth his coming." Just then may the events connected with Advent history be compared with the specifications of the parable. These two servants had been engaged in the same work. But by some means one begins to say in his heart, My Lord delayeth his coming, and smites his fellow. No one who wished to see, could fail to see a clear fulfillment of this illustration in the labors and general course of Advent ministers soon after the passing of the time. All came up to that time apparently a band of brothers. The time passed. Some became impatient and cast away their confidence in the work, confessed to a scoffing church and world, and because others would not confess as they had done, that a human or satanic influence had controlled them, they were ready to smite those who were strengthening the Master's household with the bread of Heaven. {JW, JWLI ARGUMENT FROM THE TYPES. 200.1}

The spiritual food for that time was by no means that teaching which would let them down from the position they had taken, and send them weeping and mourning back to Egypt. But meat in the due season was those expositions of God's word which showed his hand in the movement, and such cheering testimonies as are quoted in the foregoing pages in vindication of the Advent movement. How humiliating and painful the fact that Satan is permitted to bring the spiritual warfare within the Second-Advent ranks. {JW, JWLI ARGUMENT FROM THE TYPES. 200.2}

5. That in the sense of the parable the Bridegroom had come. Come where? Answer, To the marriage. Was the marriage of the Lamb to take place in this world at the second appearing of Christ? The Bridegroom had not come. But if the marriage of the Lamb was to take place in Heaven, the position might be correct. And right here the charge of our Lord to the waiting ones comes in with peculiar force: "Let your loins be girded about, and your lights burn, and ye

yourselves like unto men that wait for their Lord when he will return from the wedding." Luke 12,35,36. If our Lord at his second appearing returns from the wedding, then the marriage of the Lamb must take place in Heaven prior to his return. Therefore, the coming of the bridegroom in the parable illustrated some change in the position and work of our great High Priest in Heaven in reference to the marriage of the Lamb. {JW, JWLI ARGUMENT FROM THE TYPES. 200.3}

In a letter to the Voice of Truth for Feb. 19, 1845, William Miller says: {JW, JWLI ARGUMENT FROM THE TYPES. 201.1}

"I presume, Bro. Marsh, you have seen Brn. Hale and Turner's Advent Mirror, printed in Boston, Jan., 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right - that cannot be the personal coming of Christ. Why, say you? Read Luke 12,36: 'And ye yourselves like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately.' You see his coming, for which we look, is after the wedding. {JW, JWLI ARGUMENT FROM THE TYPES. 201.2}

"Has Christ come in the sense spoken of, Matt. 25,10? I think he has. {JW, JWLI ARGUMENT FROM THE TYPES. 201.3}

"I know many of my brethren whom I highly esteem, will, and do, disagree with me on this matter. I would advise them not to have any hardness. Remember what James says, v,9: 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door.' It would seem that in this very time when we have need of patience, the apostle, by the inspiration of the divine Spirit, foresaw that there would be danger of grudging, or grieving one another, and warns us not to do it, lest ye be condemned: for 'the Judge standeth before the door!' {JW, JWLI ARGUMENT FROM THE TYPES. 201.4}

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, My Lord delayeth his coming, and begin to beat and bruise, and grudge against his fellow-servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it; and he that loses his life now for the truth's sake, will find eternal life." {JW, JWLI ARGUMENT FROM THE TYPES. 202.1}

6. That the established view, that in the marriage of the Lamb the church is the bride of Christ, was among the errors of past times. By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage. First, the union of God's people in all past ages, as well as at the present time, with their Lord. Second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah [54,5,] speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal.4, applies this prophecy to the New Jerusalem. {JW, JWLI ARGUMENT FROM THE TYPES. 202.2}

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3,29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since. {JW, JWLI ARGUMENT FROM THE TYPES. 202.3}

Paul, in writing to the church, 2 Cor. 11,2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb

took place in Corinth? Or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? {JW, JWLI ARGUMENT FROM THE TYPES. 203.1}

He also says, Eph. 5,23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your husbands." Verse 22. It is, "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining what the bride is. {JW, JWLI ARGUMENT FROM THE TYPES. 203.2}

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just. {JW, JWLI ARGUMENT FROM THE TYPES. 203.3}

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21,9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10. {JW, JWLI ARGUMENT FROM THE TYPES. 203.4}

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4,26 Christ is represented (Isa. 9,6,) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just. {JW, JWLI ARGUMENT FROM THE TYPES. 203.5}

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions: {JW, JWLI ARGUMENT FROM THE TYPES. 204.1}

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment? {JW, JWLI ARGUMENT FROM THE TYPES. 204.2}

2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again? {JW, JWLI ARGUMENT FROM THE TYPES. 204.3}

3. If the church is the wife, who are they that are called to the marriage as guests? {JW, JWLI ARGUMENT FROM THE TYPES. 204.4}

4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children? {JW, JWLI ARGUMENT FROM THE TYPES. 204.5}

5. That the door was shut. The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their Advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed. {JW, JWLI ARGUMENT FROM THE TYPES. 204.6}

But light on the subject soon came, and then it was seen that although Christ closed one

ministration at the termination of the 2300 days, he had opened another in the most holy place, and still presented his blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month, entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy-seat, so Christ, at the close of the 2300 days, came before the ark of God and the mercy-seat to plead his blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy-seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but, if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of mercy was opened on the tenth day of the seventh month, 1844? {JW, JWLI ARGUMENT FROM THE TYPES. 204.7}

Beside the ark of God containing the ten precepts of his holy law, over which was the mercy-seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole Advent host at the passing of the time, then represented as "the church in Philadelphia;" meaning brotherly love. And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. 3,7,8. {JW, JWLI ARGUMENT FROM THE TYPES. 205.1}

Adventists were agreed that the seven churches of Rev.ii and iii, symbolized seven states of the Christian church, covering the entire period from the first advent of Christ to his second appearing, and that the sixth state addressed represented those who with one united voice proclaimed the coming of Jesus, in the autumn of 1844. This church was about to enter upon a period of great trial. And they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come ***the battle upon the shut and open door.*** Here was seen the connecting link between the work of God in the past Advent movement, present duty to keep the commandments of God, and the future glory and reward. And as these views were taught in vindication of the Advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, ***especially those who had given up their Advent experience,*** felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked. {JW, JWLI ARGUMENT FROM THE TYPES. 205.2}

The shut and open door of the heavenly sanctuary constituted the strong point upon which the matter turned. If we were right on the subject of the cleansing of the sanctuary, then the door or ministration of the holy place was shut, and the door or ministration of the most holy place was opened, the 2300 days had ended, the preaching of time was correct, and the entire movement was right. But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then the 2300 days had not ended, the preaching of the time was an error, and the entire movement was wrong. And, again, if the door or ministration of the most holy place was opened, and the faith of the waiting ones was to view Jesus standing before the mercy-seat and the ark of the ten commandments in Heaven, how forcible the arguments for the perpetuity and claims of the entire law of God, the fourth precept not excepted. The hand of the Lord was with those who took a firm position that the great Advent movement had been in his direct providence, and that the time had come for the Sabbath reform, and many embraced these views. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door

which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above - "He that openeth and no man shutteth, and shutteth and no man openeth." "Behold I have set before thee an open door, and no man can shut it." Nothing can be plainer than that man, or a set of men, near the close of the history of the church, would war against the truth of God in reference to the shut and open door. {JW, JWLI ARGUMENT FROM THE TYPES. 206.1}

And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door odious, and charge it all upon Seventh-day Adventists. Many of them, however, are not unaware of the injustice of this. Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who gave up their Advent experience, and drew back in the direction of perdition. And God be thanked that we did hold fast to that position till the matter was explained by light from the heavenly sanctuary. {JW, JWLI ARGUMENT FROM THE TYPES. 207.1}

And it may be worthy of notice that although the belief in, and abandonment of, the shut-door position has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the Advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit to human or satanic influences. These got out of the position on the side of perdition. {JW, JWLI ARGUMENT FROM THE TYPES. 207.2}

Another class heeded the many exhortations of Christ and his apostles, applicable to their position, with its trials, dangers, and duties - Watch - Be ye therefore patient - Cast not away therefore your confidence - For ye have need of patience - Hold fast. They waited, watched, and prayed, till light came, and they by faith in the word saw the open door of the heavenly sanctuary, and Jesus there pleading his precious blood before the ark of the most holy place. {JW, JWLI ARGUMENT FROM THE TYPES. 208.1}

But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones, as they by faith enter the heavenly sanctuary. They take you into the holy place and show you "the candlestick, and the table, and the shewbread," and other articles of furniture. Then they lead you into the most holy where stands Jesus, clad in priestly garments, before the mercy-seat which is upon, and but the the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside his own holiness, are the ten precepts of God's holy law. {JW, JWLI ARGUMENT FROM THE TYPES. 208.2}

The waiting, watching, praying ones, embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Thus they came out of the position of the shut door on the side of loyalty to the God of high Heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between their course and getting out of the shut door on the side of perdition. God pity the apostate. {JW, JWLI ARGUMENT FROM THE TYPES. 208.3}

Note: An Inference or *representation* is not an "it is." They who oppose the City Rev. 21:2 being

the Bride do so in this fashion, by their use of the word “as” or like and is not the bride. Yet Notice the Specific language of THE ANGEL, Verse 9 “I will show the THE Bride, THE Lambs WIFE.” But also notice in verse 3 that the “tabernacle” of God is the center of that city which Christ takes possession of, and it dwells with men, This is conclusive that men are not the church and therefore church is not the Bride. If they choose grammatical trickery then let it be to them according to their OWN will. They must apply the same rule to Eph. 5:22-25, then it is seen clearly Christ is only represented AS, and not Really the husband of the Church but the head of it. Yet they have thrown themselves headlong into an absurdity by the same rule “as,” Christ cannot be the head of the Church.

The Great Controversy
EG White
Chp 21
A WARNING REJECTED
Page. 381.2.

"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." {7BC 985.9}{MS 121, 1899.17; 16MR 277.1}—See GC 426-427 below.

Note: *If the church is the bride does the marriage takes place at the second coming and is the shut door the close of probation. What results? the door has not been shut to the Holy place, no investigative judgment in the opened Most Holy. There can be no door for the foolish knock on to let them in? This is the attempt of sunday churches to destroy 1844 and the investigative Judgment.*

But if the church is the Bride who are the Ten virgins? for they do not marry the groom only go in unto the marriage.

Matt. 25:1; Luke 19:13—Ten of them. Luke. 12:36, 19:12,13; Rev 21:9,10—went away to the marriage to receive a kingdom; Matt. 22:2, 9:15; John 3:29, 15:15—not the bride. Matt. 25:1-13, Rev. 14:4,5. Joint Heir to the Bride:—Rom. 8:17; Gal. 3:29; James 2:5; Phil. 3:7; Eph. 3:6; Heb. 1:14, 6:17

They that were ready went in. Will those who have not made themselves “ready” miss the second coming? Secret rapture? Will not every eye see Him? Will they not call for the mountains to hide them?

What of the Midnight cry? EW 42-3; GC 398, 426-7. Called people out of Babylon, EW 242-3, 269-50, GC 402, 1T 53. Prepared people for third Angels message, EW 260-1

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by

its light *had gone forth to* meet the Bridegroom. But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps. The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God *they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life.* These had a personal experience, a faith in God and in His word, which could not be overthrown *by disappointment and delay.* Others "took their lamps, and took no oil with them." They had moved from *impulse.* Their fears had been excited by the solemn message, but they had depended upon *the faith of their brethren,* satisfied with the flickering light *of good emotions,* without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of *immediate* reward; but *they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.* {GC 393.4}

Great Controversy

In the Holy of Holies

pg 426-427

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

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.

Zech. 3:2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even *the Lord that*

hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire.

Bro. Jacobs: {DS March 14, 1846}

My vision which you published in the Day-Star was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the Day-Star have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper. God showed me the following, one year ago this month:—I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. *I saw a company bowed down* before the throne, deeply interested while most of them stood up disinterested 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 appeared to be pleading with him. Then a light came from the Father to his Son and from him 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 before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the vail, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and *most of those* who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the *careless multitude* after he rose up, and they were left in perfect darkness. Those who rose up 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 ye, 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. And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between *faith and feeling.* And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then

Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then 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, My Father give us thy spirit. Then Satan would breathe on 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. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan. {DS March 14, 1846, par. 1} Early Writings 54.2-56.1.

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out *some of the most important events in the history of the world and of the church from His first to His second advent*; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, *and related the parable describing the two classes of servants who look for His appearing*. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, *the same that is pointed out* in the close of chapter 24. In this parable their experience is illustrated by *the incidents of an Eastern marriage*. {GC 393.2,4}

We are homeward bound. He who loved us so much as to die for us hath *buildd for us a city*. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. *Soon* the garments of heaviness will be changed for the wedding garment. *Soon we shall witness the coronation of our King*. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. {9T288}

The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is *represented* the union of humanity with divinity; the wedding garment *represents* the character all must possess who shall be accounted fit *guests* for the wedding. {COL 307.1}

He said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." John represented himself as the friend who acted as a messenger between the *betrothed parties*, preparing the way for the marriage. When the bridegroom had received his bride, the mission of the friend was fulfilled. He rejoiced in the happiness of those whose *union* he had promoted. So John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour's work. He said, "This my joy

therefore is fulfilled. He must increase, but I must decrease." {DA 179.3} See below—*DA 576.3; 577.2*; DA 580.1*; PK 46.1; GC 18.2.*

What are the betrothed Parties?

Jesus raised His hand,—that had so often blessed the sick and suffering,—and waving it toward the doomed city, in broken utterances of grief exclaimed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—" Here the Saviour paused, and left unsaid what might have been the condition of Jerusalem had *she* accepted the help that God desired to give *her*,—the gift of His beloved Son. *If Jerusalem* had known what it was *her* privilege to know, and had heeded the light which Heaven had sent *her*, *she might have stood forth in the pride of prosperity, the queen of kingdoms*, free in the strength of *her* God-given power. There would have been no armed soldiers standing at *her* gates, no Roman banners waving from *her* walls. *The glorious destiny* that might have blessed Jerusalem had *she* accepted *her* Redeemer rose before the Son of God. He saw that *she* might through Him have been healed of *her* grievous malady, liberated from bondage, *and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory.* {DA 576.3}

Christ came to save Jerusalem *with her children*; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was plowed like a field. Well might the Saviour weep in agony in view of that fearful scene. {DA 577.2} (Galatians 4:26)

The triumphal ride of Christ into Jerusalem *was the dim foreshadowing of His coming in the clouds of heaven with power and glory*, amid the triumph of angels and the rejoicing of the saints. Then will be fulfilled the words of Christ to the priests and Pharisees: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matthew 23:39. In prophetic vision Zechariah was shown *that day of final triumph*; and he beheld also the doom of those who at the first advent had rejected Christ: "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." Zechariah 12:10. This scene Christ foresaw when He beheld the city and wept over it. In the temporal ruin of Jerusalem He saw the final destruction of that people who were guilty of the blood of the Son of God. {DA 580.1}

Had Israel remained true to God, *this glorious building would have stood forever*, a perpetual

sign of God's especial favor to His chosen people. "The sons of the stranger," God declared, "that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:6, 7. {PK 46.1}

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar—emblem of the offering of the Son of God. There the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:9, 16-18. There the flames of the sacrifice ascending to heaven from the threshing floor of Ornan had turned aside the sword of the destroying angel (1 Chronicles 21)—fitting symbol of the Saviour's sacrifice and mediation for guilty men. ***Jerusalem had been honored of God above all the earth.*** The Lord had "chosen Zion," He had "desired it for His habitation." Psalm 132:13. There, for ages, holy prophets had uttered their messages of warning. There priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with heaven (Genesis 28:12; John 1:51)—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved *her* allegiance to Heaven, ***Jerusalem would have stood forever, the elect of God.*** Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities. {GC 18.2}

You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, "Ye are the light of the world." It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; ***when the holy city of God descends upon it,—the land that is now called the Holy Land will indeed become holy.*** But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot. The

prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." Revelation 21:1-5, R. V. {RH, June 9, 1896 par. 4}

Ps. 48:2 Beautiful for situation, *the joy of the whole earth*, is mount Zion, on the sides of the north, *the city of the great King*.

The Great Second Advent Movement

By J N Loughborough.

1905.

CHAPTER XIV THE SHUT DOOR

Receiving a Kingdom Called a Marriage

Page. 214.3, 4.

The coming of the Bridegroom to the marriage is represented in Dan. 7:13, 14, where Christ comes to the Father to receive his kingdom. *In ancient times the coming of a king to his capital city to receive his throne and kingdom was called a marriage.* This event—the receiving of the capital city as the bride—was celebrated with the pomp and show of a real marriage. So when Christ receives from the Father in heaven his kingdom, he is said to be married to his bride—the New Jerusalem (Rev. 21:9); and this is called in the parable "the marriage."

After the close of the twenty-three hundred days, Oct. 22, 1844, the Advent people, who compared events in their experience with the facts connected with an Eastern marriage, said, "Christ has gone in to the marriage." As they received clearer light on the nature of the event to take place at the end of the twenty-three hundred days, their faith followed Christ in the work upon which he had entered; so by faith, they "went in with him to the marriage."

1 Matt. 25:10.

2 Luke 12:35, 36.

Luke 19:12 He said therefore, A certain nobleman *went* into a far country *to receive for himself a kingdom, and to return.*

Luke. 12:36 And ye yourselves like unto men that wait for their lord, *when he will return from the wedding;*

See D&R 295.1, 2. And 1 Chron. 28, 29. Here is recorded a marriage ceremony by David for Solomon to receive the kingdom.

DANIEL AND THE

REVELATION.
BY URIAH SMITH
1897
CHAPTER XIV.
THE THREE MESSAGES.
page 598-600.

That the mistake made by Adventists in 1844 was not in the *time*, has been shown by the argument on the seventy weeks and twenty-three hundred days in Daniel 9; that it was in the *nature of the event* to occur at the end of those days, has been shown in the argument on the sanctuary in Daniel 8. Supposing that the earth was the sanctuary and that its cleansing was to be accomplished by fire at the revelation of the Lord from Heaven, they naturally looked for the appearing of Christ at the end of the days. And through their misapprehension on this point, they met with a crushing disappointment, though everything which the prophecy declared, and everything which they were warranted to expect, took place with absolute accuracy at that time. There the cleansing of the sanctuary began; but this did not bring Christ to this earth, for the earth is not the sanctuary; and its cleansing does not involve the destruction of the earth, for it is accomplished with the blood of a sacrificial offering, not with fire. Here was the bitterness of the little book to the church. Revelation 10:10. Here was the coming of one like the Son of man, not to this earth, but to the Ancient of days. Daniel 7:13,14. Here was the coming of the Bridegroom to the marriage, as set forth in the parable of the ten virgins in Matthew 25. We have spoken of the midnight cry of that parable in the summer of 1844. The foolish virgins then said to the wise, "Give us of your oil; for our lamps are gone [margin, going] out." The wise answered, Go and buy for yourselves. And while they went to buy, the Bridegroom came. This is not the coming of Christ to this earth; for it is a coming which precedes the marriage; but the marriage, that is, the reception of the kingdom (see on chapter 21), must precede his coming to this earth to receive to himself his people, who are to be the guests at the marriage supper. Luke 19:12; Revelation 19:7-9. This coming, in the parable, must therefore be the same as the coming to the Ancient of days spoken of in Daniel 7:13,14.

And they that were ready went in with him to the marriage, and the door was shut. After the Bridegroom comes to the marriage, there is an examination of the guests to see who are ready to participate in the ceremony, according to the parable of Matthew 22:1-13. As the last thing before the marriage, the King comes in to see the guests, to ascertain if all are properly arrayed in the wedding garment; and whoever, after due examination, is found with the garment on, and is accepted by the King, never after loses that garment, but is sure of immortality. But this question of fitness for the kingdom can be determined only by the investigative judgment of the sanctuary. This closing work in the sanctuary, therefore, which is the cleansing of the sanctuary, and the atonement, is nothing else than the examination of the guests to see who have on the wedding garment; and consequently until this work is finished, it is not determined who are ready, to go in to the marriage. "They that were *ready* went in with him to the marriage." By this short expression we are carried from the time when the Bridegroom comes to the marriage, entirely through the period of the cleansing of the sanctuary, or the examination of the guests; and when this is concluded, probation will end, and the door will be shut.

The connection of the parable with the message under examination is now apparent. It brings to view a period of making ready the guests for the marriage of the Lamb, which is the work of judgment to which the message brings us when it declares, "The hour of his judgment is come." This message was to be proclaimed with a loud voice. It went forth with the power thus indicated

between the years 1840-44, more especially in the seventh-month movement of the latter year, bringing us to the end of the 2300 days, when the work of judgment commenced as Christ began the work of cleansing the sanctuary.

But, as has been already shown, this did not bring the close of probation, but only the period of the investigative judgment. In this judgment we are now living; and during this time other messages are proclaimed, as the prophecy further declares.

DANIEL AND THE
REVELATION.
BY URIAH SMITH
1897
CHAPTER XIX.
THE TRIUMPH OF THE SAINTS.
page 681.1-682.1

A Song of Triumph.—The Lord God omnipotent, the Father, reigneth, is the language of this song. He reigns at the present time, and has ever reigned, in reality, though sentence against an evil work has not been executed speedily; but now he reigns by the open manifestation of his power in subjugation of all his foe.

“Rejoice, . . . for the marriage of the Lamb is come, and his wife hath made herself ready.” Who is the “bride, the Lamb’s wife,” and what is the marriage? A vast field for thought is here opened, and material furnished for a more lengthy exposition than falls within the design of this work. The Lamb’s wife is the New Jerusalem which is above. This will be noticed more fully on chapter 21. The marriage of the Lamb is his reception of this city. When he receives this city, he receives it as the glory and metropolis of his kingdom; hence with it he receives his kingdom, and the throne of his father David. This may well be the event designated by the marriage of the Lamb. That the marriage relation is often taken to illustrate the union between Christ and his people, is granted; but the marriage of the Lamb here spoken of is a definite event to take place at a definite time; and if the declaration that Christ is the head of the church as the husband is the head of the wife (Ephesians 5:23), proves that the church is now the Lamb’s wife, then the marriage of the Lamb took place long ago; but that cannot be, according to this scripture, which locates it in the future. Paul told his Corinthian converts that he had espoused them to one husband, even Christ. This is true of all converts. But while this figure is used to denote the relation that they then assumed to Christ, was it a fact that the marriage of the Lamb took place in Corinth in Paul’s day, and that it has been going on for the past eighteen hundred years? Further remarks on this point are deferred to a consideration of chapter 21.

But if the city is the bride, it may be asked how it can be said that she made *herself* ready. Answer: By the figure of personification, which attributes life and action to inanimate objects. (See a notable example in Psalm 114.) Again, the query may arise on verse 8 how a city can be arrayed in the righteousness of the saints; but if we consider that a city without inhabitants would be but a dreary and cheerless place, we see at once how this is. Reference is had to the countless number of its glorified inhabitants in their shining apparel. The raiment was *granted* to her. What is granted to her? Isaiah 54 and Galatians 4:21-31 will explain. To the new-covenant city are granted many more children than to the old; these are her glory and rejoicing. The goodly apparel of this city, so to speak, consists of the hosts of the redeemed and immortal ones who walk its golden streets.

DANIEL AND THE
REVELATION.
BY URIAH SMITH
1897
CHAPTER XXI.
THE NEW JERUSALEM.
page 706.2-709.0.

The Bride, the Lamb's Wife.—This testimony is positive that the New Jerusalem is the bride, the Lamb's wife. The angel told John distinctly that he would show him the bride, the Lamb's wife; and we may be sure that he did not practice upon him a piece of deception, but fulfilled his promise to the very letter; but all that he did show him was the New Jerusalem. It would be unnecessary to offer a word of proof that this city is not the church, where it not that popular theology has so mystified the Scriptures as to give it this application. This city, then, cannot be the church, because it would be absurd to speak of the church as having a wall great and high, and having twelve gates, three on each side toward the four points of the compass. Indeed, the whole description of the city which is given in this chapter would be more or less an absurdity if applied to the church.

Again: Paul, to the Galatians, speaks of the same city and says that it is the *mother of us all*, referring to the church. The church, then, is not the city itself, but the children of the city. And verse 24 of the chapter under comment, speaks of the nations of the saved, who walk in the light of this city. These nations who are the saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. It follows that the city is a literal city, built of all the precious materials here described.

But how can it then be the bride, the Lamb's wife? Answer: Inspiration has seen fit to speak of it under this figure, and with every believer in the Bible, that should be sufficient. The figure is first introduced in Isaiah 54. The new-covenant city is there brought to view. It is represented as being desolate while the old covenant was in force, and the Lord's care was confined to the Jews and old Jerusalem; but it is said to her that "the children of the desolate" shall be many more than "the children of the married wife." It is further said to her, "Thy Maker is thy husband;" and the closing promise of the Lord to this city contains a very similar description to the one which we have her in Revelation; namely, "I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord." It is this very promise to which Paul refers, and upon which he comments in his epistle to the Galatians, when he says, "But Jerusalem which is above is free, which is the mother of us all" (Galatians 4:26); for he quotes in the next verse, this very prophecy from the book of Isaiah to sustain this declaration. Here, then, Paul makes an inspired application of Isaiah's prophecy which cannot be mistaken; and in this he shows that under the figure of a "woman," a "wife" whose "children" were to be multiplied, the Lord by the prophet speaks of the New Jerusalem, the city above, as contrasted with the earthly Jerusalem in the land of Palestine; and of this city the Lord calls himself the "husband." In addition to this, we have the positive testimony of the twenty-first chapter of Revelation to the same facts.

With this view, all is harmony. Christ is called the Father of his people (Isaiah 9:6); the Jerusalem above is called our mother, and we are called the children; and, carrying out the figure of a marriage, Christ is represented as the Bridegroom, the city as the bride, and we, the church, as the guests. There is no confusion of parties here. But the popular view, which makes the city

the church, and the church the bride, exhibits the inexcusable confusion of making the church at the same time both mother and children, both bride and guests.

The view that the marriage of the Lamb is the inauguration of Christ as King upon the throne of David, and that the parables of Matthew 22:1-14; 25:1-13; Luke 12:35-37; 19:12,13, etc., apply to that event, is further confirmed by a well-known ancient custom. It is said that when a person took his position as ruler over the people, and was invested with that power, it was called a marriage, and the usually accompanying feast was called a marriage supper. Dr. Clarke, in his note on Matthew 22:2, thus speaks of it:—

“*A marriage for his son.] A marriage feast, so the word γάμουσ properly means. Or a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. Many eminent critics so understand this parable as indicating the Father’s induction of his Son into his Messianic kingdom. (See 1Kings 1:5- 9, 19, 25, etc., where such a feast is mentioned.)*”

PROPHETIC WAYMARKS

CHAPTER XX.

THE TWO SUPPERS.

By Stephen N. Haskell

page 733.1-734.0.

or SEER OF PATMOS pg. 93.2-94.0. 98.2.

Sometimes it may seem that man is alone; but one glimpse of heaven shows that the whole universe is watching, intently watching, and salvation is the thought of every heart. As their lives are more sensitive than ours because sin has not dulled their sensibilities, so their suffering in sympathy with man, is intense beyond description. Love, eternal love rules the universe, and when the conflict is over, a shout resounds through creation, "The Lord God omnipotent reigneth." Then from boundless space the creatures of His love come to witness the gathering at the marriage supper of the Lamb. In the city of God, the silver table, many miles in length, is spread with the fruits of the new earth. The city which Christ has prepared for the redeemed, rests on the site of ancient Jerusalem which has been purified by fire. It is Eden restored. "His feet shall stand in that day upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; . . . and the Lord my God shall come, and all the saints with Thee." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be ' called Hephzibah (that is, my delight is in her), and *thy land Beulah* (married): for the Lord delighteth in thee, and *thy land shall be married*. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Page. 680.1.

or SEER OF PATMOS pg. 266.1.

HEAVEN may seem like a far away world, but inspiration has given vivid descriptions of the abode of Jehovah. Human language but faintly conveys the splendor of spiritual purity, and the mortal mind, because of its narrowness, fails to grasp even the glimpses that are given; nevertheless, some idea may be gained of the *capital* of the universe, where dwells the King of

kings. Outside the city of the *New Jerusalem, the place which Christ promised to prepare for His people, and which is called the bride, the Lamb's wife,* is Mount Zion, on which stands the living temple, the great council chamber of the most High.

Second Advent waymarks.

J Bates.

Page. 42.1-43 reprint

(Compare with JW's above)

“And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage and the door was shut.” Matt. xxv:10.

Now just so sure as we have had a Cry at Midnight, just so sure in the sense of the parable the Bridegroom has come! That we have had just such a one as our Lord described in the parable of the ten virgins, in its details, is clear from our past history, and has been affirmed too by almost every advent believer in this country; and at a time too when they acknowledged that they had the spirit and power of God as they have not felt it since. Now if this testimony is to be set at naught and overthrown just to suit the interest of men, when shall we ever know that the church can speak the truth; or that we are in the pathway to the kingdom?

Second. This cry is not now being given, neither has it been since Oct. 1844. Neither does any one undertake to show when, nor where, it will or can be given in the future, except a few individuals who say it will be given when Jesus comes, and these can neither show scripture time or order for it. We say therefore that it is clear it was finished as shown in the fifth way mark, in the fall of 1844, when the Bridegroom came. Children of the bride chamber is the church on earth in their proper place, ready when he came. Matt. xxv:10; 9:15. Bridegroom is only another name for Christ, and designates him under this title when brought into connection with his people, or the New Jerusalem “the Mother,” and will be completed when the children get home. *At his first advent he was Bridegroom to his people; as such he left them, (see the above quotation) went away with this title, and he retains it or assumes it again in connection with his marriage or everlasting union with the New Jerusalem, which is to take place before his second coming is clear from Rev. xxi:2,9,10.* But when he comes to receive his people that he was bridegroom to, he comes under quite a different title, viz. a king; xxv:34. Then it is also clear that he does not come to this earth again under the title of bridegroom. Then the transaction as in the parable, 10th v., is as David and Daniel have represented. “Ask of me, and I will give the heathen thine inheritance, and the uttermost parts of the earth thy possession;” Psl. ii:8. “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.” Now this must be Jesus come in his cloudy chariot before the great God, who is represented in the height of his sanctuary in heaven beholding the earth; Psl. Solomon represents him in the heaven of heavens. Here, then, Jesus is brought before him. “And there was given him dominion and glory and a kingdom.” Three things—1st, “*Dominion,*” denoting unlimited authority and government; “from sea to sea, and from the rivers to the end of the earth.” 2d, “*Glory,*” denoting splendor and magnificence. This, I understand, is the splendid golden city, the New Jerusalem, the capital of all his dominions; Matt. xxv:31. 3d. *Kingdom.* John says it is the “kingdoms of this world; Rev. xi:15. Now the *glory* that he received is the only one of the three which is in heaven. The other two, viz. “dominion” and a “kingdom,” are here where the children or church are sojourning. *Then when he comes as king he brings that “glory” the “mother” of the children with him,*

and when it is located here, and the children with the “mother,” the vision of Daniel will be realized in full. The saints of the Most High possessing the kingdom and dominion and the *greatness* of the kingdom under the whole heaven.” Having become perfectly and forever united with the city that has come down from heaven. This is what we have called Paradise lost, but now restored forever. In Matt. xxv:31, Jesus has taught us that when he shall come to judge the world as king, (34th v.) he will “set upon the throne of his *glory*;” then he takes possession of his kingdom and dominion under the whole heavens.

THE
J U D G M E N T .
I T S E V E N T S
A N D
T H E I R O R D E R .
By ELD. J. N. ANDEWS
1890. reprint
CHAPTER VIII
THE EXECUTIVE JUDGMENT.
Page. 48.5-49.2

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Many read this text as teaching that at the second advent Christ will bring the souls of his sleeping saints from heaven. But let it be observed: 1. That heaven is not a place of soul sleeping. 2. That the sleep of the saints is in the dust of the earth. Dan.12:2,3. That the sleeping ones cannot be brought *from* heaven, for they are not there when Christ descends for his people. 4. That they cannot be brought to our earth at that time, for they are at that moment asleep in its dust. 5. The one who brings the saints is God the Father. 6. To bring them, he must do one of two things, either he must come with his Son at the second advent, and take along with him as he thus comes his sleeping saints, or else he brings his saints to himself by sending his Son to awaken them, and then to take them into his presence. 7. Two reasons forbid the idea that the Father brings the sleeping saints to the earth. One is, that the Father does not come to our earth, but *sends* his Son (Acts 3:20); and the others is, that the sleepers are not in heaven, but already within the bosom of the earth (Isa.26:19). 8. We cannot, therefore, avoid the conclusion that the act of bringing the saints is into his own presence. 9. The saints are to be brought according to a certain example, which is the resurrection of Christ. 1Thess.4:14; Heb.13:20. 10. The very act of bringing the saints by God the Father is wrought by sending his Son after them, as described in this chapter, and by this means taking them into his presence. So that this chapter brings to view the great fact taught in our Lord’s promise that he would go into the Father’s presence to prepare a place for his people and then return after them, to take them to this prepared place. So Christ will present his saints unblamable in holiness before his Father as he bears them up with him to the heavenly Jerusalem. Compare John 14:2,3; 1Thess.3:13; 4:14.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, and invited them in the Father’s name to share Paradise with him, is further proved by what is said respecting the marriage supper. This is eaten directly after the saints are received into Christ’s presence. Luke 12:36,37. ***But the marriage supper must be eaten where the bride is. The saints are the invited guests. But the bride, the Lamb’s wife, is that holy city, the New Jerusalem.*** Rev.19:9; 21:2,9,10; Gal.4:26-28; Isa.54.

The saints are in the Father's presence, near the throne of God, when they eat the marriage supper of the Lamb. Rev.19:1-9; Luke 12:36,37; 22:16-18. Our Lord does, therefore, introduce his saints to the holy city, and to the presence of his Father, where they eat the marriage supper, in the kingdom of God. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints.

QUESTION? If the Church is the BRIDE to be cleansed, Then what need is there of a Sanctuary in heaven?

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. *Not one pin is to be removed* from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that *there is no sanctuary*. This is one of the points on which there will be a departing from the faith. *Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?* {RH, May 25, 1905 par. 28}

Question: If the church is HIS body how can it be the bride? will HE marry his own body?

Col. 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh *for his body's sake, which is the church:*

Rev 21:2 And I John *saw the holy city, new Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is *with men*, and he will dwell *with them, and they shall be* his people, and God himself shall be *with them, and be their God*. . . . 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's wife.** 10 And he carried me away in the spirit to a great and high mountain, and **shewed me that great city, the holy Jerusalem**, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And **had a wall great and high, and had twelve gates, and at the gates twelve angels**, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Note: Here we see an amazing Fact, John by the use of, "men," "them," "they," "their," the church is not designated the Bride and separate from it. For the CITY is so designated by: The Light of Her, Wall, Twelve Gates, etc., being absurd to apply to His People the church. Again if the church was the Bride it would be pointless to say God would dwell with them.