

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.

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?

THE PARABLE.

MATTHEW XXV,1-12.

BY JAMES WHITE

Page 16-18

"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)

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.

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."

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.

See 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 *γάμος* 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 Hephzi-bah (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 .
 B y E L D . J . N . A N D E W S
 1 8 9 0 . r e p r i n t
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}