

Come unto the Marriage

His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”--S .Sol. 5:9-16.

And, Jesus answered and spake unto them again by parables, and said, 'The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.'"--Matt. 22:1-4.

That this parable applies with peculiar force to the Advent Movement today is very evident. In 1844 the King made a marriage for His Son. (See Dan. 7:9-14; Rev. 19:7-9; 21:9-10). Our prophet states: "I saw that while Jesus was in the most holy place He would be married to the New Jerusalem."--Early Writings, p. 251.

The Bridegroom.

In Solomon's allegorical song, the beauty of Christ's character is symbolically portrayed: "What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."--S .Sol. 5:9-16.

The servant of the Lord was permitted to behold "His lovely person" in vision:

"I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No

language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday."--Early Writings, p. 51.

"In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

"I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: 'Fear not.' The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet.

While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love."--Ibid, pp. 80, 81.

Of Him the psalmist declares: ". . . "in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."--Psalm 16:11.

The Bride.

The bride is the capital of Christ's kingdom--the New Jerusalem. When Christ is married to that city, it is evident that His union is with those who shall compose the city, for the Scripture says: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."--Rev. 19:8.

If a king was said to conquer a city, we would understand that he conquered the people in that

city. In the same way we understand that when Christ marries the New Jerusalem, He is united forever with the people who belong to that city. Therefore, "the church is the bride, the Lamb's wife."--S.D.A. Bible Commentary, vol. 7, pp. 985,986.

It is true that in another illustration, the church is likened to virgins who shall be guests at the wedding; and to understand the force of that particular illustration, the figure of guests must not be confused with the bride. The church is also likened to the branches, sheep, servants, stewards, etc. One illustration does not suffice to represent all that the church is, and all that she must be in relation to Christ. But the fact remains that, in a special sense, the remnant is called to be the bride of Christ.

The Marriage.

"By the marriage is represented the union of humanity with divinity."--Christ's Object Lessons, p.307.

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary."--Early Writings, p.253.

Here we have it clearly stated that Jesus went into the most holy place to make a final atonement for His people. On page 251 of the same volume, the writer calls it "a special atonement for Israel." The Levitical record declares: "On that day shall the priest make an atonement for you . . ."--Lev. 16: 30. The first thing that we are to notice is that the atonement is made for the people, "for Israel," "for all who can be benefited by His mediation." The word "atonement" implies the concept of reconciliation--to make at-one. Ellen White defines it as "at-one-ment with God."--S.D.A. Bible Commentary, vol.6, p.1077.

Therefore the final atonement is a special work in the most holy place, prior to Christ's personal

appearing, that will make His people one with Him in a complete and perfect union. This is the marriage--the full and final union of humanity and divinity, which will be accompanied by the sealing of the saints: "The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name."--Early Writings, p.15.

Every bride receives a new name. Says the prophet: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."--Isa. 62:2-5.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."--Rev. 14:1.

Moral and Spiritual Perfection.

Since the "final atonement" or "marriage" means the complete union of humanity with divinity, it is evident that this work corresponds to the perfecting of the saints. Perfection of character is the fruit of perfect union with Jesus, for "humanity, combined with divinity, does not commit sin."--Ministry of Healing, p.180.

Again, the new name received by the "bride" signifies perfection of character: "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."--Early Writings, p. 71. The revelator declares:

"These are they which were not defiled with women; for they are virgins. These are they

which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."--Rev. 14 :4,5.

Nothing less than complete moral and spiritual perfection could avail for the time of trouble, for then the saints must live in the sight of a holy God without an Intercessor in the sanctuary above. Only a sinless people could share Christ's experience of living without a Mediator. "Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."--S.D.A. Bible Commentary, vol. 6, p.III8.

The four angels of God have been commissioned to hold the four winds until the servants of God are sealed in their foreheads. Then will come the seven last plagues, and only those who have the mark of eternal perfection upon them will be sheltered from the wrath of God. In 1849 the prophet of the remnant saw the angels beginning to let loose the winds of strife. Apparently, the time had then come for the work of Jesus to be finished in the sanctuary above. But Jesus "gazed in pity on the remnant" who were not sealed, and sent another mighty angel to commission the four angels, "Hold: Hold! Hold! Hold! Until the servants of God are sealed in their foreheads."—Early Writings, p.38.

For over one hundred years we have been living on borrowed time, and it is doubtful if we as a people are any nearer experientially to receiving the seal of God now than we were in 1849. Generation after generation of Adventists have arisen and died, and this will continue unless there is a people who will "come unto the marriage." The third angel's message is to seal a people for the great day of God; it must prepare a people for translation, and put an end to funerals. Down here in the 21st century, we have gone so far in settling down in this old earth like another denomination, that we have almost lost complete sight of the purpose of the third angel's message

which points to the marriage in the most holy place. (See Early Writings, pp.254-256).

"The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place [meaning the most holy], where Jesus has gone to make an atonement for His children."--Christ Our Righteousness, p. 118. The bride is tardy--exceedingly--and the disappointment of Jesus is beyond description.

A Love Relationship.

The "marriage" signifies the consummation of a perfect love relationship with Christ. The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This means far more than the "lukewarm" response offered in our Laodicean condition. Since "love is the fulfilling of the law," it is evident that the perfecting of the saints means that a people will be made complete in love. This is sinlessness. The sealed saints will never sin again, because they are complete in love, and "love never faileth." --I Cor.13:8.

The Knowledge of Evil.

When man stood in his sinless state, he loved God with all the ardour of his soul. His whole being thrilled with the joy of unutterable love in fellowship with his Creator. Every fiber of his being responded with uninhibited affection and adoration to the Father and the Son. As soon as he ate of the tree of knowledge of good and evil, he fled from the presence of his Maker. From that day to this, mortal man could not see God's face, for he is unable to endure the light of Him who is infinite love. Of himself, man can find nothing in his fallen nature to respond to the love of God; and if there were such a thing as an eternal hell for the sinner, it would be to take him to heaven to the presence of God for eternity. He would long to be shielded from the face of Him whose love is infinite, and would welcome "destruction, that [he] might be hidden from the face of Him who died to redeem

[him]."--Steps to Christ, p.18. "All that hate Me love death."--Prov.8:36.

Concerning the fall of Adam and Eve, we read: "They both ate, and the great wisdom they obtained was the knowledge of sin and a sense of guilt."--Story of Redemption, p.37. Soon after being driven from Eden, Adam and Eve were brought to sincere repentance by the revelation of the plan of Jesus to die for their sins. (See Patriarchs and Prophets, pp. 66-68). "Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ."--Desire of Ages, p.322.

We must therefore assume that the guilt of Adam's sin was removed upon his repentance. Then why could he not be restored to Eden and face-to-face communion with God? The reason was that because of sin he received a knowledge of evil. A knowledge of evil is not just a knowledge about evil--this Adam had before he sinned, for the angels instructed him about the fall of Satan. But a knowledge of evil is an experience of the mind in evil (see Testimonies, vol.5, p.504;S.D.A. Bible Commentary, vol. I, p. 1083).

Man had lost his state of holiness, and now his whole nature fell into a state of sin. The knowledge of evil brought the impress of sinfulness upon man's mind, a bent to evil in his nature (see Education, p. 29). God cursed the ground for man's sake, saying, "In sorrow shalt thou eat of it all the days of thy life."--Gen. 3:17 Upon nature, "where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil."--Education, p.26.

From nature, man was to learn the results of experiencing evil. "Now He [God] declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life."--Story of Redemption, p. 40. "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience."--Education, p.29.

From the one original sin in Eden, we should

learn of the disastrous effect of sin upon the mind of man, and upon his whole being. Even if Adam had committed just one sin in his whole life, he would have felt the terrible effects of that one sin upon his nature all the days of his life. Since he had lost the state of holiness through sin, it would take the work of a life-time, through Jesus, to regain that which was lost. So it is with us. "Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continual transgression."-- Testimonies, vol.2, p.448.

Only in the light from the cross can we understand why sin should have such disastrous effects upon the nature of man. Sin is the outworking of a principle at war with the divine government, at war with the eternal principle of love. Calvary proves that the "devil was a murderer from the beginning" (even though he did not realize it himself), that "he that sinneth is of the devil," and that the whole world stands charged with the guilt of the murder of the Son of God. This is what Calvary proves about the human heart:

"The heart is deceitful above all things, and desperately wicked"--Jer.17:9. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."--Rom.8:7. "The natural heart is full of hatred to the truth, as it is to Jesus."--My Life Today, p.26 the human heart is selfish, sinful and vicious ."-- Review and Herald, May 5,1885. "Upon all rests the guilt of crucifying the Son of God."--Desire of Ages, p.745.

While this knowledge of this terrible evil--the will to murder God--remains in man's mind, he cannot see God's face, nor can he respond to His love as fully as man could in his sinless state.

The Daily Service.

The sanctuary service is the most perfect illustration of God's way of salvation from sin and restoration to divine love . As there were two apartments in the ancient tabernacle, so there were

two divisions to its service--the daily service in the first apartment, and the yearly service in the second apartment. There was a work of atonement in connection with each service--"a daily and yearly typical atonement."—Selected Messages, vol.I, p 344.

The daily atonement was concerned with the removal of guilt. When a man sinned, and the sin had come to his knowledge, he would bring a sin offering to the door of the tabernacle, and confess his guilt upon the head of the innocent victim. Through the blood, the sin was removed from the penitent to the first apartment of the sanctuary, where it rested until the great Day of Atonement. (See Lev.4; and Patriarchs and Prophets, pp. 354-358). This sprinkling of the blood by the priest in the first apartment, before the veil and on the horns of the golden altar, was the "daily atonement" which secured forgiveness for the repentant sinner. (See Lev.4:35;6:30).

The daily burnt offering represented the daily consecration of the nation to Jehovah, while the intercession of the priest in the first apartment before the altar of incense, the table of shewbread, and the candlestick, represented a ministry of grace that was to provide power for obedience unto life. Now it is clear that this daily ministrations represented the daily experience of conversion--justification and sanctification. "As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary."—Great Controversy, p.421.

"Whatever the sin, if the soul repents and believes, the guilt is washed away by the blood of Christ." --Desire of Ages, p.322.

Furthermore, every follower of Christ is to die daily to selfishness and sin, and be renewed and sanctified through the fire of love from the golden altar, the living bread of God's Word, the oil and light of the divine Spirit, and the response of grateful prayer and praise—and all this made acceptable and perfect through the

incense of Christ's imputed righteousness.

The Yearly Service.

The daily service, with the removal of all guilt from the penitent to the sanctuary, was a preparation for the great climactic service--the yearly atonement. This final work of atonement was to blot out sin, in type, forever. God said, "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."-- Lev. 16:30. For this final cleansing, Israel gathered around the sanctuary on the tenth day of the seventh month with prayer and soul-affliction while the priest went in with blood and much incense to make this final atonement in the most holy place (Lev. 16 :12, 13, 27). He also removed the sins of Israel from the sanctuary and placed them on the head of the scapegoat, whereupon they were forever separated from the congregation.

Now it is clear that this represents the great work of the cleansing of the sanctuary that commenced in 1844. At this time Jesus entered the most holy place of the heavenly sanctuary "to make a final atonement for all who could be benefited by His mediation."--Early Writings, p.253.

He entered, we are told, "to cleanse the sanctuary and make a special atonement for Israel."--Ibid, p. 251. The word "special" means something unique, only one of its kind. Such an atonement is made in the most holy place of the heavenly sanctuary, but mark, "for Israel"--"For all who could be benefited by His mediation," "for you, to cleanse you, that ye may be clean from all your sins before the Lord." "Atonement" signifies "to purge," "to purify," "to blot out," "to reconcile," etc. Since such a work is to be accomplished for Israel, we may reasonably ask, "to purge what?" Since the guilt has already been sent into the sanctuary, what else is there to purge?

A reasonable question.

When man sinned, he received a knowledge of evil as well as the guilt of sin. The guilt of sin is removed upon confession, but not this record of

sin in the mind of the repentant sinner. "It is those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.'--Ezek. 36:31." --Christ's Object Lessons, pp. 160,161.

This is only saying what God had said to Adam and Eve--that they shall eat of it; "that is, they should be acquainted with evil all the days of their life."--Story of Redemption, p. 40. "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience."--Education, p.29. The following statements show how the knowledge of evil affect the mind and soul, even after the guilt of sin is removed:

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."—Desire of Ages, p.302.

"Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."—Testimonies to Ministers, p.447.

"David was a repentant man, and although he confessed and hated his sin, he could not forget it."--Review and Herald, May 24,1887.

"He may be converted; he may see the wickedness of his injustice to his fellow-men, and as far as possible, make restitution; but the scars of a wounded conscience will ever remain." --S.D.A. Bible Commentary, vol.3, p 1158.

"Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself."--Review and

Herald, Jan. 13,1891.

"Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind."--Messages to Young People, p.144.

Thus every man has in his own mind the knowledge of evil or the record of sin. There is, of course, a record kept in heaven of every sin committed, but it is merely the photograph of the original record in the mind of man. (See Great Controversy, p. 487).

As long as man has that knowledge of evil, he is still in a sinful state, having a "conscience of sin". Before Christ can make "the comers thereunto perfect," He must purge the worshipers so that they will have "no more conscience of sins."--Heb. 10:1-2. Perfection in the moral character means to be perfect and complete in love. It means that God's people will be able to respond with the full freedom of uninhibited love to God. It means that every fiber of their being will ardently thrill to the perfect joy and reverential awe in fellowship with God.

It means that in their hearts and minds there is no disposition or propensity to prevent them from an uninhibited emotional response to God's perfect love. There is no sense of sin to cloud the joy of unutterable love, in their communion with God. This final blotting out of sin from the heart and mind must take place before there could be THE MARRIAGE.

It is true that love springs up in the heart when the soul is converted to Christ, but he is far from being perfect in love. How much love of self and unbelief lies buried in the heart, besides the limiting effect of the knowledge of evil! Through the process of the sanctification of the Word and the Spirit, the believer learns to respond more fully to the love of God, and to reflect it more fully to his fellow men. But he has "a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ."--Desire of Ages, p.519.

When Isaiah saw into the sanctuary, and heard

the fervent praise of the seraphim as they cried with love and adoration, "Holy, Holy, Holy," "the contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet . . . his own inward defilement stood out before him with startling clearness."-- S.D.A. Bible Commentary, vol.4, pp. 1139, 1140.

Before the "marriage" can be consummated, this inward defilement caused through the knowledge of evil must be blotted out of human nature.

The Blotting Out of Sins.

It behooves the people of God to understand the special work of atonement going on in the sanctuary above. As ancient Israel gathered about the sanctuary for the final atonement, so the people of God must gather at the heavenly sanctuary by faith; entering with Jesus into the most holy place. There must be earnest putting away of sins, deep repentance before God. Today the message applies with special force: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."--Acts 3:19. (See also Joel 2:15-17).

The parabolic vision of Joshua and the Angel depicts this work of blotting out of sins. The filthy garments are forever removed from Joshua, and he is clothed with white raiment, sealed with the mitre. (See Zech. 3). Ellen White comments on this: "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement . . . As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, . . . The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world . . . Now they are eternally secure from the tempter's devices . . . Holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."--Testimonies, vol. 5, pp. 472-475.

It is clear from Inspiration that the blotting out

of sins is a definite experience for the living. Further passages which show that this knowledge of evil is blotted from the mind of the living saints are as follows: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."--Jer. 50:20. (See also Great Controversy, p. 485, where this is applied to the final atonement).

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered . . ."--Zech. 13:2. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."--Heb. 10:1-3, 14-18 " . . . in the final atonement the sins, of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, . . ."--Patriarchs and Prophets, p.358.

"The righteous [in the time of trouble] will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance."--Spiritual Gifts, vol. 3, p.135. . . .

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to

reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."--Great Controversy, p.620.

But let us not forget that as unpleasant as the nightmare of sin has been to us, it has been worse to our Lord. In the true light of what sin is, what terrible horror have we inflicted upon the One who loves us with "infinite love": "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him."--Education, p. 263.

Therefore sin has not only been a terrible emotional experience to us, but to our Creator also. In the final Atonement, not only will sin be blotted from our mind, but the blood of Christ will suffice to bring to pass the glorious promise: "Their sins and their iniquities will I remember no more!"--Heb.10:17. (See also Jer.31:34; and Great Controversy, p. 485).

The Marriage Consummated

The final atonement brings complete atonement. Sin is forever gone from the minds of God's people. It is fully gone from the Lord. All is forgotten, the base infidelity of man is blotted out forever, and now God and man unite in a complete and eternal union. The prayer of Christ found in John 17--"that they may be one"--is fully answered. With sin blotted out from human nature, God's people for the first time are able to respond with complete and uninhibited freedom to the love of God, for their natures will be "pure and holy."--Our High Calling, p.278. The remnant enter the marriage.

The consummation of this perfect relationship of divine love is mentioned in these prophecies:

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." --Isa.62:4,5.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."--Isa. 44:22,23.

Ellen White heard the joy of this experience too: "Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being."--Early Writings, pp. 270,271.

It is very clear that the latter rain is the consummation of the marriage, for this is what blots out sins (Acts 3:19; Joel 2:25, 28; Isa. 4:4; and Testimonies to Ministers, p.506), fills the saints with all the fullness of divine love, perfects forever them that are sanctified (Heb. 10:14), and seals the saints for translation (See Eph. 4:30; Test., vol. 3, p.267).

The Angel of Revelation 18.

It should be very clear as to what is the glory of that other angel who is to lighten the whole earth with the glory of God. It is the glory that Jesus prayed might be given to His people in His prayer in John 17. It is the same glory that Jesus had with the Father "before the world was"--the glory of "His oneness with God."--S.D.A. Bible Commentary, vol. 5, p.1146.

When God's people are made one with God through the final atonement, the glory of God will be their seal. Of this the prophecies testify:

"And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory."--Ezek. 43:2. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."--Rev. 7:2,3.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

When the people of God enter the marriage, they receive the new name--the seal of God. (See Rev. 3:12; 14:1; Early Writings, p. 15). The prophets of old beheld the results afar off, and caught the inspiration of the hour:

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."--Isa. 62 :2,3.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."--Isa. 60:1-3.

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."--Isa. 55:5.

These Scriptures show plainly that the latter rain and loud cry can only come in connection with the judgment of the living, final atonement, and sealing. Finally the time comes when the last soul has been gathered out by the loud cry of the third angel, and sealed for eternity. Then human probation closes. "Christ had received His king-

dom, having made the atonement for His people, and blotted out their sins... The marriage of the Lamb was consummated."--Early Writings, p. 280.

Come Unto the Marriage.

What a wealth of truth has been delivered to Seventh-day Adventists in the knowledge of Christ's final atonement in the most holy place of the sanctuary: But what have we done about it? How have we responded to the invitation, "Behold, I have set before thee an open door"? Yes, in 1844 the King made a marriage for His Son. Then in 1888, "And sent forth his servants to call them that were bidden to the wedding: and they would not come." Matt. 22:3. What is the significance of this for God's people? It is this:

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."--Matt. 22:4.

Now, what is the response of this privileged people? "But they made light of it, and went their ways, one to his farm, and another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them."--Matt. 22:5, 6.

How long will it be before the rest of the prophetic parable shall be fulfilled before our eyes? "Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." --Matt. 22:8, 9.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you

not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”--Luke 13:25-29.

