

28-May-10

Consideration

Dear E _____,

I would like to follow up our recent, Sabbath-evening audio study including its theme in my written reply to your E- mail question. I feel that all can benefit from this reply. Our message of that study was that of “consideration”. This concept is central to our salvation —more than we have ever anticipated. To illustrate, consider the conflict between heaven and hell: Satan, thousands of years ago, thought that he won the battle allowing him to claim earth as his domain until the Lord asked one simple question: “*Hast thou **CONSIDERED** my servant Job?*”—Job 1: 8. As the story unfolds, Satan was proven to be delusional; his conclusions were fallacious; and his leadership flawed for one simple reason: He was inconsiderate. We today, in our efforts to become uplifted angels of light, brethren and sisters to Christ, must succeed where he faltered. This illustration may help you as you deliberate pertaining to your below question.

First you quote my publication which reads as follows:

“ *King James and no other is the ruler described as being wedded to the Lord. This being firmly established, his work must have been divinely inspired and on a level that is higher than any other work. He is also the King which allowed the Puritans to relocate to America in the 1600’s in their pursuit of religious freedom. Therefore, Isaiah 57’s pronouncement that England, under his leadership, was elevated above hell, clearly proves that his Bible, under his leadership in 1612, was his sacrifice to the Lord; it was the result of His biblically validated marriage to heaven.* Bashan--- Fly and Feed Thyself p.120’ ”—your E-mail, Friday, May 21, 2010 3:13 AM, citation of my work

King James is cited in that article as the highest Protestant leader in the Gentile era. The context shows that when the MSC cites him and no other to be wedded to the Lord, it is referring to no other gentile power. The context, a few pages back, even mentioned the divorce of Christ from Israel which occurred beforehand; thus, we cannot construe that work to imply that the Lord would have no other powers with whom He will unite, marry —if indeed, such was your point. Then your E-mail continues to advance the marriage theme. You say the following:

“*My question stem from my current understanding of the "Marriage supper of the Lamb" spoken of in Rev 19:7-10. Is this not a marriage between Christ and Jerusalem: "I will show thee the bride, the Lamb's wife. 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." Rev 21:9-10 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2*

“*What I do not understand is why the "Lord" in the above paragraph is "wedded" to "King James" who would be a "gentile", but Christ is to marry "Jerusalem"? Can it be that because we are now able to differentiate between Jesus, Who was given all nations---more specifically the "gentiles", therefore was it Jesus Whom is married to "King James" in the above text?*”

“*Secondly, my query is around the anticipation of the long anticipated "marriage supper". Has the wedding already occurred i.e. the wedding ceremony, but the wedding reception is what the "midnight cry" is announcing? Or, are their multiple marriages i.e. one for Jesus, and the other for Christ?*” — your E-mail, Friday, May 21, 2010 3:13 AM

How appropriate that you have concerned yourself with the issue of marriages and its festivities in this MSC epoch whereby its first couple, there in your hometown, Edmonton, has taken that step and given to us, as a Davidian group, our first marriage. Our minds spiritually are drawn to the

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intricacies which accompany that very ceremony with your question. As you may continue to ponder upon your concern, please take care to fasten into your mind that the use of marriage by the Lord when it pertains to His relationship to His church is a metaphor, a figure of speech. It describes unity of will and purpose. This must be taken into “consideration”. Thus, when the Lord prayed that the disciples, **“all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us”** —John 17: 21— that He was pointing to the quintessential unity never beforehand achieved, a highest form of marriage, the purest and most decorated bride. Therefore, to answer one of your questions, we need not, based upon this metaphor, ascribe to Christ and Jesus separate wives. To reach such a conclusion would mean that there are to be two eternally separate churches, organizations of worship that are competitive instead of united. It would also mean that Christ and Father impose upon the disciples a different requirement of unity than He imposes on Jesus removing Jesus from the phrase, **“that they also may be one in us”**. Such would be the antithesis to marital union. Contrary to this, both Jesus and Christ are united under the goal of advancing the Father’s will. Proof of this is made manifest by the fact that Jesus went to Calvary to advance that cause. He said, **“O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt”** —Matt 26:39. This unity to advance the Father’s will cannot be understood until we are careful to recognize the theme of marriage to the church as symbolic speech. To achieve this purity, the bride must spiritually become more greatly adorned than she has ever beforehand been. She must exceed Israel and the highest gentile empire. You do realize that some brides can adorn themselves more opulently than others? With the Lord’s metaphoric use of the bride in Revelation, He is showing that He holds in highest regard a bride of great decorative abundance.

In furtherance of your desire to understand this metaphor, you wondered about the marriage of Christ to the Holy City as expressed in Revelation, Christ’s marriage to the English Empire and perhaps His union with David. One point to consider is the concept of geographical animateness: The city, though covered in jewels, has no value to Christ unless it is populated. It is true that the record from Revelation indicates that the city was adorned as a bride, but Revelation is a book filled with symbolism which requires application and interpretation. The city’s decoration could only mean that you have a city first, then, added to it comes the adorning. Your assumption is that the bride is the inanimate materials of decoration to which Christ is to unite or marry. Those decorations include the wall, the gates, the gold, the jasper stone, the crystal, and the many mansions, etc. Though we may eventually discover that some of these decorations may represent people, we cannot ignore the conclusion that they are merely ornaments for the bride; they are not the bride. Additionally, even these opulent and lavish decorations cannot be attached to the bride so long as they are impure or corrupt; thus, the Lord cannot have this marriage without first having His victory in the great controversy. A more careful study manifests that the city, for the first time in the history of the universe, is adorned with a very special people, saints who —through their own independent self-determination— are joined in Christ’s passion, the zeal to forgo their very own will and to do the will of the Father. They are saints who have become one with each other in Christ. In these spiritually committed saints, Christ finds solidarity, love, and compassion; He unites, is married, with them in answer to His closing prayer of *John 17*. It is the saints whom Christ marries as expressed in the chapter just before the one that aroused your concern. It says, **“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready”** —Rev 19: 7. We know that the bride, though she may not yet be decorated, has at least made herself ready in the last day for, in the following verses, we see John, representing the youngest disciple, receiving a reprimand for attempting to worship this saint who has made himself ready. It says, **“his wife hath made herself ready. And to her was granted that she SHOULD BE (future tense) arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints”** —Rev 19: 8. Here we have an allusion to the bride herself; it is not merely pointing us to a metaphor or a simile to Jerusalem **“as a bride”**. Instead, it directly mentions “his wife”. Whatever the wife represents, she cannot be inanimate for she clearly takes action or animation; she makes herself ready for Christ. An object, a nonhuman must, be prepared by

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someone else; it cannot make itself ready. Then, having so done, she is decorated; she is to be arrayed with fine linen. This array is defined for us. To understand it, we merely need to consider the Bible's own interpretation of it, the metaphor. It is the righteousness of saints. Obviously, His wife begins as a singular man, the quintessential saint, the son of David—he is careful to compel men to not worship him; thus does he make himself ready— then, others who embrace his righteous light become righteously united with him; he is arrayed with them. Only sin-overcoming people, after 6000 years of travail, can do such a thing. In harmony with this theme, the record continues to show the following:

“And he carried me away in the spirit...and shewed me that great city, the holy Jerusalem, descending out of heaven from God...and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And had a WALL GREAT AND HIGH, AND HAD TWELVE GATES, and the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel” —Rev 21: 10-12.

I hope that all who read the above Text consider the portion which is capitalized and then underlined! Having thusly done, do any dare presume that Christ could, without Israel's redeemed presence, be wedded to a city which has, for an emboldened header on its great wall, the names of the twelve sons of Israel. They were His very own inheritance. Without the redeemed and restored presence of those same tribes—converted and made righteous—to inhabit with Him, then the city becomes a complete mockery, one that eternally blast to the universe the failure of Christ and then Father. Thus, all 12 tribes of Israel must unite under the leadership of the son of David; he must be arrayed with their total support. Remember, this Text closes the pages of the great controversy showing that today and yesterday, while Israel remained apostate and degenerate, Christ could not become wedded to the city; it was not prepared or decorated. The 12 tribes were as dirty, as dusty, and corrupt as the old Jerusalem. Now, with the Text that you cite, they are made new and are prepared to inhabit, for eternity, the New Jerusalem. He could not become wedded to the city until the people for whom it was constructed were convinced of His righteousness and fully won over to His allegiance. Thus, along with the precious, jasper stones and the clear crystal, they too were part of the adorning; thus were their names recorded on the gates. To understand the descending from heaven of the city without examining these concerns is to approach the subject without proper “consideration”. Examine also the following Text:

“...the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination... but they which are written in the Lamb's book of life.” —Rev 21: 23-27.

“And the SPIRIT AND THE BRIDE SAY, COME. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” —Rev 22: 17.

We see from these Texts that the purity of the City, the aspect of her adorning, is retained by excluding, in the final Kingdom work, the admission of all who defile. This book, Revelation, was written to be a tool of evangelism; therefore its closing work is to reveal the promises of salvation and to invite the world to join in its glory. In other words, it shows the Gospel of the Kingdom and the value of its declarations to be proclaimed before the end comes. Thus, at first, two people are defined as extending the invitation to hear the promises of that Gospel, the Comforter, called “the Spirit”, and the “bride”. Again, the bride represents the son of David, the one who builds a Kingdom for Christ's name (see 2 Sam 7: 13). Both urge the people to hear the Gospel of the Kingdom and to unite with it, to “come”. Then those saints also invite others for it says, “...and let him that heareth say, Come.” This in itself shows that the bride represents a person who grows into a collection of people—not merely a physical city. For David builds the Lord's house by collecting the disciples and then by raising Jerusalem.

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True indeed the Lord was married to the English empire, and King James was her highest king. After him, the nation became corrupt and required from heaven a divorce because of her adultery. Such was also the case with Israel and Judah. This marriage to them is expressed in *Jer three*. But, knowing this fact, let us consider that neither of those brides were covered with “white linen”; none were opulently decorated. This we must know since we understand that the House of David has not yet been thusly adorned. That which was mentioned above must be reemphasized now: Our study of last Sabbath, May 21, 2010, helps you to understand that the bride being a metaphor for those who unite with Christ to enforce Father’s will, leaves no need to give to us a bride for Jesus and a bride for Christ. Jesus overcame; thus, He too has learned to forego His will for that of Father’s. Consequently, we will all walk in unity of this faith.

Finally, another point to “consider” is that, even though the English empire, AKA, Assyria, was not adorned as the New Jerusalem, she did make a substantial contribution so that the church can finally arrive at that day of glorious unity. Remember her punishment. The Lord said, “***I will declare thy righteousness, and thy works; for they shall not profit thee***” —Isa 57: 12. Assyria gave to us the translated Bible; she gave the world her language to master so that they can understand the Bible; she punished apostate Israel so that they may grow in grace and eventually inhabit the New Jerusalem, etc. The point is, there was wisdom in the Lord’s marriage to her.

Hopefully, this reply can be a benefit to you and to all who join you to understand this issue. You can anticipate some of these issues to be addressed in the upcoming book.

Sincerely,

Derek