

Prophecy

Part 5

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Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Revelation chapter 19 and I want to read two or three passages from the closing part of the book. Chapter 19, first of all reading from verse 6, And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia, for the Lord God Omnipotent reigneth. 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. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness or righteousneses [00:01:04] of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he saith unto me, Say thou do it not, I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True. And in righteousness he doth judge and make war. His eyes were as a flame of fire, on his head were many crowns, and he had a name written, that no man knew but he himself. And he was clothed [00:02:05] with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. Verse 19, And I saw the [00:03:08] beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Chapter 20 and verse 1, And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him [00:04:03] a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till a thousand years shall be fulfilled. After that he must be loosed a little season. Chapter 21 and verse 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 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 city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like unto a stone [00:05:02] most precious, even like a jasper stone, clear as crystal, 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, on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. Verse 1, verse 1 of the same chapter, go back to verse 1 please. Chapter 21, And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, [00:06:02] saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride, adorned for her husband. 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. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. He that sat upon the throne said, Behold, I make all things new, and he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst [00:07:07] of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in this lake which burneth with fire and brimstone, which is the second death.

I suppose that when we come to the close of a series of talks, as we have had during this week, it's a good thing perhaps just to very, very briefly, very briefly capitulate and think of [00:08:04] what has been before us on the previous evenings. I can't afford to take up much time doing that, but I'll try just very simply to go over one or two of the points that we have dealt with during this week. I suppose that the exercise that has brought about these meetings in the first place was that we might be concerned and get an understanding on what we as Christians sometimes refer to as dispensational truth. This has been our thought and our objective during this week to try and give a layer basis for what we as believers in the Lord Jesus, at least I think we here tonight, would say that we have had something of this dispensational [00:09:03] teaching before us. You may remember on our first occasion together, we sought with the Lord's help to say a little bit about the word dispensation. We tried to correct an error which is in the minds of many Christians that a dispensation is a period of time. Well, a dispensation is not a period of time. A dispensation, an administration, is the way God orders his world during periods of time.

The word administration or stewardship has got to do with the way that God orders things as a man would order his house as a steward. We might remember we thought about the dispensation of [00:10:01] the fullness of times. We'll think about that again tonight before we're finished. The kingdom, the millennium, and of course God has an ordering of that particular period of time. It will be ordered in this way that everything will be put in the hands of Christ. He shall be the head over all things. We thought of the present dispensation, the present administration, ordering of things, where God, through his servant the Apostle, brought to light the truth of the mystery, Christ and the Church. And so we could go on, but we wanted to lay down this simple basis as to what this word actually means. One of the essential ideas with regard to dispensational teaching is fitting the Church into its right place. This is very important, [00:11:07] I think. Those who are not dispensationalists in their thinking do not concern themselves with the uniqueness of the assembly of God. They are inclined to say, as we have said once or twice this week, that the assembly of the Church is just a continuation of a long line of grace, a continuation of Judaism. Well, of course, that's a long way from the truth. And we have sought this week to say a little bit about the uniqueness of the Church, the distinctive character of the Church of God as belonging to the present period of time. In our second lecture, [00:12:04] our second talk, we talked about prophecy interrupted, an interruption in the prophetic word. And what

filled the interruption was God's calling out of this world, a people for his name, the Church, the Ecclesia, the called-out ones. That's what God has been doing during this interval in prophecy. When the Church is complete, prophecy shall begin to tick again. God will take up his earthly nation again, and prophecy shall continue. Our third talk was, I thought, was at the very heart of the matter really, the mystery. This lies at the very heart [00:13:01] of what we would call dispensational teaching. And so we looked a little at the particular work given to the Apostle Paul as being a minister of the assembly. To him was given the revelation of the mystery. And we attempted very simply to speak about the joint heirs, the joint body, the joint partakers of his inheritance or of his promise. We talked about made both one, you remember, one new man, one body, one spirit. They were saying that Christianity is characterized by unity. The mystery is unity amongst believers and union in being linked indissolubly to Christ, [00:14:04] the head. The body and the head, one, the mystery. Last night we answered or we attempted to answer the provocative question, will the Church go through the Great Tribulation? And I trust that we, in our feeble way, were able to answer the question. And well, I'm quite sure we came to the conclusion, of course, that the Church will not go through the Great Tribulation. Indeed, we saw how foreign the thought would be, how foreign to Scripture the thought would be, that we who belong to the Church, who have been justified by the blood of Christ, that we should have anything to do with the wrath of God. We quoted the verse, happy, well-known verse, being justified by his [00:15:02] blood, we shall be saved from wrath through him. That, to me, well, gave the answer straight away.

We who belong to the Church of God will never have to do with the Great Tribulation, because the Great Tribulation is not providential judgment. The Great Tribulation is the wrath of God, the wrath of God. And now here we are tonight, then cometh the end. Now, the verse that, this little heading, then cometh the end, we haven't read it tonight, we haven't read it, I only took it up as being a heading for our talk. If you're concerned about this little expression, then cometh the end, well, you may like to look it up in your leisure. You'll find it in the 15th chapter of 1st Corinthians, verse 24. There you'll find this expression, [00:16:09] then cometh the end. The 15th chapter of 1st Corinthians is one of the very few scriptures we have that tells us anything about what will happen after the kingdom has run its course. 15th chapter of 1st Corinthians tells us that the day will come when the Lord Jesus shall deliver up the kingdom to God even the Father, put down all rule and all authority. He shall reign till every foe is beneath his feet, and then the last enemy to be destroyed is death. And then the Son, [00:17:08] a Son becomes subject to him that put all things under his feet that God might be all in all.

That's what it says in the 15th chapter of 1st Corinthians. And the expression, God shall be all in all. I understand it to mean, I think it's right, I understand it to mean that it's God in triunity. Godhead if you like. God shall be all in all. The eternal day. Peter speaks about it, he says the day of God. We sometimes speak about it as being the eternal state. Well that's alright, the eternal state, but Peter says the day of God. When that kingdom, that thousand years of the reign [00:18:08] of the Lord Jesus has run its course, and it will run its course. All through the kingdom he reigns and rules till every enemy is subdued. And just think about it, the last enemy to be destroyed is death. You know my dear friend, enemy, yes death is an enemy. You can argue any way you like, death is an enemy. We here tonight who are believers in the Lord Jesus, of course we know that God, that Christ has taken the sting out of death. He's been raised from the dead. And the Apostle says in one occasion, of the many things that belong to Christians, he says death is yours. [00:19:05] Death is yours. Whatever did he mean? He meant this, death is yours in as much as death will put you into the presence of your Savior and of your Lord. Absent from the body, present from the Lord, present with the Lord. But you know, I still think that scripture is right when it says the last enemy, the last enemy. Oh yes, he will cast it out. He will bring it to an end. On that diagram I've given you tonight, I'm going to turn to it in a

minute, you'll find on that diagram a point where it says death and hell are cast into the lake of fire. The last [00:20:08] enemy to be destroyed is death. Well now, all right then, the passage in the 15th chapter of 1st Corinthians that we have alluded to, because it's the heading of our little talk tonight, then cometh the end, has to do with a time when time has ceased to be, when time has ceased to be. And the eternal state, the new heavens and the new earth come into view, of which Peter says, there dwelleth, there dwelleth righteousness. Righteousness. I've often wondered why it says that, you know. I would have thought when we come to the eternal state, it might have said, wherein dwelleth love. Well of course, I'm sure that love will be there as well. Divine love, the source of all, the source of all. But it's a wonderful thing, isn't it, to think that over so [00:21:07] many thousands of years of time, on righteousness had characterized things here. During the kingdom, the reign of the Lord Jesus, righteousness shall be on the throne, righteousness shall rule, but mark my words, it will be absolute inflexible righteousness. Woe betide anyone that raises their head against the reign of inflexible righteousness in the hands of the Son of God. A king shall reign in righteousness. The Bible gives me to understand that a movement of sin during those thousand years of the Lord's reign shall be met with instant punishment. It will be a reign of true inflexible [00:22:05] righteousness. But you know, my friend, peace is the fruit of righteousness. Oh yes, in that day, there'll be peace upon earth in a way never known before. Well, now I think we better just turn for a moment then to our little chart that I've given you tonight. Now what I want to do is, just go very very quickly through this chart. I trust you'll go through with me and we'll just pick out one or two of the points on this chart. Now the first thing that is mentioned on the left side of this chart is given us as the married supper of the Lamb. Now I'm coming back to this later on. I'm just going to point them out just for the moment, point them out, then we'll come [00:23:05] back to some of them and enlarge upon them. The married supper of the Lamb is on the left side of your diagram and it's one of the things which is going to happen after the rapture. After the Lord has come for his saints, this will happen, the married supper of the Lamb. Something will happen before that though, that's not on here, and the reason it's not on this diagram is it's not mentioned in the book of Revelation. But there is something which will happen before the married supper of the Lamb, and that is the judgment seat of Christ, the judgment seat of Christ.

[00:24:02] Every believer shall stand before the judgment seat of Christ, not to be judged because of their sins, but their works might be made manifest, that there might be an assessment made of service, conduct, life, and works. Then the married supper of the Lamb. You will notice at the top of the diagram, rider on the white horse, the appearing of Christ. Now we were talking about this last night when we mentioned the coming of the Lord with his saints. Remember? W-I-T-H, with. That's his appearing. Remember we mentioned the oldest prophecy in the Bible, the prophecy of Enoch, [00:25:05] the Lord cometh with 10,000 of his saints. Did you notice as we read this passage tonight, he comes with the armies of heaven with him, the armies of heaven with him, he cometh with all his saints. This is alluded to here on our chart, we've read about it tonight, the appearing of Christ. And if you follow that line right down to the bottom of the diagram, Armageddon, supper of the great God, and the beast and the false prophet are cast alive into the lake of fire. Now we've been hearing about these two men this week, haven't we? Oh yes, we heard about one on, was it Wednesday night? That's right, we heard about one on Wednesday night, the beast, [00:26:08] the head of the revived Roman Empire, and we heard about the false prophet last night, the Jewish Antichrist. The two beasts of Revelation 13, thoroughly wicked men, men motivated from hell, motivated from the pit itself, motivated by Satan, and these two men are cast alive into the lake of fire. I remember being told when I was a young believer in the Old Testament, as two men went to heaven without dying, Enoch and Elijah. In the New Testament, two men are cast into the lake of fire without dying, the beast and the false prophet, [00:27:05] two men that opposes all that God is, set themselves up to be God themselves, take upon themselves divine honors. When Satan said to Adam, he shall be as

gods in the garden, remember?

There you have it, in its full-blown character, in these two wicked men, and the Lord Jesus Christ banishes both these men into the lake of fire, which burneth with fire and brimstone. Very, very solemn things, aren't they? An angel having the key of the bottomless pit, read about that tonight, didn't we? Chapter 20, and Satan is cast into the bottomless pit, and there he's kept in there for a thousand years. He's not allowed to deceive the nations anymore, he's kept down, [00:28:05] and therefore, for a thousand years, we've got righteousness and peace upon earth. For a thousand years, there isn't any war, they beat their swords to plowshares, and their spears to pruning hooks. Instead of war, they learn war no more, and peace fills this world for a thousand years, because the deceiver is in the bottomless pit for a thousand years. During that day, you know, my dear friend, Satan will be bound. Sin will not be able to raise its ugly head. It will be judged instantly.

War shall be no more, and all that sin has brought in shall be set to one side. There's going to be [00:29:06] an abundance of corn on the top of the mountains. The desert shall blossom like a rose. The lion shall lie down with the lamb. The child shall play on the cockatrice's den. A complete changeover during the thousand years that Satan is locked up in his prison, the bottomless pit. At the end of that period, Satan is loosed again, and the moment he is loosed, he gets back at his old job again, deceiving the nations. There's a revolt against God and against his Christ, which is immediately put down. The devil that deceived them is cast into the lake of fire. A great white throne is set up, [00:30:06] a great white throne. We haven't read about this tonight. I didn't want to read too many verses, but the great white throne is where the dead stand there before God. They are not sheep and goats. No, no. There's no sheep and goats at the great white throne. The great white throne, those that stand before that great white throne are unconverted people, people who have refused the gospel, people who had refused to bow the knee to the lordship of Christ. Those who did not accept the gospel testimony, did not believe the truth, were more concerned with a lie, took pleasure in unrighteousness. There you stand before the great white throne, and who do you think sits upon the [00:31:01] great white throne? It doesn't say. It doesn't say. Who do you think sits upon the great white throne? Well now, we can answer that question, can't we, by turning to another chapter in the New Testament. The Lord Jesus said on one occasion in John Gospel, I think, chapter 5, the Father judgeth no man, but hath committed all judgment into the hands of the Son. There's your answer. Who is it that sits upon this great white throne? It's the Lord Jesus Christ himself. Because he is the Son of Man, God has given him authority to judge. It was as man, they refused him. It was as man, they dishonored him. It was as man, they nailed him upon the cross. It will be as man, [00:32:05] he sits upon the throne of judgment. After the great white throne is ushered in, time has ceased to be. Then cometh the end, and we have on our little diagram a new heaven and a new earth, referred to, as I said a moment ago by Peter, a new heaven and a new earth, wherein dwelleth righteousness. The day of God, the day when God shall dwell with men, when all that sin has brought in shall be completely irrevocably banished forever. A new heaven and a new earth, wherein dwelleth righteousness. Well now, that's just very simply an outline of the diagram that I have given [00:33:02] you. Now, what I have in mind tonight, just to say a little bit about, is once again the unique character of the church. What will be the part played by the church during this thousand years of the millennium? First of all, let's say a little bit shall we, about this marriage supper of the Lamb. Lovely expression isn't it? The marriage supper of the Lamb, and his wife has made herself ready. Well, I believe this is a reference to the church, a bride of Christ.

Although you haven't got the word bride in the fifth chapter of the epistle to the Ephesians, nobody would say I was wrong would they, if the thought of the bride is there. Christ also loved [00:34:05] the

church, gave himself for it, and today he sanctifies, cleanses it by the washing of water, by the water of the word, that he might present it to himself, a glorious church not having spot or wrinkle or any such thing. All this to me seems to sum up the thought of the church as the bride of Christ. Here of course, she's not called the bride, she's called the wife. The marriage of the Lamb has come and his wife has made herself ready. The presentation day, the marriage day, the nuptial day, when that company for whom he bled and died shall be complete for his glory [00:35:02] and for his joy, that for which he suffered the reproach of the cross, despising all the shame.

Well now, here we have the marriage supper of the Lamb. Very, very striking thing said about it, we'll have to hurry tonight, but very striking thing said about it, the bride, this wife, made herself ready, made herself ready. Let's stop here for a moment. You might say to me, well now, you've been telling us this week about how God has justified us by his grace. Yes, that's right. So far as what God has done and what Christ has done, everything is finished for the pleasure of God and for the pleasure of his Son, the Lord Jesus. But look, it does say [00:36:02] here that his wife has made herself ready and to her was granted that she should be clothed in fine linen, which is the righteousneses of the saints. Now that's the word there. It's not righteousness, but righteousneses. You see, if we take up the thought of righteousness, we had it last night, he who knew no sin was made sin, that we might be made the righteousness of God in him. We added nothing to that at all, not one jot or tittle did we add to that righteousness. It was all by him and through him and by the value of his precious blood made the righteousness of God in him, the best robe of heaven he bids they put on, or couldst thou not be better arrayed. From the [00:37:10] standpoint of the efficacy and the value of the work of Christ, there's nothing to be done, nothing to be done, but righteousneses is what we do. It's what we do. That's what makes me think, you know, that this marriage supper of the Lamb follows after the judgment seat of Christ. There the assessment has been made, there the judgment has been passed, all has been brought out into the open, manifested. You know, my dear friend, I like to think about the judgment seat of Christ. I might have secret tremblings about it, but I know that whatever happens at the judgment seat [00:38:05] of Christ, it would be righteous, it would be just. Some of the little things that we had forgotten, the Lord will say, you know, you did them for me, you did them for me. And some of the things that we thought were ever so great, they may even be burned up, wood, hay, and stubble. His assessment will be right. Don't forget, my dear brother and sister, you've got to stand before the judgment seat of Christ one day. Don't hear much about it, you know. Long, long time since I heard an address on the judgment seat of Christ. Don't hear very much about it. When we are there, of course, we'll be like Christ. Perfect love casts out fear, nor trembling. But I hear his word, well done, my good and faithful servant, well done, [00:39:08] or otherwise. But I think this is the art, the thought, in the righteousneses of the saints. In other words, you could say, I suppose, that the bride, the bride, the church, the wife, is busy today, is busy today putting together her wedding garment. I want to make that clear because we've got to keep in perspective, I think, what has been done for us. Nothing can be added to that, the church all glorious, not having spot or wrinkle or any such thing. But the other side, the practical side, righteousneses of the saints. God is going to take note, Christ will take note of what has been done in his name. And so we have this marriage supper [00:40:05] of the Lamb. We haven't got time to go into the guests because speak about the guests. There's the bride and there's the guests. Well, of course, if we take the words of John the Baptist for it, in the third chapter of John, then the guests will be converted Jews, Old Testament saints, Jewish remnant, guests invited to the marriage supper. But the bride, the wife, is the church to which you belong and to which I belong. Well, so much for that. In the thousand years rule of the Lord Jesus Christ, the kingdom, the millennium, the world to come of which he speak, one night this week we made a remark, I think, that when he takes up the reins of government, the church will share that rule with him. They'll share that [00:41:08] rule with him. Remember what Paul said to the Corinthians, know

ye not that the saints shall judge the world? Well, of course, it's a judgment of administration in connection with Christ himself, along with him, along with him. Chapter, verse 9 of the chapter we read, verse 9 of chapter 21 that we read tonight, begins the little section that tells me of the place that the church will have during the millennium, during the thousand years reign of Christ. She's called three things. She's said to be the wife, the bride, and the city. The wife, the bride, and the city. Three very, very simple thoughts, nothing much involved in them. As I [00:42:04] think about the wife, I think of the church as being Christ's help meat. What was said about Adam and Eve, she was to be a help meat for him, share with him in his rule, and so the church is his help meat. Paul puts it like this, the fullness of him, the fullness of him that filleth all in awe, the wife. When I think about the church as the bride, I think of the words of John the Baptist again in that chapter, John chapter 3, he that hath the bride is the bridegroom. You know the church is the bride, is the object of his affections, it's the object of his love, the object of his [00:43:10] heart's desire, that for which he bled and died. Oh just think about it, the bride of the Lamb, the Lamb's wife. Why ever does the Spirit of God keep repeating the Lamb, the Lamb, the Lamb, because our thoughts are directed back to the cross, where he gave himself, sold all that he had, that he might have that eternal companion, the bride. It's for him. We ought to be for him today, we ought to be for him today. Paul, he said on one occasion that he desired to present the Corinthian Christians as a chaste virgin to Christ, a chaste virgin to Christ. We ought to be faithful [00:44:06] today, we ought to be marked by fidelity today. In every way we live and move and have our being. Well, here we have another thought, the bride, for him. Then the city, the city, oh well of course the city I believe speaks of, yes I'll use the word, administration, administration. Not hard is it to think about a city in connection with, and connected with administration and rule, and rule, a city. It has gates, you see, gates are the place where judgment was administered in the city. So we have the thought of administration. The nations walk in the light of it. The nations on earth, they walk in the light of this heavenly city. So we have three thoughts, the wife, his [00:45:07] fullness, his helpmate, the bride, all for him, all for his heart, all for his affections. The city, administration and rule. Remember, Abraham, remember, he looked for a city which had foundations, whose builder and maker was God. This is what he looked for, this is what he looked for. You know, a city, a city, think about a city today. Abraham was delivered out of Ur of the Chaldees, delivered out of Babylon I suppose, idolatry, idolatry. He looked for a city which had foundations. Ur of the Chaldees and Babylon had no foundation, not the kind of foundations [00:46:08] that the scriptures speak about here. But I believe the scripture means moral foundations, moral foundations. You go to any city you like, London, Birmingham, Epswich, any city you like, and you'll find rotten to the core, rotten to the core. No moral foundations, but this city will have moral foundations, built on righteousness and love. Moral foundations, city which has foundations. Well now the church is going to be that vehicle, that vessel that will share with him in his administration. We shall help him in his administration of the [00:47:09] universe. I haven't got a lot to say about it, a lot we could say. The gates of this city, you know the gates are the outgoings of the city, the outgoings of the city. If you want a scripture for that, last chapter of the book of Ezekiel, there's a reference made there to the gates of the city as it will be on earth, the earthly city during the millennium. And the twelve gates are referred to as the outgoings of the city. And here we have these gates, and at these gates is the names of the twelve tribes of Israel. What does that tell me? What does that teach me? It teaches me this, there's going to be a very definite link between the city [00:48:04] and earth, earth. What's going on down here? Didn't I say one night, one day this week, that apart on earth during this kingdom, this millennium day, the head on earth amongst the nations will be Israel. They're the head and the nations the tail. But there's a definite link, you see, between heaven and earth during the kingdom. All fits in, you know, with what we had about that administration of things in heaven and things on earth. Everything under Christ, and the church sharing it with him. And so we have this link with earth and heaven at the gates, or the names of the twelve tribes of Israel. Very happy thought, isn't it? There's going to be a [00:49:04]

very definite movement between one and the other, between heaven and earth during this millennium day. Another thing it says about it, it says that the foundations of the city, the foundations of the city, they're connected with the twelve apostles of the Lamb, which of course links immediately, doesn't it? Links up immediately with the second chapter of Ephesians built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. If you want a scripture to prove that this city is the church, there you have one. There you have one. Twelve apostles of the Lamb, the foundation. Another point I want to raise with you, it talks [00:50:01] about her shining, her shining. Light will shine out of that heavenly city which will serve as administration upon earth below. Light, light of righteousness and power and all that is needed. Light, her shining the word is, her shining is like a jasper stone, most precious. You know, that word is an interesting word because it only occurs twice in the Bible, only occurs twice in the Bible. It occurs in the second chapter of Philippians. Remember when the Apostle taught, he wrote to the Philippian believers in the second chapter of that letter, he says to them, among whom ye shine as lights in this world. The word lights is the word for heavenly luminaries.

[00:51:04] Generation surrounding these Philippians, surrounded by a generation among whom ye shine as lights in this world, holding forth the word of life. You know, my dear brethren, my dear Christian friend, if we're going to shine then, we ought to be shining today, shouldn't we? And if we are shining today, thank God, we'll shine with luster in that day. Oh, my dear Christian friend, let's be concerned. You know, a light never makes any noise. A light never makes a noise, not usually anyway. Well, that's good, isn't it? It's a matter of shining. Not what we say, it's what we do. Not what we say, but the way we live. Not how many words we can say, but our conduct in our life and our daily routine, among whom we shine as heavenly luminaries in a [00:52:10] dark, dark world. Well, in that day we will shine, we will shine, we'll shine. Light, yes, light. You see, everything would be right on the side of affection. The bride adorned for her husband, all for him. Our affections are true and they are faithful to him, therefore the light is true as well. You remember, can you remember that one church, the church at Ephesus, he had to say, well, a candlestick, wasn't it? A lampstand, a lampstand. The church was described as a light bearer, if you like, and because they had lost their first love, the Lord said he would remove [00:53:01] the candlestick. Light and affection go together, go together. And here we have the bride adorned for her husband, all for him. And on the other hand, there's this light, this shining, a shining is like jasper stone. Yes, if we are going to shine then, let's say to it that we are shining today.

Just one thing more I'm going to say about this city, before I pass on to the other passage. I shan't be too long tonight. At every gate of this city, every gate of this city, and there are 12 gates, every gate of the city was a pearl, a pearl. And whatever way you approached the city, you saw a pearl, one pearl. There will be 12, of course, but it's happy the way the [00:54:02] Scripture puts it, at every gate, a pearl, a pearl. Well, undoubtedly that takes us back, doesn't it, to the little parable of the merchantman, remember? The merchantman who went out seeking for goodly pearls, and when he found one pearl of great price, he gave all that he had, he sold all that he had, that he might obtain that one pearl. What do you think is characteristic of that? Pearl, unity, beauty, beauty and unity, a pearl. Whatever way you approach the city, however approached the city, there it was, that which would tell us [00:55:03] the price, the price he paid in order to have that pearl of great price, sold all that he had, that he might have that pearl of great price. Well, now, I shall say no more about the city or the church during the world to come. We'll just say a little word in closing about the eternal state and the place of the church then. Now, we've been saying tonight about this eternal state, the day of God, the new heavens and the new earth, wherein dwell righteousness. There isn't any more sea separation is done with. Two-thirds of the earth, I believe, is covered by water. I think I'm right.

Nobody assure me figures. In the new heaven and the new earth, there shall be no more sea. Separation shall be gone. God will dwell with men. God will dwell [00:56:04] with men. During the kingdom of the nations walk in the light of the heavenly city, but in the eternal state, it says God will dwell with men. There shall be no more crying, no more tears, no more death, no more pain. All that has characterized this world will be gone, gone forever. We shall rest with God's beloved through God's eternal day. No more pain, no more sorrow, no more death. Former things have passed away, all things have become new. He that speaks says, I am the Alpha and the Omega, the beginning and the end, the A to the Z, the A to the Z. All that [00:57:01] God has had to say, he has said it, he has said it. Alpha and Omega, A to the Z, Alpha and Tau, have at which will you like. All that God has had to say, Christ has said it, he's the Word. Beginning and the end, all that God has done or purposed to do, he has done it. He has done it.

And at the end of our Bibles, added to those two names, between them is the first and the last. Who did it and who said it? Everything's in Christ. Well now, it may be that God dwells with men, but look, one happy little thought is this. The church seems to me to maintain its distinctive [00:58:06] place as the bride and the city, not the wife. The wife seems to me to belong maybe to the kingdom and a thousand years of administration and rule, but here we come to the eternal state and she's the bride. She comes down out of heaven as a bride adorned for her husband. Thousand years of administration have passed and there she is, as fresh as ever she was, adorned for her husband. It might be interesting if I just tell you tonight that this little word, coming down from God out of heaven, coming down from God out of heaven, well, we get back to our little Greek preposition [00:59:02] again, ek, out of, out of. To tell us of course, again tonight, to tell us of the heavenly character of the church out of heaven. Heavenly in origin, heavenly in destiny, heavenly in character.

Well, the eternal state, God's eternal day, the church should be there as his eternal companion.

There she should be a bride adorned for her husband. Well, I haven't got any more to say tonight. We could have said a lot more, but just before I close, can I just read you two or three verses at the end of the book of Revelation? Just very simple words. You don't need to turn to them. Verse 16 of chapter 22. I, Jesus, have sent mine angel to testify unto you these things in the [01:00:05] churches. I am the root and the offspring of David and the bright and morning star. The spirit and the bride say come and let him that heareth say come. Let him that, and let him that there's a thirst come and whosoever will let him take the water of life freely. End of the chapter. He which testifieth these things saith, surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.