

Bridal aspects of the church

Part 1

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[00:00:00] We turn to the 19th chapter of the Book of Revelation.

The Book of Revelation, chapter 19.

Like Mr. Hughes last night, I'm afraid we're going to run over some well-known terms to some of us, but they've been very much impressed on my part at the end of these meetings again. Revelation 19, 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 almighty thunders saying, Alleluia for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him, [00:01:06] for the marriage of the Lamb has 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 righteousnesses 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 saints of God.

Now chapter 21, and verse 1.

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 sin.

[00:02:02] And I, John, 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, 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.

And he that sat upon the throne said, Behold I make all things new, [00:03:01] and he said unto me, Write, for these words are true and faithful.

And verse 9.

And there came unto me one of the seven angels, which hath the seven vials, full of the seven lusts flames, and talketh with me saying, Come hither, and I will show thee the bride, the loved wife.

And he carried me away in spirit to a great and high mountain, and showed me that great city, for that holy city Jerusalem, descending out of heaven from God, having the glory of God's name.

And there life was like unto a storm, most precious, even like a just storm, clear as a storm.

[00:04:04] Now I just beg the patience of one or two here with whom so often we have discussed these verses that I have ventured to read to you tonight.

As sitting all this week just waiting for a word from the Lord, enjoying the words that the other brothers have given, this came into one's mind as our second speaker was speaking last night, and I feel that I want to venture again some of these very, very happy statements, encouraging statements, in this section that I have read to you as a sort of ground summing up of what we have considered this week, the wonderful glory and greatness of our Lord Jesus Christ, the work that he has accomplished to bring into being a company capable of taking in divine light, divine impressions concerning these things, [00:05:04] and not only able to respond to them today, we're going to be used to manifest them in the world to come, and we can see, I think, from these verses, they're going to be our eternal portion in that new heaven and in that new earth.

It is these things then we desire just as a little summing up tonight, and let us to read these few verses to you.

So turning back then to chapter 19, where we began at verse 6.

The prophet heard, as John was a prophet at this time, the voice of a great multitude, and as the voice of many waters, the voice of Almighty Son convincing, Alleluia, the literal translation of this is, that God hath taken to him his kingly power.

[00:06:02] In other words, the moment has come for God, as it were, to shine forth and to move out in the power of this everlasting kingdom, for it will last so long as time lasts, and it is with that object in view, the establishment of the kingdom, we have now these following scenes, one of them only, I have called upon to read to you tonight.

Striking our brother here about the king we have just sung, where three times we have, Alleluia.

Four times it is in this section we have read together.

May I just say, beloved, the only place in the New Testament where we have this statement.

Actually, I do not think it is a statement peculiar to the assembly at all.

Alleluia means praise ye Yah.

Have we not seen this week, that as the result of what Christ has done, [00:07:03] the revelation that he has made, we praise God as our God and Father, the God and Father of our Lord Jesus Christ.

We sang to him very humbly, but I won't pass that on to you.

And if you ask me, why then do we have it in this connection and the only place in the New Testament four times, the universal number, as we have sung together. For as I have said, rather, here in this section tonight, well as far as I understand it, it is because of the company who are singing that. A company that will not only be the assembly, but the Old Testament sings, as John Euromanthus spoke of himself, John Baptist, the friend of the bridegroom.

And we have come to suggest and to use that little term about the rest of this heavenly company, [00:08:02] the friends of the bridegroom.

Why I used to hear at one time in a mission we went to, we used to sing hymns, thanking God for an invitation to the married suburbs. And I distinctly remember a brother of ours came to me and he said, invitation, no fear brother, I wouldn't accept it. I said, I belong to the marriage, don't invite me to my own marriage. And I struck him off, you know, which was perfectly right. Beloved, you're not invited to the marriage suburb of the Lamb, and you may thank God that you're not. You'll be there Matthew, but not as one of the invited guests. Why as the Old Testament sings, as John was, John Baptist, one of the friends of the bridegroom, they are those that as it were surround this company, the Lamb on the one hand, and his wife on the other, which we are about to speak of, and the rest of that heavenly company, joining in this wonderful celebration, [00:09:02] that the moment has now come, in a measure of forward truth prophetically, pardon me using that term in a measure, for the saints of God have not the Old Testament sins, have not the light of these things that you have, and I have today, but in measure their thoughts were carried on to this moment, particularly the coming out, and the establishment of that kingdom. Why as oft times we remind ourselves, Abraham saw my day, he rejoiced to see my day, so the Lord said, he saw it, and was glad.

And it is that company I believe, look him on to this end, this climax at the end, part of that heavenly company, that I called upon to join in this rejoicing, as to see this wonderful union about to take place, and then imbue the display, in the kingdom, in the world to come, and then onwards as we shall see, [00:10:02] into eternity.

That's why there may be some other reason, but the only reason I've been able to deduce, as to why we do have that term in the New Testament, the H is not there in the Greek, it's just a little comma, Alleluia, it is strictly the Old Testament, Alleluia, that finished up as you know, so many of these psalms, in a celebration to God's death.

But the Lord does go out, many voices, great multitudes, saying Alleluia, four times as you'll see in this section, for God has taken to him his kingly power, and I suppose we can add in, and has reigned.

And it says, Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb has

come, and his wife hath made herself ready.

It was just that note struck here last night, that put this section into my mind, [00:11:02] and I said to Dave, praying about it, in spite of the brethren and servants talking about this so much, I feel if the Lord opens the way, I must say a word about it again tonight, this wonderful celebration, of the Lamb, and his wife, united together.

Now why is it that Dave, I ask the question, brethren, why do we say so little about this wife?

We were hearing an address about the bride last night, and many indeed we have heard, Eve was never a bride, neither was Rupert ever a bride, they were both called wives.

My God says I'll make a help meet for him, the new translation puts it, a counter part for him.

You know in the natural sphere don't you, the distinction between a bride and a wife, often we've said this about the matter, many a girl you know has made a very, very pretty bride on her wedding day, [00:12:03] turned out a pretty hopeless wife, and many a girl hasn't looked much proper left.

On her wedding day, turned out a first class wife, a sister out in our district some years ago, in an office, she very wisely left the office, six months before she got married, to learn how to look after the house, that's the life we're having. It's a woman of worth, so we agreed up in brothers, a woman that's capable of doing a specific job, you know don't you, you sisters, as we brothers are only too thankful to receive it from you, but the part of a wife is, in the service that she performs, and that's the thing I think we need to get all out today, in more ways than one we've been speaking about it this week, the training we are going through, the spiritual education we are receiving, [00:13:02] it's not to become the bride, I'm perfectly sure of that, it's to become the wife.

We have a function to perform, and the 21st chapter clearly reminds that function, and with that function in view, the spirit is working in every one of our souls, forming these wife features in every one of us.

You say what about the bride? Yes thank God we've got the bride here too as we see, but let us remember beloved today, what has been formed in our hearts, is a counterpart, as Eve was for Adam, we are to be that counterpart, of our Lord Jesus Christ, the spirit in our brother Ed, out of the 5th chapter of Ephesians, it doesn't say husbands love your brides, no, no, it's husbands love your wives, yes, that's the character that comes, and as we saw last night, and when at last, this time does come, the bride and those 4 things that are said about it, [00:14:02] stainless, sinless, ageless, blameless, they're all in that one verse, in the 5th chapter of Ephesians, and that's the wife that is seen here, at the time of their marriage, fit to be married, fit to fill this sphere, fit to occupy that place, that the spirit of God is forming us for, in the world to come, notice again, his wife hath made herself ready, why we set off times this week, have we not, about thankful of Yah, for the mercy of God, working in every one of our souls, in sovereignty, but it's not the sovereign work of God, that is mentioned in this verse, beloved it's your work, it's my work, your service, my service, she made herself ready, we ask ourselves, like that sister that left the office, are we preparing ourselves, [00:15:02] for this day that is coming, are we interested in making ourselves ready, as someone once said about this, apart from one little correction, he said the bride weaves her own garments, I said wouldn't you be nearer, if you said the wife weaves her own garment, she said I never thought of that, my mother was in the scripture, you were speaking about, oh it's not the bride that weaves her

garment, I'm perfectly certain of that beloved, that's a matter of our affection, and the Lord's love in every one of our hearts, this is spiritual capability, this is service for the Lord, this is spiritual formation, if in it I do not doubt, working on today, but primarily in view, of the day to which we are going, his wife hath made herself ready, instead then of complaining as we so often do, about circumstances, why not proceed what we are going through, from the hand of the Lord, [00:16:01] quite surely passing us through these tests, having in view this glorious moment, that is coming, and think of it having to be said, of poor failing creatures like us, we've actually fitted ourselves, for a place of display in the glory, am I saying too much, you'll know very well I'm not, it's here in this very verse, his wife hath made herself ready, and the readiness is stillness in the next verse, till hell was given, that she should be arrayed in fine linen, clean and white, he is the preparation, for the fine linen is the righteousness of the saints, why every right thing that you do, that I do, and our simple humble service for the Lord, as a sermon else has put it, is stitched in the wedding garment, and marked with its fine linen, righteousness of the saints, [00:17:02] every right thing we have done, in our service for the Lord, in this world, every right answer we have given, to the praise of God, and his love and grace toward us, we believe it all as it were, a stitch in this garment, fitting this wife, robing this wife, for the place she's about to fill, in the day of display, making herself ready, and the readiness is in this garment, and pure and white, which is the righteousness of the saints, well might the spirit say then, on the angel that was speaking to John, right blessed are they which are called, unto the marriage supper of the Lamb, and he said unto me, these are the true sayings of God, I felt I must read that verse, after what we've said about alleluia, for while the assembly, as some of us know in this book, at the onset we read of a heavenly company, [00:18:02] described as the 24 elders, and we believe that number, is taken from the book of Chronicles, in the 24 courses of the priesthood, and we read time after time, in these chapters of Revelation, the 24 elders, the whole heavenly company, we said a little bit about it this afternoon, didn't we, about the different companies, that should be there, the assembly is not the only company in heaven, and there again, if we don't hold ourselves in a bit, and these verses I'm afraid, I'm going to be here all the time, and I don't want to be, if I can help it, think again of that verse, in the 14th chapter of John, when the Lord said, in my Father's house are many of those, I go to prepare a place for you, and didn't someone quote, was it yesterday, from that epistle to the Ephesians, of whom every family in heaven, [00:19:03] and the Lord was named, we are not going to be the only family in heaven, and God would be the greatest family there, but not the only family, and all these Old Testament saints, that have served God, why if we named them Abraham, David, and such like men was it, don't you think they're worthy of a place there, why we sometimes think they're more worthy of a place there, than we are, so far as their faithful service for God was concerned, yes thank God they'll be there, each in their proper sphere, but what the Lord did say was, I go to prepare a place for you, going in manhood, to open the way for this new company, that you and I belong to, whether we speak ourselves of the children of God, disciples of the Lord, his followers, whatever name it may be, some ship as Paul brings out some ship, much more than John or some of us well know, [00:20:01] in his writings, the assembly, the body, all these names, it's this wonderful company then, standing in association with him, that is described at this moment as, his wife, yes but the other guests will be there, in the celebration of this wonderful moment, when his wife having made herself ready, the marriage of the Lamb has arrived, and they are there to give the chorus, and it is primarily I believe, they give these hallelujahs, and I ought to have added, we don't read any more in this book, of the 24 elders, for the assembly now, is given a distinctive place, and no more do we read in these last chapters, of those 24 elders, proving I think what we have said, that while the whole heavenly company, comes under that term, once the assembly is selected, in their distinctive place, money to the Lamb, no longer do we find them as a united company, [00:21:03] there's the wife here, and the guests that are invited, and the Lamb, as this marriage is taking place, in view of that wonderful day of display, described for us in chapter 21, okay

turn over there, it's that for which this marriage was taking place, chapter 21, first of all, in verse 9, and they came on to meet one of the seven angels, which had the seven vials, full of the seven last plagues, and talked with me saying, come here, and I will show thee, the bride, the Lamb's wife, yes thank God, he is the other side of it, the bride, but mark you it's still there, the Lamb's wife, these angels, one of them that we have here, having the seven bowls, full of the seven last plagues, I think if memory serves right, in chapter 16, it was under the forelock of the last vial, [00:22:03] that Babylon the great comes into judgment, under the hand of God, that false wife, not the false bride, the false wife, I'm not talking about Babylon as the false bride, but she does take the place, of being the representative of Christ in this world, and that false wife, brought to an end, under that last bowl of judgment, and now that the spurious thing, has been complete with her bowl, it may have been that very angel, that poured out that last vial, and that last bowl, as the new translation puts it, that now says to John, I've shown you the judgment of the false thing, I'll come and I'll show you the display, of the real thing, and the real thing, thank God, that we belong to today, is called here, the bride, the lamb's wife, I'm not saying much about the bride at the moment, in this section, but working out that thought about the wife, in verse 10, [00:23:01] he carried me away in spirit, to a great and high mountain, haven't we often noticed indeed, it's been in some of our readings, that most of the outstanding things of God, are seen in mountains, by Mount Ararat, where the ark rested, you remember, Mount Sinai, where God gave his law, Mount Zion, his intervention and grace, the Mount of Olives, in association with the Son of God, all these mounts that we read of, the Mount of Transfiguration, whichever mount that might have been, all these outstanding things, as though they were in moral elevation, above the earth, beloved Babylon was built on a plain, we cannot see these things, on the plain of man's reasoning, and in man's poor world, rapidly growing out of judgment, thank God for spiritual exaltation, in regard to these things of God, and it is going to say, of this wonderful picture, in the day of display, [00:24:02] of the bride, the lamb's wife, it doesn't only say, it was a mountain, it was a great and high mountain, and showed me that, not great city, that was said about Babylon, you'll find that your translation, drops that word great, but what is here, is the holy city, Jerusalem, descending out of heaven, from God, and two things again, and though I mustn't keep saying, we've heard of so often, so we all have to, for the first time once, out of heaven made, it's heavenly in character, from God, it's divine in origin, and beloved of course, these things are told of us, today, you know don't you, that from heaven God has called you, called you, marked you to heaven, there's no doubt about that, but it is a heavenly calling, wherewith we are called, we are characteristically, a heavenly people, that's why we come at the fort, [00:25:02] to think as we heard this afternoon, even to think along the lines, the word thinks, much less all the roads, that this world is going, no no, heavenly men by birth who once, were but the citizens of earth, called from above, that's the beginning of that, heavenly men by birth, thank God our origin, or rather our character, is a heavenly character, and our origin, is in love, and from heaven are descending, out of heaven, from God, as a company, heavenly men in character, divine in origin, this wonderful assembly, filling this twofold function, the bride, the land wife, we're coming back, so we leave that again, for the moment, and in verse 11, having the glory of God, and her light, or her shining, was like unto a stone, more precious, even like a just a stone, clear as crystal, [00:26:02] I dare not attempt, an exposition of a lot, of these wonderful pictures, in this chapter, I don't know if I could expand them all, whatever, but that just as one of those stones, reflecting the distinctive glory, of God himself, I believe that here is a vessel, so wonderfully formed, not only called of God, and formed we may say, by the spirit, but an assembly from practice, training, has been fitted, to fill this wonderful function, upholding, and displaying, from Christ, through the assembly, to the utmost bound of this universe, the glory of God.

I know we've seen ascended in Christ, how rightly so, but this is his counterpart, this is the message, this is the city, through whom it's going to shine on the earth, we never come back to earth, once we

get to heaven, no thank God, and we'll not want to come back either, [00:27:01] nor are we heavenly beloved, and once we leave this earth, we'll never come back at all, but we will be there, associated with him, to spread abroad, as it were, in this earth, this wonderful glory, both of God, and of the land, in that city, in the world to come.

Indeed we know that we're not in this very city, the three things that we saw, in Psalm 22 yesterday, the assembly which is the city, the names of Israel upon the gates, and the Gentiles bringing their glory into it, the answer to the end, no doubt, of Psalm 22, each in their distinctive place, and probably again, as we read today, Jacob being there, and the nations seeking God through Jacob, they seem to be all linked together, in that day that is coming, and the world to come, in the display of that glory, on behalf of God, and on behalf of the land, [00:28:01] and just one more thought, ere we leave it, it's God, and the land are the temple of it, I think we have learned to distinguish, between the temple, and the tabernacle, the tabernacle was in their evidence, before the temple, in existence, before the temple, and the tabernacle will be in existence, after the temple, the temple has in view, the world to come, the idea of the temple, is God shining out, but as we are about to see, the tabernacle is man going in, that is why we are always careful, in reading the epistle to the Hebrews, to remind ourselves, that Paul, we presume Paul was the writer, never once refers to the temple, in that epistle, always, he refers to the tabernacle, it's right in there, Peter always refers to the house, in temple character, and as far as I'm aware, never refers to it, [00:29:01] as the tabernacle, and have you noticed, that while the Lord is the great priest, over the house of God, in Hebrews, we are never said to be priests, in Hebrews, yet in Peter, we are both the king, we are the royal priest, there's not a word about the Lord, being the great high priest, I just leave that for your consideration, and I haven't the slightest doubt myself, as to why, because in the one, it's what's going out, and in the other, it's going in, and beloved, there can be no going in, apart from the son of God, and that's why in Hebrews 10, I wonder what's anybody's feeling, that we haven't the reveal of Hebrews 10, and thank God we haven't, like the reveal of the temple was read, that God might come out, in blessing to men, but you haven't the reveal of Hebrews 10, you know, no one says, through the veil, that is to say, his flesh, and having a great priest, over the house of God, let us go near, Christ is the veil in the tabernacle, [00:30:01] the veil between God, and the creature, and the only true approach, that ever we can make to God, is in the appropriation, of the death of Christ, why his flesh, his body, his blood, they're all in Hebrews 10, and it's in the appropriation of him, and the work that he has done, that through him, we can approach God, through the veil, that is to say, his flesh, and God then there is, the sign of going in, and we do know it today, but the holy city, as we have it here, for the moment, is more a temple character, God shining out, just as I believe, when Christ died, he gave an indication, that he no longer, wanted to be at a distance, from his creature, he wanted to go out in blessing, and nevertheless, when the creature, does receive that blessing, and then to approach to God, why it's through Christ, that God comes out to this world, and it's only through Christ, you and I can go into God, [00:31:02] but here there is, this first answer, in the world to come, in this moment, city, Jerusalem, the shining out then, of the glory of God, in this fifth vessel, to dispense that glory, married to the Lamb, associated with him, for the view then, to fill in this universe, with those divine ways, in this wonderful shining, that will bring praise, both to the Lamb, and to God, not to bring the praise, to the city, no, no, but through that city, as it were, to bring the praise, to the Lamb, and the praise to God, and this is the vessel apparently, through whom that light will shine, and through which, as far as I am understanding, the response will begin, back to God, but coming back to the beginning, of chapter 21, we come to the eternal state, we very often say, about our blessings today, they are headway, [00:32:02] spiritual, and eternal, and while that is perfectly true, we'd not be finished with time, and the display of God, of course, as chapter 21 tells us, till this present order of things, has ended entirely, but there is a day coming, when this very world, in which we are, this earth and its

fullness, of which we've been speaking, when all but life, is going to be removed, and it's that we do not want to speak, a little word about, at the beginning, of chapter 21, I saw a new heaven, and a new earth, for the first heaven, and the first earth, when it passed away, and there was no more sea, now some of us know, that there are two words for new, in the great testament, kainos and neos, neos may be used, in renewing a thing again, as far as I understand it, kainos means something, of an entirely new character, [00:33:01] and that's the word, that is used here, not a revived earth, or a renewed earth, but a completely new heaven, and a completely new earth, that God is yet going to bring, into being, he will, thank God, as we see, have an answer in the old, but having received that answer, he's then going to bring in, a new, but notice the contrast, it doesn't say for the old heaven, and the old earth, where it passed away, not at all, first, but not older, if you care to check out things, you'll find there are, four things styled, in the new testament, and one they're going to quote too, the old covenant, and the old men, and the reason God uses old, in those terms, just let this sink in beloved, it did make good, many years ago, when God uses the term old, he's done with the thing, and he's done with it forever, [00:34:01] we have other things, that are new, the new verse, but you never read, of the old verse you know, no, no, we're not done with that yet, and won't be so long, as we're in this world, I'm not going to quote any more, just pass that on to you, for your consideration, old, is when God is done with the thing, and the striking thing here is, he uses first, instead of older, somebody may remember, after this meeting, of that quotation in Hebrews, they shall all wax older, not a daunt, and as a vesture, shall thou fold them up, and they shall be changed, let me just say this, to you beloved, I don't think that refers, to the eternal state, that might shock some of you, but look it up for yourselves, I don't think that refers, to the eternal state, yourself, they shall be changed, the new heavens, and new earth, aren't going to be changed, they've never been in existence, before, I just noticed, the Lord of Mr. Dove, is reading up, last week on these things, he says, we never read of the Lamb, in the eternal state, he's not there as the Lamb, [00:35:02] and his work of the Lamb, is not needed there, there is this new heaven, and new earth, and we're dependent, upon the death of Christ, it's something entirely new, of course, if you and I, were ever going to be there, we are dependent, upon the death of Christ, to get us there, no two ways about that, but the thing, doesn't need recovery, it will never be at a distance, and I think, I can see all that, in this verse, the first heaven, and the first earth, were passed away, why then, only call them first, I believe the reason is this, that in the reconciliation, of all things, when our Lord, hands the kingdom, back to God, as we are told, in the fifteenth, and first Corinthians, I believe this creation, will be as perfect, as when it left his hand, at the beginning of Genesis, it's all going to be reconciled, things in heaven, and things on earth, pardon these simple, illustrations again, we've often said, you know, in my little history, [00:36:01] in this world, I've tackled many a job, I wasn't able to finish, started with a bit of wood, and sawed it the wrong length, or something like that, well just had to fling it away, and get another bit, do you think, the son of God, is going to have to do that, with his creation, because he didn't make it, correctly or something, he's got to put it to one side, I'm perfectly sure, of what I say beloved, that when he hands that back, to God the kingdom, the heavens will not be all, and the earth will be all, not all, I believe the biggest perfect, is when God created them, or at least when the son created them, in the reconciliation of all things, he's got this whole creation right, and when he does hand it back, I believe it will be handed back, as clear, of all marks of sin, and distress, as when it came forth from his hand, at the beginning, of the book of Genesis, again I can only throw these things, out to you suggestively, looking these things over, very carefully, I'm perfectly sure of that, [00:37:01] for myself, and that's why I believe them, we have this first year, first heaven, first earth, we're passed away, and as to this new scene, there was no more sea, probably, as has been suggested, no more need of distance, between the nations, because there'll be no disruption, will ever, end on that scene, now another thing, in the next verse, he says I saw the holy city, new Jerusalem, now my beloved, it's not called that, further down the chapter, from verse nine, it isn't new Jerusalem, from verse nine

onwards, it's the white character, you see, that is there, it's what has been formed now, of Christ in our souls, that's going to shine out, on that day, not new Jerusalem, the only other place, we do get the term, new Jerusalem, it's in the Old Testament, of Philadelphia, right upon in the name, of the city of my God, new Jerusalem, [00:38:02] we had an ancient, brother in law, Jesus said, do you know, what that says to me, that what God is putting, in your heart, and in mine, it's not only going, into the kingdom, you're just going, into eternity, and that really was right, the only other place, you'll find the term, you'll not find it, from verse nine onwards, the only new thing, said to be, in that new scene, new heaven, new earth, is new Jerusalem, if you ask me, of course, what that change will be, I'm sure brother, I cannot tell you, but I see, but I see, that God does use, that term, about the company, that we belong to, the only city, Jerusalem, now called new, and the same way, Kinosh, new kind of all together, just as the other two words, new heaven, new earth, as though, by being fitted, for the world to come, and our experiences, today, [00:39:01] and to be displayed, in that day, in the world to come, God is also, forming pictures, that will only have, their rightful place, in that new sphere, in the liturgy, of going, new Jerusalem, coming down again, from God, out of heaven, still the same, I support the new, and the same, and the same, and the same, and the same, and the same, and the same, and the same, and the same, for there is no wife, this time, beloved, no no, it's the bride now. Why, just, [00:40:01] we may say, the contrary to how, we speak of things, naturally isn't it? She is married, as a wife, she is displayed, as a bride and a wife, she is left, for eternity, as a bride, and nothing more, said about the wife. Why? I think I said it, it had got in. It's because, it's now the wife character, is being formed, it's for the world to come, the wifely features, are being formed, it's the help, made for Christ, the vessel for this display, and the work of God, in our souls, in view of that. But then, it's not the only thing, as we said, no, thank God, there is also, in every one of our hearts, this bride character, forming as affection, for Christ himself, the one that has loved us, that will arrive, when the thought of service, and the display of service, and the display of glory, will have gone, it will have come, it will have come, it will have come, it will have come, it will have come, the display will have gone forever, now has come the day, not for display, as the next verse would show us, but the security, for the heart of Christ, [00:41:01] and that from which he died, the bride whom he loved, the bride for whom he died, that will be, his eternal possession, throughout, that eternal day.

But another thought again, in verse 3, I heard a great voice out of heaven, saying, Behold, the tabernacle of God, is with men.

That's why we said a little earlier, that while the city is of temple character, in the day of display, it's going to be a tabernacle character, in the eternal state.

And I'm repeating things, that some of us, have so often talked about together, that I'm sure they're worth repeating. Have we not known it about it, that the city, will be the eternal security, of all that God has affected, for his own heart, and pleasure.

The bride, all that Christ has affected, for his own heart, and his pleasure.

And the tabernacle, all that the spirit of God has formed, [00:42:03] for his delight, his pleasure. As I believe in the Godhead, like Luke 15, let us rejoice, for it was said, as often we've said, Father, Son, and Holy Ghost. Of course, you're not probably the first, I have in mind, in quoting this. Build it together, and habitation of God, through the spirit.

Think of creatures like us, eh? God is working in us, the Son is working in us, God the Father, and the Son, and the Holy Spirit.

And the grandest jewel, of all that work, will be seen in all its capillary, and in its eternal security, when the city, the bride, the tabernacle, three descriptions of this wonderful vessel, and so of every one of us today, who belong to this company, and in whom the Godhead is working, not only as we have sent this week, for our blessing, but working for their own pleasure, and for their own glory.

[00:43:02] And I believe again, the tabernacle of God, is with men, and he will dwell with them, through that tabernacle, still in that eternal state. There will be companies on the earth, again we can obviously see that, and what's more, it is this vessel, the tabernacle, in whom God has approached, I dare not say too much about these things, lest I go beyond scripture, but just as God welcomed the tabernacle, that man might approach him, in the book of Exodus, here is the thing found in the eternal state, the tabernacle of God is with men, he will dwell with them.

We might obtain that concept, will he dwell with them?

No, no, it begins by saying, he will dwell with them, but it does say, they shall be his people. Yes, God will have them all in all, and not only their heavenly company, but the earthly company, will be just as God desires to have them, according to his own heart of love, and able in divine enlightenment, [00:44:02] to approach him when he is, and God himself, shall be with them.

There God, what a pity young man, no, no, miss out that a pity that we aim, and God shall be with them. There God, let me just stress that again, as I go to the close, it is in this wonderful tabernacle, that God is able to dwell with them, and be there God, not these boards, now covered with brass sockets, and gold and all that was there in bark, and held together, and covered with curtains, but a living, spiritual, intelligent company, fit to be there, in divine company, the company of the Father, the Son, the Holy Spirit, the work of God there coming into manifestation, the work of the Son in manifestation, the work of the Spirit in manifestation, not that I'm saying it's a day of display, but these are the pictures, marking the company, the threefold pictures, [00:45:02] of the result of the working of the Godhead, and we hardly need read this next verse, as we did, God shall wipe away, all tears from their eyes, no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away, have you ever thought of reading that verse, but I think that's not true today, that's how we might think about it, naturally, but there are times, when we have trapped ourselves, from the natural, and wonder, could we have learned God, as we've learned them do you think, apart from these things, is that why we have this, sorrow, and death, and sorrow, and crying, and pain, is it that God has used this first story, that you and I are associated with, in all the breakdown that sin has brought in, and it's effect upon every one of us, and remember beloved, there's not one of us escaped it you know, or are we not at some sense of God sometimes, [00:46:02] and we think they've escaped it, the trial and the pleasure, no no beloved, there's not one of us escaped it, I believe God makes us feel these things, more or less with every one of us, but that you do imparting something, and our souls have a formative character, that when the cause is gone, the result will be left, and in it, as we have sinned, then Godhead will be glorified, and we obviously, will be eternally blessed, so at the end he says, and then the rest of what I've read, he that sat upon the throne said, behold I make all things new, kindness again, a completely new character, and he said unto me, write, for these words are true, and faithful, yes thank God, we believe them in the divine testimony, and the end to which we are going, let us then say beloved, I believe as the result of this week, we've all done something, I assure you I have, and let us say then of these things, [00:47:01] that God has been saying to us, fresh enlightenment, stirred us up I am sure with fresh desires, as we seek to go on the grace he's given us, in that path, and all that he brings upon us, remembering that what he has in view then, is first the coming of the Lord, to meet him in the air, to disclaim the

kingdom as his wife, that competent vessel, following that knowledge ready to come out, and then ultimately, as the bride, the object of the love of Christ, that city formed of God, the terminal and the work of the spirit, the aim not seen eternally, for God's eternal glory, and obviously, our eternal blessing.