

The bridegroom rejoiceth over the bride

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[0 : 00] We will renounce the prophecy of Isaiah, chapter 62. The prophecy of Isaiah, chapter 62.

We shall be some verses from the beginning of the past.

For science sake would I not quote my dreams. And for Jerusalem's sake I would not rest, until the righteousness are of God, both as brightness and salvation are of the man that burned.

And the Gentiles shall see thy righteousness and all kings thy glory. And those that recalls thy new name shall know the glory of me.

Thou shalt thusly a crown of glory in the hand of the Lord, and a royal guide in the hand of thy God.

[1 : 13] Thou shalt no more be termed forsaken. Neither shall I land any more be termed deadly.

Thou shalt be called Terciva.

And I land Terciva means my delight sinners. And I land Beulat, that means might.

For the Lord, delight in me. And I land shalt be might. For as a young man marry a virgin, so is thy sons my name.

And as the bride come rejoiced over the bride, so is thy God rejoice over thee. And as the bride come rejoiced over thee.

I pray to speak to you about this evening. On Christ and his church. I hope that I am here is a spirit of soul.

[2 : 30] So the relationship between them, on which you could get it. And I pray to you, if I may touch upon some of these, it cannot that be brief.

For all these aspects of the race serve a far longer time than we can afford to give in one sense.

Now I am afraid to speak of this to you, because there are many of you who are the bride of Christ.

I believe that they need. But many of you, men and women, have already entered into a covenant of marriage for the Lord.

And I also believe that there are many of you who have not done so, but you have a desire to do it.

[3 : 37] Probably this is your predominant desire. And yet it doesn't happen to you. Well, if you could say quite a lot about that.

The reason for which it doesn't. As I have often said to you, it is not that you are. It is that you have not entirely believed.

Although you don't agree with me, indeed you are. But you are not. If you were willing, then he is willing.

But you may not be inspired. But for these reasons, and also for the reasons that every of you know about these things.

In theory, you have the background. I am not heard. I am not the greater boldness to speak about these things. And that then is a good thing that this is the kind of thing we have in our senses.

[4 : 50] It is a good thing that we delight to speak of this kind of thing. I am talking today to a lady who doesn't come to our church.

And she was telling me that we are having a hectic church in our own church.

She said we have all sorts of things. She said we have that play. And she said there was no visit.

I said you should have gone to the church. Oh yes, she said yes. And then she mentioned one or two people who are taking part. But I know.

Now I said, there is some of the things you have in the church in your own young age. In nowhere she said it is. And she said, my soul is weary of the door.

[5 : 56] I am through all night at the end of my day. She said that is not what I need. Well then I said, why people do it? Well of course there were the common excuses always be.

No connection with the church and things like that. But the point is my friends. These things, while I am not saying anything at all against them or against them or against them, but they are always concerned.

These things are quite irrelevant in a church of the living God. That is not why God is interested to that church.

That is not why people gather together on a Saturday. To see all such things as these or to take part in things like these or to be spectative.

We come to church in order that we might learn more, that we might be taught concerning Christ and his worship and his people.

[7 : 04] What I am going to do is tonight by the inquiry. First of all the movies, that Jesus gives himself the title of the Bright Crew.

Which is one of the most tainted, one of the most indian titles which he has in the whole of the scripture.

Now you can imagine to yourself how much is sun-doubt and contained in this one term.

Christ is the bridegroom of the church. He is not a bridegroom but he is the bridegroom of the soul-doubt.

I live by God, and I make the difference. I live by Christ as supremely lambes as he supremely lambes.

[8 : 13] No husband ever lambes one as Christ lambes his church. He lived for seven years, seven years of ritual.

And it seemed to him seven days, or like one day, for the lamb that he had to merge. But this lamb to ritual was nothing in comparison with the lamb that he finds us to the soul.

If you would get the 11 minutes tonight of the lamb that shines us to the soul, you would get even to know a little bit of the mountaineeronautics, the deadness, the length of the breath and the depth and the height and the love of Christ which passes knowledge.

He would be swallowed up in wonder for the rest of his life. I am sure he could never properly think and mention that you are enlightened by the Lord Jesus.

I am sure he is in his relationship to you, that he is your bride to you. And whatever is your heart and the word, however much you are the lamb in the word, he is the lamb in the word, he is the lamb in the hand with the lamb that he has to you.

[9 : 46] Now he also tells us in scripture that the church is his wife, can give it, as he said in Revelation, and now surely the bride, the lamb's wife.

And as he gives himself the name of the bride, he gives the church the name of the bride. Now all these two endearing terms, think of being the bride of the Lord Jesus Christ.

Think of the nearness of the relationship. For there are many characteristics and connections with the bride that I would like to talk about.

The only one I am going to mention is this. But whatever else is true of the bride and the chants of the church.

She has a lot of imperfections. Oh, she is very different from the bride. But whatever else is true of her, she lands the bride group.

[10 : 59] But it is quite true. It would be an inability if a wife didn't let her husband. Some wives don't let her husband. Because they have never reasoned not to let them anymore.

They didn't let them. And then their lamb died. Because the bride and the only husband was not all or nearly all that he should have been.

But there is a difference among the children of men. It happens in the various ways. Love is a tremendous difference between the bride and the bride's womb.

But there is a lot of greatness also between them. And for whatever the perfection she has, however the market she may be.

This is one thing that characterizes her. She lands the bride group. Remember my friend, if you are the bride of Christ, you love Christ.

[12 : 07] And you love them in no certain way. You do love them. Well then, how do you drive a Christ?

Do you love them? Well only you can tell. If you love them at all, if you love them at all, if you love them at all other people and all other things.

You never forget me in this place. You love them more than you love them. You love them more than you love yourself. And you love yourself more than you love anyone else.

But you love them more than you love your sin. You will deny your sin for the sake. And there is no sense about it you will learn.

What is it you love? In the days of Principal MacCarlo, who was ministered to the Old Street Church in Glasgow, which is near St. Vincent's.

[13:12] There were two married men, all the other families were trained. He said, what have you been here?

But there were always attending the families. One of them was very rude and tall. And they went quite alone to each other.

Both of them came to the session on the same evening with a beautiful forward on the north stage. And the quiet one came in first.

And they asked them questions and she was able to answer them. Satisfied. And they let you begin the other one.

And as these things do happen, she hadn't a word to say. But though she was much able to talk to her than the other one, she hadn't a word to say.

[14:18] The principle of a false sense of her. Have you nothing at all to say about the Lord Jesus? And then she said, not to none.

I am afraid I am untarried. But I know that I am done for it. And that was all. But that in that, could she have said more than that?

If she had thought for me all evening, I know that I would die for her. But now, when Christ took the church to himself, to the George Overland, he took her, not because he was in self-sufficient, because she is self-sufficient.

This is a part that is very interesting, but I am not going to spend time on it. You remember how we have a quote we read in the book of Genesis, that when God made man, he made it perfect, perfect in holiness.

And I guess there was something back. There was uncompliandness. I hope he did part. I said this once in a mild sense, and there was unness of presence to the perfection to it.

[15:50] He didn't understand what remains. There is no difficulty in understanding at all. Man was tested in holiness and righteousness and knowledge.

But there was an incompleteness in this life. God saw that it was not good for man to be alone. There was the incompleteness that was in the sinner's garden he needed.

He needed the God punished of someone of his own kind. God provided that. In other words, man was of self-sufficient, even as he did in the necessity.

But this guy drew, he still drew all of self-sufficient. He didn't need this. And yet he came under God's face. But he doesn't need this.

He didn't need this. And as I said that it's closed times again. For you young people in evangelism, you young people especially.

[16:58] For as I told this upon you, that God needs you. God needs you to carry the message of the gospel to other lands, or to his friends, or to his neighbors.

God needs you. God needs you to carry the message. And you know, Americans are so much nonsense. God does not need you or me.

He can quite well do without us. God is self-sufficient. He is all-sufficient in himself. And he doesn't need anyone.

God needs you to carry the message. And remember that. He desires, he desires, a delocatory term to use concerning the all-sufficient God.

That he needs you or me. But if you remember that, it is something to blow up the echo of people. But if you said that God needs them.

[18:03] No man lands him to without me. If you don't want to give yourself to them, he will do without you quite well. Don't you think that it would help you to any error?

That you'll bestow any error to God. If you give yourself, you are not.

So this pride was self-sufficient. And yet he took a pride unto all of you. Now then, where are we going to begin with the taking?

Whatever God he became with is learned. He took it because he learned it. But then why he learned it, we don't know.

And I don't know that we never know. There is a sovereignty in the love of God. Which you and I did not try to cross over or explain.

[19 : 11] I have always tried that I haven't done it as I should have done. But as I would like to have done it. I have always tried to tell you of the love of God to people.

Always tried to love. My friends, there is no measuring of the love of God that curse Jesus. But remember this.

There is a barrier. There is a barrier. There is a barrier. And specifically the love of God. Over which you and I can't climb.

To see what is beyond it. And that falls the wall of God's sovereign will. And you can wish that you don't fight and cross over it.

Because if you do, you are really sinning. Why did God let Jacob?

[20 : 18] And he didn't let his soul. Why did he let John, the apostle? And he didn't let Julius' scapegoat?

And the answer is, and there is another answer to it, we don't know. He did this in the sovereignty of his own will.

And don't have explained, don't lie out easily dealt with the cross. Because if you do, you are committing a great sin against God.

It is not too severe. And remember that an inquiring into things that are not relieved can be an apparent sin, just a greater sin than not inquiring into the things that are not relieved.

We have ten. It is part of the sovereignty of the will of God. But then some of us may not be separate from us.

[21 : 28] Instead of inquiring, why did God let Jacob and not be so? The inquiring of Moustavus, about it, the wonderment of Moustavus is this.

I don't know why did God let me. I know some of you say that God let me. But why did he let me? And the answer is, I don't know. But still you go on enjoying the fast that he learns you more than you enjoy anything else.

In your own way, you rejoice in the love of God. Just the same as he rejoiced over the bride. Now the next part that I want to mention is that never knew what he was in man.

He punished her. He bowed his first sin. Because he had to do that. She consoled her servant to sin.

[22 : 34] Because nobody Jesus puts it in one of the gospels. Or for God and all anyone else's business. It is. He says that what so ever and ever is taking a bondage to you.

He is a servant to you. He is a servant to you. And Jesus says that whosoever committeth sin is the servant of sin.

So if you commit sin, then sin will be your master. You are the servant of sin. And we, every one of us, like sheep went astray.

And we sold ourselves unto sin. It's fun where in many ways, it is of us all. Countless ways we did it. But we were separated from Christ. And having sold ourselves in that way, we became defiled.

[23 : 40] We became enemies to them. And he had to bounce back before he could marry us. Before we would be blind.

And how did he do it? For we are God, for we are purchased, for we are redeemed. As people put it, not with corrupt and evilness as silver and gold.

But with the precious blood of Christ. As the blood that allowed love blemish and love spot.

Now my friends, when Jesus was dying on the cross, this is what he was doing. He was paid to get his bride.

Husbands, bride groups in our country, they don't pay to get a bride. They don't marry a good man. We have to give our money and to give that to this man at one time also.

[24 : 42] The bride was not to be had for money. And there already had to be paid. Well then, he had to pay for the bride.

And there was no price that he could kill. The doctor is so much blood. The blood of God's blood.

That's what he gave. And when, if one were to enter into the other limit, you could see how much he said.

Don't say that it was the blood of man that believed the church. He would say that you are not necessarily incorrect. It was not.

That's not the way Paul puts it. He says that God purchased the church with this old blood.

The blood of God. Our purchase in church was not the blood of a man. But the blood of the one who was God and man and saved man.

[25 : 50] And the world of our kids who can be saved. You think of this. You try and grasp this point because if you are in error of this, you are wrong in heaven and you are wrong for eternity.

You are wrong in heaven. I say what purchased the church was to learn that God and man, God and man in one place, in two distinct nations.

That's what purchased the church. And when Jesus was dying on the cross, as he was shedding his blood, he was cleaning the cross that the redemption, that the justice of God demanded for the redemption of the speaker.

So this is the way in which he purchased her. But there was no one that he did. He loved her and then he purchased her. Now he purchased her two months of year, nearly two thousand years ago. Virtually, of course, he did it in the realm of all eternity. But actually, he did it on the cross when he died. But he couldn't that for long time ago.

[27 : 10] Now what about us? What about those who have lived since then? What have you had to all believe in the ones who lived there? There was this.

But how he purchased her, he had to win perfection. There are many people in the Church of Christ, in the invisible church, whose actions have not been one for the Lord Jesus Christ.

I believe with all my heart, I believe there are some people listening to me tonight, who at this particular moment are enemies to Christ, and there is to him, in their minds by wicked words, who one day will be one for the Lord Jesus, and the Lord Jesus.

The affections and the hearts will be given to them entirely. I couldn't believe that. I believe there are people listening to me, to whom that would happen probably after I have been laid in the grave. I believe that. But we all have to be one, everyone of us. And with one by the kept you according, some in childhood, some under tenacious, some under grown, some in old age.

[28 : 47] Well, when the same thing happens, we are, we are held willing and one by the Lord Jesus Christ, through the Holy Spirit.

Now then, what is it that wins the way our attention to Christ? What is it? If God strikes you, if God believes you, we are not into it.

We are not done for it. We can never appreciate the might of which there never was. Supposing God aspersed you to divine success.

Would that be it? Not in a reason. He would be willing, one soul to Christ. Even with a right to make us perch, with a proud of a backstone, with a seed of a known waste.

What is very good to see? When it is this sense, that, as I was speaking about this morning, and about God shining into your own hearts, once you see by faith, the glory and the beauty of the Lord Jesus Christ, that's going to win you.

[30 : 08] And that there is nothing in the world that will win your heart for the Lord Jesus Christ, if you can see that. Once you see that, there is nothing in the world that will keep you from giving your heart to the Lord Jesus.

Do you know why you have not given your heart? Do you know why you are not as blind? It is because you have never seen by faith, the glory and beauty of the Lord Jesus Christ.

The reason for you is a root of the Lord Jesus Christ. Not having all the commonness, and what you see is there is no beauty that you should decide. Well then, having done this, having entered into a covenant of marriage by the aid of the Father, and that happens as it happened that night in the Trubbing of the Father, you remember there was a ring foot of his finger and he was fed and so on. When the safety happens here, the church is adored with the robe of Christ's righteousness. That's a wedding dress, the robe of his righteousness, not a sanctification.

All you don't see, you see many girls getting married, and they get married in beautiful dresses, whatever they can ever be, but they get married in beautiful dresses.

[31 : 39] But they don't come when the dresses torn, and stained, and dirty, and they are able to use the world, and smelly.

They don't come like that. No? Well my friend, do you know this? The garment of the Lord sanctification, man and youth is torn, and stained, and smelly.

No, but the garment with which she really adorns this, or the days where it comes, and that's very difficult, right?

But the garment with which she adorns this, is this, the garment of his righteousness, and there is no spot in that. No stain, no creme, no scent, no smell, except the flavors of his own beauty and glory.

That's the garment, and that's the garment of which she adorns this church. And so, having adorned with righteousness, he begins to make a lamp himself in holiness.

[32 : 51] and he puts on the garment of holiness, and he puts on the garment of holiness, the dispositions, and the garment of holiness, he puts on the garment of holiness, stitch by stitch, until I max, and wap, that's what he says, and the garment of holiness.

Well, he also elishes, he nourishes, cherishes, and so on. And he elishes, he elishes, he elishes. Let me just say a word about this. Why, dear friends, should we worry about anything in this world that we haven't got?

Christ should we, we have more than worldly places. If we have clashes, all things are used, whether all are a promise of Stephen or the world, or anxious or safe, all things are used in your clashes.

Are we foolish, covering things that are very potentially used? Covering things, wishing for things that are not going to carry on.

[34 : 11] And that will not be the happiness even if we get there. When all things are learned from their teeth, so Christ enriches the church.

And they know what he gives them. But if they let the nation want to do them. He gives them his own spirit to a dwell for him.

I read one of the, the, the, the storage friends. I forget his name for the moment. I remember him, he is his, but I don't know his name.

Apologically it was. And he used to call himself, the bearer of God. I am the bearer of God. He was quite right.

But Christ, the God of his inner, the bearer of God. He is the bride of Christ. He is the bride of Christ. Now my friends, it doesn't matter how Lord you are, how rich you need to serve to be, how worthy.

[35 : 22] But if you are the bride of Christ, the Holy Spirit is dwelling in you. And the Holy Spirit is God. And it is about appreciation. It is about enrichment in man. And then he gives you the messages of the gospel.

And he gives you the angels to be used, said. How he encourages you by your heavens, said. And then, last and more, he increases you with the promise of an eternal inheritance that fades not away.

Now there are 11 true thoughts, which I am going to bring before you very briefly. If you are the bride of Christ, he is going to prove you to see if you are or not.

Or he knows if you are. But he wants to prove to the world that you are. Now, when you move home, read the closing verses of Hebrews 11.

And the bride of Christ was hunted, sword-assunted, wandered about in sheepskins and goatskins, was destitute, tempted, tormented. She went through the farm and through the plants.

[36 : 50] Why? Just to prove to the world that she was the bride of Christ. Am I saying? If you are the bride of Christ, and you want to be the bride of Christ, I want to put it before you tonight. I have this thought about so very long ago.

You have to take your cross. You are in the wrong time and the world in the lifetime of life. And of proof. You will be put to the proof. You will be put into your furnace.

And if you will cross, you will burn. And if you are the real thing, you will come out of scorned.

With the universe of Christ. Are you waiting for that day? Well then, if you are the real thing, if you enter into a comfort of marriage with my Lord Jesus, you will be proved, front on. Proved in many, many, many ways for what he does now.

And then, the last part of his, at the end of the dawn, he is going to bring him to glory. Yes? And there is no reason for him I should enter into this.

[38 : 16] Because, you know, he says, we shall die and put thee to the ground unless the Lord comes before. But we know that the resurrection of the dead and the bride of Christ will be put at the right hand side.

And he will say to her, come. And then, heres the kingdom, prepare us before the foundation of the world.

And they shall go into his presence and shall see his face. And they shall hunger no more. Neither shall thirst any more. For the Lamb that is in the midst of the throne shall feed them.

And lead them unto living fountains of water. And God shall wipe away all the tears from their eyes. That is the prospect that promised me to the bride of Christ.

And I now conclude and I want to ask you this question. Are you this bride, rather not? Have you entered into your covenant and marriage with Lord Jesus?

[39 : 31] Never mind, friend. I tell you every one of you. And I would call you by your first name.

And I tell you, he wants you. He has his head dealt to receive you. Are you going to hold you back? He wants you.

He wants you. And all the things that I have said to him, please, he will come. Are you going to hold that? Are you this bride or are you not?

Oh, well, he is a worthy bridegroom. You are not the worthy bridegroom. But he is a worthy bridegroom. Don't say that you are not worthy. You are not worthy. We know that.

He wants you. He wants you. He wants you. Just as you are. Pull up the child like that is sin. But somebody wants you. And he cleanses you. And he will get all the glory.

And he is a worthy bridegroom. And he is a worthy bridegroom. And he is worthy.

[40 : 41] His name. With us now, ladies and gentlemen, help us as we meditate upon Thy word, and bless our brief language on such a sweet and glorious subject as we be talking about.

Grant that we all need the bride of Christ. Do now come with us. May a willing people in a day like thou.

Help us to count all things as for us. For the excellency of the knowledge of Christ Jesus our Lord, and for His sake make us willing to suffer the loss of all things.

Amen.