11-8-26 The Bride Of Christ

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SPEAKERS

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It is John. Keep in mind in Galatians two nine, it says when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen, and they unto the circumcision. John went to the circumcision. So John is the writer of Revelation. In Revelation chapter 19, starting verse seven. This is after the seven years of the tribulation. God's wrath has been poured out. Listen to what is said. Let us be glad and rejoice and give honor 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 of 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. I want to stop there just for a second. All the Old Testament passages, and in the prophets, declare and was prophesied. This is not a secret. This event was foretold that God would remarry Israel. You do not need Romans through Philemon for prophecy to be fulfilled right here, because Romans through Philemon have nothing to do with what's happening right here, in my opinion. I'm not sure why. First thing we want to see is who's the Lamb in this? Well, that one's pretty easy, right? Even it was John the Baptist says, "Behold, the Lamb of God, which taketh away the sins of the world." Earlier in Revelation, we know that the Lamb is Jesus, so that's easy to figure out. The Lamb is Jesus. Now we also know that in John 329, this is an interesting passage as well. It says, "He that hath the bride is the bridegroom." The bridegroom being Jesus, but the friend of the bridegroom, who happens to be John the Baptist in this passage, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This is my joy; therefore, is fulfilled. Now, Matthew, Mark, Luke, and John. When you read Matthew 10 five and six, and Matthew 15 specifically verse 24, you see that Jesus came for the lost sheep of the house Of Israel, it makes a lot of sense in Matthew, Mark, Luke, and John when you see the context. Matthew 1524 echoes that same thing with the Canaanite woman. We also know in John chapter one it says he came to his own, and his own knew him not. Who were his own? It was Israel. So when you're looking at this here, John the Baptist is saying that he that hath the bride is the bridegroom. So this is Jesus, and Israel is would be the bride here. But the friend of the bridegroom, which standeth and heareth them, rejoiceth greatly because of the bridegroom's voice. This is my joy; therefore, is fulfilled. Now, what's interesting here in this verse or in this passage in Revelation 19, it says the wife made herself ready. Does that sound familiar anywhere in Scripture? For example, in Matthew 22, verse four, and really that whole passage in 22 is the marriage banquet, the parable of the marriage banquet. In verse four, all things are ready. In verse eight, the wedding is ready. In 24, Matthew 24 and 44. You know we we talk about this a lot within times, but it says, "What be ye also ready?" Matthew 2510 is the parable of the 10 virgins. The bridegroom came, and they were ready into the marriage. Do you see a theme here? When you're looking at this, the bride, after the seven-year tribulation, has to make herself ready. But there's something else that's interesting about this passage, and that is when you look back, you see it says the marriage of the Lamb has come, and his wife hath made herself ready. It didn't say bride there; it said wife. This is the remarrying of Israel that Hosea was talking about, and that has been

prophesied in the Old Testament. There was a marriage, there was a divorce, and there is a future remarrying of Israel. Again, since people talk so much about Paul here, you don't need Romans through five and 11 to show that through Scripture. Both Revelation 19 and the rest. Now, what happens in first century when a man has taken a woman to be his wife? He then goes and takes her to the place that he has prepared for her. We hope you received the blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at gpindy.net or contact us by phone at 317-535-3512. For more options to watch, just click on demand on the website. Until next broadcast, may God bless you is our prayer. Adorned for her husband. Now it says as, so that would be a simile. Comparison using like or as, but this is how she was coming down. I remember all those verses we looked at earlier that mentioned the land and polluting the land. There's a point in time where the land has a Sabbath, right? And so part of this land is this new heaven, new earth, but Jerusalem is really the centerpiece of the land, and so he says, "There's going to be this land." Remember in John when he says that I go to prepare a place for you, and there are many mansions. When this New Jerusalem is described, it's where all the angels live. It's estimated it's 1500 feet high. When you look at this, it all comes together beautifully. In Isaiah 62 four, it says, "The Gentiles." Actually, let's read. I don't. I think I stopped too soon up here. So let's go back to Revelation 21. I saw a new heaven, new earth. For the first heaven and the first earth were passed away. There was no more sea, 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; He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." Now Isaiah 62 two through four says the Gentiles shall see thy righteousness and all kings thy glory. Thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, no more in that divorce state, right? Neither shall thy land, here we go, any more be desolate. The land ties to all this, but thou shalt be called Hephzibah. I'm sure I messed that up, and thy land Beulah, for those who love that song. For the Lord delighteth in thee, and thy land shall be married. Beulah literally means married. He's saying the married land. Now this makes sense when you understand what Hebrews is talking about. Hebrews 1110 says, "For he talking about Abraham looketh for a city which hath foundations, whose builder and maker is God." Later in chapter 12, it says, "But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Yeah, 1500 feet high estimated. Yeah, you're going to have room for an innumerable mountain of angels. You're going to have room for the many mansions that were prophesied about. When you look more about this city, we realize that even in Hebrews chapter 1314, that Abraham says, "We have no continuing city, but we seek one to come." This was known in this city, when you start looking at it coming down, there's 12 gates. The 12 tribes of Israel are written on the gates. It talks about the the 12 apostles of the Lamb as being the foundation of this city. We're told that there's going to be no temple because he's going to dwell with men. So it can't be Ezekiel's temple that had to be in the millennial kingdom. We're talking about no temple, you know, and we're told about from sea to sea in the millennial kingdom. But here we're told there is no sea. This is after. This is after the millennial kingdom. This is happening, and it talks about all the nations and kings of the earth will come into it and feast. Now, I've said a lot to get to this point because I know the question is there, and it's going to be, well, what do you do with the three passages that Paul talks about, a husband and marriage? That's why I wanted to share all of that first, because what we have identified is there was a marriage literally with Israel, there was a divorce with Israel, and there will be a future remarrying with Israel that has not happened yet, that you'll find in Revelation 19, and it was prophesied about in other places. You have to establish that first. So now. Look at these three passages in the time that we have together. First of all, we are not under the covenants as talked about in Ephesians 212. Clearly, through that, it was a marriage covenant that Israel was placed under. We are complete in Him in Colossians 210. We have Christ's righteousness put to our account today. So, what would we have to do to make ourselves ready? We are complete today in Him. There

would be no process of that. So even if, whenever we have the judgment seat of Christ, and still there's a period of time, and then we'd have to make ourselves ready at the end of that, that doesn't seem to line up at all with what Paul teaches about our position in the Lord. But let's, in fairness, look at the three passages that are talked about. Romans seven two through five says for the woman which hath a husband and is bound by the law to her husband so long as he liveth but if the husband be dead she is loosed from the law of her husband so then if while her husband liveth she be married to another man she shall be called an adulteress but if the if her husband be dead she is free from that law, so that she is no adulteress, though she be married to another man. So pretty clear what's being talked about in verse two through four is marriage relationships, adultery, and being free if if somebody has passed away. So then he says, "Wherefore, my brethren, ye also a now complete group of people, instead of the singular relationships he was talking about, ye also are become dead to the law by the body of Christ. So now it's where he's pulling in this idea of marriage into what is being discussed here: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. So he's describing here this oneness of the body of Christ with Christ, like in like a marriage relationship. I don't think you can really debate that as far as in that passage. But does that put you in Revelation 19, just because he's describing it this way from this passage. No, I don't believe so. Second Corinthians 11 two through four. So here he's talking about being dead from the law in this passage. Second Corinthians 11. He's talking about I am jealous over you with godly jealousy, for I have espoused you to one husband. Who's the I in that verse? Paul's talking here. I am jealous over you with godly jealousy, and he's quoting scripture. But I have espoused you to one husband that I may present you as a chaste virgin to Christ. Somebody is presenting someone to a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus whom we have not preached, or if you receive another spirit which ye have not received, or another gospel which you have not accepted, you might well bear with him. The idea here is being able to be presented blameless, which Titus 314 says that Colossians 121 and 22 says that First Thessalonians 219 says that it's he says that you would be found blameless, holy, and acceptable unto him. So he's saying that we want to present you to Christ as a blameless virgin, and that's the context here. But the one people go to the most is probably Ephesians 530 through 32, and then I'm going to tie these three together. So I'm not just bypassing these, but in verse 30, we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his mother or father and mother, and shall be joined unto his wife, and they two shall be one flesh. Has that been mentioned before? Genesis 224. Jesus doubles down on the on that very verse, verse 32. This is a great mystery. Cannot be verse 31. That's not a mystery. I say goes back to Genesis 224. This is a great mystery, but I speak concerning Christ and the church. Now, in this passage, Ephesians 522, as unto the Lord. The illustration, right? Remember this: the illustration of marriage in here. But it as unto the Lord, as is a simile. Ephesians 523, as Christ is the head of the church. Ephesians 525, as Christ also loved the church. Ephesians 529. As the Lord the church, what's being described? What is the mystery? It goes back to this idea of being one with Christ. It ties to Ephesians 215 through 16, being one in Christ. Ephesians four four through six. It is the idea of the mystery that Jew or Gentile today by faith is spiritually baptized into this one new man, this oneness with Christ, which is being described not in a covenant sense but as an example of marriage. Now I say all this to say, through all of this that Paul is describing. Even if you want to make the leap, every one of these instances is talking about a present marriage. What do we know about what we looked at before? When will the marriage supper happen? At the end of the tribulation, so even if you want to say Paul's talking about this, well, then he's talking about people who are currently already in the marriage relationship. What does that do with Revelation 19? Each one of these references, he's talking to them about a present marriage relationship. Don't miss that. That's the only three places Paul talks about. That's why I said earlier you don't need Romans through Philemon to tell Israel's story and her future remarrying in Revelation chapter 19. And if you're going to make that leap, you've got to address how they are presently in a marriage relationship when Paul's writing this in the first century. Yet the remarrying

has not taken place. What do you do with that? How do you answer that in Scripture? I don't believe you can. That's why I firmly hold to the belief that the body of Christ is not the bride of Christ. But at the end of the day, I want you to know this: When I got saved years and years and years ago, I thought I was part of the bride of Christ. I want you to think about what I just said there. As someone who clearly was saved, I believed I was part of the bride of Christ. So at the very beginning, when I talk about secondary issues, fighting each other, going at each other's throats about whether or not you are in the Bride of Christ or not, is a terrible idea and a terrible representation to the world when we're trying to see all men saved and come to knowledge of the truth. I think there are things people can say, "Hey, we know that we're both saved. We agree. We know where we're going to be in heaven for all eternity. And yes, we want to be able to answer Scripture the best we can. But out of love for my brother, we may agree to disagree on this. But we agree on moving forward to see all men saved and come to knowledge of the truth, right? I think we need to be careful that that we're not that we don't lack charity when we come across certain ways, right? And that was not my point at all today. I wanted to defend why I believe we are not the bride of Christ, but also that's okay because I think sometimes we like want all these great things in the Bible for us to be a part of, but I think think about what we what is said about the body of Christ and how great that is, right? That we're going to be seated in the heavenlies, right? That that we are going to be doing the Lord's work in the in the second heaven, right? That that is awesome. Now, whether or not we will come and see and be spectators in this event, I don't know. I don't know about that. I mean, it seems to be some who believe that we are the the strangers when it talks about the the going out and grabbing the strangers from from the different places. You know, in the parable of the marriage banquet, I don't know about that. And I don't know Revelation 21. This city's so big it may encompass the going forth and back, and we may all be part of it. I I don't know. I don't know about that. But here's what I do know: is that Scripture clearly teaches that Israel was in a marriage relationship with the Lord. There was a divorce, and there will be a future marriage. I don't think you can debate that at all, or you're just saying I just refuse to see it in Scripture. And that's and that remarrying takes place after the seven-year tribulation, those things I don't know really where else you go with that, and so I wanted to be able to make that point today. But again, I think it's fair to be able to say there may not be 100% agreement in here on that, and that's okay. We don't need to be at each other's throat over this topic. I believe wholeheartedly. So, I wanted to be able to give you a little bit more foundation. So, the spiritual Israel, this, and then this builds on to next week. How many churches are there in the Bible? Because if you think there's just one, and you want to apply all of it to the church, that becomes another problem. So, this is why we are building the foundation these few weeks? So I'm gonna have everybody stand at this time. We got through it. I'm gonna pray here in a moment. But if this is something that you would like to come forward, and you've been wanting more information about joining the church, or you want to get involved in a small group? We will have people up front, up by this door up here, that we can help you with that. If you've been saved recently and you and you're like, okay, but what do I do now? How do I start growing in my faith? We'd love to have a conversation with you and give you some tips, some pointers, and maybe recommend some people to you that might be able to assist you. But that's what we like to use this time for. We're going to pray and give you opportunity to step out if you want to, and afterwards we're going to sing and then we'll dismiss. Dear Heavenly Father, I thank you for this day, Lord. Lord, I thank you for your word. We love your word here, Lord. We want to do our very best with it. We open it, Lord. We study it, Lord. This is the framework of Grace Point. It is about you and your word, Lord, and it's not about us. And Lord, we thank you so much for the truth inside here, Lord. And we think that even through the muddiness, Lord, of some of the things that we looked at today, Lord, we see your grace. How you are crying out to Israel over and over again, "Return unto me, you backslider! Return unto me! Stop committing adultery. Come back to me. The grace that was shown for them, Lord, and it was a picture, Lord, of the the grace, Lord, that we have today, Lord. But this grace today is not contingent upon anything we say or do, and we are thankful, Lord, that where sin abounded, grace did much more abound. Lord, we're thankful that we are saved by grace, and that even today, when we go

after our own flesh and we go after the things of this world, we are sealed with Your Holy Spirit of promise. And Lord, we know that we are still with You, but Lord, certainly You don't want us to continue in any of those ways, Lord. I pray you just be with the people now. Encourage them to go study those things, Lord. I've spent a lot of time working on this, Lord, and this is the peace that I have, Lord, and I believe the truth that being revealed. And so I pray, Lord, that they would be received, Lord, as your scripture, and the people would go and search those things out. Lord, we thank you for all that you do here. We thank you for Grace Point Church, and we thank you for the cross, Lord, and Jesus shed blood to pay for all of our sins. And we thank you for the resurrection, Lord. I pray that you would just be with us now. Amen.