

Revelation 21 Part 2

Hi, this is Richard Oliver, we are looking at chapter twenty-one in our look at the book of Revelation, unit forty-one. My goodness. Ha.

Verse two of chapter twenty-one, *'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'*

We looked at it in the last series, and we went through several types and patterns of bride. And now I want to just tie in the bride that King Ahasuerus chose.

Now, King Ahasuerus was king of the Medes and Persians, this is after Daniel and Nebuchadnezzar, he lived at the time that the Jews were in bondage still, in many ways, to the kingdom of Babylon, and, of course, the Medes and Persians had taken that kingdom over.

King Ahasuerus had a wife. Queen Vashti. But you'll need your spiritual caps on, or spiritual thinking on, right now, because, of course, King Ahasuerus represents someone. It's all a parable.

King Ahasuerus decided to have a great feast. And so, he sent seven messengers to his queen to call her to his feast. Now, of course, we've already covered the seven messengers for the seven church ages. This is a type and pattern. The church, the world church, sits as a queen. She thinks she's the bride of Christ, she thinks she's the queen of heaven. But the king has a feast. And he calls his bride to the feast. He calls Queen Vashti and she determines not to go. She has her own feast for the women. Now a woman, of course, in the bible represents a church. So we have the churches having their own feast while the King is giving out His feast. And she refuses to go. So, if you read the book of Esther you'll find that they decide that this is not a good thing for a woman to usurp the king, so they decide that Vashti will no longer be queen, and the king is to choose a new bride for himself. And, of course, then comes the story of Esther. And that's exactly what's happening. Seven messengers have been sent to the churches. They haven't followed and come to the King's feast which is His Word, and instead God has decided He'll move them aside and He'll call out a new bride, a new Esther. And that is what the message is calling out.

Another thing is the story of Ruth. Now Ruth was a Gentile. Ruth married one of the sons of Naomi. And Naomi and her husband had left Israel to live in Moab because times were hard. In other words, they were living outside of the country of Israel. And God doesn't bless Israel unless she's in her own country.

Naomi was Ruth's mother-in-law. But during the time that they were out of the country, Naomi's husband died. And so too did her two sons. Their wives, Ruth and Orpah, were both widows. Naomi decided it's time to go back to her homeland, and she tells the girls that they should stay where they are, stay in their own country, and both initially say 'No, no, we'll go with you, we'll stay with you', but Naomi says 'No, no, you stay'. And Orpah, one of the girls, goes back to her people. Ruth decides not to. There's that lovely bit in the book of Ruth 'I go where you go, your God will be my God, I'll die where you die'. Total and absolute commitment to Naomi.

So Naomi and Ruth head back to Israel. When they get there it's harvest time. And the poor, in those days, were able to glean from the fields of wealthy farmers. One of those wealthy farmers was Boaz. Now Boaz had several fields and Ruth went each day to glean in his fields. Now gleaning is where as the reapers go through a field, if they drop anything, if they miss anything, the people coming behind, the poor people, can pick it up and keep it. And that is gleaning. Also the corners of the field

they had to leave. Anyway, Ruth is gleaning. And bear in mind we're talking spiritual here, so she's gleaning spiritual food from the Lord of the Harvest. And there are reapers there, preachers if you like, who are cutting the corn or bringing in the harvest. But some of the food is obviously falling.

Boaz sees Ruth and rather likes her so he tells the young men 'to drop a little bit extra for her, don't criticize her if she moves forward too fast, and we'll feed her at our tables at lunchtime, I'll actually feed her. And, incidentally, guys, don't touch her'. Now that's a good lesson for all preachers, all pastors, you don't touch the bride of Christ. That's dangerous. We are only there to help and serve and feed her, that's it. Anyway, eventually all seems to finish well, and Ruth goes back to her mother-in-law at the end of the harvest. And Naomi sends her to go and lie at the feet of Boaz at night. Now that is an incredible thing for a young woman to do, that is not what is expected, but it is complete commitment and that's what she did. Boaz finds Ruth at his feet and tries to keep everything secret, and he gives her six measures of barley and then sends her home, and says 'Look, I'm going to sort everything out'. And he does. He restores Naomi back to her land and he marries Ruth.

Now this, of course, is an absolute picture of our time. You see, Naomi's husband and two sons were killed in the holocaust. Naomi represents Israel. Israel went back to her country in 1946, exactly the same time an angel came to William Branham to give him his message and commission to go into the world and preach. He is the chief reaper. And the spiritual Naomi has been gleaning food from him ever since. So Ruth becomes the Gentile bride, or represents the Gentile bride. But the story of Ruth is, of course, a parable for our time, for us, and the bride of Christ.

I'll leave it there. There's more to it but that is basically it.

The other little thing I wouldn't mind bringing to your attention about the bride of Christ is also the genealogy. You know, we are what we are. We accept the genes from our parents, we haven't got any choice, both the father and the mother and that tells us how tall we'll grow, the colour of our eyes and physical characteristics and so on, and even temperaments we have from our parents. Now spiritually, of course, our father is God. But do you know who your mother is? In Galatians chapter four it talks again about law, and it's talking here about religion. It's talking also about Hagar, or Agar, the 'h' is missing here in the New Testament. 'H' is life so that's interesting. But it's talking about spiritual motherhood.

And then, in verse twenty-six, it says, *'But Jerusalem which is above is free, which is the mother of us all.'*

Now just take that into your thoughts for a moment. Our spiritual father and our spiritual mother are both from above. With those sorts of spiritual genes how can we fail?

Back to Revelation chapter twenty-one, and we'll pick it up at verse three.

'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.'

This again is a description of the state of headship of Christ coming and being one with His body the bride of Christ. It is God Himself being with men. He will dwell with us and we will be His people.

Verse four, *'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. 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 athirst 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 the lake which burneth with fire and brimstone: which is the second death.'

May God bless you.