

# Glimpses of the Kingdom

## 6. The bridegroom and the bride (1) The bridegroom

Liz Robinson

*“The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart . . .” (Song 2:8,9).*

**W**E HAVE prayed for him to come, we have been accompanied by him as our unseen Comforter, we may have wondered what he will look like; but *at last* the Lord Jesus Christ *will be here*, in the Kingdom on earth, in person! He comes in the clouds with power and great glory, no longer a suffering Servant but a warrior King, riding a white charger, crowned with many diadems as High Priest. He is magnificent in aspect, his eyes as a flame of fire; he is clothed with rich apparel in place of the filthy garments of mortality he once wore.

We rejoice at his appearing to see him as he is, and to hear the voice of the Son of God, and the shout of the archangel. Our new King in the earth is the second Adam, the only begotten of the Father, full of grace and truth.

And while we had been praying for him to come, remember, our Lord had himself been waiting in the heaven of heavens for that pre-appointed time when he would return to claim his inheritance. Was it to be in the year of jubilee? Had our Master been as longing, as eagerly looking forward, as we? Jacob served seven years for Rachel, and they seemed to him but a few days for the love he had to her! Jesus served a ministry of three-and-a-half years for his Bride, the Ecclesia, and gave himself for her, purchasing her with his precious blood.

The Bridegroom in Psalm 45 (the ‘Song of Loves upon Lilies’) is fairer than all the children of men, and his lips are full of grace. God has blessed him for ever, we are told—he is immortal. He had been promised, “With long life will I satisfy him, and shew him My salvation” (Ps. 91:16).

He has a sceptre to rule, and a throne that is eternal. The Christ, the Messiah; he has been anointed as priest above his fellows—he is a son

of man from the congregation, but has been Divinely appointed and long prophesied.

In Psalm 72 he is a King, and the son of a king. His priestly garments are redolent with perfumes and spices—this would have been the aroma around him as he emerged from the tomb, having been given a king’s burial by Nicodemus. He has a train of honourable women (remember those who ministered to him in his mortal life), all of them wise virgins.

His Queen is clothed with heavenly gold. Since the days of Eve her desire has been to her husband; she is now finally restored to his side, from which she was taken. Now his desire is to her; he delights in her beauty, his Hephzibah and his Beulah. She calls him Lord, as Sarah called Abraham, and worships him, for he is a manifestation of God on earth and worthy to be worshipped, the root and offspring of David and the bright and morning star (the brightest of stars, constant in aspect).

He is the King, who will reign and prosper, and who will execute judgement and justice in the earth. “And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer. 23:6).

“And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:14).

The Master who, having loved his own, which were in the world, had loved them to the end, would receive them unto himself, that where he was, there would they be also. As the Bridegroom, having abstained for all his long absence, he would drink of the fruit of the vine anew, with his friends in his Father’s Kingdom. He would gird himself and make his faithful servants sit down to meat, and would come forth and *serve them*. Blessed are they which are called to the marriage supper of the Lamb!