

Behold 06-the Bridegroom Cometh

by Neil Dougal

The sermon emphasizes the promise of the Lord's coming, the person who is coming, the purpose of his coming, and the preparation for his coming.

Duration: 42:41

Scripture: Matthew 25:6

Topics: "Second Coming", "Bride Of Christ"

Description

In this sermon, the preacher emphasizes the coming of Jesus Christ and the purpose of his arrival. He describes Jesus as a loving Lord who patiently waits for the moment when he will descend from heaven with a shout. The preacher compares this moment to a father eagerly waiting to be reunited with his child. The purpose of Jesus' coming is twofold: to receive his bride (the church) and to present her as a reward. The preacher also mentions the joy and satisfaction that Jesus will experience when he sees the fulfillment of his soul's desire. The sermon references Bible verses such as Isaiah 53:12 and 1 Thessalonians 4:16 to support these teachings.

Transcript

Before I pass my message on to you, I'd like to express, on behalf of my wife and myself, our appreciation for your kindness and for your hospitality, and also for your support of these meetings. We are just simply overwhelmed. My time is turning to Bibles today, Gospel by Matthew, chapter twenty-five, and verse six.

Matthew twenty-five, and verse six. And at midnight, there was a cry made, behold the bridegroom cometh, go ye out to meet him. May God add His blessing again to this public meeting from His precious Word.

It's gratifying to sing that hymn that our beloved presenter here gave us this evening concerning the crowning day. It's confirmed in my mind the subject for this evening, behold the bridegroom cometh. He believed that the first major event in God's prophetic calendar will be the coming of the bridegroom, the coming of our Lord Jesus Christ.

The Apostle Paul, two doves is ten, and he wrote to the Corinthians, and he says, Jesus Christ is coming. He says, as in Adam all die, even so also in Christ shall all be made alive. Every man after his own order, Christ the first fruit, and them that are Christ's at his parousia, at his coming.

And so Paul thrilled the hearts of the Corinthians that Christ was coming. Then he takes up his pen, and he writes to the Thessalonians, and he reminded them that the Lord Jesus Christ was coming. He says, what is our hope? Our crown of rejoicing are not ye in the presence of our Lord Jesus Christ at his parousia, at his coming.

And then he said to them in chapter four, I would not have you be ignorant, brethren, concerning them which are asleep. For if ye believe that Jesus died and rose again, then also which sleep through Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God.

And then in Christ shall rise first, and we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air, so shall we ever be with the Lord. And so the Thessalonians were thrilled at the anticipation of the Lord's coming. Then John takes up his pen, and he tells us that the Lord Jesus Christ is coming.

He says, little children, abide in him, so that when he doth appear, we shall have this confidence that we shall not be ashamed before him at his coming. One of these days, men will awaken to read in their newspapers or look on their television, and the message will be, millions are missing, where have they gone? Jesus is coming. The scoffers say, show us the sign of his coming.

2 Peter 3 and 4, the scoffers say, show us the sign of his coming. Since our forefathers have fallen asleep, things do continue as they are until now. The evil servant says, my Lord, delay his coming.

But we thank God for the epistle to the Hebrews. Chapter 10, verse 37, in a little while. He that shall come will come and will not come.

The Lord's first coming was in two phases. His second coming will be in two phases. The first phase and the first coming of the Lord Jesus Christ was private.

And the second phase of his first coming was public. In relation to his second coming, the first phase of that coming will be private. And the second phase of that second coming will be public.

When the Savior was born, his first coming, it was of private concern. As we mentioned last night, there were only a few that were interested in the birth of the Lord Jesus Christ. It was a private coming.

The second phase of that coming was public. That is found in Matthew's Gospel, chapter 21 and verse 9. The Lord Jesus sought to put his people to the test regarding his kingship. And he said, Behold, thy king cometh, riding upon an ass, and upon a colt, the foal of an ass.

This was in full fulfillment of Zechariah's prophecy. That was a public phase of his first coming. How did he receive him? That praise and adoration, Hosanna in the highest, was short-lived.

And he went out to Bethany, and he dwelt there that night as a lodger. They rejected him. In the final analysis, they said, Away with him, we shall not have this man to reign over us.

Now, the Lord's second coming, the first phase, will be private. Only the Lord's people will respond to that call. When he says, Rise up, my love, my feared one, and come away, only the people of God will respond to the brethren's call.

The first phase will be private. That is his parousia, his presence, his appearance. But the second phase of that second coming will be public.

When the Lord Jesus Christ will come out from heaven with his reign, and his feet will rest on the Mount of Olives, and he will destroy his enemies, they shall become the priests who will love his people. Tonight, I want to talk to you, first of all, about the promise of his coming. And secondly, the person who is coming.

Thirdly, the purpose of his coming, and finally, the preparation for his coming. There was a time when his first coming was unfulfilled. For four thousand years, God told us that Jesus Christ was coming.

Moses, and the psalmist, and the prophet, they said that Jesus Christ, the Son of God, is coming. As far back as Genesis chapter three, God spake to Adam and Eve in the presence of Satan, and he said the seed of the woman would bruise the head of the servant. Moses said, Jesus Christ is coming.

Jacob, he told us that the Lord was coming, and this is in the writings of Moses. Jacob says his scepter shall not depart from Judah, nor the lawgiver from between his feet till Shiloh comes, and unto him shall the gathering of the people be. So Moses tells us that the Lord was coming.

The psalmist speaks of his coming, and he says, yes, the Lord is coming. And the first psalm tells us about that coming, and something about his walk. The true Hebrew post of Psalm 1 is applicable only to the Lord Jesus.

Blessed is the man who never once walked in the council of the ungodly, who never once stood in the way of sinners, who never once sat in the seat of the scornful. But his delight is in the law of his God. The psalmist said, he's coming, and I'll tell you something about his walk.

The twenty-second psalm tells us that he was coming, and the psalmist there tells us something about his work. They pierce his hand and his feet. The twenty-fourth psalm says Jesus Christ is coming, and he tells us something about his work.

His walk, his work, and his worth. Who shall ascend unto the hill of the Lord? He that hath a clean heart, and a pure heart, and clean hands, and who has not lifted up his soul unto sin. And the prophet, he says, Jesus Christ is coming.

As we read last night, in chapter seven, verse fourteen, Isaiah says, The Lord is coming. Behold, a virgin shall conceive and bring forth a child. In chapter nine, verse six, he says, For unto us a child is born, and to us a son is given.

The government shall be upon his shoulder, his name shall be called Wonderful, Counselor, the Mighty God, the Father of Eternity, the Prince of Peace. Isaiah is the prophet of the Son, and he says, The Lord is coming. He said, A man shall be as a hiding place from the wind, a cover from the tempest, a river of water in a dry place, and the shadow of a great rock in a weary land.

Isaiah said, Yes, he's coming. He was wounded for our transgression. He was bruised for our iniquity.

And the chastisement of our teeth was laid upon him, and with his stripes we appeared. And the mine of coffee, they said, The Lord is coming. And says Micah, I'll tell you the very place.

In chapter five, verse two, of Micah's precious prophecy, he speaks, And thou, Bethlehem, Eshwethah, or Ephrathah, though thou be reached among the thousands of Judah, yet out of thee shall he come forth

unto thee, who shall be the ruler, the governor of the people. And after four thousand years of promise, he finally came. But you know, friends, that coming was most inopportune for Israel, because the time was not ready as far as they were concerned, because they were under the Roman yoke.

They were under bondage. They didn't like that. And the manner of his coming didn't suit them.

They wanted a military tactician like David. They wanted a man who has the regal supremacy of a Solomon. But how did he come? Neat and lowly riding upon a mare.

That didn't suit them. And so the Lord Jesus Christ, we read, he came unto his own, and his own received him not. But to which many as received him, to them gave he the power to become the sons of God, even to them that believed in his name.

But, thank God, while consolation reigned in the ranks of society, Herod and all Jerusalem were troubled. There were a few that were delighted at the coming of our Lord Jesus Christ, when the angel said to these men, Fear not. Behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ alone. And suddenly there was with the angel a multitude of the heavenly host praising God. And these shepherds from Bethlehem, they took up the strings, and they praised Jehovah, the God of Israel.

Only the few responded with appreciation at the birth of our Lord Jesus Christ. Now, said the Lord to his disciples in John chapter fourteen, he says, Let not your heart be troubled. You believe all that God said about my first coming.

Let not your heart be troubled, ye believe in God. What he said, now it says, Believe in me. In my Father's house are many mansions.

If it were not so, I would have told you. I go to prepare a place for you, and if I go, I will come again to receive you unto myself, that where I am there ye may be also. And the Lord Jesus Christ told us he was coming.

The language of the Old Testament is Jesus is coming. The language of Matthew, Mark, Luke and John is Jesus has come. And from the Acts to the Revelation, it is Jesus is coming again.

And we hold on tenaciously to this blessed promise, the promise of his coming. A few things about the person who is coming. Some people are looking for events.

But I trust, beloved, that you and I this evening are looking for a person. Many years ago, a very brave British regiment was returning from the Sudan. And this troopship was tying alongside the war in Southampton, England.

There was a tremendous investiture planned that day. All the top military brass was present. And the various military bands were playing their stirring music.

But it was quite evident there was an old lady on the war, and she was oblivious to everything that was going on. She was interested in the splendor and in the display of the military personnel. But she was scanning the troopship, looking for the face of her own Lord.

She was not interested in events. She was interested in a person. And I feel sorry for our brethren who are looking for events.

We wait not for the beast to come, nor the great false prophet. We stand aside for signs of men. Such studies do not profit.

We wait not for tribulation day or long for death to take us. We wait for God's own blessed Son. And from this hope, none shall take us.

Are we interested in a person? When I came to this country 20 years ago, I came ahead of my wife and my two children. And I was here in the Boston area for six months. And it was a long six months.

Finally the day came when they were to arrive in the city of Boston. Five carloads left Worcester that morning to meet Peggy in Boston. And there were lots of men, lots of activity on the wharf that morning on the pier.

And as the ship, the SS Nova Scotia, put her nose alongside the wharf, I saw a little redhead looking out of the porthole. My wife had told my little girl, two and a half years of age then, to look out of the porthole and see if she could see somebody that she knew. And suddenly as she scanned her face, I can still hear her ejaculation.

There's my daddy. She was interested in a person. Why says the apostle? The Lord himself shall descend from heaven with a shout.

We look forward to meeting him, the man, Christ Jesus. During the days of the great Italian suppression, there was a military commander who was emancipating the various villages and towns. And the news went from village to village, Garibaldi is coming, Garibaldi is coming.

And we this evening can sing, Jesus is coming from the blood world, coming to the air for those he has redeemed by his blood, coming to reign as a glorified Lord. Jesus is coming again. The man who is coming, in the Acts of the Apostles, the disciples are very perplexed because their Lord was being taken, or had been taken from them.

Their hearts were aching. But there was a timely message given to them that day. Ye men of Israel, why stand ye there gazing up into heaven? This saving deed shall soon come in like manner as ye have seen it done.

There we have the man, and secondly we have the manner. This saving deed. The one, my friends, who we call the sustaining deed.

The one who looked upon the multitude in their hunger with deep affection. The disciples would have sent them home hungry, but the sustaining deed. He fed the five thousand, and he sent them away filled.

That's the one that's coming back. The sustaining deed, and the satisfying deed. The woman by Sychar well she came with her water pump, and the Lord loved her.

He must need pass through some area. He had a love for that woman in her name, and she went into the city, comes to a man that told me all things ever I did is not this the grant. She had come to the well, and she was unfolding to the Savior what he knew, and she had tried the broken cisterns, and they had failed.

And had she known that him that we know, I'm sure she would have approached the men of the city of Pyker. I tried the broken cisterns Lord, and ah the waters failed. Even as I stood to drink, they fled and mocked me as I wailed.

Now none but Christ can satisfy, none other name for me, that love and life unlasting joy, Lord Jesus found in thee. We shall see the men, brethren and sisters, who have satisfied the void in our heart now. The sustaining, the satisfying, and the sympathizing deed.

The one who could bring to life, and to alleviate the heartbroken woman of name, that boy raised from the dead. For the heart of compassion. Here is his brother restored to a pit.

The man that wept, with Mary, and Martha, over Lazarus. The sympathizing deed. That's the man that's coming back.

This same Jesus, the successful Jesus. The one who went all the way to Calvary, and there laid down his life, a ransom for sinners, for rebels such as you and me. And you and I will never forget Mount Calvary.

The bride in the song of Solomon says, we will make these waters of gold, with sons of souls. We'll never forget dark Calvary, where our blessed Lord triumphed over the evil one. The maker of the universe, as man for man was made a curse.

The claims of flaw that he had made, unto the uttermost he came. His holy fingers on the bar, were good as thorns that crowned his brow. The nails that pierced his hands were mined, in secret places he desired.

He made the forest whence it sprung, the tree on which his body hung. He died upon a cross of wood, yet made the hill on which it stood. The sun which hid from him its shade, by his decree was poisoned still.

The skies which darkened on his head, by him above the earth was spread. The spear which spilt his precious blood, was tempered in the fires of God. The grave in which his form was laid, was shewn in rock, his hands had made mud.

The throne on which he now appeased, was his from everlasting years, and a new glory crowned his brow, and every knee to him shall bow. The successful Christ. And God said in view of that success, therefore will I divide him a portion with the grave, because he poured out his soul unto death, and because he was numbered with the transgressor.

The sustaining, the satisfying, the satisfying, the sympathizing, the successful, blessed one, is the man that's coming back. This same Jesus. How did he go? He went literally, he went actually, he went personally, he went conclusively, and he went secretly.

And he's going to come back the way he went. That will be a glorious moment for us, the people of God. During the days of the great Cromwell, Oliver Cromwell, his troops were standing there in battle array, when suddenly the great commander appeared on the horizon, and all the men shouted, What a day of revelation that will be when we see face to face our Lord Jesus.

Several years ago I was in Waterloo, Ontario, the hometown of her brother Coleman. We spoke one night on heaven, and there was a man who came 60 miles to these meetings. His name was Hans Rechsteiner, and that night he was very, very reluctant to leave the meeting.

He said, Brother, it's going to be wonderful to be in heaven. It's going to be wonderful to see him. The next morning, Brother Hans' wife went to a conference in Toronto.

He was crossing the railroad tracks. A train came down, struck his car, and he was at home with the Lord. He didn't realize, neither did I, how soon he would be in the presence of the Lord.

For all the comfort for the people of God to know, that we shall be with him and see him as he is. The great D.L. Mooney, as he was passing over Jordan, he said, Earth received, heaven opened, this is my coronation, this is heaven, this is paradise, this is wonderful. And the great Christmas Evans, the Welsh Evangelist, as he was passing over Jordan, he said, Heaven is ahead, do I watch.

Face to face with Christ my Saviour. Face to face, what will it be? When with rapture I behold him, Jesus Christ, who died for me. Face to face shall I behold him, far above the starry sky.

Face to face in all his glory, I shall see him by and by. We are looking forward, in the language of J.G. Bellet of the North of Ireland, to seeing the man of sight at last, the person who is coming, our beloved Lord. Now, the purpose of his coming.

The purpose of his coming is twofold. The purpose of his coming is to receive his bride, and then to present her to one who will. And I am amazed at the patience of the Lord Jesus, as he waits for that moment for that signal from God, when the Lord himself shall descend from heaven with a shout.

He is going to receive his bride home. Home! Oh, how soft and sweet his thrills upon her heart! Home for the bread and meat, never more to part. Home for the bridegroom's love, the purchase of his love.

Home for the fatherly to welcome her above. This will be the greatest moment for them. This will be the greatest moment for our Lord Jesus, for he shall see of the craving of his soul and shall be satisfied.

And just as Isaac took Rebekah into care of his mother's tent, he was comforted after his mother's death. And the Lord Jesus Christ will see the confirmation of our salvation when he receives his bride by his side. A bride must look her best on the morning of the great uniting.

And the Lord Jesus will see to it that the bride will be at her best on that morning. Isn't it interesting when you go to the various weddings, and as you perform weddings, the old bridegroom can be dressed meticulously, and erect just like a tailor's dummy, and nobody pays any attention to the bridegroom. But everybody's occupied with the bride.

Isn't she lovely? We hear it time and time again. Well, how true it will be a day of great delight for the bride. Because we shall be at our best, we shall appear at the judgment seat of Christ, and all the wood here in stubble will have gone up in combustion and smoke.

And that which pleases him will be retained. And there we shall be seen in all our bridal beauty. But the bride eyes not her garments, but her dear bridegroom's face.

I will not smile at glory, but on the King of Grace. Not at the crown he giveth, but on his pierced head. The Lamb is all the glory in Emmanuel's Lamb.

We shall be occupied with the bridegroom. And he will change us, body, soul, and spirit, like unto our beloved Lord. We shall be changed in a moment in the twinkling of an eye.

So the purpose of his coming is to receive the purchase of his love. But secondly, he has another motive, and that is to present his bride to wandering worlds. After we've spent some time in his bloodied presence, he's coming out as a mighty warrior to register judgment upon the nation.

And the church of God will follow him out so far, and then he will come. The portrait of the Antichrist will be gathered round Jerusalem, and he will be on the point of annihilating the Jews, the Lord's people, when the Lord shall appear in all his majesty. And he shall destroy the Antichrist with the brightness of his coming.

And after his great millennial reign, there shall be a new heaven and a new earth. And then we see the church of God coming down from heaven as a bride adorned for her husband. This is a thousand years at least after the judgment seat of Christ.

I said to my dear wife one day, wouldn't it be lovely if you ladies could retain your bridal beauty? And she said, thistle, and I got the message. And if I'm here much longer in this place, it will be more accurate. But here is something that God has done.

When God does something, he does it well. And after a thousand years, the church of God is still retaining her bridal beauty. And we shall retain that beauty throughout the countless ages of eternity.

Finally, the preparation for his coming. The cry went forward, behold, the bridegroom coming. Go ye out to meet him.

Let me ask you a question, friends. Are you ready to meet the bridegroom? There were those who were ready to go and there were those who were not ready. Will you be ready when the bridegroom comes? A lady came to me not too long ago and she says, Neil, I got a problem.

I said, what is your problem? She said, I'm not sure if I am saved. I said, I understood for years, many, many years, that you have been born again. She said, I'm not sure.

I said, what was the extent of your conversion as you looked back? She said, the preacher said to me, do you believe that Christ came? Yes. Do you believe he died for you at Calvary? Yes. Well, he said, you're saved.

Well, my friend, that is not enough. Even the very demons, they believe, but they tremble. There has to be the personal appropriation of the person of Christ.

I took her to a verse of Scripture in John chapter 1. He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him. John 3, verse 36.

I said, those that believe have everlasting life. She said, I'm not sure. In John chapter 1, the Scripture that I impose upon you, to as many as receive him, to them give ye the power to become the sons of God, even to them that believe in his name.

Believing and receiving, they go together. Not enough just to have a mental ascent to what has taken place in the Word of God. There has to be this special invitation of the Lord Jesus Christ into our life.

I wonder, are we sure that we are ready to meet the bridegroom? Have we had a personal experience with the Lord Jesus? Do we know for a certainty that we are in the possession of everlasting life? Just two weeks ago in Worcester, a lady, probably in her thirties, she said to me, Neil, I want to talk to you. She

was very disturbed. She said, I thought I would say, but every time I came back to the meeting, I would say to myself, well, maybe this will be the day when I will have assurance.

And for years she was disturbed, but finally she conceded and she got down on her knees and she said, Lord, I am a sinner. Please come into my heart and let me live for you. Has there been a time when we have invited the Lord to take over our life? Believing and receiving.

This is a very vital preparation for the coming of the Lord Jesus Christ. And it is possible that some might think they were saved under Nazism. Now is your golden opportunity to make ready now.

In these meetings in Worcester, I was just going to bed when the telephone rang. One of the ladies in the assembly and she was quite broken down. She was heating on the phone.

She said, my boy wants to get saved. His dad had gone in to him and he stroked him on the face and he said, Scott, I'll see you in the morning. Scott said, Dad, maybe not.

Well, said his dad, that's true. I might be off to work before I see you in the morning. He said, Dad, that's not what I mean.

He said, I'm not saying. And if the Lord comes back, I'll be left behind. And I have a joy of pointing that lad to the Lord Jesus Christ that night.

Are you ready to meet the brand new? Then as God's people, we should make vital preparation so that when he does appear, we shall have this confidence that we shall not be ashamed before him at his coming. With such a blessed hope in view, we should more holily, more like our glorious risen Lord, who says, we soon shall see. There has to be preparation by the unsaved and there has to be preparation by the people of God.

May we encourage them in view of the eminence of his authority to dedicate our lives to his service for his nature. Loving Father, we bow in thy presence and we thank thee again for the Lord Jesus. We thank thee that he has promised if I go, I will come again and receive you unto myself.

We are looking forward, O Father, to that day when we shall be called into his presence forever and ever. Soon we shall mount and soar away to the bright realms of endless days and sing with rapture and surprise his loving kindness in the skies. Help us to be more faithful as we look for thy Son from heaven in his precious name.

Amen. I wonder could we sing in closing hymn 430 when we reach our peaceful dwelling on the strong eternal hill and our praise to him is swelling through the vast creation fill when the paths of prayer and duty and affliction all are strong and we wave and see the beauty of our Saviour and our God. Maybe Brother Maurice can come up and help us to sing this hymn 430.

I think we should take time to sing the whole hymn. It's a beautiful hymn and tomorrow is Saturday.

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