

# THE CITY SET ON A HILL

David Baker, prepared for the Presbytery fellowship word, 31 October 2021

Transcription of recording, slightly edited

## Introduction

In our time today, we will continue our consideration of 'the marriage of Christ and the church' and 'the motherhood of the church'. Our intention is to provide a context to the words of Jesus in His 'sermon on the mount' when He said, 'A city that is set on a hill cannot be hidden.' Mat 5:14.

## We have come to Mount Zion, the heavenly Jerusalem

Our key point in this session is 'the city which is set on a hill cannot be hidden'. It refers to the heavenly Jerusalem on Mount Zion and is 'the bride city'.

Paul said in his letter to the Hebrews, 'We have not come to a mountain that can be touched, and that burned with fire.' In this reference he was talking about Mount Sinai. 'But we have come to Mount Zion and to the heavenly Jerusalem.' Heb 2:18,22.

## Foundational points

As we begin, it will be helpful to refresh ourselves on some of the foundational points that we have made about the marriage of Christ and the church; and also regarding the motherhood of the church.

### 1. The marriage of Christ and the church

The first point is that the marriage between Christ and the church happened on Calvary, on the day of Christ's crucifixion. This was the time, or the day, when Christ, by offering, laid down His life for the church. Through this action, the Father, by the Holy Spirit, formed and fashioned the church to become the bride of Christ, and a helper comparable for Him, from His physical body.

As we have been considering, the blood, the water and the spirit of grace and supplication which flowed from the throne of God through the physical body of Christ on the cross was, and continues to be, 'the fountain for sin and uncleanness'.

This fountain is applied to the church through 'the washing of the water by the word'. Eph 5:26.

In that washing is the full provision for the church's cleansing; its sanctification; and its equipping in relation to motherhood and to bringing forth sons of God.

The first foundation point, therefore, is that the marriage of Christ and the church took place at Calvary during His crucifixion.

### 2. The bride city descending from heaven on the Day of Pentecost

The second foundation point is that we begin to see the bride city coming down out of heaven from God on the Day of Pentecost.

We know this to be the case because, when the apostle John was shown the bride city for the new heavens and the new earth, he saw that the foundations of the wall of this city were the twelve apostles of the Lamb.

These two foundational points also establish two major waypoints for us.

Although the marriage of Christ and the church took place on the day of Christ's crucifixion, we do not begin to see the spiritual motherhood of the church, by the Spirit, until the Day of Pentecost.

### Jerusalem from above, the mother of us all

While we know that the church is the bride of Christ, Paul continued in his letter to the Galatians, writing that the Jerusalem from above is 'the mother of us all'; she is the mother of the sons of God.

According to God's economy, we know that there is a clear distinction between a woman becoming a wife, and then a woman becoming a mother. As a wife, a woman is married to a husband. The defining characteristic of a mother, however, is that she is 'with child' or she has children.

According to the order of creation and procreation which God established in the beginning, we understand that marriage precedes motherhood.

### A wife and a comparable helper

From the account in Genesis Chapter 2, we see that the woman was formed from the rib of the man when the Lord put him into a deep sleep.

The Lord God took a rib from his side, thus forming and fashioning the woman to be his wife and a comparable helper for him. We have compared this with the way in which the church was formed and fashioned from the wound in Christ's side to be His wife (the bride of Christ) and a comparable helper for Him.

Considering Adam and the woman in the beginning, we know that the woman was formed to be a comparable helper for Adam to multiply the identities of mankind.

### **The distinction between becoming wife and becoming mother**

We realise, however, that there was a distinction between her becoming Adam's wife, and then her becoming 'the mother of all living'. When the woman was first formed and fashioned, and then brought by the Lord God to Adam, Adam said, concerning her, 'This is now bone of my bones, flesh of my flesh; she shall be called "woman", because she was taken out of man'.

This, therefore, was the 'marriage'. But it wasn't until the word of the Lord came to Adam, and he named the woman 'Eve', that she then became 'the mother of all living', and began to have children.

There was quite a distinction there and, interestingly, it was probably between three to four thousand years between the marriage of Adam and Eve, and when they began to have children. We do know that they began to have children very soon after the Fall.

We say three to four thousand years, because a 'day' to the Lord is 'as a thousand years'; and we know that man was created on the sixth day.

### **The example of the Feast of Passover**

Looking at the Feast of Passover, then, and remembering that the feast revealed to us 'the appointed times of the Lord', we know that the lamb was taken on the tenth day and then sacrificed on the fourteenth day. Hence, the crucifixion of Christ was on the fourteenth day from the beginning of creation.

However, the day when the Lord God came to speak to Adam and to the woman about the nature of their house, when the provision of the offering of Christ for their house was extended toward them, was the tenth day.

As it happened, it was just after Eve received the word from Satan and then sold that proposition to her husband, and they fell from the fellowship of Yahweh.

### **The distinction in time between marriage and parenthood in the formation of the church**

The point is that there was quite an expanse of time, or quite a significant distinction, between the marriage of Adam and Eve, and when they began to have children.

In the same way, there is a distinction between the marriage of Christ and the church, and when the motherhood of the church begins to be seen.

The marriage of Christ occurred at Calvary, on the day of His crucifixion. However, we begin to see the motherhood of the church on the Day of Pentecost; around fifty days after the offering of Christ.

From the Day of Pentecost *onwards*, we begin to observe the motherhood of 'a local expression' of the bride of Christ in relation to bringing forth sons of God.

### **The first element - the motherhood of the church evident in believing families**

The first element of the motherhood of the church was seen in each believing family when they responded to the word of the apostle Peter and were *born as sons of God*. They were then baptised into Christ.

The Father made them, by the Spirit, to be members of Christ and members of His body. They also became members of the church as the bride of Christ.

On that basis, the promise, or the blessing, of Abraham was immediately extended to each child in their house. All the children of the believing households also received the blessing of Abraham, which is the promise of the Spirit, on that day.

Peter said to them, 'For the promise is to you and to your *children*, and to all *who are afar off*, as many as the Lord our God will call.' Act 2:39.

As we said last week, this verse identifies the two elements of the motherhood of the church.

The first element is in relation to *children who are brought forth by believing parents*. That is 'the promise is to you and to your children'.

## **The second element – motherhood in relation to evangelism**

The second element, or dimension, of the motherhood of the church is in relation to *the evangelistic ministry of the church*.

Peter said that the promise is also for *all* those who respond to the word of the Father through the messengers of Christ.

As we observe the early church in Jerusalem, we see their devotion to the apostles' doctrine, to fellowship, to the breaking of bread and to prayers. And there was an evangelistic ministry that was operative from that fellowship. The Scripture in the book of Acts noted that 'many were being added daily' to the fellowship of the church.

### **John's vision of the New Jerusalem**

As we have stated so far, the early church in Jerusalem was the first manifestation of 'the New Jerusalem coming down out of heaven from God'. And the apostle John, who was one of the foundations of the New Jerusalem on the Day of Pentecost, saw the bride city for the new heavens and the new earth. He then described it for us in the book of Revelation.

'Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife".' Rev 21:9.

'The seven bowls filled with the seven last plagues' speak about the seven vials which contain the fullness of the wrath of God which is poured out upon Antichrist and his kingdom in the first hour of his reign.

### **The bride of Christ - the Lamb's wife**

When Jesus is described as the 'Husband' of the church, He is called, primarily, 'the Lamb'. Hence, the church is called 'the Lamb's wife'. This is a very significant designation, because the church was brought forth from the physical body of Christ to be His wife and to be His comparable helper, through His offering as the Lamb of God, on the cross.

Thus, when we refer to the church as being 'the bride of Christ', she is, primarily, described as 'the Lamb's wife'.

## **The mountain of the house of the Lord**

'And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God'. Rev 21:10.

When the apostle John was carried away in the Spirit to see this great and high mountain, he saw Mount Zion, which the prophet Isaiah called 'the mountain of the house of the Lord'. It is 'spiritual' Mount Zion. Isa 2:2.

And spiritual Mount Zion is the location of the Lord's throne, the place from where He exercises His authority in the earth. It is the place of His *throne*, but it is also the place of the heavenly Jerusalem as *the bride of Christ*.

The 'great city' that is built on the top of 'the great and high mountain' is the heavenly Jerusalem. It is called 'the Jerusalem from above' because it is coming down out of heaven from God. It is descending out of heaven from God.

### **The bride city expresses the glory of the Father**

'Having the glory of God.' [This speaks of the bride city having the glory of God and is a reference to the glory of God the Father.] 'Her light was like a most precious stone, like a jasper stone, clear as crystal.' Rev 21:11.

Throughout Revelation 21, John continued to describe the characteristics of the bride city, including its wall and its foundation stones, as we've been considering.

### **A city on a hill which has light cannot be hidden**

The central point that we are expressing here is that the Lamb's wife is 'a city'. This city is on a hill; and this city on a hill has a 'light'.

We can identify three simple elements concerning the bride of Christ.

She is a *city*; this city is *on a hill*; and this city on a hill has a *light*.

When we consider these three basic elements of the bride city, we understand the words of Jesus in the sermon on the mount when He said that 'a city on a hill *cannot be hidden*'. Mat 5:14.

This is spoken of after Jesus enunciated, or articulated, all of the beatitudes, defining what it means to inherit the blessing of Abraham. He then

said that those who inherit the blessing of Abraham are 'the salt of the earth'.

He then went on to say, 'You are the light of the world. A city that is on a hill [and this is literally 'mountain' – a city that is on a mountain] cannot be hidden.'

### **Not a reference to an earthly city, but to a heavenly city**

Commentators are not sure why Jesus introduced the concept of a city during His teaching on 'light'. He addressed it between His references to our being 'the light of the world', and the placement of a lamp under a basket rather than on a lampstand. They consider it to be an unusual illustration in this specific context.

A number have tried to identify what city Jesus may have been talking about as He taught there on the mount; what cities could He see? Of course, none of these considerations are applicable because Jesus wasn't talking about an earthly city.

Many of the cities in the surrounding region were built on hills; however, Jesus was talking about *the same city* that He had earlier revealed to Abraham.

Remember that Abraham dwelt in tents in 'the land of promise'. He considered the land of promise to be a foreign land, however, as he was looking for 'the city which has foundations whose Builder and Maker is God'.

This is the city that Jesus was referring to when He said that 'a city on a hill cannot be hidden'. He was referring to the heavenly Jerusalem on Mount Zion. As well, He was talking about the particular and unique light that belonged to this city that is set on a hill.

'But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.' Heb 12:22.

### **The light of a lampstand – the light of the body and bride of Christ**

Jesus then continued by saying that the light of the city that is set on a hill – the heavenly Jerusalem on Mount Zion – is the light of a *lampstand*.

'Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.' Mat 5:15.

When Jesus referred to 'the house', He was firstly referring to the Father's house; that is, the *temple*. We know that this was the location of the *lampstand* in Moses' tabernacle. It was giving *light* in the temple.

Therefore, the light of the lampstand is the light of the Father's house, the temple. This is a reference to *the body of Christ*.

The light of the lampstand is also the light of the church as *the bride of Christ*.

### **The fellowship of offering is the light of the church, the bride of Christ**

We note that the church as the bride of Christ is comprised of a multitude of individual households. The church is a house to house fellowship that functions under the headship of Christ through the presbyteries that He holds in His right hand.

John explained that the New Jerusalem has no need for the light of the sun, or of the moon, because the glory of God illuminates it, and the Lamb is its light.

*That fellowship of offering is its light.*

A presbytery in the right hand of Christ reveals the light of the Lamb; and that light is the fellowship of the Father and the Son.

### **The city set on a hill – a local expression of the bride of Christ**

That light, when it is reflected and focused by all of the individual households who belong to the church as the bride of Christ, is the light of the bride city. We, therefore, see 'the city set on a hill' as the light of a local manifestation or expression of the bride of Christ.

For example, the early church in Jerusalem did not become a city set on a hill simply because the earthly Jerusalem happened to be built on a collection of hills.

That body of believers no longer belonged to the earthly, or natural, Jerusalem. They belonged to the 'heavenly Jerusalem coming down out of heaven from God'. That is where their citizenship was. And that was the heavenly Jerusalem which is 'a city set on a hill'.

### **The light of the gospel of salvation; the word of the cross**

The Lord described the light of the heavenly Jerusalem on Mount Zion by saying, 'For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest [articulating the Lord's commitment to the church – 'for Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest'], until her righteousness goes forth as brightness, and *her salvation as a lamp that burns.*' Isa 62:1.

We note here that the light of the heavenly Jerusalem is 'a lamp that burns'. That is, it is the light of a *lampstand*. And, specifically, he described this 'lamp that burns' as 'the light of her *salvation*'.

Jesus used the parable of the sower to explain *the gospel of salvation* to us. One of the major lessons of the parable of the sower is that, even when the life of God germinates in our heart so that we progress beyond 'wayside ground', we still need to overcome the various issues and crises that belong to stony ground and thorny ground, in order to be saved and to enter the kingdom of heaven as mature sons of God who are serving as priests in His house.

We are *born as sons of God*, but we then need to embrace our unique *participation in the fellowship of Christ's offering and sufferings* in order to be saved.

This is a lifelong process! And he who endures to the end will be saved, because eternal life is the *fruit* of the life of God that is brought forth in our life. It is the outcome of obtaining our *sanctification* as sons of God in the fellowship of His offering and sufferings.

Jesus Christ has entrusted the mandate to proclaim the gospel of our salvation to the presbyteries in His right hand; and this is *the light of the lamp*.

This is the gospel of our salvation; the word of the cross. It is the gospel of sonship. This is the light of the lamp.

### **The city set on a hill that cannot be hidden - the testimony of households in conversation and conduct**

This same light will be reflected and focused by each household that is overcoming stony and thorny ground to bring forth the fruit of their own salvation. This is the salvation of the household.

It is the *testimony* of a multitude of households, belonging to the church as the bride of Christ, that is *the light of the heavenly Jerusalem*.

This is *the city set on a hill that cannot be hidden*.

Our testimony as believing households will include our *ongoing salvation from the other law, the law of sin and the judgement of the curse of the Law*.

However, in this same fellowship, our testimony will also be our *progressive attainment of sonship* by fulfilling the works that were planned for us by the Father.

These are the works of our sonship that Jesus Christ has already *finished* and accomplished for us on His offering journey from the garden of Gethsemane to the cross.

Remember that our testimony is our *conversation* and our *conduct* – it includes the progressive attainment of our sonship which is revealing the righteousness of God in Christ, from faith to faith.

Isaiah continued, 'The Gentiles shall see your righteousness, and all kings your glory.' Isa 62:2.

In the sermon on the mount, Jesus said that no one lights a lamp and puts it under a basket, but they put it on a lampstand. He continued to say, 'Let your light shine before men so that they may see your good works [*the works of sonship* that Jesus Christ has already accomplished for us], that they may glorify your Father who is in heaven.

### **The new name expresses the motherhood of the church**

Isaiah said, 'The Gentiles shall see your righteousness, and all kings your glory. You shall be called by a *new name*, which the mouth of the Lord will name.'

There are three dimensions to this *new name*.

It is *the name of the Father*, that belongs to sons of God.

It is also *the name of the Son*, that belongs to the corporate body of Christ.

And it is the *name that belongs to the church as the bride of Christ*. It is the name of the New Jerusalem which comes down out of heaven from God.

This name defines the nature of *the motherhood of the church*.

This is relevant for this age, and is also relevant for the age to come, where righteousness increases for ever and ever.

Isaiah continued to identify the characteristics of this new name by saying, 'You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God. You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah, and your land Beulah; for the Lord delights in you, and your land shall be married.' Isa 62:3-4.

That last statement gives us the definition of the names 'Hephzibah' and 'Beulah'. The name Hephzibah means 'my delight is in her', and the name Beulah means 'married'.

Now, the name 'Hephzibah' is more than saying that Christ delights in His bride. It is that; but even more than that, it identifies that the good pleasure of the Father, which was fully accomplished through the offering of Jesus Christ, is *being fulfilled through the church as the bride of Christ*, as the comparable helper to Christ.

So sons of God are being brought forth to glory.

### **The light of the lampstand - the testimony of Christ - the voice of the bride**

The prophet Jeremiah also connected the light of the 'lampstand' with the light of the 'bride city'.

Specifically, he connected the light of the lampstand with 'the voice of the bride and the bridegroom'. We know that the voice of the bridegroom is *the testimony of Christ*.

John the Baptist described Jesus as 'the Bridegroom', and he described himself as 'the friend' of the Bridegroom. He was like the best man for the wedding, announcing the coming of the Bridegroom to the bride.

And he said that he 'rejoiced' when he heard the voice of the Bridegroom - he was hearing the voice of Christ during his earthly ministry.

We are now hearing the voice of the Bridegroom from heaven, and that word is being proclaimed to us by the presbyteries in the right hand of Christ.

As the voice of the bridegroom is proclaimed, the Holy Spirit also bears witness, 'Today if you hear His voice'.

So we are rejoicing as we hear His voice. And the voice of the Bridegroom is the testimony of Christ.

The testimony of Christ *becomes the voice of the bride* when His word is received and then expressed by the church as His bride in the fellowship of the *agape* meal.

### **The wedding feast – the agape meal**

It is important to remember that the wedding feast is the *agape* meal. The wedding feast is not a different type of meal.

We know that there will be a specific *fulfilment* of the wedding feast in the end of the age.

However, as part of the church, which is the bride of Christ, we have been invited to participate in the wedding feast *now*. And according to the parable of the wedding feast, it has already been *prepared*.

### **The invitation to join the wedding feast in the end of the age**

And the Father is sending messengers to invite people to attend the wedding feast - and there are many who refuse. We read that there were some who 'made light of it'. They were indifferent to the invitation. Or they were ambivalent to the invitation. They made light of it, and went their own way - some to their farms, others to their businesses.

There were others who really took offence and killed or persecuted the messengers.

Then, speaking about the end of the age, when many had judged themselves unworthy, the parable explains that there will be an invitation that goes out into all of the highways; and the wedding hall will be filled with guests.

That refers to the *harvest* at the end of the age when 'a great multitude which no man can number' will come into the kingdom of God.

But that great harvest doesn't negate the reality that the invitation is already being extended to us to *join the wedding feast*. And this invitation is being extended to us in our day. We are being invited to 'come'.

We can respond to this invitation, and can be receiving a wedding garment and participating in the *agape* meal in a worthy manner. In fact, if we are not learning to participate in the *agape* meal in

a worthy manner now, we will not have any participation in the wedding feast in the end of the age.

### **The voice of the Bridegroom and bride, the light of the lamp**

Now, we know that we are currently eating and drinking the *agape* meal in the world that is still governed by the administration of Babylon. This is Satan's administration. And, in that regard, the voice of the Bridegroom and the voice of the bride, as we have been describing it, is still heard within Babylon; or in the world that is governed by the administration of Babylon.

However, there will come a time when the Lord will call the church to completely withdraw from the administration of Babylon in preparation for the wedding feast, or the wedding supper, in the wilderness in that final three and a half years during the reign of Antichrist. The church will completely withdraw from Babylon prior to its final judgement.

There will be a very definitive messenger initiative that will come to say, 'Come out of her, My people.'

Jeremiah described the final judgement of Babylon by saying, 'Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones [the preparation of grain for a meal; the sound of the millstones] and *the light of the lamp*.' Jer 25:10.

The same verse is largely quoted in the book of Revelation. Again, referring to the judgement of Babylon, we read, 'The light of a lamp shall not shine in you anymore, and the voice of Bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.' Rev 18:23.

The key point that we are making is that *the light of the lamp is the light of the bride city*.

It is the voice of the Bridegroom, which becomes the voice of the bride.

### **The bride city - seven golden lampstands**

In the book of Revelation, we have read the beginning of John's description of the bride city for the new heavens and the new earth.

If we were to ask the question, 'What does the bride of Christ look like in our day?', the answer would be, 'It looks like seven golden lampstands.'

The seven lampstand churches that we see in the book of Revelation – 'seven' signifying 'fullness'; applicable for the entire church age – are married to Christ.

Jesus Christ admonished the presbytery of each lampstand church. His *admonition* is *the application of the washing of the water of the word* toward the church, as His bride, to equip her in relation to her *motherhood*.

### **Warfare and deception in lampstand churches**

Returning to our consideration of Adam and the woman in the beginning, we note that the first major point of warfare for the woman, as a type of the church, occurred after her marriage, but before she received the name Eve from Adam, to become 'the mother of all living'.

The first point of warfare, then, was *between the marriage and the motherhood*.

We know that there was another significant element of warfare in relation to the children who were brought forth.

But the first point of warfare for the woman herself was between the marriage, and when she became a mother. That's when Satan came and said to her, 'Has God said?' She received that word; she was deceived by that word, and that corrupted all of her desires.

This is an important point and Paul picked it up in relation to the church in Corinth when he said, 'For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.' 2Co 11:2-3.

### **'The synagogue of Satan' in the church**

Now, coming forward to the seven lampstand churches in the book of Revelation, we know that those lampstand churches are *married to Christ*.

But it is also obvious that many within those presbyteries and those lampstand churches had received an alternative word from Satan, because 'the synagogue of Satan' was present.

Jesus identified it very specifically when He spoke about the doctrine of the Nicolaitans, the doctrine of Balaam, the doctrine of Jezebel, and also the doctrine of the Laodiceans. He identified that they had received an alternative word which hindered and then corrupted their ability to *bring forth sons of God*.

### **'The deep things of Satan' - an alternative 'motherhood'**

Notably, when he addressed the presbytery in Thyatira, he referred to the doctrine of Jezebel as 'the deep things of Satan'. This was the full manifestation of the deception of Eve seen in this church. Jesus called it 'the deep things of Satan'.

We know that the motherhood of Jezebel in this church did *not* bring forth godly seed. It was a completely different kind of *motherhood*.

And Jesus warned the presbytery in Thyatira that He was about to kill the spiritual children of Jezebel. He said, 'I will kill her children with death, so that all the churches will know that I am He who searches the minds and the hearts.' Rev 2:23.

### **The motherhood of the church, the bride, to bring forth godly seed - sons of God**

The simple point is that the admonition of Christ to each lampstand church was *the washing of the water of the word* so that each church could be *cleansed, sanctified and equipped* to express the motherhood of the church in bringing forth godly seed.

The promise of bringing forth godly seed belongs to the overcomers within each lampstand church. Now, this does not occur automatically, but it does belong to *overcomers*.

Jesus said, very specifically, to the presbytery in Philadelphia, 'He who *overcomes*, I will make him a pillar in the temple of My God, and he shall go out no more [referring to our priesthood and our serving day and night in His temple]. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him *My new name*.' Rev 3:12.

### **The new name of the bride city – equipped to express motherhood in the church**

As we said earlier, Jesus promised to give to the overcomers within this presbytery a threefold name, or a new name with three dimensions.

The first dimension is the name of the Father – *the seal of the living God*, which belongs to sons of God. The second dimension is the new name that belongs to Jesus Christ as the Head of His corporate, many-membered body.

But, thirdly, He also promised to give to this presbytery and this lampstand church 'the name of the city of God', which is 'the New Jerusalem which comes down out of heaven from God'.

We note that it is exactly what the apostle John saw when he saw the bride city. Rev 21:10. 'He carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God.'

In a very similar way to Adam giving the name Eve, as instructed by the Lord, to the woman in the beginning, so that she was able, according to that name, to be 'the mother of all living', the Lord instructed Abraham to change his wife's name from Sarai to Sarah.

This is *the new name* that Jesus Christ gives to His bride, which is equipping her to be a mother and to bring forth sons of God, not only in this age, but also in the age to come.

This is the name of *the bride city*, which is *the capacity to express the motherhood of the church* in bringing forth godly seed.

In our next session we will begin to consider this in relation to the church in Corinth.