in a position evidently contrasted with the sovereign purpose of the Father in grace, ere time was. Eph. i. They  
are regarded in the seven epistles as Christ’s servants  
individually. They are never spoken of as His Bride;  
but each Church is divided into conquerors or conquered.  
It is a natural consequence of this difference of position  
occupied by the saints of the Church, that the Bride of  
the Apocalypse is not the Bride of the Pauline Epistles.  
In the Apocalypse she is unfaithful, and waning to her  
extinction. The Apocalypse is designed to lead us to  
behold a new dispensation; and to unite the previous  
economies of God. God’s redeemed under the Old  
Testament, the New, and the Day of the Lord, are to  
be presented in their oneness, as called by the same  
God; and as dwelling at length in the same earth and  
city.  
 The Harlot is a city; so is the Bride. Thus it is also  
in Matt. xxv. In the parable of the Ten Virgins the  
Saviour discloses the judgment of that portion of His  
Church which will be found asleep in death. Hence the  
Bride there cannot be the Church: it is the city of God,  
as it is here. The saints at the period of the Apocalypse to which we have now arrived, are in the *temple*.  
The *city* has not yet arrived: the Bride is yet in her  
father’s house. She descends, when the kingdom  
comes. The city during the millennium overhangs the  
old earth. These words introduce the city into the  
scene, in order to millennial blessing. It settles on the  
new earth only, when sin can nevermore enter. Our  
position during the millennium is transitional: or  
midway between the **TEMPLE** and the CITY. The  
*temple* abides during the millennium: for those who  
reign then are “priests.” There is sin still, and the  
need of atonement. But on the new earth the temple  
appears no more, nor any of its parts.  
 Only some select believers are present at the