

Heavenly Marriage

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Among Christian Israelites the story of the marriage between the LORD God and Israel is fairly known. There are a couple of excellent books written on the subject by men of God far wiser and smarter than me. I would suggest further study into the subject because it is a beautiful and unfortunately sad true love story that ends great. Since sound doctrine is built on sound reasoning (rightly dividing), precept by precept, I will touch on the highlights of the story to reach the desired end point.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31-34 emphasis mine).

This is the prophecy of the New Covenant as written in the book of Jeremiah. It is restated in the book of Hebrews in the New Testament (8:8-12).

According to the wording here the LORD God made a covenant with the fathers of the house of Israel and the House of Judah, in the day He took them by the hand to bring them out of Egypt. And that 'they' broke' that covenant though He (the LORD God) was a husband to them.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you to myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all the words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD” (Exodus 19:1-8 emphasis mine).

This was the wedding ceremony between the LORD God and the children of Israel with Moses ministering the ceremony. The LORD laid out the conditions of the Covenant/marriage and the people answered, “**we will do**” (I do).

In a traditional marriage after the ceremony then comes the consummation. I believe this occurred when the LORD came down to the mountain to speak His commandments to the people (Ex.

19:9- 20:17). In giving His commandments in this way He was intimately revealing His will to them.

In the prophecy of the New Covenant in the book of Jeremiah It clearly says the Israelites broke that first covenant. In other words, they were as an unfaithful wife. There are many examples of Israel's adulterous affairs with other false gods all through the Old Testament but when it came to the house of Israel, the northern kingdom, the LORD God finally got fed up with their unfaithfulness and divorced her.

“Thus saith the LORD, where is the bill of your mother’s divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away” (Isa. 50:1).

The whole book of Hosea is about the downfall of the house of Israel. The whole book is often overlooked by traditional Judeo-Christian churches not knowing its importance in understanding the complete underlining theme of the scriptures. I definitely suggest a good reading of the complete book but here is touching on some of the highlights of the judgement the LORD produced on the house of Israel:

- ***“...for the land hath committed great whoredom, departing from the LORD”*** (1:2).
- ***“...will cause to cease the kingdom of the house of Israel”*** (1:4).
- ***“...I will no more have mercy upon the house of Israel; but I will utterly take them away”*** (1:6).
- ***“But I will have mercy upon the house of Judah...”*** (1:7).
- ***“...ye [the house of Israel] are not my people, and I will not be your God”*** (1:9 emphasis mine).
- ***“Plead with your mother [the house of Israel], plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts”*** (2:2).

- ***“Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine” (3:1).***

These are just some of the highlights describing the house of Israel’s adulterous affairs with false gods.

“For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God” (Ex. 34:14).

So the LORD God put away the House of Israel in divorcement. ***“...for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorcement...” (Jer.3:8).***

Yet because of the unconditional covenant the LORD God made with Abraham He wouldn’t never fully abandon the children of Israel.

“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God” (Hosea 1:10).

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be in that day, saith the LORD, that thou shalt call me Ishi; and shall call me no more Baali” (Ho. 2:14-16).

“And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth

thee unto me in faithfulness: and thou shalt know the LORD" (Ho. 2:19-20).

Here in these passages the LORD God makes some promises of His care for the children of Israel even though He was divorcing them. Most Christian-Israelites know that much of these promises are already fulfilled in the Anglo-Saxon, Celtic, Germanic, Scandinavian and kindred peoples which are the true descendants of the dispersed house of Israel.

The word '**betroth**' here is from a Hebrew word which is #781 in the Strong's. It is a primary root which means "**to engage for matrimony.**" A 'betrothal' is a formal engagement to be married. In God's law a betrothed (engaged to be married) woman is already considered to be the wife of who she is engaged too before the actual marriage ceremony (Deut. 22:23-24). The marriage is based on the agreement and the ceremony makes it public.

Now we run into a problem! How can the LORD God betroth Israel to be re-married to Him after He divorced her? This is definitely against His own law!

"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance" (Deut. 24:1-4).

“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:1-4 emphasis mine).

The LORD God never breaks His own law! It is the revelation of His will and moral character. So the only way He could re-marry the house of Israel and make a New Covenant would be for Him to die first. **Which He did on the cross in the person of Jesus Christ!** We are now free from the law to be married from another, him who has raised from the dead! Through His blood we enter into the New Covenant! That makes Jesus Christ the **bridegroom!**

The Bridegroom

It is well agreed that Jesus Christ is the bridegroom of the New Covenant marriage.

“And he said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast” (Matt. 9:15; this is repeated in Mk. 2:19 and Lk. 5:34).

“He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy is therefore fulfilled” (Jn. 3:29).

These passages establish Christ as the bridegroom. I particularly like the passage in Romans:

“...ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:1-4 emphasis mine).

Jesus Christ is the bridegroom of the New Covenant!

“For the Son of man is come to seek and to save that which is lost” (Lk. 19:10 emphasis mine).

“...I am not sent but unto the lost sheep of the house of Israel” Matt. 15:24 emphasis mine).

Jesus Christ explicitly came for the lost (cast out and divorced) sheep of the house of Israel. He didn't put away the house of Judah, which was only about two and a half of the total twelve tribes. Although He did chasten them by sending them into captivity to Babylon for 70 years. It was of this remnant of Israelites, the tribe of Judah exactly, that the only begotten Son of God was born of a virgin. In a manner of speaking the only-begotten offspring of the covenant marriage made at Sinai. Plus He is the LORD God in the flesh, the Savior and Redeemer! To redeem something is to “buy it back.” You cannot buy something back you never had. Israel was the LORD God's wife who sold herself in sin. Jesus Christ paid the price to buy her back.

The Bride and Church of Christ

Well, to begin with it's obvious that the house of Israel and the house of Judah are the bride as clearly stated in the prophecy of the New Covenant in Jeremiah chapter 31 and Hebrews chapter 8. They broke the first covenant [marriage] with their adulterous affairs with false gods so the LORD God divorced them, only to die for their sin and remarry them in a New Covenant. But what about the church (the *ekklesia*)?

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence” (Col. 1:18).

“...for his [Christ’s] body’s sake, which is the church” (Col. 1:24).

“And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all” (Eph. 1:22-23).

There’s no doubt that Jesus Christ is the head of the church (the *ecclesia*)! A problem I encountered here is that I have read that since the church is symbolically the body of Christ that it **cannot also** be the bride. Which actually makes sense when you think of the body of Christ being in the symbolism as ‘male’ in nature, and the bride as being ‘female’ in nature. But how does this ‘rightly divide’?

So is the church [body] of Christ to marry Israel the bride? Of course not! The church (*ekklesia*) is the body of Christ, not Christ Himself.

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a caste virgin to Christ” (2 Cor. 11:2 emphasis mine). In the NASB the word ‘espoused’ is translated as ‘betrothed’.

Here Paul says he has espoused or betrothed the church (*ecclesia*) at Corinth to one husband, which we know is Christ Jesus. So by precept we see the church (*ecclesia*) which is the body of Christ (male in symbology?) is espoused or betrothed to Christ (female in symbology?). Or maybe it can be seen like this:

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their own wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Eph. 5:22-32 emphasis mine).

So. Obviously the church (*ekklesia*), while being the body of Christ is also the bride of Christ. The wife is ‘one flesh’ with the husband and the husband the head. They are one body. **The wife is the body of the man just as the church is the body of Christ. The body of Christ is His betrothed wife.**

Its already been pointed out that the house of Israel and the house of Judah were promised the re-marriage into and by the New Covenant. So what is the relationship between the church (*ekklesia*) and the children of Israel?

The Church (*Ekklesia*)¹

The English word ‘church’ comes from the Greek word ‘*kuriakos*’ which means ‘belonging to the Lord.’ This word does not come from the Greek word ‘*Ekklesia*.’ When looking up the word ‘church’ in the Vine’s Complete Expository Dictionary “For CHURCH see ASSEMBLY and CONGREGATION.” The Greek word in the new Testament for church is “*ekklesia*” [ek-klay-see’-ah] (Strong’s #1577) which means, “a calling out.” Or a more in-depth definition: “*The term ekklesia is the combination of two Greek words, ek - out of, or from, and klesis - to call. Ecclesia simply means an assembly, any assembly of people who are called out*

¹ Pastor Ted Weiland has written a excellent book on this subject entitled, “Ecclesia vs. Church.”

*from other peoples and from which all aliens and slaves have been excluded [see Ellicott's comments on Matt. 16:18]. Hence it is used of the whole nation of Israel, as distinct from other nations. For those who claim that trying to limit ekklesia to Israel is a biased view, please read Dr. E.W. Bullinger [The Apocalypse of the Day of the Lord] from which these notes are summarized."*²

According to modern Judeo-Christianity theology the church (*ekklesia*) is made up of any and all races who decide to make a profession of the Lord Jesus Christ. All you need to do is walk down the aisle when they give the altar call after the preacher tells you about how you're going to burn in hell forever and ever if don't do what he says, then say a little prayer with him, then boom! You're a bona fide Christian! Free to serve sin because you're bound for heaven anyway, probably in the rapture if you don't die first! Well, that is not exactly how it works.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34 emphasis mine).

Again, according to the wording of the New Covenant, or the re-marriage, it was going to only be made with the house of Israel and the house of Judah! No other people are named! I am not

² From "The Book of Revelation" by R.K. and R.N. Phillips, 1992.

saying there can't be proselytes but that is a whole different story and rare at best.

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew" (Rom. 11:1-2a emphasis mine).

He did divorce and send the house of Israel into captivity. They were called "**not my people**" by God but He did not totally forsake and cast away His people. Here Paul says that he is an Israelite, of the seed (*sperma*, #4690) of Abraham, of the tribe of Benjamin. He is a physical Israelite not a spiritual one. And who was it that the LORD foreknew? ***"Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities"*** (Amos 3:1-2 emphasis mine). Nowhere else in scripture can it be found where the LORD '**knew**' any other people of the families of the earth. Of course He knows everything but to be "known" in the sense its speaking here is a more intimate type of knowledge. Such as how a man 'knows' his wife and vice-versa in an intimate way. The LORD God foreknew Israel!

Paul writes of those which the LORD foreknew; ***"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"*** (Rom. 8:29-30 emphasis mine).

The LORD God knows every living thing that has or will walk the face of the earth, but He 'foreknew' Israel in an intimate special way, and He predestined Israel to be conformed to the image of His Son Jesus Christ! These foreknown, predestinated Israelites were "**called**," Justified, and glorified.

The Called and Their Calling

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say I the Son of man am? And they said, Some say thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church (ekklesia); and the gates of hell shall not prevail against it” (Matt. 16:13-18 emphasis mine).

A simple word study of rocks and stones will reveal three Greek words *lithos*, *petros*, and *petra*. *Petra* being the largest example and often speaks of an unshakable foundation: ***“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock [petra]”*** (Matt. 7:24 emphasis mine). The unshakable foundation that Jesus was going to build his *ekklesia* [church] on definitely wasn't Peter. The foundation on which the *ekklesia* is built is found in Jesus' statement, ***“for flesh and blood hath not reveal it unto thee, but my Father which is in heaven.”***

“No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day” (Jn. 6:44).

The foundation (rock) that the *ekklesia* is founded on is **“FAITH.”** ***“So then faith comes by hearing, and hearing by the word of God”*** (Rom. 10:17). Faith is produced by “hearing.” This “hearing” is where we receive the “calling.”

The *ekklesia* are those who are called out, not that they hear a literal calling but an inward calling resulting in faith. Jesus asked Peter who He was and Peter confessed Him as the Son of God. Belief in the conviction and action [substance] in confessing is the definition of faith (Heb. 11:1).

The 'called out' stand and act on the conviction of their calling. A more traditional way to say the same thing is, "the church is founded on its faith."

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1 emphasis mine).

This verse defines faith. True faith has a substance. The substance is the obedience to the inward word. The English word "**evidence**" used in this verse is translated from the Greek word "**elegechos**" (el-eng'-khos; Strong's 1650 in the Greek Lexicon), which is a noun and is translated as evidence and reproof. The NASB translates this word as "conviction" which is the definition of the Greek word. "Conviction" is the best translation of this Greek word. The Greek word "**elegcho**" (el-eng'-kno; Strong's 1651) is the verb form of the same word and is translated as convicted, convince, tell a fault, rebuke, and reproof. Off the top of my head I know the NASB and the NIV translations use the English word '**conviction**' in this verse instead of evidence.

Faith has a **substance**, which is the obedience to the word. Faith is a **conviction** that comes from the **hearing** of the word. This is not a physical hearing neither is the 'calling' but both are based on conviction of the word in the heart (mind). So what about "conviction?"

Conviction

"And when he [the Comforter] is come, he will reprove the world of sin, of righteousness, and of judgment" (Jn.16:8 emphasis mine).

The English word “**reprove**” in this verse is translated from the Greek word “*elegcho*” meaning convict. The Holy Spirit convicts. He convicts the world of sin, of righteousness, and of judgment.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect thoroughly furnished unto all good works” (2 Tim. 3:16-17).

The English word “**reproof**” here is translated from the Greek word “*elegechos*”. This is the noun form of the word, and it means “conviction”. According to this verse the word of God contained in the scriptures may bring conviction to the heart of a man of God.

“As many as I love, I rebuke and chasten: be zealous therefore and repent” (Rev. 3:19).

The word “**rebuke**” here is translated from the Greek word “*elegcho*” meaning “convict”. Here we find that Jesus Himself convicts and chastens to bring to repentance.

“And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame to even speak of those things which are done of them in secret. But all things that are reprovved are made manifest by the light: for whatsoever doth make manifest is light” (Eph. 5:11-13).

The words “**reprove**” and “**reprovved**” are translated from the Greek word “*elegcho*” meaning to convict. Here “we” are told to convict the workers of darkness rather than have fellowship with their works. It is also said here that whatever brings conviction is light, and that the conviction itself brings the things of darkness into the light.

“...ye commit sin, and are convinced of the law as transgressors” (Jam. 2:9).

The word “**convinced**” here is translated from “*elegcho*”. Here we see the law brings conviction.

So far, we’ve seen that the Holy Spirit, the scriptures, Jesus Himself, we, and the law bring conviction. And that whatever the means that brings the conviction is light. Now how and where does this conviction take place?

“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst” (Jn. 8:9 emphasis mine).

Conviction comes by means of the conscience. Here we see these men “**heard**” the word of Jesus and was convicted by their own conscience because of the “**hearing**”. We’ve already seen that the Holy Spirit, the scriptures, Jesus, we, and the law may bring a “**convicting word**” and this word convicts by means of the conscience, but how does the conscience convict?

“for when the Gentiles (nations/dispersed Israelites), which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts (a new Covenant promise), their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” (Rom. 2:15 emphasis mine).

Here we see the conscience bearing witness to the word [law] in the heart. The conscience uses the **thoughts** as the **means** to accuse or excuse. This is “**conviction**”. When one does wrong, his conscience convicts by bringing accusing thoughts to mind. When one does right, his conscience has the conviction of being clear because of his excusing thoughts. Those good warm fulfilling feelings one gets after doing something good is the conviction of the conscience excusing him. It’s kind of like the LORD patting him on the back saying, “well done son”. So we see that conviction may be either to the positive or negative, excusing or accusing, according to whether our deeds be right or wrong.

“Therefore seeing we have this ministry, as we have received mercy, we faint not: But having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (2 Cor. 4:1-2).

This is the way in which Paul labored delivering the gospel of Christ. He renounced dishonest ways, he didn’t handle the word of God deceitfully, and he clearly made the truth known. He made the truth known by commending it to the consciences of those he spoke to. Paul knew how the conscience in man worked. He was a fisher of men, and he knew where to cast the bait. He knew it was by the conviction of the word of God in a man’s conscience that could produce the faith whereby he might be called and saved from their sins, not by the appealing of worldly wisdom to man’s mind. He writes in 1 Corinthians 1:17, ***“for Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be of no effect”*** (emphasis mine). The wisdom of words appeals to the mind, whereas the preaching of the cross in truth and honesty appeals to the conscience bringing about conviction. The appealing to the mind by the wisdom of words takes away the **“effect”** of the gospel. The **“effect”** of the preaching of the cross of Christ to the conscience is the **“conviction”** of truth on which faith is based.

“It is also written in your law, that the testimony of two men is true. I am one that bears witness of myself, and the Father that sent me beareth witness of me” (Jn. 8:17-18).

When one clearly shows (manifest) the truth to another’s conscience, he becomes a witness to the truth. The Spirit of God is the second witness to the truth from within. The LORD God **never** breaks His own law! And in this aspect of the two witnesses of the truth within man the law is fulfilled in the requirements for the establishing of truth. Two witnesses in the heart bring a conviction. The two witnesses meet together in the

conscience (where knowledge comes together) and cause an effect which is the conviction that faith is based on. As I write this composition, I'm clearly making the truth known ability and I trust the spirit of God bears witness to His truth. The result of the two witnesses is the conviction of the truth.

“Now when they heard this, they were pricked in their heart, and said to Peter and the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost” (Acts 2:37-38).

This passage of scripture comes directly after Peter preaches “Christ and Him crucified” on the day of Pentecost (Acts 2:14-36). Peter had plainly manifested the truth and when the people “heard” it they were “pricked” in their heart. This word ‘pricked’ here is another descriptive word for conviction. This is the conviction of the word by the conscience.

“...faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

“Even so faith, if it hath not works, is dead, being alone” (Jam. 2:17).

The conviction the people received by hearing the word of God (preached by Peter) caused them to react by asking what should they do? They “**heard**”, they were “**convicted**”, they sought a way to “**act**” on the conviction. **This is faith in action.**

Back in John 8:9, Jesus spoke [the word] to the men, they “**heard**”, they were “**convicted**”, they “**acted**” on it. Even though these men at the time didn't display the necessary attributes for salvation it still illustrated for us how faith works.

Back in Romans 10:6-11, what is the “**word of faith**”? The “**word of faith**” is in the heart, that is, the word of faith “**which we preach**”. That if you confess Jesus and believe that God

raised Him from the dead you'll be saved. For with the heart man believes, and with the mouth confession [the action or work] is made unto salvation. Faith is belief is action. The "**word**" of truth is preached. It is "**heard**" because the spirit of God bears witness to the truth, and brings "**conviction**". Acting on this conviction brings salvation. This is how faith works.

In letting the scripture define itself we see that faith is the acting on a conviction by the word of God. And since this conviction comes through the conscience, we see how conscience and faith are linked together in working principle. The conscience convicts by the word, faith is acting on it.

The ekklesia are 'called out' ones of Israel who have responded to the hearing of faith, the conviction of the truth. The new covenant is obviously made with all the house of Israel and the house of Judah because that is what it says! The *ekklesia* are a remnant of Israel, the 'called out' ones who obey and have their consciences cleansed from dead works by the blood of Christ to serve the living God (see Heb. 9:14-15).

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Rom. 9:27 emphasis mine).

Notice when the LORD divorced and sent Israel away into dispersion He did promise they would be as the sand of the sea: ***"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God"*** (Hosea 1:10).

Paul in his letter to the Romans quotes Isaiah 10:22 saying that only a remnant would be saved of the innumerable children of Israel. The *ekklesia* (church) is a remnant of the children of Israel.. A remnant that is obedient to the conviction of truth (walk by faith) and are saved from their sins by the purging of their

consciences in the blood of Christ. This cleansed conscience **clothes** our inner man. It is the wedding garment of the bride!

The Robes of Righteousness and the Marriage Garment

“And one of the elders answered saying unto me, What are these white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that dwelleth on the throne shall dwell among them” (Rev. 7:13-15 emphasis mine).

Here, the robes are washed in the blood of the Lamb just as the conscience is purged and sprinkled with the blood. The robe is now white just as the purged conscience is now pure. Since the robe is washed, **“they serve Him day and night.”** The conscience was purged for the same reason; to serve the Living God.

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7-8 Emphasis mine).

The linen, or robe, is the righteousness of the saints. The saints are the wife for the Lamb. The linen is the marriage garment.

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with

ornaments, and a bride adorneth herself with her jewels”
(Isa, 61:10 emphasis mine).

The robe of righteousness is the garment of salvation. The robe is again related to marriage. The robe is the adorning or clothing.

“Then there arose a question between some of John’s disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come unto him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled” (John 3:25-29 emphasis mine).

The people were going to Jesus to be baptized. John the Baptist reveals that baptism has a relationship with marriage to Christ.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the LORD: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:16-18 emphasis mine).

We are commanded to be washed and made clean. Sins are symbolized by scarlet, and red like crimson. Once washed, they are white like snow and like wool. This passage does not mention the robe nor the conscience, but we do know the robe is washed

and made white, and the conscience is purged from dead works, which is sins.

“Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of solders. And they stripped him, and put on him a scarlet robe” (Matt. 27:26-28 emphasis mine).

The scarlet robe placed on Jesus Christ symbolizes His taking on the sins of the world. In exchange we received a white one.

Barabbas: Son of Abba; son of father (*abba* means father, Rom. 8:15). Barabbas was an insurrectionist (Mk. 15:7). Adam was the first son of God to be from the dust of the ground (Lk. 3:38). Christ is the last Adam (1 Cor. 15:45). Barabbas symbolizes and represents Adam, or sinful man; the insurrectionist. An insurrectionist is one who rebels against authority. The last Adam, Jesus, the resurrectionist, took the place of sinful man. The scarlet robe symbolized Christ being made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21).

“The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them which were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage, But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants,

The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So the servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests. He saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen” (Matt. 22:2-14 emphasis mine).

The marriage of the King’s Son is pictured in this parable. The ones who came to the marriage: “both bad and good...,” are the publicans and the harlots who had come to Christ, just as they had to John (Matt. 21:31-32). **The wedding garment is required for attendance, not just any garment, but a wedding garment; the fine linen; the righteousness of the saints; the robe washed in the blood of the Lamb.** You cannot go into the presence of the Holy God with a guilty conscience. You can go into the presence of the High Priest with a guilty conscience, confessing and forsaking your sin. We will be judged according to our conscience.

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (Gen. 3:21 emphasis mine).

The LORD God made the sacrifice for Adam and Eve. The animals were innocent and without spot or blemish. The flesh of these animals was required to cover the nakedness of the guilty conscience before God (Gen. 3:7). Here the blood, the clothing, and the conscience are all focused. **The conscience is the clothing of the inward man, whether filthy rags, or white**

as snow and warm as wool. Adam and Eve received the knowledge of good and evil and knew they were naked. This realization of their physical nakedness came from the inner awareness of the spiritual nakedness of their guilty conscience and just as their physical nakedness needed a blood sacrifice to be covered so did the inward nakedness of the guilty conscience need a blood sacrifice for its covering. In the days before Christ animal sacrifices were made as an atonement for the sins of the people but this could not fully pay the debt and make the conscience perfect (**Heb. 9:9; 10:1-2**), or perfectly cleansed.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:13-15 emphasis mine).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take of the water of life freely” (Rev. 22:17).

Amen