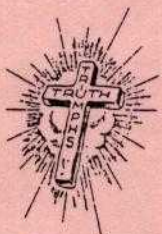


APOLOGETICS 10



THE BRIDE



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

The Bride and Bridegroom

This subject is in amazing confusion among the churches. The word $\nu\upsilon\mu\phi\acute{\iota}\omicron\varsigma$ - numphios is the word translated "bridegroom"; note where it

3566 547 $\nu\upsilon\mu\phi\acute{\iota}\omicron\varsigma$ 4:1099 429b
n.m. bridegroom, Mt 9:15; Jn 2:9; Rv 18:23.

Mat. 9:15. as long as the bridegroom is with them?

— when the bridegroom shall be taken

25: 1. went forth to meet the bridegroom.

Mat. 25: 5. While the bridegroom tarried,

6. Behold, the bridegroom cometh;

10. went to buy, the bridegroom came;

Mar 2:19. while the bridegroom is with them? as long as they have the bridegroom

20. when the bridegroom shall be taken

Lu. 5:34. while the bridegroom is with them?

35. when the bridegroom shall be taken

Joh. 2: 9. of the feast called the bridegroom,

3:29. that hath the bride is the bridegroom: but the friend of the bridegroom,

— because of the bridegroom's voice:

Rev. 18:23. and the voice of the bridegroom and

is used. Not one single use is in a church letter

Now consider the Jewish book, The Midrash Rabbah,

Deut. p. 65. R. Berekiah said: In the following ten places in Scripture God refers to Israel as a bride:

— Come with Me from Lebanon, my bride (S.S. iv, 8); I am

come into my garden, my sister, my bride (ib. v, 1); Thou

hast ravished my heart, my sister, my bride (ib. iv, 9);

— How fair is thy love, my sister, my bride (ib. 10); Thy lips,

O my bride, drop honey (ib. 11)³; And as the bridegroom

rejoiceth over the bride (Isa. LXII, 5); The voice of the bride-

groom and the voice of the bride (Jer. VII, 34); Thou shalt

surely clothe thee with them all as with an ornament, and

gird thyself with them, like a bride (Isa. XLIX, 18); And as

a bride adorneth herself with her jewels (ib. LXI, 10).

Keil - Delitzsch,

Commentary on the Old Testament, Vol. 6, p 1 on

Song of Solomon.

It is a love-poem. But why such a minne-song in the canon? This question gave rise in the first century, in the Jewish schools, to doubts as to the canonicity of the book. Yet they firmly maintained it; for they presupposed that it was a spiritual and not a secular love-poem. They interpreted it allegorically. The Targum paraphrases it as a picture of the history of Israel from the Exodus to the coming of the Messiah. The bride is the congregation of Israel:

Because, according to the traditional Targ. interpretation, it begins with the departure out of Egypt, it forms a part of the liturgy for the eighth day of the Passover. *

When Gentile Paganism entered the "church", 325 AD, under Constantine this was changed.

The church began to rob Israel of its place as the bride. The Roman Catholic Church maintains this today.

Instructions for Non-catholics, by Parish Priests, 1954, Some of the Teachings of the Second Vatican Council, p. 187.

The Mass Is A Sacrifice, A Sign of Love and Unity, A Banquet

"At the Last Supper, on the night when he was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity,* a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us."

spouse - Webster: bride, or wife. Meaning the Roman Catholic Church.

* Note the connection with the Passover.

2 The Readers Digest Bible, 1982, p.357

Different from all other books of the Bible, the Song of Solomon is more like love poetry. It contains no outright mention of religion, and the word God does not occur even once. Its inclusion in the Jewish and Christian canon is due to its acceptance as an allegory of God's love for Israel, or of Christ's love for the church.

You have a choice? This is OT and the NT "church" does not exist.

The underlying problem has always been and still is anti-Semitism.

הסתרות הציונית של ארצות הברית

Zionist Organization of America



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March 20, 1984

TO: ZOA LEADERS
FROM: PAUL FLACKS, EXECUTIVE VICE PRESIDENT
SUBJECT: THE MORAL MAJORITY AND JERUSALEM

Dear ZOA Leader:

You are aware that Congress is considering legislation that would move the American Embassy from Tel Aviv to Jerusalem. As is true with all "coalitions", we welcome those who are supportive of Israel and the cause of Zionism, without endorsing other aspects of their programs, activities or policies.

The record indicates that in general the Protestant community and its religious leaders have been sympathetic with the "Palestinian cause", and even suggested the need for accommodation with the PLO.

The Vatican does not recognize Israel, and in spite of positive attitudes by some within the Catholic church, there is a considerable lack of general understanding towards Israel.

This emphasis on the NT church as the "bride" of Christ is essential for several reasons as we shall see. Why use the Song of Solomon as proof when it was given to Israel by God through Solomon 1000 years before the NT?
Dr. C. I. Scofield, p. 705 in the Scofield Reference Bible, introduces the Song of Solomon thus:

NOWHERE in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible as in this book, while the saintliest men and women of the ages have found it a source of pure and exquisite delight. That the love of the divine Bridegroom should follow all the analogies of the marriage relation seems evil only to minds so ascetic that marital desire itself seems to them unholy.

The interpretation is twofold: Primarily, the book is the expression of pure marital love as ordained of God in creation, and the vindication of that love as against both asceticism and lust—the two profanations of the holiness of marriage. The secondary and larger interpretation is of Christ, the Son and His heavenly bride, the Church (2 Cor. 11. 1-4, refs.).

In this sense the book has six divisions: I. The bride seen in restful communion with the Bridegroom, 1. 1-2. 7. II. A lapse and restoration, 2. 8-3. 5. III. Joy of fellowship, 3. 6-5. 1. IV. Separation of interest—the bride satisfied, the Bridegroom toiling for others, 5. 2-5. V. The bride seeking and witnessing, 5. 6-6. 3. VI. Unbroken communion, 6. 4-8. 14.

In the early 1800's a new "theology" began to develop.

The following passages from Encyclopedia of Religious Knowledge, Schaff, Funk + Wagnalls Co.; will give some historic background to today's thinking on the return of Jesus Christ and its imminency. The Plymouth Brethren were in Vol. 3, p. 1856

PLYMOUTH BRETHREN, so designated in the British Empire and America, upon the European Continent generally named "Darbyites" (see App., DARBY), are by themselves styled "Brethren." The characteristic of this school is an endeavor, in view of divided Christendom, to keep the unity of the Spirit. "That which characterized their testimony at the outset was the coming of the Lord as the present hope of the church, and the presence of the Holy Ghost as that which brought into unity, and animated and directed, the children of God. . . . The heavenly character of the church was much insisted upon" (Darby's Collected Writings, vol. xx. p. 19). The prophetic inquiry at the beginning of this century would explain their origin. Powerscourt Mansion, County Wicklow, Ireland, was a centre of such inquiry. It is to Ireland that we trace them earliest. About 1827 an ex-Romanist, the late Edward Cronin, gathered some sympathizers, ultimately at his residence in Lower Pembroke Street, Dublin, for "breaking of bread" every Sunday morning. Shortly afterwards another company was formed, which Cronin joined, at 9 Fitzwilliam Square: in this group, nucleus of the Brethren, the most prominent figure was the Rev. J. N. Darby. ★

the center of this development. I have marked some things for your special attention.

There were divisions in the movement which I have omitted. I skip to their doctrine with which we are concerned. →

* Eschatology. — Distinction between the coming of Christ to gather his saints, the "rapture" (initial ἁρπασμός), and his appearing for judgment (ἡμετέροισι); "the day of the Lord," generic. No true Christians will pass through the "tribulation." Premillennial advent; personal reign of Christ upon, that of the church over, the earth for a thousand years. Israel restored and converted; Christ's earthly Bride to administer his government of the nations under millennial blessing; after that, the final judgment of the wicked dead, the living nations having been judged at the beginning of the Messianic reign.

* The two parts to the Lord's return have to be explained; hence Israel is earthly and the "church" heavenly, this necessitates "church = bride".
★ J. N. Darby visited the Irvingites where he learned of Margaret Macdonald's "mingled prophecy and vision" (1830) of the return of Jesus in two stages. For detailed information on this subject I suggest you read The Unbelievable Pre-Trib Origin, 1973 by Dave MacPherson, Heart of America Bible Society, Kansas City, Missouri. To return to the Encyclopedia of Religious Knowledge: Vol. II, p. 1119

IRVING, Edward, an original and distinguished preacher, and the real founder of the Catholic Apostolic Church, was b. in Annan, Scotland, Aug. 4, 1792, and d. in Glasgow, Dec. 7, 1834. His father was a tanner. At the age of thirteen he went to the University of Edinburgh, and, graduating four years afterward, he took a school at Haddington, and in 1812 one at Kirkcaldy.

Irving was a man of commanding form and stature (six feet two inches tall), with pale, meagre, but interesting face, coal-black hair reaching down to his shoulders, eyes from which he looked forth somewhat obliquely, but with an expression of severe, holy earnestness, not unmingled with self-consciousness. His utterances were pregnant with original thoughts, but florid, and adorned by the figures of a rich imagination. Walter Scott said he missed in his sermons the chaste simplicity which is seemly in a sermon. They were unusually long.

Irving's mind was especially moving in the realm of eschatological problems, and in 1823 he published an Argument for the Judgment to come. Then he gave himself up to the study of a work on the second coming of Christ, which had appeared in Spanish under the name of Ben Ezra (1812), and which influenced him so powerfully that he published a translation of it [with an original Introduction in 1827].

In 1830 the news was spread abroad of the strange speaking with tongues which had occurred in widely separated parts of Scotland. Mr. Cardale, a Scotch lawyer, brought the news to London, and in 1831 his wife and a Mr. Taplin began to "prophecy," and speak in an unknown tongue, in Irving's church. Irving fell in with the movement, heartily convinced of its scriptural basis and divine authority. Forsaken by a large part of his congregation, he began to hold services, on May 6, 1832, with eight hundred communicants, in a new place of worship.

I am trying to give a little history of the beginning of today's "theology." Continue:

In 1831 he went to Scotland, in obedience to a prophecy which predicted that he would labor there as a great prophet, and convert the masses; but he almost immediately fell a victim to consumption in Glasgow at the age of forty-two [fully convinced of the truth of his views, and confiding in the prophecy that God had a great work for him to do in Scotland, and repeating as his last words, "In life and in death I am the Lord's." Of him his friend Thomas Carlyle, a kindred nature in the originality of his mind, imposing impressiveness of personality, and strength of will, writing in 1835 said, "His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever found in this world, or hope to find." This admiration suffered no abatement with years, and in 1867 he again took up his pen to commemorate Irving's strong personality. He regarded his friend as having been the victim of hallucination, but passed a high tribute (as far as he could do so in his atrabiliar temper of mind) upon his purity of motives, straightforward honesty, and that "style of modesty and friendly magnanimity which no mortal could surpass"].

CATHOLIC APOSTOLIC CHURCH, or IRVINGITES. The man to give the strongest, if not the first, impulse to this religious movement, was Edward Irving (1792-1834, see title), although he is little mentioned by the writers of this Church, who regard him merely as a forerunner, and not as the founder of their community. The historic occasion for the Apostolic Church was the manifestations which occurred in the spring of 1830, on the shores of the Clyde, among some pious Presbyterian men and women, who believed that their organs of speech were used by the Holy Spirit for the utterance of his thoughts and intentions. The fame of these phenomena spread: in April, 1831, the same took place in London. The "prophesying" were addressed to the audience in intelligible English, and were like Quaker utterances; but the "tongues" were monologues or dialogues between the speaker and God, which no one could understand. Toward the end of 1832 a considerable number of persons had become believers in the supernatural character and divine origin of these spiritual phenomena, and, further, convinced that it was the will of God the apostolic office should be restored. God was believed to indicate who should be put in this office; and "by the middle of 1835 the full number (twelve) was completed, and they entered, as a twelvefold Apostolic College, on the work of caring for the whole Christian Church." From these apostles this church has received its doctrine, organization, and worship. In doctrine it is eclectic. Its advocates make a great deal out of the second coming of Christ, which they think is very near:

In organization this church is very elaborate—apostles, prophets, and evangelists, for the general care of the church, and angels (or bishops), presbyters (priests), and deacons, for the care of particular congregations. All officers are called by the Holy Ghost, through the prophets, except the deacons, who are elected by the respective congregations as their representatives.

and with an elaborate symbolism, derived from a fanciful interpretation of the Jewish tabernacle as a type of the worship of the Christian Church in the wilderness.

This church combines a high order of piety and humility of individual members with astonishing assumptions, which, if well founded, would require the submission of all Christendom to the authority of its inspired apostles. But, as these die, their vacancies are not filled: soon there will be none left, and then the church at large will be no better off than it was before the movement began.

Here at the very beginning of the "tongues" movement we find that the "prophecy" did not come to pass. (The way underlines are on my original)

Vol. I, p. 422

The "restoration" of all of the gifts?

Date 1830 - 1831;

"prophesying"; "tongues" apparently without an interpreter.

For this apologetics we are most interested in, "the second coming of Christ, which they think is very near." Even the OT Tabernacle was applied to the "Christian Church."

Keep in mind that hatred of the Jews was deep-seated.

History of Western Europe, James Harvey Robinson, p. 246

This ill-starred people played a most important part in the economic development of Europe, but they were terribly maltreated by the Christians, who held them guilty of the supreme crime of putting Christ to death. The active persecution of the Jews did not, however, become common before the thirteenth century, when they first began to be required to wear a peculiar cap, or badge, which made them easily recognized and exposed them to constant insult. Later they were sometimes shut up in a particular quarter of the city, called the Jewry.

(Matt. 24:9 fulfilling: "YOU-will-be being-hated by all the Gentiles because -of my name.")

The doctrine of the imminent return of Jesus began among the Plymouth Brethren and Irvingites about 1830 with the split return teaching. - It is now 1984.

The only way to properly understand these things is by studying scripture. Under the article "tongues" in Vol. IV, p. 2369 in Schaff we find this.

How long the phenomenon lasted, it is impossible to say, but probably not longer than the apostolic age. In later times analogies have been found for it in the "speaking in tongues" of the Camisards, Prophets of the Cevennes, early Quakers and Methodists, Mormons, "Läsare" in Sweden (1841-43), converts in the Irish revival of 1859, and particularly in the Catholic Apostolic (Irvingite) Church.

Consider scripture very carefully. "The charity never is-falling; but whether prophecies, they-will-be-rendered-inactive; or tongues, they-will-cess-of-themselves;"

The scripture is 1 Cor. 13:8. If tongues ceased, and there is no historic evidence that they continued; answer one question. If tongues began again about 1830, and it at least seems they did; where is a single scripture verse to confirm this restart? This apologetics booklet does not deal with tongues, but rather the words "bride" and "bridegroom". Let us determine the "bride" from scripture.

- Mat. 10:35. and the daughter in law against
- Lu. 12:53. against her daughter in law, and the daughter in law against her
- Joh. 3:29. He that hath the bride is the *
- Rev. 18:23. and of the bride shall be heard
- 21: 2. prepared as a bride adorned for *
- 9. shew thee the bride, the Lamb's wife. *
- 22: 17. the Spirit and the bride say, Come. *

1. The word bride, (νύμφη - numphē), occurs 8x in the NT but never in a church letter. What scripture is used to show that the "church" is the bride?

II CORINTHIANS 11 K.J.

WOULD to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

The first scripture usually used is 2 Cor. 11:2, see p. 2, the Scofield Reference Bible.

"I-would-that*YOU-were-tolerating of-me (a) little-while something of-foolishness; BUT *YOU-are even tolerating of-me. For I-am-being-jealous-(of)*YOU with-a-jealousy of-God, for I-myself-joined*YOU to-one man to-stand-alongside (a) pure virgin

for-the Messiah; but I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus*YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to the Messiah" 2 Cor. 11:1-3

This is a complex passage but it has nothing to do with the "church" as a "bride". Remember, by the way a Greek word is translated the

6 translator can put in his interpretation. By using, as a rule, 1 Greek word = 1 English word in my Consistent Translation I am endeavoring to avoid doing this. Let us take this passage one step at a time.

(A) Notice the plural *YOU and *YOUR. Paul is writing to the "church", or better "assembly", at Corinth. Questions: why would the assembly at Corinth be the "bride"? Where do we find that Paul is "to-present" the "bride"? Where does a person get the liberty to make these "YOU"s the NT believers in total?

(B) "I-have-espoused" YOU; is the verb ἀρμόζω (harmozo) and is only used in this one place. But consider the use of "espouse" in the KJ. (NT).

MATTHEW 1

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

LUKE 1

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

LUKE 2

5 To be taxed with Mary his espoused wife, being great with child.

In these 3 passages we have a clear meaning of "espoused". These three passages, and these are all there are, have the verb μνηστεύω - (mnēsteuō). (I used "betroth") Question: On what authority does ἀρμόζω (harmozo) = μνηστεύω (mnēsteuō)?

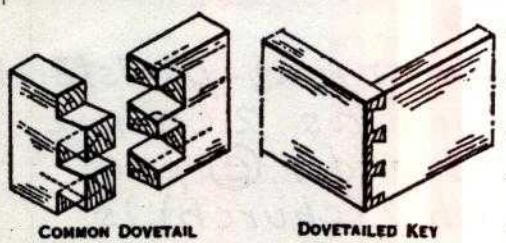
(C) "That I may present you as a chaste virgin to Christ." In the KJ Greek text there are no words for: "that", "I", "may", "you", "as", or "a"; but "the", is before Christ and not translated. This phrase depends on the word "present", παρίστημι (paristēmi). This Greek word is made up of two words: para and histēmi. Para; root meaning, "beside". (Dana and Mantey, p.108). Histēmi; over 100x in the NT is "stand." Hence, "to-stand-beside". (Liddell and Scott Lexicon).

KJ translates: shall-presently-give, come, that-stood-by, to-present, shewed, provide, prove, brought-before, yield, assist, commendeth.

Question: If this word has at least these 11 meanings in the NT who makes the decision which one to use, or do we just guess?

ⓓ "Husband", is ἀνὴρ-(anēr); 50x husband, but 156x man. Note the Consistent Translation: "--- I-myself-joined YOU to-one man." (reread B)
 The verb "join" is ἀρμολῶ (harmozo). Question: To what man? The verb form is ἤρμωσα μὲν - 1 per. sing. aor.*mid. ind. Alford makes a very interesting statement: "the*middle voice is used of the bridegroom only." Perhaps I could translate this phrase better: "I-joined YOU for-myself to-one man", meaning himself. Paul certainly did not join to Jesus, that is the part of the Holy Spirit.

Liddell and Scott Lexicon shows ἀρμολῶ (harmozo): to fit together, join, especially of joiner's work. Notice the perfect fit, The noun, not used in the NT, is ἀρμολία-(harmonia) - English "harmony." Paul had put the "church" at Corinth in "harmony" with himself.



Perhaps a little "foolish" (2 Cor. 11:1, p.5) to think he had gotten them all into harmony with himself, as much as he might have liked to, but he desired to stand the church alongside (a) pure virgin, for-the Messiah. These following verses make this more plain.

I CORINTHIANS 11
Be ye followers of me, even as I also am of Christ.
 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

"YOU-be-becoming imitators of-me."

I CORINTHIANS 4
 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
 16 Wherefore I beseech you, be ye followers of me.

Paul considers himself the father of the Corinthians and the person they should imitate.

ⓔ In 2 Cor. 11:3, p.5 Paul compares the church at Corinth to Eve as to the possibility of their being corrupted by Satan. Keep this in mind as we consider the next reference used to try to show the "church" is the "bride". All this reference does is to set forth the purity of the Corinthians which Paul desires for the Messiah.

EPHESIANS 5

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 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.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 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.

32 This is a great mystery: but I speak concerning Christ and the church.

Eve was never a bride, she was created a wife, part of Adam's body.

REVELATION 19

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 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.

8 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.

It should be very obvious that this is a husband-wife relationship not a bridegroom-bride relationship.

Husbands - wives 5X

vs. 22, 23, 24, 25, 28

(vs. 27) "In-order-that he-might himself*stand-alongside to-himself the assembly glorious, not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,"

(vs. 30) "Because we-are members of his body." ●

* This is $\pi\alpha\rho\iota\sigma\tau\eta\mu\iota$ -paristēmi, the same word as 2 Cor. 11:2, p. 5, explained under © p. 6.

● The "assembly", (church), is clearly his body. See also Col. 1:24.

GENESIS 2

Note the comparison of Christ and the "church" to Adam and Eve.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The next passage often referred to is Rev. 19:6-8. Here Scofield says: "The 'Lamb's wife' here is the 'bride' (Rev. 21:9), the Church, identified with the 'heavenly Jerusalem' (Heb. 12:22, 23),"

Consider a few phrases from the Consistent Translation.

Rev. 19:7 "--- because the ^{*}marriage of the Lamb came, and his wife ^{*}prepared herself,
 Rev. 19:8 "And it was given to her in order that she might cast around to herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the [▲]just-acts of the holy-ones."

^{*} Marriage: γάμος (gamos) never occurs in a church letter, it occurs in parables for Israel
 Question: How does a body marry the head?

^{*} Question: If the "church" is saved by the blood of Jesus, how does the "church" prepare herself?

[▲] Just-acts of the holy-ones: "Just-acts" is δικαιοσύνη (dikaiōma) not "righteousness" as in KJ. Note some places it is used.

LUKE 1

5 ¶ THERE was in the days of Herod, the king of Judaea, a certain priest named Zachariah, of the course of Abiathar: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

"But they were both just in-sight of the God, proceeding in all the commandments and [▲]just-acts of the Lord faultless."

These were OT saints keeping God's laws in the temple.

ROMANS 2

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

"If therefore the uncircumcision might be guarding the [▲]just-acts of the law, will not his uncircumcision be figured with-reference-to circumcision?"

HEBREWS 9

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"--- both the worldly holy-place and [▲]just-acts of service"
 "--- [▲]just-acts of flesh ---"

"Just-acts" applies only to those under law not NT believers. Therefore we see that the "wife" of Rev. 19:7 above is Israel not NT saints. KJ translates this word: ordinances (so also 4 other Greek words), judgement (so also 7 other Greek words), righteousness (so also 3 other Greek words), justification (so also 1 other Greek word).

10 With this twisting of words it is almost impossible to use the KJ for honest detailed study. Let us proceed to the next reference used to "prove" that the "church" is the "bride".

REVELATION 21

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

vs. 1,2 "New" heaven, earth, and Jerusalem - new from the standpoint of quality, not time.

vs. 9 "the bride namely - the wife of the lamb."

vs. 10 "the city namely - the holy Jerusalem"

vs. 12 12 gateways - names of the 12 tribes of the sons of Israel.

How can this city be other than Jewish?

Postage stamps of Israel. →

← Names of 12 apostles.

1. Peter
2. Andrew
3. James
4. John
5. Philip
6. Bartholomew
7. Thomas
8. Matthew
9. James
10. Thaddaeus
11. Simon
12. Judas

Matt. 10:2-4, all Jews.



REVELATION 21

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

The precious stones remind us of the breastplate of the high priest used to judge Israel. In the future the 12 apostles will judge Israel. The heavenly Jerusalem is referred to in other ancient writings.

The Book of the Secrets of Enoch (1-50 A.D.)

← Pseudepigrapha - by R.H. Charles.

55 'My children, behold, the day of my term and the time have approached.

For the angels who shall go with me are standing before me and urge me to my departure from you; they are standing here on earth, awaiting what has been told them.

2 For to-morrow I shall go up on to heaven, to the uppermost Jerusalem to my eternal inheritance.

(see also Testament of Dan p. 334) Talmud, Taanith, p. 16

Thus said R. Johanan: The Holy One, blessed be He, said, 'I will not enter the heavenly Jerusalem until I can enter the earthly Jerusalem'. Is there then a heavenly Jerusalem?—Yes; for it is written, Jerusalem, thou art builded as a city that is compact together.

HEBREWS 11

10 For he looked for a city which hath foundations, whose builder and maker is God.

← Abraham too, knew of this city. I see absolutely nothing to connect this city to the NT "assembly", but rather everything connects it to Israel. Let us assume for a moment the heavenly Jerusalem is the NT church and the NT church is the bride. Now consider Gal. 4:26,

GALATIANS 4

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

"But the above Jerusalem is free, one-which is mother of us."

The fact would be that we are the bride of the bridegroom, and our own mother, which seems rather silly! Take one more scripture,

REVELATION 22

17 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 the water of life freely.

← "And the Spirit and the bride are saying: you-be-coming. And the (one) hearing let-him-say: you-be-coming. And the (one) thirsting let-him-be-coming, the (one) willing let-him-take the water of-life gratuitously."

JOHN 7

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Consider two verses with Rev. 22:17. One, John 7:37; the other, "So the trust (is) out-of-hearing, but the hearing (is) through saying of-God." Rom. 10:17 The Holy Spirit gave us the Bible and the "bride", Israel,

12 wrote the message for us. Every writer of scripture was an Israelite; so the Spirit and the bride are constantly saying: you-be-coming. As people hear and believe, they too are saying: you-be-coming.

REVELATION 22

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 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 the water of life freely.

← Now note carefully the speaker of the final invitation.

↙ Jesus himself says: "And the (one) thirsting let-him-be-coming, the (one) willing let-him-take the water of life gratuitously."

How close this is to the invitation Jesus gave to Israel on the last day of the feast, John 7:37 p. 11. If you might doubt Jesus is speaking this invitation read on in verse 18: "I myself-am-witnessing---" etc.

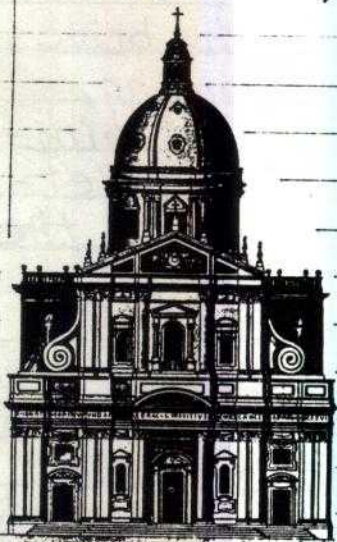
Question: If the NT assembly is the bride; watch what happens.

1. The Spirit and the NT church are saying; you-be-coming.
2. The one hearing is saying; you-be-coming. Who are these? If these are ones responding to your Sunday morning invitation; why are they not part of the "bride", the NT church? When you responded to an invitation how were you so fortunate as to become part of the bride?

Before going further in this direction we must consider the word "church" in the KJ. This word occurs 112x in the KJ as a mistranslation of the Greek word ἐκκλησία-ekklēsia.

Encyclopaedia Britannica, Vol. 5

← Etymology of the Word Church.—According to most authorities, the word is derived from the Gr. κυριακόν (δῶμα), "the Lord's (house)," and is common to many Teutonic, Slavonic and other languages, under various forms—e.g., Scottish kirk, Ger. kirche, Swed. kirka, Dan. kirke, Russ. tserkov, Bulg. cerkova, Czech. cirkev, Finn. kirkko, etc. The word was originally applied to the building used for Christian worship, and subsequently extended to the Christian community (ecclesia) itself. Conversely, the Greek word ecclesia (ἐκκλησία) was transferred from the community to the building, and is used in both senses, especially in the modern Romance and Celtic languages (e.g., Fr. église, Welsh eglwys, etc.). The Gothic New Testament of Ulfilas has aiklesjo.



More correctly "church" is not a translation but a substitution. This has led to the often used expression "the Lord's house", so often heard from the pulpits. In this way most people are easily led into superstition. They believe God dwells in the building and so they feel guilty if they don't go to the building, "the Lord's house" to "see" God. This is the superstition of all paganism that the god or goddess lives in the temple. But there is more underlying this substitution.

Ekklēsia - (ἐκκλησία) is made up of two parts: ἐκ - κλήσια - "out-of" and "calling". (p. 174 A Grammar of the Greek New Testament, A.T. Robertson; also see Young's Concordance) Synonyms of the New Testament, Trench, p. 5

Thus the greater fitness and dignity of the title ἐκκλησία has been already noted. Add to this that the Church was ever rooting itself more predominantly in the soil of the heathen world, breaking off more entirely from its Jewish stock and stem. This of itself would have led the faithful to the letting fall of συναγωγή, a word with no such honorable history to look back on, and permanently associated with Jewish worship, and to the ever more exclusive appropriation to themselves of ἐκκλησία, so familiar already, and of so honorable a significance, in Greek ears.

← Note this interesting paragraph written about 1854.

The word *ekklēsia* occurs nearly 100x in the LXX, almost as often as in the NT.

A translation is "assembly";

but always keep in mind that it is an "assembly" called-out of some place. The verb and the

MATTHEW 2

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

preposition occur in Matt. 2: 15 "ἐξ (ἐκ) Αἰγύπτου ἐκάλεσα τὸν υἱόν μου."

← out-of Egypt I-called the son of-me.

Jesus is sent to Egypt to be called-out and identified with Israel having been called out; and Israel is God's son.

HOSEA 11

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

EXODUS 5

22 And thou shalt say unto Phâr'-aôh, Thus saith the LORD, Israel is my son, even my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

← Jesus had the same starting point. Consider Jesus' own statement.

MATTHEW 5

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Keep this in mind.

14 DEUTERONOMY 9

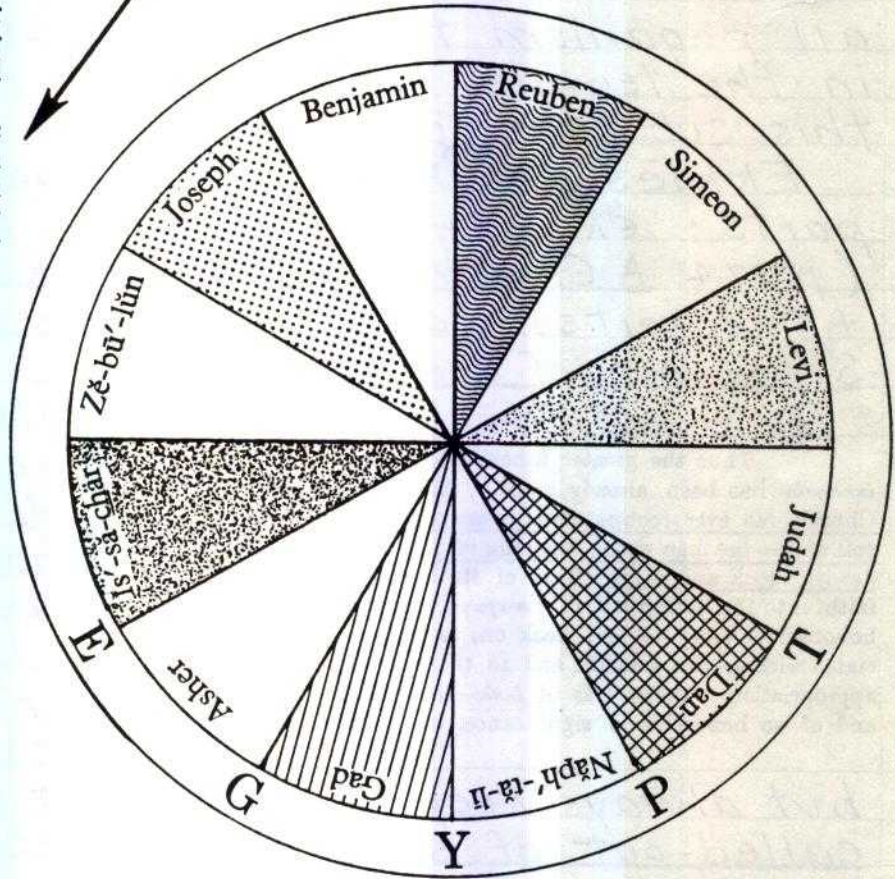
10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

THE ACTS 7

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with our fathers*: who received the lively oracles to give unto us:

For "assembly" the LXX has ἐκκλησία - (ekklēsia); in other words; "in the day of the calling out." That is, out of Egypt. In the NT the same word is used for this "assembly."



ἐκκλησία
"assembly"
"in the calling-out"

The word used for the "assembly" in the OT is no different than the word used in the NT.

DEUTERONOMY 7

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gir-gā-shītes, and the Amorites, and the Cā-nā-ān-ites, and the Pē-riz'-zītes, and the Hivites, and the Jēb'-ū-šītes, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Note God's law for Israel's marriages. This itself prohibits the so-called "Gentile bride" for Jesus.

On page 1, you saw that Israel claimed to be a bride.

Two of these are in the "restoration" chapters of Isaiah.

ISAIAH 61

10 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 as a bride adorneth herself with her jewels.

ISAIAH 62

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hēph'-zī-bāh, and thy land Bēn-lāh: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,



A



B

JEREMIAH 18

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

ISAIAH 1

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

There is no question that various figurative terms in scripture overlap in some ways. Some of the overlapping may be only a seeming to overlap because of our inaccurate knowledge of scripture. In the last few chapters of Isaiah we have reference to a Jerusalem of glory. (Is. 62:2) Is the Jerusalem of Rev. 21:10 figurative?

← "in whom is my delight"

← "married"

↙ Again Israel the bride.

↘ Two of Israel's stamps of 1968 are of special interest; the background is gold.

The scripture of Is. 62:6 is on postage stamp A; the scripture quoted in the Talmud (p.11) is Ps. 122:3 on stamp B.

We were all dead in trespasses and sins and yet God made us alive in the Messiah. (Eph. 2:1-5) Yet Scofield says, in the Scofield Reference Bible, p. 1348: "A forgiven and restored 'wife' could not be called either a 'virgin' (2 Cor. 11:2,3), or a 'bride'." Why not? Read the following scriptures in the numbered order.

JEREMIAH 31

The blood of Jesus Christ certainly does no less for Israel than for Gentiles.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up.

Zohar IV pp.336-7.

R. Aha was once walking in company with R. Judah. As they were going along, R. Judah said: 'We have learnt that the "Virgin of Israel" is blessed from seven sources; yet the Scripture says, in reference to her, "And do thou, O son of man, raise a lament over the virgin of Israel",¹ and what is even worse, "The virgin of Israel is fallen, she shall no more rise" (Amos v, 2). It is true that this last verse has been explained by all the Companions as a message of comfort.² This, however, can hardly be accepted, as the prophet himself calls it a lamentation (v. 1).' Said R. Aha: 'I, too, have been perplexed with the same difficulty. I once came before R. Simeon looking very troubled. He said to me: "Your face shows that there is something on your mind." I said: "Truly my mind is as sad as my face." He said to me: "Tell me what it is." I said: "It is written, "The virgin of Israel is fallen, she shall no more rise". If a man is angry with his wife and she leaves him, shall she never return? If so, alas for the children who have been sent away with her!" He said to me: "Are you not content with what the Companions have said?" I replied: "I have heard their explanation, that it is really a message of comfort, but it does not satisfy me." He said: "What the Companions have said is quite right as far as it goes, but there is more to be said. Alas for the generation when the shepherds are gone and the sheep stray without knowing whither they are going! Truly this verse requires understanding, but it is all plain to those who can interpret the Torah fittingly. See now. In all the other exiles of Israel a term was set, at the end of which Israel returned to God and the Virgin of Israel came back to her place. But this last exile is not so, for she shall not return as on previous occasions, as is proved by this verse which says, "The virgin of Israel is fallen, she shall rise no more." Note that it is not written,

Certainly, one might say, this verse seems to be a contradiction.

The Jewish understanding and reasoning will help teach us how to think.

'I shall not raise her any more'. Imagine a king who was wroth with his queen and banished her from his palace for a certain time. When that time arrived she at once returned to the king. So it happened several times. Finally, however, she was banished from the king's palace for a very long time. Said the king: 'This time is not like the other times when she came back to me. This time I shall go with all my followers to find her.' When he came to her he found her in the dust. [6b] Seeing her thus humiliated and yearning once more for her, the king took her by the hand, raised her up, and brought her to his palace, and swore to her that he would never part from her again. So the Community of Israel, on all previous occasions in which she was in exile, when the appointed time came, used to return of herself to the King; but in this exile the Holy One, blessed be He, will himself take her by the hand and raise her and comfort her and restore her to his palace. So it is written: 'In that day I will raise up the tabernacle of David that is fallen' (Amos ix, 11), the 'tabernacle of David' being identical with the 'Virgin of Israel'." Said R. Judah: 'Truly thou hast comforted and satisfied me, and this is the truth of the matter. And it reminds me of something similar which I had forgotten, of a saying of R. Jose, that the Holy One, blessed be He, will one day make proclamation concerning the Community of Israel, saying "Shake thyself from the dust, arise, sit thee down, Jerusalem" (Isa. LII, 2), like a man taking his neighbour by the hand and saying, Pull yourself together, rise.' Said R. Aha to him: 'All the prophets use similar language. Thus it is written, "Arise, shine forth, for thy light is come", meaning that the King is here to be reconciled with her. And again, "Behold thy king cometh unto thee" (Zech. ix, 9): He shall come to thee to comfort thee, to raise thee, to repay thee all, to take thee into His palace and to espouse thee for evermore, as it is written: "And I shall betroth thee for ever" (Hos. ii, 19).'

The only possible use of "bride" in the NT which we have not yet considered is John 3:29

JOHN 3

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 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.

30 He must increase, but I must decrease.

(see p. 5)

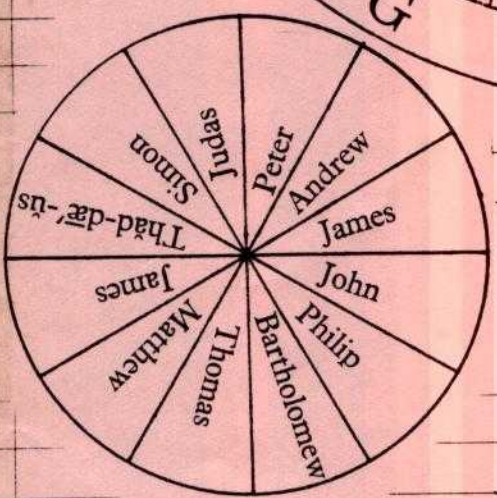
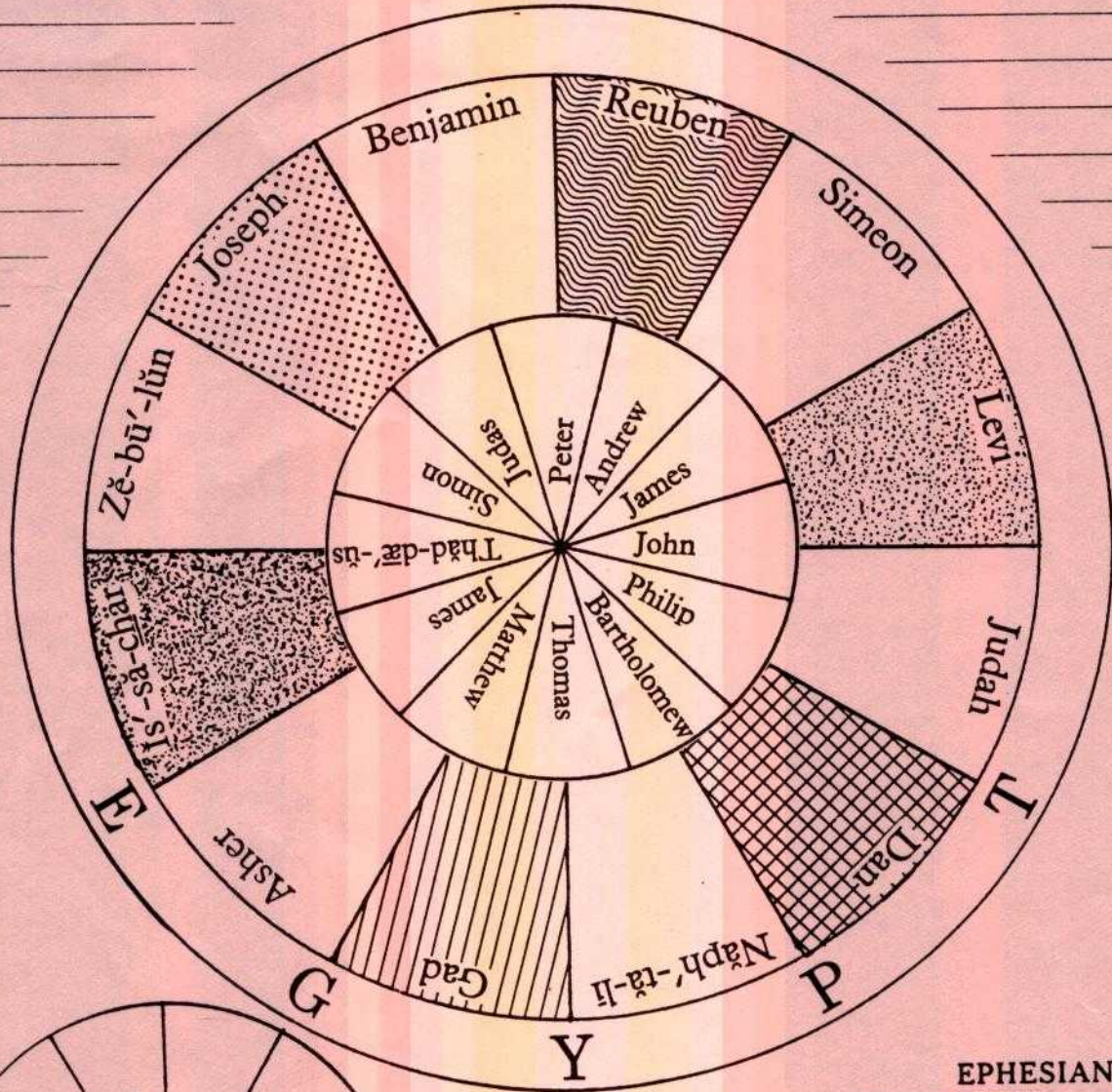
vs. 29 "The (one) having the bride, he-is bridegroom--"

This is strictly OT, before the cross, and is present tense. At that time there was no NT assembly.

The NT "assembly" is also an ἐκκλησία - (ekklēsia), called-out of what or where?

Jesus said: "I-shall-build-of-me-the-assembly" Mt. 16:18.

The NT "church" was called out of Israel. Initially they were all Jews or proselytes.



EPHESIANS 2

16 And that he might *reconcile both unto God in one body by the cross, ^bhaving slain the enmity ^cthereby:

The cross brought about a change; the ekklesia, assembly, called-out through the blood is termed - THE BODY.

Israel remains THE BRIDE.

I have shown that in no case is the NT assembly ever called "the bride of Christ." Since the 12 apostles will rule the 12 tribes (apologetics 2); and Jews are the bride of Christ, even though members of the body as well, do not make the NT assembly too heavenly. The "body" has an earthly destiny also.