

## Husband

1 Pet 3:5-7; Jer 3:14; Gal 4:6-7,26; Isa 54:5 — Messiah is the *husband* of the edah (Rev 19:7; 21:2). Yahshua ha Mashiyach is known by Paul and John to be the husband of the “church” in Mt 16:18. This church is the very Body in which the Eternal Spirit dwells forever and ever (Eph 1:23; 2:22; 3:21). This church is the *edah* in Jer 30:20, which is translated *community* (#5712) in all honest translations.

This *edah*, or *community* in English, in the practical use of the word, is a *commonwealth* (Eph 2:12), a *body politic* — the whole body of Messiah, all who belong to Him (Gal 5:24; 3:29). These are formed into a NATION, a *united* nation, made up of people gathered together in twelve geographical locations on the earth, called *tribes*. This is the *Bride* or *Wife* of the Lamb in Rev 21:2,9-12 (1 Pet 2:9-10).

James addressed this “body politic” as the twelve tribes. The husband is the head of the body — His Body (Rev 21:2), the New Jerusalem (city of God, Ps 48; 46:4-6; 87:1-7). In Rev 21:2 this holy city is being *pre-pared* as a bride adorned for her husband. And Rev 21:3 explains that this prepared city (or community) will be the very dwelling place, abode, tabernacle — however the translators interpreted the word in Rev 21:3 (#4633) — which is the very *habitation* of God, or the Eternal Spirit.

Eph 2:19-22 — We are fellow citizens of the holy in the commonwealth, community, or city, which is God’s household. Eph 2:11-13 — We are no longer strangers to ISRAEL. Eph 2:19 — We are no longer foreigners, but fellow citizens with the holy ones (with one another). We are *together* God’s home. However and whatever Rev 21:23 means, we are that city to be. Rev 21:3 and 24 go together, for the *men* in verse 3 are the *nations* in verse 24. And Rev 21:4 and 22:2 go together, for the *men* in Rev 21:3 are those who are healed by the leaves of the Tree of Life, bringing perpetual health and well-being to the people of the nations (Gentiles) who are “saved” from the second death in the judgment of Rev 20:12-15.

Rev 21:24 in *all original manuscripts* (as in the KJV and NKJV) says “the nations of those who are saved” — that is, the people of the nations who are “saved” or preserved from the second death by their deeds. But the rest of the people of the world or nations were not saved from the second death because they broke the everlasting covenant (Isa 24:5-6) as Rev 21:8 says.

So the people of the world who did not *practice* the sins in Rev 21:8 but were as Rom 2:6,7, and 10 says, will be “saved” or rescued from the destiny of the wicked (Rev 22:11), for they lived by their faithfulness to their conscience (Hab 2:4). They were not lifted up in pride. Their soul was *right* in them, while the soul of the proud was not right within them. The proud made themselves unjust or filthy, or both as Rom 1:24-32 says. They are those who did not think that the President of the United States, in the 1999 impeachment trial, committed sins which were so bad as to remove him from office, but instead gave hearty approval to his deeds, as Rom 1:32 says.

The word *community* is the only word that the people of God in every place (Mal 1:11), His holy dwelling place, could be termed since *community* means a social group of any size who reside in a specific locality, under one government or eldership, living a common life as friends, sharing possessions, enjoyment, and liability (Eph 2:12). This is the only way the “church” can be if it is the Body of Messiah, in every place (1 Tim 2:8).

In these “places” where the edah is located, a building (#3619) grows and grows (Eph 2:19-22) whose architect is God — a structure, a family (Eph 3:14-15), the whole family, the building edifice. Eph 3:15 says *the whole family*, as Jer 31:1 and Jer 30:20 — all related by the blood of Messiah whose names are recorded in the Lamb’s Book of Life (in heaven and on earth) before He comes. *Family* means Gal 3:27-29 — all descendants from a common progenitor. The family is under one head, a household under one head, the *family circle*, having a family name (Jms 2:7).

A man in Israel (that is, a man who is one of the future rulers of the universe, a member of the Twelve Tribes which constitute the holy nation of Israel) who is engaged or *betrothed* was also spoken of as a *husband* and the woman as a *wife* (Dt 22:23-24; Mt 1:18-20). A man would

betroth a woman for future marriage by *paying* her father the *bride-price* (Ex 22:16-17). She then became His property (Ex 20:17). Gal 3:29; 5:24 — The word *belong* is to be betrothed to Messiah in His holy nation, in training for the throne when He comes back to earth to rule. Those who belong to Him will rule with Him for 1,000 years (Rev 20:4-6; 5:9-10; Lk 19:11-26).

We were bought and paid for, redeemed by the blood of Messiah our Master (Rev 22:3-5). The word *ba'al* (#1166) means owner, master, when applied to him, and the woman was called *beulah* — married, owned as a wife (Gen 20:3; Dt 22:22; Isa 62:4). To Israel Yahweh says, “I myself have become the Husband (husbandly owner) of your people (Jer 3:14; Isa 62:4-5). The husband served as a priest and judge of the family, as throughout scripture. The husband and father was accorded deep respect by all members and the wife. He was the model for the children (Gen 31:31-32; Job 1:5; 1 Pet 3:5-6; Dt 21:18-21; Est 1:10-21).

A man, upon marrying a woman, brings her under a *new law*, the law of her husband, in which the husband makes the rules and regulations for his family (Rom 7:2-3). He becomes her head, to which she is subject (Eph 5:21-24, 33). This is *relative headship* in view of 1 Cor 11:3 in Israel, since the wife is considered part of the husband’s property that is *belonging to him*. The word *belong* means to have one’s rightful place — it is *her right* to belong to him and a husband’s right to own her. What could be greater? What could be a greater expression of love and trust?

“Married to a husband” — In Dt 22:22-23, the word *husband* is #1167 (*ba'al*), as also in Hos 2:8,16,17. A *husband* is a master or owner (1 Pet 3:5-6). In Ex 21:22 the same word is translated *husband* (as in Pr 31:11), while in verse 28 it is translated *owner* (of an ox, or an ass in Isa 1:3), and *master* (of a house) in Ex 22:8.

Hos 2:16-17 — Because of its use for Cananonite deities and because it implied ownership rather than relationship, God disassociated Himself from the use of the term *ba'al*, asking rather to be called *ishi* (my husband) rather than *ba'ali* (my lord). Hos 2:23 — The word *my* implies ownership — the mutual ownership of a relationship: *my husband*, *my people*.

Those who *belong* to Him *obey* Him. In Rom 6:17, as in 1 Pet 3:6, the word *obeyed* is #5219 (*hupakouo*) — to hear as a subordinate; listen attentively; obey as a subject; answer, respond, submit without reservation. This word is used for servants who were attentive to the request made of them to the point of complying, or for soldiers. The word *obeyed* means hearing — responding — and obeying (as disciples, Heb 5:9; Acts 6:7; Rom 6:17; 10:16; 2 Ths 1:8; 3:14; Phil 2:12; as children, Col 3:20; Eph 6:1; as servants, Col 3:22; Eph 6:5; as Abraham, Heb 11:8, Gen 26:5; 22:18; as Jacob, Gen 28:7; as Old Israel, Josh 5:6; 22:2).

In Acts 12:13 the same word is translated *hearken*, as in 1 Sam 15:22-23 — “Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” *Hearken* in Hebrew is #8085 (*shama*). The opposite of obedience is rebellion (Jdg 2:17; 1 Sam 15:24). Not obeying is rejecting the word of Yahweh (1 Sam 15:23), and the one who rejects obeying Yahweh will be rejected from the kingdom (verse 28). It will be given to a better man, like David (Acts 13:22) — a man after My own heart who will *obey* me (do My will). It will be given to David’s *seed*<sup>1</sup> (#4690, Acts 13:23) or Abraham’s seed (=spiritual seed) as Acts 13:23 (Gal 3:29), as well as to those who are like David, who belong to Messiah (Gal 3:16; Jn 7:42; Rom 1:3; 2 Tim 2:8).

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<sup>1</sup> Our Master was this “seed of David,” His earthly mother being flesh, but His human spirit coming from the implanting of this unfallen seed (from God, Lk 1:35), whereby the word of God in the Spirit united with His human spirit (1 Cor 6:17; Jn 1:12, 14; Heb 10:5).