



The Betrothal

Compiled by God and Recorded by the Phoenix
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Some of the following is an excerpt from "The Channel" Grace through Faith.

And all is...

True to Life:

Betrothal with the ancient Hebrews was of a more formal and far more binding nature than the "engagement" is with us. Indeed, it was esteemed a part of the transaction of marriage, and that the most binding part.

Among the Jews the betrothal was so far regarded as binding that, if marriage should not take place, owing to the absconding of the bridegroom or the breach of contract on his part, the young woman could not be married to another man until she was liberated by a due process and a paper of divorce. A similar custom prevails in China

and Japan, and in cases becomes very oppressive. The marriage may have been intended by the parents from the infancy of the parties, but this formality of betrothal is not entered on till the marriage is considered reasonably certain and measurably near. A prolonged interval between betrothal and marriage was deemed undesirable on many accounts, though often an interval was needed that the groom might render the stipulated service or pay the price-- say a year or two, or, as in the case of Jacob, it might be seven years. The betrothed parties were legally in the position of a married couple, and unfaithfulness was "adultery" (#Deu 22:23; Mat 1:19).

Additional Reference: Spiritual Adultery. Rev 3:1-5, Rev 3:15-16, Rev 2:4, 1Co 11:27-32.

Just as in the Old Testament, the Betrothal of the Church to the Lamb is extremely important and binding: Not in the sense that it cannot be broken, but in the sense their are vast consequences for the "infidelity" or in case of the New Testament, "spiritual infidelity". Recall the parable of the ten virgins and their lamps. Mat 25:1-12, also Rev 2:18-22, Rev 3:1-5, Rev 3:13-17. (For additional study see "The Harvest" in topical notes section)-Phoenix

This is just one more proof against the false doctrines "Once Saved Always Saved, and "Security of the Believer". No doctrines have done more damage in the church than those of John Calvin.(See additional topic notes "Make Your Election Sure") In the latter, the problem with "Security of the Believer" is that you better be careful what you believe. There is security in Christ, if you reside or stay in Christ. Joh 15:1-2 The church in Galatians 5 found that out, as the 7 churches in the Book of Revelation. Gal 5:1-4 . Jude.

And in with the former, it is not a matter of God, or the Groom, which is "Christ" keeping you. It is a matter of you keeping and following him. Most people, especially many of the Baptists, are dyslexic and are really backwards about this. Such is perseverance, endurance and overcoming the world (Mat 24:12-13, Mar 13:13, Rev 2:7, Rev 2:11, Rev 3:5, Rev 3:21, Rev 21:7).

Now a true to life example of this dyslexia. A member of a Baptist congregation a little over a year ago. It was during Sunday School

preview one evening that the Pastor of the church (and I use the term Pastor loosely for he is everything but a man of God Mat 7:21-23) on the scripture from Matthew 24:13 stated: Mat 24:13

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

Emil stated that those that endure to the end shall be saved. But then He added and taught that it could be read as the saved shall endure. **This is not the same thing**, think about it. Once you think about it, it is actually backwards or dyslexic. First, on his version of the truth he placed that salvation in the present tense will assure endurance. This is not what scripture teaches, and is a falling away from the truth. For it discounts man's free will, and yes.. in many instances man's ability to fall away from, to turn from, to err from the truth; and also to "mess things up".

Eph 4:14, 1Ti 6:21, Jam 5:19-20, 2Pe 3:17.

The problem of "Once Saved Always Saved" and "Security of the Believer" is that you better be careful what you believe. Put your faith in God's word and Jesus Christ of the Bible, not your own version. If he would have read the previous verses too from Matthew 24:11-12 it would have discounted this.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:12 And because iniquity shall abound, the love of many shall wax cold.

In the New Testament: If the wedding betrothel is broken, it is by the BRIDE. Or shall we say, a (member) of "The Brides Party" (See additional study notes on the "Bride" in the topical notes section) Recall once again the seven churches of Revelation, and the Parable of the Sower, and the seed among the thorns.

The Betrothel - is an excellent description of the state of salvation in the present tense. Including the promise. 1Jo 2:24-25

With full salvation completed, prior to Christ's return for and with the saints. Rev 22:11-14 . And you can trust this truth. Only those worthy will be taken. To meet the Lord in the Air. Mat 22:2-13, Luk 21:36 .

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

It is only then that salvation is complete and death is swallowed up in victory. So walk worthy of your calling and make your salvation sure- work out your salvation:

Phi 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For worthiness is not unto automatic. 1Pe 1:2, And the price for spiritual infidelity, or adultery?

Death.

For the wages of sin is death. Always has been and always will be. Rom 6:23

Luk 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Luk 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Paul addresses in previous verses to this one in Romans:

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Those who choose to sin, or fall "short of, or miss the mark", have become like the five of the ten virgins with the lamps. The five that missed the bridegroom, and were locked out.

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of sin, ye were free from righteousness.

The question everyone should ask is not am I worthy, but am I worthy in God's eyes? By His definition. And just what does it mean to follow Christ? Not what you define it to be, but what he defines it to be. Luk 21:36 , Luk 9:57-62 .

There is a saying I use, which is stong meat: Don't use "Christ as a crutch" which means don't use Christ and His great redemptive work for mankind on the Cross as an excuse not to follow Christ. Do not take advantage of Grace. For if you do, you shall surely fall.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

As the great reformers cried "Corum Deo" meaning "God is with us" or better translated, "The eyes of God are upon us. Us: upon us all. Perhaps, it is time. Time for a true revival throughout the Church. - Phoenix

From American Tract:

The wedding festivities commonly lasted seven days for a maid, and three days for a widow. So Laban says to Jacob, respecting Leah, "Fulfill her week," Gen 29:27. The ceremonies of Samsons wedding continued seven whole days, Jdg 14:17-18. These seven days of rejoicing were commonly spent in the house of the womans father, after which they conducted the bride to her husbands home.

Christianity invests the family institution with peculiar sacredness; makes true love its basis, and mutual preference of each others happiness its rule; and even likens it to the ineffable union between Christ and his church, Eph 5:22-33. Nowhere in the world is woman so honored, happy, and useful as in a Christian land and a Christian home. Believers are directed to marry "in the Lord," 1Co 7:39.

From Smiths Bible Dictionary:

The allegorical and typical allusions to marriage have exclusive reference to one object, viz., to exhibit the spiritual relationship between God and his people. In the Old Testament (#Isaiah 54:5; #Jeremiah 3:14; #Hosea 2:19) In the New Testament the image of the bridegroom is transferred from Jehovah to Christ, (#Matthew 9:15; #John 3:29) and that of the bride to the Church, (#2Corinthians 11:2; #Revelation 19:7; #21:2,9)

From Easton Bible Dictionary:

The marriage relation is used to represent the union between God and his people (Isa. 54:5; Jer. 3:1-14; Hos. 2:9, 20). In the New Testament the same figure is employed in representing the love of

Christ to his saints (Eph. 5:25-27). The Church of the redeemed is the "Bride, the Lamb's wife" (Rev. 19:7-9).

Where are you on your vows? You know. The ones where you not only promised to love honor and cherish, but the ones where you asked Christ to become Lord and Savior of your life. You cannot have one without the other. Luk 6:46

We all might just step back just one moment to reflect, and ask ourselves this question: Is Jesus Christ truly Lord of my Life?

By His definition?

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