

# Husband

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## I. Introduction

### A. Where it is found

Isa 54:5 For your Maker is your husband, the Lord of Hosts is His name; and your Redeemer is the Holy One of Israel.

### B. Terms to understand:

Bible writers employed a wide variety of symbolic names to describe some specific aspect of God and of his relationship with his people.

1. **Baal** is used to express the concept of God as owner and possessor.

Baal (Heb = 'lord') is a title designating a social superior (leader, owner, husband).

The root of Baal means "to marry, take possession of, to rule over."

Baal is used frequently of the pagan gods of the Canaanites and Philistines.

It was used either alone (Baal) or in compounds (ex. Baal Peor, etc.)

The term must be understood as carrying both the idea of a position of sovereignty, combined with a personal relationship.

This explains why the term is translated as "husband."

By Isaiah - God is spoken of as husband to Israel  
Isa 54:5 "Your Maker is your husband".

By Hosea - God is spoken of as husband  
Hos 2:16 "It will come about in that day," declares the LORD, "that you will call Me Ishi (my husband) And will no longer call Me Baali (my master, or my Baal).

2. **Husband** = Ish (EESH); Hosea 2:16

Both Old and New Testament shows the relationship between God and His people is similar to the relationship between a wife and husband.

3. **Bridegroom** - In the Old Testament God is the husband (bridegroom) to the nation of Israel. In the New Testament Jesus is the bridegroom to the church.

4. **Bride** - Bride of Christ is one of the NT metaphors for the church; Christ is pictured as a husband and the church as his bride.

5. **Betroth** = to promise "by one's truth."

Men and women were betrothed when they were engaged to be married. This usually took place a year or more before marriage. From the time of betrothal the woman was regarded as the lawful wife of the man to whom she was betrothed (Dt 28:30; Judg 14:2, 8; Mt 1:18-21).

The term is figuratively employed of the spiritual connection between God and his people (Hos 2:19, 20).

## II. Marriage to God

### A. Bible Overview:

#### Genesis

God makes man in his own image, male and female he makes them (Gen 1:26-27).

Jesus is called the last Adam (1 Cor 15:22, 45).

The free gift of grace in Christ vs. the sin (& consequences) of Adam (Rom 5:12-21).

#### Song of Solomon

Relationship between the bride and the groom.

#### Revelations

The wedding feast of the Lamb and the bride (Rev 18 - 22).

### B. Old Testament Scriptures:

God was betrothed (married) to the nation of Israel in the wilderness.

Jer 2:2 "Go and proclaim in the ears of Jerusalem, saying, 'Thus says the LORD, "I remember concerning you the devotion of your youth, the love of your betrothals, your following after Me in the wilderness, through a land not sown.

Ezek 16:8 "Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine," declares the Lord GOD.

Jeremiah uses the marriage analogy to reveal the significance of their idolatry and also as a basis for God's call to His people to return to Him in repentance and faith.

Jer 3:12-14 "Go and proclaim these words toward the north and say, 'Return, faithless Israel,' declares the LORD; 'I will not look upon you in anger. For I am gracious,' declares the LORD; 'I will not be angry forever. 13 Only acknowledge your iniquity, that you have transgressed against the LORD your God and have scattered your favors to the strangers under every green tree, and you have not obeyed My voice,' declares the LORD. 14 'Return, O faithless sons,' declares the LORD; 'For I am a master to you, and I will take you one from a city and two from a family, and I will bring you to Zion.'

Jer 3:14 "Return, O backsliding children," says the LORD; "for I am married to you. (NKJV)

Jer 3:14 "Return home, you wayward children," says the LORD, "for I am your husband. (NLT)

Jer 3:20 "Surely, as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O House of Israel," says the LORD. (Jer 3:6-9)

Jer 31:32 "which they broke, though I was a husband to them, says the LORD"

Hosea - The most poignant revelation of the implications of God's Old Testament role as a husband is found in the Book of Hosea.

God called on Hosea not only to preach to Israel, but also to model in his own relationship with his wife the relationship that existed between God and Israel. The prophet tells us that God told him to "go, take yourself a wife of harlotry" (1:2). In other words, Hosea was to marry a woman who was (or who would become) a prostitute. This woman's name was Gomer. In time she

abandoned her husband and their children to live with various paramours. During those difficult years, Hosea continued to love Gomer. Even when one lover after another abandoned her. Hosea saw to it that Gomer had adequate food and shelter (2:8). Finally, Gomer was forced to sell herself into slavery because of her debts. When that happened, Hosea bought her back and then brought her home (3:2-3).

God is faithful despite our unfaithfulness; We will call the Lord "my husband"

Hos 2:16 "It will come about in that day," declares the LORD, "that you will call Me Ishi (my husband) And will no longer call Me Baali (my master, or my Baal).

He will betroth us:

Hos 2:19-20 For I will take from her mouth the names of the Baals,"...I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy; I will betroth you to Me in faithfulness, then you shall know the LORD." (Ezek 16)

because of His - Righteousness, Justice, Lovingkindness, Compassion, Faithfulness

Your husband is the Lord of hosts, your Maker.

Isa 54:5 "For your husband is your Maker, Whose name is the LORD of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth.

Your land will be married; it will no longer be forsaken or desolate for the Lord delights in her.

Isa 62:4 It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "Married"; For the LORD delights in you, And to Him your land will be married.

He rejoices over you, His bride.

Isa 62:5 For as a young man marries a virgin, so your sons will marry you; And as the bridegroom rejoices over the bride, so your God will rejoice over you.

Promise of the new covenant

Jer 31:31-34 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

Portrait of a godly husband from Isaiah 54 - A godly husband:

- Helps her find fruitfulness and fulfillment (54:1-3).
- Seeks to quiet her fears (54:4, 14, 15).
- Covers her shame, failure and humiliation with forgiveness and grace (54:4).
- Esteems her in failure (54:4).
- Behaves with godly character towards her (54:5);
- Doesn't allow conflict or anger to be a wall of separation between them (54:6-8).
- Does not respond in anger towards her (54:9-10).
- Communicates his commitment and devotion in the hard times (54:10).
- Comforts her in stressful times (54:11-12).
- Clothes her with words of affirmation 54:11-12).
- Instructs their children in spiritual matters (54:13).
- Defends and protects her when criticized or attacked (54:15-17).
- Battles with her (spiritual warfare) against the attack of the enemy (54:15-17).

### C. New Testament Scriptures:

Friend of the bridegroom; John the Baptist describing himself as the bridegroom's friend, and Jesus Christ as the bridegroom (Jn 3:29).

Jn 3:29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.

John saw himself as "the Bridegroom's friend" who, according to Jewish custom, takes care of the wedding arrangements. The Messiah is identified with the bridegroom to whom the bride (his messianic community) belongs and who comes to claim that bride. John may have known of a rabbinic tradition assigning the friend's role to Moses in the "marriage" between God and Israel. (See also Mt 9:15; Mk 2:19-20; Lk 5:34-35; Mt 25:1-10; Rev 19:7; 21:2)

Jesus refers to Himself as the bridegroom

Mat 9:14-15 Then the disciples of John came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?" 15 And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast. (Mt 25:1-13; Mk 2:18-20; Lk 5:33-35; Rev 18:23)

Mt 22:2-14 The parable of the marriage feast

The kingdom of heaven can be compared to a king who prepared a wedding feast for his son. Father gives a wedding feast for Jesus, His Son.  
Invitations to the feast are sent out;  
there are those unwilling to come  
there are those who aren't interested, they pay no attention  
you can only attend the feast dressed in proper wedding clothes  
"many are called but few are chosen"

In Christ we died to the Law and were joined (married) to God.

Rom 7:4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

Marriage is a picture of the relationship between Christ and the church (Eph 5:23-33)

Christ is the head of the church, the Savior of the body

Eph 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

Christ loves the church; He gave Himself up for her, cleanses & washes her, makes her glorious  
Eph 5:25-27 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Christ loves the church; He nourishes and cherishes her

Eph 5:28-30 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body.

Union of Christ and the church

Eph 5:31-32 FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery is great; but I am speaking with reference to Christ and the church.

We are betroth to one husband - Christ.

2 Cor 11:2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.

The apostle Paul referred to himself as the one who gave the church (at Corinth) to Christ, presenting her "as a pure bride to her one husband." In ancient Near Eastern culture the father gave his daughter in marriage to the bridegroom, assuring him of her purity. To Paul, understanding himself as the church's spiritual father (1 Cor 4:15), the thought of the church as his daughter sprang readily to mind. To be Christ's pure bride requires on the church's part "pure and simple devotion." Like a concerned father, Paul was worried that the young bride (the church) might commit adultery by her willingness to accept "another Jesus," "another Spirit," or "a different gospel" (2 Cor 11:4). As between marriage partners, the relation between the church and Christ is governed by a covenant of mutual faithfulness. Disloyalty shatters the covenant.

Rev 19 and 21 - the metaphor of the church as the Messiah's bride is further developed.

The vision in Rev 19:7-8 announces the marriage of the Lamb (Christ) to the bride (church) who is clothed in the "fine linen, bright and pure" representing "the righteous deeds of the saints."

In Revelation 21 the vision depicts the new Jerusalem coming down from heaven, "prepared as a bride adorned for her husband" (v 2). Then the seer is invited to behold "the Bride, the wife of the Lamb (v 9) and to see the holy city "coming down out of heaven from God" (v 10). The "new Jerusalem" is identified as the people of God, as the bride of Christ, among whom and with whom God will be present forever.

The marriage of the Lamb has come.

Rev 19:7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come ..."

Blessed are those invited to the wedding supper of the Lamb.

Rev 19:9 Then he said to me, " Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, " These are true words of God."

I will show you the bride, the wife of the Lamb (Rev 21:9-27)

Rev 21:9-11 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb." 10 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, 11 having the glory of God. ...

New Jerusalem, made ready as a bride, adorned for her husband

Rev 21:1-4 the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

Rev 19:7-8 ... and His bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

The Spirit and the bride say, 'Come!' (Rev. 22:17).

Rev 22:17 The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

**The following References were used in this study:**

Easton's Bible Dictionary  
Collins Thesaurus of the Bible  
Baker encyclopedia of the Bible  
Every name of God in the Bible  
Word in life study Bible.