



# FEED MY SHEEP

PUBLISHED BY JAMES W. BRUGGEMAN  
STONE KINGDOM MINISTRIES  
P. O. BOX 6388  
ASHEVILLE, NC 28816 U.S.A.

Issue #4

February 1999

## God's Remarriage

**I**n the first issue of FMS, we demonstrated how God chose a line of people out of all the families of the earth to be a special treasure to himself. These were the descendants of the patriarch Jacob, whose name was changed to Israel. God often refers figuratively to the Israelites (and to no others) as his "sheep." In the second issue of FMS we showed how God actually married this nation of people. Then after the death of King Solomon, God split his wife, Israel, into two sister-wives, the ten-tribed House and Kingdom of Israel, and the two-tribed House and Kingdom of Judah.

We showed how God divorced the House of Israel for her adultery. In keeping with his own law (Deuteronomy 24:1-4), Yahweh<sup>1</sup> gave her a bill (certificate/document) of divorce and sent her packing out of his "house," the old Promised Land of Canaanland/Palestine. This "sending out of his house" was carried out by God's "hand," the Assyrian armies who invaded, conquered and deported millions of Israelites, culminating in 721 B.C. For another seven centuries, Yahweh remained married to his wife, the House of Judah, even though she was a worse whore than her sister, Israel.

In last month's FMS, we showed that the reason why God remained married to Judah was so that the birth of his son, Jesus, through Mary of the tribe of Judah, would not be illegitimate. Then we explained how that near the end of Jesus' mission at his first coming, he himself (as Yahweh-God, Judah's husband in the flesh) decreed the divorce of this Judah wife. He further prophesied that she, too, would be cast out of his house, the first Promised Land. This decree was executed by God's "hand," the Roman armies of Titus in 70 A.D. Those Judahites<sup>2</sup> who believed in Jesus (i.e., they were now "Christians") were warned in advance of the impending invasion and

destruction by Titus and had fled to areas outside of Palestine prior to 70 A.D.

Those Judahites and Jews<sup>3</sup> who refused Christ remained in the land and received the judgment decreed by our Lord. Many were slaughtered by the Roman armies and many of the survivors were scattered around the world. Thus was accomplished the divorce of the Judah wife. At the close of last month's monograph, we noted that Yahweh had promised through the prophets that although his wife had been a whore, and although he would divorce her, he would yet sometime in the future remarry her! How could he do so when his own law forbade such a thing!? Let us now back up to the time of the church-state execution of Jesus and examine this event in relation to God's marriage and divorces.

### The overlooked benefit of the death of Jesus

While all Christian churches teach and preach concerning Jesus' death on the cross and its benefits to the world, how "God so loved the world, that he gave his only begotten son,..." almost all of them miss one of the greatest results and benefits of the sacrifice on the cross. The apostle Paul discusses it in Romans, chapter 7, but most preachers and commentators fail to apprehend the significance of what Paul is addressing. That is because they almost universally fail to recognize to whom Paul was writing.<sup>4</sup> He is restating and reaffirming God's Old Testament laws on marriage and divorce (Deut. 24), and Paul is specifically applying them to Israel, the divorcee. Paul writes to these Israelite Christians in Rome:

**KJV Romans 7:1 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?**

**2 For the woman which hath an 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.**

**3 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.**

**4 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.**

To explain and summarize—God seems to have locked himself into an impossible dilemma. He had married Israel at Mt. Sinai. She committed adultery by whoring around with other gods, so he divorced first Israel and eventually Judah. Nonetheless, he had promised he would remarry her after she “cleaned up her act.” But that would seem to be impossible because his own laws on marriage and divorce (Deut. 24:1-4) said that once a woman is divorced and has married a second husband (which God considered Israel to have done by her adultery), and if the second husband should die or divorce her also, that she is not permitted to remarry her first husband. Is all hope lost? No! We marvel as Paul explains how God solves the “impossible” dilemma.

**2 For the woman [Israel] which hath an husband [Yahweh-God] is bound by the law to her husband so long as he liveth; [There is the hint.] but if the husband be dead, [There is the requirement.] she is loosed from the law of her husband. [There is the result.]**

The only possible way out of the dilemma was if the first husband were to die! Thus God had to die! But since the universe exists and is held together by the power of the Almighty Creator God, how could God die without the universe imploding or disintegrating into nothingness?

**Col. 1:16 For by him were all things created,... 17... and by him all things consist.**

To solve this new dilemma, we remember that God took his one wife, Israel, and “split” her into two parts; yet both parts were fully and completely his wife. In a similar manner, God (who, by definition, has no beginning) had always been “split” into three persons: Father, Son and Holy Spirit. Yet, each person is fully and completely God. The only begotten Son has always existed (John 1:1, 14), but the Son did not take on a flesh body and live as a “Son of Man” until Jesus was physically born.

Therefore, Yahweh-God humbled himself and took on the form of man. Here was God, Israel’s husband in the flesh. But “He came unto his own, and his own re-

ceived him not.” (John 1:11); and so when he showed them who he was, they charged him with blasphemy because he claimed Godhood, and they killed him for this “crime.” Perfect! It was exactly how he had planned that it would work. As excruciatingly painful as his sufferings and death on the cross were, his love for his wife was greater. It was worth it to him to free her from that law which forbade her remarriage to him.

When he died, she was then freed. Rom. 7:3 “...but if her husband be dead, she is free from that law;...” Obviously, if her husband (Jesus/God) remained dead, then there would be no possible way for them to be remarried. Therefore, he arose from the dead and lives forever more. He now awaits the remarriage to his nation-bride on the corporate level.

### **Two levels of the remarriage**

This, too, is addressed by Paul and others. In this theme of the remarriage, there are at least two levels of understanding: the personal, individual Christian’s relationship with Christ, and the national-corporate remarriage to Christ. The corporate remarriage is that spoken of by John in the latter part of the Book of Revelation. Just as Yahweh married the corporate body of people known as Israel in Exodus 19, so will he remarry a corporate body of Christianized Israel people when these next verses are fulfilled.

**Rev. 19: 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....**

**9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.**

The marriage supper is not the wedding ceremony itself. It is the feast of celebration and there will be myriads of guests at the wedding supper to joyfully celebrate the wedding of God and Israel. In the Old Testament God married only one people: Israel. Though he divorced them, he promised he would remarry Israel. He made this promised to no other people.

It appears to be a logical and biblically consistent conclusion therefore that in the New Testament, the wife and bride of Christ is that corporate body of people who are (1) descended from the loins of Abraham, Isaac and Jacob-Israel, and (2) who are also believers in Jesus Christ. Those who are Israelites after the flesh, but have not believed in Christ, are not only disqualified from being part of the Bride Company, but they will not even be permitted as guests at the wedding or to inhabit the Kingdom of Heaven. They will be left in “outer darkness.” It also fol-

lows then that the guests at the wedding would be the Christian believers of all other non-Israelite kindreds, families, tongues and nations.

John records the vision of the bride of Christ and identifies her metaphorically as New Jerusalem, which is in turn identified by its gates as Israel.

**Rev. 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.**

That this metaphorical city is indeed the bride of Christ is made clear in v. 9:

**Rev. 21:9 “...Come hither, I will shew thee the bride, the Lamb’s wife.**

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

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

The Bible is consistent from beginning to end when properly understood. God married Israel and Israel alone; he divorced Israel; he promised to remarry Israel and Israel alone, and that is what he will do. This does not in any way preclude other peoples from being saved. We are dealing strictly here with God’s special marital relationship with one people. Just because a man loves his wife doesn’t mean that he hates all other women. God indeed loves the world (Greek: *kosmos*), but he has a special love for his special treasure, his wife, Israel. Having examined the corporate level of understanding the remarriage, which is still a future event, let us now return to Paul and see how the personal level is applied.

Paul in addressing this letter to the Christian Israelites at Rome is telling them the good news (the gospel): that although they had been divorced by God many centuries before, that now God had come in the person of Jesus and had died to free her “from that law;” that he had risen from the grave to make himself available for remarriage to her/them—all in accordance with God’s word as spoken through the prophets. And then he concludes with a most strange concept:

**4 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.**

What is strange is that Paul says that they would be “married to another,” meaning the risen Christ. As Paul might have said: “I say ‘another,’ and yet not another.” For the risen Christ was/is still God, the same God he was

before he was crucified, the same God Israel had married at Mt. Sinai. It is a strange concept for the simple reason that we don’t know of too many people who have died, been buried and then have arisen from the grave—certainly there are no others who have resurrected and remained alive ever after. Only Yahweh in the person of Jesus has done that. Thus, although Christ was a “new man” (“another”) when he had arisen from the grave, yet he was still the same great I AM of the Old Testament.

Then the question remains: Did God want to remarry a filthy whore? Absolutely not! Even after the death, burial and resurrection of the husband, the wife remains the same. For centuries now she had been “living with” other gods. She had been “joined to” (see Special Note above Endnotes) the heathen gods of all the countries to which she had migrated over the centuries. The way she would become a bride cleansed and purified as a virgin before her remarriage is the same method her husband had taken. She too must die! The virgin, corporate bride could only come about as, one-by-one, individual Israelites die to self, identifying with Christ in his death and resurrection, and believing in him for justification to righteousness. Paul said it like this:

**Rom. 5:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [We identify with his death.]**

**4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. [We identify with his resurrection.]**

Thus Christ’s righteousness would be imputed to the individual Christian. And just as Christ was “another,” a new man, after his resurrection, so the believer is considered as a righteous “new man” after baptism. Consequently, Paul elsewhere exhorts believers to cease from sinning...

**And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4: 24).**

This single, individual believer is then set aside to God as having been betrothed to him, and he/she becomes part of the corporate bride-to-be.

**2 Corinthians 11: 2 For I am jealous over you with godly jealousy: for I have espoused [betrothed or engaged] you to one husband, that I may present you as a chaste virgin to Christ.**

In such a manner, God works out this part of his Plan of the Ages: that he might remarry his special treasure Israel, and that she would no longer play the harlot, but would be his faithful helper in bringing the rest of the

world under his gracious rule. Then will have come to pass these and a host of other prophecies about Israel, the once and future wife of God.

**Isa. 54:5 For thy Maker is thine husband; YHWH of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

**6 For YHWH hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, [i.e., divorced] saith thy God.**

**7 For a small moment have I forsaken thee; but with great mercies will I gather thee.**

**8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith YHWH thy Redeemer.**

**Hos. 2:7 And she [Israel] shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.**

**Special Note** to those more technically-minded in the Scriptures: We recognize that verse 3 of Romans 7 (see page 2) easily lends itself to confusion because twice it speaks of the wife, Israel, being “married” to another man. The fact is that the Greek word translated “married” twice in v. 3 and once in v. 4 is the very common Greek verb γίνομαι {ghin’-om-ahēe}, which means “to be, do, become” and a wide variety of other meanings depending on the context. It is used over 500 times in the New Testament and only in these three occasions was it translated “be married.” If not outright incorrect, this is misleading at best. It would have been better rendered “joined to,” which indicates a relationship exists, but it does not imply that a formal marriage contract was entered into between whoring Israel and the false gods.

I find frequent examples in my studies that Paul (and all Scripture writers), through the inspiration of the Holy Spirit, was very careful in choosing his words. The ordinary verb for “married” in the Greek is γαμέω {gam-eh’-o}, but Paul wisely avoided using that verb here. Unfortunately, the King James Version translators failed to pick up this nuance.<sup>5</sup>

---

## ENDNOTES

1. (For the benefit of new readers, we will continue to run this footnote for a number of issues.) In most English Bibles, when one sees the word “Lord” in either all caps [LORD] or in upper and lower caps [LORD], it indicates that the Bible translators have removed the sacred name of our God, which is YHWH (as transliterated from the Hebrew letters, and pronounced Yah-

weh {Yah-way}). It will be our general practice to re-insert the sacred name where it belongs, either as the tetragrammaton (YHWH) or as the pronounced name (Yahweh).

2. “Judahites:” We use this term to avoid confusion with the general term “Jews,” which is greatly misunderstood by Christians today. We will address this issue of “who’s who” more fully in later issues of FMS. For now, though, it must be understood, that the term “Judahites,” as used here, refers to those people descended from the patriarch Jacob-Israel, of the House of Judah, which included the tribes of Judah, Benjamin, some of Levi, and perhaps a smattering of a couple of the other tribes: e.g., Simeon and Asher (N.B., Anna the prophetess, was of Asher. See Luke 2:36.)

3. “Jews:” We use this term here in distinction to “Judahites” because we wish convey to the reader the concept that by Judahites, we mean only those whose ancestry is of the patriarch Jacob-Israel, through the House of Judah; while conversely, “Jews” (by common Judeo-Christian usage) would include true, genetic descendants of the tribes of Judah, Benjamin, (etc., as in endnote #2). But (unknown to most Judeo-Christians today), the term “Jews” would also include the Edomites, who were the enemies of Israel, some of whose ancestors had been forcibly mingled with the true Judahites prior to the coming of Christ. Referring to FMS #1, these Edomite-Judahites were not “sheep.” Therefore, they did not respond to the voice of the Good Shepherd. Rather, they, along with some true Judahites, succeeded in killing the savior. Again for the sake of simplicity, we will not introduce the Khazar connection at this point.

4. Although Paul is known as “the apostle to the gentiles,” most Christians are unaware that virtually all the epistles of the New Testament are written to the Israelites of the dispersion. Not the dispersion of the “Jews” of 70 A.D.; that had not happened yet. But he was writing to the descendants of the Israelites who had been dispersed and scattered “among the gentiles” (see Amos 9:9 *et al.*) after the Assyrian captivity of 721 B.C. Some years ago we did a two-part study of the epistles demonstrating the proofs contained within each of the epistles themselves that they were written to these Israelites. This two-tape study is still available from us for a \$10 offering postpaid. Ask for tapes # 158 & 159: *The New Testament Is To Israel*.

5. As the reader has noticed, we use the KJV as our primary version, but we have never been of the “King James *only*” persuasion. Like all translations, it has its flaws, but we believe it is the best one to use for reasons much too numerous to list here. Some years ago we did a 20-tape study entitled *Which Bible? Which Version* exploring this subject in great detail. It is still available in a pair of cassette albums. \$50 offering.

*Feed My Sheep* is a part of the teaching ministry of James Bruggeman and is sent out freely upon request. The tithes and gifts of those who are fed by it make it possible for us to continue in ministry. Contributions may be sent to Stone Kingdom Ministries, P.O. Box 6388, Asheville, NC 28816.