

THE ANCIENT HEBREW WEDDING CEREMONY

How does it picture Messiah Yahushua and His Bride?

John 14:2-3: "In My Father's house are many rooms. I go to prepare a place for you. And, if I go to prepare and place for you, I will come again, and receive you unto Myself, that where I am, there you may be also".

Matthew 24:36, 44: "But of the day and hour knows no man, no, not the angels of heaven, but My Father only". "Therefore, be also ready: for in such an hour as you think not, the Son of man comes".

Matthew 25:10-13: "...the Bridegroom came: and they that were ready went in with Him to the marriage and the door was shut".

Revelation 19:7-8: "Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come and his wife has made herself ready. And to her was granted to be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints".

John 3:29, John the Immerser referring to himself as the "friend of the Bridegroom" and to Yahushua, the Bridegroom, says: "He that has the Bride is the Bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatest because of the Bridegroom's voice. This, my joy, therefore is fulfilled".

Psalms 45:6-17 "Upon Your Right Hand (*Yahushua*) did stand the Queen, in gold of Ophir." (Italics mine)

Matthew 22:8-14: This is a story of the gathering of the guests. They must be invited, and must have on a "wedding garment". The wedding garment is linen—the "righteousness of the set-apart--"saved".

The Word of Elohim is basically the story of a wedding, from start to finish. It is a love story of a loving Father, seeking the perfect Bride for His Son, Yahushua--a Bride who is totally devoted, pure of heart, in love only to Him, submitted and perfect in His sight. Such a picture of this is found in Genesis 24:1-67--Abraham sending out his servant to find the perfect Bride for Isaac. In the basic structure of the Ancient Jewish Wedding Ceremony, you will see the Father, and the Bridegroom Yahushua, the "servant", the Ruach Yahuweh, the Bride, the attendant of the Bride (pictured by Moses), and the attendant of the Groom (pictured by Elijah), and the guests. In most weddings, there are 3 groups of people: 1) the guests, forming the largest group, 2) the attendants of the Bride and the Groom, usually a small group, and 3) the Bride and her Bridegroom. All are content and happy within their situation. But, only the Bride gets to go home with the Bridegroom and live in His House forever. She has an intimacy with Him that no one else has! And, so there is a new earth, which will be created for the "saved" guests. There are the attendants--the "King's of the earth"--who are "saved" and who represent the guests before the Father and the Bridegroom. And, there is the Bride, who stays with her Husband in the Father's House. (Revelation 21:22-22:5, 14)

This is also mentioned in Revelation 3:7-13: --the letter to the church at Philadelphia, which represents the Bridal remnant in the last days. She does not go onto the new earth, but stays in the presence of the Father and the Son. She is marked, because 1) she is submissive and yielded to her Bridegroom, guarding and obeying the terms of His marriage Covenant, the Torah, 2) because she loves Him with a perfect love, 3) because she follows her Bridegroom (the Lamb) wherever He goes, and 4) because she has made herself ready--purified herself and separated herself totally unto Him. She belongs to Him, and her relationship with Him is intimate. He knows her, and she knows Him, and their fellowship is sweet.

THE CORONATION

- I. Ha Melech - the King! Another name for Rosh ha Shanah, which is the day of His coming--at the Feast of Trumpets, is "Coronation Day". This Feast usually occurs during the Roman month of September. On this day the Bridegroom comes for His Bride, and at their wedding day, He is crowned the King, and she is crowned the Queen. Thus the marriage day is the day of Coronation.
- II. Yahushua will come for His Bride on Rosh ha Shanah--Tishre 1 on the Hebrew calendar. The essential message of this Feast is the reaffirmation of the Kingship of Elohim.
- III. Messiah will be crowned on Rosh ha Shanah and given the heathen for His inheritance, as well as receiving His Kingdom. Daniel 7:13-14 and Psalm 2:6
- IV. Jewish Scripture used for this day: Genesis 49:10 and Zechariah 9:9
- V. Revelation 19:11-16: He comes with the sound of the trumpet and much fan-fare and ceremony. He comes as the trumpet sounds loudly, with His angels, in the wrath of the Father, to destroy His enemies and the enemies of His Bride. He comes as a victorious King to deliver His Bride from the evil one.
- VI. He becomes the King of Kings over all the kingdoms of this world: Revelation 11:15-19; 19:16; Daniel 7:9, 13-14, 27; Revelation 1:7.
- VII. On the wedding day, the Bridegroom and the Bride are called King and Queen - and reference is made to Psalm 45.

THE WEDDING

- I. 1) Either the father arranges the wedding as Samson's father did, or 2) the father sends an agent in his place, as Abraham sent Eleazer, or 3) the young man comes by himself to the girl's father to arrange the marriage between the two of them.
- II. If the young man goes to the house of the girl, he initially must carry these three things:
 - a) A large sum of money (or many expensive items) to pay the price for the Bride

- b) A betrothal contract with his promises to the Bride written on it, and the terms of what he expects in a good wife
- c) A skin of wine

Note: In I John 5:8: “For there are three that bear witness in earth: the Spirit, and the water, and the blood: and these three agree in one”. In prophetic typology, the wine represents the Ruach ha Kodesh (Holy Spirit), the water represents the Word—the marriage contract or Covenant--the Torah given at Sinai--and the blood represents the price paid for our salvation. Acts 20:28, Paul speaking to Pastors: “Take heed to yourselves...to feed the assembly of Elohim, which He has purchased with His own blood”. Ephesians 1:14 tells us that the Ruach’s presence with us is the “down-payment of our inheritance until the redemption of the purchased possession...” His Bride was the purchased possession, and He is coming to fully redeem her unto Himself. I Corinthians 6:20; I Corinthians 7:23: “For you are bought with a price”.

- III. The Father approves of the marriage, the girl is called in and they all drink the wine together. In the drinking of the wine, she commits herself to the young man. Jeremiah 31:31 “I will make a renewed covenant with the House of Israel and the House of Judah”. Matthew 26:27-28: “And He took the cup (*the 3rd cup of the Seder—the cup of Redemption*) and gave thanks, and gave it to them saying ‘Drink you all of it: for this is My blood of the Renewed Covenant, which is shed for many for the remission of sins’”. Thus, He renewed His Covenant in His own blood, with His remnant Bride--who would be taken from among the whole believing House of Jacob.
- IV. At this point, the two are considered husband and wife. Their union can only be dissolved by divorce, but their state is still called “betrothal”, as with Mary and Joseph.
- V. After the wine is drunk, the young man says the words of John 14:2-3. He will go away and prepare a room for them--adding on a room to his father’s house. He promises that when the room is finished, he would come back for her, and she would forever be with him. She belongs to him now, for she has been “bought with a price”, and this purchase has been witnessed and confirmed.
- VI. The young man goes to prepare a chador (chamber) in his father’s house, sometimes called a “chuppah” or the honeymoon bed.
- VII. The girl must now spend her time learning how to be a wife and mother, and to learn how to please her husband. He may be gone for as long as 2 years or more. **The young man, if asked when the day of his wedding will be, often gets rid of nosey inquirers by saying: “No man

knows the day or the hour, only my father knows”.
(Matthew 24:36/Mark 13:32) Thus he puts the responsibility of dealing with noisy friends and family off on his father. It is a personal thing with him, and he only talks about the timing of his coming for His Bride with his father. He may communicate with his Bride, in secret—perhaps by a messenger (represented by the Ruach ha Kodesh--the go-between between the Bride of Messiah and Yahushua.

But, also, the term “no man knows the day or the hour” is a catch-phrase for the Feast of Trumpets—Rosh ha Shanah—for there are always 2 days around the earth. Three trumpets are blown during that 2-day time period. And, everyone waits for the “last trump”, when according to Jewish tradition, the gates of heaven open and the righteous ascend to heaven, while the fate of the wicked is sealed.

- VIII. The groom designates two close friends to assist him and to assist the bride during the ceremony. They are called “witnesses”. The two witnesses of Revelation 11 also have this aspect to them. Also, during the ceremony the contract containing the groom’s promises are then turned over to the parents of the bride.
- IX. He comes for his bride with great fanfare, trumpets, his servants and friends and family. It is a joyful day when he comes to receive his bride for the wedding ceremony. There is music and dancing and rejoicing.
(John 2)
- X. On their wedding day they are called the King and Queen. On this day, tradition says that they stand without spot or blemish as they are united. For two years or more (for us, 2000 years approximately since our Bridegroom went back to His Father’s house) the servant, represented for us by the Ruach ha Kodesh, works to prepare the Bride to perfection for her marriage to the perfect Bridegroom, Yahushua. From I Corinthians 1:4-9: “I thank Elohim always concerning you...that you are not lacking in any gift, eagerly waiting for the revelation of our Master Yahushua Messiah...”
I Thessalonians 5:23: “And the Elohim of peace Himself set you completely apart, and your entire spirit, and soul, and body be preserved blameless at the coming of our Master Yahushua Messiah”. From Ephesians 5:25-27: “...Messiah also did love the assembly and gave Himself for it...in order to present it to Himself a splendid assembly, not having spot or wrinkle,...but that it might

be set-apart and blameless”.

The Bride has purified herself, and made herself set-apart unto Him alone!!

- XI. The words of the wedding ceremony are from Psalm 45, and Isaiah 61:10-62:5--“...as the bridegroom rejoices over the bride, so shall Elohim rejoice over you”.
- XII. Once the ceremony is over, the two go into the bridal chamber for 7 days. Portions of the Song of Solomon, read during Passover, gives the details of the intimacy between Messiah and His Bride.
- XIII. The seven days in the chamber correspond to the seven days between the end of the Feast of Trumpets, and the Day of Atonement, when the High Priest takes the blood before the altar of Yahuweh, and the sins of the nation of Israel are forgiven. (On the Day of Atonement Messiah will judge all the nations that came against Jerusalem, and separate out the sheep and goat nations, as well as pronouncing the whole House of Jacob/Israel--all 12 tribes--to be saved, redeemed, and restored. (Joel 3:1-12; Matthew 25:31-46; Romans 11:26-27; Isaiah 59:20-21; 60:11-22; Jeremiah 31 and 33; Ezekiel 36:24-38; 37, and etcetera)
- XIV. At the end of the 7 days, the groom’s “friend” (or Elijah-- John the baptiser came in the spirit of Elijah, and represented Messiah, and called himself the “friend of the Bridegroom” in John 3:29), or “witness”, waits at the chamber door. The guests have arrived and are waiting for the door to be opened, and the wedding banquet to begin. When the groom is ready, he knocks from the inside of the door of the chamber, indicating that they are ready to make their public appearance before everyone. The friend opens the door, and the guests cheer.
- XV. In Revelation 11, the two witnesses have been in the earth witnessing and preparing for 3 ½ years. At the voice of the Bridegroom calling them up, Messiah Yahushua comes out of heaven with a trumpet blast, accompanied by the set-apart ones who have died, to gather His whole Bride for the wedding, and the 7 days in the chuppah. The door of heaven opens and He proceeds out. The “bride has made herself ready”. He picks up His Bride who is alive and waiting for Him on the earth. Then after His glorious entrance into Jerusalem, they proceed to the wedding feast. Some believe that the wedding feast will occur at Mt. Sinai, since that is where the terms of the marriage Covenant were given to the Bride. Look at the wording of Revelation 19:8 and 11. The parable of the wise virgins, of Matthew 25:1-11, shows us that only the prepared Bride gets to go into the chuppah with Him. The guests are shut out.

- XVI. John the baptiser saw himself as the groom's "friend"— John 3:28-30. Jewish tradition says that Elijah attends the groom--John was called "Elijah" even by the "Groom"—Yahushua. (Matthew 11:13-14) Elijah's message is one of preparation for the coming Messiah. He stands and waits for the Groom's knock. Matthew 17:3 shows the glorified, radiant Messiah standing with Moses and Elijah.
- XVII. The Bride's attendant according to Jewish tradition is Moses. His function is to escort the Bride to the Bridegroom, as Moses escorted the children of Israel to Sinai to be wed to Elohim there. In Revelation 11:3-7, the two witnesses to come have the characteristics of Elijah and Moses.
- XVIII. After the marriage the Bride goes to live with her Bridegroom as the Queen of the Almighty Elohim and King of Israel. She remains with Him, by His side, for eternity. When Father comes, and brings His city down (Revelation 20-22), the Bride is found still with her Husband (Revelation 22:3-5).

Yedidah, May 13, 2004

Note: Today is my anniversary of having been born again for 53 years. I dedicate this study on the Bride of Messiah Yahushua to my soon-coming Bridegroom. I await my wedding day with the greatest joy!!!

Continued: PART II:

THE REVELATION OF THE MEANING OF THE TEN COMMANDMENTS
THE TERMS OF THE WEDDING CONTRACT

Under THE WEDDING Part II, we find the "Betrothal Contract"—the terms of the marriage covenant. In reference to Yahushua, as the Bridegroom, He gives his promises to His Bride, but He also wrote out on the tablets of stone, He expects of his wife. The Torah (the first five books of the Scriptures), which means "Instructions, Teachings"—the covenant rules for those who want to live in His house in good standing in His Kingdom--is the foundation for all belief and action as good citizens in the Kingdom of Yahuweh/Yahushua.

In modern terminology, here is what He was saying on Sinai, as He wrote the terms of the marriage covenant in stone, by the "finger of Elohim"—the Ruach ha Kodesh (Holy Spirit):

This is what the Ten Commandments really mean:

- 1) He wants no other lovers in the life of His Bride/Wife. He wants no distractions from her pure love of Him. He wants no other "gods", other people, or other things, or selfish ambitions, or personal desires, to get in the way of his Bride's pure, undivided, total devotion to Him alone. He wants her to establish faith only in Him, dependency only in Him, and love and obedience only to Him and His Word, and a relationship with Him that is exclusive and unbreakable. He doesn't want her dividing her love with anyone or anything else.
- 2) He wants no pictures in her wallet of past boyfriends, or other loves. He wants no symbols on her body, or in her possession, that would remind

her of other loves. He wants no figurines, no statues, no carved images, no jewelry, no clothing, no celebrations of holidays, no reminders of any kind of her past life with other idols, loves, and addictions.

- 3) He doesn't want her using the names of pagan gods, defiling His Name, using His name commonly, or cheaply, or using His Father's name in a common and cheap manner. He wants His Name, Yahushua, and His Father's Name, Yahuweh, honored and revered. When we love someone, we call them by their real name, treasure it and love it. Yahushua means: Yahuweh is Salvation. His "nickname" is also valid: Yeshua (salvation).
- 4) He does not want His Bride to take their day together lightly. He has a set-apart day that He tells His Bride to guard and protect, as their day together. It is their special "date day". It pictures His ruling and reigning over the earth for 1,000 years in the 7,000th year from creation. It is the 7th day, or Shabbat (Hebrew) or Sabbath in English. He wants her to guard that 24 hours (from sundown on Friday night until sundown on Saturday night) as precious and undefiled by the world. He doesn't want her distracted with doing other things, when it is His time with her in a very special way. He tells her that He doesn't want her working, doing housework, or watching TV, or spending time in idle chatter on the telephone, or visiting friends, or going shopping, or buying anything or selling anything. It is His time to speak to her more than on any other day. He sometimes gets her up early, just to have a head-start in talking to her. He uses this day to especially give her revelation of Himself and His Word. He wants her to take all week, and Friday especially, before sundown, preparing herself for their day together. There are hundreds of Scriptures about this special day, and it is "forever"—an "everlasting covenant" with His set-apart Bride.
- 5) In Commandments 5-10:
 - a) He doesn't want a Bride/Wife who disrespects her parents, is lazy, rude, thoughtless, and rebellious. He wants a woman who honors her parents, and thus honors all authority that He honors.
 - b) He doesn't want a Bride/Wife who kills people (other than in self defense), slanders, gossips, backbites, tells tales on others, or in any way intentionally harms anyone.
 - c) He doesn't want a woman who would commit adultery.
 - d) He doesn't want a woman who steals what belongs to others.
 - e) He doesn't want a woman who lies and cheats, deceives and twists things to her own advantage for her own gain.
 - f) He doesn't want a woman who covets and longs for what is not hers.

He wants a pure, set-apart, devoted, obedient, loving, content, joyful, peaceful, submissive and yielded woman that He can lavish His love on forever and ever. He wants a woman who will be His Queen, reigning at His side. She

is obedient to the Torah of His Kingdom. She is not rebellious or lawless. She upholds Her husband's wishes and commands at all times.

Exodus 31:12-18 tells that the Ten Commandments were written by the "finger of Elohim"—or the Ruach ha Kodesh (Holy Spirit)—Luke 11:20. The Ten Commandments were spoken by the Bridegroom—the eternal "Word of Elohim". John 1:1, 14

The Ten Commandments, as well as the whole Torah, were given as an outline of human history, and includes the total plan of salvation in the celebrations of the Festivals. It was given to set-aside His Bride unto purity. The Torah gives the guidelines of separation between the clean and the unclean, the set-apart and the common. It lets the Bride know what is expected of her. He also doesn't want a woman who eats filthy, defiled, garbage collectors and therefore defiles her whole body. (Leviticus 11 is part of His covenant with His Bride.) His Torah is for our health, happiness, right living, peace and freedom.

The Scriptures in total are the love story of an Elohim searching for a Bride that He can lavish His love and goodness on. He doesn't want a Bride who thinks that reading, or studying His eternal Word is boring, that talking to Him is boring, that setting aside His special day of Shabbat is boring, or fellowshiping with others about Him is boring.

He doesn't want a Bride who is stained with sin. He doesn't want a Bride who is so busy that she can't sit down with Him and relax. He doesn't want a Bride who is so wrapped up in her own self-righteousness, her own selfish ambitions, selfish agendas, self-centered love, that she rejects Him for her own plans and desires. He wants a Bride who longs to be with Him, as much as He longs to be with her.

His Seven Festivals throughout the year are so wonderful, fun, pure, and family-oriented. Each one teaches one portion of His plan of salvation. In them, we enter into His salvation and His understanding of what Messiah did for us. Four are fulfilled and past, from His death to the coming of the Spirit. Three Festivals tell us about the future—about His second coming and His Kingdom. They are eternal celebrations. In His Kingdom, Torah will be His Law. It is His Word, His Truth, and His good Instructions for our happiness. Revelation 19 says that she makes herself ready. In Revelation 12:17, we see that His remnant, the marked Bride who will be alive and remain to see His coming, keeps the Torah as well as believes in Him. Revelation 14:12 talks about the endurance of the set-apart ones, who believe in Him, and guard His commandments.

He says in John 14:15: "If you love Me, you shall guard My commandments". John 14:21: "He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father..." John 14:23-24: "If anyone loves Me, he shall guard My Word...He who does not love Me does not guard My Words. And the Word which you hear is not Mine, but of the Father who sent Me". The Torah was given by the Father, for the Son, and by the Ruach ha Kodesh. It is the terms that were presented to the Father of what the Bridegroom wanted in His good wife.

John 15:10: “If you guard My commands, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love”. Yahushua was Torah observant, as were all of His disciples, Paul and the early believers up until the time, that the Greeks came into the assemblies and brought hate for the Torah. They wanted salvation, but they did not want the Torah. From that time forward, the believers were taught that they could have eternal life, by faith, but they did not have to guard His commandments - the terms of the marriage contract, given to His set-apart people at Sinai, and renewed at Pentecost (Acts 2)—written in the heart of His Bride. (Jeremiah 31:31-34) The terms were given at Sinai, but they were written into the hearts of His loving Bride (the believers) from the day of Pentecost, 10 days after He went back to heaven.

I John 3:24: “And the one guarding His commands stays in Him, and He is him. And by this we know that He stays in us, by the Spirit which He has given to us”.

I John 5:2-3: “By this we know that we love the children of Elohim, when we love Elohim and guard His commandments. For this is the love of Elohim, that we guard His commands and His commands are not grievous”.

Finally, from the earliest manuscripts in the 2nd century comes this verse in Revelation 22:14: “Blessed are those doing His commandments, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city”.

Only one group of the saved of all ages get to live in the city with Him—in the New Jerusalem, and stay there forever in His presence—His Bride/ His Wife. Only a wife gets to live with her husband.

In Revelation 21:23-22:5, we find three groups of people in eternity. 1) The “saved” walk in the light of the Heavenly City--on the new earth. They are happy and blessed--just like guests at a wedding are happy and blessed to be there. They have to have 2) “Kings” to represent them inside the City. Just like in a wedding—the Bride and Bridegroom have attendants that represent the guests and the Bride and Groom. And 3) the Bride is where she is supposed to be (Revelation 22:3-5)—with her Bridegroom, marked for Him, never to leave His side, or go out of the City. Revelation 3:7-13 tells us about the assembly of Philadelphia. This early assembly represents the Bride. She is marked and she never leaves His side. She stays in the City. She has special protection during the 3½ years of great tribulation on the earth. She is in unity with all Bridal souls of all generations that have died in purity, undefiled.

Shalom to you as He teaches you and gives you clear understanding of these things!

Yedidah

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